Magnum Opus

by Albert Pike

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/s Wrct Muxter.

THE t/lflCE, ITS lir.<'OR.\TION'S, FURNITURE, ETC.

The hangings nre Idarl.-, strewed with white toars. The Lodge represents the Sanctum Sanctnrum ; the

Eiut being sepurated from tllo bndy of thu ruom by a railing running from onc side to the otlicr, with a gato

ia the middiu.

Over the Master’a sciit liangs a circle, witiiin which ia nn cquilatcral trianglc, and in tlic ccnlrc of that a

blasing stnr, in the centro of which i» the Ilcbrew Icttcr \*.

The Idulgo ia lightcd by eight lights, two by two, in the north, touth, caat, and wcst. Betidcs theso

Principal lights, tlicrc inay lai aa many othera os may be desired.

Tho baltery of this dogreo is ; —

Thu aco of a Sccrrt M.istcr ia : ycars.

OrriCERj, TITLES, DECORATIOXS, ETC.

The Manter represents King Solomnn, and is slylod Thrice PuUtant. ITe sita in the east, wearing a black

robe lincti with ermine, with a sceptra iu hia hand. Bcforo him ia a triangular altar, on which is a crown,

mado of branchos of laurei and oli re.

There ia hut nne Wnrden, wlm represents Adonhiram, is styk-d Iasprrtor, and sita in tho west.

No working-tools are used in the Lodgc, for tho reason that the labours on the templo wcre suspended after

the deatli of our Grund Mas ter 11 iram Abi.

The Maater wears a broad bine watcrcd ribhon, from the right shoulder to tho left hip, at the And of which

hnngs, as a jewel, an eqoilateral trianglc of gold, with the letters ?.\*. Q.’. #.\*. ttpoa It

The Wardcn and ali the lirothers wcnr a broitd white rihbrm edgcd with black, at the end of wliichiionga

tho jewel of tho Degree, which ia an ivory kcy, on the wnrda of which is the letter Z.\ in blaek.

The aprun ia whiie, edged with ldack : tho glores white, turned orer with blaek at the wrista. The flnp

of the npron i\* Idue, with an open cyo embroidered on it in gold. The stringa are of blaek rihbon. Two

liranches, uno of laurei and the ollior of olire, erosa caeli ollior in the niiddlo of tho apron, and nt their Crossing

is the letter 7,.\*. onthruidered in gold.

I

IV. . . 2

to orat.

Th.’. P.'. Bro. Adonhirara, in our sorroir ire must not forgct tbo demands of duty. Are ali presant, Secret

Masters ? Lct any who aro not \*o, rctiro.

Lup.’. Th. Puiuant. ali present are Sceret Masters.

Th.’. P.\ TVhat ia tbe lirat duty of a Secret Master. irhen the Lodgo ia abont te open ?

Lup.’. To see that tho entrnnce to the Iloly of Uolies ia duly guarded, that ire may be sacret and secure.

Th.’. P.'. Attond, my Brother, to that duty. througli jour proper officcr, and eanao the Tyler to be in-

formed that I am about to open thia Lodge of Secret Masters here, and direct him to tyio accordingly.

Lup.’. Bro. Jun. Doacon, see that tho entrnnce to this holy place is duly guarded ; and infora tha Tyler

that the Th.\*. P.\*. Kiog is about to open a Lodge of Secret Masters ia this place, and direct him to tyle

accordingly.

[The Jun.\*. Deacon goes to tho door, opens it, inforas the Tyler, eloses it, rapa on it [;] equal and then

[•], which ia ansirered by the Tyler, and tben returas to his place and remaina standing, and aays] :

Jr.’. D.‘. Ven.\*. Inspector, ire are ircll tyled, and tbo entrnnce to this Uoly Place ia irell guarded.

Lup.’. Hoir tyled and guarded, my Brother?

Jr.\*. P-'' By a Secret Master at the entrance irithout, armed irith a dratrn airord.

Iiup.’. Dis duty there?

Jr.’. D.'. To repel ali intrudere and co trans, and alloir nona to enter bere irho baro not the Pais-word,

nor until after jour pennission obtained.

Lup.'. It is irell, my Brother. Th.\*. P.\*. King Solomon, ire ore irell tyled, aecret and seeure.

Th.'. P.’. It ia well, my Brother. Are you a Secret Master ?

Lup.’. I hare passed from tho Squaro to the Compass. I baro seen the Tomb of our Master Hiram Abi;

and irith my Brethren haie shed tears tbereon.

Qu.’. Wbero were you reccircd a Secret Master?

An\*.\*. Under tbe laurei and olire trees.

Qu.’. TVhat were the lessons tnught you !n this degree?

An\*.\*. Secrecy, Obcdience, and Fidelity.

Th.'. P.’. Bro.\*. Jun.\*. Deacon, your placo in this Lodge ?

Jr.\ D.’. In tbe "West, in front of the Yen.\*. Warden, to his right.

Th.’. P.’. Tour duty there ?

Jr.’. D.’. To keep inriolably the seereta entruated to me.

Th.'. r.’. Bro.’. Scn.’. Dcacon, your placo in the Lodge ?

Sai.’. D.’. In tbe East, in front of the Th.\*. P.\*. Master, to bis right.

Th.'. P.’. Your duty there ?

Sen.’. D.'. To obey the Iaws of God, of the Ordcr, and of the Th.\*. P.’. Master.

Th.’. P.’. Yen.\*. Bro.'. Adonhiram. your atation in the Lodge ?

Lup.’. In tlie "West, Th.\*. P.\*.; betircen tlie lights.

Th.'. P.'. Your duty there?

Jjup.’. To be faithful unto deatb.

Th.’. T.\ The atation of tho Master of the Lodge ?

Lup.\*. In tho Eost, in front of tho Tomb of our dcceascd Mnstcr, the ArorLer in Metals, and Son of o

iridow of Tjro.

Thj. P.% Hia dutiea tbero ?

Lup.'. To proride for the welfare of the Order, and to teach the CraAsmcn thelr duties ; remambering

tbatthough tbelr M aster. they are stili hia equals in the eye of God and of Maaonry.

Th.'. P.’. Xaeknowledge tho truth, and recognizo tho duty. My Brothers, tho huaband must labour to

giia his children hread, irbile their motber, tbe wife of his bosom, lies nnder bis roof unburiad, cold and

stili in her coffin ; and tbo mother, irbile her tears stili flow fast for ber first bora that lies dead befors ber.

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The poor hara bo lcisure to nourn : and Masons must not permit tbeir sorrowa to encroach upon the domain

of tbeir dutios. Brothor Adonbiram, «btt ii your ago 7

Iiup.’. Tbo cubo of [7J.

Th.'. Wbat io tbo bour 7

lntp.\ Tbo Dawn boo rbased away tbo Darknesa, and the great Ligbt ia about to shina ia our Lodge.

Tk.’. P.’. Siaeo tbo Dawn baa chosod away tbo Darknesa, and tbo great Ligbt ia about to ihioe ia our

Lodge, giro aotieo to tbo Dretbrca that I au about to opoa tbia Lodgo of Secrot Maaten by the mystorioua

Bumbera.

Zup.’. Bretbroa ia tbo North and South, tbo Dawn ltos ehased away tbo Darknesa, the great Ligbt is

about to abine, and the Tk.\*. P.\*. ia about to open tbia Lodge of Secret Moaters, by tbo mystarious numbers.

You will tako duo notiuo and guvern yuursclrea accordingly.

[Thon tbe TU.-. I'.'. rupe [: j [,] — the inspector [:] [,]— >and ali tlie bretliren tbo samo, witb tbeir haada.

Then the Th.\*. P.\ givea tbe sign, and ali the Brothers give the ansvrer; and the.Th.'. P.\*. says]:

Tk.’. P.'. I therefore declaro thia Lodge of Sccrct Mastcrs duly opened ; and I cbarge you ali, my Bretbren,

to be iceret, silent, obedient and faiihful duriug our labours.

arczrriox.

Tho Candidata appears ia the preparation-room, in the elotbing, and wearing the jewel of a Mas ter Mason.

The Master of Cereuioniea goea tu hiiu and examines bini tboroughly in tbe work of the tbreo first degraea,

[which ia doae now onco for all, that it may nerer be necessary, in any subsequent degree, to examine a

candidata in any work but that of the degree iuimediniely preceding]. Ile then deprirea bim of bis elotbing

and jewel of Master, and places a small silver squara upon bis forebead, seeuring it there by a bandage that

eorers his eyes. Ho also places a cord round his neek, and a ligbt in his Ieft band, eausas bim to lay tbe two

lirat finge ra of hia rigbt band upon bis lipa, and then leads bim to the door of tbo Lodge, and rapa [;] [,].

Tbo Jun.\*. Deaeon opens tho door and inquirca

Jr.'. D.‘. Who comes berel Who approaehes thia plaee of aadneaa and aorrow 7

AT.\ Ctr.'. The Bro.\ Master of Cercmoniea, witb a Bro.\*, who haring been regularly initioted an entered

Apprentice Mason, passed to the Degree of Feliow Craft, and been raised to tbe Degree of Master Mason, now

desires to be admitted to the degree of Secret Master.

Jr/. J).’. Is ho duly and truly prepared to receiro tbe degree be seeks T\*

21.’ . Ctr.’. Ilo ia.

Jr.’. J}.‘, Hos be mado auitablo profieieney in tho tbree lirat DegreesT

2I.\ Ctr.\ I bare examined bim earefully, and find bim well instrueted and proficient in tbe tbree degrees.

Gr.’. JJ.’. Ia tbo Master'a Lodge, to wbieb be belongs, satis fied witb bis eonduct and bebarioor as a

Mason, and eontent that be abould adrance f

2L’. Ctr.'. Itis.

Jr/. D.’. Do you roucb to tbis Lodge for bis xeal, bis eandour, and his constaney, and that be will bo

silent, obedient, and faitbful t

2C\ Ctr.'. I do, as fur myself.

Jr.’. D.’. It is welL Let hiiu wait a time in silenee, bntil tbe Th.\*. P.\*. Master be informed ofhis request,

and bis will aseortained.

[Tbe Jun.\*. Deaeon eloses the door, and reporta to the Tb.\*. P.'.; tbe same queatlons being asked, and like

answers retnrned as at tbo duor.]

Tk.’. P.\ It is weU. Sines tho eandidate comes endowed witb tbeso neces saiy qualificadons, and doly

Tonebed for, let bim bo admitted and receired in due and aneieot forra.

[Tbo door is opened, and tbe eandidate enters, led by tbe M.\*. of Cer.\*., by the cord around bis neek. Tbo

Sen.\*. D.\*. meets bim, and aays] :

Sen.'. D.\ ily Brotbcr, upon entering tbe Lodge io tbe sereral degrees of Entered Apprentice, Fsllow-

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craft, and Mastcr Mason, you wero reccived ia a particular manncr in eacli. which was tlien explained. Upon

your entranco into this Lodge of Sccrct Mastcr?, I seni your lips with this seal of secrecy and discretion.

[EIc presses a seni upon the candidato’s lips, first remoring his fitigers frnm them, and then replacing them

ngain.] Let this cercmony over retnind you that you cannut, in any omergency, divulga our secreta without

violating your obiigation as a Mason, and your honour as a man.

[The enndidato is then conductcd four times around the Lodgc, wliilo tho following sentenees ore read

aloud, tho W arden and Mastcr rapping as he passes them on each Circuit [,], then [?], then [;] : and then [; ,] :

Isi Circuit. ... I, the Lord tby God, did bring tbee out of the land of Egypt, out of the house of bond-

age. Tbou slialt worship no other guds, nor niake any graven image, nor any likeness of anything in hearen

or on earth, in the sea, or under tho carth, wherounto to bow dpwn nnd servo them.

.... Thou shalt not irrevercntly or unnccessariiy pronounco my namc nirp ; for if thou doest so, tbou

committost an oSuncc which I will punish.

2 d Circuit. . . . Turn ye not unto idols, nor makc to yourselves molten goda, nor profano tho name of

mr.' your God, nor swear by Ilis nnme falsely.

If a man yow a vow unto tho Lord, or swear an oath to bind his soul with abond, he sball not

break his word : he sball do according to ali that proceedeth out of his mouth.

3 d Circuit. .... "Whcn thou liftest up thine pyes unto heaven, and secst the eun and the moon and the

atars, even ali tho armies of heaven, do not thou worship them, nor adore them, like the ancicnt nations.

Ye shall observo to do as the Lord your God hnth commandcd you. Yo sball not tum aside to

the right hand or to tho left. Ye sball vralk in all the ways which the Lord your God hath commandcd you,

that yo mny live, and that it may be vrcll with you, and that your days mny be prolonged in tho land which

ye possess.

Ath Circuit. .... TYhnt does the Lord thy God require of theo but to fear Ilim, to vralk in all Ilis vrays,

to love Ilim, and to serve Uim with all thy heart and with all thy soul ? Love Him, walk in all Ilis ways,

and cleave unto Ilim.

[At the conclusion of the four circuits, the candidate ie hnlted in front of the "Warden, who aslcs] :

Insp.'. "Who is this that joumeys with you, Bro.\*. M.\ of Cer.\*., in bondage and in darkncss I

M.'. Cer.’. A Moster Mason, Bro.\*. Adonhiram, who seeks the lost word.

Insp.'. Alas, my Brother, it hath not yet bcen found. What does the Brotbcr desiref

M.\ Cer.\ To receive the degree of Seeret Master.

[A ^ oice in the extreme East eayt, gracebj and siotcly] :

Yoice: . . "Wo unto thoso who aspiro to that for which thoy aro unllttcdl

[Another Toice in the 2\~orih cries] :

V.'. . . . Wo unto those who assume a burthen which they caanot bcar I

[A Yoice in the South crics] :

Y.’. . . . Wo unto thoso who assume duties lightly, and afterwards ncglect them 1

Insp.'. You hear, my Brother. Masonry is duty, and its honours the reward of work, which is the

performanco of duty. Are you prepared to assume its duties I

Cand.'. I am.

Insp.'. Your labours may not bo rewardcd ; for he who aows not often reaps. Are you prepared to

perform thoso duties because they are duties, without regard to the reward, and satisfied withHho approba tion

of your own conscience alone 1

Cand.'. I am.

\*Insp.'. Bcpair, then, to our sacrcd altar, and there knecling, not to us, but to tho Great Architect of the

Universo, enter into a coTennnt with us and an obiigation to Ilim, ever to perform tho duties of tbis degree.

[The candidate is led to the altar, and placed, standing, in front of it, facing tho East: and the Th.\ P .’.

says] :

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Th.\ P.\ Who standa before tho altar, under tho sign of Secrecy f

M.-. Cer.\ A wortliy Brotlicr Manter Maeon, who lias been.duly oxamined, lias ninde tho four eireuits,

and auswercd suitably thu questions of tho wortliy Inspector Adonhiraui, and now stands here by his pennis\*

sion to recciro tho obligiitiou of a Sccrct Mastor.

[A Voice in the East soy\*] :

V.\ Duty is with us always, iuflcxiblo as Fato.

[A Voice in the Korth say\*] :

V.‘. In health or sickncss, in prosperity or in adversity, duty is with us always, exneting as Necessity.

[A Fi» ice i» tlie South saye \ :

Y.\ It risos with us in the morning, and watclics by our pillovr at night. In tho roar of tho City, and in

the lonelincss of the Descrt, Duty is with us always, imperativo as Destiny.

Th.\ P.\ You hear, my Brother. Do you with all your heart agree that Duty is the one great law of

Masonry, indcxiblo as Fate, exaeting as Necessity, imperative as Destiny t

Cand.'. I do.

Th.\ P.\ AVlint seek you in your journeying?

M.\ Cer.'. Truth, and the Lost Word.

Th.\ P.\ Liko tho light you hear, whieh yet you cannot see, Truth and tho Lost "Word, whicb are Light, are

within tho reach of every man that lires, would lio but open his eyes and seo. Tho broad highway of Duty,

straigbt as an arrow, lcnds dircctly to them; but incn scck shorter routes by by-paths, and loso tlicmsolrcs in

the labyrinths of error. If you would find the Truo Ligtit and the Lost Word, kncol at our Sacrcd Altar, and

enter into a sincere corcnant with us, and a firm obligation to the Gr.\ Arch.\ of the Universo, that you will

faithfully keep the secrets, and perform tho duties of this degree.

[The candidate kneels on both knoes. Ilis left hand, bolding tho light, is iplaccd upon tho Iloly Biblo

and Compassos, and the two first fingers of his rigbt upon his heart; in whieh position he assumes the

following]

OBLIGATION.

I, A ... B ..... in the prSscnce of the Gr.\ Arch/. of the Universe, and of the Brethren nowhereassembled,

do hereby and hereon most solemnly and sincerely covenant with them and bind^ and oblige myself by tow

and oath to Him, that I will neTer reveal the secrets of this degree to any person in the world, who shall not

be entitled at the time to receive them, and I having power and right to communicate them.

I furthermore promise and swear that I will bold allegiance to the Supreme Council of Sovereign Gr.\

Insp.‘. Gcn.-. of the 33d Degree, for the Southern Jurisdiction of the-United States, so long as I continue to

reside or bo within ita jurisdiction, and will pay due obedience to its Itegulations, Laws and Edicts not sub-

versivo of tho truo Principies of JIasonry nor contrary to the Ancient Land-marks ; and that I will obey and

abide by the by-laws, rules and regulatione of the Lodge of Secret Masters and of Porfeotion to whieh I may

belong, so long ns I continua a member thereof. #

I furthermore promise and swear, that Duty shall hereafter be the rule and guide of my conduct, mflextble

as 'fato, ecpscting as necessity, and imperative as destiny. \_ . • .

■ I furthermoro promise and swear, thnt whcreTcr secrecy may be enjoined or required by the rules or

intereat of Masonry or of a brother, or by the order of a Lodge, Council, Cbapter, or the Supreme Council, and

I may as a good citiien, obedient to tho laws of my country, lawfully and laudably be so, I will be silent and

secret a!s the grave, as to all matters and things improper to be divulged. . . .

I furthermore promise and swear that I will ever be obedient to Divino and all human constitutional and

legal authority, sccular, civil and masonic, and cheerfully comply with and cariy out the lawful will and legal

orders of my superiora.

I furthermore promise and swear that I will be faithful unto death to every trust reposed m me, to every

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obligation imposod on mo, to every duty required to be performed, to God, my country, tha Lodge, my family,

my brother and my fricnd ; nor over fail country, Lodge, family, brothor or friend in timeof naed, distress,

danger or pcrsccution.

AII of wkich I do most sinccrcly coTenant and solcmnly promise and row ; and may God aid me to keep

and pcrform tbo same i

[Tho cord is then taken from tha candidate'\* neck, and the light from bis leffc hnnd, and tha two first fingar\*

of bis rigbt hand replaccd upon his lips. Thcn tho Th.\ P.\ takes off the bandnge from his eycs, and snys to hira] s

Th.\ P.\ My Brother, late in daricncss, I restore you to Light, and aet your fcet in tho pnth of Duty, wbich

leads to that Troe Light of which this is but an emblem. Arise, my Brother! Let this Square, which lny

upon your forehead, ever remind you to walk uprightly, and turn not aside into the innting paths of error.

Let it also remind you that you have now passed from tlie Square to tho Compassos, as the Geoinetncinn passe\*

from the straight lines and nngles by which ho measures tho surface of tho sarth, to the great curves and

circles by which he calculatcs the movements of the Stars. Begin now to rise abore tho earth, and climb the

Skics of Spiritual Knowledge ; for there, and not upon the Earth, are Truth and the Lost Word to be found.

You see our Lodge clad in mourning, my Brother, and the Brethren wearing the emblems of griof, for the

death of our Gr.‘. Mastcr Hiram Abi, and for the cclipso of Light and Trutb, by the dorlc, frowning and

baleful clouds of Darkness and Error. Gricf for the Ioss of thosc we lovc is natural and proper. But re

luracnt not only the death of a fricnd and a benefactor, of him who had elcTated labour and sct it by the side

of Kings, and made worth and virtuc equal to patents of nobility and hereditary rank ; but also the loss of the

Truo Word, of vrhich vro aro deprired by his death, and vrhich vre hare hcnceforth to scek for until it i\*

rccorcrcd. '

This Lodge represents that of tho Princes of Israel, held immediatcly alter the death of lliram, and before

his murderers vrere discorered j vrhen Adonbiram, vrho had bcen over the levy and tribute, vras made Wardeix

and chief of the vrork ia his place, and Axariah the Son of Nathan, [who had becn over the seven officere,

Azariah tho Son of Zadok, Elihorcph, Ahiah, Jchoshaphat, Bonaiah, Zadok, and Abiathar], vras set over the

Tribute in tho place of Adonhiram; and in his place Jchoshaphat vras set orer tho Seven Princes, and Jero-

boam vras made a Prince and Master to fili the Tacancy so crcatcd.

And as Jeroboam vras then made a Prince ia Israel, and a Superintendent of tho laboursupon the Temple,

so do I novr recoivo and acccpt you, my Brother, as one of tho Sercn Secrct Mosters of this Lodge, that you

may at onco engnge in the performance of the more exalted duties vrhich your higher rank imposes upon you.

Remember that the Princes of Masonry are those vrho best vrork and best agree ; that no raluabie resuit is to be

attained in this vrorld vrithout esertion, and that you hare yet many steps to ascend, before you reach the

heights on vrhich Truth sits enthroned, and diseorer Tn\* Lost Word, knovrn to the ancient Patriarchs.

Remember that, as the Seven Princes of Israel vrere under their Chief, so you are subordinate to your

Chiefs in Masonry; and stili moro to your Country; and most of ali and abore ali, to God; and tborefore

.prepare yourself to eommand, by learning to obey. Remember that life is short, and in it there i\* much to do,

and Death approaches, and is nearer and ncarer to us at erery breath vre dravr ; and therefore loitcr not by

the vray\*sido, but press onvrard, up the slopcs of the mountain, lest Death orertako you and his cold hand clutch

you, beforo you reach its summit. -

I crovrn you with this garland of laurei and olire ; of laurei, emblem of victoryand triumph, nndsacred to

Apollo, God of Light. Those who went to consuit tho Delphic Oracle wore garlands of it, as did the Roman

Priests, on fcstirals. You march towards an Oraclo greater than that at Delphi ; that of Masonio Truth, which

gives no cquirocal answers, to mislcad and dcccire. You now commenco the upward courso that is to fit you

to be Truth's Minister and Pricst; and I crown you vrith tho laurei, and vrith tho olire, emblem of fruition,

in hopeful espectntion of your ultimate succcss and rictory.

I also inrest you with the apron, collar and glores of this degree. Their culoitr, whito, odged with black,

is emblematical of the grief of our ancient brethren, on nccount of tho Death of our Gr.’. M.\ H.\ A.\*, and

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ths loss of tho Mnster’s Word. It is niso symbolical of tho contcst, in the univorse of things, nnd in the soul

of overy man tlmt lives, hctwccn T.iciit nnd Dark.vess, Goon and Evil, Tuum nnd Error; a struggla which

comnicnccd with Time, and is typificd in Masunry by tlio efforts nnd nnxicty of tho Candidato to nttain the

Light.

Tho Eyo upon the blue flap of the nprou is a Symbol of tho sun iu the slcy, eye of the universe, nnd to the

Aneients nn cntblem nnd imnge of tho Doity, tho great Archetype of Light. “Light and darkness,” said

Zoroaster, “ aro the world’a eternnl wuys." An Eyo, the Egyptian hicroglyphio for tho word Iri, [to perform

religious coromonies], was tho scuond syllnble of tho nnino of Osiris, [Osu-Iri], tho Sun dciCcd, Pcrsonifica-

tion of tho Principio of Cood.

I niso present you witli this key of ivory, the jewel of this Degree, and nn emblcm of SecRECr. Tho letter

Z.’. upon tho wards, is tho initial of tho Pass-word of tho Degreo.

Tho Enat of this Lodgc represents The IIolv of IIolies of the First Temple nt Jerusnlem, and the most

Secret Mysteries of Mitsonry, frotn which you are now separnted by a barrier at presont impassable. But you

bear the key ; nnd some dny it vrill be permitted you to unlock the gnte, and pass the barrier. Passion, pre-

judice nnd error interpose many bnrriers bctween mnn and the Truth ; but thero are sone that energy and

persevernncc, vrith honest intentions and pure motives, cannot surmount.

Beccivo now tho signs, words and tokens of this degreo.

The Stosf. . . Placo the ? first fingers of the t linnd on the lips.

Answer. .. Placo tho ? first fingers of the f hand on the lips.

Toke.v. . . Begin vrith the 'PtiClSLt of #■ M.\ M.\ Then slip the t hand up the othePs ara, taking

hold of the elbow on tho under sido ; nnd say — one, njjj — tho other,

The Password : the two syllables last foregoing.

Sacred Words: 905-'- ©ncsOSf ?••• 5JO .

These three words are three names by which the Deity hos been known : and their initials are engraved

upon the Triangle, which is the jewel of tho Mas ter ; and which, as well as that within the circle, suspended

in the Eost, represents the Grand Architect of the Universe. The three sides of each are "Wisdom, Power and

Harmony ; three Divina Attributes much spoken of by Masons: — "Wisdom, which eoneeived ,\* Power, which

ereated; and IIarhont [inaccurntely styled Beauty], which regulate \* and preeerves, the Universe. That

Universe is symbolized by us, as it was by the Ancient Nations, by a circle. The Blazing Star represents the

‘great Central Light, which so many nations have worshipped in the Sun, its . representative : and the Letter,

surrounded by its splendors, is the Ilcbrew Initial of the name of the Great Archetype of Light, the truo God,

wbom ali Masons revera.

Listcn now to the Lecture of this Degree.

LECTURE.

According to the Mnsonic Legcnd, Hiram, the Phoenician, son of a widowof tho Tnbe of Dan or Haphtali,

by a mnn of Tyre, dicd before the Temple was completed. Sent by King Iliram to his friend and ally, Solomon,

as a sensible and scientific man, skilful to work in gold, nilver, brass, iron, stone and wood, in purple, bine,

fine linen and crimson, and to grave any manner of graving, and to find out every device that eould be put to

him, he had been the principal architect of tbe Temple. Ilis skill and his many rirtues, caused him to be

trented by both kings, it is said, as their equal. Considering the cxclosivcness of the Jews, and their habit of

utterly esterminating the petty Tribcs which they conquercd in Palestine, as well as the heavy penalties

denounced against such of them as should marry woraen who worshipped strange Gods, it must nceds excite

some surpriso to learn that King Solonion, even before building tho temple, marricd a daughter of the King

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who dcaires to undcrstand tlie harmonious and beautiful proportions of Masonry, rcad, atudy, rcflect, digest

and discriminata. The trua Muson is an ardent scckcr after knowlcdgo; and he knowa tbat books are Tcssels

which come down to us full-frcightcd with tlic intcllcctual riclics of tbo pnst; aud tliat in tho ladiog of tlicse

Argosies is mucii tbat slicds liglit upon tho liistory of Masonry, and proves its cloims to bo regarded os tbe

grent benefactor of mankind.

Knowlcdgo is tho most genuino and rcal of human treasures; for it is Light, as Ignoranco is Darkncss.

It is the derelopmcnt of tbo hutunn suul, and its ucquisitiou tho growth of tho soul, whicli at tho birth of man

knows nothing, and therefore, in one sense, may he snid to he notiiing. It is tbo sccd, which hos in it tho

powcr to grow, to acquire, and by acquiring to bo dcvcloped, as tho secd is developed into tho siioot, tbo piant,

the tree. IVe nccd not pauso at tho comnion argument that by lcarning man exccileth man, in that wherein

man oxcellcth bcasts ; tlint by lcarning man asccndcth to the Ilcavcns and their motions, where in body bo

cannot come, and the like. Lct us rather regard tho dignjty and cxccllency of knowlcdgo and lcarning in

that whercunto man’s nature doth most aspiro, which is immortality or continuance. For to this tendeth

generation, and raising of Ilouses and Familics ; to this buildings, foundations and monuments ; to this tendeth

the desire of meniory, fame and cclcbration, and in efTect the strength of ali other human desires. That oar

influenccs shall liro after us, and bo'a living powcr wlien we are in the grave; and not merely that our nomes

sball be remembered ; but rather that our works shall be rcad, our acts spoken of, our nomes recollected and

mentioned when we are dead, as cvidcnccs that those influences live and rule, sway and control the world or

a portion of it, — this is the aspiratiun of the human soul. IVe see then bow for the monuments of genius and

leorning are moro durable than monuments of powcr or of the hands. For have not the verses of Ilomer

continued twenty-five hundred years or more, without the loss of a syllable or lettor, during which time

infinite palnces, temples, castles, cities, have been decayed and demolished. It is not possible to have the true

pictures or statues of Cyrus, Alexander, Cmsar, no, nor of the Kings or grent personages of much later years; •

for the originale cannot lost, and the copies cannot but lose of the lifo and truth. But the imnges of men's

genius and knowledge remain in books, exempted from tho wrong of time, and cnpablo of perpetuat renovation.

Neither are they fitly to be oalled images, because they generate stili, and cost their seeds jn the minds of

others, provoking and causing infinite actione and opinions in succeeding ages ; so that if the invention of the

ship was thought so noble, which carrieth riches and eommodities from placa to place, and consociateth the

most remote regions in participation of their frnits, bow much more are letters to' be magnified, which, as

ships, pass through the vnst seas of time, and moke ages so distant to participate of the wisdom, illumination

and inventions, the one of the other.

To leam, to attain knowledge, to be wise, is a necessity for every truly noble soul; 'to teach, to commu-

nicate that knowledge, to sliare that wisdom with others, and not churlishly to lock up his exchequer, and

place a sentinel at the door to drive away the necdy, is equallyan impulse of a noblo naturo and the worthiest

work of man.

•There was a little city,’ says the Preacher, the Son of David, ‘ and few men within it ; and there came

a great King against it and besieged it, and built great bulwarks against it. Now there was found in it a

poor wise man, and he by his wisdom delivered the city; yct no man remembered that same poor man. Then

said I, wisdom is better tban strength ; nevcrtheless the poor man’s wisdom is despised, and his words ore not

heard.' If it should chance to you, my brother, to do mankind good Service, and be rewardcd with indificrence

and forgetfulness only, stili be not discouragcd, but remember the further advico of tho wise King. \* In the

morning eow the seed, and in tho evening withhold not thy hand; for tbou knowest not which shall prosper,

this or that, or whether butli shall bo aliko good.' Sow you the sccd, whoovor reaps. Learn, that you may

be enabled to do good; and do so bccauso it is right, finding in tiio act itself amplo roward and rccompense.

To attain the Truth, and tg serve mankind, our oountry and our fellows. This is the noblost destiny of

man, your object henceforward and forever. . If you desire to oscend to that destiny, advance l If you have

other and more ignoble objecta, ‘and aro contented with a lowor flight, lialt here, rcturn, and loave Masonry to

fulfil her mission.

• Jf jou will advance, gird up your luins for the struggle; fur tho wny is long and toilsome. Plcasurc, all

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■miles, will beckon to you on the one hand, and Indolence will invite you to slcop among the flowers, npon the

other. .Prcpnre, by Sccrccy, Obcdicnco and Fidelity, to resist the alluremcnts of both.

Secrecy is indispeosablc in a Mason of whatever degree. It is the first and almost tbo only lesson taaght

to the Entarcd Apprentice. The obligations which tt» have each assumed towards every Mason that lires,

requiring of as tho performnnce of the most scrious and onorous duties towards thoso pcrsonally anknorrn to

us until thoy dcmnnd our akl,— duties that must bo perfurmed, eren at tbo risk of life, or our aolcmn oaths be

broken and riolatcd and ire be branded os falso Mason and faitbless man, tcach as hoir profoand a folly It

would be to betray our Secrets to those irbo, bound to as by no tia of common obligation, might, by obtaining

them, eall on as in their estremity, irhen the urgcncy of the occasion sbould alloir us no timo for inqaiiy, and

tho peremptory mandato of our obligation compel us to do a brother’s duty to a bnse impostor.

The Sccrets of our brother, irhen communicatcd to us, must be sncrcd, if thoy be such os the law of our

country rrarrants us to keep. We aro required (o kccp none other, irhen the law. that ire aro eallcd on to

obey is indeed a lair, by hnring emanated from the only sourec of poirer, the People. Edicts rrhich emanate

from tho moro arbitrary irill of a despotic poirer, contrary to the lair'of God or the Grcat Law of Natare,

destructive of the ioherent rights of man, violatirc of tbo right of free thought, freo spccch, free conscience, it

is lairful to rebcl against and strire to abrogate.

For obedience to the Lair does not mean submission to trranny ; nor that, by a profligate sacrifice of every

noble feeling, we should offer to despotism the homage of adulation. As erery new ricti m falis, ire may lift

our voice in stili loader flattery. "We may fall at the proud feet, we may bcg, as a boon, the honoar of kissing

that bloody hand which has becn lifted against the helplcss. IV e may do more : we may bring the altar and

the sacrifice, and implore the God not to ascend too soon to Ilcnven. This we mny do, for this we have the

sad remembrance that bcings of a human form and soul hare dune. But this is all we can do. We can con-

atrnin our tongues to be false, our fcaturcs to bend tbcmsclrcs to the scmblance of that passionate adorntion

which we wish to express, our knces to fall prostrate; but our heart we cannot constrain. There virtae must

stili have a voice which is not to be drowncd by hymns and acclamatione ; there the crimcs which we laud os

virtues, ore crimes stili, and he whom we have made a God, is tbo most contemptiblo of mankind ; if, indeed,

vre do not feel, perhnps, that we are ourselves stili more contcmptible.

But that law which is the lair cspression of the will and judgmcnt of tho people, is the enactmcnt of the

whole and of every individunl. Consistent with tho law of God and the grcat law of nature, consistent with

pare and abstract right ns tempercd by nccessity and the goncrnl interest, os contra-distinguishcd from the

private interest of individaals, it is obligatory upon all, becauso it is the work of all, tho will of all, tho soleum

judgment of all, from which there is no appeal.

In this degree, my brother, you are especially to learn tho duty of obedience to that law. Tbere is one

trne and original law, conformabis to rcason and to nature, diffused over all, invariable, eternal, which ealls

to the fulfilment of daty, and to abstinence from injustice, and ealls with that irresistible voice which is felt in

all its authority wherever it is heard. Tbis law cannot bo nbrognted or diminished, or its sanctione nfiected,

by any law of man. A whole senate, a whole people, cannot dispense from its pornmount obligation. It

requires no commentator to render it distinctly intelligible : nor is it one thing at Bome, another at Athens, one

thing now, and another in the ages to come ; but in all times and in all nations, it is, and has been, and will

be, one and everlasting one as tlint God, its great Author and Promulgator, who is tho Common Sovereign

of all mankind, is Ilimself One. No man can disobey it without flying, as it were, from his own bosom, and

ropadiating his natare ; and in this very act he will iuflict on himself the sevorest of rctributions, even though

he escape what is regarded as punishment.

It is our duty to obey the laws of our country, and to be cnrcful that projudice or passion, faney or affec-

tion, error and illusion, be not mistaken for conscience. Nothiog is more usupl than to pretend conscience in

all tbe actions of man which are public and cannot bo concenled. Tho disobediont refuse to submit to the laws,

and they niso in nmny cases pretend conscience, and so disubodicncc and rebcllion aro bccomc conscience, in

which there is ncithcr knowlcdgo nor rcvclation, nor truth nor charity, nor rcason nor rcligion. Conscience is

ticd to laws. Bight or sure conscience is right rcason rcduccd to practicc, and conducting moral actions, while

perverse conscience is seated in the faney or aflcctions — a heap of irregular principies and irregular defects—

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and is the sonis in conscicnce as deforraity is in tbe body, or peevishness in tho affections. It is not enough

that tho conscionco bo tnuglit by natura; but it must bs tought by Ood, conducted by reason, mado operative

by discourso, assistcd by choico, instructcd by laws and sobcr principies ; and tbon it is right, and it may bs

sure. AU the ganoral measures of justico, aro the laws of God, and theroforo they constituto the general rules

of govcrnmcnt for tho. conscionco ; but noccssity also hath a large voice in the arrangement of human a&irs

and the disposal of human relatione, and the dispositions of human laws ; and tlieso general measures, liks

a great river into littlo strcanis, aro dcduced into littlc rivulets and particularities, by tho laws and custome,

by the sontcnccs and agrccmcnts of men, and by tho absulute.dcspotism of nccessity, tlmtwill not allowperfcct

and abstract justico and oquity to bo the sole rule of civil government in an imperfcct world; and thot must

needs be law which is for tho greatest good of the grentest number.

When thou vowest a vow unto God, defer not to pay it. It is better thou shouldcst not vow than that .

thou shouldcst vow and not puy. Bo not ruslt with tliy mouth, and lct not thine heart be hasty to utter any-

thing before God: for God is in Ileaven, and thou art upon earth ; therefore let thy words be few. Weigh well

what it is you promiso ; but onoc the promise and pledge is given, remember that he who is false to his obU-

gation will bo falso to his family, his friend, his country, and his God.

Fides servanda est. Faith plighted is ever to be kept, was a tnaxim and an a.xiom even omong pagans.

The virtuous Roman said, eitbcr let not that which seems expedient be base, or if it bo base, let it not seem

expedient. What is tbere which that so-callcd expediency can bring so valuable as that which it takes away,

if it deprive you of the nnme of a good man and rob you of your integrity and honour t In ali ages, he who

violates his plighted word hos been helJ unspcakably base. The word of a Mason, like the word of aknight

in the times of chivalry, onco given must be sacrcd; and the judgment of his brothers, upon him who violates

his pledge, should bo stem as tho judguicnts of the Roman Censors against hiru who violated his oatb. Good

faith is revered omong Mosons os it was among the Romans, who placed its statue in the capitol, next to that

of Jnpiter Maximus Optimus ; and we, like them, hold that calamity should always be chosen rather than

boseness ; and with the knights of old, that one should always die rather than be dishonored.

Be faithful, therefore, to the promises you make, to the pledges you give, and to the vows that you assume:

since to break either is base and diehonorable.

Be faithful to your family, and perfora ali tbe duties of a good father, a good son, a good busband and a

good brother. -

Be faithful to your friends ; for truo friendship is of a nature not only to sarvivo throagh oli the vicissi-

tudes of life, but to continue tbrough an endless duration ; not only to stand the shock of conflicting opinione,

and the roar of a revolution that shakcs the world, but to last when the heavens are no more, and to spring

fresh from the universe.

Be faithful to your country, and profer its dignity and honour to any degree of popularity and honour for

yourselfj Consulting its interestrather than your own, and rather than the pleasure and 'gratification of the

people, which is often at variance with their welfure.

Be faithful to Masonry, which is to bo faithful to the best interests of mankind. Labour, by precept and

example, to elevate the Standard of Masonic character, to enlarge its sphere of influence, to populorize its

teachings, and to mako ali men know it for the Great Apostlo of Pcaco, llarmony, and Good-will on earth

among men.

Masonry is useful to all men : to the lcarnod, bccause it afiords them the opportunity of exereising their

tidents upon subjecte eminently worthy of their attention ; to the illiteratc, bccause it offers them important

instruction to the young, bccause it presents them with salutary precepts and good examples, and accustoms

them to reflecton tho proper mode of living; to the man of the world, whom it furnishes with noble and useful

recreation ; to the traveller, whom it enables to find friends and brothers in countries wbere else he would be

isolated and solitary ; to the worthy man in misfortune, to whom it gives assistance ; to the afUicted, to whom

it lavishes consolation ; to the charitable man, whom it enables to do more good, by uniting with those who

are charitable like hiinsclf ; and to all who have a soul capable of apprcciating its importance, and of cnjoying

tbe charms of a fricndsbip fuundcd on the same principies of roligion, morality and pliilantliropy. •

A Free-Mason therefore should bo a man of honour and of conscicnce, preferring liis duty to everything

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beside, eTen to his Iifo ; indcpendent in his opinions, and of good mornls ; snbmissire to ths laws, dovoted to

humanity, to his country, to his family ; kind and indulgcnt to his brethren, friend of all virtuous men, and

ready to assist his fellova by all the means labis powor.

Thus vili you bo faithful to yoursclf, to your fellovs and to God, and thus vili yon do honour to the

name and rank of Secret Mastcr ; vhich, liko other Masonio honours, degrades if it is not deserred.

TO CLOSE.

Th.'. P.-. Bro.\*. Adonhiram, vhat is the hour ?

Insp.’. Th.\ P.\, the elose of day.

Th.'. P.-. Doth any vork of charity or benevolcnce remain nnpcrformed ?

Insp.'; None that is vithin our pover to do.

Th.\ P.-. IlaTe ve no brother vho is sick, to be vatehed vith and bis vants snpplied f Are there no

vidows nnproTided for, no orphans to be maintained and cducatedf

Insp.-. Nono that are at our charge.

Th.-. P.-. IVhat thon remains for us to do ?

Insp.-. To practice\*yirtuc, aro id vice, and remain in silence.

Th.-. P.-. Sinco nothing remains for us to do, but to practice virtuo and avoid vice, let us remain in

silence, that the vili of God may be done and accomplished. Give notice, my brother, by the mysterious

numbers, that I am about to elose this Lodge of Secret Mastcrs.

[Tlio Inspector raps [ ; , ] — then the Th.\ P.\*. [ ; , ] — and then all tho Brothers f ; , ] vith their hands :

thon the Th.\*. P.\*. gires the sign of silence, and all tho Brothers give tho responso, and the Th.’. P.\*. says] :

Th.‘. P.-. Brethren, this Lodge iB closed.

FINIS.

Jfifljj jfUgnt.

Perfeci Master.

THE LOOCE, ITS FGRNITUXX, DECORATIOXS, ITC.

The hnngings are grccn. In cnch corncr of the room is a white column. The lodge is lighted by sixteen

lights, four at each of the Cardinal points. The altar is covercd with a black clotli, strowed with white tcars.

officxrs, clothing, and jxwels.

The master is styled Ths. Honorable. Ile represents Adonhiram the Son of Abdo, wbo iras at first in

command of the workmen on Mount Lebanon, and after the death of Hiram vas appointed Chief Architect of

the Temple. He is seated in the East. -

There is one 'Warden, who sita in the "West, and represents Zabud, the Son of Nathan, who tres Principal

Officer, and the King^s friend.’

The apron is of white shecpskin, lined and bordered with green, and tbe fiap green. In the middle of

the apron aro painted or embroidarcd threo circlos, with a cuba in the centro, and in the centro of that the

letters n\

The Jeweljs a compass open to sisty degrecs, the points on the are of a circle. It hangs trom a wide

green watered ribbon, which is worn from the right shoulder to the leffc hip.

The lattery is • [;] [?]

The age of a Perfect Master is the sqnoro of [;] or [t].

to orxx.

[The Th.'. Hon.'. gires one rap, and says] :

Th.‘. Hon.\ My Brethren, I nm about to open a Lodge of Perfect Mssters in this place for the despateb

of business. I will thank you to bo elothed and assist mo. The officors will repair to their appropriate

stations. Bro.\*. Zabad, are all present Perfect Mastcrs?

[The Warden goes round and rcceivos tho Poss-word from all the Brothers, returas to his station, and

reporta] :

Ward.'. Th.\ Ilon.\*. all present prove tbcmsclres to be Perfect Mastors.

Th.'. Eon.'. Bro.\*. Jr.\*. Deacon, vhat is the first care of a Lodgo of Perfect Masters, vhen about to opcn 7

Jun.'. D.'. To sce that the Lodgo is duly tyled.

Th.\ Eon.'. You vili attend to that duty, and inform tbo Tyler tbat wo an about to open this Lodge of

Perfect Mastors, and direct him to tylo accordingly.

[Tbo Jun.\*. Deacon goes out, returns, gives the battery at the door, it is responded to firom vithout, and

he returns to his place, and reporta] :

Jun.'. D.'. Th.\*. Ilon.\*. the Lodgo is duly tyled.

Th.'. Ilon.'. IIov tyled 7

J.‘. D.'. By a Perfect Master vithout the door, armed vith a dravn svord.

Th.'. Ilon.', Ilis duty there 7

Jun.', D.‘. To guard the door, and see tbat none approach and entor, except such as are dnly qualiSed,

and haTe permiseion of the Th.\*. Honorable Master.

Th.'. Eon.'. Thnnk you, my Brother. Bro.\*. Zabud, are you a Perfect Master 7

Ward.'. I havo seen the three circles enclosing the cube, npon the crossed columns.

Th.’. Eon.'. Whero vere they 7

Ward.’. Orer the tomb vhere the body of onr Gr.\*. Master Iliram Abi was loid.

Th.'. Hon.’. What do the tvo columns rcpresent7

Ward.'. The columns Jachin and Boaz, vhich I knev before I obtaincd tbe degree of Perfect Mastor.

Th.’. Eon.’. Why did King Solomon institute this degree 7

Ward.'. To encourage the Brethren in tbeir sorrov ; and to cause them to venerate tbe memory of onr

Gr.\*. Master Hiram Abi ; as also to incite them to search for and discover his murderers, vho vere then

-nnknovn; but vere presumed to be among the vorkmen; and the roll having been called, suspicion had

fallen upon three in particalar, vho vere missing.

Th.’. Eon.'. TVhat does the Cubical Stone in the centro of the circle represent?

Word.'. The finite Universe, the 'Work of God, of vhom the three circles are the emblems.

Th.'. Eon.’. "What do the three circles rcprescnt7

Ward.'. Tho 'Wisnox, Povsx and Bensvou.vce of God ; tbo Grcat Trinity of his Attributos.

Th.\ Eon.’. "Where vere you received a Perfect Master 7

Ward.'. At the Tomb of our deceased Grond Master, in a regular and full. Lodge of Perfect Masters.

Th.'. Eon.'. Hov many compose a Lodge of Perfect Masters 7

Ward.’. Nine or more.

Th.'. Eon.’. IThen composed of but nine, of vliom does it consistf

Ward.’. The Th.\*. Hon.\*. Master, the Hon.’. Warden, the Orator, the Treasurer and Seereiary, tho Sen.'.

and Jun.'.' Deacons and tvo Brothers. \*

Th.'. Eon.’. The Jun.\*. Deacon’s place in the Lodge7

Word.'. In front, to the right, of the "Warden in the "West.

Th.'. Eon.'. Your duty there, Bro.\*. Jun.’. Deacon 7

Jun.'. D.'. To receive and exeeute the commands of tbe Hon.\*. "Warden, and to make knovn to the Lodge

those vho, being vorthy, need, and therefore s re entitled to its assistance.

Th.'. Eon.'. The Sen.\*. Deacon's place in the Lodgo 7

Jun.'. D.'. In front, to the right, of the Th.\*. IIon.\* # Master.

Th.'. Eon.'. Your duty^there, Bro.’. Sen.\*. Deacon 7

Sen.'. D.'. To receive and exeeute your commands, and to make knovn tha daims of 'the vidov and

orphan.

Th.’. Eon.'. The Secretary's place in the Lodge.

Sen.'. D.’. In the South, Th.’. Hon.\*.

Th.'.Eon.'. Your duty there, Bro.\*. Secretary 7

Secfy.’. To rcccivo and record all applications for assistance and charity; to register the procecdings of

tho Lodge, proper to be vrittrn ; and to rcccive all litonoy\* and pay tlicm orer to tlio Treasurer.

v. . . s

Th'. Hon.'. Tha Trcasurcr'g place in tbo Lodge ?

See.'. In tho Nortli, Th.\*. Ilon. - .

Th.'. Ilon.'. Your duty tlicrc, liro. - . Trcasurer?

Treat.’. To rcceire and account for the moneys and property of tbo Lodge ; and to pay thcm out, opon

proper authority, for purposcs of charity or for the good of tbe Lodge.

Th.'. Ilon.'. The Orator’ s Station in the Lodge?

Trca».'. On your right, Th. - . Ilon. - .

Th.'. Bon.'. Your duty there, Bro. - . Orator?

Orat.'. To delirer the Lecture of this degree to the Candidate ; to celebrate tbe memory of our deceased

Gr. - . Moeter ; and to inculcate the practice of the rirtues of bencficence, charity and liberali ty.

Th.‘. Ilon.'. The Ilon. - . 1Varden’s Station in the Lodge?

Orat.'. In tho West, Th. - . Ilon. - .

Th.'. Hon.'. Your duty tlicrc, Bro. - . Zabud?

Ward.'. To honour the memory of ali virtuous and zealous Maeone; to aid you in tbe performanco of

your dutiee ; and to cxliibit in my conduct and conrersation all the rirtues of a Perfcct Moeter.

Th.\ Hon.'. The dutiee of the Th. - . Ilon. - . Mastor of the Lodge?

Ward.'. To preside orer the work ; to brighten the chain of fricndship, expound the ancicnt traditione of

the crnft, dispense the charitics of the Lodge, maintain ite honor and reepectability, and labour to adrance the

intereete of Maeon ry.

Th.'. Hon.'. I acknowledge tho duty. But man ia wcak and prono to error, and God alono can givo him

etrength to perform hia dutiee. Lct ue invokc Hia aid.

[All kneel, and the Th. - . Hon. - . rcade tho fullowing

- FRATER.

• .0 Jehorah, our Lord, Grand Architect of the Uni ve ree, who boat created the ITeavcns, the eartb, all

liring creaturea and the Soula of Men ; whose name excela all othera on the earth, and Thy glory ia abore that

of all othera in the Hearena 1 IVhen we conaider thy Hearena, created by Tby Thought, the Stara and TTorlda

rrhoae modon and harmony ia ordained by Thee; and their infinity and our litdeneaa; what ia man that Thou

art mindful of him, or the aon of man that Thou concerneat Thyself for hia welfare ? Thou art clothed irith

Honour and Majesty 1 Thou corerest Thyself with Light as with a garment, and etretehest out the Hearena

like a curtain. Thou layeat the beama of Thy Chambera on the "Waters, and makest the clouda Thy Chariot,

and walkeat on the wings of the rrind. Thou art the Lord, and there ia none elae. Tliere is no God besides Thee.'

Thou formeat the Light and createat Darkncss. Thou makest Good and createst Eril. Thou the Lord doat all

these things. And yet Thou doat regard and pro\*tect, aa Thou didat frame and make, the amalleat thing that

lires ; and wateheat orer the life and fortunes of tho liring but inTisible atoma that float in the air, and by

tens of thouaands inhabit the wnter-drops, and toil in the sea to build up Continenta. Therefore wilt Thou be

•kind and merciful to man, rrhom Thou haat made, and to whom Thou hast giren a liring Soul. Preside Thou

ordtpur "Work! Increaao harmony. and diainterested fricndship among us, and among all men! Increaae

ererywhere, and apread abroad, the knowledge of the Ancient Truth 1 Incline ua by our charities and the purity

of our lires to imitate Thee at an infinite diatance from Thee ; and aid and atrengthen ua to perform all tbe

^ntieawhich Thy Law and our obligations aa men and Masons requiro of ua I and to Thee be all Honour,

.PraisV and Glory furerer: Amen 1 •

y \*JTh.'. Hon.'. Bro. - . Zabud, rrhat is your age as a Moson ?

' Word.-. The Square of [ ; ], or [ \* ] s perfection of the number of a Master Mason.

Th.'. Hon.'. 17 liat is the hour ?

- - Ward.'. It is the first hour of the day.

TA.\ Hon.'. Since it is tho firat hour of the day, it is time to sct tlic labourera at work. Cire notico,

therefore, that this Lodge of Perfcct Maatere is about to be opencd and ita labours resumed.

JFard.’. My brcthrcn, the Lodgo of Perfect Mostcrs is nov about to bo opcncd, and tbe labours upon tb«

Tomple rcsumed. You vili tako duo notico tkcrcof, and gorcrn yoursclves accordingly.

T/i.\ Uon.'. ' Togethcr, my brcthrcn.

[AII gire tho sign of admirntion. Thcn tbe varden raps [; 7 ] — tho Tb.\*. Hon.\ tbe same; and thcn oli

tbe brcthren the samo vitk tbeir hands ; and tho l'b.‘. Ilon.’. saysj :

Th.". Uon.". Tbis Lodge of Pcrfcct Masters is opcn.

RECEPTIOX.

Tbe Prcparation-Room is hung vith black. There is a smnll tnblc, corcrcd vith blnck, on vhich aro a

skull and cross-boncs ; and on ono. side of tho Itooin is a coffin. On tho Tnble aro pcns, ink and paper. Tho

candidato is drcsscd in tbe dothing and jcvel of a Sccrct Master ; and rcccircd by tbe Master of Cercmonics ;

who first examines Sim in tbo vords, signs and tokcn of a Secrct Mastcr ; and tben asks hira :

21. Car.". 31 y Brother, vkat vere tbe tbree principies inculcatcd at your admission to the dcgreo of Sccret

Master 7

[If tho candidate is impcrfect in tbe work, hc mny be instructcd, in enses vhero bo is otbervise a good

mason and so knovn to bo ; but if hc cannot rcply to this question, '\* SecRccr, Obesiexce and Fideutt," be shonld

be immediately sent avay ; for if be hare forgotten that, hc is vhullj upfit to adrancc. Tbis rule is inJlexS/le;

and necer in any case io be dieregarded].

[When be ansvers propcrly, the M.'. of Ccr.\ dirocts him to bc scatcd at tbe Tablc, and banding him a

printed paper, containing vhat is stated hercafter, says to him] :

M.‘. Cer". Sincc you desire nov to adrancc to the degree of Perfcct Mastcr, and aro prepared to bo in

ali proper respocts sccret, obedient and faithful, rcad this paper vhich I lay before you. Rcad it slowly and

carcfully, and refleet upon it veli. Thcn, upon anothor paper, nnsver in vriting tbo qnestions os tbey ore

numbered, and sign tbo obligation, and drav up and'sign the instrument required :

TnE rATEIt.

“Neophyte, desiring to adrancc, be patient, thoughtfui and deliberate!

“ Read carcfully and ponder veli vbat fullovs ; and ansver truly an(l sinccrely, rememboring that the oye .

of Ilim vho made yoa is upon you, and sees your thougbts and knovs tho Sccrcts of your Ileart.

“ It? after reading, you are not disposed to ansver, you nre freo to retirc.

“If yoa decide to ansver, then approach the Templo vith respeet, vith calmness, vith a desire to learn,

vith the courago and presenco of mind neccssary to undergo the tests' that mny bo required of you 1 Read

nov, and vrite; or dcpartl

“ 1° . . . Are you liring in the commission of any crimc agninst the lavs of God or man, or any olTence

against thoso of propricty and deccncy, vbicb you are consciuus, if knovn, ought to, and vould, prerent us

from receiring you in this Degree 7

«2° . . . Hare you done any grare vrong to any person vhatercr, vhich remoins unrepentcd of, and

for vhich you hare not made reparation to tbe utmost of your pover 7

“3° . . . You bcliere in a First Great Causo, Author and Prescrrcr of the uniTerse and of yourself.

Thereforo you hare duties to perform tovards Him. 17hat are those duties 7

• “4° . . . All men, made by ono God, aro brothers. IVhat are your duties tovards your fellov-men7

“5° . . . Man, composedof a body and a soul, has duties of tvo kinds to perform tovards himself. IVhat

oro thoso duties 7

PERSO.VAL ODLIGATIOX.

•«

“ Conscious that tlie Eye of tlie Grnnd Architcct of the Universe is upon me, I do piSmino to Ilim and to

those who shall receive mu hero, that I will strcnuously endeavor to perform tha duties whicli I have now

acknowledged do devolve upon me ; and be governed by their dictates in tbe World and in the Lodge, as a good

apd faithful Mason ; actuated by bcncvolcncc and fraternal feeling, and complying with all my obligations as

a Mason, heretofore, now, or hereafter assumcd ; and I will never reveal or make known the mode of my

admission into this degree, even if I should reti re without completely reeeiving it. So help me God 1

Signed at

The day of A. D. 13

“ IV rite now your last will and testament ; as if in fire minutes you were about to engage in battle, leadlng

the furlorn hope to storm a brcach, with the almust absoluta certainty of falling in the ossault"

[AVhen the Candidato has concludcd, tbe M.\*. Cer.‘. takes the paper containing his responses and what he

bos written, and says to him] :

J/l\*. C.‘. Semaia here a time in patience, until what you have answered and written is snhmitted to the

Th.\ ITon.\*. and the Brethren, and their judgment had thcrcon ; when I will retum to you.

[The M.\*. Car.\ then enters the Lodge, lcaving him alonc. Ile hands the paper to the Moster, who reads

it to the Brethren. If he regards the answers as unsatisfactory, he so declares, and dirccts tho Candidata shall

be dismissed. If he considers them sufficient, he puts the question to the Brethren, thus] :

Th.'. Hon.\ Brethren, you have heard the responses, the obligation and the last will and testament of

the candidate. Are you satisficd with them, and do you conscnt that he shall be admitted ? Those of you

who are so, will give the affirmative sign.

[It is given by raising the right arm perpendicularly above the hesd.]

Th.’. Eon.\ Those who are not satisfied or who do not consent, will give the negative sign.

[It is given by extending the right arm in front, hand open and palm outwards ; as if repelling a person.]

Th.’. Hon.’. Bro.\*. Zabud, do any answer in the negative t

[If there is any negative, the Candidate is dismissed. If none, the Th.\*. IIon.‘. says] :

Th.’. Hon.’. Bro.\*. M.\*. of Cer.\*., the Brethren consent -that the Candidato shall be admitted. The

Secretary will file his responses, his obligation and his testament ; and being properly prepared, he may be

allowed to enter.

[Tho Master of Ceremontes goes out, and says to the Candidate] :

M.’. Cer.’. The Th.\*. Honorable Moster, the Warden and the Brethren are satisfied with your responses,

your obligation and your testament Tliey are deposited in the Archives of the Lodge, for a testimony during

all time. Our Lodge is now sorrowful and in mourning ; for it is the annirersary of the final burial of our

Gr.\*. Master Hiram Abi ; and while we mourn fur him, we mourn also for that darkness and death of poin

and evil and sorrow, into which man hath fallcn, and of wbich his death is to us a most expressive Symbol.

Ileflect upon their sad condition, and lct feelings of pity and commiseration for sinful, sufiering humanity fili

your heart. ; and in that spirit prepare to receive this degree.

. .[The M.\*. of Cer.\*. then divests him of his Masonic clothing, and puts on him a robe of white linen, and

slippers upon his feet, and a green silk cord around his neck, and blindfolds him. Then, with the end of the

cord in one hand and a drawn sword in tbe other, he leads him into tbe Lodge, and makes the Circuit thereof

five times, while the Master and Warden rcad nlternately as follows] :

M.’. . . . lst Cire.’. . If ye will indeed obey my voice, and kecp my eovenant, then ye shall be a

peculier treasure unto mo above all pcople : for all the Earth is mine: and ye shall be anto mo a Kingdom of

Priests, and an Holy Nation.

W.‘. . . 2 d Cire.’. . Ye shall do my judgments, and lceep my ordinances, to walk therein : I am the

Lord your God: ye shall thcrcfore keep my statu tcs and my judgmcnts, whicli if a 'mando, ho tholi lira

in them.

Sanctify yourselres, and be holy, thnt ye may bc my pcopla; for I nm boly.

M.\ . . 3d Cire.’. . . If ye walk in my statutos, and keep my conimandmcnts, and do them, tben I

srill gira yoa rain in due soason, and tho land shall yield hor incrcase, and tbo troes of tlie field thall yield

thoir fruit; and yonr threshing shnll reach unto tho vintnge, and your rintnge shall rcach unto tho towing time,

and ye shall eat your breud to the full, and dwell on your land snfely : and I will gire peace in the lund, and

ye sball lie down, and none shall make you afraid : and I will rid eril beasts out of the land ; neither shall

tho «word go through your land : I will liare respcct unto you, and make you fruitful, and multiply you, and

estnblish my covenant with you ; and ye shall eat old storc, and gire awny tho old, becauso of the abundance

of the ncw: and I will set my tnbernaclc among you, and ho not ongry with you, and will be with you and be

your God, and yo shall be my peoplc.

jy.'. . . 4(A Cire.’. . . Thou shalt lore the Lord thy God with ali thino hcnrt, and with ali thy soul,

and with ali thy might: and theso words whicli I commnnd tlice tliis day shall ho in thy heart; and thou

shalt teach them diligently unto thy childrcn, and shalt talk of them whon thou sittest in thy house, and when

thou walkest by the way, and when thou liest down, and when thou risest up: and thou shalt biud them for a

sign upon thy hand, and they shall be as frontlets betwcen thine eyes : and thou shalt write them upon the

posts of thy house, and on thy gates.

Thou shalt fear tho Lord thy God, and shalt serro him, and swcar by his name.

21.’. . . Slh Cire.’. . . As a man chastcncth his Son, tho Lord thy God chastcneth thee. Ye shall diligently

keep his commandmcnts, his testimonies and his statutos. Bewaro lest yo forget or tcuiptllim; butdo thnt

which is right and good in Ilis sight, and fear him, and obserre all his commandnients.

[At the end of the Sth Circuit, tho M.\ of Cer.\*. and Candidate lialt in front of tho lVarden, who asks] :

I Fitrd.’. "VYhom bring you hero with you', Bro.\ M.\*. of Cer.’., in darkness and in bondage?

M.\ Cer.’. Bro.’. A ... B. ... a wortby Sccret Master, who has thus far trodden the path that Icads

to light, and desires to press furtber onward, by being ndmittcd to the degree of Perfect Master.

IVard.’. "Is this ho whose answers, obligation and testamont hare lately been deposited in our orchires 1

M.\ Cer.’. It is.

llard.’. Boes he know the lossons that aro inculcatcd in this degree f

M.‘. C.\ Ile does not; but haring learned secrecy, obedicncc and fidelity, as a Sccret Master, ho has

como hero to lonrn tho duties that wc practise.

JFurtI.\*. Poss on, tben, to the East, and let him mako known his desiro to tho Th.\*. Ilon.\*. Master.

[They poss on to the East, and halt in front of the Th.\*. Ilon.\*., who asks the same questione, receires

tho snme answers, and says] :

Th.’. Son.\ Is not this he, who, to become a Master Mason, represented our dcceosed Grand Master

Hiram Abi ?

M.’. Cer.’. It is.

Th.’. Son.’. To day we keep in sorrow the annirersary of his funerat and final burial. Through the

frowning gates of death lies the way to eternal lifc. Let him again assume tho character of our Grand Master ;

.and retura to the state from which he aruse to be a Master.

[The candidate is again eonducted to the preparation room and placed in the coiBn ; which is tben lifted

up and carried into the lodge, and set in the middle of the room ; when the fullowing cercmonies take

place]

rC.VZRlL CEREUO.VIE3.

The Th.\*. Ilon.\*. gires one loud rnp with his garcl, which is answered by the Wardcn ; and says :

Th.’. Son.’. All the world is a storm ; and men rise up in their scrcral generatione, liko bubblcs dosccnd-

ing from God and the dcw of hearen, from' a tcar and a drop of rain, from Nature and Proridence; and some

of these instantly sink into the deluge of their Srst parent, and are hidden in a sbeet of water, haTing bad no

other business in the worlj, but to be born, tbat they might be ablo to die ; others float np and down tiro or

three turns, and suddenly disnppear, and givo thcir place to others : and they thnt liro Iongcst opon tho face

of the iratcrs, are in perpetuat rnotion, restlcss and uneasy, and being crushcd with tho great drop of a clood

sint intu the Hat lcrel of dead humanity.

AU the succcssion of tiuic, all tho changes in nature, ali the Tarieties of Light and Dnrkness, tbe thoosand

tboosands of accidente in the irorld, and erery contingency to every man, and to erery creature, doth preach

our funcral sermon ; and calle ue to loolc and eee how Time ever digs the grave where ive muet lay onr ains

or our aorrows ; and our mortal bodiee moulder airay and again become in atoma a portion of the great

material World. Every revolution vrltich the earth makea around the sun, divides between life and death; and

death possessos both those portione by the next morrow ; and we are dead to all those months whiclt wo have

already lived, and wc shall never live them over ngain ; and stili God mnkes little periode of our age.

Every day’s ncccssity calle for a reparation of that portion which death fed on all night, wben we lay in

his lap, and slept in his outer chambors. 'While we think a thought, we die ; and the clock strikes, and

reckons on our portion of ctcrnity. 'We form our words with tbe breath of our nostrila we have tbe lesa to

live upon for every word we speak.

Death reigns in all the portione of our time. The autumn with ita fruits providea disorders for us; and

the wintei^s cold turna them into sharp diseases ; and the spring brings flowers to strew our bearae ; and the

snmmer givea green turf and bramblcs to bind upon our graves. Fevers and surfeit, cold and aguea, are the

four quarters of the year, and all minister to death ; and you can go no whither, but you tread upon a dead

man’a bonea.

Death mcets us everywhcre ; and ie procured by every instrument, and in all chances, and enters in at

many doora; by violence and secret influencc, by a licat or a cold, by tbe ebarp tooth of an unregnrded serpent,

the sbying of an unruly horae at tbe audden flutter of a garment ; by stumbliDg at a loose stooe lying in the

way, by the scratch of an envenomed lancet, by a little spark of fire upon a swift boat tbat of a dark night

descende a deep broad river; all are the instrumenta of death, and overtake us with a endden fate. And all

this ia the law and constitntion of Nature, tbe nnalterable event of Providence, and the decree of llcaven.

The chains that confine na to this condition are strong as Destiny, and immutable as tho eternal lawa of God.

Death ia the portion of every man and every woman ; the heritage of worms and eerpents, of rottenness

and cold diahonour. This day ia mine and yonra ; but we know not what shall be on the morrow ; and evory

- morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnigbt, and

nndiscerned os are the phantasma that make an infant smile ; so tbat we cannot discern what comes

herenfter.

Even our joys are troublesome ; and the fear of losing them takes away the present pleasure. They aro

brief and fleeting os the remembrance of a traveller that atayeth but a night. They arise from vanity, and .

they dwell upon ice, and they converse with the wind, and they have the wings of a bird, and are serious but

as the resolutions of a child, and end in vanity and forgctfulness. Man is ever restless and uneasy. He

dwells upon the watera, and Ienns upon thorns, and lays his head upon a sharp stono.

The sadnesses of life belp to sweeten the bitter cup of death. For let our life be never so long, if our

strength were great as thnt of the Titans, and our sincws strong as tbe cordage at tbe foot of an oak, yet stili

the period shall be, that all this shall end in deatb, and the pcople shall talk of us awhile, good or bad, accord\*

ing as we deserve or as they please ; and once it shall come to posa, that concerning every one of -us, it shall

be told in the neighbourbood that we are dead.

\ • Such, my Brethren, are the uncertainty and vanity of Life. And if we could, from one of tho battloments

of Heaven espy how many men and womon at this momont lie fuinting and dying for want of broad ; how

many young men are hewn down by the sword of war ; how many poor orphans are now weeping over the

graves of their fnthers, by wbose life they were enabled to eat; if we could but hear how many mariners and

paasengers are at thia moment in a storm, and shriek out becauso tbeir keel dashcs against a rock, or their

foundering vessel far out at sea shudders aa ahe sinks down into the ocean ; how many pcople there are that

weep with want, or are mad with oppresaion, or are desperate by too quick a sense of a constant infelicity ;

we should rejoice to be beyond the noise and participntion of so many evils.

Let as therefore, 017 Brethren, Imitata tho example of oar illustrious Gr.\*. Mnster Iliram Abi ; and by a

wisa and rirtuous lifo mako tba best preparation for a pcaceabie denth. Lct as remember tbat God gires as

oar time, not as Nature gires as rirers, but drop by drop, minute nfter minuta, so that we nerer ean bare two

minutes tngcther; but Ile takes arra/ one, when he gires us nnothcr. ' Tbis should teach as to Talao our time;

since God so ralues it, and by this so smnll distribution of it, telis as it is the most prccious tbing we liare.

■Ile that would die well and happily, must lead an upright lifc, under tho conduct of prudcnco and obserration »

a life of warfare and sober coi|nsels, labour and watchfulness. No one of us rrants cause of tears and a daily

sorrorr. Let each of us consider in what be fails, and acknowlcdge- his misery ; lct us confess our sins and

chastise them ; let as bear our crosses patientlj and our persecutions nobly, and our repentances willingly

and constanti/ ; let as pity the erils of all the rrorld, and bear our shara of the calamities of our brother; let

us erer keep our house in order tbat ire may be fit to die ; remembering that our errors and our oflbnces aro

numerous and increasing, liko the families of the northern people, or tho gencalogies of the first Patriorchs

of tho 'World ; and that the computations of a man's life aro busy as the tablcs of sines and tangonts, and

intricate as the aceounts of eastern merchants. Let us tberefore keop constant account of our actions, and

thus restrain the inundation of erils; and as erery night we must mnke our bed tbe mcmorial.of our grare,

so let our erening thoughts be an image of the judgment of Ilim who made us. Let us not corct many things

greedilj, nor snatch at high things ambitiously, nor despiso oar neighbour proudly, nor bear our crosses

peerisbly, nor our prosperity impotenti/ and passionateir, nor be prodigal of our precious time, nor tcnocious

and rotentire of eril purposes.

My Brethren, we liare becn taught, as Masons, that ire should imploro tho assistarice of God, in erory

great and important undertaking. Let us ask Ilis aid to enable us to lire well and to die in peacc, that our

memories may be respected among men and Masons.

[The Brethren aU kneel ; and the Th.\*. IIon.\ recites the following]

POiTElt.

0 Almighty and Eternal God, and Groat Architect of tbe Unirorse I thoro is no number of Thy days or of

Thy mercies : Thou hast sent us into this rrorld to serro Thec, and to lire according toTby laws ; but ire

irander far from Thce into the patiis of error, and hare plnntod thorns and sorruws round aboutour drrellings.

Our life is but a spnn in length, and yet rery tedious, bccause of tho calamities that endose us oa ercry side ;

the days of our pilgrimage are fevr and eril, our bodies frail, our passions riolont and distempered, our under-

standings rreak and our rrills porrerse. Look Thou upon us, oh our Father, in mercy and pity 1 lct not our

ireaknesses make us sin against Thee, nor our fcar cause us to betray our duty, nor the calami tios of this

rrorld rex as into impatience 1 Let not temptation be too strong for as, nor our feet stray too far from the

right path 1 We adore Thy Majesty, and submit to Tby Prndence, and rerere Thy jastice, and trast like little

children to Thine Infinite Mercies, when Thoa dost please to delirer one among as out of the miseries of this

rrorld. Tby counsels are secret and Thy wisdom Infinite, and we do not presume to murmur at Thy Dispen\*

sations, nor repine at the sufierings with which Thou dost afflict us for our good. Gire us patience, oh oar

Father, and resolution to lire well, and firmness to resist eril, and faith and confidence in Thee and in Tby

Wisdom and Benerolcnce ; and enablo us so to lire, that when wo como to die, we may He down in the grare

liko one who composes himself to sleep, and that wo may be wortby to be aftcrwards remembered in the

memories of men 1 Anieni

All : . . So mote it be I

[Then the organ plays, and the Brothers sing the following lines] :

Oh, wcep not, mourn not o'er this bicr !

On such denth none should look with fear;

Ile died os dies a breve, true mnn ;

And with his death, truo life begnn.

Coffin and grave ne dcck with care ;

Ilis body rcverently ire benr ;

It 13 not deatl ; but rest» iu God ;

Suftly to slcep bcneatli thc sud.

God brcathcd into this bouse of clay

The S|)irit tlmt hath passed awny ;

Ilo gare tlio true couragcous mimi.

The noblo beart, strong, ealni and kind.

Our brave Grand Macter, who prefcrred

Dcath to tbo utterance of a word ;

Shall to the Maeon ever bo

The type of true fidelity.

[An alarm is novr given at tbo door; and thc Jun/. Deacon sayss “Th/. Hon.\, tlie'M.\ HI/. Kings,

Solomon and Hiram, our Grand Mastcrs, npprouch this sacred place, to unito with ua in porforming the laat

honours to our deceosed Gr/. Master, their lumen te J Brothcr.”]

Th/. Hon.’. [Rapping] : Arisc, my Brethrcn, and rcceire our M/. 111/. G/. Mastcrs in silcnce.

[Two brothera corae furward, representing King Sulomon and Iliram King of Tyre ; and the former says] : .

K/. Sol.’. My Brethrcn, whon ve have reccived the last breatli of our friend, and closed his ejes and

composed bis body for the grave, then seasonable is the counsel of tbo Son of Sirach: "Weep bittcrly and

make great moan, and use lamentation, os he ia vortby ; and that a day or tvo ; lest tbou be evil spoken

of; and then comfort thyself for thy heaviness. But take no gricf to heart, for therc is no turning again;

thou sholt not do bim good, but hurt thyself." Solemn and appointed mournings aro good expressione of our

affection for the departed soul, and of bis vorth and our valuo of bim ; and it hath its praiso in naturo,

and in manners, and in public custoras. Something is to be given to custom, aomething to fame, to nnture

and to civilities, and to the honour of onr deceused friends ; for that mon is esteemed to die miserable, for

whora no friend or relative sheds a tear, or pays a solemn sigh.

. When thou hast vept a vhile; compose the body to buriol: vhich that it be done gravely, decently and

.eharitably, we have the exompleof ali nations to engage ne, and of all ages of the world to varraut; eo

that it is against bonesty, and publio fame and reputation, not to do this office.

Place therefore on the coffin of our brother the aquare, the compass, the gavel and the rule; emblems

of the virtues and authority of our Grand Master, Iliram Abi ; and let him who wcars the jevels of that

distingnished and murdered Moson, remenibcr hcnceforward and forever, tbat he can commit no graver offence

against the laws of Mosonry and honour, than to degrade them by any net vhich that illustrioas martyr wonld

acorn or be ashamed to do.

[The squore,' compass, gavel and rule aro laid upon the coffin by four different brotbers, each advaneing

separately and depositing one of thom.]

K/. Sol/. Place nov upon the coffin the apron, collar and jevel of a Perfcct Master; and'let him

who ahall hereafter wear them, be careful that he wear them worthily ; lest Mosonie justice pluck them

from him if he disgrace them by eloth or baseness ; as the spurs were in former times hacked from the

heels of him who proved false gentlcman and disloyal knight.

- It is a great oct of picty, and honorable, to inter our friends and relatives aceording to the proportions

of their condition ; and so to give evidonco that we appreciate and desire to imitate their virtues. For so

Jacob was buried with great solemnity, and Joseph's bones were carried unto Canaan, nfter they had been

embalmed and kept four hundred years. Those that die should not bo commendcd at a price, nor the

measure of their legaoy be tbo degreo of their virtue; lest to want a monument should best preserve the

memorias of the great and good, whilo the succecding ages should by their instances ramember tbo changes

of tho world, and the dishonours of death, and the equality of the dead. The reward of the greatest rirtne

■hould be preserved like laureis and coronets, to incite and encournga-to the noblest tliings.

\* Let us also right the causes of the dead, and assert their honour. For certainly it is the noblest thing in

the world, to do an act of kindncss to him wbom we shall nerer see, and yet who hath deserved it of us ; and

unless we do so, our charity is mercenary, and our fricndships are mero mcrchnndise ; but what we do to the

dead, or to the living for their sakcs, is gratitude, and virtuo for virtue’s sake, and tho noblest portion of-

humanitj. Let us do our duty to tho dead, lcst peradrcnturc they should perceive our neglect, and be

witnesses of our transient aScctions and forgctfulness.

It remains, my Brethren, that we who aro aiive should so live, and so pcrform our dutics, and play our

parts upon this stngo of lifc, that we ncithcr be surprised by dcath, nor Icaro our duties unporforxned, nor

our sins uncancellcd, nor our persons unreeonciled, nor God unapponscd.

K.'. Sol.'. Bro/. 31/. of Ccremonics, distribute to our brethren tho mystcrious branches, symbols of

immortality.

[The M/. of Cer/. giTes to cach brother a branch of Acacia. Then K/. Sol/, says] :

K.‘. Sol.'. Brothers Adonhiram and Zabud, inrite the brethren in the Xorth, South, East and West to

assemble and aid us in depositiag the body of our Gr/. 3Iastcr II iram Abi in the tomb ; and in performing

our pious pilgrimnge around it.'

Word.'. Brethren in tho North, South, East and 'West, it is the desire of the Wiso and Powerful King

Solomon our Gr/. 3Iaster that you assemble together and aid him and our Gr/. 3Iaster the Eing of Tyre in

depositing the body of our Gr/. JIaster Hiram Abi in the Tomb, and performing our pious pilgrimage around it.

Th.'. Eon.'. Brethren in the East, it is tho desire, &c.

[The Th/. Hon/. raps thrice ; and the Brethren all assemble and form in procession. The coffin is taken

up, and borne three times around the Lodge, while the organ plays, and the following hymn is snng:

The buried grain of wbeat must die,

- Withered and worthless long must lie,

.Before its soft shoot seeks the air,

.Its new stalk the new grain can liear.

E ren so this body made of dust

To carth we once again entrust;

And painloss it shall slumbcr here,

Until the appointed Time appear.

[The coffin is then doposited in the monument, and the following verse is sung:

Now it is hidden from our cycs,

Till God shall bid it wako and rise;

Who ne’or tbo creaturo will forget,

On wbom his image Ilo hath sct.

[Then tho Th/. Hon/. gives three raps, and K/. Sol/, says s

JT/. Sol.'. Thus hlasonry honours tbo memory of the virtuous and good. It mourns their loss, but con-

soles itself with the reflcction that the Souls of the Grent Dead aro immortal, and that their inflaencos live

beyond tho grave. Death is dreadful to the man whoso all is cxtinguished with his life;’but not to him whose

glory and whose influenccs can never die.

These Honours, and the generat regard of Posterity, and to fullow their illustrious and excellent examplcs.

ara tlic fit rewards of thosc who liavc deservcd vrcll of thcir Ordcr, thcir Country and the World. Not to

gratify or plcase tlio dead, whose souls are liftcd far aburc suuh honours, but to do tkat which it ia eminently

fit and bccoming for oursclvcs to do, we porform thcse ccrcmonica.

A dcaire fur our naiuo to be perpetuatcd to aftcr timca, by monumenta erectcd by publio gratitude, in

memory of noble dccda, ia a worthy spring of action everywhere, nnd most of ail in a Rcpublic. Ia an induce\*

ment to great dccda : and a monumcnt to thc memory of a greatand good man ia an Orator in bronzo or marblo,

tcuchiiig glorioua lcaaona to aftcr gcncrationa ; the ailcnt but imprcaaive cridcnce of hia immortnl infiucnca ;

and itaelf cxcrcUing an inHucnca not oftcn inconsidcrublo upon mcn’s actions, a thcir country’a wclfaro and tho

world’s dcatiny. The rccord of noble actiona and hcroic dcvotion ia more fitly writtcn on the enduring marblo

or the pyrumid of granite, than on the papcr pages of a deatructible book. The marblo or the granite ia itaelf

\_a book, liko thoae on which thc Hierophanta of Egypt cut in hieroglyphica tho history of the Ancient Agca.

' booh monumenta rcgnrd not alono thoae to whoin tlicy are erectcd. IIow noblo an offico do they not fulfil in

making known to future agea that a People or Fratcrnity had loftinesa of aoul enough to appreciute, honour and

glorify great decda 1 ( They are the beat cridcnce of the Tirtucs of thoae who erect them ; silent exhorters to

lofty actiona, perpetuat Teachcra of the finost leasona of Tirtue nnd patriotism 1

It doea not bccornc any one to sct littlo value on the gencral opinion of hia own time, or on the finol judg-

ment of poaterity. That the dcaire for fame and reputation ia universal and instinetire, prores tbat it is

laudablo and proper; for it ia a Furce and Power; one of tliose Laws of God which Ile baa been pleoacd to

enact, aa part of the great laws of Ilarmony and Attraction by rrhich Ile rules the Universe.

But aa that judgmcnt and that opinion are not infallible; as the World and Poaterity may condemn the

good, the rrise, tho diainterested, and decrco honours to the bad, the ignorant and tho basc ;’ to gain that judg-

ment of approval muat not be the only or crcn the chicf motire of a Ma8on’a action. For Duty ia the great

Law that gorornB him ; to be obcycd, no matter with wbat resuit; and his conscicnce the truo judge, from

whose judgment there ia no appeal cxcept to God.

. If you would fain dircct your regards on high, and aspire to an ctcrnal happiness bcrcaftor, yon neither

erili regnrd the rumours of the rulgnr, nor will you rest your hopes and your interest on humnn rewards.

Yirtue herself muat attract you by her own charms to true glory. What others may any of you, aa tliey will tnlk,

ao let themselves conaider. For ail that ia so said ia confined to the narrow limita of theae regiona that you

aee. None respecting any man waa erer eternal. It is extinguished by the deatb of the individua], or periahes

altogetber in the oblivion of posterity.

The svran that rrings her wny to the lofty heighta of heaven, inquires not whother the ahadow of hor

rringa falis on the aordid earth below. The monumenta wliich we erect in 'humnn memories, are tronsient as

the deliente tracery of froat-work woven from leaf to leaf, of a morning in the spring. Time, like a river,

carries them ail nway with a rapid course ; they swim abore tbe stream for a wliile, but are quickly swollowod

up and seen no more. The marblcs that men rear to perpetuato thcir names, are consumed by time and

silcntly moulder away, and proclaim their own mortality while they testify to ours. But the enjoymenta of

tho immortal soul in that future existenco promised us by God will be superior to decay, and endlesa in dura\*

tion. They will be ever full, fresh and entire, like the atars and orba above, which shine with the same

nndiminished lustre, and move with the same unwearied motion with which they did from the firat date of

their creation. Nay, tho joys of heaven will abide when tbese lighta of heaven will be put out, and when .

sun and moon and nature itaelf ahall be discharged thcir atations, and be employcd by Providence no more.

The good Mason ahall then appear in hia full glory; and fixed in the Divine preaence, enjoy one pcrpetual and

evsrlasting day ; a day commcnsurate to the unlimitcd Eternity of God Uimaclf, the Great Sun of Righteous\*

neas, who is always rising, and nerer sots.

The world is filled with tho votces of the dead. They speak, not from the publio recorda of tho great

world, only, but from the private history of our own experience. They speak to us in a thousand remera-

brnnces, incidenta, eventa, associationa. They speak to us, not only from the silent graves, but from the throng

of lifo. They aro inrisiblo, and yct lifo is filled with thcir prcacnco. They aro with ua by the ailcnt fireaido,

and in the secludcd chambcr; in the patha of society, and in tho crowdcd assem blies of men. They speak to

ns from the lonely wayside ; and from the vcnerablc walls that echo to the steps of a multitude and to the

Toico of prayer. Go «hero wo «ili, the derui aro with as always. AYo liro and conrerso with those who

onco lirod and conrersed with us. Thcir wcll-rcmembcrcd roices minglo with tho whisporing breezo, with

the sound of the falling leaf, with the songs and melodics of spring. The earth is filled with their sbadowy

trnin. Everywhere are learcs from tho long scroll of time, bome on the breath of ages, inrested with tho

attributos of univcrsality and eternity ; a heri t ago, from family to family, among all the dwellings of the world.

The world is filled with the laboura and icorka of tho dend. Almost all its litcratare, the discorerics of

Science, the glories of art, tho erer-enduring tcmplcs, the dwelling-places of generations, the comforts and

improvomonts of life, the languagcs, the rnasims, the opinions of the liring, tho rery frame-work of Society,

the institutions of nations, the fabries of Empires, — all are the works of tho dead ; and by them, they who are

dead yot speak. Tho small Provinco of Life is littlo, comparcd with tho vnstErapire of Death. It is a momeat

in tho centre of Eternity; a point in the centro of Immensity ; a breath of existenco amidst tho ages and

regions of the Ererlasting. The dead live in our thoughts, in our blessings, and in our Tery life.

Tho world would be but an ordinary and indifferent place, if it contnined nothing bat the workmansbip,

tho handicraft, the deTiccs of liring men. AVe lore to see dwellings wliich speak to ns of other things than

earthly conrcnience or fleeting pleasure; wbich speak to as the holy rocollections of lires that were possed

in them, and hare possed awny from them. AYe lore to see tcmples, in which saccessire generations of men

hare prayed ; ruins, on whose mighty walls is inscribcd the touching story of joy and sorrow, lore, heroism,

patience, which lired there, and there breathed their first hope and thcir last sigh, ages ago ; scenes which

offer moro to our eyo than fair landscape and liring stream ; telling us of inspired genius, glorious fortitnde,

nmrtyred faith, that studicd there, suffercd there, dicd there. AA r o would fuin behold tho Earth as more than

mero soil and scenery: wo would behold it, as written orer with histories'; as a sublime page, on which aro

inscribed the lires of men and empires.

And now, my Brethren, in prescnce of this emblem of our sorrow and our regret; nnder these funereol

archcs, dumb witncsscs of our rcligious bomage ; before theso symbols of tho nothingness of our own nataro

and tho immensity of God, Ict orery selfish and hateful thought bo banished. Take now with me, my brethren,

the oath of forgetfulncss of all wrongs and injuries that may hare becn inflicted upon as. May Peace and

Concord dwell erermore among as I May we and all Mosons bc no more diridcd by Tain and empty dispates

-and» quarrels 1 May wo itenceforward be inspired by an ardont derotion to tho interests of our country, of

Masonry and of mankindl And may we eTcr~rccoIIect, and bo at all times gorerned and gaided by, that

' prccept which is the corner stone of Masonry, do unto othera whatecer you would wiah that they should do t mto

you. My Brethren, join me in the solemn row I

All. ... AVe do so row axd prouise.

K.\ Sol.\ Uearen hears and the angels record tho row. And now, my brethren, in token of our belief

in tho soul’s immortality, and of that resurrection to a new life for which we all confidently hope, you will

raise our brother from that coffia which represents the earthly prison that confines the soul, and all the

impedimenta of sin and error that enTiron it here below; and place him at the Holy Altar, that he may bo

there made a Perfect Master.

[The Master of Ceremonies, ossisted by a sufficient namber of brethren, raises the Candidate from the

coffin, uncorers his eyerf, and relieres him from the cord around his neck. Ilo is then led to the Altar; and

dircctcd to kncel on both knees, and place both hands on the lloly Bible, interlacing the fingers. An arch

of Steel is formed orer him, and the points of tbree swords, held by three brothers, coarcrging to ono point are

pressed against his bosom. In this position he repeats the following obligation] :

ODLroxno.v.

I, A. ... B. ... in tho presence of tho Gr.‘. Architcct of the Unirerse and of this Right AVorshipful

Lodgo of Perfect Mastcrs, do hcrcby and hereon most solemnly and sinceroly promise and row, that I will

nerer rercal or makc known, intentionnlly or by indiscretion,»any of tho sccrets of this degroe of Perfeci

Master, to any person ia the known world, except to ono who may be legally authorized to receire, when I sm

legally authorized to communicate, them.

I furthcrmora promiae and swear that I will at all times herenftcr rcmcmbcr, and endcaTOur to practice,

tlmt which befita the character of a Perfect Mas ter; and espccially that I will be honest in my contracta,

sincere in affirming, frank and straight-forward in bargnining, and faitiiful in porforming, with ali men; that

I will pretend not what ia falae, nor cover what is true, nor lio either in a littlo thing or a grcat, ncither in

the aubstance nor in the circumstonce, nor in word nor decd ; but the mensuro of my affirmation or denial

ahall be the underatanding of tho persoa with vrhom I contract; and tbat I will rcligiously keep all my pro\*

miaes and covenants, though made to my disadrantage, and though afterward I perceive I might hare dono

bettor ; nor ahall anything make me break my promise', unless to perform it be unlawful or impossible ; or

unless it hare been unlawfully, or by forco or fraud, obtaincd from me.

All of which I do most solcmnly and sincerely promise and to», binding myself under tho penalty of

being deapiaed by all mankind while living, and after my death ; and buried in an undistinguislied grave,

with none to shed a tear orer me or to lamcnt tbat I am dead ; in case I wilfully violato this my aoiemn

obligation of a Perfect Master.

[The Th.\ IIon.\ then raises the candidate, and says to him, reliering him of tho white robe] :

Th.\ Hon.\ Aa you hare been nlrcady rclicrcd of tho cord which was around your neck, aymbol of the

enthrnlment of vice and indulgcnoc, so now I relieve you of this robe, aymbol of your novitiate; which

baving pnssed, I 'do, by the autliority in me vested, rnise you to the rank and dignity uf Perfect Master: and I

do now inrest you with this collar, apron and jewel ; which, as they lay upon your heart when you represented

our excellent and illustrious Gr.‘. Master in his coffin, you will now and forerer wear os the representatire of

him liring ; making him ever your model, and dccming yoursclf bound to strire to equal his rirtues, os you wear

his dothing and his jewel ; tlmt your mernory may deserre auch honours as have to day been rendered unto his.

. Receire now the signs, tokcn and words of a Perfect Master.

Ist Sioir . . . Of Admiration . . . Eaise both 0t23=cs and £1; £ 32 . towarda Ilearen; and then let the

former fall erosswiae on the n\.£tth ; and drop the latter on the ground.

2d Siorr . . . Of Recognition . . . Each adrancos his ? T, until the points meet, and theright

| sf<C (a come together. -Then each places hia $ St ©\*~n upon hia &COtV-

x —

Tokek : . . . Take each other with the C grip ; and at the same time each place the t&Ocs?H

bebind the tii&g % fECCt of the other, and press it ! Umes, with tho 1 first fingere elosed; aaying, by syllobles

altemately, 2 Z 0 .\*.& 0 \*\*-ni.(Csr\*‘\* ? Then clench the I finge» of the two t hands together, elosing them,

not interlaced, raiaing the V&S 2 Bn\,j 2 « and putUng them together at the points, so as to form a triangle.

Pass-Word : G t O / 9 O-\*\*

Sacrio Word: ... 6 C #G-‘-

The Candidate ia then scatcd ; and rcceives the following History and Lecturo :

HISTORT AND LECTUEE.

King Solomon, haring learned that the body of Iliram had been found, and deposited in the "Western part

of tho unfiniahcd Templc, and being grcatly rcjoiccd that the prccious remains of his Brother tho ArUfieer

were found, immediatcly ordered Adonhiram, who was afterwards appointed Chief Architect and Inspeetor

of the works in hia atead, to preparc a funeral that should correspond with the eminent rirtues of the deceased.

And that the recollection of his sad fate might be more vividly remembered, and the gencral indignation

4

agninst his murderers not be diminishcd, he directed that the stains mado bj bis blood opon tlio floor of tbo

Templo should not be lrashcd out, until they should be apprcbendcd and ptinishcd for tlioir airful erime. •

Ali the xrorkmen upon the Temple, on Mount Libanus and in the quarries, ircro orderod to be prescnt

'nt tbo funeral cercmonios. In nine days Adonliirnm eomplctcd a superb mausoloum to the memory of tho

Gr.\*. Master, destincd to reccire his body ; a tomb of irhito marhle, sunnonntcd bjr a triangular obelisk of the

black marblo of JEgypt, upon irhich iras a grcat urn of the sanie, pierced with a sword. ' On the urn iras carred

a branch of acacia, nnd on its base, in Ilebreir, the lettcrs 0 .’. 3/. [SI. P.\] In this urn uras to be deposited

bis heart, irbich had for thnt purpose been enibalmed.

This monument iras crcctcd in tho Western part of tho Templo, rather to tho North ; marking the spot

irhero tho murderers flrst deposited tbc body, after they cominittcd the grcat crinio. It bcing detormincd not

to perform tbe funeral ccremonics until tho monument iras coniplcted, the body iras embalmed, placed in a

coffin, and kcpt in an apartment of the Temple irhere it had been the liabit of the Gr/. Mosters to hold their

Lodgc-SIeetings, and communicate the Myateries of Masonry.

Three dnys after the monument iras corapieted, the remains of tho mtirdercd Gr/. Master irere deposited

there by King Solomon, assisted by Adonhiram tbo Son of Abda, Zabud tho Son of Nathnn, irho iras orer his

Household, and all his Jfobles, Princes and Captains, and all the irorkmen, irith Hiram, King of Tyre, who

had come from his oirn country to be prescnt at the imposing ccrcmoriy.

Annually aftcrirards, the annirersary of this funeral iras religiuusly obserred, and on each such occasion

some Grother represented the dcceased, and iras thcrcaftcr called a Perfcct Master; bccauso ho iras thence-

forirard considered to be, in his character and conduct, a representatire of Hiram Abi, urhose place he had

occupied in the coffin, and irorn his clotbing and his jeirel.

And, stili further to perpetuato the memory of the murder of niram Abi, a representation of his murder

iras thereaftcr substitutcd in the Master Mason's degree, in placo of tho ccremonies brought by Moses from

Egypt, and of thoso practiscd in Phcenicia ; all of them emblcms of ono grcat truth and leading idea, common

to all the ancicnt nations, nnd bereafter to be at tbe proper time unfolded to you.

Our Grand Master Hiram Abi, my Brother, iras an industrious and an lionest man. Wliat he iras

cmployed to do, he did diligcntly, aud be did it ircll and fsiithfully. Industry nnd honesty oro the rirtues

pcculiarly inculcatcd in this degree. They aro common and hnmcly rirtues, but not fur that.bcncath onr

notice. Tho bees lore not drones, nor Masons the idle nnd tho lazy ; for thoso irlio aro so, are linblo to becomo

dissipated and ricious: and perfect honesty, irhich ooght to be the common qunlificatinn of all, is more rarely

met irith than diamonds. To do carnestly and stendily, and to do faithfulljr and honcstly, that irhich ire hara

to do : — perhaps this irants but littlo, irhcn looked at from ercry point of rieir, of including the irhole body of

the mornl lair : and these rirtues belong to the character of a Perfect Master, eren in their bomeliest and

oommonest applicatione. .

Idleness is the burinl of a liring man. For an idle person is so useless to any purposes of God and man,

that he is like one that is dead, unconcerned in tho changos nnd neccssities of tho irorld ; and he only lires to

spend his time, and eat the fruits of tho earth. Like a Tcrmin or a irolf, irhcn his time comes, ho dies and

perishes, and in the menn time does no good. Ue ncithcr ploughs nor cnrrics burthens ; all that he docs is

either unprofitablo or mischierous.

It is a rast irork that any man may do, if he nerer be idle : and it is a liuge irny that a man may go in

rirtue, if he nerer goes out of his irny by a ricious liabit or a grcat crinio : and bo thnt pcrpetually reads good

books, if bis pnrts bo ansirerablc, irill liare a liuge stock of knoirlcdgc.

St. Ambrosc, and from his cxample. St. Augustine, diridcd ercry day into cight tertias of employmont:

eiglit hours they spent in tho neccssities of naturo and rccrention ; cight hours in charity, and doing assistance

to othors, despatehing their businesses, rcconciling their onmilies, reproring their riccs, corrccting their errors,

instructing their ignoranccs, transacting tho afliiirs of their diuccscs; nnd the other cight hours they spent in

study and prayer.

Wo think, at the ago of twcnty, that lifc is much too long for that irhich iro hare to learn and do, and

that there is an almost fabulous distnnce bctirccn our ago and thnt of our Grandfnthcr. But when at the age

of sixty, if iro are fortunate cnough to rcach it, or unfurtunnte enougli, as the caso uiay be, and as iro hare

apent or vastcd our time, ve halt and look back along tbe vay ve hare eome, and east up and try to balanee

our accounts with Time, vo find that ve liare mada Life mucli tao short, and throvn avay a hiigo portion of

it. Wo tben in our niind duduut from the sum total of our yoars the hours that wo unncccssarily baro apent

in aloop ; tho vaking liuurs cach day, during vhich tbe surfuce of tlie mind’s aluggiah pool boa oot bcen stirred

and ruffled by a aingle tbuugbt ; (for the soul lires vithout tbought far mors than ve suspect) ; tbe daya that

vo haro got rid of, to attain some real or fancicd objcct that lay beyond, in tlio vay betwccn vhich and us

atood irksomely tho interrening days ; and tbe hours mis-spent, and vorso than vasted, in fullyand dissipation ;

and ve acknovledgo vith a sigb that vo could hare' learned and done, in half a acore of yeors veli- apent,

more than ve have done in our forty years of manhood.

To leam, and to do 1 This ia the soul’s vork here belov. Tbe soul grovs as truly os an ook grovs. As

the treo takcs tho air, and tho elementa and particlcs that float in the air, tho dev and rain, and the food that

in tho carth lies pilud around ita roots ; and by ita potent chcmistry transmutes them into snp and fibre, into

vood and lenf, and flovcr and fruit, and colouring and perfume ; so the soul drinks in knovledge, and by a

divine alclicmy changcs what it learns into its ovn substance, and derelopes itself fromvithin outvardly, and

grovs, vith an inheront Furca and Povcr lika that vhich lies bid in the grain of vheat.

The soul hath its senses, like tho body, that may be cultirated, enlargcd, refincd, as itself grovs in

stature and proportion : and ho vho cannot appreciate a beautiful painting, or a noblo poem, or a sveet

barmony, or a heruic thought or a disinterested action, only lires upon the lerel of common-ploce, and nced

not pride himself upon that inferiority of the soul's senses, vhich is the inferiority and imperfect developmcnt

'of the soul itself.

To slcep littlo, and to study mucli ; to say littlc, and to licnr and think mucli ; to lcarn, that vo may bo

able to do; and then to do earnestly and vigoruusly, vhatever duty, and the good of our fullovs, our country

and mankind require, — these are the duties of erery one vho vould imitate our deceosed Grand Master.

The duty of a Mason as an bonest man is plain and easy. It requires of us honesty in contracts,sincerity

!n offirming, simplioity in bargaining, and faithfulness in performing. Lie not at all, neitber in a littis thing

nor in a great, neither in the aubstance nor in thecircumstance, neither in vord nor deed : that is, protend

-not vhat is false ; corer not vhat is trne ; and let the meosure of your affirmation or denial be the anderstand-

ing of your contractor ; for be that deceires tbe buyer or tbe seller by speaking vhat is true, in a sense not

intended or nnderstood by the other, is a liar and a thiof. A Perffect Master must avoid that vhich deceires,

equally vith that vhich is false.

Let your prices be according to that measnre of good and evil, vhich is established in the fame and com-

mon accounts of the visest and most merciful men, skilled in that manu facture or commodity; and the gain

such, vhich, vithout scandal, is allovcd to persona in all the same circumst-inccs.

In intercourse vith others, do not do all vhich tliou ninyest lavfully do; but kccp something vithin thy

pover; and, because there is a latitudo of 'gain in buying and selling, take not tbou the utmost penny that is

lavful, or vhich tbou thinkcst so ; for although it be lavful, yet it is not safe ; and he that gains all that ha

can gain lavfully, this year, vili possibly bc tempted, next year, to gain something unlavfully.

Let no man, for his ovn porerty, become more oppressing and cruel in his bargain ; but quietly,

-modestly, diligcntly and paticntly recommend his estate to God, and fullov its interest, and leare tho succesn

to llim.

Detain not the vages of the hireling; for erery degree of detention of it beyond the time, is injastice and

nncharitableness, and grinds his face till tears and blood come out: but pay him esactly according to corenant,

or according to his needs. \*

Religioasly keep all promises and covenants, tliou gh made to your disadrantage, though oftervard yon

perceire you might hare done better ; and let not any precedent act of yoars be altered by any afler-accident.

Let nothing make you break your promise, unless it be unlavful or impossible ; that is, either oat of your

nature or out of your civil pover, yoursclf boing under the pover of another; or that it b4 intolcrably ineon-

venient to yourself, and of no advantage to another; or that you have Icare expressed or rcaaonably pre-

sumed.

Let no man take vages or fees for a vork, that he cannot do, or cannot vith probability andertoke ; or

V. . . 1G

in some sense profitably, nml with ense, or with adrantago manage. Let no man appropriate to hia own use,

what God, b y a Speeial Siere?, or tbo Republic, hath mado common ; for that ia againat both JueticS aad

Charity.

That an y man abonld be tha worse for na, and our dircct net, and by onr intention, ia againat tha mia of

equity, of justico and of charity. Wo then do not tbat to others, which wo would hara dona to onrselres;

for wo grow riclicr upon tlio ruina of their fortuno.

It ia not honest to receire any tbing from nnother withont returning him an equirnlent therefor. Tba

gameater who wina tha money of anotber ia dishonest. Tbere sbould ba no auch tbing aa bata and gaming

among Masons : for no honeat man abould desire tbat for nothing whicb belonga to anotber. Tha merebant

who sella an inferior articlo for a aound pricc, tbe speculator who xnakes the diatresaes and needeof others

bis eschequer are neither fuir nor honest.

It should bo the earnest desire of erery Pcrfcct JIaster so to liro and deal and act, that when it eomes to

him to die, he mny be able to say, and bis conscience to adjudge, that no man on earth is poorer, becanse he

ia richer ; tbat what he hath, he has honestly earned, and no man can go beforo God and claim that, by the

rulos of Equity administered in Ilis Great Cbancery, tbis houso in which we dio, tbis land we derise among

our heirs, thir money which enriches those wbo surrire to bear our name, is bis and not ours, and we in that

Forum only his Trustees. For it is most ccrtain that God is just, and will sternly enforce erery such trust;

and that to ali whom we dospoil, to all whom we defraud, to all from whom wo take any thing whaterer with-

out fair considcration and oquiralent, Ilo will dccrce a full and adequato compcjsation.

Bo careful then, my Brothcr, that thou rccciro no wnges, hero or clsewhcro, that are not thy due. For if

thou dost, thou wrongest some onc, by taking tbat which in GodVChanccry belongs to him;— and whether

tbat which thou takcst thus, bo wcalth, or rank, or influcnco or reputation.

TO CLOSE.

[The Th.\*. Ilon.'. gires one rap, and says] :

Th.’. Ilon.'. Bro.‘. Zabud, what is tho hour?

T Vard.'. Th.\*. Ilon.\*. it is the 5th hour of the day.

Th.\ Ilon.’. Then tbe hour of refreshment has arrircd, and it is time to close the Lodge. Gire notice to

tho Bretlircn that I am about to do so.

Ward.'. Brethren, tho Th.\*. Ilon.'. Mastor is about to doao this Lodgo of Porfoct Moators, that yon may

reat from your labours and refresh yourselrcs. Ariso, my Brethren, and oasiat him in doing so.

Th.'. Sbn.'. Together, my Brethren.

[The Brethren all gire the sign of admiration. Then the Mas ter raps [; 1] tho TTarden the same, and

all the Brothers the same with their handa ; and the Master says] :

Th.'. Eon.'. Tbis Lodge of Perfect Masters ia closed.

FINIS.

Confidential Secretary.

TUE LODCS, ITS DEC0RATI0N3, ETC.

The placo in which thia Lodge is hcld reprcsonts tho Audicnco Chamber of King Solomon. It is hang

with black, strewed with white tears ; and ligbted by 27 ligbts, in 3 candlesticks, oach having 9 branches,

placed on three sides of the Altar, in the middle of tbe room, as in the Moste^s Lodge.

Upon. the Altar are two naked swords, crossed, and a roll of parchment.

ornans, nc.

Tbe Mnster and Warden represent King Solomon, and Hiram, King of Tyre. They sit in tbe Eost,

elothed in bine mantles, lined with ermine, eoch with a crown on bis beod and a sceptre in bis hand.

There is but one other officer, tbe Captain of tbe Gaards, styled ZerbaL

When there is a reception, tbe Master and 'Warden alone ore in tbe room. Tbe other brethren are all in

an -odjoining room, armed with swords, and representing King Solomon’s Gaards. Except dnring a reception,

they sit in the Lodge, and the Captain of tbe Guards occnpies tbo West.

CLOTSINO AXD JtTFEL.

The apron is of a white sheepskin, lined and bordered with bright crimson. On tbe flnp is painted or

embroidered a triangle with equal sides. In the middle of the apron are tho Hebrew letters n’ [In]. Below

this word, at the bottom of the apron, the letter 3 [B] : in the npper right hand comer, the letter 3 [N]: and

in the npper left hand comer, the letter t i [Sn].

The jewel is a triple triangle : in the centre of each triangle whereof is engraved one of tbe foregoing

letters. It is a piate of gold; and is worn suspended from a crimson collar.

Tbe battery ia [; ;].

The age i» |J X T . . . i. e. [ , . ] yoars.

VI. . . 2

TO OPEtf.

S.\ Bro.‘. Zerbal, ire aro about to .open a Lodge of Confidential Secretaries in this placo for the

despatch of busineis. You will sce that tbe approachcs to the Audionce Chambor aro duly guarded.

[The Captain of the Gunrds-goes out, returas, a"nd reportsj :

C.'. G.'. Thrice 111.'., the Guards are at their posts, and tbo approaches aro duly guarded.

AT.\*. S.‘. Bro.'. Zerbal, you will assure yoursclf, by receiring the word, that ali present are Confidential

Secrctaries.

[The Capt.\*. of the G.\*. goca round and receires the word from eaeh ; and returning to hia place, reporta] :

C.'. G.'. • Th.'. I1L\*., oli the Brothers presont oro in poaacsaion of the word, and prore themselrcs Confi-

dential Secretaries.

K.‘. S.'. Bro.\*. Zerbal, are you a Confidential Secret.vy I

C.'. G.'. [Raieing hia eyes towards Ilearen] Th.\*. 111.\*., I ani.

Qu.'. What led to your obtoining thia degree I

An\*.'. My curiosity.

Qu.’. What risk did you incur thereby I

An\*.'. That of losing my life.

Qu.\ Uow did you escape I

An\*.'. I wos found to hare offended through my zeal for my Sovoreign’s wclfare, and so waa pardoned

an^ eren rewarded.

- Qu.\ How many compose a Lodge of Confidential Secretaries t

An\*.'. -Two, or more, Th.'. III.'.

Qu.'. When composed of two only, of whom docs it consisti

Ati\*.'. Of the Th.‘. 111.\*. Master and Warden, representing King Solomon and Iliram, ELing of Tyre.

Qu.\ Where do they sit in the Lodge I

An\*.\ In the East.

Qu.\ Their duty in the East 1

An\*.'. To punish idle curiosity ; to rcward zcal and fidclity ;'and to.scttlo and reconcilo 'disputes and

dissensions among the brethren.

AT.'. Sol.'. Giro notice then, my Brother, that it is the will of tho Th.'. 111.\*. Warden and myself, that this

Lodge of Confidential Secretaries be now opcncd, by the eustomary Proclamation.

C.'. G.’. [Giving 3 raps, and ali tbe Brethren riaing] : My brethren, it ia tbo pleasnre of the Th.\*. 111.'.

Master and Warden that this Lodge of Confidential Secretaries be now opened. Let those who are here for idle

cnriosity only, depart from among ns I Let ali, by zeal and fidelity, inerit honour and rewardl Let dispates

and dissensions cease, and friendship and brotherly lore reign among as 1

K.\ Sol.'. Together, my brethren.

[AU kneel on the right knee, and place the two hands, crossed, npon the head, the thumbs against the fore-

head. AII say in a low roice, $ g then rise, and draw their swords. The Th.'. 111.\*.

and Warden then gire the questioning sign, and ali the brothers the onswcr. Then the Th.\*. 111.\*. raps [:]

and tbe Warden [;] : and the Th.\*. IU.\*, declares the Lodge open.

xxcarrioir.

Tbo Captain of tho Guards reccires tho candidate in the prcparation room, and tokes from hiin tho orna-

menta and clotbing of a Perfect Master, and any wcapons which he may hare about bim.

The Warden then passes bastily through tho preparation room, and Yritbout ceremony enters the Lodge,

in which there is no one besides the Master. Tho Captain of the Guards then places the candidato near tho

door of tho Lodge, which is lcft ajar, directing him to listen carefully to what passes within.

VI. . . 3

k.'. E.'. [Ia a loud voice, and angrily :] My Brother, Adonhiram hath shoavn me the tarenty cities in

the land of Galiiee. Are they thoso avhioh thoa haat given me?

k.‘. S.'. Thoy nre, my Urotlier.

k'. E\ Tlien cn.ll me nut brother, for Ibey plenae me not, nor are they such as thou didet promiso me.

Thoa bast not Icept thy faith. My Servants did cut tbce doarn as many trees out of Libanus as thou didst arant,

and conveyed them in rnfts by sea to Joppa ; cedars, and fir-trees and pine-trees from Libanus ; proriding

timbersin abundance for the houscs arhich thou didet desire to build ; and I sent thee Hiram, my father, a arise

and most skilful man, to devisc ingcniously ali the avotk' needed for thy houses, arho hath lost bis life in thy

aortice. There aras peace between us, and are made a league together, notvrithstnnding that my Gods arere

not thine, because are arere brothers in the Sacrcd Mysteries; and thou didst promise to gire me tarenty cities,

for the Services to be rcndercd thee.

k.‘. Sol.'. My brother, I have eren done that arbich I promised. Thou bast tbe tarenty cities, in the land

of Galiiee. Iloar have I not kept my faith aritb thee?

k.'. E.'. Solnmon, God hath given thee arisdom and undcrstandiog exceeding much, and largeness of

lieart as the eand that is on the sea-shore. Thy arisdom surpasses that of ali tho men of the Orient and of ali

the Egyptians. Thou art ariser than ali men : ariser than Ethan the Er. rabite, and Ileman and Chalcol and Dorda,

the sons of Mahol; and thy rcnoavn hath gone into ali the nations round about. Thou bast spoken threo

thousand parables, and thy poems are a thousnnd and fire. Thou h.ast treated about trees, from the cedar of

.Libanus, unto the hyssop that groareth out of the arall ; of beasts, of birds, of reptiles and of fishes; and ali

nations, and the kings of all nations of the Earth have heard of thy arisdom, and have come to consuit thee

and heor thy arise arorda : and yet thou art not arise enough to knoar that cunning is not arisdom. Ile is not wise,

because he is not honest, artio doth not keep his arord, in spirit, as trell as in the letter. Are not all Perfect

Maaters taught to let the measure of thcir affirmation or deniol be the understanding of thcir contractor ?

^ K.\ Sol.'. ■ And hoav, my Brother, have I failed to keep my arord to thee, in spirit, asarell os in the letter?

.Hoav hath the measure of my affirmation or denial not been your understanding of my promise ?

k.\ E.\ Thou didst promise me tarenty cities. . I looked not to receive so many ruincd and dilapidated

yillages,.surrounded by hoarling vrildernesses ; but tarenty populous and flourishing places, cinctured by

smiling.fields and frnitful mendoars. These -cities arbich thou hast given me are Chabul, and.shall be called so

from. this day henceforarard ; dirty, dilapidated and arorthless ; fit to entail expense, and yield no revenuo.'

Betain-them, therefore, and leave me arith thy nnperformed promise, and let the league betvreen us cease.

S wkj.S.'. •- Be paeified, my Brother, and hear me patiently. It aras my intention ....

'k. E‘. Ah 1 Some one listens. Since arhen are spies set at the door to note my vrords ?

k.\SoL\ Never. None listen. Thou art deceivcd by thy imagination.

.[The Warden goes hastily to the door, throars it open, seizcs the candidate, and drags bim into the Lodge-

room, and near to the Moster ; and says] :

■k.\ E.'. So, then, none listen ! Behold tbe eaves-dropper, taken in the very net. TVho is he?

k.'. Sol.'. Alas 1 it is Zabud, the Son of Nnthan, until noar my faithful friend and servant 1

. K.'. E.'. Then let him suffer the punishment tbat his baseness merits. [The.Warden snatebes a sarord

from the altar, and draars back hia arm as if to thrust the candidate through. The Master seizes bis orm,and

says] :

i k.'. Sol.', Panse, and reflect, my Brother ! Jehovah hath said, " Thon shalt not take human life. TVhoso

sheddeth man’s blood, by man shall bis blood be shcd: for in tbe image of God made he man. At the hand

of every man's brother arill I requiro the life of man.” [Ile raps 3 ; and all tho Brcthrcn enter]. Dishonour

not thyself, my Brother, by becoming the Executioner. Zabud shall be tricd, and heard in his defence ; and

if condemned, he shall be duly punished. His ofienco is no less against me than thee, if he be guilty. Bro.\*.

Captain of the Guards, Zabud is your prisoner.' Fotter him, and keep him safely until my further order.

. [The candidate is band-ciified, and taken into the preparation room, all the Brethren also retiring. The

door is left ajar ; so that be enn stili henr arhat posses.]

K.'. Sol.'. It aras my intention, my Brother, to rcbuild the tarenty cities avhich I gavo thee, and to settle

busbandmen in the country round about, before I gave tho territory into tby possession : but thou bast como

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to rcccive tbem sooncr than I expccted. TVlmt I intcnded, I will stili do, nnd keop my proni ise in tbe spirit,

na woll as in tbe lctter. Tbou shalt rcccire tho twenty citiea, with Tortile nnd cultirntcd country ronnd about

tbem. Sttch iras tbe meaning of my promisc, and such sball likcwise be ita performance. For good faith ia

tbe brigbtest jewel of a regni crown. ' I trill brenk my.word to no mnn, nnd least of ali to tbee, my Brother.

E.’. 27.\*. [Taking the M aster by tho right hnndj : My brother, forgire me for my boaty words, and my

anjaat suspicions.

E.’. Sol.'. Tbey nre forgiven and forgotten. Forgireness is a divino virtuc ; for overy dny Qod forgives

us much, or Ile would not suder us to live. Is there no one whom ice can forgire, as God forgives our faults

and errors f

K.'. S.'. Zabud f

E.’. Sol.'. Even so ; for death vrould be too barsh a punisbment for curiosity. [Raps 3.] Let the

Prisoner be set beforo us.

[Tho candidate is led in, and placcd in front of the Master and TVnrdco. Tbe Captain of the Gnards

stands by his sido, and the other Brothers takc their sents.]

K.' . Sol.'. Zabud, you Iiave reccircd mnny and frequent mnrks of my favour, and I believed you devoted

to my Service, and obedient to my tvishcs. You have been found ncting tho dishonourablo pnrt of an eaves\*

dropper, hateful from of old to oli Masons. My Brother of Tyre, justly indignnnt, wos about to inflict upon

yoa exemplary punisbment. I can scarccly believe that bnscness and impertinent curiosity could have actuated

you ; nnd, at my intercession, he has conscnted to bcnryou in your defence, and to forgive you, if there be any

thing that can excuse or explain your conduct.

C.’. (?.\*. Th.\*. 111.\*. Kings Solomon and Iliram, it wos not curiosity that led Zabud to listcn. Seeing you,

Th.\*. 111. \ King Iliram, vrhom he knew not personally, enter hastily and angrily into the audience chamber,

and not knowing what ovil purpose led you thitber, he approached the door, that he migbt be ready to enter,

and protect and defend his Eing, in case his assistance sbould becomo nocessnry. His zenl and attaebment

causing him to ncglect the prccautions •vrhich curiosity irould have tokcn agninst discovery, (for be did not

endeavour to conceal himself), he wos scen, and supposed to be an cares-dropper.

E.'. Sol:’. My Brother, of all my servants, Zabud has ever shovrn the warmest attachmcnt for my person.

I am satisficd that not curiosity, but wliat he deemed his duty, led him to tho door. I Trill vouch for his

discrction and bis zeal ; nnd I beg you to forgive liim, nnd restore him to your roynl favour.

E'. IL'. My Brother, there is nothing to forgire. I honour him fur bis fidelity and attachmont, and

gladly receive him among the number of my friends. Alas 1 I nccd one, to fili tbe roid caused by the sad

death of my dear friend and Brother, Hiram Abi.

E.'. Sol.'. Let the memory of the dead friend cernent more firmly tbe amity of the living. My Brother,.

if the cities in the land of Galilee suit thee not, choose vrherever else tbou wilt in my dominions, and what-

soever cities thou choosest sball be thine.

E.’. E.'. My Brother, thy friendship is of greater volue than cities or even kingdoms. If I govern woll

and justly my present dominions, they are sufficiently extensive for my ambition. Even let thy people remain

under thine own government and laws. Accept ngain the cities, as .a tokcn of my brotherly regard, and of

the renewal of our lcague and firm alliance. And I givo thee also an hundred and twcnty talents of gold,

from my treasury, toward the expenses of the House of tho Lord, and thine own Housc, and to aid in building

the walls of Jerusalem and tby other cities.

E.'. Sol.'. \* Ia what words, my Brother, can I thank thee for tby royal gencrosity ? Doubt not that I will

find some way in whicb to retura thy kindness.

E.'. 27.\*. I am repaid already. Thy friendship over-pays me.

E.'. Sol.'. That friendship shall be perpetual ; bctwcen thee and mc, and between thy cbildrcn and my

children forever.

E.’. 27.\*. Let a new Treaty be drawn and sealed as a perpetual mcmorinl to all genomtions of our peoplo.

Build thou a fleet in Asiougaber, by Ailatb, on the shore of the Red Scn, in the Innd of Edom, and I will

send my mariners in the fleet, sailors that have knowledge of the sca, with tby servants ; and tbey shall sail

to Ophir, tbe land of Gold, and to the Blessed and Sacrod Island in the far Northern Seas, and to tho unex-

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plored lands ia the great Western Occan; and bring us much wcalth, to rebuild onr citics and make oor

dominions prosperons.

JT.\ Sol.'. E ren so let it bc, my Brother.

JST.\*. H‘. Let tbon tliy Sccrctary irrite the Treaty in Ilebrew and Phoenician ; and, sealed with onr seals,

let it lie laid np in the archivcs of cacli kingdom.

K.‘. Sol .'. ' Alas, my Brother, since the death of the good Iliram Abi, I liare no Secrctary ; and Iam at

a losa with whom to fili his place.

K.’. S.‘. Zabud has proren his zeal for your Service, an’d his attachment for yoar person. Wby may

we notmake bim our Confidential Sccrctary?

K.'. Sol.'. Ile is competent and faithful, and I gladly accept tho snggestion. Zabud, my friend, at tho

instanco of the Th.\*. 111.\*. King of Tyre, you aro nppointcd our Confidential Secrctary, in the place of our

deceased Brother and Gr.\ Mnster, Hiram Abi. To you will be confided the knowlcdge of thoso important

arrangements and trnnsactions, grovring out of our ncw Alliancc. Do you fcel that you can obserre inriolable

secrecy as to ali matters so confided to you, and perfurtn with fidclity tho duties of tbo office which ire

offer yon ?

Cani.'. I do.

K.'. Sol.'. Are you willing to engage yourself tlicreto by a solemn and binding obligation ?

Cani.'. I ara.

K.'. Sol.\ Knecl then at the Altar; and placing both hnnds upon the Book of the Law and the Crossed

Swords, repent your names and say after me :

OBLIGATION'.

I, A B in the presence of the Gr.\*. Architect of tho Universe, and appealing to Ilim

toattest the sincerity of my intentions, do hereby and hereon most solemnly and sincerely promiso and swear,

that I will never reveni the secreta of this degree, or which may becom'e known to mo in my character of

Confidential Secretary, to any person in the World, unless it be to one who shall be legully known to me to be

dnly authorized to receive the same.

\_I furthermore promise and swear that I will make the disinterestedness and generosity of the King of

Tyre, as exhibited in tbis degree, my model and example during all my days ; boing better pleased to confer

than to receive a favour; and never, if I can help it, allowing a day to pass without doing some liberal and

generotu action.

I fnrtbermore promise and swear, that I will be ever zealous and faithful, in the Service of Masonry, the

Mas ter, and my Brother.

/• I fnrthermore promise and swear that I will at all times endeavonr to beal all dissonsions and differences,

settle all dispates, and reconcile all quorrels among my Brethren, upon terms honourablo and jus t to every party

concerned.

"To all of which I do most sincerely promise and solemnly swear, nnder the pcnalty of being considered

by all the world, by man and woman alike, os false Mason, faithlcss and forsworn brother, and unworthy man.

So help me God 1 and keep me steadfast in tlio due performance of this my obligation I

K.'. S.\ Arise, my Brother. As our anciont Gr.\*. Masters, Solomon, King of Israel, and Iliram, King of Tyre,

aiter the death of our Gr.‘. Mas ter Iliram Abi, received -in his place and stead os their confidential or intimata

Secretary, Zabnd, whom in this degree you have represented, as the Maater and Warden represent the two

Kings ; so do I receive you a Confidential Secretary, and advance you to the Sixth Degree of the Ancient and

Accepted Rite; devoting you to the Service of Masonry, and of tho Gr.\*. Architeut of the Universo. Agnin

as in tbe 5th Degree, you assume the place of our luuicnted Gr.\*. Maater, and so beemne stili moro strungly

bound to practice the virtues by which he was so eminently distinguisbed. The representation of bis Touib

is stili beforo you ; the black hangiogs and tho tears remind us of the affliction which overwhelined our

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ancicnt brethrcn at hia deatli. Lct thcm recall to your mind hia Tirtuca and hia excelloncies, and incita you

bo to act tbat your memory may bo honorcd among Maaona.

Rcceive thia sword, type of that zeal, that ardour and that firm and constant reaolution, with which you aro

hereafter to vrar againat error, ricc, wrong and injusticc, and dcfcnd tbe rights of men, and the cauae of tho

oppreaaed againat the oppressor.

I inTeat you with tho coilar of thia degrcc. Lct ita colour crer rcmind you that you, liko our deceaaod

6 r.'. Master ahould be evcr rcady to ahed your blood rathcr than diahonour youraelf by rerealing our aecrota.

I inTeat you with the apron of tbia degrcc. Bebold in ita centro the initial lettora of the myaterioua

name of Deity. The thrce otiier lcttcrs upon it ore tho initiale of the Hcbrevr Worda, n ,- U, [Brith] : TU

[Non]: r naSy [Snuumi] mcaning Coronant or Allianco: a row, plcdgo or Promiae; and Perfection,

Complotion or Recompense: . . Tho new Alliance and Coccnant bctwcen tho tiro Kinga, our Ancicnt Grand

Mostora: the Promise mado by Solomon to Iliram, which the lattcr imagincd had bccn broken: and. tho Re-

ward or Recompense obtained by Zabud for hia zcal for, and derution to, tho intercala of his Sorereign.

Thcy hare also a profounder meaning to us as Maaona: Tho Cotexant made by the Deity with man;

by the Creator with bis erring crcatures : His Promise of Morcy and Forgircncas : and that RscoMrEXSE of

Happiness which awaits those who emulate the Tirtuca and follow tho example of our illustrious Grand Master

Iliram Abi. "When you look upon it, remember tbe Corenants you hare made at the altara of Maaonry, with

God and your brethren ; the Vows which you haTe takon in the dcgrcca of thia Rite cspecially; and that an

approring conscience is the best rccompense of a Mason's laboura here below.

I inrest you also with tho jewel of this Degree, the Triple Triangle, bearing upon it the same initiale.

Receire now the signa, token and words of the Degree :

Siarr: . . . Bring the t&03?n to the and then diagonally downwards to the

9 §.

A.vswer: . . . Cross the with the c Y , &$S 5 n l^ estended, and ratso them to the height of

the y 5 1 C & C 0E; the Vk.% smo touching it: then bring thcm down rapidly to the k 9 f «y» of tho

% ? t C> raiaing the C lj to Ucarcn.

Tokek: . . . T:ike each other in tbe ordinnry manner by the f&Q tsn: and tura the

orer [;] times; snying altcrnatoly, at the sereral turns: niCtC'Y , &-'» »<CllCh‘> A&CfCSSSV\*\*\*»

Pass-words: ... 6 SQniCt T- 1 - ‘•9EC t "lOt-\*\*

Sacrxd Word: ... 5 Q-'\* or 9 \*0

Listen now to the lecture of this degree :

LECTURE.

The legend of thia Degree needs little esplanation. King Solomon, in pursuance of his promiae made to

hia nlly Iliram King of Tyre, gare to him, upon the complotion of the Tcmple, twcnty towna in the Prorince

of Galilcc. The lattcr King, coming to Jerusalcm to aid in performing tho last dutica of friendship to hie

murdercd friend Iliram Abi, callcd by him aScctionately, “Hiram, my father,” went to aee the cities eo

aaaigned to him ; and linding them almost depopulated, and fallcn grcatly into dccay, the country around

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YL . . 7

tliem uncultivntcd and sterile, and tho inhabitants amall in numbcr, and ruilc and uncivilized in liabits and

manners ; so that tbe Provinco, in that condition, would bo rather a charge upon his Trcnsury tlian a source

of revenue ; he cuncludcd that Ius ally, rcgardlcss of his Iloynl Ilonour and Masonic good faith, lmd kcpt bis

promise in the letter only, avliilo brcaking it in the spirit: arhile iu truth it aras the intention of King Solomon,

before putting hini in possession, to rcbuiid and adurn tho cities, to place colonica in the country, and to cbange

the araste and inhnspitablc desert into cultivatcd ghrdcns, fields and mcadoars; thus making tlicra vrortby of

bis oll/s acccptanco, and faitlifully complying avitii hia oirn promise.

Arriring at Jerusalem, King Iliram avent directly to tho Palace of King Solomon, and arithout araitiog to

be announced, angrily pasaed through the Guarda in tbe Court, and into the audience chamber, arbore he

found King Solomon, and chargcd hiin \rith bad faith, and riolation of hia kingly promise.

Zabud, the devotcd servant and farourite of King Solomon, sccing King Iliram thus onter, and not

peraooally knoaring him, and secing alao that he aras cscited and enraged, feared tlmt he intended sorae

violence, and upproachcd the door of tbe audience chamber, to bc rcady to rush in and defend bis Mastor,

if there shoold be occasion. Ilis zeal and derotion causing him to neglect the precaution arhich mere curiosity

avould liave observed, he aras seen by King Iliram, scizcd upon by him and dragged into tho Ilall, arhere he

arould have boen at once slain by tbe enraged King, but for the interference of his oarn Sorercign.

Tbe resuit are need not repeat to you, as you hare represented Zabud througbout the cnlire scene, oveh to

his pardon, and his appointment as Con&dential Sccretary of tbe taro kings.

You are specially taught in this degree to be zealous and faithful; to be disinterested and bcnevolcnt; to

act tho peace-maker, in caso of dissensions, disputes and quarrcls aniong the brethren.

Duty is the moral maguetism avhich Controls and guides the true Mason's course over tho tumultuous seas

of life. Whether the stars of honour, reputation and rearard do or do not shine, in the light of day or in tbe

darkness of the night of trouble and adveraity, in calm or storm, that unerring znngnct stili shoavs bim the

true course to steer, and indicates arith certainty avhere-away lies the Port, avhich not to rcach involves ship-

avreck and dishonour. Ile folloars ita silent bidding, as the mariner, arhen land is for many days not in sigbt,

and the ocean arithont path or landmark spreads out all around him, folloars the bidding of the needle, norer

doubting that it points truly to tbe North. To perform that duty, arhether the performance be rewarded or

nnreararded, is bis sole care. And it doth not matter though of this performance there may.be no aritnesses ;

and though arbat he does arill be forever unknoarn to all mankind.

’ A little consideration arill teach ua that Fame has otber limits than mountoins and oeeans ; and that he

arho places happiness in the frequent repetition of bis name, may spend his life in propagating it, aritboat any

donger of areeping for near arorlds, or necessity of passing tbe Atlantic sea.

If, tberofore, he that imagines tbe arorld filled arith his actions and praises, shall subduct from the number

of his encomiasts, all those arho are placed beloar the fiight of fame, and arho hear in the valleys of life no roiec

but that of necessity; all those arho imagine themselves too important to regard him, and considertbe mention

of hia name as a usurpation of their Ume ; all arho are too much or too little pleased arith themselrca to

attend to anything external: all arho ore attracted by plcasure, or chaincd doavn by pain to unraricd ideas ;

.all arho are arithheld from attending his triumph by different pursuits: and all avho slumbcr in unirersal

nogligence ; he arill find his renoarn straitened by nenrcr bounds than the rocks of Caucasus ; and perceire that

na.nuurcan be venerable or formidable, but to a small part of bis felloar-creatures. And therefore, that are

jnay not Ianguish in our endeavours alter excellence, it is necessary that, as Africanus counsels bis descend-

ente, are-raise our eyes to higher prospecta, and contemplate our future and etcrnnl state, aritbout giring up

$ur hearts to the praise of crovrds, or fising our hopes on such rewards as humnn powcr can bostoar.

... .We are not born for ourselves aloae ; and our country claims lier share, and our friends their sharo of us.

As all that the earth produces is creatcd for the use of man, so men are creatcd for the sake of men, that they

may mutuolly do good to ono anotber. In this are ought to takc nature for our guide, and throar into the

public stock the officcs of gencral utility, by a reciprocation of duties; sometimes by receiving, sumetimes by

giring, and sometimes to cernent buman sooiety by arts, by industry, and by our rcsourccs.

Suder others to be praiscd.in thy prcsencc, and entertain their good and glory arith dclight; but at no

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hnnd disparngo tbcm, or lcsson tlie rcport, or mate an olijection; and think not tho advanccment of tby

brothcr is a Icsscning of tby ivorth. Upbrnid no mnn’s irenkness to him todiscomfit him, neither report it to

dispnrage bini, ncithcr dcliglit to rcmember it to lcsscn bini, or to sct tliysclf above bini; nor. orer praiso

thyself or dispraiso any man elsc, unlcss somo sufficient irorthy cnd do lialloiv it.

Remember tbat \re usually disparngo others upon slight grounds and littio instanccs ; and if a man bp

highly commendcd, wo tbink him sufficicntly lcssencd, if ivo can but charge one sin of folly or inferiority in

bis account. Vt'e sbould be more sercro to ourselves, or icss so to otbcrs, and considcr that irhatsoever good

an y ono can tbink or any of us, ve can tcil Iiim of inany univorthy nnd foolish and perliaps irorse actions of

ours, ancone of vvhicli, dono bv another, irould bc enough, iro tbink, to dcstroy bis rcpntation.

If ire tbink thc pcoplo irise and sagncious, nnd jnst and appreciatirc, irbcn tlicy praise and makc idols of

-us, lct ns not call tbcm unicarncd nnd ignorant, and ill and stupid judgcs, irbcn our ncighbour is cricd up by

public fame and popular noises.

-Every man hatli in bis oirn life sins enough, in his oirn mind trouble cnougb, in his oirn fortunes evils

enough, and in pcrfnrmance of his offices failings more than enougb, to entertain his oirn inquiry ; so tbat

curiosity after thc nffairs of others cannot bo without cnvy and an ill-uiind. The gencrous man irill Jje solicitous

and inquisitirc into thc bcauty and order of a ircll-gorcrncd family, and after thc rirtues of an excellent person ;

but anything for irliich racn kecp locksand bars, or that biushcs to sce thc ligbt, or that is citbcr sbameful in

manners or private in nature, tbis thing irill not bo bis care and business. -

It sbould be olijection sufficient to excludo any man from the society of Masons, that bo is not disinterested

and gencrous, botb in bis acts, and in bis opinions of inen and bis constructione of tbcir conduct. Ile lrlio is

selfisb and grasping, or censorious and ungenerous, irill not lung renmin iritbin tbo striet limits of honesty

and trutb ; but irill shortly connnit injusticc. Ilo irlio loros himsclf tno niucli, must nccds loro otbcrs too

littio; and bo irho is inclincd to harsh j udguicnt irill not long dolay to give twjusl judgmcnt; and afterirards,

or not at ali, liear tbo caso.

The gencrous man is not caroful to roturn no more than hc rcccircs ; but profers that tbo balanccs upon

the leger of benefit\* aliull be iu bis farour. Ile vini lialh reveived pay in fuil for ali tbo boncCts and farours

that lio has confcrrcd, is like a sprndthrift irin» has i-oiiatiim-il bis ivlinic cslate, and Iaiucnts ovor an empty

cxclivqucr. Ile ivho requites my farours iri th ingratitudo, nilds tu, instead of dimiiiisliing iny irualth : and

iiu irim cannot rcturn a farour is equally poor, ivlietiicr that inability ariso from povcrty of spirit, sordidness

of\_soul. or actual pccuniary porerty.

If lio is wealthy irho hatli largo sutus inrcstcd, and tho mass of whoso fortuno consists, m obligations tbat

bind other tucn to pay him monoy ; be is stili moro so, to irhom many mon owo large roturns of kindnesses and

favours. Beyond a moderato sum cach yeor, tlio ircalthy man merely invests bis moans ; and that irbich bo

nover uses is stili, like favours unreturncd and kindnesses unrcoiprocated, an actual and real portion of bis

fortuno.

Covctousness teaebes mon to bo cruci aud crafty, industrious in ovil, full of care and malico ; it dovonrs

young bcirs, and griuds tbo face of tbo poor, and undoes thoso ivlio speentlly belong to God s protectiun,

helplcss, cruftless and innoccnt pcoplo; it inquires into our parcuts' nge, and longs for tbe denth of our friends;

it itittkus frivndsbip an aut of rapine, and obnngos a partner into a vulture, and a comp&nion into n Uiiof.

But goncrositv and a libcral spirit tcacli mea to bc liuiiinn and genial, opon-bcarted, frank and sincere,

carnost to do good, oasy and coutcoted, and ivcibwislicrs of ali maiikintl. Uiey prntoct tlio fcoblo against tho

stroug, and' tlio defcnceloss against rapacity nnd craft. Tlicy succour and comfort tho poor, and aro tho

guardians undor God, of His innocent and helplcss ivards. Tlicy valuo friends more tban riebes or fame, afail

gratitude moro than inonpy or poiror. Tboy aro noblcmcn by God's putent, and Iheir escutcboons nnd quar\*

terings are to bo fouud in IIcaven's great buok of Ileruldry. Kor can any man any more bo a Muson tban ho

can be a gcutleinan, unlcss he is gencrous, libcral aud disiuterested.

The rank is but thc guiuea’s stamp,

The man’» tbe gold :

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and truo nobility of soul ia ns likely to lic fouml in tho lioart tbat beata under bomespun, tbo bunting-sbirt

and tho mechnnic’s juckct, na iu thnt wliich tbrobs under star or coronet.

To bc libemi, but only of timt wliich ia our own ; to be gencrous, but only wlien we baro first bcen

just; to give, when to give costa something in tho way of depriration of luxury or comfort, tbin ia Maaonry

indeed.

Ilo who ia worldly, covotous, or scnsual must ubange, before be can bo a good Muson. If vro aro govcrnod

by inclination and not by duty ; if we nre unkind, severe, ccnsorious or injurioua, in tbo rolationa ur inter»

eourae of life ; if we aro unfaithful parenta, or undutiful cbildrcn ; if vro are severo mnsters or faitblcas

aervants; if we are treachcrous frienda, or bad ueigbboura, or bitter competitore, we are wandering at a great

diatance from true Maeonie light.

Moaona muat bo kind anil allcctionatc, onc to another. Corning to the samo Lodgc, knccling at tho sama

altar, they muat feci tbat respeet and kindnoaa fur cacb other, whicb tlieir comrnon rclation and cominon

approach to one God sbould inspiro. Tbero nccds to be moro of tbo spirit of the Ancicnt Fcllowsbip among

us ; more tenderness for eaeb other'» faults, more zeal and sulicitudo fur caeli othcr'a improvement and good

fortune.

Nothing sbould be allowed to interfere witb that kindness and affectioni neither tho spirit of businesa,

abaorbing, eager and overreaching, ungenerous and hard in ita dcalings, keen and bitter in its corapetitions,

low and aordid in ita purposea ; nor tbat of ambition, sclfish, mcrccnary, restlcsa, circumventing, living only

in the opinion of others, cnvious of tbo good fortuno of othere, miscrably vain of its own succcss, unjust,

unscrupulous and slanderous.

He that does me a favour, hatb bound me to make him a retura of tbonkfulnosa. The obligation comes

notby covenant; not by hia own express intention, but by the nature of tbe thing; and ia a duty apringing

up witbin the spirit of the obliged pereon, to wbom it is more natural to lovo bis friend, and to do good for

good, than to retura evil for evil ; becauae a mnn may forgive an injury, but be must nover forget a good turn.

He thatrefuaea to do good to them whom he ia bound to love, or to-love tbat wbich did bim good, ia unnatnrol

'and monstroua in his afiectiona, and tbinks oli the world born to minister to bim ; with a greediness worse

than that of the sea ; whicb, although it receivca ali rivera-into itaelf, yet it furnishes the clouda and springs

with a retura of ali they need. Our duty to those who are our benefactore is, to esteem and love their persona,

to make them proportionablo returas of Service, or duty, or profit, according as we can, or oa they need, or os

opportunity presents itaelf; and according to tbe greatnesses of their kindness'.

.The gencrous man cannot but regret to sce dissensions and dispates among his brethron. It is tbe base and

nngenerous only tbat delight in discord. It is the poorest occupation of humanity to labour to make men think

worso of eaoh' otber ; and yet a multitude of men work assiduously, with tonguo and pen, in that occupation

alone. It is the duty of tbe Mason to strive to make mnn think better of his ncighbour ; to quict, instcad of

nggravating difficulties; to bring togetber thoso who are severed and estranged; to save friends from becoming

foes, and to persuade foes to bcconie friends. To do this, be must necds control bis own passions, and be not

msh and. h asty, nor swift to toke offencc, nor ready to be angered.

•For Anger is a professed eneniy to counsel. It is a direct storm, in whicb no man can be heard to speak

or. callfrom without: for if you counsel gently, you are disrcgardcd; if you urge it and bo rebement, yoa

provokeit more. It is neither manly nor ingenuous. It makes marriage to be a ncccssary and unavoidable

trouble ; friendsbips and societies and familiarities, to be intolerable. It multiplies tbe ovils of drunkenness,

'and makes tbe levities of wine to run into madness. It makes innoccnt jesting to bo the beginning of trnge-

dies. It turna friendship into hatred ; it makes a man lose himsclf, and his rcason and his argument, in

disputation. It turns tbe desires of knowledge into an iteh of wrangling. It adds insolency to powcr. It

turns justico into cruelty, and judgment into oppression. It changes discipline into tediousncss and hatred

of liberal institution. It makes a prosperous man to be cnvied, and the unfortunate to be unpiticd.

Sce theroforo, my Brothcr, tbat first controlliiig your own temper, and governing your own passions, you

fit youraelf to keep peoce and barmony among otber men, and espccially the brethron. Abovo ali, remembor

that Masonry is the realm of pcnco, and that among Mosons there must be no dissension, but only that nobio

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emulation, which can bcst vork and bcst agrce. tVhereror thero is strifo and liatred smong the brethren,

thcre is no Masonry ; for Masonry is Peace, and Brothcrly Loto and Concord.

Masonry is tbo grcat Peace Society of the trorld. Whcrevcr it exists, it struggics to prercnt International

difficultics and disputes ; and to bind Kcpublics, Ivingdonis nnd Empircs togetbcr in one great band of peace

and amity.

Wlio can sum up the iiorrors nnd troes accumulntcd in a singlo war? Masonry is nottiazzled with all ita

pomp and circumstance, all its glitter and glory. ATar comes with its bloody hand into our rery dwe^lings.

It takcs from ten thousand bomcs thoae wbo lived there in peace and conifort, held by the tendor ties of family

and kimircd. It drags thcm atrny, to dio untcndcd, of foTer or exposuro, in infcctious elimes; or to be hacked,

torn and mangicd in the licrco fight; to fall ou the gory ficld, to rise no inore, or to be borno away, in atrful

agony, to noisome and horrid bospitals. The groans of the battle ficld are cchdcd in sighs of bereaTement,

from thousands of desolated heartbs. Returning, the soldicr brings worse sorrow to his home, by the infcction

irhich ho has cnught, of camp rices. The country is dcmoralizcd. Tbo national mind is brought down, froin

the noble intcrchange of kind ofiiccs with another people, to wrath and rerenge, and base pride, and the habit

of mcasuring brute strength agninst brute strength, in battle. Treasurcs are expended, that rrould suffice to

build ten thousand charches, bospitals and unirersities, or rib and tie togetbcr a continent with rails of iron.

If that trensure irere sunk in the sca, it tvould be calnmity enough ; but it is put to trorse use; for it is

expended in cutting into the rcins and arteries of human lifc, until the earth is deluged iritli a sea of blood.

Such, my Brothcr, are the lessons of tliis Degrce ; and you haro sworn to make thcm the rule, the law

and the guidc, of your life and conduct. lf you do so, you will be fitted and entitlcd to adrance in Masonry.

If you do not, you have alrcady gono too far.

TO CLOSE.

M,‘. Bro.\*. Zcrbal, irhat is the hour?

C.\ G.\ Tb.‘. 111.\*., it is the Cth hour of thc\*day.

M.\ If that be the hour, it is time to rest froui our labours. Boes nny disputo rcmain unrcconcilcd, or ,

any enmity unappeased among tbc brethren?

C.\ None, Th.\ 111.'., irithin my knorrledge.

M.\ Doth any brother entertain ill-will against bis brothcr ; or batb any one unsettled quarrel with bis'

Brother? If so, it must be settled before tre part.

ilf.\*. Doth any one complain of promise unporfurmed^ or performed in letteronly; or of any srrong or

injury or injustice, by act or irord? If so, lct hint now make it known, that the promise may be fulfilled, or

tbo injury atoned for.

II.". Eren as tliey do now, so crermorc may peace and harmony prevail amongst us! Gire notice, Bro.\*.

Zerbal, that we are about to elosc tbis Lodgc.

C.’. G.‘. [Bapping 3 times, at which all the brethren rise] ; Brethren, tbo Th.\ 111.'. Master and Warden

aro about to close this Lodge. You will take duc notice, and gorern yoursclres accorilingly.

ilf.'. Togetbcr, my Brethren I

[All knecl, and the same ccrcmonics aro performed as in opening ; and the Master declares the Lodge

elosed.]

FINIS.

Provost and Judge.

THE LOOGE, IT3 DEC0RATI0N3, ETC.

The. Lodge is hung with red, and Iighted by 5 Great Lights, one in each corner, and one in the middle.

In the East is a canopy, painted to reprcsent the sky, with stars shining. Under it is snspended a bos

of Ebony, ornamented with jewels, snpposed to contnin the records of the Tribunal of Prorosts and Jadgcs.

In the middle of the Lodge hangs an eqnilateral Triangie j in tho eentre of which is tho Word rP ; [In] :

and ander it hangs an eqnal balance.

OmCESS, TZTLES, ETC.

Tbe Moster is\*styled Ithutrioiu, and sits in the East. He represents Azarias, Son of Katban, the Cbief

Prorost and Jndge.

:There are tvo Wardens, who represent EWtoreph and Ahia, tbe Scribes ; and sit in the West.

The Recorder sits in the South and represents Josaphat, the Son of Ahilud.

There is also a Moster of Ceremonies.

The Candidate represents Zabud, the Son of Nnthan.

The Wardens are atyled Sen.\ and Jun.\ Inspectori.

ORNAXENT3 AND JETTELS.

The apron ? s white, edged with red. In the middle is a pocket, Tvith a red and rrhite rosette. On the

flap is painted or embroidered a key.

The cordon is crimson, rrorn across the body. Fiom it hangs tho jewcl : which is a Key of Gold.

The lattery is i ; ; ,

The Age of a Prorost and Judge is £ X ? or , ! years.

TO orEN.

lll.\ M.\ Bro.\ Sen.\*. Inspector, I am about to open this Lodge of Prorosts and Judgcs. See thnt tre

are properly tyled.

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Sen.‘. Insp.'. Bro/. Junior Inspector, tho III.’. Mastcr ia nbout to open tbis Lodgo. You will aco tlmt it

is propcrly tylcd, and ioform the tyler that tlio Lodgo is about to be opened.

[The J.'. W/. goes out, returas, raps ; ; , — which is retorned by tbc tyler; and reporta:

Jun.'. Insp.'. Bro.\ Sen.’. Inspector, the Lodge is properly tyled.

Se n.\ Insp.'. 111.\*. Mastcr, the Lodgo is duly tyicd, and wo aro securo from intrusion.

III.'. M.'. Bro.‘. Sen/. Inspector, aro ali present ProTosts and Judges?

Ans.'. Tbcy are, III/. Mastcr.

Qu.'. Bro/. Sen/. Inspector, aro you a Provost and Judge?

Ans.'. I dispense justicc to ali the workmcn ; and administer the law, without prcjudice or partiality.

Qu.'. Where wero you made a Provost and Judge ?

Ans.'. In the middlo chamber.

Qu.‘. Wbat ia tho espccial emblcm of your rank ?

Ans.'. An equal balance, Symbol of justicc, accuracy and impartinlity.

Qu.'. Where is your Mastcr stationcd ?

Ans/. Evcrywhcre.

Qu.’. Why ?

Ans.". To adjust the demands of the workmcn, hoar their complainis, and do justicc to ali.

Qu.'. Wbat is your age ?

Ans.’. Twice £ yenrs — n 5 % nvf( the ago of a Master Mason.

Qu.'. 'Wbat is the hour ?

Ans.'. The last hour of tho night. Tho day comcth.

IU.’. M.'. Giva notice then that I am about to open this Lodge of ProToats and Judges, that the labours

of the day mny be rccommenced.

Sen.'. Insp.'. Bro/. Jun/. Inspector, it is tho pleasuro of the 111/. Master that this Lodge of Provosts and

Judges be now opened. Make known his will to tho Brethren.

• Jun.’. Insp.’. Brethren, it is the plcasure of the 111/. M/. that this Lodge of Provosts and Judges be now

opened. Take notice thereof, and prepare to recommence your labours. ~

[The IIL’. M/. raps,— the Sen/. W/.;— and tlio Jun/. W., — thon ali tho Brethren rap ; ; , vrith .

their hands. Tho Mastcr gives the sign, and all the others tho onswcr ; and tho Master dcclorcs tho Lodgo

open].

Rsczraoir.

The Candidate, in tho dress and vrith tbe jewel of a Confidential Socretary, is received in the anto-roora

by the Mastcr of Cercmonies, who conducts him to the door of the Lodge, and gives the alarm ; ; , Tho door

is opened, and the Junior Warden asks,

Jun.'. Insp.’. Who comes here f

. M.\ Cer.’. A Brothor, who bcing a Perfcct Master and Confidential Secretary, desires to obtain the

dogree of Provost and Judgo.

Jun.'. Insp.’. IIow batli he fitted himself to rcceive this degree J

M.’. Cer.’. By being faithful, obodient and honest ; by being zcalous, ardent and dovoted to Masonry

and to his brethren ; by being generous and disinterested ; and by having aided to p reservo peace and liarmony

among men.

Jun.’. Insp.’. Forwhnt purpose does he desire to advanco further in Masonry?

M.'. Ccr.\. That he maybe the-better qualified to do good, and livo as becomcs a Maspn.

Jun.’. Insp.’. Sinco such is his object, let him wait until the 111/. M/. is informed of his request.

[Tho Jun/. W/. eloses tho door, and reports to tho Sen/. W/. and he in his turn to tho Master; tho same

questions being askcd, in each d!»e, ani like answcrs rcturned as at the door.]

IU.'. M.'. Let him enter, and bo received upon tho cdge of tho sword of justice.

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[The door is opened, and tho M.\*. of Ccrcmonies leads in the candidate, and places him in front of the two

Wardens]. •

IU.’. 21.’. Let him who dcsircs to ad rance in Masonry, first kneel, bcnding Iiis knee and bowing his bead

to the God that mado and tliat prescrves liim.

[The Candidate hneels and inclines his bead, and the Sen.\*. W.\ presses npon his neck the sharp edge of

a naked sword, saying] :

Sen.\ Insp.’. In this degree you are receired upon the edge of the sword of justice. You desire, os a

Prorost and Judge, to grasp its hilt. Sce that you do not, by yiolating tho moral law, exposo yonrself to bo

smitten with its edge.

IU.’. 2f.\ Arise.

[Ile rises, and is led 7 times around the Lodge. At the end of caeli of the first six circaits, he halts in

front of the 111.\*. Mastcr, and gives tho signs of tho prcceding degrees, one at cacli circuit, commencing with

that of E/. A.'.. Daring the circuits, tho 111.\*. Mastcr reads os follows] :

lsf Circuit : ... . Thou shalt provide out of ail tho Pcoplo able men, such as fear.God, men of

Trath, and Hatcrs of Injustice, and sct them to judge the Peoplc at all Seasons. Ilenr the causes between

your brethren, and judge righteously between man and man, nnd between tho Citizen and the stronger. Yo

shall not respect persons in judgment; but shall listcn to the humble as well as to thegroat. Ye shall not

fear the face of man; for the judgment is God’s.

2 d Circuit: .... Thou shalt not follow a multitudo to do evil ; neither shalt thou, floating on the

popular current, speak in a cause in order to pervert judgment. Nor shalt thou as a judge lean towards the

eide of a poor man, because he is poor ; nor strain any point to givo judgment in his favour.

Circuit: .... \* See that ye Judge. not falseiy, nor slay the innocent and the righteous: and

take no gift : for a gift blindeth the wise, and perverteth the words of the righteous.

4tA Circuit: . . . . Ye shall do no unrighteousness in judgment: ye shall not lean to the side of

the poor, nor honour the person of the great ; but shall impartially judge your neighbour. Yo shall do po

injustice in judgment, in mete-yard, in weight or in mensure. Just balances, just weights and just mensures

tholi ye bove ; and no one shall cheat or over-reach another.

‘■S th Circuit: .... Ye shall have one manner of law, os well for the stranger as for one ofyour ovn

country. One ordinance shall be for you and the stranger who sojourneth with you ; the same ordinance for-

ever in your generatione : as ye are, so shall the stranger be before the Lord : one law ond one custom shall

be for you, and for the stranger that sojourneth with you.

6tA. lore justice, you that nre the judges of the earth : for he that speaketh unjust things cannot. be

hid ; neither shall the ehostisiog judgment pass him by. Justice is perpetuat and immortal. Oppress not tha

poor just man ; but spare the widuw, and honour the ancient grey hairs of the aged. Let not your strongth

be the law of justice ; nor hold that which is feeble to be nothing worth.

7 th Circuit: .... The just that is dead condemncth the wicled that are liring. They shall live

for erermore ; and their rcward is with God, and the care of them with the Most High, to whom justice is os

a bresstplate, and true judgment as a helmet, and "equity os an inrincihle shield ; and He will sternly judge

those/ who being ministers of His Kingdom, do not judge rightly, nor keep the law of justice, nor wolk

according to his will.

[The Candidate is then halted in front of the 111.\*. M.\*. who says] :

IU.\2f.\ Whom bringyou hither, Bro.\*. M.\*. of Ceremonies?

Af.\*., Car.’. Bro.\*. A.... B . . . . , a Perfect Mastcr and Confidential Secretary, who desires to attain the

Degree of .Provost and Judge, and so become a Master in Israel.

' IU.’. M.’. He desires to assume a heary burthen. Hath he a sufficient sense of the important duties and

heavy responsibilities of the office f

M.’. Car.’. III.\*. Master, he will answer for himself.

IU.’. M.’. My Brother, are you aware tbat he who would assumo the character of Provost nnd Judge, and

in that character judge and docide between his Brethren, must be himself 'a just and upright man, impartial,

cautious, merciful ; of pure morals and blanicless life and convcrsation ; for tbat wliat judgment he measures

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unto others, Qod will messure unto him ; nnd that ha must first of nll give judgmcnt against his own faults

and vices T

Cand.‘. I am. '

lll.'. M.\ Aro you sensiblo that he whopardons or ignores his own crrors and offences, and pnnishes tho

self-same errors and offences, or thoso that are of thcir kindred, in others, is a falae judgo and disloyal Mason 7

Cand.’. I am.

lll.'. 31.’. Do you feel tbe grave responaibility of dcciding betweon man and man, whcre incorrect deci\*

sion is injustice ; and tbe effecta of indolcnce, of innttention, of hasty examinntion and raah conclaaion, are

as grave as thoao of eorruption, or of deciaion purcbased by bribes, or promptcd by cnmity or prejadice 7

Cand.’. I do.

Hl.‘. 1 C.\ Do you feel that he who would assume the character of judge, is guilty of a serious offcnce, if

ho does not fully inform himself of the latra and jurisprudence wbich he is to be called on to construe, to

apply, to administer and enforce 7 •

Cand.'. I do.

Jun.’. Insp.’. Let tho unjust judge trcmble ; for God will smito him with tbe sbarp sword of his wrnth 1

Sin.’. Insp.’. Let the corrupt magistrate shake with terror; for Remorse an'd his accusing conscieoce

shall hunt him like hounds, and pursue him far beyond the grave 1

Orator: . . Let him vrho, unqualified, usurps tbe scat of judgraent, remember the fata of tbose who laid

tbeir unholy hands upon the ark, and vrere smitten with God's nnger for their presumption I

Sen.’. Insp.’. Judge not, that thou mayest not be judged: for wliatevcr judgment thou renderest against

the errors and offences of others, shall God pronounce against thine 1

IU.'. M.’. My Brother, hear and consider l Thus warned, do you stili desire to prooeedl

Cand.'. . . I do.

Ill.‘. M.’. Bro/. Moster of Cer.'., since this Bro.\*., thus warned, hath sueh eonfidence in himself that he

is willing to procced, you will conduct him to the Iloly Altar, and cauBe him to kneel there, in proper position

to take upon himself the solemn obligation of PrOTOst and Judge.

[The Candidute is conducted to the Altar, and caused to kneel on both knces, with his- hands upon the

roll of parcbmcnt that represents tho Iloly Bible, while Uie Sen.'. AVurden lays tho blade of a naked sword

upon his head: in wbich position he repente tho following]

0DLIGATZ02T.

I, A .... B in the prcsence of tbe Gr.\ Arobitcct of tho Universe, whose Nome and Symbol ia

suspended over me, and praying Uim to witness this my obligation, do hereby and bereon most solemnly and

sincerely promise and swear, that I will never reveni the secrete of this degree to ony person whatsoever, unless '

it be to ono who is duly autborized to receive, when I am duly authorized to communicate them ; and at a

proper time and in a proper place.

I furthermore promise and swear, that I will decide justly and impartially whatever mattere of difference

mny be submitted to me; and whether in or out of the Lodge; without fear, favour, affection, prejpdice, or

tho hope or promise of reward.

I furthermore promise and swear that I will henceforward most earnestly endeavour to do justice unto ali

men, whether friends or enemies or indifferent to me ; seeking no unfair advantage of ony, nor endeavouring

to onrioh or elevate myself, at tbe expense of anothcr’s fortune, happiness or reputation.

Ali of wbich I do most sincerely and solemnly promise and swear ; binding myself under the penalty of

being despised of all men while living, and my memory exeerated alter I am dead, and my name ever quoted

by way of wnrning, as that of an unjust and corrupt judge, nnd unfair nnd dishonest man, if I wilfully violato

this obligation. So help me God, and kcep mo stcadfast in tho duo porformance of tho aame I

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lll.\ M.\ . . . Arise, my Brothcr! By tho power vcstcd in mo, as successor of Azarias the son of Nathan,

first Chief Provost and Judgo under Solomon tlic King, I appoint and acccpt you a Provost and Judge, in tha

Ancicnt and acccptcd Hite of Masonry. lleceivo now tho sigus, words and token of tliis dcgroc.

SiOJt: . . . Place the 9 CTEC C y and 25 9 nnfC fingers of tho t hand, on tho J side of tho ss g a C •

Answer: . . . Place the J5H £ [j finger of the { hand on the 5? $ =£= C 5 tho \*y\* !t % 23 tu, nnder

the / & 9 ZS ! thus forming a square.

Tokek : Interlace the f 9 V T t £ { 9 ~ SI C t =& of the t & Q SXU, and tap each other mutually,

£ times [ by ; ; , ], with the \*y» & % 23 Ut, in the J © 1 23 of the & ©s;n.

Password : . . T 9 T S

Sacred "Word : . . . =o« k C 9 ~ G & or i \* n French, 5 O / & 2 O 9

OruiR Works : ... f 9 \* 9 fl S 23 .•.=& < V» SfH 9~-’- H 9 SUS tf % & 9 t G i & 9 0&-\*.

I now invest you with the apron, collar and jewel of this degree. The lattcr represents the key of the

Chief Provost and Judge, wbercwith he unlockcd the box of Ebony that contained tho Bccords of the

Tribunal. It tenches you to lock carcfully up in your heart tho socrets of Masonry, and to keop tho koy ever

in your own possession: and it is especially emblematical of that justico and npriglitncss tbat alono can

.unlock to you the mysteries contained in the higher degrees, and enable you to advancc towards perfection.

;The triangle that hangs above your bead is emblematical, here, as elscwhere in Masonry, of the Dcity ; of

- 3is Omnipresence, Omnipotence and Omniscience; and bath His Holy Name in the centre: and it is also

.emblematical of the three great requisites of a judge, possessed by Him in their perfection and infinitude ;

and with which, though in an infinitely less degree, every human judge should be invested ; — Justice, Equitt,

And IsruiiAUiT. Let tbat emblem and the balance be ever before your eyes, and remind you of the

obligation which you have taken in this Degree ; of the duties which devolvo npon you ; of the responsibihties

which. rest npon you; and which, with God’s eye ever fixed on you, you cannot evade or avoid.

Listen now to the Lecture of this degree.

LECTURE.

It is said that King Solomon, afler the death of Hiram Abi, in order that justice might be adininistered

among the workmen upon the Temple, their disputes be decided and their complaints heard, appointed seven

Provosts and Judges, to adjust tlieir demanda, listen to their complaints, and settle any disputes and diSerences

that might arise among them. Ile appointed Azarias the Son of Nathan to be tho Cbief Provost and Judge,

Elihoreph and Ahia, the Sons of Sisa, to be Masters of the Records, with the titio of Inspeetors, and four

others, learned in the laws of Moses, to complete the number, and constitute the Tribunal. Tbey held their

sittings in the Middle Chamber of the Temple, where the records of tho Tribunal wcre kept, in a box of Ebony,

ihe Key of which was eommittcd to the Chief Provost and Judge ; and there they considored and adjustod the

demands and differences of the workmen, and determined all appeals from the judgment of a single Provost

and Judge; administering the same laws to the Phoenician as to the Hebrew; and endeavouring~to do entire

justice, according to the law of Moses, between man and man.

Such is the brief sccount which has come down to us, of the establishment of this degree. The lesson

whioh it inculcates is justice in decision and judgment, and in our intercourse and.dealing with other men.

In a country where trial by jury is known, every iotelligent man is liable to be called on to act as a

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judgo, eithcr of fact alone, or of fact and law minglcd ; and to assume tho hcary responsibilities which belong

to that character.

Those who aro inrested with tho power of judgment, should judgo tho cnuses of ali persons uprigh tly

and impartially, without any personui consideration of the power of the mighty, or the bribe of the rich, of

the needs of the poor. That is the cardinat rule,. which no one will disputo; though many fail to obserre it

But they must do more. They must divest themsclres of prcjudico apd preconception. They must hear

patiently, remember accurntely, and ireigh carefully the fncts and tho arguments offered before thcm. They

must not leap hastily to conclusione, nor form opinions before they have heard ali. They must not prcsume

crime or fraud ; but decide that it exists, oniy when, and not until, it is proven. They must neither cherish

and indulge a stubborn pride of opinion, nor be too facile and yielding to the riews and arguments of others.

In deducing the motiro from the proren net, they must not assign to tho net eithcr the best or the worst motire,

but tbat which they would thinlc it just and fair for the rrorld to nssign to it, if they thcmselres had done it:

nor must they endearour to mnke many little circumstances that wcigh nothing separatcly, weigh much

together, to prore their own acuteness nnd sagneity.

In our intercourso with others, there are two kinds of injustico ; the first, of those rrho offer an injury ;

the second, of those who haro it in their porrer to arert an injury from those to whom it is offerod ; and yet

do it not. So active injustice may be done in two ways — by force and by fraud,— of which force is lion-like,

and fraud fox-like, — both utterly repugnant to social duty, but fraud the more dctcstable.

Every wrong dono by one man to another, whether it affect his person, his property, his happiness or his

reputation, is an offence against tho law of justice. Tho field of this degree is thereforo a wide and rast one ;

and Mosonry seeks fur the most impressiTe mode of enforcing tho law of justico, nnd the most cffcctual means

of prerenting wrong and injustice.

To this end it teaches this great and momentous truth : tbat wrong and injustice once dono cannot be

undone ; but are etcrnal in their consequences ; once committed, aro numbered with the irrevocable Post: that

tho wrong that is done, eontains its own retributire pcnalty, as surely and as naturally, os the acorn contains

the oak. Its consequences are its punishment; it nccds no other, and can liare no bcaricr; they are inrolred in

its commissioni and cannot be separated from it. A wrong done to another is . an injury done to our own

Naturo, an offence ngainst our own souls, a disfiguring of the imngc of the Bcautiful and Good. • Punishment

is not tho exeeution of a scntcncc, but the occurrente of an effect. It is nnlaincd to follow guilt, not by tho

dourcc of God as a judgo, but by a law cuactcd by llim as the Creator and Legislator of the Universo. It is

not an arbitrary and artificial annexation, but an ordinary and logical conscqucncc ; and thereforo must bo

borne by the wrong-doer alone.

Thcro can bo no intcrfcrence with, or remittance of, or protcction from, the natural effccts of our wrongful

aets. God will not interposo bctween the causo and its conscqucnco ; and in that sense tbero can be no for-

gircncss of sins. Tho act which has debased our soni may be repented of, may be turned from ; but the

injury is done. The debosement may be redeemed by after efforts, the stain obliterated by bitterer struggles

and sererer sufferings; but the efforts and the endurance which might liare rnised the soul to the loftiest

hoights are now exhausted in merely regaining what it bos lost. There must always be a wide difference

between him who only ceoses to do eril, and hiin who has always done well.

Ile will certainly be a far more scrupulous wateher orer his condact, and far more careful of his deeds,

who belieres tbat those deeds will ineritaltly bear their natural consequences, exempt from after interrention ;

than he who belieres tbat penitence and pardon will at any time unlink tho chain of sequences. - Surely we

sball do less wrong and injustice, if the conriction is fixed and embedded in our souls, tbat erery thing dono

is done irrerocably, that eren the Omnip^tence of God cannot nncommil a deed, cannot make that undone,

which has been done; that erery act of ours must bear its allutted fruit, according to tiie ercrlasting laws,—

must remain furerer ineffaceably inscribed on the tablets of Unirersal Nature.

If you haire wronged another, you may grieve, repent, and resolutely determino ngainst any such weakness

in future. You may, so far as it is possible, make reparation. It is well. Tho injured party may forgiro

you, according to the menning of huinan language; but tho deed is done; and nll tho powcrs of Nature,

were they to conspire in your bchalf, could not mnke it undone; the consequences to the body, the consequences

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to tha soul, thougli no man may pcrccive them, are there, aro written in the annals of tho Past, and mast

reverberate througliout all timo.

Rcpentanco fur a wrong d»nc, hoars, like every othor act, ita own fruit, tho fruit of purifying tho heart

and amcnding tlie Futuro ; but nut of ctfauing tho Post. Tho commisaion of tho wrong is an irrcvucablo act;

but it does not invapacitato thc soul to do right for the futuro. Its conscquencos cannot bo expunged; but

its courae need not bo pursucd. Wrong and ovil perpctratcd, though ineifaceabic, call for no despair, but for

eiforts more anergctic tlian boforc. llcpcntancc ia stili aa yalid aa over; but it is valid to securo tho Future,

not to obliterate tho Past.

Even the pulsations of the air, onco act in motion by tho human voice, cease not to exiat with the sonnda

to which they gava rise. Thoir quickly attonuatod force soon becomcs inaudible to human eara. But tho

waves of air thus rniscd perambulato the surface of carth and ocean, and in loss thnn twenty hoiirs, evarj

atom ofita atmosphoro tukes up tho ultcrcd niovcmont duc \o tliat infinitcsimnl portion of primitivo motion

vrbich has been conveycd to it through countlcss channcls, and which must continuo to inQuonce its path

throughout its future cxistcnce. The air is one Tast library, on whose pages ia forever written nll that man

hos ovor said or even whispered. There, in their mutablo, but unerring choractors, mixod with the earliest,

aa well as the lateat signa 'of mortality, stand forever rocordod, vows unrcdcemcd, promisca unfulfilled;

perpetuating, in the United movements of eoch particlo, the testi inony of man’a changeful will. God reada

that book, though we cannot.

So earth, air and ocean are the eternal witnessos of the acta that we have done. No motion impressed by

natural causes or by human agency ia ever obliteratcd. The track of every canoo which has yet disturbed

the surface of the ocean, remains forever registered in the future movements of all succccding particlcs which

may oecupy ita place. Every criminal is by the laws of the Almighty irrcvocably chained to the testimony

of his erime ; for every atom of hia mortal frame, through whatever changes its particles may migrate, will

stili retain, adhering to it through every combination, some movement derived from that very musculur effort,

by which the erime itself wos perpetrated.

'What if onr faculties should be ao enhanced in a fature life, aa to enable aa to perceive and trace the

-iheffaceabla consequendos of our idle words and evil deeds ; and render our remorse and grief as eternal aa

ihoseconsequences themsclves? No more fearful puniahment to a superior intelligence can be conceived,

thair to aee stili in action, with the conaeiouaness that it must continne in action forever, a canae of wrong put

in.motion by itself ages before.

Thus Mosonry by ita teochinga endeavoura to restrain men from the commisaion of injustice and abts of

wrong'and outrago. Though it doea not endeavour to usurp the ploeo of religion, stili its code of morals

proceeda upon other principies than the municipal law; and it frowna upon and puniahes offences which

neither that law punishea nor public opinion condemna. In the Moaonie law, cheating and overreaching in

trade are thefl; a deliberate Iie is perjury, the slanderer is an assassin, and the seducer worse tlian a m urderer.

Especiolly it condemna those wrongs of which the doer induces another to partake. Me may repent ; he may,

after agonizing atrugglea, regnin tho path of virtue ; his spirit may re-achieve its purity through much onguiah,

after many atrifes ; but the weaker fellow-creature whom he led astray, wliom lio made a sharer in hia guilt,

but whom he cannot make a sharer in hia repentance and amendment: whose downward courae (thc first step

of which he taught), he cannot check, but is compelled to witnesa, — wliat forgircncas of sina can avoil him

tbere ? There is his perpetua!, hia inevitable puniahment, which no repentance can ollcriate, and no mercy

can remit.

Let us be just also, in judging of other men’s motivea. We know but little of tho real merita or demerita

of any fellow-creatnro. We can rarely say with certainty that this man is moro guilty tlian that, or even that

this man is vory good or very wicked. Tbe bosest men leave often bcliind them excellent reputations. Thero

is scarcely one of us who has not, at some time in his life been on the edge of the commisaion of a great erime.

We can every one of us look bapk, and shuddering, see the time when our feet stood upon the slippery crogs

that overbung the abyss of guilt; and when, if temptation had been a little more urgent, or a little longcr

continucd, if want and penury had pressed us a little harder, or a little more wine had further disturbed our

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intellcct, dethroned our judgment, and aroused our passioni, our feet would liare slippcd and wo should baro

falle n, nerer to rise again.

We may bo able to say ; (his mn has licd; has pilfered, has forged, has cmbezzled monoys entrusted to

him; and that man hos gono through life rrith clcan hands. But we cannot say tbat the former bas not strug-

gled long, though unsuccessfully, agninst temptatione under whicb the second would hare succumbed witliout

an cfibrt. We can say whicb has the cleaneet hands beforo man; but not whicb bas the eleanest soul beforo

God. Wo may be ablo to say, (his man bas committed adultery, and that man bas been erer chaste; but wo

cannot teli but that the innoceoce of one may hare been due to the coldncss of bis heart, to the absence of a

motiro, to tho prcsence of a fear, to the slight degreo of the temptation ; nor but that tbo fall of the other may

baro been precedcd by tho most Tchcment self-contcst, caused by tho most orer-mastering fronzy, and atoned

• for by the most ballowing repentance. Generosity os well as niggardliness may bo a mero yielding to natire

temperament ; and in the eye of Ilearen, a long life of benoficenco in ono man may baro cost less effort, and

may indicate less rirtae and less sacrifice of interest, than a fow raro bidden acts of kindness wrung by duty

out of tbe reluctant and unsympathizing nature of the other. Thero may bo more real merit, more self-

sacrificing effort, more of the noblest elementa of moral grandeur, m a life of failure, sin and sbame, than in

a career, to our eyes, of stainless integrity.

When we condemn or pity the fallen, how do we know that, tempted liko him, we should not hare fallen as

soon, and perbnps with less resistancc? How can we know what ve should do if we were out of employment,

farnino sitting gaunt and bnngry at our firesidc, and our children wailing for bread f We fall no(, beeause ve

are not tempted. Ile that hath fallen may be at heart as honest as we.- IIow do we know that our wife or

. sister or daughter conld resist tbo distress, the temptation, that lost thoir poor abnndoncd sister of sbame her

rirtue T Perhaps they also stand, only beeause tliey hare not been tempted.

Iluman justice must be erer unccrtnin. IIow many judicial murders hare been committed, through

ignorance of tho phenomena of insanity 1 IIow many men bcenhung for murdor, who woro no more murdorers

at heart than the jury that tried, and the judge that sentcnced, theml It may wdl be doubted whetlier tho

administration of buman laws, in erery country of the Globe, is not one gignntic moss of injustico and wrong.

God scctli not ns man sceth; and the most abandoned criminnl, black ns ho is‘ beforo the world, may yet baro

continucd to kecp sonio littlo light burning in a corner of his own soul ; whicb would long sinco hare gono

out in that of tbose who walk proudly in the sunsbinc of immaculate fame, if tbcy had been tried. and tempted

like the poor outcast.

Wo do not know eren tbe ovtside lifo of mcn. We are not competent to pronounco eren on tlieir deeds.

Wo do not know balf tho acts of wickedness or rirtue, eren of our most immediato fellows. We cannot say

with certainty, eren of our nearest friend, that he has not committed a particular sin, and broken a particulor

commandment. Lct each man ask bis own heart. Of how many of our best and of our worst acts and

qualities, are our most intimate associates atterly unconscious I How many rirtues does not the world giro

us credit for, that we do not possess : or rices condemn us for, of whicb we are not the slares I It is but a

small portion of our eril deeds and thoughts that erer comes to light ; and of our fow redeeming goodnesses,

the largest portion is known to God alono.

We shall thereforebejust, in judging of other men, only when wo are charitable: and we should assume

tho prerogntiro of judging others, only when the duty is forccd upon us ; since we are almost so certain

toerr; and since the consequences oberror aro so scrious. No man nccd covet tho ofiico of judgo; for in

.. assuming it, he assumes the most serious and oppressire responsibility. You hare assamcd it. Wo ali assume

it; for man is erer ready to judge, and erer ready to condemn his neighbour; whilo upon the same state of

caso ho acquits and absolres himself. Sce, therefore, that you escrcise your office cautiously and charitably,

lest in passing judgment upon the crimina], you commit a greater wrong than that for which you condemn him,

and the consequences of which will be cternal.

The faults and crimes and follies of other men are not unimportant to us ; but form a part of our moral

discipline. War and bloodshed nt a distance, and frauds which do not aficct our pecuniary interests, touch

us in our fcclings, and conccrn our moral welfnre. Thcy hare much to do with all thoughtful hearts. The

public eye muy look unconccrncdly on the miscrablc rictiin of ricc ; and that shattcred wreck of a man may

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move the multitudo to laughter or to scorn. But to the Mason, it is the form of sacred humanity that is befora

bim ; it is an crring fcllow-bcing ; a desolate, forlorn, forsaken soul ; and bis thooghts, enfolding the poor

wrctch, will be far deeper tban thoso of imlifierencc, ridiculo or contcmpt. Ali buman ofTcnccs, the whole

system of disbonesty, evosion, circumventing, forbidden indulgence and intriguing anibition, in which mea are

struggling with ench other, will bo lootcd upon by a thoughtful Mason, not nierely as a scens of mean toils

and strifes, but os the soleinn condiet of immortui minds, for ends vast and momentuus as tbeir own being.

It is a sad and unworthy strife, and may well bo viewed with indignation ; but that indignation must melt

into pity. For the stakes for which theso gamesters play, are not those wbich they imagino, not those wliich

are in sight. For example, this man plays for a petty office, and gains it; but tbo real stake he gains, is

eyeophaney, uncharitableness, slandor and doccit.

Good men are too proud of their goodncss. They aro respcctablo ; dishonour comes not near thom ; tbeir

eountenance hae weight and inllucnco ; their robes nr^unstained; tho poisonous breath of calumny hos novor

been breathed upon their fair namo. IIow easy it is for thera to look down with scorn npon tho poor degraded

offendor ; to pass him by with a lofty step; to draw up tho folds of their garment around them, that they

may not bo soiled by his touch 1 Yet the Grcat Master of Virtuo did not so ; but dcsccnded to familiar inter\*

eourse with publicans and sinners.

Many men think themselves better, in proportion as they can detect sins in others 7 When they go orer

the catalogue of their neighbour\*s unhappy derelictions of temper or conduct, they often, amidst much apparent

eoncern, feel a secret exultation, that dcstroys all their own pretensions to wisdom and moderation, and even

to virtue. Many even take actual pleasure in the sins of others ; and this is tho case with overy one whose

thoughts are often cmployed in agreoahle cwnparisons of his own Tirtues with his ncighbours’ faults.

The power of gentleness is too little secn in tho world ; the subduing influcnces of pity, the migbt of

love, the control of mildness over passion, the commandmg Majesty of that perfect character which minglcs

grave displeosure with grief and pity for the offender. So it is that a Mason should treat his brothers who

go astray. Not with bitterness ; nor yet with good-natured easiness, nor with worldly indifferenee, nor with

n philosophio coldness, nor with a laxity of conscience, that accounts everything well, that passes under the

seal of pnblia opinion.

.. . The human heart will not bow willingly to what is infirm and wrong in human nature. If it yields to us,

it must yield to what is divine in us. The wickedness of my neighbour cannot submit to my wickedness ;

his sensuolity, for jnstance, to my onger against his vices. My faults are not the Instruments that are to

. arrpst his faults. And ■ therefore impatient reformers, and denouncing preachers, and hasty reprovers, and

angry parents, and irritable relatives generally fail, in their several departments, to reclaim the^rring.

A moral offence is sickness, pain,.loss, dishonour, in the immortal part of man. It is guilt, and misery

added to guilt. It is itself calamity ; and brings upon itself, in addition, the calamity of God's disapproval,

the abhorrence of all virtuous men, and the soul’s own abhorrcnce. Deal faithfully, but patientlyand tenderly,

with this evil. It is no matter for petty provocation, nor for personal strife, nor for selfish irritation.

Speak kindly to your erring brother. God pities him : Christ has died for him : Providence waits- for

him: Ueaven's mercy yearns towards him; and IIeaTen's spirits are ready to wclcomc him back with joy.

Let your voice be in unisonwith all those powers that God is using for his recovery.

If one defrauds you, and exults at it, he is the most to be piticd of human beings. Ile has done himself

a far deeper injury than he has done you. It is him, and not you, whom God regards with mingled displea\*

sure and compassion ; and His judgment should be your law. Among all the benedictions of the Iloly Mount

there is not one for this man; but for the merciful, tho peaco-makcrs and the persccuted thoy are poured out

freely. # \_

Ve are all men of like possions, propensities and exposures. There are elements in us all, which migb»

have been perverted, through the successive processes of moral deterioration, to the worst of cnmes. The

wretch whom the exeeration of the thronging crowd pursues to the scaffuld, is not worso than any one of that

multitudo might have become, under similar circumstanees. IIc is to bo condcmned indeed, but also deeply

to be pitied.

It does not bccomo the frail and sinful to be vindictive towards even the worst criminals. Ve owe much

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to tbo good Proridence of God, ordaining for us a Iot moro larourablo to rirtue. Ifa all had that within no»

that might baro beea pushed to the «amo excess. Pcrhaps we should baro fullon as he did, with less tempta-

tion. Perhaps we baro dono ncts, that, in proportion to the tcmptation or prorocation, were less excusabis

than his great crime. Silent pity and sorrow for the T-ictim should minglo with our dctestation of the guilt.

E ren tbo pirate who murders in coid blood on the high «eas, is such a man as you or I might have bcen. Orpban-

ago in childhood, or basc and dissolute and abandoncd parcnts ; an unfricnded youth ; cril companions ; ignorance

and want of moral cultiration ; the tcmptations of «infui pleasure or grinding porerty ; familiarity with Tice ;

a scorned and blighted name ; «eared and crushed affections ; desperate fortunes ; these are steps that might

hare led any one among us, to unfurl upon the high «eos the bloody flag of unircrsal dcfiance ; to trage war

with our kind; to liro tho lifo and dio the death of tho recklcss and remorseless freebootcr. Many affecting

rolationships of humanity piead with us to pity him. His head onco restcd on a motlior’\* bosom. Ho was

onco the objcct of sisterly lore and domestic endearment. Perhaps his hand, sin ce often red with blood, onco

olosped anothor little loring hand at tho altar. Pity him then ; his blighted hopes and his crushed heart. It

is.propcr that frail and erring creatures like us should do eo ; should fcel tho crime, but fcel itas wcak, tempted

and rescued creaturos should.» It may be that when God wcighs men'« crimcs, Ile will tako into considcra-

tion the temptations and the adrerse circumstances that led to them, and tho opportunitios for moral culturo

of the offendor ; and it may bo that our own offencos will weigh heavier than we think, and the murdorer’s lighter

than according to man's judgmcnt.

On all accounts, therefore, let the truo Mason nerer forget the solcmn injunction, nccessary to he ohserred

at almost erery moment of a busy life: “ Jodcb not, lest tb tourselves be jddces: tor whatsoetxr judg-

JIXNT TB BEASURE USTO OTIIERS, THE SAME SUALL IS TURS BE MEASURED USTO TOU.” Such is the leSSOn tangllt

to erery Prorost and Judge.

TOCLOSE.

I».\*. K\ .Bro/. Sen. - . Inspector, whnt is the hoarl

Sen. Itup. ' Tho last hour of tho night. The day eometh.

IU.’. M.\ lVhy always tbo «amo hour f

" Sen.’. Insp.’. Becauso a Prorost and Judgc must be always rcady to dispense justice; and all hours aro aliko

to him.

IU.'. 1 if.’. Docs any duty of this Lodgo remain unporformed ?

Sen.’. Intp.’. None, 111.\*. Mostor.

SI.'. M.\ Then we may re#t from our Iabours in the Lodge, that each may do hia indiriduol dnty in the

world. Bro.\ Jun.\*. Insp.\*., how should Hasons always act ?

Jun.'. Insp.'. With jusiiee.

IU.’. M.'. Brd.\*. Sen.\*. Inspector, how should they deliberate 1

Sen.’. Insp.'. “With impartiality.

IU.'. M.'. And decide by tho rules of Equiti/. So let us erer act, deliberate and decide. My Brethren,

aid me to closo this Lodge.

[The 111.'. M.\ giTes the «ign, and all the Brethren the answer. Then the 111/. Master gires the battery

[.» ; » ]— which is repeated by the Sen/. and Jun/. Wardcns, in succesaion, and then by all the Brethren with

their hands ; and the 111/. M/. says] :

IU.’. M.'. My Brethren, the Lodge is closed.

FINIS.

Intendant of the Buildings .

THE LODCE AND ITS DECORATIONS.

The hangings of tho Lodgo aro erimson. It ia lightcd by 27 lights, arrangcd in 3 groups, of 9 cach, and

each group forming a triplo triangle.

In front of the Maater ia the Altar, on which are fire othcr lighta.

Over the Maater ia a blazing stor with five pointa, and in ita centre the namo of Deity .

CTj [Ino].

OFFICER3 A»D TXTLES.

TheLodgo rognlarly conaiats, and ia always anpposed to conaist, of five members only ; reprosenting the

; five.Arehi tecta who were appointed aaperintcndcnta of the building, in the place, for the time being, of the

decensed Hiram Abi. -

jThe Maater aita in the East, ia atyled J Tost Skilful, and repreaenta Adonhirajx the son of Abdo, Preaident

of the Board of Architecta.

The Sen.\ Warden aita in the West and the Junior Warden in the South ; the Sen.\ and Jun.\ Deacona in

'the North. The Sen.\*. Warden repreaenta Joadert, a Phoenician, chief artificer in brass ; the Jun.\*. Warden,

Stoieist, a Hebre vr, Chief Carpenter: the Sen.\*. Deacon, Sei.ec the Oiblemite, Chief Stone-Muaon; and the

Jun.% Deacon, Gareb the Ilcbrew, chief worker in Silvcr and Gold, and Engraver.

During a reccption, tho Maater repreaenta King Salomon ; tho Sen.\*. Warden, Sadoe the Prieat ; and the

jan.\ Warden, AAifhar, Governor of the Honae. The Sen.\*. Deacon acta aa Maater of Ceremonies, and repre-

aente Zdbmd, tlie son of Nathan.

0RNAJ1ENT3, J1WIL, ETC.

The cordon of the degree is a broad red ribbon, vrorn from tho nght shouldcr to the loft hip, at the end

of whioh hangs the jewel, attached by a green ribbon.

Tho jevrel ia a triangle of gold, or of eilver gilt, on one aide of which is ongraved tho word Bcn-Khurim,

and on the otber the word Achar. ... \*

•The apron is white, lined with red, and bordered with green. In the centro of it is painted or embroidered

. a nine-pointed atar, and over that a balance. On the llnp ia a triangle, with one of the fullowing lettera at

each angle S".\ \*„\*. V .\ [B.\*. A.\*. Sn.\*.], the initials of the words Bes-murim, Achar, Siieein-ah.

7

vi ir. . . 2

io orEjr.

M.’. Sk.\ Bro/. Joabert, what is the hour?

Sen.’. JP/. Day-break, Most Skilful.

M.‘. Sk.’. Then it is timo to resume our labours, that the workmen upon the Templo may not be delaretl

for the want of pians anil designs. Sce that ire be securo from interruptiun.

Sen.’. JF/. Uro.'. Gareb, this Lodge is about to be opeoed. Sco that vre aro duly (yled, and direct the.

Tyler to allow no one to interrupt us in our labours.

[The Jun.\ Deacon goes to tho door, informs the Tylor, closos tho door, gires tho battery [ ; ; ? ] Trhiclt

is anawered from without, rcturns to his pinee, and reportsj :

Jun.’. D.’. Bro/. Joabert, wo aro duly tyled.

Sen.'. JF/. M/. Skilful Master, wo are duly tyled, and sccnre against intcrrnption.

M.\ Sk.’. Bro/. Jun/. Deacon, what is your duty in this Lodge ?

Jun.-. D.’. Gareb the Ilebrerr, whom I represent, was the chicf workcr in silrcr and .gold, and chief

engrarer alter tho deatli of Iliram Abi. As hc furnishcd designs to tho workmen undor him, so it is my duty

to furnish good esaniples to the Brcthren, by tho practico of those rirtues that ndurn and add grace to tho

charae ter of a Mason.

M.\ Sk.’. Bro/. Sen/. Deacon, wbat is your duty ?

Stn.‘. D.'. Selcc the Giblcmite, Tvliom I represent, rras the chief stone-mason. As he saw that tho

foundations and tralls of the Temple srere built strong and solid, it is my duty to inculcate those noble rirtues

srhicli gire streDgth and solidity to the character of a Mason ; and which alono can rnake the order perpetual.

M.'. Sk.\ Bro/. Jun/. TVarden, what is your duty?

Jun.\ W.\ Stolkin, whom I represent, wos tho chicf carpentcr, and rose to the highest honours. It is

my duty to inculcato and practico thoso rirtues, sobriety, temporanee, punctuality and industry, which muko

labour honourable, and tl>e mechanic the pecr of kings.

M.'. Sk.\ Bro/. Sen/. Warden, what is your duty?

Sen.’. W.’. Joabert the Pbceniuian, whom I represent, was the chicf artificcr in brass, and completcd the

great works conimcnccd by Iliram Abi. It is my duty to imitato these illustrious men, in tbcir decds of use-

fulncss, of chnrity and of derotion to Masonry.

M.\ Sk.’. And it is my duty, representing Adonhiram tho son of Abda, Prcsidcnt of the Board of

Architecta, and who, with Joabert, Stolkin, Selcc and Gareb were the furourito pupils of Iliram Abi, and from

hiui learned the Science of architccturc, studicd by him in Assyria and Phoenicia, to superintend, correct and

approve tho work of tho Lodge, to encournge tho timid and diffident, to repress the forward and impatient,

and to reward the worthy and doserviog. Bro/. Sen/.Wardon, since wo no longer build Templcs and Palaces t

what is the chief employment of an Intendant of the buildings ?

Sen.\ W.\ To corry onward the great Masonie works of Charity and Benerolence : to found schools and

colleges, for the education of the children of the dead and the poor ; hospitals fur tbe sick, and honses of

refuga for the unfortunate.

M.\ Sk.\ Aid me, then, my Brethrcn, in opening this Lodge, that wo mny tako counsel togetber as to

that great work ; as our anciont Brethren counscllcd ia regard to the work upon the Temple.

[Tbe 91/. gires the sign of surprise : Tho Brcthren ali respond with that of admiration.]

M.’. Sk.\ Bro/. Sen/. Wardcn, what is tho ago of an Intendant of the building?

Sen.’. JF/. That of a Follow-craft, multiplicd by that of an Apprcntico — 5 multipliml by 3, or 15.

[Then tho Master raps [;] — tho Sen/. W/. [;] — and tho Jun/. W/. [?] : and tho Master says] :

jlf/. Sk.’. Brcthren, the Lodge is duly opened.

VIII. . . 3

BECEPTIOM.

The Lodge bcing'opencd, tJie Master clothes himaclf in a purple robe, with a sceptre and crown, and

represente King Salomon. The Sen.\ Warden, wenringn wliite robe and mitrc, rcprcsents Sadoc, tbe Priest,

and the Jun.\*. Warden, wearing tlic collar and apron of tho degree, reprosents Ahishar.

The candidate, drcsscd as a Perfect Master, is brought into tho Lodgo, and rcqucstcd to bo icatcd.

M.'. Sk.'. Sadoc, my Urotlier, give me your counscl and advice. A baso and bloody crinio has deprired

ns of the Chief Architcct of the Templo, and there is no one nmong the workmen competent to tako his placo.

There is no one apon whom his mantle has fullen ; for ho studiod architccturo in Babylon, ih Thebes and in

Memphis, as well as in Tyre, and had learncd ali tliat the builders of Phconicia, Kgypt and Assyria could tcach

him. Morcorer he was chargcd with tho construction of the sccrct clianibcr, intended in caso of emergency

to contain the sacred treasures, and the Iloly Ark of the corenant. I am at a loss how to provide for cnrry-

ing on the work, which standa stili, and the workmen are idle.

Sai.'. TV.'. Th.\*. Paissant Iving Solomon, cannot thy brother the King of Tyre send thee another architcct

to fili the place of our deceasod Gr.\ Master?

. . M.’. Sk.'. Ue hath none such in his dominions; and wherc shall vre find one like unto him that are have

lost?

Sen.''. IV.'. Then, Th.\ P.'., I know not what to advise.

■Jun.’. TV.’. Th.\*. P. - . King Solomon, may thy servant Ahishar speak?

M.’. Sk.’. Speak, my Brother, and freely.

; i Jun.’. TV.‘. Th.\ Paissant, our lamentcd Gr.\ Master was fond of tho society of the ynung who were eager

to learn, and delightcd to communicate to them the arts and Sciences which he had stndicd in the East and in

Egypk Ilis chief favourites were Adonhiram the son of Abda, Joabcrt tho noblo Phoenician, Stolkin of the

Tribe.of Benjamin, Selec the Giblemite, and Gareb of the Tribe of Naphthali, avhom he was wont to term his

school, and to whom ho taught all the learning that he had gathered from the Sacred Boolu of the Egyptian

Priests and those of the Magi of Persia; the Sciences of geometry and astronomy, of numbers and of archi-

tectare ; with the occalt learning of the Indians, Assyrians.and Etruscans; as well as that of his own People;

and the art of working in brass, in wood, and in silrer and gold. Ile often spoke to me of these bis scholars,

saying that when he was dead, they would be able to take bis place ; he often entrusted to Adonhiram tbe

snperintcndence of tbe whole work, and made Joabert tho chief artificer in brass, Stolkin chief of the workers

In wood, Selec chief of the stone masons and Gareb chief of tho workmen in sil ver and gold, and the engrave».-

Why should they not, if it so plenae my Lord the King, take bis place as he intended, now that he is dead?

M.\ Sk.’. Bo you believe, my Brother, that these pupils of our deceasod Gr.‘. Master aro competent to

fili his place, and to carry on the work upon the Temple?

Jun.'. IV.’. Th.’. Puissant, they wcre greatly trustcd by onr deceased Gr.\ Master, and he helieved them

'fitted to sncceed him. They may at least conduct the work until one can be found fitted in all respecte to be

sppointed Gr.\*. Master Architect. They will partiallf supply the great loss that we have sustained; if they

can do no more.

M.'. Sk.\ Are they present here among us ?

J.\ TV.\ They are.

M.'. Sk.’. They have then attaincd the rank of Perfect Mastors ?

Jun.’. TV.’. They have.

M’. Sk.’. Sadoc, my Brother, what thinkest thou of tliis suggestion of our Brother Ahishar?

Sai.’. TV.’. Th.\*. Puissant, I have assisted our deceased Gr.‘. Master to instruet these pupils; and have

often heard him sny that they would soon be-fit to take his place. They were ever eager to learn, attentive, ‘

docile, orderly and obedient. I think the work may safely be entrusted to their lianda; at least for the present.

M.’. Sk.’. Let Adonhiram, Joabert, Stolkin, Selce and Gareb approach the East. [The candidate and

four Brethren come forward ; and one of the Brethren answers] ;

M.'. Sk.’. AVere you the pupils of our Brother Ilirara ?

All: . . . We were.

VIII. . . -i

Ms. Sks. In whal diti he instruet you ?

Bros. Tn nll tlin nrts nnd scicnccs known to t!ic Phoenicinns, Kgyptians nml Assyrinns, and cspecinlly in

nrcli iter. ture ; nnd in the mysterious knowledge of the Indinns, tbc Magi and tlie Etruscans. But, alas, onr

knowledge, in comparison with his, is nothing.

Ms. Sks. Ile knows niuch, who is conscious of his ignornnee. Are you Trilling to deroto your time, your

talcnts, your attainmcnts, entire and undirided, to the great irork whieh he commenced, but ilid not lire to

finish ?

Bros. Th.\ Puissnnt, ire fear to assume so grave a rcsponsihility, knowing ourselves incompetent.

Ms. Sks. If I cnmmand?

Bros. Tlien we slmll undcrtnke the tnsk with diffidoncc; and devote ourselves and nll our energies to tho

great work, rclying muro upon your kind indulgencn tlmn upon our own merils.

Ms. Sks. Ou tlien with your Bruther, our Mnster of Ccremonics, who will p reparo vt>u to lio investcd

irith the office whieh it is our design to confer upon you, if he finds you qunlificd nnd worthy. Take with you

these Brethren, Bro.\ Mnster of Ccrcmonies, with whose skill in nrchitccture wc nrc satisficil, nnd see whether

they aro sufficiently instructcd in Mosonry ; and having infurtuctl theni of the moral qunlificntinns whieh we

require in those whorn we advance to rnnk and honour, bring them ngnin before us for investiture, if you find

theni qnalified and worthy.

[Tho M.\ of Cer.\ retires with the Candidate nnd the four Brethren, and in the prepnration room carcfully

examines the Candidate in the work of the Tth Degree, and then puts to him the fullowing queetions] :

1°. Whnt lesson wns taught you in the Degree of Secret Mnster?

£°. Whnt lesson wns taught you in the Degree of Perfect Mnster?

3°. Whnt lesson is taught by the Degree of Confidcntinl Secrctary?

4°. What virtues were you taught to practice as a Prorost and JudgeTj

[If he fails to answer correctly, he must bo distnissed, to receivc further instruction, and undergo a longer

probation. Ile mny be prompted in the tc ork, nnd his deficicncics in that overlooked; but not in the moral

principiis of tho Degree\*. This rulc is imperative. If he answers correctly, the M.\ of Ccrcmonies snys]:

Ms. Cers. Such nrc the lessnns of tho Prcccding Degrces. To bccomc nn Intendant of the Buildings it

is requircd thnt, besidus being skilful Architecta, and Icarned in the knowledge of the Knst and of Kgypt, you

should he chnritnblo nnd benerulcnt, that you mny sympnlhizc with the labouriirg mnn, relieve his ncccssitics, sco

to his conifort nnd that of his fumily, nnd smmith for him nnd for those who depend upon him the rugged path-

way of life. llccugniziug all nicn as your Brethren, and yourself as the AJmuner of'Ood’s bounty, aro you

wiUing to pcrfnrm these duties ?

Cands. I am.

Ms. Cers. And you, my Brethren, do you answer like our Brother Joabert?

Olhers. We do.

Ms. Cers. Propnrc, then, to be invested with the o/fice whieh you seek.

[Euch lays nside the clothing and ornaments of a Perfect Mnster, and puts on a white robe; and the M.\*.

of Cers. then givss tho nlarm at the door. The Jun.\ Dcacon, partly opening it, says] :

Juits. Ds. Who comes here?

Ms. Cers. The five Brethren, who being found qunlified and couipctcnt, are about to be investcd with the

office of Intendant of the Buildings.

Jnns. Ds. Let them enter.

[Tho Candidato nnd the four Brethren then enter, nnd rnnkc tho circuit of the ronui fivo times, whilo the

Mnster rcmls na fulluwsj :

Ut Circuit: .... Tliou shnlt not oppress nn hircd servant or a labouring mnn tlmt is poor and necdy.

On tho dny when lio eurus it, thou slmlt give him his hirc, nor slmll the sun go duwn upon it; fur be is poor,

and it is his life: lest he cry ngniust thee unto the Lord, nnd Uud punish tlieo fur this sin.

2 d Circuit: If thy bruther be wa.xcn poor, and fallcn intn decny with thee, then thou shnlt rclicro him,

tbough he be a strnnger or a trnnsicnt person, thntlic mny lire with thee. Take of him no usury nor incrcose:

but fenr thy God, and let thy brother lire.

VIII. . . 5

Zd Circuit: . . . \* If there he among you a poor man, and one unablo to work, of thy brethren within

any of thy gates, thou shalt not harden thy beart, nor shut thine hand from thy poor brotbcr; but tliou shalt

open thine hand unto him, and shalt surely lend him sufficient for his need : and thino eyo shalt not bo eril

'against thy poor brother, so that thou give him naugbt, and he cry unto the Lord against thee, and it be charged

against thee as a sin. 1'liou shalt givo him without grudging, and tho Lord shall bless theo; for thou art but

his Treasurer, to dispenso, his bcnefits to tba poor.

4th Circuit: .... Wlien thou cuttost down thy harvcst in thy fiold, thou shalt not wliolly rcap tho

corners of thy fiold, nor gather the gleanings of thy liarvest: and if thou hast forgotten a sheaf in the fiold,

thou shalt not go again to fetch it. It shall be for the stranger, for the fatherless and for the widow; that tho

Lord thy God may bless theo in all the work of thy hands. "When thon beatest thine olive-troes, thou shalt

not go over the boughs again. It shall be for tho stranger, the fatherless and the widow. When thou gathercst

the grnpes of thy vineyard, thou shalt not glean it afterwards. It shall be for the stranger, for the fatherless

and for tho widow.

5tA Circuit :...., If thy brother bo wosen poor, and be compelled to serve thee, thou shalt notrule over

him with rigour; but shalt fear thy God. Nor shalt thou discharge those wlioee labour is thcir life, because

thy profits aro not large; nor leave the children of thoso who have served thee, and are dead, to suffer with.

want or to grovr up in ignorance : but thou shalt be God’s almonor ; for Ile hath but lent thee all the wealth

tbou hast; and thou art but Ilis Trustee for the poor, tho suffering and the destitute.

[At the end of the 5th Circuit, the Candidate and the four Brothers ore halted in front of the altar ; and

the Masterof Ceremonies gives each of them a branch of evcrgreen, and dirccts them to knccl bcforo tho Altar,

holding tho evergreen in the right hand, and placing tho loft npon the Iloly Biblo. Tho Th.\ P.\ tlicn riscs

and calls up all the brethren, and approaching the altar says] :

. Jlf.\*. Sk.\ My Brethren, before you can be invested with the office of Intendant of the Building, it is

necessary that you should take an obligation foithfully to porform tho duties of the office, and the Masonic

duties specially inculcated in this degree. You vrill therefore repeat your names, and say after me :

obuoatiox.

I, A. ... B. ... n in the presence of tho Gr.\ Architect of the Univorse, do hereby and hereon most

solemnly and sincerely promise and swear; thatlwill never reveal tho secrets of this degree, esccpt at a

proper time and in a proper place, to one daly authorized to receive them, and when I am legally authorized

to communicate tbem.

I furthermore promise and swear, tliat I will endeavour faithfully to perform the duties imposed upon me

in this degree, ingood faith, and to the best of my capacity and ability.

; I furthermore promise and swear that I will practice the duties of bcnevolence and charity ; that I vrill

not oppress nor deal bardly with the ldbouring man in my employ, nor defraud him of his wages, nor make

unjust charges against him ; nor abandon him when he is sick and feeble and unable to work; nor refuse to

recognize the claim of his children upon me for assistance; nor over-work nor under-pay him ; but will e ver

remember that lio is my brother, and is entitled to my aympathy, to my regard and to my assistance.

To nili trliich I do most solemnly and sincerely promise and swear ; and may our Coramon Fathor so deal

gently or harshly with me, as I deal gcntly or harshly with my brother 1 Amcn 1

' Arise, my Brethren 1 I accept and declaro yon Intendants of the Building, and Chief Architecta j>f the

Maeonio Temple. As successors of our lamented Gr.\ Maatcr, strivo to follow his excellent precepts, and to

imitate his illustrious virtues ; and seo that you prove not unfaithful to the trust confided to you, nor dishonour

the rank and title which you now reccive. -

' In this degree there are threo signs and a tokcn :

lst Siok : . . . o/Surprise: . ... Place the one oneach «PCSaJtC ; the &0~°— extended

in front of the /Jg tC&COn, and forming a square ; as if to protect the from thotJSL&T. In

this attitude, take.two steps forward, and thon ? backward; and say: nbCJST&StJSS\*'\*

VIII. . . 0

Sil Sigx : of Admiration : ... In answer to tho Urat: . . . In tori. ico tho fingo rs of tbo two hnnds in

front of tho YJ g tC&COET» and lot tliom fall to a lovel trith tho 2I0?^ S \* C V’ i looking uptrard, andsaying:

3d Sigv : 'of Sorrom: . . . Each places his Jl&Qsen or his &COt‘T’. °nd his ti&0~ET on his

thon each balancing himself thrco times on bis fl,:r£ £ss>, one says St%Q.\ and tho other, 3Q&.\

Tocex : . . . Each places liis \*JS:G~0 on the of tho other : then each trith his righthand takes

tho other by the Ii £ tm. 8 21 and puts his f$S:QSJH on the J £ fH £ J of the other. Thon one says

\*\*&£} 9 ~0 and the other <5 C\*0-'-

Passttords: . . . Itt J22S.\ 0/^0+-'-

Sacred TTords: . . . L % Q .\ & QSt .\ e \* &£fl 9SS0&-’- 5 £\*©•’•

The Candidate is then invested trith the apron, collar and jctrcl ; tho Th.\ P.\ saying:

I inrest you trith the apron of this degree. Let its thrco colours, trliite, rod and grecn, teach yon to imi-

tato Uiat purity of morals and zeal for the serrieo of Masonry, Trhich liuve mado the memory of our deccascd

Gr.\ Master immortal in the recollection of men.

I invest you also trith the collar nnd jevrel of this dcgrec. You do not nced to be told of trhat the triangle

is an emblem. TVhen you trear them, remember tliat you do so as the successor of Hiram Abi ; and be

.careful that you do no act inconsistent vrith the character trhich as sucli successor it. becomcs you to

maintr.in. \

This is the mcaningof tho trords of this degreo: ‘[The candidato is then instrncted in the mcaning of

the \rords, from tho nianuscript].

LECTUBE.

Tho Ilistory of this degreo is fully giren in tho rcception. In it you baro roprcsented ono of the fire

architects appointod by King Solomon to conduct the trork upon the Temple, in tbo place of Hiram the Cliicf

Arohitect, irho had been murdered ; and you hnro been taught tho important losson, tbat none are entitled to

advanee in tho Ancient and Accepted Itito, trho hare not by atudyand npplication made themselres farailiar

trith Masonio learning and jurisprudence. The degrees of this rite are not for those trho are content trith the

more trork and ceremonies, and do not seek to esplore the mines of trisdom that lie buned beneath the surface.

You stili ad rance totrards the light, totrards that star, blazing in the distance, trhich is an emblem of the

Divine Truth, giTen by God to the first men, and preserred amid ali the ricissitudes of ages in tho traditions

and teachings of Masonry. IIow far you trill advance, depends upon yoursolf alone. Here, as erery trhere

in the world, Darkness struggles trith Light, and clouds and shadovs interrene bettreen you and the truth.

tVhcn you shall have bccomo imbucd trith the inorality of iMasonry, trith trhich you yot are, and for somo

timo trill be cxclusirely occupicd,— trhen you shall baro learned to practico ali tho virtues trhich it mculcatcs !

trben they bccome familiar to you as your Household Gods ; tben trill you bo prepared to receive its lofty philo-

' sophical instruction, nnd to scale the heights upon trhose summit Light and Truth sit enthroned. Stcp by

step men must adranco\* totrards Perfcction j and each Masonio Degreo is meant to be one of those steps.

Each is a dcvelopment of a particular duty; and in tho prosent you aro taught chnrity and benevolonco ; to

bo to your brethren an eiample of virtuo ; to corrcct your otrn faults ; and to endearour to correct those of

your brethren.

Ilero, as in ali the degrees, you meet trith the emblcms nnd the naraes of Doity, the true knotrledge of

trhose character and attributos it has ever been a chicf^ohjcct of Masonry to perpetuate. To appreciato Ilis .

I

yiir. . . 7

infinita greatness and goodoess, to rely implicitly upon Ilia Providence, to revere and venerato Uim as tha

Supreme Arcbitect, Creator and Legislator of the univorso, is tho first of Masonic duties.

Tho Battery of thia Degrco, and tho fivo circuits wliich you made nround the Lodgo alludo to tho 5 points

of fellowship; and are intendod to rccall them vividly to your mind. To go upon a Bruthor's orrand or to his

relief, eTen hnre-fuot and upon flinty ground: to remember bini in your supplicationa to the Dcity: to clasp

him to your heart, and protcct liirn ngainst misfortuno and alandcr: to upliold liim when about to atumble

and full: nnd to givo him prudent, honest and fricndly counsol ; aro duties plainly written upon tlie pagea of

6od’s great' code of laws, and first among the ordinances of Masonry.

• The first sign of the Degree ia expressive of tho diflideneo and humility vrith wliich we inquiro into the

naturo and attributes of the Deity ; the scennd, of tho profound admiration nnd reverenco with wliich we

contemplate Ilis gloriea ; and tho tliird, of tho sorrow with wliich we relleot upon our insulGuiunt observanco

of our duties nnd compliance with Ilis statutea.

The distinguishing property of man is to scarch for and follow after truth. Therefore, when relaxcd

from our nccossary cares niul conccrns, we then covet to sco, to henr and to learn somcwhat; and we esteem

knowlcdge of things, either obscure or wonderful, to be the indispensable means of living happily. Truth,

Simplicity, and Candoar are roost agreeable to the nature of mankind. W hatever ia virtuous consists either

in Sagncity, and the perception of Truth ; or in the preservation of Uuman Society, by giving to every man

hie due, and observing the faith of contracta ; or in the greatncss and firznncss of an elcvatod and nnsubdued

mind ; or in observing order and regularity in all our words and in ali our actions ; in wliich consist modera\*

tion and tempcrance.

Masonry hns in all times rcligiously preserved that enlightencd faith from wliich flow sublime dcvotcdncss,

the sentiment of Fraternity fruitful of good works, tlie spirifc of indulgenco and pcacc, of swcot hopea and

effcctnnl consolations ; and inUcxibility in the accomplishment of the most painful and arduoua duties. It hos

alwaya propagated it with ardour and perscverance ; and therefore itlabours at the present daymore zcalouaiy

than ever. Scarcely a Mosonic discourse is pronounced, that doea not demonstrate the neccssity and advan-

tages of thie faith, and especially recall the two conetitutive principies of religion, that make all religion,-—

lovo of Qod, and lovo of our ncighbour. Mosons carry these principies into the bosoms of their families and

of society. AVhilo the Seetarians of former timea enfecbled the rcligious spirit» Masonry, forming one great

People over the whole globe, and marching under the great banner of Charity and Benevolence, preserves

that religione feeling, atrengthens it, extends it in its purity and simplicity, as it hos always existed in the

deptfas of the humnn heart, as it existed even under tlie dominion of the most ancient forma of worship, bnt

where gross and debnsing superstition forbade its recognition.

A Maeonio Lodge shoulil resemble a bee-hive, in which all the members work together with ardour for

the common good. Masonry is not made for cold sonis and narrow minds, that do not comprehend its lofty

mission and sublime apostolate. Here the anathema agsinst lukewarm souls applies. To comfurt misfortune,

to popularizo knowlcdge, to tench wliatever is true nnd pure in religion and philosophy, to accustom men to

respect order and the proprieties of life, to point out tlie way to genuine happinoss, to prepare for that fortunate

period, when all the fractions of the Humaa Family, united by the bonds of Toleration and Fraternity, shail

be but one household,— these are labours thatmay well excite zeal and even enthusiasm.

i We do not now en large upon or elaborate these ideas. We but utter them to you briefly, os hints, upon

which you may at your leisure reflect. Ilereafter, if you continue to advance, they wili bo unfolded, explainod

knd' developed.

For. the present, as we have said, we are occupied solcly with tho moral codo of Masonry. It utters no

impiracticable and extravagant precepts ; certain, becauso they are so, to bo disregarded. It asks of its initiatos

nothing that is not possible and even easy for them to pcrforin. Its tcacliings are eminently practical ;

and its statutes can be obeyed by every just, upright and honest man, no matter what his faith or crced. Its

object is to attoin the greatest practical good, without sccking to make men pcrfcct. It docs notmcdJIo with

the domain of religion, nor inquiro into the mysteries of regeneration. It tcachcs tlioso trullis that aro written

by the finger of God upon the heart of man ; those views of duty wliich have been wrought out by tho medita\*

tions of the studious, confirmed by tho allegianco of the good and wise, and stamped as sterling by the

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responso they finii in cvcry uncorrnptcd raind. It doca not dogmatizo, nor vainly imagine dogmatic certainty

to bo attainnble.

Masonry does not occupy itsclf irith crjing dntrn tbia 'irorld, Tritli ita spiondid bcauty, ita thrilling

intercats, ita glorious irorks, ita noblo and Iioly affcctions ; nor oxliort us to detach our hcarts from thia earthly

lifc, na cmpty, tlceting and univorthy, and fis thcm "upon Ilearen, na the only aphcro dcserving the loTe of the

loring or tlic mcditation of the irise. It tcncbca that mnn lina high dutica to pcrfurni, and a liigh dcatiny to

fulfil. on thia carth : that tliia irorld is not mcreiy the portal to another ; and that thia lifc, though not our only

one, is an intcgml one, and the particular ono srith irhich iro are here meant to be conccrned : that the Present

is our sceno of action ; and the Future for spcculation and for trust : that man iras aent upon the earth to live

in it, to enjoy it, to study it, to loro it, to cmbcllish it, to mako the most of it. It ia hia country, on irhich he

should larish hia affcctions and his cfibrta. It is hero. his influcnccs aro to operato.' \* It is hia bouae, and not a

tent ; his horne, and not mcreiy a school. Ile is aent into thia irorld, not to bc constantly hankcring' aftor,

dreaming of, preparing for another; but to do bis duty and fulfil his dcatiny on thia carth; to do all that lies

in his poircr to improre it, to render it a sccne of clcrated hnppincss to himsclf, to thoso around hiui, to those

that are to come after hini.

■ And thus, Masonry teachea us, irill man best preparo for that Futuro irhich ho hopes for. Tho Unseen

cnnnot liold a higher pinee in our affcctions tbnn tbe Secn and the Familiar. The lair of our being is Lore of

Life, and ita intorests and adornments; lore of tho irorld in irhich our lot is enst, engrassmentirith the intercats

and alfectiuns of carth. Not a loir or scnsual Ioto ; not lore of irealth, o’f fame, of case, of potrer, of splendour.

Not loir irorldlincss ; but the loro of Karth as the garden on irhich the Creator has larishcd such miraclcs of

beauty, as the habitatiun of humanitr, the arena of its conflicta, the sccne of its illimitable progress, the

dirclling-place of tho irise, tho good, tbe actirc, tho loring and tho dear; tho placo of opportunity for the

derelopment, by means of sin and suffering and soriroir, of the noblcst pasaions, the lofticst rirtues and the

tenderest sympathica.

Thcy take rcry unprofitable pnina, rrho endearour to persuade men that they are obliged rrholly to deapise

thia irorld, and all that is in it, eren rrhilst they thcniselrcs lire here. God hath not takcn all that pains in

forming and framing and furnishing and adorning the irorld, that they rrho irero made by Ilim to lire in it

should despiso it. It irili bo cnough, if they do not lore it too inimndcrntclr. It ia nsclcas to attempt to

estinguisii nll thoso aficctions and pasaions irhich nre and alirnys irill bo insepnrablc frmn humnn nature. As

long as the irorld lnsts, and lionour and rirtue and industrr hnre reputatien in tho irorld, there irill be ambition

and emulation and appetite in tho best and most nccomplisbcd men in it ; and if tbere irero not, more barbarity

and vice and irickcdncss irould covcr erery nation of tho irorld, than it noir suffers under.

Those only rrho feol a deep intereat in, and affection for, thia irorld, irill irork reaolutcly for its ameliorotion.

Those irho nnderralue this life, naturally bccome querulous • and discontented, and lose their intereat in tho

vrelfare of their felloirs. To serre them, and so to do our duty as Masons, vro must feci that the object is irorth

the oxertion ; and be contont vrith this irorld in irhich God hos placed us, nntil Ile permits ua to remore to a

better onc.

It is a serious thing to defame and bclio a irholo irorld ; to speak of it as tho - abodo of a poor, toiling,

drudging, ignorant, contemptiblo raco. You irould not so discredit your farnily, your friendly circle, your

village, your city, your country. The irorld ia not a irretebed and a irorthlcss onc; nor ia it a misfurtune, but

a thing to be tbankful for, to be a man.

In socicty itsolf, in that liring mcchanism of human rclationships tliat spreads itsclf orer the irorld, tbere

is a fincr essenco ivithin, that as truly mores it, as any poircr, licary or expansirc, moves tbe sbunding manu\*

factory or tho awift-fljing car. The man-machinc hurries to and fro upon tho earth, strotchcs ont its hands on

every side, to toil, to barter, to unnumbered labours and enterprises; and almost alirnys the motire, that irhich

mores it, is something that tnkcs hold of the comforts, affcctions and hopes of socinl cxistcnce. Troe, tbe

mcchanism often irorks irith difliculty, drngs hcavily, grate» and scrcams irith lmrsh collisiun. Truo, tho.

esscnce of finer motire, bcconiing iutermixcd irith bascr and coarscr ingredients, often clngs, obstructa, jars

and deranges the freo and noble action of social life. But he is ncithcr gratcful nor irise, irho looks cynically

on all this, and loscs the fine senae of socinl good in its perversions. That I can bo a fricml, that I can have a

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friend, though it wore but one iu tha world ; that fact, th.it wondrous good fortuno, we may set against ali tha

suiferings of our soci.il nature. That tlicro is such a place on cartli as a horne, that resort and sanctuary of

in-walled and shicldcd joy, ire may sct against ali the surrounding dcsolations of lifo. That one can he a true,

aocielman, can speak his truo thoughts, amidst all the janglings of controversy and the warring of opinions ;

that fact from within, outwcighs all facts frotn without.

In tha yisibla ospect and action of society, often repulsive and annoying, ire are apt to lose the due sense

of its invisible blessings. As in Nature it is not the coarse and polpable, not soils and rains, nor even fields

and flowers, that are so beautiful, as the invisible spirit of wisdom and bcauty that pervades it; so in society,

it is the invisible, and therefore unobserved, that is most beautiful.

What nerves the arm of toill If man minded himsclf alone, he would fling down the spade and axe, and

rnsh to the desert; or roam through the vrorld as a wilderness, and make that world a desert. Ilis home,

vrhieh he sees not, perhaps, bUt onco or twice in a day, is tlie invisible bond of the world. It is the good,

atrong and noble faith that men have in each other, which gives tho loftiest character to business, trade and

commerce. Fraud pccurs in tho rush of business; but it is the exception. Iloncsty is tho rule; and all the

frauds in the world cannot tear the groat bond of human confidcnce. If they could, commerce would furi its

sails on every sea, and all the citics of the world would crumble into ruins. The baro character of a man on

the other side of the world, wbom you never saw, whonx you never will see, you hold good for a bond of

thousands. The most striking feature of the political state is not govcrnmcnts, nor constitutione, nor laws,

nor enactments, nor the judicial power, nor the police; but the universal will of the people to be govcrncd by

the common weal. Take off that restraint, and no government on earth could stand for an ltour.

Of the many teachings of Masonry, one of the most valuable is, that we should not dcprcciate this life.

It does not hold, that when we refleet on the destiny that awaits man on earth, we ought to bedew his cradle

with our tears ; but, like the Hebrews, it hails the birth of a child with joy, and holds that its birth-day should

be a festival.

It has no sympathy with those who profess to have proved this life, and found it little worth ; who have

deliberately made up their minds that it is far more miserable than happy ; because its employments are

iedlous, and their schemes often baffled, their friandships broken, or their friends dead, its pleasores palled,

and its honours foded, and-its paths beaten, familiar and dulL

Alosonry deems it no mark of great piety towards God, to disparage, if noE despise, the state that He has

ordained for us. It does not absurdly set up the claims of another world, not in comparison merely, but in

.«ompetition, with the claims of this. It looks upon both as parts of one system. It holds that a man may make

the beet of this world and of another at the some time. It does not teach its initiates to think better of other

works and dispensations of God, by thinking meanly of these. It does not look upon life as so much time

lost ; nor regard its employments as trifles unworthy of immortal beings ; nor teli its followers to fold their

orms, as if in disdain of their state and species : but it looks soberly and cheerfully upon the world, as a theatre

of worthy action, of exalted usefulness, and of rationol and innoccnt enjoyment.

It holds that, with all its evils, lifo is a blessing. To deny that, is to destroy the basis of all religion,

natural and reveoled. The very foundation of all religion is laid on the firm belief that God is good: and if

this life is an evil and a curse, no such belief can be rationally entortained. To level our satire at humanity

and Human existence, os mean and contemptible ; to look on this world as the habitation of a miserable race,

fit only for mockery and scorn ; to consider this earth as a dungeon or a prison, which hos no blessing to ofier

but eacape from it, is to extinguish the primal light of faith and hope and happiness/ to destroy the basis of

religion, and Truth’s foundation in tho goodness of God. If it indeed be so, tlien it matters not what else is

true or not true ; speculation is vain and faith is vain ; and all that belongs to man’s highest boing is buried

in tho ruins of misanthropy, melancholy, and despair.

• Our love of life; the tenacity with which, in sorrow and suffering, we cling to it ; our attaehment to our

horne, to the spot that gave us birth, to any place, howe ver rude, unsightly or barren, on which the history of our

years has been written, all show how dear are the ties of kindred and society. Misery makes a greater impres-

sion upon us than happiness; because the former is not the habit of our minds. It is astrange, unusual guest,

and we are more conscious of its prosence. Happiness lives with us, and we forget it. It does not excite us,

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nor disturb the ordcr and courso of our thoughts. A great agony is an rpdch in our lifo. 'Wa remembcr onr

afflictioris, as wo do the storm and carthquakc; bocausc they are out of tlio common courso of things. They

are like disastroas erents, recorded bccause extraordinary ; and with wholo and unnoticed periods of prosperity

bctwoen. 'We mark and signnlizo tho times of calamity; but many hnppy dajs and unnoted periodo' of enjoy\*

nient pnss, that aro unrecorded cithcr in the bookof mcmory, or in the sc.nnty annals of our thanksgiving. We

aro littlo disposcd and lcss ab)o to call up from tho dim rcmcmbranoes of our past yoars, the peaceful momcnts,

tho casy scnsntions, the bright thoughts, tho quict rcrcrics, the throngs of kind affectioris in trliich life flowcd

on, bearing us almos t unconsciously upon ita bosom, bccause it borc us calmly and gcntly.

Life is not only good; but it has becn glorious in the cxpericnce of millions. The glory of all haman

virtue clothcs it. Tho splendours of dcrotedncss, bcneficence and licroism aro upon it; the crown of a

tkousand martyrdoms is upon its brow. Tho brightnoss of tho soul shincs through this visible and somotimcs

darkened lifo ; through all its surrounding cares and labours. The bumblcst life niay feci its connection with

its Infinito Sourcc. Thcro is somcthing mighty in tho frail inner man ; something of immortality in this

momcntnry and trnnsient bcing. The mind stretehes awny, on orcry side, into infinity. Its thoughts ilash

abroad, far into tho boundless, tho immcasurablc, tho in&nite ; far into the great, dark, tccming future; and

become powers and influcnces in other ages. To know its wondcrful Author, to bring dowu wisdom from the

Eternal Stars, to bear upwards its homage, grati tuile, and loro, to the Euler of all worlds, to be immortui in

our influences projected fnr into the slow-approaching Future, makes lifo most wurthy and most glorious.

Life is the wonderful crcation of God. It is light, sprung from void darkness ; power, waked from inert-

ness and impotence ; being crcated fromnothing; and the contrast may well enkindle wonder and delight.

It isa rill from the Infinite, ovcrflowing goodncss ; and from the moment wben it first gushes up unto the

light, to that rrhen it minglcs with the ocean of Eternity, that Goodness attends it and ministers to it. It is

a great and glorious gift. There is gladness in its infant roices ; joy in the buoyant step of its youth ; deep

sntisfnction in its strong maturity ; and peace in its quiet age. There is good for the good ; virtue for the

fuithful; and rictory for the vn liant. There is, crcn in this huntblc life, an infinity forthuso whoso desiree aro

boundless. There are blcssings upon its birth ; tbcre is liope in its death ; nml eternity in its prospeut.

Thus earth, wliich binds many in chains, is to the Manon tho starting place and goal of immortality. Many

it buries in the rubbish of dull cares and wearying vanities: but to the Mason it is the lofty mouni of meditn\*

tion, wlicro Ucavcn, and Infinity and Eternity are sprend befuro liint and around liim. To tho lofty-minded,

the pure and tho virtuous, this life is the bcgioning of Hcarcn, and the throshold of immortality.

God hath appointed one remedy for all the evils in tho world; apd that is n contcntcd spirit. "We may

bc reconciled to povcrty and a low fortune, if we suffer contentedness and equnnimity to make tbe propor-

tions. No man is poor that doth not think himself so ; but if, in a full fortune, with impatience he desires

more, he proclaims his wants and his beggarly condition. This virtuc of contentedness was tho sum of all

the old moral philosopby, and is of most unirorsal use in the wholo course of our lires, and tho only instru\*

ment to ease the burdens of tbe world and the enmities of snd chanccs. It is the great reasonablcness of

complying with the Divine Providcnce, which governs all tho world, and hath so ordered us in the administra\*

tion of his great Family. It is fit that God should dispense Ilis gifts as Ile plcascs; and if we murmur here,

we may, at the next meloncholy, bo troubled that Ile did not make us to be angcls or stars.

We ourselves make our fortunes good or bad ; and wben God lets loose a Tyrant upon us, or a sicknesa, or

scorn, or a lessened fortune, if we fear to die, or know not how to be pntient, or aro proud, or covetous, then

the cnlamity sits heavy on us. But if we know how to mannge a noble principio, and fear not death so much

as a dishonest action, and think impatience a worsc evil than a fever, and prido to be the greatest disgrnce as

well as the greatest folly, and poverty far preferable to the torments of avarice, we may stili bear an even

mind and smile at the reverses of fortune and tho ill\*nature of Fate.

if thou hnst lost thy land, do not also lose thy constancy ; and if thou must dio sooner than others, or

than thou didst expeet, yct do not dic impaticntly. Fur no chnncc is evil to liim that is contcnt, and to a man

nothing is uiiscrablc unlcss it bo unrcnsonablc. No man enn make anuther man to be his slavc, unlcss that

other hath first enslnvcd himself to life and death, to plcasure or pain, to hope or fear: cummand these pos\*

sions, and you are freer than the Parthian Kings.

When an cncmy reproachcs us, let us look on bim as an impnrtial relator of our faults ; for be will teli us

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truor thnn our fondcst frienil will, and we may forgive Lis anger, wliilo wo mate use of tho plainncss of Lis

declamation. Tlio ox, wlien ho ia wcary, treads truest ; and if thero be nothing else in abuse, but tbat it makcs

us to walk warily, and tread auro for fear of our cncmics, that ia better than to be flattered into prido and

earelessneaa.

If thou fallcst from thy cmploytncnt in public, tafce sanctuary in an honost retiremont, being indifferent

to thy gain abroad, or tliy aafety at horne. Wlien the nortli wind blowa hard, and it rains aadly, i\*e do not sit

down in it and cry ; but defond ouraclrca against it with a warm garment, or a good firo and a dry roof. So

wlien the storm of a sad niiavliance beata upon our spirits, we may tum it into Bomotliing that ia good, if ure

resolve to make it so; and with equanimity and patiencc may slieltcr ourselves from ita inclemcnt pitiless pelt-

ing. If it derelope our patiencc, and givo occasioa for heroic endurance, it hath done ua good enough to

rccompense us sufBcicntly for all the tcmporal afUiction : for so a wisc man shall ovorrule his stars; and baro

a greater influcnco upon his own coutcnt, than all the constellatious and plancta of the firmaincnt.

Compare not thy condition with the few abore tbee, but to secure thy contcnt. Look upon thoso thou-

snnda with whom thou wouldcst not, for any interest, change thy fortune and condition. A soldier must not

think himself unprospcrous, if he be not succcssful aa Alexander or W ellington ; nor any man deem himself

un fortunate that he hath not the wealth of Rothschild: but rather lot the former rrjoice that ho is not lessened

liko the many generals who went down horse and man beforo Kapolcon, and the lattpr that he is not the beg\*

gar who, bareheaded in the bleak winter wind holds out his tattered hat for charity. rhero may be many who

are richer and moro fortunate ; but many thousands who are very miserable, comparcd to thee.

After the worst ossaults of Fortune, thero will be something left to us,— a merry countcnancc, a cbeerful

spirit and a good conscicnce, the Providence of God, our hopes of Ileaven, our charity for thoso who bare

injured us ; perbaps a loving wifo, and many friends to pity, and some to relicre us ; and light and air, and

all the beauties of Nature ; we can read, discourse and meditate ; and having stili those blessings, we should

be much in lore with sorrow and pecrishness to lose tbem all, and prefer to sit down on our littlo handful of

thoms.

Enjoy tho blessings of this day, if God senda tbem, and the oriis of it bear patiently and calmly; for tbia

day only is ours : we are dead to yesterday, and.we aro not yel born to the morrow. Vhen our fortunes are

riolontly chnnged, our spirits aro unchanged, if they always stood in the suburbs and expectation of sorrows

and rererses. The blessings of immunity, safcguard, liberty and integrity deserre tho thanksgiring of a whole

liie. We are quit from a thonsand calamities, erery one of whieb, if it were upon us, would make us insensible

of our present sorrow, and glad to receire it in exchange for that other greater affiiotion.

Messore your desires by yonr fortune and condition, not your fortunes by your desires s be gorerned by

your needs, not by your fancy ; by nature, not by eril customs and ambitious principies. It is no eril to be

poor, but to be ricious and impatient. Is that beast better, that hath two or three mountains to graze on, than

tho little bee that feeds on dew or manna, and lives upon what falis erery morning from tho storc-houses of

Ilearen, clouds and Providence ?

There are some instanccs of fortune and a fair condition that cannot stand with some othors ; but if you

desire this, you must lose that, and unless you be contcnt with one, you lose the comfort of both. If you coret

leaming, you must hare leisure and a retired life ; if honours of State and political distinctions, you must he

erer abroad in public, and get experience, and do all men’s bnsincss, and keep all company, and hare no leisnro

at all. If you will be rich, you must be frugal ; if you will be popular, you must be bountiful ; if a philosophor,

you must despise riches. If you would bo famous as Epaminondas, acccpt also his povcrty ; for it added lustro

to hia person, and enry to his fortune, and his rirtuo without it could not hare been so excellent. If you would

hare the reputation of a martyr, you must needs acccpt his persccution ; if of a benefactor of tho world, tho

world's injustice.

God esteems it one of his glories, that he brings good out of eril; and thereforo it were but reason wo

should trust Him to gorern His own world as he pleoses ; and that we should patiently wait until the chango

cometh, or the reason is discorered.

•But a Moaon’s contentedness must by no means be a mero contented sclGshness, liko his who, comfortablo

himself, is indifferent to tho discomfort of others. There will always be in this world wrongs to forgire, suffering

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to nlleviate, sorrows asking for sympathy, ncccssities and destitution to reliove; and ample occasion for the

exercise of activo charity and benevolence. And he who sita unconcerncd amidst it all, perhaps enjoying hi\*

own comforts and luxuries the more, by contrnsting thcm rrith the hungry and ragged destitution, and shivering

miscry of liis fellows, is not contcntcd, but unfccling and brutal.

It is the saddcst of all sights upon th is cnrth, tliat of a man, Inzy and luxurious, or hard and penurious,

to whom want appeals in vain, and suflering crics in an unknown tonguc. The man whose liasty anger hurries

him into violence and crime, is not half so unworthy to Hto. Ce is the faithless steward, that embezzles what

is given him in trust for the pcnnilcss and impoTerished among his brethren. The true Mason must be, and

must havo a right to bc, eontent with himsclf; and ho can be so only.when he lires, not for himself alone, but

for othcrs who need his assistance and bave a olaim upon his sympathy.

The particulars of mercy or alms cannot be narrower than men’s needs are. ne that gives alms, mnst

do it in mercy, that is, out of a true sense of the calamity of his brother, firet feeling it in himself, in some

proportion, and then endeavouring to eose himself and the other of their common calamity. Against this rule

they offend who give alms merely out of custom ; or to upbraid tho poverty of the other; or to make him

mercenary and lay him under obligation ; or vrith any unhandsomo circumstanccs.

He that gives alms must do it with a single eye and heart, without designs to get the praise of men. Ce

who hath done a good tura, should so forget it, ns not to speak of it ; but ho that boasts it or upbraids it, hoth

paid himself, and lost the zlobleness of the charity.

Give, looking for nothing again, without considerntion of futuro advantagcs: give to childrcn, to old men,

to the unthankful, and the dying, and to those you sball ncver sce again ; for elso your alms or courtesy is not

charity, but traffic and merchandise : and omit not' to rclicve the needs of your encmy and him wbo does yon

injury.

Charity is the grcat chnnnel, through wliich God posses all his mercy upon mankind. For we rcccivo

absolution of oar sins in proportion to our forgiving our brother. This is the rule of oar hopes, and the

mensure of our desire in this World ; and on the day of dcath and judgmcnt, the grcat sentence upon mankind

shall be transacted according to our alms, which is the other part of charity. God Himself is Lore ; and overy

degree of chnrity that dwclls in us, is the pnrticipation of the Divine Nature.

Tlicso principies Maaonry reduces to practice. By them it expeets you heroaftor to bc guided and governed.

It cspccially inculcntcs thcm upon him who employs the labour of othcrs, forbidding him to dischargo thcm,

when to want cmploymcnt is to starve, or to contract for the labour of man or woman at so low a price that by

over-exertion they must scll him their blood and lifo at the same time with the labour of their hands.

Such aro the lessons of this degree. Reticet npon them well, my Brother, before you again apply to

advance in Masonry.

TO CLOSE.

M. \ Sk.‘ . Bro.\ Sen/. "Warden, what is tho hour ?

Sen.'. W.\ Most Skilful Master, it is the twclfdi hour of tho day.

N. \ Sk.‘. Then it is time for us to rest. Give noticc, Bro.\ Sen/. "VTardcn, that I am about to close this

Lodgo.

Sen.\ JP/. Bro.\*. Jun/. IVarden, give notico to tho Brethren that the Most Skilful Master is about to close

this Lodge, that thoy may take notice, and aid him in doing so.

Jim.’. JF.\ [Rapping ;] : Brethren, the Most Skilful Master is about to close this Lodge, and desires

you to assist him in so doing.

jlf/. Sk.\ Together, my Brothers.

[The Master giTcs the Sign of Surprise, and nll tho Brethren tlint of Admirntion. Then the M/. raps

[ ; ]— the Sen.\ Vf.’. [ ; ]— and the Jun.\*. IV/. [ 1 ]— and the Master says] :

M.’. Sk.\ Go forth into the world, my Brethren, and be charitablo and beneTolent, that ye may be eon-

tent. This Lodgo is closod.

FINIS.

fftitijr glepu.

KnigJit Elii of Nine.

Bodies of this Degree are called Chapters. The hangings aro blaclc, strewed with flames, with red and

white coi arans at interrals. There are nine great lights, eight forming an octagon around the altar, which is

is the centre ; and one placed half way between the altar and the east.

The altor is corered with black, and on it are two awords croesed, and a dagger.

OrnCZXS, TITUS, ZTC.

.The Chapter eonsists regnlarly of nine members, who represent the firat Nine Knights Elu, appointed by

King Solomon. The officera are:

' The President, who is atyled Idustrious, and aits in the East:

Tha Sen.\ and Jun.’. Inapeetora, atyled Excellent, who sit in the West:

.Ths Orator, in the North :

The Seoretary and Treaanrer, on the right and left of the President:

The Hospitaller, on the right of tbe Inapeetora :

The Standard-bearer, on their left :

The Mos ter of Ceremoniea, in front of the Preaident, on the right.

Ddring a reception these officera ore arranged as follows:

The President repreaents King Solomon, and aits in the East

The Sen.'. Inspector repreaents King Hiram, and aits on his right

The Jitn.\ Inspector, in the Weat repreaents Adonhiram the Son of Abdo.

Tbe Orator repreaents Zabui, the King’s friend, and aita in the North.

The Secrelary repreaents Sadoe the Priest and sita on the right of the two Kings :

-The Treasurer repreaents Josaphat, Son of Ahilnd, the Chancellor, and aits on their left.

The Hospitaller repreaents Akisar, Governor of the Nonae.

The Standard bearer repreaents Banaias, Son of Joiado, Commander in Chief of tbe Army.

. The Moater of Ceremoniea repreaents the Stranger who garo Information of the hiding place of Abiram

the morderer.

The battery is [ ; ; j ].

The age ia ; times or ? , complete.

IX. . . 2

C LOTII INO, ORNAMENTI AND JEWELS.

The apron ia white, spotted with red, and lincd and bordercd with blaclc. On the flap ia painted or

embroidered an arm holding a dagger; and in tho middlo of the apron an arm holding a bloody head b y

the hair. .. .

Tho cordon ia a broad black wntcrod ribbon, worn from the right ahouldcr to tho loft hip. At tho lower

ond of tbia are nine rcd rosettes, four on cach eido and onc at the bottom ; and from tho end of the cordon

hangs the jewcl, which ia a dagger, its Iiilt of gold, and its blado of silvor.

During a reception, the President and Sen.-. Inspector wear rojal robos, with crown and'sceptre ; and the

Secretary wears the robes and mitre of the Iligh Priest.

io OPEN.

The President rapa once, and snys :

Pres.'. Brethren, I im about to open this Chaptcr of Knights Elu of 0. If there be ony one prosent

who has not attained tbat degree, he ig requested to withdraw.

[Ile raps twice, and the Ilospitaller rises] :

Hosp.'. Bro.\*. Ilospitaller, see that the entrance to tho Cbapter is duly guardcd, tbat we may not be

disturbed in our dcliberations.

[The Ilospitaller goes out, returns, raps [; ; ;] which is answered from without,. returns to his place, and

aays] :

Mosp.'. 111.\*. President, the entrances to the Chapter aro duly guarded, and we are secare.

Pres.'. Thanks, mj Brother. Bro.\*. Sen.\*. Inspector, are you a Knigkt Eia 7

Sen.\ Jns.'. 111.\*. Pres.\, a cavem receired me, a lamp gare me light, and a foantain refreshed me.

Qu.'. What saw yoa in the cavem, besidea.7

Ans.'. A morderer sleeping, grasping a dagger.

Qu.'. Where were jou recciveda Knight Elu 7

Ana.\*. In the Audience Chamber of King Solomon, in tho prcsencc of all his Court.

Qu.'. IIow many Eius were first receired 7

Ans.’. . Nine, inclading Joabert, whom I afterwards represented.

Qu.'. 'What was the first duty assigned you 7

Ans.'. To search for and apprehend tho murderers of our Gr.\*. Uaster Hiram Abi, that they might be

tried and panished.

Qu.'. Did you flnd them 7

Ans.'. One of them only ; Abiram, their Chiof and leader.

Qu.'. Where found yoa him 7

Ans.’. In the Mountains east of Joppa, in a cavem whose mouth was ovorgrown with bashea.

Qu.'. Who condacted yoa 7

Ans.’. A stranger.

Qu.’. By what routo 7

Ans.’. By a difficalt and dangerous path OTer the mountaina.

Qu.\ So raen attain freedom. Did you auccccd 7

Ans.'. We took the morderer olive, and delivered him to King Solomon.

Qu.'. Did he resist 7

Ans.’. With desperation, knowing his life was forfeit; like a wild bcast bcmmcd in his lair, crying at

every blow Keeum.

Qu.'. What did that mean 7

Atu.‘. Revtnjes the signal agrecd apon betweon him and his compamons, who hod taken the alorm and

fled.

I

IX. . . 3

Qu.‘. Of what ia Abirnm tlio type, to tho Knighta Elu f

Ans.’. Of Tyranny, chiof oasaaaio of Free Thought.

Qu.\ What «loca tho Strnngcr repreaent?

Ans.’. The Geniua of Cirilization, that pointa out tho way to tho bravo bearta that aasail Dcspotism ia

ita atrong-holda.

Qtt.’. What doea tho arm grasping the daggep repreaent ?

Ans.’. Tbe arm of Tyranny thrcatcning pruatrate Frecdom; and that of Brutus the aTenger.

Qu.\ What doea the haud hulding tho bloody head repreaent ?

Ans.\ The punishment by law and after fair trial of thoae that trample on human liberty; wbich better

auita the People’a Jlnjeaty than the dagger of Brutua.

Qu.’. What ia tho causo to which tho Kuighta Elu are now devotcd ?

Aut/. That of tho oppressed against the oppreaaor every vrhere.

Qu.\ At what liour did the Nine Elua aet forth upon their scarch ?

Ans.’. At the first hour of the night.

Qu.\ At what hour did they rcturn ?

Ans.’. At the 12th hour of the night.

Qu.’. What ia your age ?

Ans.’. ; times £ — or ? , yeara complete.

Qu.'. What is the hour ?

Ans.’. The hour of the departure of the Nine Elcct upon their journey.

Pres.’. Oause then the brethren to nsscmblc round the altar; that, rcncwing our pledges to eaehother, wo

mayopen thia Chapter of Knighta Elu of Nine.

Sen.’. Insp.’. [Rapping j ]: Brethren and Knighta, you will plenae asaemble round the altar, that this

Chapter may be opened in due and ancient form.

[The Brethren asaemble round the altar, in a circle, including the President and ali tbe officera; and ali '

with drawn swords. They raiae their swords at an angle of 45 degrees, ali the pointa meeting in the centro ;

and repeat as followa :

Sospit.’. To the cause of att wlu> defend Right and Justiee against the tyranny of Kings or the dcspotism of

Popular Opinioni

Jun.’’. Insp.'.' To the cause of Pairiotism, toarring against corruption and the tyranny of Partyl

Sen.’. Insp.’. To the cause of Toleration against proscripiion for opinion’s sake l

Presid.’. To the cause of every man and every pepple that protest against any usurpation of Power l

Alt: . . We devote ourselces, our hands, our hearts, our intellecte l

Presid.’. No w, nENesroaWARD and torever 1

Ali: . . AMEN 1

[AH retura to their places : The President gives the sign, and ali the Brethren the answer. Then the

President rapa [ ; ] — the Senior Inspector [ ; ] — and the Junior Inspector [ ; ] — and the President saya] :

Presid.’. Thia Chapter of Knighta Elu of Nine is open.

BECEFTIOM.

The officera being properly clothed and seated, the candidate is received in the Preparation Itoom, clothed

as a Perfect Master ; and carefully exnmined by the Uoapitallcr in tho worlc and principies of the 8th Degree.

If the esnminntion bc satisfactory, he is conducted into the Chapter, and dircctcd to tnke his seat,in the sanae

attitude as the Brethren ; all of whom sit with the right elbow on the right knee, their heads resting on their

right handa ; their hnta pressed orer their eyea ; and the black side of the apron outwards. The nino lights

aro alao extinguished.

Presid.’. My Brethren, we stili lnment the death of our Excellent Gr/. Master Iliram Abi ; and the

demanda of justiee arc stili unsatisfied. Tbe most strenuoua exertions have been mado without effect, to

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diacoror the murderers ; and wo fcar that the/ haro found manna to esca pe bcyond tbo limita of tha kingdom ;

and that ao juatice will be defrauded, and tha biood of our Brother cr y aloud iu vain to hearen.

Sec?y.'. Most Potent King Solomon, whercror tba murdercra go, tbcir conacieneca bcar them company

and torture them. God ia wiae and just, and will niost aurclj punish them ; for tha murderor cannot bida

from llim, nor escape from hia oirn remorse. If it be tha will of God, that otbers, and not wc, shall be his

instrumenta to punish them, lct us subiuit to Ilis will and be contcnt.

Sen.‘. Insp.'. My Brotber, sometbing telis me that the murderers hara not escaped, but will /et be dis-

corered ; and that we shall be the instrumenta of Ilcaren to punish them ns the/ deserro. For murder will

not be hid, and Proridence erer makcs the murderers efforts to conccal himself, the rer/ means of his

detection.

[The SI.', of Ceremonics, without, dressed ns a trareller, and without Mosonic clothing or jewel, raps

[ ; ; ; ] at the door.]

Hosp,’. M.\ Potent King Solomon, there is an alarm at the door of the Audionco Chamber.

Pres.'. Attend to that aliirni, and scc what rash man dares to disturb us while in CounciL

[The Ilospitoller goes to the door, opens it, and nsks] :

Hosp.’. Who rashly rentures to disturb the Council in its dcliberations 7

H.\ Cer.\ A atranger, just now arrired from Joppa, who has important Information to communicata to

tho King his Lord.

Hosp.% What is that Information ?

M.\ Cer.’. Ile will make that known to no one, sare in tho prcsenco of the King.

Hosp.'. Let him wait, then, until his request is conimunicatcd to the King, and his will ascertained.

[The Ilospitoller eloses the door, and goes to the East, wliere tho same questions are asked by King Solo\*

•mon, and like onswers returned, as at the door] :

Pres.’. Then let this Strangcr come before us : but let him soo to it, that his information.be sufficienti/

important to warrant his intrusion.

[The Hospitalior opens the door, and says] :

Hosp.% It is the pleasure of the Most Potent King that tho Stranger enter: but let him see to it that his

information be sufficienti/ important to warrant his intrusion, lest the angcr.of.our Lord the King consume,

him.

[Tho M.\ of Cerem.\*, enters, adrances to tho East, knccls in front of King Solomon, rises again, and

stands with his arma crosscd on his breastj :

Pres.’. Who and whence art thou 7

M.'. Cer.’. Pharos, .the Son of Miamin, a poor herdsman of Joppa.

Pres.'. What is the information that thou hast to gire us 7

M.’. Cer.’. Most Potent King, m/ herds feed on the mountains east of Joppa. Three .da/s ago, searching

for one that had stra/ed, I penetrated b/ paths before nnknown into the deepest recesses of the hilis. I

found in a narrow ralle/ the slain carcass of the animal I sought; and following the track of him who had

killed it, I came upon a carern in the stecp side of a mountain, its mouth orcrgrown with hushes; and hiding

m/self near it, among the rocks, I saw at nightfall tbreo persons enter, coming from the Talle/. Then I crcpt

near, and listened, and from their conrersation learned tbat the/ werc the murderers of the Chief Architect

of tho Tcmple, of whom th/ officers had becn in search. Haring heard this, I cautiousl/ withdrew, and como

hither with ali speed on foot, to gire tho information.

Sen.‘. Insp.’. Said I not, m y Brother, that the murderers would be dIscorered7 Had the/ not slain this

poor man's kine, the/ might hare escaped the search of buman justice.

Pres.’. It is the Will of Proridence that I sbould be the instrument to punish them. Pharos, Son of

Miamin, canst thou conduct m/ officers to tho carern in whicb theso wrctchca hare taken refuga?

M.’. Cer.’. I can, Oh King; for I notcd well the way by which I came.

Pres.'. Go then and refresh th/self, that thou mayest be ready to depart at nightfalL Abizar, see that

food and wine be set beforo this stranger, and let him slccp and be rcfrcshed after his journey until erening.

Sen.'. Insp.'. Whom wilt thou send, m/ Brother, to apprehend tho murderers 7

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Press. Most of my guards aro already abscnt on tlie search. I will senii sucli as frecly offer to go. My

Brethren, who ainnng you, fur tlio lovo of his doccuscd Gr/. Mus ter, vrill voluntarily li° to nrrest li is mnrdcrcni T'

[The Brcllircn ali riso, eacli crying: teill go 1 ’].

Press. I will sond but nino. And sinco all offer, and I would makc no invidious ilistinction, they sball

be chosen hy lot. Bro/. Adonhiram, place in an urn tho names of all the Brethren who are Perfoct Masters,

and let the lligh Pricst Saduc dravv furtli in succcssion the names of ninc; and they so drawn shall go apon

this espedition.

[The Scn/. Inspector places scveral strips of paper in an urn, and the Secrotary draws forlh nine in suc-

ccssion, reading as he does so the following names : . . . Joabert . . . Stolkia . . . Zerbal . . . Btnhttr . . . AJiina-

dab . . . Bendeear . . . Baana . . . Sume i . . . Gaber].

Press. Let the Brethren vrho have boen nametl, adranco.

[The candidate and eight brethren adrance to the East, and tho Presidcnt says to them] :

Press. My Brethren, tho lot has fallcn on you to undcrtalcc this Service. Accompnny tho stranger by the

way he came, to tho placo vrhero ho discovcred the murdorers. Let not the hiwand jnstice be defrauded of their

due ; but taking the assassins alive, bring them hither to be tricd, and punished according to tlieir deserts.

If you succeed, you shall rcccire new honours, and ynur names, as the Nine Elcct, bc mngnified in Israel. Go

and refresh yourselves, and prepare to sct forth at night-fall.

[The candidate and tho eight brethren retire to the preparation room, and tho lights in the chapter aro

pnt out. In the preparation room, the nine lay uside their Masonic clothing and jevvels, and ench is nrmed

with a sword. Then, preceded by tho M.\ of Ccrcmonics, llicy onter tho Chapter-rnnin, and mnko the cireuit

of it several times, the candidate being led by tho M.\ of Cer.". and meeting innny obstaclcs. After sume time

he ia led through a narro vr winding passage, at tho end of which is a ligbt, and a represontntiun of a en rem,

being a room, the door of which is covcred vrith branches of trecs. In sight of this, the M/. of Cer/. halts,

and says] :

Ms. Cers. Are ire alone f Tour companions must hare lost us in the darkncss. The cavcrn is in sight\*

Shall vre go fortrard, or vrait for our companions?

[Ile vrnits a vrhile. Shouts are heard in the distance, and he says] :

Ms. Cers. Tbey must hare found the murderers. Let ns press onvrard to the carern,' and if tbcre be

no one tbere, retura to our companions.

[They go on, and enter the . room, which is lighted only by a single lamp set on the floor, by the side

of a bed of leares, on which lies a brother representing Abirara, sleeping, and grnsping a dagger in his right

bnnd. The room is so arrnnged and pninted as to represent a care ; and in one corner is a bosin into which

water is dripping os from a fountain. After hesitating a moment, the M /. of Ccrenionics says] :

Ms. Cers. Ile is aslcep. Let usspring upon him and bind hiin.

[The M/. of Cer/. steps forvrard quickly, stumblcs orer the branches at the entrance, and falis. The

Brother on the bed springs np, brandishing the dagger, darts towards the candidate, crying “ Betrayed ,” tm[

strikes at him with the dagger, crying at ench blow “ Kekum.” Tho candidate grnpples with him, and tho

Brother gires back to the bed, and allows himself to be pressed down ujton it. The Mastcr of Ccrcmonies,

rising, rusbes forward, and scizcs upon him, and he and the candidate bind him.

The other brethren then approach and enter; and one of them, who represents Stolkin, says]:

'Slols. Joabert has been more fortunate than we. Ile has cnpturcd one of the assassins.

-Ms. Cers. We should hare taken him sleeping; but my foot caught in the hushes, and as I feli, I

awoke him.

Slols. Did he resist?

Ms. Cers. Desperately ; esclaiming that lie was betrayed, and striking ficrcoly with his dagger : crying

nloud, as if for a signal, at erery blow, Neknm.

. Slols. No doubt a signal. We came upon two others, and pursued them ; but lcnowing the mounbiin

hetter than we, they escnped; and guided by tho light wo cnmc hither. ^

Ms. Cers. It is useless to pursue them, among these rocks and mountuins.

Slolks. Then we had best retura. [By this time tho M/. of Cer/. has poured a liquid representing

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blood orer the garments of tlie candidate, and npon tbe dagger, as well os upon the hands of tbe Brother who

represonts Abiram]. But Jnabert is wounded. Slay the misereant who has shod liis blood.

Anothers Ilold, my Brother. Bemembcr the comraand of our Lord tho King, that wo should by no

menns slay tho murderers, but take tbem to him alire, that they may be tried and punished. "Wo shonld

ourselres do murder to slay Iiim bcre. Joabcrt is but slightly wounded. Lct us drink at tbe fountain and

rcturn.

[Ali drink at the bnsin ; and rcturn by the way they came, to the Preparation room, lcading Abiram,

whom they there delirer to the Guards, and giro the alarm of [ ; ; ; ] at the door; which is openedby the

Uospitallcr, who says] :

Hosp,-, .AVho desire ndmission to the Council?

j )f.\ Cer.-. The Nino Elcct who went in scarch of tho murderers of our Gr.\ Mastcr Ilirnm.

[The Uospitallcr eloses tho door, and reporta. The Prcsident orders them to be admitted, and they enter.

The Chaptcr is now liglitcd, and stili represents tho Court of Solomon ; but the nine lights remain extinguished.

Tho left arm of Joabert has becn placed in a sling, and ho enters, holding tho bloody dagger of Abiram in bis

right hand. As they approach the East, King S.\*. says] :

Frus. tVhat mcan the bloody dagger, and tbo stains upon rour garments ? liare you darcd, Joabert,

to usurp the law's prerogatiro and that of God, and slay tho murderer, whom you were ordered to bring before

me alire ?

SloIk.‘. Not so, my Licge. IVo follovrcd tho stranger through the most difEcuIt and dangerous ways,

until ire camo near the carern, in the mountains East nf Joppa ; and there, in. tho darkncss, iro lost sight of

liim and Joabert. Soon after, ire saw tiro men proirling among the rocks, and pursucd, but could not orertake

them ; for, knoiring the mountains irell, they outran ns and escapcd. In tho mean time ire heard, bigher ap

the mountain, a loud roice cry sercral times Xdatm, as if by iray of signal ; and guidcd by the roico, and

aftenrards by a glimmering light, iro found tho carern, irhich the Stranger and Joabert had already entered,

and discorcrcd Abiram, the leader of the murderers, asleep. But the Stranger stumbling over tho bushes at tbe

entrancc, and so falling, Abiram airoke, and springing to his fcct fought desperately, crying as he struck at

Joabert irith his dagger, Arium, as a signal to his comradcs irbom ire had chased. He irounded Joabert, who,

notirithstanding, seized and orerpoirercd him, took from him his bloody dagger, and irith the StrnngerVaid -

bound him hand and fuot. Finding it useless to pursuc the others, and irithout iraiting to rest, ire rcturned

the iray iro came, bringing irith us Abiram, irhont ire haro dclircred to thy Guards ; though wo wero sorely

tempted to slay him on the spot, for his now attempt to murder; when wo saw.the blood of Joabert on bis

dagger.

Pres.-. It is well yo did not ; for he who slays without eommission from tho law, is himself a murderer;

and ye had nono, but order to the contrary. TVhither, think you, hare tho other two escaped ?

Stolk;. My Lord, we know not. They must stili lurk among the mountains.

Pres.-. God will yet giTe them into our hands. Baanias, giro order to your Guards that their Prisoner

be loaded with chains and committed to tbe deepest dungeon ; and there let him remain until his accomolices

aro taken. Tbey shall then be tried, and punished as they desorve. Josaphat, gire to tho Stranger a talent

of gold, and lct him rcturn to his family in Joppa ; and whaterer other farour ho nsks of us, it shall be granted

him. My brother Iliram, lioir shall ivo reward thoso Brcthren, and espocially Joabert, for their courage,

fidelity and obedicncc?

Sen.’. Insp.’. I know not how to answcr, my Brother. Lct them decido. If they will hare wealth, let

my exchcqucr furnish it. If honours, let us jointly confer them. IVhnt sayest thou, Joabert, and thy com-

panions ? Will ye choose wealth or honour ?

Stolk.\ Ilonour, my Lord the King: Thy good opinion, and that of our Lord King Solomon.

Sen.-. Insp.-. Then lct us make the Knight Elu of Nine a Ilebrew and Phoenician Order of Nobility, and

a new Degree in Masonry, of which thou and I and theso nine shall bo the first members ; and which shall

bereafter be conferrcd as a high reward for distinguishod Services dono our respective realrns.

Pres.-. It pleases me well. Lct such new order be crcated, and pntents thcrcof issued to these nine,

Joabert being tho first Prcsident: and let it be devnted to bravory, devotedncss and patriotism. Advauce, my

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Bretbren, and stand around the Altar, raising your riglit hands to Ilcavcn, to assumo an obligation appropriate

to this ncw degroo. Brcthrcn, asscmblc around these Brctliron, and furm ovor tliom tbo rouf of stcol.

[The nino Bretbren stand around tbe altar in a circle, laying tlicir loft hands on the cross-swords, and the

dagger which Joabert is dircctcd to place upon the swords, and raising their riglit hands towards Ileaven. Ali

the other Brethren, and ali the officers place the points of their swords together over them; and they repeat

the following obligation] :

OBLIGATION.

I, A .... B in the presence of the Grand Architcct of the Universe, and under this roof of Steel,

rnised to protect or punish, do most solemnly and sincerely promise and swear, that I will never reveal the

secreta of this degree of Knights Elu of Nine to any person in the world, unless it be at a proper time and in

a proper place, to one legally authorized to rcceive them, and when I am duly and legallv anthorized to

commnnicate them.

I furthermore promise and swear that I w 311 ever malntain the cause of the oppressed agninstthe oppressor;

of every people that struggles against Tyranny, and is lit to bo free ; of ali who defend Ilight and Justice and

,1'ree Thought against the Despotism of Popular Opinion ; of Patrioiism, warring against the tyranny of Party ;

of Toleration against Proscription for opinion’s sate ; of every Man and every People that protest against any

Usurpation of Power; of Free Thought, Free Conscicnce and Free Speech: and will thercto devoto my hand,

my heart and my intellect.

I furthermore promise and swear that I will not hesitate to shed my blood, lf ncccssary, in dcfcnco of my

country, ite rights, its lionour, its laws and its institutions ; nor ever fail to obey the dictatos of a profound

devotion to her welfare, and an unselfish Patriotism.

Ali which I do most solemnly and sincerely promise and swear; nnder no less penalty than that of being

erpelled in disgrace from this order, denounced in every country on earth as forsworn and dishonourable, and

held nnworthy of the friendship of man or love of woman, if I should ever, under any temptation, how great

soever, bo guilty of wilfully violating this my solemn obligation. So holp me God, and.keep me steadfast in

-the dne pcrformance of the same 1

. [The swords are now lowered, and their blades laid upon the heads of the nine brethren: and the President

tsysj :

Presid.'. I pronounce you, my brethren, to be duly invested with the Honourable Degree and rank of

Knights Elu of Nine. Ever remembering its motto, may you be always brave, devoted and patriotio 1 Light

how, my Brethren, the Nine Great Lights of this Chapter; and as you do so, remind these our newly made

Brethren of the knightly virtues which those lights represent to ns, and by which their fect are to be hercafter

guided. And do you, my Brethren, listen and remember!

[The nine lights are accordingly lighted, by the nine officers; each os he lights one pronouncing a single

word, as follows] :

1 it Light . . . M.\ofCer.\ .... Disinterested.ness !

2 d Light . . . Standard Bearer . . Dcty l

3 d Light . . . Hospitaller . . .- . .-Devotion!

4th Light . . . Treasurer Firjixess!

Uk Light . . . Staretary Fraxkxess!

6A Light . . . Orator SincerityI

7 A Light . . . Jun.’. Inspector . . . Self-dexial!

SA Light . . . Sen.\ Inspector . . . IIeroism !

9A (the single) Light: President. . Patriotis»! . . . And may it and ali these kr.ightly virtues ever

animate and inspire us all, to perform whatever duties Masonry and our country require 1

AU: . . So mote it be 1 Ament

Pres.'. . . Beceive how the signs, words and Token of this Degree.

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Sick: . . . Strikc with tlic right hand, as if with a EtOSlSLCJ, first at the ■ygJC&CQEI, and then at

tlio &C OtT of tlie otlicr; saying c~<£^ £2S.\

Akswer: . . . Pass the right hand over the T$g +C&COI3, as if to see if it is bloody; and then place it

on the fcCOJnp, and aay

+

Token : . . . Close the T^C^SbC+s&lg VfJV&C J+l&0~ni and prescnt it to the other, with tbe

'P&SStTl raised. Ile takes the Ttjal in his il&Qsn, closing his own T?2:rSl<Ct^, and raising hia

V&SSStU,- There are tbus S 1^2 ~£lC+\*i closed, and a Y&fcsiq raised, rcprescnting' the z Ct %

Pass-words . . . Ono snys a?<LT$ 2 S.\ — the other answcrs, 6 SQr^CjTV. — Thcn the first says

G^l? t©23.\*. — the other answcrs, ©7 J J g J.\

S ac red ‘Word C m, % J: 9 f.\

The President then invcsts the candidate with the apron, collar and jcwel, saying ;•

I invcst you vrith the apron of this degree. Its color, white spotted tvith red, lincd and bordored with

hlaek, is an einhlem of Masunry and Truth sprinklcd tvith the blood of thoso tvho have been persecnted for

the siike of both; and nf tiie darkness of ignorance and error and intolcrance tvherewith the world is

shrouded, and thrnugh tvhieh Masonry moves like a star, dispensing light and knowledge and toleration.

. The arrn holding a tlagyer, embroidered on the flap, trhile it reminds usof that of Tyranny, ever raised

to strike at prostrate and struggling freedom; also reminds us of that of Brutus the avenger, who struck at

the dcspotism that opprcssed Home in the pcrson of Caesar.

The hand holding tbe bloody head rcprcsents the punishmcnt by duo course of law and alter fair trial

before the regular Tribunal, of thosc that trample on lluman Liberty; tvhieh better comporta with the

People's Majcsty, than doth the dagger of Brutus.

I inrcst you with the eordon of this Degrcc. Its color reminds us ever to lamcnt tbe prevalcnce in the

world of oppression, usurpation, proscription and uncharitable opinion; and to strive to orcrcome' tfaem by

means of tbe nine excellent qualities of a Knight EIu, of which tho nine rosettes, like the nine great Jights,

are emblems.

The jexrtl, suspended to the eordon, with its hilt of gold and its blado of silrer, is no emblem of the

poniard of tho assnssin, but of the wcapons of legitimate warfaro which a Knight Elu may lawfully use; and

cspecially of the two-edged sword of Truth, with which every Mason should be armed.

My Brother, may you wear tbese insignia as worthily as they were wornby Joabertwhom you hare

represented; Go now to the Orator, and receive the Lecture of -this Degree.

LECTURE.

My Brother, the ceremonies of this Degree nccd no explanatiori. Its Ilistory is fully told in the incidents

of your rcception. Originally created to reward the fidclity, obcdicnce and devution of Joabert and his eight

companions, it was consecrated to bravery, devotedness and patriotism : and your obligation has made known

to yoq the duties which you bave assumed. Thcy are summed up in tho simple mandate; Protect the op-

pressed-ngainst the oppressor; and devoto yoursclf to the honour and interests of your Country.

Masonry is not speculative, but cxperimontal ; not scntiiiicntal, but practical. It requires self-renuncio-

tion and sclf-control. It wcars a stern face towards rocn’s vices, and interferes with many of onr pursuits and

our funcicd plcasurcs. It penctrates beyond tho regions of vague sentiment; beyond the -regions where

moralizers and philosophcrs have woven their fine theories, and claboratcd their bcautiful maxims; to tbe

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▼ei7 depths of the kenrt, rcbuking our littlencsses and meanncsscs, arraigning ourprcjudiccs and passione, and

warring against tlio nrmics of our vices.

It wars against tlio pusaiona (luit spring out of tkc bosont of a world of lino sentiments, a world of admi-

rabie sayings and foul pructices, of good maxime and bad dceds; whose darkor passione aro not only rostrained

by cuetom and ceremony, but hidden eren from itsclf by a vcil of boautiful sontimente. Tbis terriblo eolecism

has exieted in ail ages. Kornish ecntimcntalism has often eorered infidelity and vico : Protostant straigbtness

often lands spirituality and fuith, and neglecte homcly trutb, candor and gencrosity ; and ultra-libcral refine-

ment soars to beavcli in its dreums, and wullows in tbo mire of eartli in ite dceds.

Tbere may be a world of Musonic ecn timent; and yet a world of little or no Masonry. In many minds

tbere is a vagus and gencral sentiment of Mnsonic charity, generosity and religious rcverence, but no porticular

virtue, nor habitual kindncss, veneration or liberality. Masonry plays nbout tbem like tbo cold though

brilliant lights that flash and eddy over Northern skies. Thcro are occasional flashes of generous and revo-

rential feeling, transitory splcndours and momentary gleams of just and noble thought, and transient corusca-

tione, that light the Ileaven of their imagination ; but there is no vital warmth in the heart ; and it remains

os oold and sterile as the regions of the Northern Pole. They do nothing; they gnin no victorics orer thera-

selves ; they make no progress ; they are stili in the Xorth East corner of the Lodge, as when they first stood

there as apprentices ; and they do not cultivate Masonry, with a cultivation, determined, resolute and regular,

like their cultivation of their estote, profession or knowledge. Their Masonry takes its chance in general

and inefficient sentiment, mournfully barren of results.

Most men have sentiments, but not principies. Tho former are temporary impressions, the lattcr perma-

nent and controlling impressions of goodness and virtue. The former are general and involuntary, and do

not rise to the character of virtue. Ercry one feels them. . They flash up spontancously in ercry heart

The latter are rules of action, and shape and control our conduct; and it is they that Masonry insiste npon\*.

. "We approve the right ; but pursue the wrong. It is tbe old story of human dcficiency. No one abets or

deifles injustice, fraud, oppression, covetousncss, rovenge, envy or slander ; and yet bow many who condemn these

thinge, are themselves guilty of them. It is no rare thing, for him whose indignation is kindled at a tale of

wicked. injustice, cruel oppression, base slander, or misery inflieted by nnbridled indulgenco; whose anger

flnmes in behalf of the injured and ruined victima of wrong ; to be in sonae relation unjust, or oppressive, or

•nvions,.or self-indulgent or a coreless talker of others. How wonderfully indignant the pennrious man often

is; at the stinginess or want of publio spirit of onother 1

.. A great Preacher well said, “ Therefore thou art inexcusable, 0 Man, whosoever thon art, that jndgest:

for wherein thou judgest another, thou condemnest thyself: for thou that judgest, doest the snme things." It

Is amoxing to see bow men can talk of virtue and honour, whose life denies both. It is earious to see with

what a marvellous facility many bad men quote Scripture. It seems to comfort their evil consciences, to usa

good words ; and to gloze over bad deeds with holy texts, wrested to their purpose. Often, tbo more a man

tolks about Charity and Toleration, the less he hos of either ; the more be talks about virtue, the smaller stock

be bos of it Tbe mouth spealcs out of the abundance of tbe beart; but often tbe very reverse of what tbe

man proctises. And tbe vicious and sensnal often express, and in a sense feel, strong disgust at vice and -

sensuali ty.

- Here, in the Lodge, virtue and vice are matters of reflection and feeling only. There is little opportanity

here, for the practice of either; and Masons yield to the argument bcre, with facility and readiness; because

nothing is to follow. It is easy and safc, here, to feel upon these matters. But to-morrow, wben they breathe

the atmosphere of worldly gains and competitions, and the passione are again stirred at the opportunities of

unlawfui pleosure, all their fine emotions about virtue, ali their generous abhorrcnce of sclfishness and sensu-

ality, melt away like a morning cloud. . ■.

For tbe time, their emotions and sentiments are sincere and real. Men may be really in a certain way, -

interested in Masonry, while fatally deficient in virtue. It is not always hypocrisy. Men pray most fervently

and sincerely ; and yet are constantly guilty of acts so bad and base, so ungencrous and unrightcous, that the

orimes that crowd the dockets of our courts are scarcely worse.

A man may be a good sort of man in general, and yet a very bad man in particular : good in the Lodge

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and bad in tho world; good in pubiic, and bad in his family ; good at homo, and bad on a journey or in a

strange city. \_ Many a man carncstly dosircs to bo a good Mason. lio says so, and is sincero. But if you

require him to resist a certain passion, to sacrifice a certain indulgcnce, to control his appetite at a particular

feost, or to keep his temper in a dispute, tou will fiud that he docs not wish to be a good bloson, in that par-

ticular case.

The duties of lifo are moro tlinn life. Tho lnw imposeth it upun erery Citizen, that ho profer the urgent

Service of his country before tho safety of liis life. If a man be cummanded, saith a great writer, to bring

ordnance or munition to reliere nny of the King's towns that are distressed, then he cannot for any danger of

tempest justify the throwing of them overboard; for tbcre it holdeth which uras spoken by the Roman, when

the samc necessity of weather was allcgcd to hold him from embarking: Kcccsse est ut eam, non ut vivam: it

needs that I go : that I live it dotb not necd.

IIow ungratefully he slinks avvay, that dies, and does nothing to refiect a glory to Ucavenf IIow barren

a tree he is, that lives, and spreads, and cumbers the ground, yet 'cares not one seed, not one good vork to

generate another after him. Ali cannot leave alike ; yet ali may Icare something, nnswcring their proportion

and their kinds. Thosc are dead and withered grains of corn, out of which there vrill not one ear spring. Ile

will hardly find the vray to Ileaven, that desires to go thither alone.

Industry is nerer wholly unfruitful. If it bring not joy with tho incoming profit, it will yet banish

mischief from thy busied gates. There is a kind of good angcl waiting upon Diligence that ever carries a

laurei in his hand to crown her. IIow unworthy was that man of tho world that nerer did aught, but only

lired and died 1 That we hare liberty to do anything, we should account it a gift from the farouring Ileavens :

that we hare minds sometimes inclining us to use that liberty wcll, is a great bounty of the Deity.

~ Masonry is action, and not inertness. It requires its initiates to work, actirely and earnestly, for the

benefit of their brethren, their country and mankind. It is the patron of the oppressed, as it is the comforter

and consolor of the unfortunato and wrctcbod. It scems to it a wortliicr lionour to be the instrument of

adranccmcnt and reform, than to enjoy ali that rank and office and lofty tities can bestow. It is the advocate

of tho common pcople in those things which conccrn the best interests of mankind. It hates insolent power

and impudent usurpation. It pities the poor, the sorrowing, the disconsolatc ; it would raisc and improve. the

ignorant, tho sunkcn and the degraded.

Its fidelity to its mission will be aceurately cridenced, by the extent of tho cfibrts it employs, and the means

it sets on foot, to improTe the people at large and to bettor their condition ; cliicfcst of which, within its

reacli, is to aid in tho education of the childrcn of tho poor. An intclligcnt people, informed of its rights,

will soon como to know its power, and cannot long bo oppressed : and if thero be not a sound and virtuous

populaco, tho elaborato ornamenta at the top of tho pyramid of society will bo a wretchod compensation for

the want of solidity at the boae. It is nerer safe for a nation to repose on the lap of ignorance : and if thoro

ever was a time when pubiic tranquillity was ensured by the absence of knowledge, that season is post. Un-

tbinking stupidity cannot sleep, without being appalled by phantoms and shakon by terrors. The improvement

of the mass of the people is the grand security for popular liberty ; in the neglect of which, the poli teness,

refinement and knowledge accumulated in the higher orders and wcalthicr classes will some day perish like

dry grass in the hot fire of popular fury.

But it is not the mission of Masonry to engage in plots and conspiracies ngainst tho Civil Government.

It is not the fanatical propagandist of any creed or theory ; nor does it procloim itsclf tho enemy of Kings,

nor the Apostlo of political liberty, fraternity and equality. It is no more the High Priest of Republicanism

than of Monarchy. It contracta no entangling alliances with any sect of thoorists, dreamers or philosophers.

It sita apart from all, in its own calm dignity and simplicity, tho same in a Ropublic as uuder a King ; the

samo in Turkey as at tho Ruck of Plymouth j the samc now, as when it laid tho foundations of the first Templo

at Jcrusalcm. f

It gives no countonance to anarchy and liccntiousncss ; and no illusion of glory or extravagant emulntion

of the Ancients inflames it with a thirst for ideal liberty. It tenchcs that in rcctitude of life and sobriety of

habits is tho only true and safo road to real liberty ; and it is chiefly tho soldior of the sanotity of the laws

and tho rights of conscicnce.

IX. . . 11

It recognizes tbe truth of the proposition, that necossity, as well as abstract right, plays a part ia the

making of laws, tbe administration of gnvernment, and tho regulation of relations in Socicty. It secs, indced,

tbat it rnles in all tho affairs of men. It knows that whcra any man, or nnniber or race of men, aro so dcgraded,

■o imbecile of intellect, so incapabie of self-control, as to bo unfit to be frec, and as that it would be injurions

to themselves or dangerous to the peaco of the commnnity or country for thom to bo freo, tho gToat law of

nocessity requires that they romain under tho control of thoso of larger intellect and superior wisdom. It

trusts and belicves that God will, in Ilis own good timo, work out Ilis own great and wiso purposes; and is

willing to wait, where it docs not see its own way ciear (o do some certain good.

It hopes and longs for the day when, like other evils that afflict tho eartb, pauperism and bondago, of

bireling and slave, shall cease and disappear; and all men, becume fit to bo free, shall be so, from voluntary or

involuntary servitudo. But it docs not prcach sedition ; nor cncourage rcbellion by workman or serrant, rrhich

can only end in diaoster and defeat; or, if succcssful, in bloodshed and barbarism, folio wed by a more degrading

bondago.

But wherover a pooplo is fit to be freo, and gonerously «trives to be so, thero go all its sympathies. It

bates and detests the Tyran t, the lawless oppressor, and hizn who abuses a lawful Power. It frowns upon

crnclty and wanton disregard nf the riglits of Ilumanity. It abhors the ferocious m aster and the selfish

employer: and it oxerts its influence to lighten the cbains which the interest of socicty forbid should be

broken, and to fostcr that humanity and kindness which man owes to his brother, eren when that brother is

bis slare.

It can never be employed, in any country nnder IIcaTen, to teacb a tolcration for cruclty, to weaken moral

batred for guilt, or to deprare and brutalizo the human mind. Tho dread of punishment will nerer make a

Mason an accomplice in so corrupting bis coontrymen, and a teacher of deprarity and barbariiy. If, any

where, os bos beretofore happened, a Tyrant should send a Satirist on bis tyranny to be conrictcd and pun-

ished as a libellcr, in a court of justice, a Mason, if a juror in such a caso, though in sight of tbe scoffold

streaming with tho blood of the innocent, and within hearing of the clash of tho bayoncts meant to orerawe

the eonrt, would rescue the intrepid Satirist from the Tyranfs fangs, and send his ofiicers oat from the eonrt

with defeat and disgrace.

Eren if all law and liberty were trnmpled nnder the feet of a militnry banditti, and great crinies were

- perpetra ted with a bigh hand against all who were deserredly tbe objects of pablic reneration : if the People,

• orertbrowing law, roared like a sea round the conrts of justice, and demanded the blood of those who, during

its temporary fit of insnnity and drunken delirium bad chanced to become odioas to it, for trne words frankly

■poken, tbe Masonio juror, anawed alike by the single or the many-headed Tyrant, would consuit the dictatcs

of doty alone, and stand with a noble firmness between the human tiger and his prey.

The Mason would much rather pass his Iife hidden in the recessos of tho deepest obscnrity, fceding his

mind eren with the risions and imaginatione' of good deeds and noble actions, than to be placcd on the most

splendid throno of the universe, tantalized with a d en ini of the practicc of all which can make the greatest

situation any other than the greatest eurse. And if he hos been cnabled to lend tho slightest step to any

great and laudable designs; if be bds bad any shnre in any mensuro giring qnict to prirato property and to

private conscience, making lighter the yoke of poverty and dcpendcnce, or relieving deserving men from

oppression ; if he bos aided in secnring to his eountrymen the kest possessiun, pcace ; if he has joined in

reconciling tbe different sectione of bis own country to each other, and tho pcoplo to- tho gorernment of tlieir

otm creating; and in teaching tbe Citizen to look for his protection to the laws of his country, and for his

'comfort to tbe good-will of bis eountrymen ; if he has thus taken bis part with the best of men in the best

of tbeir actions, be may well shut tbe book, even if he might wish to reod a pago or two more. It is cnough

for bis measure. He has not lived in vain.

’ Masonry teaches that all power is delegated for tbe good, and not for tho injury of the People ; and that,

when it is perrerted from tbe original purpose, the compact is broken, and tho right ought to bo resumed :

that resistance to power usurped is not merely a duty which man owes to himsclf and to his ncighbour, but a

daty which he owes to his God, in assorting and maintaining tho rank which Ile gare bim in tbe creation.

This principis ncitber tbe rudeness of ignorance can stiflo nor tho cncrvation of refinement extinguish. It

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makes it base for a man to suffer vhen ho ought to act ; and, tending to preservo to him the original destina\*

tions of Providence, spurns at the arrogant assumptions of Tyrants and vindicatcs the independcnt quality of

the mce of vhich ve aro a part.

The viso and vell-informed Mason vili not fnil to bc the votary of Liberty and Justico. Ile vili be ready

to exert himself in their defence, vhorever they exist. It cannot bo a nmtter of indiiTcrenee to him vhen hia

ovn liberty and that of other men, vitii vhose merita and cnpacitics he ia acquainted, aro involved in the

evont of the atruggle to be made ; but hia attachment vili be to tho canae, as the cause of man ; and not

meroly to the country. "Whcrevcr there is a pcoplc that understands the valuo of political justice, and is

preparcd to nsaert it, that ia hia country ; vherever ho can most contributo to the diffusion of these principies

and the real happiness of mankind, that ia his country. Nor doca he desiro for aay country ony other

benedt than justice.

The true Mason identiScs the honour of his country vith hia ovn. Nothingmore conduces to tbebeauty

and glory of one’s country than the preserration against all enemios of its civil^and rcligioua liberty. Tho

vorld vili nerer villingly let die the names of those patriota vho in her different nges hare rcceired upon their

ovn breasta the blovs aimed by insolent enemies at the bosom of their country. Ercrmore vili men remember

Leonidas vho vith his threo hundred held Thermopyla: against the Persian Myriads; Hannibal, vho for

Carthnge dciied tho pover of Home; Cincinnatus, vho lcft his plough to put on the purple and command

Rome's armies; and tho thousand patriota vho in crcry ago baro hcld their lives to bo their country's property,

and of small account compared vith her interest or honour.

But also it conduces, and in no small mensure, to the beauty and glory of onc’s country, that justico

should bc nivays administercd there to all nlike, and ncither denied, sold, or delayod to any one ; that the interest

of tho poor should be lookcd to, and none atarve, nor be houselcss, nor clamour in rain for vork ; that tho

child and the fecble voman should not be ovcrvorkcd, nor the slaro of an inferior mce, unfit to bo free, be

stinted of food, or overtasked, or unmercifully scourged by brutal master or OTcrsecr; and that God’s great

Lavs, of Jlcrcy, Ilumanity and Compassion should be every vherc enforced, not only by the lava, but

also by the pover of public opinion. And he vho labours, often against Teproach andobloquy, and oftener

against indiffercncc and apathy, to bring abnut that fortunate condition of things, vhen that great Code of

Divino Lav shall be every vherc and punctually obeycd, is no less a patriut than. he vho bares hia bosom to

tho hostilo stccl in the ranks of hia Country’s Soldiery.

For fortitudo is secn resplendent, not only in the ficld of battlo and amid tho clash ofarma, but displays its

energy under every difliculty and against every assailant. lio vho vara against cruelty, oppression and

honry abusos, fights for his country's honour, vhich those things soil ; and her honour is as important as her

existonce. Often, indeed, tho vnrfare against those abuses vhich disgrace one's country is quite as hazardous

and moro discouraging than that against her enemies in the fiold ; and merits equal, if not greater revanl.

For thoso Greeks and Romans vho aro tho objects of our admiration employed hardly ony other virtuo in

tho extirpation of tyrants, than that love of liberty, vhich made them prompt in scizing the svord, and gavo

them strength to use it. IVith facility they accomplishcd tho undcrtnking, amid tho general shout of proiso

and joy ; nor did tbey engage in tho attempt so much ns an enterpriso of pcrilous and doubtful Issue, as in a

contcst the most glorious in vhich virtue could bo signalized; vhich infallibly led to present rccorn pense;

vhich bound their brovs vith vreaths of laurei, and consigncd their memories to immortal faine.

But he vho assails hoary abuses, regarded perhaps vith a superstitious rcvcrencc, and around vhich old

lavs stand as ramparts and bnstions to defend them ; vho dcnounccs acts of cruelty and outrago on humanity

vhich make every perpetrator thcrcof his personnl enemy, and pcrhnps makc him looked upon vith suspicion

by tho peoplc among whorn ho lives, aa the assailant of an cstablishcd order of things of vhich ho assails

only tho abuses, and of lavs of vhich ho attacks only the viulations, — ho can scnrccly look for present recom\*

pense, nor that^is living brovs vili be vreathcd vith laurei. And jf, contending against a dnrk array of

long-rccoived opininns, superstitione, obloquy and fears, vhich most men dread more than they do an army

terrilde vith baiincr\*, the Mason ovcrcomcs and emerges from the eontest victnriuus ; or if ho doea not con-

quor, but is horne duwn and swept avay bv tho mighty current of prejudire, pnssiun and interest, in either

case, the loftincss of spirit vhich he displays merits for him more than a tncdiccrity of laute.

I

IX. . . 13

He has already lived too long, who has survivcd the ruin of his country ; and hs who can enjoy Hfo after

■uch an event, dnserves not tu haro lircd at ali. Nor docs ho any more desorve to live, who looks eantcntedly

npon abuses tliat dhtgracc, and crucltics tliat dishonour, and sccnes of miscry and destitution and bratalization

tiiat disfiguro his country, and makcs no elfurt to remedy or to prerent either.

Not often is a country at war; nor can every one be allowcd the privilege of offbring his heart to the

enemy’s bullets. But in thesc patriotic labours of peace, in preventing, remedying and refurming evils,

oppressions, wrongs, cruelties and outrages, crcry Mason can unito : and every one can efleet somctliing, and

share the honour nnd glory of the resuit.

For the cardina! names in the liistory of the human mind aro few and easily to he connted up: but

thousands and tens of thousands spend their days in the preparations which aro to speed the predestined

ehange, in gathering and amassing the materinis which are to kindle and give light and warmth, when the

fire from heaven shall liave dcsccnded on tliem. Xumberlcss are the sutlers and pioneers, the engineers and

artisans, who attend the march of intelicct. Many move forward in detachmcnts, and level the way over

which the chariot is to poss, and cut duwn the obstacles tliat would impede its progress; and theso too have

their reward. If they labour diligently and faithfully in their calling, not only will they enjoy that calm con-

tentment which diiigence in the lowiiest taslc never fails to win ; not only will the sweat of their brows be

sweet, and the sweetener of tho rest that follows ; but, when the victory is at last achieved, they will come in

for a share in the glory; even as the meanest soldier who fuught at Marathon or at King’s Mountain became

a sbarer in the glory of those saving days; and within his own household circle, the approbation of which

approaches the nearest to that of an approving conscience, was loolced upon as the representative of all his

brother heroes ; and could teli such tales as mado the tear glisten on tho check of his wife, and lit up his boy's

eyes with an unwonted sparkling eageroess. Or, if he feli in the light, and liis placo by tho fireside and at

the table at horne wns thereafter vacant, that place was saered ; and ho was often talked of tliere in the long

winter evenings ; and his family was deemed fortunato in the neighbourhood, because it had had a hero in it,

who had fallen in de fenee of his country. , -

Bemember, my Brother, that life’s length is not measured by its hours and days, but by that which we

have done therein for our country and our kind. An uselesa life is short, if it last a century : but that of

Hannibal was long os the life of ooks, though he died.at the age of thirty-five. "We may do much in a few

years ; and we may do nothing in a life-time. If we but eat and drink and sleep, and let every thing go on

around us as it pleaaes ; or if we live but to omoss wealth, or goin officcs, or wear tities, we might as well not

have lived at all.

Forget not, therefore, to what you havo devoted yourself in this Degree s defend weakness agninst strengtb,

the friendless against the Great, the oppressed agoinst the oppressor : and be ever vigilant and watchful of tbe

interes ts and honour of your country : and may the Gr.". Architect of tho Universe give you that atrength and

wisdom which shall enable you well and faithfully to perform theso high duties I

to cr.osz.

[The Fresident raps once, and saya] :

Press. Bro.\ Sen.\*. Inspector, what is the hour t

Sen.'. Itus. The hour of the retura of the Knights EIu of Nine with the murdercr Abiram ; since which

time the nine lights bura in our Chapter.

Press. The hour of rest has come. Cause the Brethren to assemble round the altar, that, renewing our

pledges to one another, we may close this Chapter of Knights Elu of Nine.

!&».% Insps. [Bapping ; ] ; Brethren, you will please asscmblo around the alta», that this Chapter may

be elosed in due and anciont form.

10

Cntflj jfejjrte.

niustrious EIu of Fifteen.

THE L0DGE, IT3 DECORATIONS, ETC.

The hangings are black, sprinkled irith red and rrhite tears.

There are fifteen lights, five in tho east, and fi re beforc each 'Wardcn.

otticers, titles, etc. '

The officere are the same aa in the 9th Degree ; and represent the eame persone during the reception.

The number of membere ia regularly fifteen and no more.

ORHAKEXT3 AHD JERTELS.

The apron is white, lined, edged and fringed rrith black, and the flap black. In the middle ore pointed or

embroidored three gates, and orer each gate a head.

The cordon is a black ribbon or sash, rrorn from right to leffc, on the front of which are punted or em-

broidered tbree heads.

The jewel is a dagger, its bilt gold, and its blade silrer, banging at the end of the sash.

' Daring a Reeeption, the President, Seu/. Inspector and Secretary ore dressed as in the 9th Degree.

The latlery is Q raps at eqnal distances.

The age j| times J or ? Q years.

Tiie Ttow for opening is the 6th honr of the night : that for closing, the 6th hoar of the day.

to orsw.

[The 15 Lights are not bnrning. The President gtres one rap, and says] :

Frets. Brethren, I am aboot to open this Chapter of Illastrioas Eius of 15. If there be any one present,

lrho has not attained that degree, he is requested to withdrarr.

V 9

<\*\*.» • • •\*

[Ile rapa twice, and tbe Ilospitaller rises] :

Frea.’. Bro.\ Ilospitaller, see that the entrance to the Chaptcr is duly guarded, that ire may not be dis\*

turbed in our deliberations.

[Tbe Ilospitaller goes out, returns, raps 5 equal raps, irbich is ansirered from irithout, retnrns to his

place, and sayg] :

Soap.’. Th.\*. 111.\*. Presidcnt, the entrances to the Chaptcr aro duly gaarded, and wo ore secare.

Frea.’. HL\*. Bro.\*. Sen.\*. Inspector, you irill see that ali present are 111.\*. Eius of Fifteen, by receiring,

irith the aid of the I1L\*. Bro.\*. Jun.\*. Inspector, the Pass-irord from each.

[The tiro Inspectors go round, one by the north and the other by the south, receire tbe Pass-irord from

each Bro.\*., and the Jun.\*, Insp.\*. then communicatos it to the Sen.\*. Insp.\*., irho returas to his place and

says] :

Sen.’.Ina.’. AU present are 111.\*. Eius of Fifteen, Th.\*. I1L\*.

Frea.’. I1L\*. Bro.\*. Sen.\*. Inspector, hoir did you become an IU.\*. Elu of Fifteen?

Sen.'. Ins.’. My seni and indefatigable exertions procured me that grcat honour, far abore my deserts.

Qu.'. Where irere you receired as such ?

Ana.’. In the Audience Chamber of King Solomon, and by himsclf, in the presence of his Coart.

Qu.\ Hotr many Eius irere at first rcceired ?

Ana.’. Fifteen, including Joabert, irhom I afterirards represented.

Qu.’. On irhat occasion irere tbey receire d ?

Ana.'. When King Solomon despatched them to search for and apprehend the tiro murderers of oar Gr.\*.

Master Hiram Abi, irho stiU remained at large.

Qu.’. Whither irere they despatched ?

Ana.’. To the country near Gath, a city of the Philistincs, irhcre they bad taken refuge, after they fled

from the mountains cast of Joppa irhcn Abiram iras talcen.

, Qu.’. By irhom iras it discorercd that they had taken refugo there ?

Ana.’. By Bcndecar, one of the Mine Eius, and afccrirards appointcd Yiceroy orer that portion of

Palestine.

Qu.’. What steps did King Solomon take to haTe them apprehcfldcd?

Ana.’. Ile sent thither the Fifteen Eius, bcaring a letter to Maacho, tributary King of Gath, irith a suili\* .

cient escort.

Qu.’. To irhom iras the letter committed 7

Ana.’. To Zerbal, Captain of the Guard and one of the Nine Eius.

Qu.’. Did the Fifteen succeed in apprehending tbe murderers ?

Ana.’. They did, irith the ossistance furnished them by Moacho.

Qu.’. 'Where did they discorer them ?

Ana.’. In a quarry betireen Gath and Saphir, in irhich they had taken refuge.

Qu.’. By irhom irere they discorered ?

Ana.’. By Joabert and Zerbal, tiro of the Eius of Fifteen.

Qu.’. What iras done irith the murderers ?

Ana.’. They irere taken to Jerusalem, and together irith Abiram tricd, condomned and exeeuted.

Qu.’. Of irhat ore the tiro murderers, Nebo and Zabad the types, to the I1L\*. Eius of Fifteen ?

Ana.’. Of Fanaticism and Ignorance.

Qu.’. What do the three heads upon the apron and collar represent?

Ana.’. Tyronny, Fanaticism and Ignorance : the three enslarers of mankind, smitten by the sirord of

Freedom. »

Qu.’. What is the cause to irhich the 111.\*. Eius of Fifteen ore noir deroted ?

Ana.’. That of the oppressed against the oppressor, ot Toleration against Fanaticism, of Knowledgo

against Ignorance, and of Civilization against brutal Barbariam.

Qu.’. When did the Fifteen Eius depart from Jerusalem ?

Ans.’. On the 15th day of the month Tammuz, answering to tho month of Juno.

Qu.'. TVhen did they arme at Gath t

Aiu.\ On the ISth day of the same month.

Qu.'. What ia your ago?

- Ans.'. D timeo || — or 1 fl years complete.

Qu.'. What ia the "hour ?

Ans.'. The aixth hour of the night.

Qu:'. Cause then the Brethren to aasemble around the altar, that, renewing our pledges to one another,

ire may open thia Chapter of III.’. Elua of Fifteen.

Sen.'. Insp.'. [Rapping 3] : Brethren, you irill please aasemble around the altar, that tbia Chapter may

be- opened in due and ancient form.

[The Brethren ali aasemble around the altar in a circle, including tho Preaident and ali the officera, irith

their sworda drawn. They raiae their sworda and placo the points together in the centre, at an angle of 45

degreea ; and repeat as follows] :

JEosp.'. To the cause of cvery People that struggtes against Oppression and Tgranng, and is Jit to be freel

Stc'y.\ To the cause of ali who defend Right and Jusiice and Free Thought against the tgranng of popular

opinioni

Trecu.'. To the cause of the labourer, asking fair vages for his fair dag’s icork 1

Jun.'. Eu.'. To the cause of Patriotism, varring against the Tgranng of Partg l

Orator.'. To the cause of Toleration against Fanaticum.

Sen.'. Ins.'. To the cause of civilizaiion, instrudion and enlightenment against Barbarism, Error and

Ignorancel

Pres.'. To the cause of Free Thought, Free Conscience and Free Speech l

AU.\ Ws srroTE auRSSLrza, our hands, our hrarts, our ixtellrcts.

JSres.'. Now, iixxcxtorward and torztsr.

■AU.'. AMENl

i [Ali retura to their places. The Preaident gires the sign, and ali the Brethren the anairer. Then the

President rapa Q — and a Brother ligbta the fire lighta in the Eoat ; the Preaident saying] :

Pres.:: ■ As these Iights shine in this Chapter, so shall the great light of Freedom blaze in the world I

[The Sen.\*. Insp.\*. rape (J — and a brother Iights the fire lighta in front of him ; the Sen.\*. Insp.\*. saying] :

Sen.’. Eu.’. Aj my lighta shine in this Chapter, so shall the light of religioas and politioal Toleration

rise upon the world.

[The Jun.\*. Insp.\*. rapa || — and a Brother Iights the 5 Iights in front of him ; the Jun.\*. Insp.\*. saying] :

Jun.'. Eup.\ As my Iights shine in this Chapter, so shall the light of Education and Intelligence yet

shine in ali the corners of the Earth. \*

Pres.'. So mote it be 1 My Brethren, this Chapter is duly opened in due and ancient form.

BXCXPTXON.

The officers being properly clothed and seated, the candidate, clothed as an Elu of Nine, is received in

the Preparation room, and carefully examined by the Hospitaller, in the irork and principies of the 9th Degree.

If the examination be satisfactory, he is condncted into the Chapter, and directed to talce a seat

Pres.’. My Brethren, we stili lunent the death of our I1L\*. Gr.\*. Master Hiram Abi ; and the demanda of

j astice ramain nnsatiafied. .Excellent Sadoc, what sayeth the law os to him who slayeth his Brother T

■ See.'. . Whoso sbeddeth man's blood, by man shall his blood be shed ; for in the image of God mado he

man. ;At the hand of erery man’s Brother will I require the life of man. If any man hate his neighbour,

"and lie iri wait for him, and rise np against him, and smite him mortally, that he die, then thine eye shall not

pity him, but hia blood shall purify the land of that innocent blood that he hath ahed. He is accuned that

imiteth his neighbour secretly, or taketh reward to slay an innocent person.

Press. Sucli is tlio lair; and the land of Israel is not yet pnrified of the innocent blood of our Brothor,

shed upon the floor of tho Teinple, and the stains irhcreof stili rcmain to bcar iritncss against his mnrderers.

One in his dungeon atraits his trial and the airift ponishment that shall fulloir it; but tiro remain at large,

nor have they yet been traced from thcir retrcat in tbe mountains enst of Joppo. Samaria and Galilee bare

been searched in rain, and nll the land of Dan and Judah, and the country upon both shores of the Dend Sea,

srithout snccess ; and I fear they hare escapcd bj sea to Egypt, or into Syria or the mountains of Phoenicio,

and are beyond our rcach.

Sees. Most Potent King, doubt not that tho Lord irill at length gire thcm into tby hand, eron as he did

Abiram, irhen thou didst despair of discorering his rctreat.

Press. The Nine Eius hare eren noir rcturncd from Galilee and the confines of Phoenicia, and found no

trace irhntercr of the fugitircs; Bcn-hcsod and Bcn-abinadab, from tho shnres of the Dcad Sea; Bnna and

Achimoas from Samaria, and Ben-gabcr and Jusaphat from Id u mea. I knoir not ivhat fu rt lier steps to toke.

[Tho M.\*. of Ccremonies, irho represents Bendecar, one of tbe Eius of Nine, raps || at the door].

Hosps. Th.\ Potent King Solomon, there is an alarm at the enlrance of the audience ebamber.

Press. Sce irho applies to enter, my Brother, and irhat his errand is ; and if it ko not urgent, let him

depart.

[The Ilospitallcr goes to the door, opens it, and asksj

Hosps. Who is it that applies to enter here?

M.'. Cers. Bendecar, one of tbe Nine Knigltts Elect, irho desires to liare speech irith our Lord the King.

Hosps. Our Lord the King hath said, “Seo irho applies to enter, and irliat his errand is; and if it be not

urgent, let him depart."

Ms. Cers. My errand is urgent ; and I bring tidings that irill gladden the heart of our Lord the King.

I crare permission to approach him.

Hosps. 'Wait, then, my Brother, irliile I inform him of tliy requesh.

[Ue closes the door and approachcs tho EastJ.

Press. Who is it, Ahisar, that applies to enter?

Hosps. Bendecar, one of the Nine Knights Elu, irho desires to hare speech irith tkeo, and crares

permission to approach thy fuotstooL

Press. AVliat is his errand?

Hosps. Ile saith not, but declares that it is urgent ; and that lio bears tidings irliich irill gladden thy

heart.

PresS. Then let him enter and mnke knoirn his tidings.

[The Ilospitallcr opens the door, and tho M.’. of Cer.\ enters, approaebes the East, kneels, risos, and

standa irith his hands fulded across his breast].

Press. What is tliine errand, my Brother, and the tidings that thou bringest?

• Ms. Cers. Th.\ Potent King Solomon, returning from Galilee irith my companions, and irhile they

esplored the river Jordan from the Sea of Tiberias to Naarath near the Dend Sea, I, leaving them at Zarthan,

traversed the mountains to Ekron, and thence to Ascalon upon the Great Sea, and returned hither by the way

of Gath-Bimmon, Gibeah and Bethlehem. At Ekron and ngain at Ashdod I camo upon the track of the

fugitives, finding those irho hod seen and could describe them. I traced them unto Snphir ; but beyond that

could hear nought of them, in Gatli or in its suburbs ; and having no means to procure nssistnnee in the senrcb,

nor being accredited to Maacha, King of Gath, I iras perforce compclled to retura hither, to inform my Lord

the King that the fugitircs hare takcn refugo in the land of Gath.

Press. Thou thinkest so ?

Ms. Cers. I feel assured that they hare taken refuge there. I could not traco them further. They cannot

escape by sea ; and the large reirards offered fur tbeir apprehension hare closed against them oli the outlets

leading into Idumea and toirards the sea that corcrs Sodom.

■Press. Bendecar, thou hast donc irell; and thy reirard shall not bo iranting. I irill forthirith send

messengers to my serrant Maacha, irith letters requiring his assistance in scarching out and capturing the

fugitives. Let Josaphat our Chancellor irrito such letters, and the Nine Knights Elu prepare to set forth

with sufficient cscort. A%d Iest tbcir number bc too smnll, Ict sis others go forth srith tliem, selected by lot

from among our scrvants, making fiftccn in nll. Placo tliou in an urn, my Brotlier Adunhirnm, tlic nnmes of

all our Pcrfcut Mustcrs, otliur tinni tlio Nino Elii, and lot Saduc tho lligli Priest druw forth sis namcs; and

let those so dravrn, with tlio Nino, go furtlt upon this ospcdition.

[The Sen.\*. Insp/. places scveral nnmes in an urn, upon slips of pnper, and tho Secretary draws forth ais

in auccession, reading as Ite dooa ao, tho fullowing namcs : . . Ben-hesed ... Ben-abinadab . . . Achimaas ...

Bana . . . Josaphat the son of Pharue . . . Bcngaber].

Press. Lot the Nine Knighta EIu, and the six Brethren nnmed advanco.

[The candidate and fourteen Brothers, including the M.\*. of Cer.\*., advance to tho East, and the President

aays to them] :

Press. My Brethren, it devolves on you to perform an important duty. I place you under the cotnmand\*

of Zerbal, who ahall bear our letters to Mnacha our servant, King of Gath. Go thithor spcedily.and aided by

the King our servant, search his dominions for those murderers, oron the wliole country bctween tho Salt Lnke

of Sodom and tho Groat Son, and into Id u mea. If you discovor the assassins, takc tliem alive, and bring them

bither to bo tricd and punishcd ; for justicc clamore for its duo. If you succccd, bo sure you shall he rewarded,

and your namcs, as tho Fifteen Eius, bo glorious. Go and refresh yourselvos, and prepare to sct forth at

xnid-day.

[The Candidato and several brothers retire to the ante-room, and Iay asido their Masonic clothing and

jevrels, and each arms himself vrith a sword. In the mean time all the furnitnre of the Lodge room is

remoTed, escept the lights. A Brother who represents Zerbal then enters, conducting the Candidate, and the

other brothers follow. They make several times the Circuit of the room, while the lights bchind the Candidata

as he travels, are put out by degrees, until the room is dark. Obstacles are then placed in bis way, and several

more circuits are made, and then he is conducted to the ante-room, where Zerbal says] :

Zerbs. My Brethren, vre are now near the City of Gath. Bemain here, while I enter tho city and pre-

sent to King Maacha the letters of his Sovereigu' Lord the King.

' [He then goes out, and remains some time ; then returas and says] :

Zerbs. Be of good cheer, my Brethren 1 The King of Gath has received with reverenee the letters of

onr Lord the King, and bath sent out his guards to scour the country in all directions, in search of the fugitires.

jfrhey may have taken refuge in tbe quarries between Gath and Saphir. Let as proceed thither.

[They again enter tbe Chapter room, and makes several cireuits os before. Then Zerbal says] :

Zerbs. Here is the entrance to a quarry. I will explore it withvToabert and Stolkin, while tbe rest keep

watch without, and guard the other outlets, if thero be any.

[The Candidate with the Brothers who represent Zerbal and Stolkin then pass through a narrow passage,

so low as to compcl them to stoop ; and emerge into a small room, representing a quarry in the rocks, lighted

by two or three dim lamps, and in which are two men, roughly dressed, and with miners’ tools in their hands] :

Zerbs. Bebold the murderers 1

The Two: We are lost!

[The two men throw down their tools, draw their daggers, and rush upon the tbree Brothers. Zerbal and

the Candidate seize one, rrho submits, and they take his dagger from him. Tho other is seized by Stolkin,

but breaks away and escapes through the passage, and is takon by the brothers without. Zorbal, Stolkin and

the Candidate then retura through the passage, rejoin the others, and all proccod to tho ante-room, wfaere they

deliver the two prisoners to tho Guards. In the mean time the Chapter room is lighted, and the officers

aeated os before. The M.\*. of Cer.'. now raps U at tho door, which is answcrod by the Iluspitaller within, who

opens the door and asks] :

JTosps. Who apply to enter here?

Jtfs. Cers. The fifteen Knights Elect, who were sent to tho land of Gath in search of the murderers of

our deceased Gr/. Master.

Sosps. The King hath ordered that upon your retura, you at once appear beforo him. Enter.

[The Candidate and the other Brothers enter, advance to tho East, kneel, rise, cross their arms upon their

breasts and stand in silence].

X. . . 6.

Press. Speak, Zorbal I Ilast thoa sncceeded 7

Zerbs. My Hege, we have. "We journeyed hcnco with ali speed, and by the shortcst route, to the City of

Gath, where, my bretliren rcmaining witliout the wnlls, I cntered tlio eity, obtnincd immediate aadience of the

King, and luid before hira thy letters. Ile receired them with all reverenco, and most courteously entreated

me, and forthwith despatched his gunrds in eTery dircction, to seelc and apprehend the fugittos. Returning

to my companions, we bastened to the qunrries betwe.cn Gath and Saphir, where I snspeeted the murdcrers

were coneealed ; and Corning to the entrnnce of one,'I, with Joabert and Stolkin entered, and foand two men

at woric, whom I recognizcd os the murderers. We sprnng npon them, Joabert and I upon one, and Stolkin

npon tbo othcr. They defcnded themselres with their daggers, bat one we oTerpowered and boand, while the

other, brenking awny, fled through tho entrance, and was taken by our comradcs who remaincd without.

Then, bnring sent this information and our thanks to King Moocha, we forthwitlx returned, and hare delirered

the two fugitivos to tby Gaards. '

Press. Thanks bo to God, who hatli delirered thcso wretchcs into tho hands of justice. Let them be

cboincd, and consigncd to separato dungeons till tbe morrow. And let our ltoyal Warrant issoe, constituting

Adonbiram the son of Abda, Ahisar, Gorernor of the Ilouse, Zabud tho son of Nathan, Azarias the son of

Nathan, Azarias the son of Sadoe, and Elihoreph and Ahia the Scribes, a Iligh Conrt, in which Josaphat our

Chancellor shall preside, to try these prisoners, and determino on their guilt or innoccnce. Let them here

fair trial, be confronted with the witnesses against them, hare opportunity to produce eridence in tbeir own

behalf, and be beard in their own defencc. If innocent, or if it be doubtful whether they are guilty, let tbem

go free ; bat if, after fair trial and on due deliberation, they are found guilty, then let them be forthwith

hanged, and afterwards beheaded, and their heads set upon the East, “West and South gates of the city os a

terror to all evil-doers. And let the Court conrcne at the third hour of the day to-morrow, and proceed

speedily with the trial. liare I said well, my Brother t

Sens. Ihsps. Most well and wisely, my Brother.

Press. So will the land be purified of innocent blood, crime punishcd, and jastice satisfied, and sererity

stili be tempered with humani ty. Zerbal, I will roward you and your companions as you deserre. I maks

you the members of a new order of nobility, and a new degree in Masonry, to be styled the lllustrious Elu

of Fifteen, of which I and my Brother Iliram will decm it a bigh honour to be clected members; and which

none shall receire hereafter by our gift, but only by your unanimous vote. Place yoursclres around the

altar, my Brethren, and assume an obligation appropriate to the new degree.

[The 15 Brothers stand around the nitar in a circle, plncing their Irft hands on tho cross swords and

cross\*daggcrs which are upon it. The othcr Brothers cncirde them and form tbo roof of Steel orer them. In

this position tho Brothers repeat the following obligation :

OBLIGATION.

I, A .... B .... in the presence of the Grand Architect of the Unire rse, and under these swords, drawn

to protect or punisb, do hereby and hereon most solemnly and sincerely promise and swear, that I will nerer

reveal the secrets of this degree of 111.’. Elu of Fifteen to any person in the world, unlcss it be at a time

when, and in a place where, it may be lawfully done, and to a person duly authorized to receire them, and

when I ani duly authorized to communicate them.

I furthermore promise and swear that I will crcrmore kccp and punctually obserre my obligation as a

Knight Elu of Nine ; and again to the samo causcs as by my obligation in that degree I divi, and to the eause

of Tolcration and Liberality against Fanaticism and Persecution political and religious, and to that of Educa\*

tion, Instruction and Enlightcnment against Error, Barbarism, and Ignorancc, I hereby irrerocably and foreTer

derote my hand, my beart and my intcllcct ; under tbe same penalty which I inrokcd in that degree. So help

me God ; and kcep me steadfast in the duo pcrformance of the same I

[The swords oro lowercd, and one laid on the head of each of tho Brothers ; and the Prcsidcnt say\*]:

Press. I therefore dcclare yon to be duly inrested with the rnnk and dignity of 111.’. Elu.’. of Fifteen:

which degree I declare to be deroted, now and always hereafter, to Toieration, Liberality and Enlightcnment;

and I inrest yon with its collar, spron and jewel, which need no esplanation.

X. . . 7

Recalva ncnr, my brcthrcn, tho signs, vrords an 4 tokcn of this degree :

810 !»: . . . Mako tho motion of bringing a up under tho y&9»~» &9t‘T ) upvards, and

atrike. perpcndiculurly ET g 4~4©tII, as if opening your ©n^n jf n\,C~.

Assute b: . . . Mako tho ©UJ <t~Y J t C\*== sign, vrith theltf J^J&tCJisclosodand tho •T^iSB^raised.

Tokes: . . . Closo tho 9~SL<C+=\*> and raisc tho'Y?^S 2 \* n h of the ttQXSEC: Tlicn, vvith that^S J25n^

close to tho Itl g n lj of the other, mako a transverse motion as if cutting across his Qn\\_n g Z3<£.S?. Ua docs

tho some to you. As you do it, you say .-. As ho doos it, he savs Qf-^&©^;QCJ?

Pass-word: .... njCtntGt

Sacred Word : .... Qi-^&QSSQSS

Go now, my Brethreo, to tiie orator ; and receive the lecturo of this degree.

LECTURE.

This Degree, my Brother, as you have Icarned by your obligntion, is deroted to the satne objoets as thoso

of the Elu of Nine; and also to the canse of Tolerction and Libcrality against Fanaticism and Porsecntion,

politioni «nd religious ; and to tiiat of Education, Instruction and Enlightenmont agninst Error, Barbariam

mnd Ignorance. To these ohjects you have irrevoeably and forever deroted your hand, your beari and your

intelleot ; and vrhenever in your presence a Chapter of this Degree is opened, you vrill be most solomnly

; reminded of yonr solemn vows here taken at tho altar.

Toleration, holding that every other man has the samo right to his opinion and faith that we baro to

'ours: and Liberality, holding that as no hnmnn being can say vrith oertainty, in tho clash and eonfliet of

hostile faitbs and crceds, what ia Truth, or that bo is suroly in possession thereof, so every one thould

fael tbat it is quito possible that another, equally honest and sincero vrith himself, and yot bolding tho

oontrary opinion, may himsolf be in possession of tho Truth ; and that vrhatever one firmly and conscion-

tiousiy believes, is trnth to him ; are the mortal enemies of that Fanaticism vrhich persecutes for opinion’s

■ske ; and initiatos crusades against vrhatever it, in its imaginary holiness, decms to be contrary to tho lavv

of God. •

And jEducation, Instruction and Enlightenmont aro the most ccrtain means by vrhich Fanaticism and

Intolerance can be rendered povrerless.

( No true Moson scoffs at honest convictions, and an ardont zeal in tho cause of Truth and Justice. But

'he nbsolutely denies the right of any man to assume the prerogntirc of Deity, and condemn his Brothers faith

''and opinions as heretical and deserving to he punished. Nor docs he npprore tho courso of thoso vrlio endanger

the peaee of great natione and the best interests of their ovrn race by indulging in a chimerical and risionary

philanthropy ; a lasury which they can only enjoy by dravring their robos around them to avoid contact vrith

their' fellovrs, and proclaiming thcmselves holier tban they.

For he knovrs that intolerance and bigotry hare been infinitely greater curses to mankind than ignorance

and error. Better any error than persecution 1 Better any belief or opinion than the thumbscrevr, the rack

and tho stake I And he knows also how unspeakably absurd it is, for a creaturo to vrhom ho himself and

every thing around and vrithin him are mysteries, to torturo and kill otliers, bocause they do not cliink as ho

'does in regard to the profoundest of thoso mysteries ; vrhich it is utterly beyond the cotnprchcnsion of either

to understand.

11

X. . . s

Wo may well be tolerant of cach othor’s erecti ; for In every falth there aro excellent moral prcccpts. Far

in the South of Asia, Zoroastcr taught this doctrine : On commencing a journcy, tho Faitbful should turn his

thouglits tovrards Ormuzd, and confess him, in tho purity of his honrt, to be King of the World ; ho should

lore Ilim, do him homage, and serre him. Ile must be upriglit and charitable, despiso the pleasures of the

body, and aroitl pridc and haughtincs», and rice in nll its furnis, and espocially falsehood, ono of tho basest

sina of which man can be guilty. Ile must forget injuries and not avengo himsclf. Ile must lionour tho

memory of bis parents and relatives. At niglit, before rctiring to sloep, he should rigorously examine his

conscicnce, and repent of the faults which wcakncss or ill-fortune had causcd him to commit. Ile was required

to pray for strongth to persevere in tho Good, and to obtain forgireness for his errors. It was his duty to

confcss his faults to a magus, or to a layman rcnowned for his rirtues, or to the sun. Fasting and maccration

were prohibited : and, on the contrary, it was his duty suitably to nourish the body and to maintain its vigour,

that bis soul might be strong to resist the Genius of Darkness; that hc might more attcntiTcly read the Divine

Word, and liare more courage to perform noble deeds.

And in the North of Europe the Druids taugbt dovotion to friends, imlulgcncc for rcciprocal wrongs, loro

of deserred praise, prudence, humanity, hospitality, respect for old age, disregard of the future, temporanee,

contcmpt of dcatli, and a cbiralrous dcfcrcnco to woman. Listcn to these luaxims frorn tho IlaTa Mani, or

Sublimo Book of Odin :

“If thou hast a friend, risit him often: the path will groir orer with grass, and the trees soon cover it, if

thou dost not constantly rralk upon it. Ilo is a faitbful friend, who, haring but two loares, gires his friend

onc.' Be nerer firet to break with thy friend: sorrowwrings tho heart of him, who hns no ono saTe himsclf,

with wlioin to tako counscl. There is no Tirtuous man who has not some riee, no bad man who has not somo

virtuo. Ilappy ho who obtains the praise and good-will of men ; for ali that depends on tbe will of another is

hazardous and unccrtain. Bichcs flit away in the twinkling of an ere: tlicy aro the most inconstar 1 of friends:

flocks and herds pcrisli, parents dic, friends aro not immortal, thou thyself diest: I know but ono thing that

doth not die, the judgment that is passed upon the dead. Be humane towards these wliorn thou mcctcston

the road. If the guest that comcth to thy house is a-cold, gire him firc: tho man who lias journcyed orer tho

mountnins necds fnod nnd dry garments. JIock not at the agod ; fur words full of senso come often froin tho

wrinklcs of age. Be nindorntely wisc, and not orer prudent. Det no onc seek toknow his destiny, if he would

slccp tranquilly. There is no malady more cruci tban to bo discnntentod with nur lnt. Riso early, if thon

wouldst bcconic rioh, or orcrcomo an enemy: tbe wolf that slseps takes no prey ; tho mnn that sleops gains no

rictory. Tho glutton eats his own death ; and the wise ninn laughs at tho fool’s grccdiness. Nothing is moro

injurious to tho young tban cxccssire drinking: tho moro ono drinks, the moro ho loscs his rcason ; tho bird

of forgetfulncss sings before tlinso who intoxicate tkemselvos, and wiles away their souls. Man deroid of sense

belioves he will live always if he avoids war; but, if the lances sparo him, old ago will give him no quartor.

Better live well than live long. When a man lights a fire in his house, death comes before it goes out.".

And thus said the Indian books: “Honour thy father and mother. Nover forget the benefits thou hast

reccired. Lcarn whilo thou art young. Be submissive to tho laws of thy country. Seek the company of

virtuous men. Spcak not of God but with respect. Lire on good terms with thy fellow-citizens. Romain ia

thy proper place. Speak ill of no onc. Mock at the bodily infirmitics of nono. Pureuo not unrelcntingly a

conquercd enemy. Strire to acquire a good reputation. The best bread is that for which ono is indebtcd to

his own labour. Take counscl with wise men. The more one learns, the more he acquires tho faculty of

lcarning. Knowlcdge is the most permanent wcaltli. As well be dumb as ignorant. The truc uso of knowledgo

is to distinguis!: good frotn evil. Be not a subjcct of shamc to thy parents. What onc learns in youth endures

liko the engraring upon a rock. Ilo is wise who knows himsclf. Let thy books bo thy best friends. When-

thou attainest an hundred years, ccase to lcarn. isdom is solidly plantcd, crcn on tho shifting occan.

Dcccire no one, not crcn thinc enemy. Wisdom is a treasure that every wlicre commands its value. Modesty

is tbe most beautiful ornament of a woman. One is nowhero well lodgod but in his own house. Speak mildly,

eren to the poor. It is sweeter to forgire than to take rcngeance. Concord is the Gncst ornament of a fnniily.

First procuro the wagon, nnd then set thyself about finding the oxon. Gaming and quarrels lead to miscry.

There is no true merit without the practice of virtue. To honour our mother is the most fitting homage we

cnn pay tho Divinity. Thcro is no trnnquil slccp vritliout a ciear conscicnco. One cannot always liare milk to

drink: we uiust conform uursclvcs to circumstanccs. Ile hadly undcrstamls his intcrcst who brcaks li is Word."

Twcnty.fiuir centuries ago, this was the Chiuesc Etliics.

“The Pliilusoplicr sai<l, \* San ! my ductvinc is simple, and casy to bo undcrstood.’ Thscng-Tscu replied,

‘ that is ccrtain.' The Philusophor liaring gono out, tho disciplos askcd what their master had meant to say.

Thseng-Tscii rcspouded, ‘The dnctrinc uf our Master consists solely in bcing upriglit of heart, and loving

our neighbour as we love ourself.’ ’’

About a ccntury later, the Ilcbrcw law said, “ If any man liate his neighbour . . . then shall ye do «nto

hira, os he bad thought to do unto his bruthcr . . . Bctter is a neighbour that is near, than a brother afor off

. . . Tliou shu.lt love thy neighbour as thysclf.”

In the samo hfth ceutury befuro Christ, Socrates the Grecian said, “ Tliou shalt lore thy neighbour as

thy sci f." »

Three gcncrations carlier, Zoroastcr had said to the Pcrsians : “ Offer up thy. gratoful prayers to the Lord,

the nmst just and pure Oriuuzd, the supreme and adorable God, who thus declarcd to his Propilet Zerduslit :

‘ Ilold it not meet to do unto otlicrs what tliou wouldst nut desire dono unto thysclf: do tliit unto the peoplc,

vrhiuh, when done to thysclf, is not disngrouuLlc unto tliee.' "

The same doetrine had becn long taught in the schuuls of Babylon and Jcrusalera. A Pagan declarcd to

the Pharisce Jlillcl that ho was rcady to emhracc the Jcwish rcligiun, if he could niakc known to him in a

fow words a summary of the wlmle huv of Moses. “ That which thou likest not done to thysclf, said Ilillel,

do it not unto thy neighbour. Therein is ali the law: the rest is nothing but the comincntary upon it.”

“Nuthing is more natural,” said Confucius, “nothing more simple, than the principies of that morality

whicli I cndcavour, by salutary mnxiras, to inculcate in you . . . Itis humanity; which is to say, that unirersal

oharity araong ali of our species, without distinction. It is uprightness ; that is, that rectitude of spirit and of

heart, which raakcs one seek for truth in erery thing, and desire it, without dccciving one’s self or others. It

is finally sincerity or good faith ; which is to say, that frankness, that openness of heart, tempered by self-

reliance, which excludes ali feints and ali disgaising, as much in specch as in action."

« To diffuso useful inforraation, to further intcllectual refineraent, sure forerunner of moral improrement,

ito hasten the Corning of the great day, when the dawn of general knowledge shall chase away the lazy, linger-

ing mists, ereu from tho base of tho great social pyraraid, is indeed a high calling, in which the most splendid

tnlents and consummate rirtue may well press onward, eager to beor a part. From the Masonic ranks onght

to go forth those whose genius and not their ancestry ennoble them, to open to all ranks the tenrple of Science,

and by their own cxample to make the humblest men emulous to climb stepsmo longer inaccessible, and enter

the unfolded gates burning in the sun.

The highest intcllectual cultiration is perfectly compatiblo witli the daily cares and toils of working men.

A kecn relish for the most sublime trullis of Science belongs alike to erery class of mankind. And, as philo-

sophy was taught in the sacred grores of Atkens, and under the Portico, and in the old Temptes of Egypt and

India, so in our Lodgcs ouglit Knowledge to be dispensed, tlic Sciences taught, and the Lectures become like

the teachings of Socrates and Plato, of Agassiz and Cousin.

• Reni knowledge nerer permitted either turbulcnce or unbclief ; but its progress is the forerunner of liberallty

and enlightened toleration. Whoso dreads tbese may well trcmble ; fur he may be well assured tbat their day

is at length come, and most put to speedy flight the eril spirits of tyranny and persecutioa, which haunted

the long night now gone down the sky. And it is to be bopcd that the time will soon arrire, when, as men

will no longer suffer tbemselres to be led blindfold in ignorancc, so will they no moro yicld to the rilo princi-

pis of judging and treating their fellow-creatures, not according to tho intrinsic merit of their actions, but

according to the accidental and inroluntary eoincidence of their opinions.

Whonever we come to treat witb entire respect those who conscieutiously differ from ourselres, the only

practical effect of a difference will he, to make us enlightcn the ignoraucc on one side or the other, from

which it spriogs, by instructing them, if it be theirs ; oursclvcs, if it ho our own ; to tho end tbat the only

kiad of unaoimity may be produced which is desirable among rntional heings, — tho agreement proceeding

from full conriction after the freest discussion.

X. . . 10

Tho Kniglit EIu of Fiftcen ouglit tlicrefore to take the leatl of hia fellow-citizons, nol in frivolous amuso\*

rnonts, not in tho degnuliiig porsuits of the nmbitiou\* vulgar ; but in tho truly niihlc tnsk of onlightening tho

mass of his countrymcn, aml of leaving his own naino cncireled, not with barbarie splendor, or nttnched to

courtly gcwgnws, but illustrntod by tho houors most vrurthy of our nitimini naturo ; couplcd with tho dilTusion

of kiiuivledge, and gratefully prunuunccd by a fow, at lcast, wlioui his wisu bciiuJiccncc hos rcscucd Croni

ignoranco and vice.

We say to him, in the words of tho great 1’nnian : “ Mcn in no respeet so noarly approach to tho Deity,

as wlion they confer benefits on mcn. Tu servo and do good to as mnny as possiblo, — there is nothing grenter

in your fortuno tlmn that you slioiitd bc ablc, and nolliing finer in ynur nature, tlmn tliat you should bo

desirous to do this." 'Iliis is the true mark for tho aim of evnry mari and Musun who cithcr prizes tho cnjoy-

ment of pure happiness, or sets a right value upon a higli and unsullied ronown. And if the benefactore of

uiankind, when they rest fruui tlicir noblo labours, siiall bc permitted to enjoy hcreaftcr, as an appropriate

rcward of their rirtue, tho privilcgo of Iooking domi upon tho hlcssings with lrhich their exertions and

charitics, and perhnps their toils and sufferings baro olothcd the sceno of their former existence, it will not, in

a state of exnltcd purity and wisdoni, bc the fuunders of mighty dynasties, tho cnnqncrors of new ompires, tho

Caesare, Alexandcrs and lamcrlanes; nor the racro Kings and Counsclhirs, Providento and Scnators, who liavo

livod for their party chiefly, and for their country only incidontally, often sacrifici ng to tbcir own aggrandizo\*

ment or that of their faction the good of thoir fellow-ereatures ; — it will not be they who will be grntified by

ooutcinplating tho inonumonts of their inglorious fame; but tlinso will enjny tliat deliglit and march in that

triuinph, who can traco tho remoto cffects of their enlightcncd bcnovulcnco in tho impruvod condition of their

species, and exuit in the rcllcution, that tho changc wliicli they at last, porhaps altor many years, survoy, with

oyes that age and sorrow oan miiko dim no more,— of Knowledge become Power, — Yirtne sharing that Empirc

Supcretition detbruncd, nnd Tyrannv exiled, is, if even only in some sinall and very slight degree, yet stili

in some degree, the fruit, previous if costly, and though lute repuid yet long enduring. of their own self-dcnial

nnd strenuons exertion, of their own niito of chnrity nnd aid to eduention wiscly bcstowcd, and of the bard\*

sliips and hnzards wliicli they cncountered hero bclow.

Lut Masunrv requires of its initiatos and votaries nothing that is impracticablo. It docs not dcmnnd that

they should undertake to climh to tliosi» lofty and sublimo peaks of a theorcticnl and iinnginary unprnctical

virtue, high and cold and remoto as the clcrnal snows tliat wrnp tho slumlders of Chiinborazo, and at least

quito as inacccssihte as they. It asks that alonc to be donc, wliicli is casy to be dono. It orertosks no ono's

strength, and asks no onc to go bcyond his means or Iiis capacitics. It docs not expeet one whose business or

professiion yields him littlo moro than the wants of himsclf and his fnmily requiro, and irhosc time is necessarily

occupied by his dnily avocations, to abnndon or neglect the avocation by wbich be and his children live, and

devote hiinself and his means to the dilTusion of knowledge among mcn. It does not expeet him to publish

bnoks for the people, or to lecture to the injury of his business, or to found academies and colleges, build np

librarios and ontitlo hiinself to statues.

But it docs require and expeet every man of us to do somothing, witliin and according to his means : and

tlicro is no Musun who cannot do something ; if not alonc, then by combination and association. If ali the

Mosons of a Stato chooso, they may, by a moderate but permanent nnuual enntribution Icvicd upon thcnisclves,

furnish annually a sum equiralent to the interost on a large capital, aml thcrewitli build and endow a cullcge.

Lodgcs can unito and aid in tbc ercctiun and cstublishmcnt of a scliuol or an acadcmy : and it is the saddest

of all Musonic sights wlion^ tlio Brcthrcn of a jurisdiction rcbol ngiiinst n contribution fur tb purposes,

impusod by tbcmsclrcs tlirougli tlicir constitutcd nnd accrcditcd rcprcseiitatircs ; and thus make known to a

seoffing world whnt is tlicir deliberato opinion of tho valuo of Mosonry.

And if a Lodgc cnnnot aid in founding a scliool or an acadcmy, it can stili do somethiog. It can educate

onc boy or girl, at least, tho child of some poor or dcpnrtcd lJrothcr. And let it nerer bc forgotten that in tho

poorest unregardcd child tliat sccms alninduncd to ignorancc und vice, nnir slumbcr tho virtues of a Socrates,

tho intcllcct of a liacon, tho genius of a Shnkspenre, the cnpncity to di> good to niankind of a Washington;

nnd tliat, in rcaciiing hiui frnm tho mire in wliicli hc is ]>Iiiiiged, nnd giving him the means of eduention and

dcvolopment, tho Lodge that docs it mny bo tho dircct and immediato means of coufcrring upon tho wurld a\*

X. 11

great a blcssing ns that given it by John Fuust the boy of Monte, by Fullon, or Arkwright or Morse ; mny

perpetuate tho libcrtics of our own country, anil clinnge the dcstiuios of nations, and writo a nc\r Chnpter in

the Ilistory of tho World.

For we nerer know tho importanco of the act vre do. Tho Daughter of Pharaoh little thought what slio

was doing for the hurnan rncc, and the vast, unimnginablo consequenccs that depended on lier charitable act,

when she drow the little child of a Hobrcw woman from among the ruslics that grew along the bank of .tho

Nile, and determincd to rcar it ns lier own.

How often has an act of eharity, costiug the docr little; given to the world a great painter, a grcatmusician,

a great inventor! IIow often has sueh an act devclnpcd the ragged boy into the great benefactor of his race 1

On what small and apparently unimportant circumstnnccs have turned and hinged the fates of the vrorId’s

great eonquerors, the Napoleons and Cmnnvclls. There is no law that limits the returns that shall bo renped

from a single good dccd. Tho wiilow's mite mny not only be as acceptable to God, but may produce as great

resulta as the rich man’s costly offuring. Tho ponrcst boy, hclped by bencvolence, may come to lead armies,

to decide on pcace and wnr, to control Scnntcs, to dictate to Cabincts ; and exorciso inflncnces as vast as thoso

of England’s great Stntcsmcn, past and present, as the Orent Commoner of our own Country, who wos once

the mill-boy of the Slnshes of Ilanorer, and the mighty Orator and Statcsmnn, onco the son of a poor far m er

of New Ilnmpshire, but whoso magnificent thoughts and noblc words will be law many years hcreaftcr to

millions of men yet unborn.

But the opportunity to efTcct a great good does not often occur to any one. It is worso tlian folly for ono

to lie idle and inert, and expect the accident to bcfall him, by which his infiticnccs shall live forcrer. Ile enn

expect that to happen, only in conscqucnce of one or many or all of a long series of nets. Ile enn expect to

benefit the world only as men attain otber Tesults ; by continuanco, by pcrsistcncc, by a stendy and uuiform

habit of labouring for the enlightcnmcnt of the world, to the extent of his means and capacity.

For it is, in all instances, by dint of steady labour, by giving enough of appliention to our work, and

having enough of time for the doing of it, by regular pains-taking, and tho plying of constant ossiduities, nnd

not by any process of legerdemain, that we secure tbe strength and the staple of real excellence. It was thus

: .that Demosthenes, clause after clause, and sentence after sentence, elaborated to the uttermost his immortui

.orations. It was thus that Ncwton pioneercd his way, by the steps of an ascending geometry, to the mechan- .

ism of the Ileavens.

It is a most erroneous opinion that those wbo have left the most stupendous monuments of intellectbehind

them, were not diflerently exercised from the rest of the species, butonly diffcrently gifted: that they signolized

themselves only by their talent, and hardly ever by tlieir industry: for it is in truth to the most strenaous

application of those common place faculties which are difiused among all, that they aro indebted for the glories

which now ericircle their rcmcmbrance and their name.

We must not imagine it to bo a vulgarizing of genius, that it should bo lightcd up in any other way

than by a direct inspiration from Ilenven ; nor orerlook the steadfastness of purpose, the derotion to some

single but great objoct, tho unwcariedncss of labour that is given, not in conTulsive and prcternatural throes,

but by little and little as the strencth of the mind may bear it; the accumulation of many small cfibrts, instcad

of a few grnnd and gignntic, but perhaps irregulnr movements, on the part of energies that ore marvcllons ;

by which former alone the great results are brought ont that write their eqduring rccords on the face of the

earth and in the history of nations nnd of man.

We must not overlook these elcments, to which genius owes the best and proudest of her achierements ;

nor imagine that qualities so generally possessed as paticnce and pains-taking, and resolute industry, hare no

sbare in upholding a distinction so illustrious as that of the benefactor of his kind.

We must not forget that great results ore most ordinarily produced by an aggregate of many contributions

and exertions : as it is the inrisible particles of rapour, each separate and distinet from the other, that, rising

from tbe Atlantic and its bays and gulfs, and from wide mornsses and orcrflowcd plains, float away in clouds,

and distil npon tlie earth in dew, and fall in showers and rains upon the broad prairies and rude mountains,

and mako the great narigable rivers that are the arteries along which llows the life-blood of our country.

And so Masonry can do much, if each Mason be contcnt to do his sharc, and if their united ciforts are

X. 12

dlrcctcd by vise counsols to a common purposc. A man vould vomlcr at tbo mighty things which baro bcen

dona by degrces and gcntle augmentatiuns. Diligcnce and modcration nre tbo bcst stepa vhercby to climb to

any excellency; and it is rare if thero be any otlicr vay. The Ilcavcns acnd not duvn their rain in floods,

but by drops and devy distillations. A man ia ncithor good, nor vise, nor rich at once ; yet, aoftly ereeping

np these hilla, he aball ercry day bettcr his pruspect, until at Iast ho gains the summit. It is for God and fur

Omnipotency to do mighty tliings in a ntomcnt; but by dcgrces to grow to grcatncsa is tho course that be hath

left for man.

If Masonry vili but bo truo to lier mission,nnd Masons to their promisca and obligations if, re-entcring

figorously upon a carcer of beneficcnce, sho and thcy vili but pursue it earncstly and unfalteringly, remem-

bering that our contributions to tho cauae of charity and cducation then dcserre the grcatest credit vhcn it

costs us something, the curtailing of a comfort or the relinquishment of a luxury to mako them : if ve vili

bnt give aid to Masonry^s great achcmes fur human improvcment, not fitfully and apaamodically, bnt regularly

and incessantly, os the Tapours rise, and the springs run, and as the sun risos and the atars come np into the

Ilcavens, then vo may be sure that great resulta vili be attaincd and a great work done. And tben it vili

most surely be seen that SIasonry is not effete or impotcnt. It vili betokcn it not dcgcncratcd, nor drooping

to a fatal decay; but casting ofF the old and vrinklcd skin of routine and inertia, to wax young agnin, entcring

the glorious vays of Truth and prosperous Tirtue, dcstincd to bccome great and honorablo in these latter

ages. And foreseeing this glad resuit, ve may see in our minds our noblc and puissant Ordor rousing herself

like a strong man after sleep, and shaking her invincible Iocks; may see her as an eaglo meving hcr mighty

youth, and kindling lior undazzled eyes at the full mid-day beam ; purging and unscaling her long-abuscd

sight at the fountain itself of heavenly radiance ; vhile tho vholo noiso of timorous and docking birds, vith

those also that lore the tvilight, flutter about, amazed at vhat she means, and in their envious gabblo irould

prognosticate disostrous failure 'and ignominious dovnfnll; unstirrcd by vhich and untroubled, sho vings

her strong vay tovards the stars, and bathcs leisurely in the broad light of Divino Truth and ercr-increasing

knovlcdge.

TO CLOSE.

Fra.\ Bro.\ Sen.-. Inspector, vhat is the hour?

Sm.\ Tli.\ 111.-., the hour vhen the Fiftecn Eius returned to Jerusalem.

IVes.-. The hour of rest has como. Cause the Brethren to assemble round the altar, that, renoving our

pledges to one another, ve may close this Chapter of 111.’. Elu of Fifteen.

Sen.\ Insp.'. [Rapping 3] : Brethren, yon vili please assemble around the altar, that this Chapter may

be clused in due and anclent form.

[The Brethren assemble round the altar; and tho same ceremonies are performed as in opening. Then

ali retum to their places. The President gives the sign ; and all the Brethren the ansver. Then the Presi-

dent raps || and the lights in front of him are extinguishod; the Sen.\*. Inspector || and tho lights in front of

him are extinguished ; the Jun.\ Insp.-. Q and the lights in front of him are extinguishod ; and tho Pres.%

says] :

Fres.’. This Chapter of IU.-. Elu of Fifteen is elosed.

FINIS.

dfclehn.t(j

Prince Ameth, or Sullime Elii of Twelve .

THE LODCE, ITS DECOR ATI0N3, ETC.

This Lodge.is also called a Chaptcr, and it is decorated like that of the lOth Degreo, with tlia samo

hangings.

• It is lighted, howover, by 12 lights, hy threes, in the East, "West, North and South.

OFTICERS, TITLES, ETC.

Tho Prosiding Officer is styled Th.\ Hl.\ Prince Prendent: and ali the other officers and members

Princes.

The tiro "Wardcns are styled Inspectori, and sit in the "West.

Tho Orator sits in the South.

The' Treiuurer and Seeretary on tho right and left of the Prince President.

The Dencons are styled Auditore, and sit as in tho Symbolic Lodge.

The Master of Ceremonics is styled J farehal.

The Chapter rcgularly eonsists of 12 members only.

CLOTBIXO, 0RNAJIEXTS AND JEVELS.

The apron is urhite, lined, edged and fringed irith black, and the flap black. In the middls of the apron

Is painted or emhroidered a flaming heart.

. The cordon is a black sash or ribbon, rrorn from right to left. Orer tlio heart is painted or embroidered

upon it a flaming heart; and OTer that the irortls, Vincere aut Mori.

■The jewel is a sirord, irorn suspended to the cordon.

Battery . •. . [ |) , ]

Age ... \* x ; or 7 £ years.

xr. . . 2

to orr.s.

Th.-. lll.-. [Rapping once] : Bro.\*. Sen.\*. Inspector, I am about to open this Cbapter of Princcs 'Ameth,

or Sublimo EIu of Tirelre, in tliis placa for tbo dispateh of business. Pleasa see, through the proper officcr,

tbat the entrance to the Chaptcr is duly guardcd, that ire may not be disturbed.

Sen.-. Insp.’. Bro.\*. Marshal, the Th.\*. 111.\*. Prince Prcsident is about to open this Cbapter of Prinecs

Ameth, or Sublime Elu of Tirelre. Plcaso see that the en t ranco to tho Chaptcr is duly guarded, that ire may

not bo disturbed.

[Tho Marshal goes out, returas, rnps [ [| , ] irhich is ansirered from irithout, returas to his place and

says] :

JIarsh.-. I1L\*. Prince Scn.‘. Inspector, tho entranco to the Chaptcr is duly guarded, and wo oro secura

from intrusion.

Sen.’. Insp.’. Th.\*. III.\*. Prince Prcsident, tho entrance to the Chaptcr is duly guarded, and ire are secure

from intrusion.

Th.\ lll.-. Then ire may safoly procecd. Bro.\*. Sen.\*. Inspector, aro all present Princcs Ameth and Sub\*

lime Eius of Tirelre ? Inform yourself by requiring tho irord.

[The Sen.\*. Insp.\*. goes round, receiTes the irord, and reports] :

Sen.’. Insp.\ Th/. 111.\*., all present ore Princcs Ameth and Eius of Tirelre.

Th.-. IU.-. Bro.\*. Sen.\*. Inspector, are you a Sublime Elu of Tirelre ?

Sen.’. Insp.-. My name irill aatisfy you that I ani.

Qu.\ What is your name ?

Ans.’. Ameth.

Qu.’. What does it signify ?

Ans.-. A True Man; just, fair, sincere, faithful, fcaring God.

Qu.‘. Where ircre you rcceired a Prince Ameth or Elu of Tirelre I

Ans.-. In a placo representing the audience chambcr of King Solomon ?

Qu.-. Iloir many composc a chaptcr of Sublime Elu of Tirelre ?

Ans.'. Tirclro or more.

Qu.’. When couiposcd of tirelre only, of irhom does it cmisist ?

Ans.’. Tho Th.\*. III.\*. Prince Prcsident, the Princcs Sen.\*. and Jun.\*. Inspector, the Prince Orator,

the Prince Trcasurcr and Sccretary, tho Princcs First and Sccond Auditor, tho Prince Marshal, and three

Brothers; besides tho Tylcr.

Th.-. lll.’. Givo mo tho sign of a Princo Ameth.

[He gires it.1

Th.’. IU.-. What does it signify ?

Ans.’. That my faith connot be shoken, and my confidence is in God.

Qu.’. What are the characteristics of a Prince Ameth 1

Ans.’. Earnestncss, Stroight-fonrardncss, Integrity, Fairncss, Sinccrity and Reliability : irhich malco up

tlic character of a Truo Man.

Qu.’. Who ircre tho Urat Eius of Tirelre I

Ans.-. The tirelre irhom King Solomon mado Princcs and Gorcrnors in IsracL

Qu.-. What ircre tlieir duties I

Ans.’. To proride supplies for the King and for his houschold, cach ono his month in tbo year; to see

that the taxes irero fairly assessed; to superintend the collcction of the rerenuc; and to 'protect the People

ngainst tho rapacity and extortion of the tax-gatherers and farmers of the rerenuc.

Qu.’. What aro novr tho duties of a Prince Ameth ?

Ans.’. To be carncst, true, reliahle and sincere : to protect tho People ngainst illegal impositions and

oxactions, to contcnd for their political rights, and to see, as far as is iu his poircr, that those bear the burthens,

irho reap the benedts of tho Gorernmcnt.

Qu.’. What is tho age of a Princo Ameth ?

xr. . . a.

An \*.\*. Tlie cubo of ; — 7 £ years completo.

Qu.’. What is tlio hour 7

Ans.\ The sixth hour of tbe day.

Th.’. 11L\ Cause tiien the Princcs to assemble oround the altar, that, renewing our pledges to each other,

ire may open this Chapter of Princcs Ameth, or Sublime Elu of Twelre.

[The Bretbren form a circle round the altar, with swords drawn, elevating which at an angle of 45 degrees

and placing the points together in the ccntre, they repeat as follows] :

■Orator : . . That the Feople among ichoni ice lice may be protected against Ulegal impositione and exactione :

Jun.’. Insp.’. That they may be secured in the enjoyment of their political righte:

Sen.’. Insp.’. That the burthens of the goeemment may be egually apportioned, eo that those shaU beor most ,

toho rtap most benefit from it:

All: . . We ARE, AND TUI. TORETER REUAIX, UNITED.

Orator: . . IFe iciU be true unio all mtn :

Jitn.’. Insp.’. We toill be frank and sincere in all things :

Sen.’. Insp.’. We will be eamest in doing that irhich it is our duty to do :

Th.’. III.’. No man shall repent that he hae relied upon our resolcee, our profeseione, or our loord.

All: . . And to this te flsdge oorseltes as Masons and as true hen.

[The Brethren return to their places. The Th. - . 111. - , says, “ Together, my Brctliren 1” ; and all gire the

sign. Then the Th. - . 111.\*. raps || , — the Sen. - . Insp. - . || , — the Jun. - . Insp. - . | , — and all the Brethren Q , —

with their hands ; and the Th. - . IU. - , says] :

- • Th.’. IU.’. This Chapter of Princcs Ameth is duly opened.

receftion.

The Lodge represents the Conrt of King Solomon, os in the tro preeeding degrees ; the Th. - . HL\ repre-

sentlng King Solomon ; the Sen. - . Insp. - ., King Iliram ; the Jun. - . Insp. - ., Adonhiram ; the Orator, Zabnd ; the

Secreta ry, Sodoo the Priest ; the Treosarer, . Josaphat the Chanoellor ; the lst Auditor, Ahisar, and the 2d

jladitor Banaias, Communder in Chief. The last is not present Then the Candidate enters.

The^Candidate represents Bendecar, who - discorered where the tTo murderers had taken refuge. He

Teon the elothing and jeTel of an Elu of Fifteon, and is receiyed in the ante-room by the Morsbal, conducted

Into the Chapter, and reqaested to be scated.

"Immediately afterrords, tho Second Auditor enters, approaches tho East, and makes his obeisance to

King Solomon, Tho asks:

\*Th.’. Itt.\ Welcome, Banaios I Are the demands of justice satisfied T

2 d Audit.’. They are, my liege. According to the sentence of tho Court, the tbree murderers of our

Gr.\*. Master hare been ezccuted, confessing their guilt in the hearing of all the People, upon the scaffbld, and

prociaiming that their punishment tos just: and their he'ads, struck off after life tras extinct, hare been set

over the East, 'West and Sonth gates of the City.

' Th.’. IU.'. It is Teli. Justice is satisfied, and the land purified of the innoccnt blood Thich tos shed in

;ttie Templo. The majesty of the laT is rindicated. Let the stains Thich yet remain upon the floor of the

Temple be Tashed out. Tbe murderers hare atoned for their crime. We TilI not Tar upon tbo deod. At

Tight-fall let their three heads be taken from abore the gates, and buricd with their bodies in an undistin-

; guishe"d graTe. They hare gone to meet God's judgment ; and to that Te will leave them. It is enough that

none will lament their death or lovo their memories.

Hereafter let our deceased Brother and reTored Grand jMastcr be unto us and unto all Masons the type

and pcrsonification of Virtue, of Goodncss, of Intelligenco and Truth ; and his murderers, of Ignornnce,

Tiolence ud Treachery: so that the murder and its punishment may teach Masons m all aget, tho great

'morsi lesson that God will not permit crime to go unpunished; but justice will surely OTcrtake the guilty,

‘and the offence be uncrringly followed by its consequence.

12

XI. . .4

My Brethren, tho affairs of tho living, too long neglected in oar sorrow for the dead and onr pursuit of

tho murdercrs, now demand our attontion. JIany complaints in conncction with tho roTenno hara accumu-

lated, and mucli wrong and oppression is chargcd to exist, to whiuh I invito your consideration. Our Chan-

cellor will make known to you tbe nature of tbesc complaints.

Chane.’. M.\ Potent King Solomon, from' ali portions of the realm tbere have come up complaints in

regard to the collection of the revenue. The' Peoplo of Salehim, Elon and Bcthanin complain that the tax»

gatherers who haTe bcen sent among thcm do practice extortion, and take from them mnch moneys over and

above the.sums forwhich they account to thy Treasury. The people of the Country of Argob in Basan

complain that thoso who collect the tribute do for bribes compound with the great and vrealthy, and levy the

deficiency on the poor. The people of Tbanac nnd Bethsan complain that the troops are illcgally quartercd

iipon them, and they taxed to fecd both men nnd horscs. The people of Aruboth and the land of Epher, that

theiryoung men are ngainst law impressed to serTO in the ormy, as a means of extorting money: and like

complaints come up from erery quartcr of tho land.

Banaias: . . Thy Captains in Manaini, Mageddo and Socho complain that while tho people aro assessed

bcyond their means, and tho farmera of the revenue grow rich, they aro ill supplied with food for thomselvcs

and provender for their horses.

Ahisar: . . . The accounts of the collectors of tbe revenue in- the land of Galond, Issachar and Benjamin,

and the tribute of Sehon King of the Amorrhitcs aro largcly and long in arrears and nnsettled.

Sadoei . . . Tho contributions for the Service of tbe Temple, from Benbur and Bethsames, from the

towus of Jair, and from Manaim and Uephtali remain unpaid for many months.

Adonhiram : . . The contributions for the labourers upon Mount Libanus, from Aser and Baloth, from

Og the King of Basan, and from all Bethsan remain unpaid.

King Sol.’. And in the mean time my people groan under tho nnjust burthen of their taxation, and send

up their complaints to be laid at the foot of my throne ; while my own table and household, the labourers

upon Mount Libanus, my army and tho Iloly Templo are anprovidcd for. This must no longer be so. But

how shall the evil bc remcdicd ? My Brother llirom, aid me with your counscl and advico.

King Hiram : . . Mg Brother, if thou farmest out thy revenues, and liast thine army and .household

supplied by contributions, thy people will e ver be oppressed, thy houso nnd army ill-suppliod, and thoso who

collect tho tributa will grow rich apncc. If thuu wouldcst havo thy Trcnsury overflow and thy peoplo bo

contcntcd, let all sharc tho burthen alikc, cach in pruportion to his means. Lct thine own officers collect tho

tribute, for certain compcnsation. Place in each Province of the Kingdom thy representativo to supenntend

the collection of tho tribute, and let .them in tum account to certain officers at Jcrusalem, and they to thee.

Then, punishing severely all illogal cxaction and extortion, all bribery and corruption, and setting apart fixed

sums for thy house, the army, the Temple, thy government and thy labourers, thou wilt protect thy People,

and thy revenues be certain and abundant.

K.’. Sol.\ Is this thy system, my Brother?

K.’. Hir.’. It is, ind bath been many years.

K". Sol.’. Then it shall bo mine likewise; and I thank thee, my Brother, for thy counseL TThom shall

we set over this work, my Brother Sadoc 1

Sadoc: My Lord tho King, thou bost fiftecn Knights Elu, whoso merits entitle them to promotion and

greater honour: and thou hast many Princes and servants whom to advance to be Knights Elu would be but fit

rcward for faithful service rendered.

K.‘. Sol.’. Thou hast well said, my Brother. To roward tho deserving is tho noblest prorogative of a

King. I commit the administration of the revenuo to Joabert, henceforward, with supreme control, and tha

titio of Minister of Finance. Stolkin and Zcrbal I appoint to be his assistnnts ; and to the three I give rank

above tho other noblcs of my household. IVo will hereafter by ordinance defino their duties and their

compcnsation. Their twclve companions I make Govcrnors in Israel, with tho titio of Princes Amcth; giving

them in charge tho revenues of my realm, and supreme control, cach in his Province, as my vicegerents and

immediate representatives. Lct such of them as are now present approach the East!

XL . . 5

[The candidate, and eleren Brothers, or as many os there are to do eo, repair to the Eost, and stand in

front of the Th.\*. 111.'., who says] :

Th.\ 1Q.\ My Brethrcn, are yoa willing to talce upon yourselves tho dutics of Govcrnors in Israel and

Chiefs over the tributo, with the resolution to discharge those duties, oneroas as they may prore, wcll, foithfully

and impartially I

All: . We are.

Th.-. IU.-. Will you promise to dcal honestly and fairly by ali men, to exact nothing, for yourselres or

for the State, that is not legally and justly due, to know' no distinction of persons, and to see that none are

subjected to exoction, extortion, or unjust imposition of burtbens, beyond tbeir strength or tbeir fair proportion? l

AU: . . IVe will.

. Th.’. IU.\ Let then onr chancollor write this dccree: Vfe do appoint and commission thcso twelro to bo

Gorernors in Israel, and chicfs over the tribute; and we thus assign to thern the lund of Israel:

To Btn-HuT, Prince Amctk ; we assign Mount Ephraim.

To Btn-Dtcar; Macces and Salcbim, Bctlisamos, Elon and Bcthanan.

, To Bcn-Hcsed; Aruboth, Soclio, and all the land of Epher.

To Ben-Abinadab ; all Nephath-Dor.

To Bana, the son of Ahilud; Thanac, Mageddo, and all Bethsan.

To Ben-Gaber; Ramoth Galaad, and all the country of Argob, in Basan.

To Ahinadab, the son of Addo ; the land of Manaim.

To Achimaas; the land of Naphtali.

To Baana the son of Husi ; the land of Aser and Baluth.

To Josaphat, the son of Pharue ; tho land of Issachar.

To Semei the son of Eia; the land of Benjamin.

To Gaber, the son of Uri ; the land of Galaad, and that of Sehon, King of the Aniorrhites, and that of

Og,Kingof Basan.

. ;And we give to them,'each within his jarisdiction, supreme control orer the ro venae of their Pro vinces,

wilhpower to' judge and pnnish all who are guilty of extortion and opprossion ; and to remore, displace and

appoint all offieers under them ; malting them our representatives and ricegorents, each in his ProTince, to be

honoared and obeyed accordingly.

Qo therefore, my Brcthren, and at the altar assnme the obligation appropriate to the rank and dignity of

Princes Ameth and Rulers orer the Tribute.

[The Candidate and the eleren brothers surroand the altar, each placing his left hand on the eross-swords,

and raising his right towards Hearen. The other brothers encircle them, and form the Areh of Steel orer

their heads, and those in the inner circle repeat the following] :

OBUQATIOH.

I, A. .... B In the presence of the Gr.\*. Architcct of the Unirerse, and under these swords,

raised to protect or pnnish, do hereby and hereon most solemnly and sinccrely promise and swear, that I will

nerer reroal the secrets of this degree of Princes Ameth, or Sublime Elu of Twelre, to any person in tho

'world, unless at a proper time and in a proper place, to one duly authorized to receive them, and when I sm

legally aathoriied to communicate them. ■ • '

I furthermere promise and swear, that I will erer, to tbe best of my ability and with all my power, protect

thrpeople agninst illegal impositions and exactions, secure them ia tho enjoyment of their political rights,

and -caase ■ the barthens of gorernment to be equally apportioned, in proportion to the benefit receired

therefrom.

'I furthermore promise and swear that I will be erer true to the just cause in which I may engage ; frank

and sincere in all things ; earnest in doing what it is right for me to do ; and firm in adhering to my purpoaes

and promises ; that those who rely upon me and put trust in me may not be disappointed.

' All 'of which I do most sincerely promise and solemnly swear, binding myself under no less penalty, than

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that of beiog deemed by all men false to my word, faitblcss and dlshonourablc. So help mo .God, and keep mo

steadfast in the due performanco of tbe same 1

Th.\ III.’. Arise, Princes Amcth and Governors in Israel, and rccciro tbo sign, tokens, and vrords of tbis

degree.

• Sion: . . . Cross tho Ot^=upon the t & with tho 1? $ 1 1 C— ? & CEC and °f & S 22 n\,

raisod.

First Tokem : . . . Each presents to the other the of tho il&©C3H, with the

One takes the ¥&$2j!H,of the other; and they tum the i times— sajing, alternately,

os they do so, Ct ? T&.'. — CH CJ.\*.

Second Tokejt: . . . Take the tJ&OJSII of a brother, and tap ; times with your on tho

i&OtG^C of the ZSjmitCiVJJiSSlCt.

Pass-word: . . . Q23<C«y»&\* - '

Sacrsd "Word: . . . On$~Q

Th.’. Hl.\ I inrest yoa, my brother, with the apron, collar and jewcl of thia Degree. Remember that

you wear them os the successor and reprosentative of a Prince Ameth of the Conrt of King Solomon ; and

that your conduct and conTersation must be such as be comes one inTested with so bigh an honour. Tbo

flaming hearts are symbols of that zeal and detotedncss that ought to animato yon ; and. the motto is yonr

pledge, that you will rather dio than betray tho causo of the People, or be overcomo through your own fear px

fault. Iteceivo now from the Brother Orator tho lecturo of this Degree.

LECTUBE.

The Ilistory of this Degree has been fully giten in your reception. I need not now repeat it or enlarge

upon it.

Tho duties of a Prince Ameth are, to be earnest, true, reliable and sincere ; to protect tbe People agalnst

illegal impositione and exactione; to contend for their political rights, and to see, os far os he may or can, that

those bear the burthens, who roap the benefits of the Government.

You ore to be true unto all men.

You are to be frank and sincere in all things.

You oro to be earnest in doing whatever it is your duty to do.

And no man must repent that he has/relied upon your resolve, your profession or your icord.

The great distinguishing charactcristic of a Mason is sympatby with his kind. Ile rccognizes in the Iluman

Baco one Great Family, all cbnnectod with himself by those intisible links, and that mighty network of circum-

stanco, forged and woven by God.

Feeling that sympatliy, it is his first Masonic duty to serte his fcllow-man. At his first entrance into the

order, he ceases to bo isolated, and becomes one of a great brotherhood, assuming new duties towarda erery

Mason that lives, as every Mason at the samo moment assumes new duties towards bim.

Nor oro those duties on his part confined to Masons alone. Ile assumes many in regard to his cbuntry,

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and especially towards the great, suffering inarticulate common people ; for they too aro his brothers. B y all

prope r means, of persunsion aml influcnce, and othcrwise if tho occasion and cmergcncy require, lie is bonnd

tofdefond tbem against oppression, and tyrannical and illcgal exactions.

He labours equally to defend and to improre tho People. Ilo does not flatter tbem, to mislcad tbem, nor

fawn upon them to rulc tbem, nor conceal bis opinions to humour tbem, nor teli them that they can nerer err,

and tbat their roioo is the roice of God. Ile knows that the safety of every free government, and its

eontinuance and perpetuity, depend upon the rirtue and intelligence of the common People: and that, nnless

tbeir liborty ia of such a kind as arms can ncitber procure nor take away ; nnless it is tho fruit of picty, of

justice, of temperance, and unadultcrated rirtue ; unless, being sucb, it has taken deep root in tho minds and

hearts of the people at large, there will not lQng be wanting those who will snatch from them by trcachcry,

what they hare acquired by arms.

He knows that if, after being releascd from the toils of war, the peoplo ncglcct tho arts of peace ; if their

peaee and liberty be a stato of warfare ; if war bo their only rirtue, and the summit of their praisc, they will

soon find peace the most. adverse to their interests. It will be only a more distressing war ; and that which

they imagined liberty will bo the worst of slaTcry. For, unless by the means of knowlcdgo and morality, not

frothy and loquacions, but genuine, unadultcrated and sincere, they ciear the horizon of the mind from thosa

mista of error and passion whioh arise from ignorance and Ticc, they will always baro those who will bend

their necks to the yoke as if they were brutes ; who, notwithstanding oli their triumphs, will put them up to

the highest bidder, as if they were mere booty made in war; and find an exuberant source of wealth and

power, in the people’s ignorance, prejudices and passions.

Tho people that does not subjugate the propensity of the wealtby to ararice, ambition and ecrisuality,

expel luxury from them and their families, keep down pauperism, diffuse knowlcdgo among the poor, and

labonr to raise tbe abject from the mire of riee and low indulgence, and to keep the industrious from starring

In sight of luxurious fcstlrals, will find that it has cherished, in that ararice, ambition, sensuality, selfishness

and lnxury of the one class, and that degradation, misery, drunkenness, ignorance and brutulization of tho

other, more stubborn and intractable despots at home, than it erer encountered in tho ficld : and eycn its rcry

bowels will be continually tecming with the intolerable progeny of tyrants.

These are the first enemies to be subdued : this constitutes the campaign of Peace : these ore trmmphs,

difficnlt indeed, but bloodless; and far more honourable tban those trophies which aro purchased only by

slaugbter and rapine ; and if not rictors in this Service, it is in ram to have been victorious over the despotio

onomy in the field.

For if any people thinks that it is a more grand, a more beneficial, or a more wise policy, to invent subtle

oxpedients for increosing tho revenne, to multiply its navol and military force, to rival in craft the ambassadors

of foreign States, to plot and plan the seizuro and swallowing up of foreign territory, to form skilful treaties

and olliances, than to administer unpolluted justice to the People, to relieve the condition and raise the estato

of the great dumb suffering masses, to redress the injured and succour the distressed, and spcedily to restoro

to every one his own, tbon that people is involved in a cloud of Error ; and will too lato perceire, when the

^llusion of those mighty benefits has vanished, that in neglccting these, which it thought inferior considerations,

it has only been precipitating its own ruin and despair.

\* . Unfortunately, every age presents its special problem, most difficnlt, and often impossible, to solve: and

that which this age offers, and forces upon tho consideration of all thinking men, is this,— IIow in a popnlous

and wealthy country, blessed with free institntions and a constitutional government, are tho great masses of

'the manual-Iabouring class to be enabled to hare steady work at fair wages, be keptfrom starvation, and their

‘ehildren from vice and debanchery, and furnisbed with that degree of knowlcdge, at lcast, that shall fit them

intelligently to exercise the privileges of freemen, and especially the right of suffrago?

For, though we do not know why God has so ordered it, it seems to bo unqucstionably nis law, that even

in civilized and Christian eountries, the large mass of the population shall be fortunate, if during their whole

life, from infancy to old age, in health and siekness, they have enough of tho commoneat and coarsest food to

keep thcmselres and ' their ehildren from being liungry,— cnougli, of tho comiuoncst and coarsest dothing, to

XI. . . 8

protcct themsclres and their cliildren from indecent exposuro and the biiter cold; and if over tlieir licads they

hare the rudes t sbcltcr.

And Qe seems to hare enactcd this larr, rrhich no human community has yet found the means to abrogate,—

that trhen a country bccomes populous, capital shall tend to concentrate in the hands of a limitod nuinbcr of

persons, and labour shall bccomo more and moro dcptndent, and more and more at the mcrcy of capital ; until

mero manual labour erentually censes, in erery populous country, to commnnd moro tlian a baro subsistenee;

and in great cities and large scctions of country, it ccases to command eren that, and goes about starving, and

beggicg for employment. While erery os and horse can find rrork, and is rrorth being fed, it is not alrrays

so rrith man. To bo employed, to liare a chance to rrork, at any thing like fair rrages, becomes the great

engrossing objcct of a man's life. The capitalist can lire rrithout employing tho labourcr, and discharges him

rrhenerer that labour censes to be profitnble. At the moment rrhen tho rreather is most inclcment, proristons

dearest and rents highest, he turns him off to starTe. If the day-labourer is takcn sick, his rrages atop. When

old, he has no pension to rctire upon. Ilis cliildren cannot be sent to school ; for before their bones aro

bardened they must get to rrork lest they starve. The man, strong and ablo bodicd, rrorks for a shilling or

trro a day: and the rroman, shircring OTer her little pan of coals, rrhen the mercury drops far bcluir sero, after

her hungry children hare rrailcd tbcmselres to slcep, serrs by the dim liglit of her lonely candlc, for a bare

pittance, selling her life to him rrho bargnined only for the rrork of her noedlc.

Fathers and mothers slay their children, to hare tho burial fecs, tliat witli the prico of one child's life

thoy may' continue life in thoso that surTire. Little girls rritli hare fcet srreep the Street crossings, rrhen tlie

rrinter rrind pinchcs them, and beg piteously for pennies of thoso rrho rrcar rrarm furs. Children grovr up .

in squalid misery and brutal ignorance ; rrant compels rirgin and rrifo to prostitute themsclres ; rromen starro

and freezc, and lean up against tlie rralls of rrorkhouses, like bundles of foul rags, ali nigbt long, and night

alter night, rrhen the cold rain falis, and tbero chances to be no room for them rrithin: and hundreds of

families are crorrded into a single building, rifo rrith horrors and tccming rrith foul nir and pestilcnce ; rrhero

men, rromen and children liuddlo together in their filth ; of ali ages and all colors slccping inlliscriminately

together: rrhile, in a great, free, Ilcpublican State, in the full rigor of its youth and strength, one person in

erery sorenteen is a pauper rcceiring charity.

IIow to deal rrith this apparently incritablo cril and mortal discasc, is tho most important of all social .

problema. IVhat is to lie done rrith pauperism and supcrabundance of labour; and liorr is tho Country to be

preserred, if Brutality and Ignorance aro by their rotes to fili our olficcs nnd control our Corcrnniont; if not

rrisdom and authority, but turbulcncc and lorr Tice are to esalt the rilcst miscrcants from tarcrn and brothel

to tlie rank and dignity of Scnators.

Mosonry rrill do all in its porror, by dircct esertion and co-opcration, to linproro and mform, as rrell as

to protect tbo pcople; to botter their physical condition, reliorc their misenes, supply tbcirrrants and minister

to their necessities. Let erery Moson, in this great rrork, do all tliat may be in hit porrer.

For it is true nor r, as it alrrays rras and alrrays rrill be, that to be free is the same tbing as to be pious,

to be rrise, to be temperate nnd just, to be frugal and abstinent, and to bo magnnnimous and brnre; and to be

the opposite of all these is to bo the same as to be a slare. And it usually hnppens, by the appointment, and,

as it rrere, retributiro justice of tho Deity, that that peoplo rrhich cannot gorem themsclres, and moderate

their passions, but crouch undor tho slarcry of their lusts nnd riccs, aro delivored up to tho srray of those

rrhom they abhor, and made to submit to an inroluntary serritude.

And it is also sanctioned by the dictatcs of justico and by tho constitution of Lature, tliat ho rrho, from

the imbccility or 'derangement of his intcllect, is incapablo of gorermug luuisclf, should, liko a minor, be

committed to the gorernment of another.

Abore all things let us nerer forget that mankind constitutes one great brotherhood ; all born to oncounter

suffering and sorrorr, and-thereforc bound to sympathize rrith each other.

For no torrer of Prido rras orer yet high cnough, to liffc its possessor aboro tho trials and fcnrs and frailties .

of humanity. No human hand orer built tho rrall, nor orer shall, that rrill kccp out afiliction, paih and infirmity.

Sickness and sorrorr, troublc and death are dispensations that lorei erery thing. They knorr none high nor lorr.

Tho chief rrants of life, tho great and graTC necessities of tho human soul, girc oscwption to nono. They niake

XT. . . 0

ali poor, ali wcalc. They put supplication in the muuth of cvery Imman bcing, as truly as in lliat of tbo

mcancst bcggar.

But tho principio of miscry is not an cvil principio. AVc err, and tlio consequcnces toach us vrisdom. AU

elements, ali the laws of things arouud us, minister to tliis end ; and tlirough the patiis of painful enor and

mistake, it is the design of Providence to load us to trutb and happiness. Jf orring only tauglit us to err ; if

mistalces confirmcd us in iniprudcncc ; if tho miserica causod by vicious indulgonce bad a nntural tendency

to make us moro al.ject' alares of vico, then suflcring would bo wholly ovil. But, on tho contrary, all tends

and is designed to produco amendment and improrement. Sufiering is the discipline of virtus ; of that which

is infinitely better than happiness, and yet cmbraces in itself all essential happiness. It nourishes, invigoratos

and perfecta it. Yirtuo is the prize of the scvercly contestcd race and hard-fought battle ; and it is worth all

the fatigue and wounds of the conflict. Man should go forth with a brave and strong heart, to battle with

calamity. Ile is to master it, and not let it bccomc his master. Ue is not to forsake the post of trial and of

perii; but to stand firmly in his lot, until tho great Word of Providence shall bid him fly, orbid him sink.

TTith resolution and courago the Moson is to do the work which it is appointed ,him to do; looking through

'the dark eloud of human calamity, to the end that rises high and bright befuro him. Tho lot of sorrow is

great and sublime. None suffer forever,. nor for naught, nor without purposc. It is the ordinance of God’s

vrisdom, and of Ilis Infinite Lore, to procure for us infinite happiness and glory.

Yirtue is tbe truest liberty ; nor is he free that stoops to passions ; nor he in hondage that serves a noble

master. Examples are th4 best and most lasting lecturcs ; virtue tho best examplc. Ile that hatli done good

ieeds and set good preccdents, in sinccrity, is happy. Time shall not outlivo his vrorth. He lives truly after

ieath, whose good decds are his pillars of rcmcmbrance ; and no day but adds somo grains to his lieap of

glory. Good vrorks are sceds, that after sowing re tum us a continual harrest: and the memory of noble

actions is more enduring than monumenta of morble.

. Life ia a school. The vrorld is neither prison nor penitentiary, nor a palace of easo, nor an amphitheatro

lor gomes and spectacles ; but a place of instruction, and a school. Life is given for moral and spiritual

korning: and the entire course of tho great school of life is an education for virtue, happiness, and a future

existence. The Periods of Life are its terms ; all human conditions, its forms ; all human employments, ita

iessoni . Families are the primary dcpartments of this moral education: the various ciroles of society, its

jsdvaneed stoges ; Kingdoms and Republics, its universities.

Riches and Porerty, Gayeties and Sorrows, marriages and funerals, the ties of life bound or broken, fit

nnd fortunate, or untovrard and painful, are all lessons. Eventa are not blindly and carelessly flang together.

Providence does not school one man, and sercen anothor from the fiery trial of its lessons. It hos neither rich

favorites nor poor victims. One event happeneth to all. One end and one design concern and urge all men.

The prosperans- man has been at school. Perhaps he has thought that it vros a great thing, and he a

great personage ; but he has been meraly a pupil. He thought, perhaps, that he was Master, and had nothing

to do, but to direct and command ; but there was ever a Master above him, the Master of Life. He looks not

at our splendid state, or our many prctensions.nor at the aids and appliances of our learning; but at our

learaing itself. He puta the poor nnd the rich upon the same form ; and knows no difierence bctwcen them,

but tbeir progress.

If from prosperity we bavo learned modoration, temperance, candour, modesty, grati tude to God, and

generosity to" man, then we ore entitled to be honoured and rewarded. If we have learned selfisbness, self-

indalgence, wrong-doing and vice, to forget and overlook our less fortunato brotber, nnd to scoff at the pravi-

dence of God, then we ore unworthy and dishonoured, though we have been nursed in afiluence, or taken our

degrees from the lineage of an hundred noble descents ; as truly eo, in the eye of Ileaven, and all right-thinking

men, os though we lay, victims of beggary and disease, in the hospitnl, by tho hedge, or on tho dung-hill.

The most ordinnry human eqnity looks not at the school, but the scholar ; and the equity of Heaven will not

look beneath that mark.

The poor man also is at school. Lot him takc caro that ho lcarn, rathor than coinplain. Lct him kcep

his integrity, his candour and his kindncss of heart. . Lct him bcware of envy, and of bondage, and kcep his

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self-rospect. The body's toil is nothing. Let hirn bcwarc of tho miniFs drudgcry an d degradation. Whilo

he bcttcrs his condition if lio can, let liim be more anxious to bcttcr his soul. Let him bc willing, while poor,

and even if alwnys poor, to lenrn porerty's grent lessons, fortitude, chcerfulncss, contcntment, and implicit

confidcnca in God’s Proridence. IVith thcse, and patiencc, calmncss, self-command, disintercstedness and

affectionale kindncss, the humlilc dwelling may be hallowcd, and made moro deor and noblo than the loftiest

palace. Let him, abore all things, see that he lose not his indcpendencc. Let him not cost fiimsclf, a

creatore poorer than the poor, an indolent, helplcss, despiscd beggar, on the kindncss of others. Erery man

shoald choose to hare God for his Master, rathcr than man ; and escapo not from this school, either by

dishonesty or alms-taking, lest ho fall into that state, worse than disgrace, where he can hare no rcspect for

himself.'

The ties of Socicty tcach us to lore one another. That is a misemblo socicty, whcro tlia ahscnco of affec-

tionale kindncss is sought to be supplicd by punctilious decorum, grnccful urbnnity, and polished insincerity;

where ambition, joalousy and distrust rule, in place of simplicity, eonfidcnce and kindncss.

So, too, the social state teaches modesty and genticness ; and from neglcct, and notice unworthily bcstowod

on others, and injusticc, and the world's failure to apprcciate ns, wo learn patiencc and quietness, to be superior

to society’s opinion, not nynical and bitter, but gcntle, cnndid and affcctionnte stili.

Death is the great Teacher, stem, cold, inexorable, irrcsistible ; whom the collcctcd might of the world

cannot stay or ward off. The breath, that parting from tho lips of King or beggar, scarcely stirs the hushed

oir, cannot be bought, or brought back for a moment, with the wealth of Empires. Wliat a lesson is this,

tcaching our frailty and feebleness, and an Infinite Power beyond us 1 It is a fcarful lesson, that nover

bccomes familiar. Itwalks through the earth in drend mystery, and lays its handsupon alL It is a unirersal

lesson, that is read ererywhere and by all men. Its message comes erery ycar and erery day. The post years

are crowded with its sad and solemn mementos ; and Dcath's finger traces its handwriting npon the wolls of

erery human habitation.

It teaches us Duty; to act our part well ; to fulfil the work assigned us. "When one is dying, and after

he is dend, thero is but one question : H 'as he licetl teell t There is no cril in death but that wbich lifo makes.

There are hard lessons in the school of God’s Proridence: and yct the school of lifo is carcfully.adjusted,

in all its arrangements and tasks, to man's powers and passions. There is no cxtrarnganca in its tcachings;

nor is anything done for the sake of present effeci. The wholc course of human lifo is a confliot with difficul-

tics; and, if rightly conducted, a progress in improrement. It is nerer' too lato for man to learn. £Tot part

only, but the wholc, of lifc, is a school. There nerer comes a time, eren amidst tho dccays of age, when it is

fit to lay aside tho cagerness of acquisition, or the chcerfulncss of endearour. Man walks, all through tho

course of life, in patience and strife, and sometimes in darkness ; for, from paticnco is to come perfcction ;

from strife, triumph is to issue ; from the cloud of darkness the lightning is to flash that shall open the way

to eternity.

Let the Mason be faithful in the school of life, and to all its lessons. Let him not learn nothing ; nor caro

whctlicr be learns or not. Let not the years pass orer him, witnesses of only his sloth and indiffercnce ; or

sco him zcalous to acquire erery tliing but rirtue. Nor let him labour only for himself ; nor forget that tho

humblcst mnn is his brother and hatli a claira on his sympathies and kind officcs ; and that beneath the rouglt

garments wltich labour wcars may beat hearts as noblo as throb undor the stars of Priuccs. For,

Who shall judgo a man from nature t

Who shall know him by his dress t

Paupers may be fit for princcs,

Princcs fit for somctbing less.

Crumpled sbirt and dirty jackct

May bcclothe the golden oro

Of the deepest thought and fceling—

Satin rest could do no more.

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There are springs of crystal nectar,

Eror welling out of stonc :

There aro purplo buds and golden

IliJdcn, erusbed and overgrown.

God whu counts h y souls, nut dr esses,

Laves and prospers you and me:

Whilc Ile values tbrones the bigbest

But as pcbhlcs on the sea.

Man, npraised ahove his fellows,

Oft forgets his fellows tlicn ;

Mastcrs — rulcrs — lords, remeraber

That your meanest lianda are men 1

Men of labor, men of focling,

Men by thought and men by fame,

Chiiming equal rights to sunshine,

In a man’s ennobling name.

There are foaih-embroidcrcd occans,

There are little weed-clad rills,

There are fecblo inch-high saplings,

There aro ccdars on the hilis ;

God, wlio coants by souls, not stations,

Lovcs and prospers you and me ;

For to Ilim ali vain distinctions

Aro as pobbles on tho sea.

Toiling hands alone aro builders

Of a nation's wealth and fame ;

Titled Iaziness is pensioned,

Fed and fattened on the same ;

By the sweat of other^s foreheod,

Living only to rejoicc,

Whilo the poor man'a outroged freedom

Vainly lifteth up its roicq,

Truth and justice are eternal,

Born with loveliness and light;

Secret wrong sball nerer prosper

Whilc thero is a starry night.

God, wliose world-hcard Toico is singing

Boundless lore to you and mo,

Sinks oppression with its tities,

As the pcbbles on the sea.

.^ jffor are tho other duties inculcateddn this degree, of less importanee. Truth, n Mason is early told, is a

Dirine attribute and the foundation of erery rirtue : and frankness, reliability, sincerity, straight-forward-

ness, plain-dealing, are but different modes in which Truth dcvelopes itsclf. Tho dead, tho absent, the inno\*

eent, and those that trust him, no Mason will deceiro willingly. To ali these he owes a nobler justiee, in that

' they are the most certain trials of human Equity. Only the most abandoned of men, said Cicero, will deeeire

him, who would hare remaincd uninjurcd if ho had not trusted. Ali the noble dccds that hare beat their

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marchcs through succccding ages hara all procccdcd from men of truth and genoine courago. The raan that

is always truo is both yirtuous and wise : and thus possesses tho greatest guards of sofety ; for the la\r hos

not power to strike the virtuous ; nor can fortune subvert the wise. .

The bases of Masonry being morality and.vrrtue, it is by studying one and practising the other, that the

eonduct of a Mason becoues irrcproachahlc. The good of Humanity being its principal object, disinterested\*

ness is one of the first virtues that it requires of its members ; for it is the sourco of justice and boneficcnce.

To pity the misfortunes of others ; to be humblc butwithout mcanness; to abjuro every sen timent. of

hatred and revenge ; to show biinsclf magnanimous and liberal without ostentation and without profusion ; to

bo tho cnomy of vice ; to pay liomagc to wisdom and Tirtue ; to rospeet innoccnce ; to bo constant and patient

in advorsky and niodest in prosperity ; to avoid every irregularity which stains tbo soul and distompers tho

body; it is by follovring these precepts that a Mason wiil bcconic a good Citizen, a faithful husband, a tonder

father, an obedient son and a true brother: vrill lionor fricndship, and fulfil with ardor tho duties which

virtac and tho social rclations impose upon him.

It is because Masonry imposes upon us these duties, that it is propcrly and significantly styled i cork: and

he who imagines that lie Secomes a Mason by merely taking thctwo or threo first degrecs; and that he mny,

having leisurely stepped upon that small elcvation", thenceforward wear the honors of Masonry worthily, with-

out labour or exertion, and that there is nothing to bc dono in.Masoury, is most strangely deccived.

Is it true that nothing remains to bo donc in Masonry ?

Does one brother no longer proceed by law against 'another Brother of his Lodge, in regard to matters

that could be easilysettlcd within the Masonic family circle?

Has the duel, that hideous heritnge of barbarism, interdictcd among Brethrcn by our fundamental laws,

and denounccd by the municipal oode, yet disappeared from tho soil wo initabit? Do Masons of high rank

religiously refrain from it; or do they not, bowing to a corrupt pubiic opinion, submit to its arbitrament,

despito the scandal which it occasions to tho Order, and in violntion of tho fceblo restraint of their oath ?

Do Masons no longer forra uncharitablo opinions of their Brethrcn, enter harsh judgincnts against thom,

and judgo thcmsclvcs by ono rulo and their brethrcn by another?

'Has Masonry any wcll rcgulntcd system of charity ? Has it dono that which it should have dono for

the canso of cilucation ? IVliero aro its schools, its neadrinitw, its eulleges, its hospitale and iufirinarics ?

Aro political controvcrsics novr comluctcd with no vinlrnee aml billcrucss ?

Do Masons refrain from defaming and denouneing their Brethrcn who difler witli them in rcligious or

political opinions ?

AVhat grand social problcms or uscful projccts ongago our attention aC our Communications ? TThero

in our Lodgcs aro lccturcs habitually dcliv£rcd for tho real instruction of tho brethren? Do not our sessions

pass in the discussion of minor matters of businoss, tho scttlcment of points of order and questione of mero

administration, and the admission and adranccment of Candidates, whom after their admission vre tako no

pains to instruet?

In vrhat Lodge are our coremonies explaincd and elucidated ; eorrupted as thoy are by time, nntil their

truo features can scarccly bo distinguished; and where aro those grent primitive truths of revelation taught,

vrhich Masonry has preserved to tho world ?

We have high dignities and sounding tities. Do their possessors qualify thcmsclves to enlighten the

•world in respeet to the airns and objects of Masonry ? Dcsccndants of thoso Initiates who gorerned empires,

does your influcncc enter into practical lifo and operato cffieicntly in behalf of well regulatcd and constitutionol

liberty ?

Your debatos should bo but fricndly conversatione. You neod concord, union and pcacc. IVhy then do

you rotain among you men who excito rivalries and jealousics ; why permit great and violent controversy and

ambitious pretensions? IIow do your own words and acts agreo? If your Masonry is a nullity, how can

you excrcisc any infiucncc on others 7

Continually you praisc each other, and utter elaborate and high-wrought eulogics upon the Order. Every

where you assumo that you are wliat you should he, and no whoro do yiju look upon yoursclves as you are.

Is it truo that ull our actiuns are so rnnny acts of huinago to virtuc ? Exploro tho recessos of your hearts:

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let ns examine oorselres with an impartial eye, and make answer to our own questioning. Can we bear to

ourselves the consoling tostimony that we always rigiJly pcrforni our dutic:! ?

Let ua away witli this odiuua suir-llattcry ! Lct us bo men, if we cannot Lo sagos ! TIio laws of Masonry,

above others excellent, cannot wholly cliange men's naturos. Tliey enlightcn tlicni, thoy point out tho true

way ; but tliey can Icad them in it, only by repressing the firo of tlicir passions. Alas, tbese often conquer,

and Masonry is forgotten.

After praising cach other ali our livc9, tbcre are always excellent brothers who, orer our coffins, shower

unlimitcd eulogies. Every one of us who dies has bcona model of ali the virtues, a very child of the celestial

lighfe. In Egypt, among our old masters, whero Masonry was moro cultivated than vanity, no one could gain

admittance to the sacred asylum of tho tomb until hc had passed under the most solemn judgment. A graTe

Tribunal sat in judgment upon ali, even tho kings. Tliey said to the dead, “ AVhoever thou art, give account

to thy country of thy actions. IVliat lmst thou dono witli thy tiuie and lifu ? Tho law interrogatos thee,

thy country hears thee, Truth sits in judgment on tlice.” Princes came there to bo judgcd, cscorted only by

their virtues and their vicos. A public accuser rccountcd the history of the dead man’s life, and threw the bloze

of the torch of truth on ali liis actions. If it wcrc adjudgcd that the dcceased had led an evil life, his

memory was condemned in the prcscncc of the nation, and his budy was denicd the honors of sepulturo.-

Lo, what a lesson the old Masonry gave to the sons of tho People 1

Is it true that Masonry is effete; that the acacia, withcrcd, affirds no shade; that Masonry no longer

marches in the advance guard of Truth? No. Is freedom yet universal? Ilavo ignoranco and prcjudice

disappeared from the eartli 7 Are there no longer enmities among men 7 Do cupidity and falschood no longer

exist 7 Do toleration and harmony provail among sects religious and political 7 Thcro are yet left for Masonry

to accomplish works greater than tho twelve labours of Uerculcs: to advance ever, resolutely and steadily;

to enlighten the minds of the people, to re-construct society, to rcformthe laws, and improve tho public morals.

The eternity in front of it, is as infinite os the one bchind. And it cannot ccase to labor in tho cause of socinl

progress, without ceasing to be true to itself ; without ceasing to be Masonry.

TO CLOSE.

Th.'. II V. Bro.\ Scn.\*. Insp.\*., what is the hour7

Sen.'. Insp.\ The 12th hour of the day, Th.'. IU. - .

Th.'. m.‘. Tben it is time to close this Chapter of Princes Ameth. Cause the Princes to assemble around

the altar, that, renewing our pledges to each other, we may elose in duo and anciont form.

Sen.'. Insp.'. Brethren, you will pleaso ossemblo around tho altar, and assist the Th.'. DI.-. Princo Presi-

dent to close this Chapter in due and ancient form.

[The Brethren assemble around tho altar. The same cercmonics are performed as in opening. Then

they retura to their places. Tho Th.'. 111.'. says, “ The sign, my Brethren 1” All give the sign : the Th.'.

I1L’., the Sen.'. and Jun.‘. Inspectors, and all the Brethren rap [|j , ] in succcssion ; and the Th/. 111.'. says] :

Th.'. IU.'. My Brethren, this Chapter is elosed in due and ancicnt form.

FINIS.

Grand Master Architect.

THE LODCE, ITS DECOBATIOXS, ETC.

Bodies ia this degroe aro styled Chaptors.

The hanginge are irhite, strcired with crimson flamcs.

Behind the Master, ia the East, are five columna, each of a different order of Architectare— Tuacan,

Dorio, Ionie, Corinthiaa and Composite.

In the North ia pointed the North Star, and a little below it the Scven Stars of the Great Bear. \_ In the

Lost, behind the eolumns, ia a luminona Star, repreaenting Japiter, rising in the Eaat aa tho Morning Star.

. TJpon the Altar, vhich ia in the centre of the room, aro the Qoly Bible, and on it oli the instrumenta

contained in a eoae of mathematical instrumenta.

The Chapter ia lighted by three Great Lights, one in the East, one in the "West, and one in the South.

Orer the Columna, in the East, hongs a Triangle, endosing the rrord 'JiK [Adoni].

OmCERS, TZTLES, ETC.

The Master is styled Th.\ HL\*. Gr.‘. Master.

The "Wardens, Ili/. Son.\ and Jun.\ Gr.\ Wardens. They sit in the "West.

The Gr.’. Orator sita in the South.

The Deacons are styled 111.\*. Sen.\*. and Jan.’. Gr.\*. Experta.

There is also a Gr.\*. Master of Ceramonies.

C LOTII INC, OBNiXESTS, AND JEITZL.

I

. . The apron is srhite, lined and bordered rrith bine, and fringed irith gold. On it are painted or embroi-

dered,.a pro tractor on the flap, and in the middle a plain scale, a sector and the compasses, so arranged as to

form a triangle.

The cordon ia a broad bino irato red ribbon, trorn from the Ieft ahouldcr to the rigiit hip.

The jovel is a- heptagonal medal of gold. In each anglc, on ono side, ia a star, encloscd by a scmicircie.

In the centre, on the same side, ia an equilatcral triangle, forrned by arca of circles, in the centro of rrhicli is

the letter A.\*. On the reverse side are fire eolumns, of tho different ordera of architectare, rritli the initiat

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letter of tho propcr or Jcr bclow. eacb, in old English Icttcrs, arranged from left to right: . . Tuscan . . Dorie

. . Ionie . . Curintiiian . . Composite. Abovo theso columns aro a sector and a slido rulo : baloiT them, tho

tliroe kinds of compassos, tbo phtin scnlc, and parailcl rulcr; and bctwcca tbo 2d and 3d and 3d and 4tb

colurnus aro tbe letters i/. . . . 3 /. • • . [U/. B/.].

In front of eacb Brothcr is a small tablc ; and on it a caso of instrumenta, Tritis paper, and otber orticlos

for drafting.

The Battery is || ?

Tbe age of a Gr.\ 31/. Arcbitect is tho squaro of ; X II — or I | yoars.

TO OrEJf.

Tho Gr/. llastor, giving one rap, and then two together, says :

27»/, 171/. Brotliron, I am about to open this Chapter of Gr/. Master Architocts in this place, that tre

may procccd Tritis our labours. Bro/. Son/. Gr/. Warden, soo that ali presentare Gr/. Master Architocts, by

causing tho Brc/. Gr/. Experts to rccciro tho Sacrcd Word from each Bro/. and bring it np to you in the

"West.

.. S.\ <7/. IT/. Bre/. Son/. and Jun/. Gr/. Experts, rcccire the Sacred TTord on the North and on tho

.South, beginning in tho East, and bring it up to mo in tho West.

• [The 'Experts receire the word from each Brother as diroctcd. Then the Jun/. Gr/. Ezpert gives it to

the Sen/. Gr/. Expert, and he to the Son/. Gr/. 37/., who thcroupdn says] :

. S.". G.".W.". Th/. III/. Gr/. JIaster, ali presont aro Gr/. SIastcr Architects; for the word hos come up

oright to mo in tho "West.

Th.". ili/. Thanks, my Brothcr. Bro/. Jun/. Gr/. Expert, our first caro is to soo that we aro duly tylod,

and secure against intrusion. Attcnd to tlint duty, and inforo» tho Gr/. Tylor, that tto are about to open this

Chapter of Gr/. Master Architects for the despateh of businoss, and direct him to tylo accordingly.

[The Jun/. Gr/. Expert gnes out, rcturns, rap.« | ? wliich is answcrcd from without, and reports] :

J.\ G.\ Th/. 111/. Gr/. Master, rrc aro duly tylod.

Th." '. ili/. IIow?

J.-..G.". Exp.". By a Bro/. Gr/. .Master Architcct \rithout, armed and resolute.

Th.". Ul.". Ilis duty thero ?

//. G". Exp.". To guard us against intrusion, and soo that none enter hero who oro not entitled to do so,

and with your permission.

Th.\ III.", Thanks, my Brother. Brethren, assumo yonr stations. Bro/. Sen/. Gr/. "Warden, are yoa a

Gr/. Mastcr Architcct?

S.". G.". IT/. I have studied mathematica, and am familiar with the instraments used by a Gr/. Master

Arcbitect.

Qu.\ T7hat are those instrumenta ?

Jju.\ Tho plain compassos, the bow compassos, tlio drawing compasses, tho drawing pen, the parallel

rulcr, tho protractor, tho plain scnlc, tho sector, and tho elido rulo.

Qu.‘. For trhat purposes docs a Gr/. Master Architcct uso tho different compasses ?

Ans.". To bi-sect lines and angles, to draw and erect perpendiculare, mako anglcs equal to given angles,

describe circles, construet triangles and rcctanglcs, and projcct ellipses and ovals. .

Qu.". 3Vhat lesson do they teach us in this degree ?

Ans/. That our life and ali Time aro but a point in tho centro of Eternity ; wliile the diameter of the

.circle of God's attributes is infinite: and that we, as Ilis finite crcaturcs, shoald be patient, subtntssire,

moderate in our desires, and contented with our fortunes.

Qu.‘. For what purposes docs a Gr.’. 3Iaster Architcct uso tho parallel rulcr ?

xi r. .

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• o

Ana.'. To draw parallel lines, to mate anglcs cqual to given anglcs, to find proportionali to lines, to

inscribe squnrcs in triauglcs, and to reduco plane figures to others of cqual arca.

Qu.‘. Wliat lesson dues it teach us in tliis degree ?

Ana.’. Tliat wo should be consistent, firm, uuwavering, and of tliat cquaniuiity of uiiud and temper which

befits a Mnson.

Qu.’. For what purposes does a Grand Mas ter Arcliitoct use tlie Protractor?

Ana.’. To moasure and lay down anglcs, draw parallel lines, creet and Ict full perpendiculari, divido

angles, inscribe circlcs in trianglcs, and polygons on circlcs, construet polygons on lines, and describo circles

within and without polygons.

What lesson does it teach us in tliis dogree?

Ana.’. That wo should bo uprigbt and sincere, frank in ali our dealings, reliable, moderate in our

professione, and exact and punctual in pcrfurnianuc.

Qu.\ For what purposc does a Gr.'. M.’. Arcliitoct use tlie Plain Scalc?

Ana.’. To lay off distanccs, servo tlio purposes of tlie Protractor, apportion tbe arcas of circles, and

determine tlio diameters of circlcs of giren arcas.

Qu.’. Wliat lesson does it teach us in tliis degree 7

Ana.’. That we should not liro ouly or chiefly for ourselvcs, but partly and oven largely for others ;

apportiooing our time, our labour, our acquirements and our intcllcct, so as in just and propor mcasure to

serve ourselves, our families, our friends, our neighbours and our country.

Qu.’. For what purposes does the Gr.'. M.’. Arcliitoct use the Sector?

itu.'. To divide lines into equal parts, to find proportionals to numbers, to multiply and divide numbers,

to square and cube them, and extract tho square and cube roots, to mnkc and nicasure angles, to find and

mensure chords, sines, tangents, and secants of given angles, to construet polygons, and mcasure Jieights and

distances by means of - the- angles, horizontal, of depression and of elevation.

Qu.’. What lesson does it teach ns in this degree ?

Ana.'. 'That we should multiply our good dceds, divide that which we can spare of our substance among

.those who necd it moro than wo, extract the good that is intended to benefit and blcss us, fromthe reverses,

the unhappiness and tho caluinitics of life; and, frora tho data which God hos given us in his works, endeavour

to approximate to an apprcciation of Ilis infinite Wisdom, Beneficence, and Bounty.

Qn.\ For what purposes does a Gr.\*. M.'. Architect use tbe slide-rule ?

Ana.’. To serve the purposes of tlie Sector, to measure the surfaces of quadrilaterals, triangles, parabolas,

circles, eycloids, ellipses, prisms, cylindcrs, pyrnmids, conos and «pliores; to duplicate cubes and globes, by

determination of their diameter and side, to mensure the contents of vessols and the weight of solids.

Qu.’. What lesson does it teach ns in this degree?

Ana.’. That we should etrive to grasp and solve the great problems presented by tbe Universe, and

involved in our existence ; to know and understand tho lofty trutlis of Philosophy ; and to communicate frcely

of our knowlcdge unto others, not hiding our talents in the earth liko sordid misere, but diffusing light and

'information among the ignorant and uninformed.

Qu.’. Whcre were you reccived and made a Gr.\*. Master Architect?

Ana.\ In a place ropresenting the Chamber of Designs, assigned to our Gr.\*. Master. Iliram Abi, in Eing

Solomon’s Templa.

Qu.\ At what hour ?

■ Ana.’. Wben the day-star had rison in the Eost, and the North Star lookcd dovrn upon the Seven that

over circle roond him and point him out to the marinor.

Qu.‘, Of what is the North Star a Symbol to the Mason ?

Ana.'. Of Truth and Bight, the Fole-Stars that guide Masons over the stormy Scas of Time.

Qu.’. Of what are the Seven Stars the Symbol ?

Ana.\ Of a Moson's Loyalty to Trnth and Right, to his Ordcr, and to liie Country.

Qu.% What do tho Five Columna in the East teach us 7

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Ana.’. That Masonry, in ali its ordcrs aml degrces, liko arcliitccturo, is ono ; tiio same in oli countrics

and in ali ages.

Qu.\ AVhat does tho Star signify, rising in the East, bcliind tlie Columna ?

Ana.’. That tlie day-Iight of Pcrfcction approachcs.

Qu.\ TYhat is tlie hour ?

Ana.’. That Star has riscn.

Qu.’. What is the age of a Gr/. Master Architcct?

Ana.’. 9 \* <C times tho square of ; — or 1 |J years.

Th.\ lll.’. Tho hour of irork has arrired. Oive notice to tho Gr.\ Masters, that I am about to opcn this

Chapter of Gr/. Master Architecta, that they mny aid me in so doing.

J.\ G.’. IV.-. Brethren in the South, the Th/. 111/. Gr/. Master ia about to opcn this Chapter of Gr.\ M/.

Architecta, and desires your nssistance ; since the hour of \rork has arrired.

S.’. G.\ IV.’. Brethren in the Xorth, Sio. &c.

Th.’. IU.’. The Sign, my Brethren.

[Ali gire the sign. Then the Gr/. Master and the Scn/. and Jun/. Gr/. YTardcns rap in succession J f —

and ali the Brethren the same with their hands ; and the Gr/. Master sajsJ :

Th.’. Ill.‘. I tbcrefore declore this Chapter dulj opened.

BECEPTION.

• The Candidate, in tho clothing and trith the jevrel of the llth Degree is reeeired in the ante-room by tho

• Gr/. Master. of Ceremonies, rrho examines him in the irork of that Degree, and in its principies ; nnd if ho

finds him irell informed, conducta him to the door of the Chapter, and rnps [ ] ? ]. Tho Jun/. Gr.\*. Expert

opens the door, and asks :

J.’. G.’. Exp.’. tVho comes here, and irhat is his desire ?

•Jf/. Ctr.’. A. . . . B. . . ., a Prince Amcth, and Sublime Elu of Trrelre,. rrho desires to.receire tho

degree of Gr/. Master Architcct.

'J.\ G.’. Exp.‘. Does he trcll understand and has ho boen trne to, tho plodges rrhich as a Knight Elu of

Nine, 111.\*. Elu of Fiftcen, and Sublime Elu of Ttrelrc, ho has made to his brethren ?

M.’. Cer.’. Ile dues, nnd has.

J/. G.’. Exp.’. AVhy does ho desiro to receiTe tho Dogroo of Gr/. Master Architect ?

M.‘. Cer.’. That he may increase in knoirledge, and be tho better fitted to discharge the dnties of a good

Mason.

J.’. G.’. Exp.\ It is rrell ; let him rroit rritb patience until the Th/. Ll/. Gr/. Master is informed of his

request, and his auswer retnrned.

[The Jun/. Gr/. Expert closes the door and odranccs to the East ; and the same questions are there asked,

and like ansirers returned, as at tho door].

Th.’JU.‘. Then let him enter and be reeeired in duo form.

[The door is opened, and the candidate enters, conductod by the Gr/. M/. of Cer/., and is led 3 times

around tho chapter; rrhile the Jnn/. Gr.\*. IVardcn reads as follotrs]:

' ls? Circuit : . . Ile that rojccteth wisdoni and disciplina is unhnppy ; and their hope is rain, and their

labours irithout fruit, and their rrorks unprofitable. Tho fruit of good labours is glorious; and tho rootof

trisdom nerer faileth. IVisdom is better than strength, and a rriso man than a strong man. TTisjom is

glorious, and nerer fadeth arrny, and is casily sccn by thom that lore her, and is found by them that seck her.

2 d Circuit: . . . She prerentetb them that corct her, so that sho first shorreth herself nhto them.

Ile that nirakcth cnrly to seck lier shall not labour: fur lic shall find her sitting at his door. To think npon

her is pcrfcct understanding; and he that watclieth fur her shnll quicklr lio secure. For she goeth about

sceking such as are' worthy of her; and she shoireth licrsclf to them chcerfully ib tho rrays, and meeteth them

rrith ali Proridcnco.

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3 d Circuit: . . . The muUipIied brood of the wickcd shall not thrire; and bastard slips shall not

take deep root.nor any fast foundation. And if thcy flouriali in branches for a time, yet, atanding not fast,

theyshali be shaken with the w^nd; and tbruugh tho furce of the winds thcy shall bo rooted out. For the

branches, not bcing perfcct, ahall be broken ; and their fruita aball be unprofitable, and aour to eat and fit for

notbing.

[At the end ofthe 3d Circuit, the candidate is halted in front of tho Jan.\*. Gr.‘. 'Wardcn, who asks] :

J.’. <?.\*. I PI\*. "Whom bring you with you, Bro.\*. Gr.\ Moster of Ccremonica ?

M.’. Cer.’. A. . . . B. . . . , a Princo Amcth, who -dcsires to obtain tbe Degree of Gr.\*. Maater

Architect.

J.\ G.‘. W.\ Whj does be deaire to receivo that Degree ?

M.’. Cer.’. That he may increase in knowlcdge, and be the better fitted to discharge tbe duties of a

good Moaon. - (

/.\*. <?.\*. W.‘. My Bro.\*., dost thou well remember thy pledgcs to thy Brcthren, made by thee aa a Knight

Eia of Nine ?

Cand.'. I do.

/.\*. G.\ W.\ Repent them.

[The Candidate must repent these pledgea, as made in opening and ciosing in the Oth Degree. If he

cannot do so, he muat be withdrawn, and hia reception postponcd untii he can do ib Thcreforc, in the prepa-

ration room, the M.\*. of Cer.\*. mnst see that he can repeat them, beforc be oska for hia odmission].

<?.\*. W.\ Haat thou endearoured faithfully to fulfil theso pledgcs?

Cand.’. I hare.

J.‘. 0.’. W:. Then thon host my permission to pass on for further esaminatton : and may thy search

for wiadom prore sncceasful I

. [The Candidate is then conducted twice more aroand the room ; while the Sen.\*. Gr.\*. TVarden reads nd

follows] s •

4 th Circuit : . . . I wished, and anderstanding was given me : and I called npon God, and the spirit of

.Wiadom’ came opon me: and I preferred herbefore Eingdoms and Thrones, and esteemed riches notbing in

oompiiriton to her. Neitber did I compare anto hor any precions atonea : for all gold, in comporiaon of her

ii litti» «and; and silrer, in reapect to her, is to be counted as clay. I lored her above heaith and beanty:

and ehbse to hare her instead of light; for her light cannot be pntouL

Circuit: ;■ •• .• She is an infinite treasare to men ; which they that nse become the friends of God. In

her is the spirit of anderstanding; holy, one, manifold, sabtile, eloqaent, actire, andefiled, sare, sweet, loring

that whieh ia good, quick, which nothing hindereth, beneficent, gentle, kind, steadfost, ossured, secare, haring '

all power, overseeing all things and eontaining all spirits: flowing from the power of God, and a pare

emanadon of the Glory of the Almighty God, unalloyed with anything boae ; the brigbtness of Eternol Light,

the anapotted mirror of God’s hlajesty, and the image of Ilis Goodness.

[At the end of the 5th Circuit, the Candidate is halted in front of the Sen.\*. Gr.‘. Warden, who asks]:

S.'. G.’. W.’. Whom bring yoa hither, m-o.’. Gr.\*. Moster of Ceremonies ?

M.’. Cer.’. A .... B ...... a Prince Ameth, who desires to obtain the Degree of Gr.\*. Maater

Architect ; and being examined by the Jan.'. Gr.\*. TVarden, hath by him been safiered to pass, and come

hither for further exomination.

S.’. &.’. ■ W.‘. .TFhy does he desire to receire this degree?

jf.vC«r.\*> ; ,That he may increase in knowledge, and be the better fitted to discharge the daties of a good

Mason\*

‘5.V G.\W.’.‘ My Bro.\*., dost thou well remember thy pledges to thy Brethren, made by thee os an 111.\*.

Eia of Fifteen ? .

Cand.’. I do.

S.’. <?.\*. W.’. Repeat them.

[The Candidate does eo, or piast be withdrawn.]

14

xir. . . a

S.". 0.‘. IV. \ linat thou endcavourcd faitlifully to Tullii thcac plcdgcs 7

Cand.’. I lmve.

S.\ G.\ W.\ Tlien tliou hast my pcrmission to paa» on fur furthor osamination : and maj tby scarch

for wisdom pmvo successful !

[Tho Candidato ia tlien conduutod twice more nrouml Iho rooin ; while tlio Th.\ III.\*. rcad\*] :

Gi/i Circuit: . . . No evil can orcrcunie wisdom-. Slic glorifieth hcr Nubility by bcing conversant with

God: and tbe Lord of nll tliings lovetli hcr. For it is slio thnt teachcth thc knowledge of God, and ia tke

expounder of Ilis works. If a mnn luve justicc, hcr laboors liare great virtucs ; for sbe teachcth tcmpcranco

and prudenco, and justioc and fortitudo; whiuh are such tliings oa mnn can baro nothing more profitable in

life.

7 th Circuit: . . . She knowcth tliings past, and judgcth of things to como: sho knoweth tha subtiltics

of speeuhes, and thc Solutions of arguments: she knowcth signs and irondcra before thoy be done; and the

eventa of times and nges. She vrill communicate to us of her good tliings, and be a comfort in our cares and

grief. By means of hcr we shall liavo im mortali ty, and shall Icave bchind us an evcrlusting memory to them

that come after us.

[At the end of tha 7th Circuit, thc Candidate is haltod in front of thc Th/. IU.'., wbo asks] :

Th.’. lll.’. Wliom bring you li it lier, Uro/. Gr/. M.\ of Ceremonics 7

M.\ Ccr.\ A. . . B. . a Prince Ameth, who desires to obtain tho degree of Gr/. Mastcr Architect;

and being examined by the Jun/. and Sen.\*. Gr/. "Wardens, hath by them bcen sulfered to pass, and to come

hither for further examination.

Th.\ llt.\ IVliv docs he desire to reccivo this degree 7

jlf.'. Ccr.\ To incredse in knovrledge, and be tho better fitted to dischargo tho duties of a good Mason.

Th.‘. IU.’. My Bro.‘. t dost thou vreU remember tby pledgcs to thy Brcthron, made by thee as a Princo

Ameth 7

Cand.'. I do.

Th.‘. H L‘. Bepeat them.

[Ilo docs so ; or is iritlidrawn.]

Th.\ 1U.\ It is \rcll. Of \rhat art thou in scarch 7

Cand.’. Of wisdom.

Th.’. llt.‘. It is tho truo Masonic Light. Ilo who obcys thc Masonic Iaw shall ilnd it. Tho dogroo .

whiuh you now scek was lirat confcrrcd upon Adonhiram tlio Son of Abdn, when he was appointed Chief

Architout of tho Templo, and as such, tho successor of tho Gr/. Mastcr Iliratn, after having been for a tinia

the cbief of tho fivo Intcndants of tlio building: and after his skill and scicnco as an architoct had bcon

thorougbly tested, and he found to be superior to the other four Intendnnts.

It was but the ceremony of his investiture with that- office. Afterwards it becarae an honorary

degree, conferred first upon the other Intendnnts, and tben upon tho Elu, as a mark of honor and distmotion.

- — As he advanced, tho Ancient Freemason ccnscd to work with tho instrumenta of the labourer, the

Squarc, tho Level, tho Piumb and the Trowcl: and assuincd those of tho Architoct and Geomctrician. As he

advaneed, also, he passed from that branch of Gcometry and Mathcinaties which occupics itsclf with tho

EarthJ its surfaco, and tho things that belong to it, with right lines and anglcs and all the figures formed

thereby, to tho mathematica of tho hoavens and the spheres.

■ We no longcr occupy ourselves with geometry and mathcmatics as Sciences, nor oxpeet of onr

initiates a knowlcdgc »f their problema, or even of their terms. To us tho instrumenta of the Goooiotrioian,

and ali the figures, plain and spherica), drawn by theso instruments, have a eymbolical mcaning. By inenns

of tho morality of Maaonry, we advance towards its philosopby ; and every degree is a atep in tbat direction.

— — If you would succecd to tho rank hcld by Adonhiram, you must assume tlio obhgatxon which it

imposes. Arc you willing to do so 7

Cand.’. I am.

Th.’. IU.\ Bro/. Son/. Gr/. Expert, you will conduct this brother tu thc Altar of Masonry, and placo

him in proper position to assume tbe obligation of a Gr/. Mastcr Architcct.

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[The candidate ia conductcd to tlio Altar, and made to knccl on both kncos, with his lianda upon the Iloly

Bible and the instrumenta whieh are upon it; in whieh position hc repeats the folluwing]

OBLIGATION'.

/I, A .... B ... ., in the prcscncc of the Gr.\ Architect of the Universe and of this Chapter of Gr.\

Master Architecta, do hcrchy and licrcun most snlcmnly and sincorcly promise and swear, that I will neTer

reveni the secreta of this degree to any peraon in the world, unless it be in a place where, and at a time when,

the same may lawfully be done, and to a peraon duly authorized to receive them, and when I am legally

anthorized and empowcrcd to communicate them.

——I furthermore promise and swear that during ali tho rest of my lifo, within the Lodge and Chapter

and without, I will earncstly cndcavour to conduct and bchave myself in a mnnner suitable to the character

of One, who assumes to be the successor and representatire of tliose men, illustrious for their virtues and

escellencies, who werc the ehief architecta of the Templo built by Solomon.

1 furthermore promise and swear tlmt I will hcreafter strive to prnetise ali the virtues of whicli tho

instrumenta before me are the symbola in this degree, as they shall be hcreafter oxplained to me, to the end of

my life, and so far as human frailty and infirmity will allow.

To ali of whieh I do most solemnly and sincerely promise and swcar, binding myself under the

penalty of being deserted and abandoncd by my friends and dcnounccd and hunted ilown liy my enemies, and

of forfeiting ull claim to assistanco in danger, comfort in calamity and support in difliculty from any Mason in

the world; if I should ever be guilty of wilfully and intentionally Tiolating this my solemn oliligation of a

Gr.\*. Master Architect. So help me God ; and kcep me stcadfast in the due pcrformance of tlie same!

Th.‘. IH.\ By the authority in me vested, as successor of Adonhiram tho son of Abda and ITirnm Abi

our Gr.\*. Master, I declaro you to be duly elevated to the degree of Gr.\*, Master Arehitcct. Arise, and reeeivo .

the Sign, Token and “Wbrds of this Degree.

Stav: Iny the in the middle of the fCltfV. Pause a momen t; and then f fg£i<C the

of the tJ&©JSTI, and with the seem to traee a plan orfigure m the palm of tho

tCVfTj looking at the Gr.\*. Master, as if receiving directions from him.

i

Tokest: • 7 <£ the of the tJ&QCSTIG:, and placo caeli his other on

his

Pass-wobd\*.

SachidIVord: 0II5~0?\*‘\*

I invest you with the aproif, collnr nnd jcwel of this Degree. Their colours, white and blue, will remind

you of what is commonly styled Symbolie Mazonry, or the Blue Deijrees; the foundation, but not, as many

pretend, the completion and pcrfection of Masonry. Upon tho apron and jowcl you sco tho fire orders of

•arohitecture, and the instrumenta of a Grand\_ Master Architect; the symbulic mcaning of whieh you hare yct

to learn.

1 now present you with tbe instrumenta with wliich a Grand Master Architect works. Listen, and

you’ shall leam their uses, and of what they are tho symbols to us in this Degree. Bro.\ Son.\*. Gr.\*. Wardcn,

what are the instrumenta used by a Gr.\*. Master Architect.

[The Th.\ 111.\*. and the Sen.\*. Gr.\*. Wardcn repeat tho questiuns and answcrs, in the npcning ccrcmony,

in regard to the purposes for wliich the several instrumenta aro used, and tho lussons whieh aro taught by

them in this degree, from the compasscs to the slide-rulc inclusire].

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Th.\ Ill.\ Such are tho uscs of the instrumenta of a Gr/. Mastcr Architcct, and ench the leseons which

they teach us. Forget not that jou liare solcmnly sworn to pmctisc ali tho rirtucs which they symbolieolly

toach, for thus only can you deserre, bow proudly socver you may wear, the title of Gr/. Master Architect.

Go now to the Gr/. Orator, and sittiog at bis feet rcceive the Lecture of this Degree.

LECTUKE.

My Brother, the history of this Degree is bricf, as its ceremonics are simple. Aftcr the murderers of our

Gr/. Master Hiram Abi had been discovered, npprebendcd, tried and punished ; his monument and mausoleum

completcd by the Board of Intcndants of the Building; and the matters which concerned the rerenue of the

realm provided for, King Solomon, to assure uniformity in the work, and vigour in its proseention, and to

reword the superior and emineat Science and skill of Adonhiram the son of Abda, appointed him to be Chiof

Architect of tbe Tcmple, with the title of Gr/. Master Architcct, and invested him with that office, as sole

successor and representative of the deceased Grand Mastcr Hiram Abi ; and at the same time made him Gr.\*.

Master of Macons, and the Masonic Peer of himself and King Hiram of Tyre. Afterwards the title was con-

ferred upon other Princes of the Jewish Court as an honorarium, and thus the degree became established.

You have heard what are the lessons taught by the working instrumenta of a Grand Master Architect ;

and I shall not now cnlarge upon those lessons. The great duties which they inculcate, demanding so macli

of us, and taking for granted the capacity to perform thom faithfully and fully, bring us at once to reflect upon

tbe dignity of human nature, and the vast powers and capacitics of the human soul; and to that tbeme we

invito your attention in this degree.

Evermore the human soul struggles towards tlic light, towards God and the Infinite. Tt is cspccially so

in its afflictions. Words go but a little way into the dcpths of sorrow. The thoughts that writhe there in

silence, that go into the silcnce of InSnitude and Etcrnity, have no emblcms. Thoughts enough come there,

such as no tonguo ever uttered. They do not so mucli want human sympatliy, as higher help. There is d

lonclincss in deep sorrow which the Dcity alone can rclieve. Alonc, the mindwrestlcs with tho great problem

of calamity, and sceks the solution from the Infinite Providcncc of llcarcn, and thus is led directly to God.

There are many things in us of which we are not distinctly conscious. To waken that slumbering con\*

sciousncss into lifc, and so to lcad the soul up to the Light, is ono office of every great ministration to human

nature, whether its vehiclo bo tho pen, tho poncil, or the tongue. We are unconscious of tbe intensity and

nwfulness of the lifc withia us. Health and siokness, joy and sorrow, success and disappointment, lifo and

death, are familiar words upon our lips; and we do not know to what dcpths they point withia us.

We seem nerer to know what any thing means until we have lost it. Many an organ, nerve, and fibre in

our bodily frame performa its silent part for years, and we are quite unconscious of its value. It is not until

it is injured that we discover that value, and find how essential it was to our happiness and comfort. We

nerer know the full significance of the words, property, ease and henlth ; the wealth of mcaning in the fond

epithets, parent, child and friond, until the thing or the person is takcn away ; until, in place of the bright,

Tisible bcing, comes the awful and desolate shadow, where nothing is: where we streteh out our hands in vain,

and strain our eyes upon dark and dismal racuity. Yct, in that vacuity, we do not lote the ohject that we

lovod. It becomes only the more real to us. Our blessings not only brighten wben thoy depart, but aro fixed

in onduring reality ; and friendship receives its everlosting scal under the cold impress of death.

A dim consciousness of infinite mystery and grandeur lies beneath nll the common-place of life. There

is an awfulness and a majesty around us, in all our. little worldlincss. Tho rudo peasant from the Apen\*

ninos, oslcep at the foot of a pillar in a majestic Itoman cburch, seems not to licar or sce, but to dream only

of tho herd he feeds or the ground he tills in the mountains. But the choral syuiphouies fall softly upon his

ear, and tho gilded archcs are dimly seen through his half-slumbering cyclids.

So the soul, howevcr given up to tho occupations of daily lifc, cannot quite losc the sense of where it

is, and of what is above it and around it. The sccnc of its actual engagements may be small; the patii of

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Ita stepa, bciitcn and familiar; thc objecta it handlcs, casily spanned, and quite irorn out vrith dailj usca. So

it uiay be, and auiidst suoh tliings, tliat wo ali live. So we live our littlc lifc ; but Ilcavcn ia abovo ua ; and

Eternity is beforo us and boliind us ; and suns aud stars are silent wituesses and watehers over us. Wo aro

enfolded by Tnfiuity. Infinite rowc.rs and Infinite apaces lic ali around ua. The dread arch of Mystery spreads

over na, and no voico ever picrccd it. Eternity is enthroncd amid IIeaven’s myriad starry beights ; and no

utterance or word ever came froin tkose far-off and silent spaces. Above, is that awful majesty; around na,

every wliere, it stretebes off into infiuity : and bcueatb it is tbis little strugglo of life, tbis poor day’s condiet,

tbis busy ant-bill of Time.

• But from that ant-hill, not only the talk of the streets, the sourrds of musio and rcvelling, tbe stir and

tread of a multitudo, the shout of joy and the shriek of agony go up into the silent and all-surrounding

Infinitude ; but also, amidst the stir and noise of visible lifc, from the inmost bosom of tbe visiblo man, there

goes up an imploring call, a besccching cry, an asking, unuttered and unutterahle, for reTclation, wailingly

and in almost speccblcss agony praying thc dread arch of mystery to break, and the stars tlmt roll above

the wares of mortal trouhlc, to speak ; the enthroncd majesty of thoso awful beights to find a voico ; the myste-

rious and reserved heavens to como near ; and ali to toll us what they alone know ; to give us Information of

the loved and Iost; to make known to us wliat we are, and whither we aro going.

Man ia encompossed with a domo of incomprchcnsiblo wonders. In him and about him is that whieh

should fiU his life with majesty and aacreduess. Souicthing of sublimity and sanctity has thus flashed down

from heaven into the lieart of every onc that lives. There is no being so base and abandoncd but bath aome

traita of that socredneas left upon him ; sometking, so much perhaps in discordance with his general reputo,

that he hides it from all around him : aome sanctuary in his soul, wbcre no one may enter ; some sacred

enclosure, where the memory of a child is, or the image of a venerated parent, or tho echo of some word.of

kindness once apoken to him ; an echo that will never die away.

Life ia no negative, or superficial or worldly existence. Our ateps aro evermore liaunted with thoughts,

far beyond their own range, whieh aome have regorded as the reminiscences of a pre-existent state. So it is

with ua all, in the beaten and vrom track of this worldly pilgrimoge. There is more here, 'than the World we

live in. • It is not all of life, to live. An unseen and infinite presence is here ; a aenae of something greater

than ire posaeaa; a aeeking, through all the void wastes of life, for a good beyond it; a crying out of the

. heart for interpretation ; a memory of the dead, touching continually some vibrating threod in this great tissue

of mystery.

. We all not only have better intimations, but aro capable of better things than we know. The pressure

of aome great emergcncy would develope in ua powcrs, beyond the worldly bias of our spirits ; and Ilcaten

ao deala with us, from time to time, as to call forth those better things. There ia hardly a family so selfish in

tbe world, but that, if one in it were doomed to die— one, to be selected by the others, — it would be utterly

impossible for ita members, parenta and childrcn, to choose out that victim ; but that each would say, “I will

die ;. but I cannot choose.” And in how many, if that diro extremity bad come, would one and another step

forth, frecd from the vile meskes of ordinary selfishness, and say, like the Roman father and son, “ let the

blow fall on mei" There are greater and better things m as all, than thc world takes occount of, or than tre

take note of; if we would but find them out. And it is one part of our Masonic culture to Jfiid these traits

of power and sublime devotion, to revive these faded impressiona of generosity and self-sacrifice, the almost

squandered bequests of God’s lore and kindness to our souls ; and to induce ua to yicld oursclves to their

guidonce and control.

Upon all conditiona of men presses down one impartial law. To all situations, to all fortunes, bigh or

low, the mind giree their character. They are, in effect, not what they are in thcmselves, but what they are

to the feeling of their posaessors. The King mny be mean, degraded, miscrable; the alave of ambition, fcar,

voluptuousness, and every low passion. Tho Peasant may be the real Monarch, tbe moral mas ter of his fate,

a free and lofty being, more than a Prince ia happiness, more than a King in honour.

Man ia no bubble upon the sea of his furtunca, helpless and irresponsible upon the tide of events. Out

of the same circumstances, different men bring totully different rcsults. Tho same difficulty, distress, poverty,

or misfortune, that breaks down one man, builds up another and makcs him strong. It is tho very attributa

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and glory of a man, tliat ho oan bcnd tho circumstanccs of his condition to the intcllcctual and moral purposcs

of his nature ; and the power and maatery of his will chiofly distinguisli liim from thc brute.

'1'ho fiiculty of moral will, dcrclopcd in tho child, is a new clcmcnt of his nature. It is a now power

brought upon the sccnc, and a ruling power, dolegated from Ilcarcn. Nerer was a htituan being sunk so low

that he had not, by Gqd’s gift, the power to rise. . Bccause God commande hira to rise, it is ccrtain that he

ean rise. Evory man has tho power, and should use it, to mako ali situntions, trinis and temptatione instru-

\_ ments to promote his rirtue and happincss ; and is so far from being the creature of circumstanccs, that he

creatos and Controls thein, making them to be ali that they are, of eril or of good, to him as a moral being.

Life is what we mako it, and the world is what we make it. -The eyes of the chccrful and of the melan-

choly man are fised upon the same creation ; but rery diderent are tbe aspeets which it bears to them. To

the one, it is ali beauty and gladness ; the wares of ocean roll in light, and the mountains are coTcred with

day. Life, to him, fiashes, rcjoicing, upon ercry flower and erery tree that trcmblcs in thc brcczc. There is

more to him, ererywhcre, than tho eye sces ; a prescnce of profound joy, on hili and valloy and bright, dancing

water. The other idly or mournfully gazes at the same scene, and everything wcars a dull, dim and sickly

aspect. The murmuringof the brooks is a discord to him, thc great roar of thc sca has an angry and threaten-

ing emphasis, the solcmn musie of the pines sings the requiem of his departed happincss, thc chcerful light

shines garishly upon his eyes and offends him. The great train of tho seasons passos before him liko a funcral

procession; and he siglis, and turns impatiently away. Tho eye makcs that which it looks upon; the oar

makes ita own mclodics and discords ; the world without reflects the world within.

Let the Mason nerer forgot that life and the world are what we make them by our social character; by

our adaptation, or want of adaptation to the social conditions, relationships and pursuits of the world. To tho

selfisb, the cold and the insensible, to the baughty and presuming, to the proud, who demand more tban they

are likely to receire, to the jealous ercr afraid they shall not reccire enough, to those who aro unrcasonably

sensitive about the good or ili opinions of others, to all violators of the social laws, thc rude, the Tiolent, tho

dishonest and the sensual, — to all these, the social condition, from its rery nature, will present annoyances,

disappointments, and pains, appropriate to their sercral.charncters. The bcncrolcnt aflections will not revolre

around selfishness ; the colddicartod must espeet to meet coldncss ; thc proud, liaughtincss ; thc passionale,

anger; and the Tiolent, rudeness. Tliose who furget the riglits of otlicrs, . must not bc surprised if, their own

are forgotten ; and those who stoop to thc lowcst cmbraccs of sense must not lromlcr, if others aro notcon-

ccrncd to Cnd their prostrate, lionour, and lift it up to thc rcmcmbrancc and respeet of tlio world.

To tho gcntlc, many will bc gcntle : to the kind, many will bc kind. A good man will find that there is

. goodncss in the world : an honest man will find that there is honesty in tho world ; and a man of principia

will find principle and iutcgrity in thc hearts of others.

There are no blcssings which the niind may not convcrt into tho bitterest of crils; and no trinis which it

may not transform into thc noblcst and divinest blcssings. There are no temptations, from which assailcd virtue

may not gain strength, instcad of fulling before them, vanquishcd an J subdued. It is true that temptations bavo

a great power, and rirtue uften falis : but thc might of tlicse temptations lies not in thcmsclres, but in tho

foeblcncss of our own virtue, and tho wcakncss of our own hearts. We rcly too much on the strength of our

ramparts and bastions, and alluw tho cncmy to make his approaclics, by trcnch and paralie), at his lcisure.

The offer of dishonest gain and guilty plcasurc makcs thc honest man moro honest, and the pure man moro

pure. They raise his virtuo to thc hcight of towcring indignation. The fair occnsion, the safc oppnrtunity,

tho tempting cliance bccomo tho defeat and disgrace of thc tempter. Tho honest and upright man docs not

wait until temptation has made its approaclics and mountcd its batteries on tho lust parallcl.

But to tho impure, the dishonest, tho fulsc-hcartcd, the corrupt and the scnsuul/occasions come ercry day,

and in erery scene, and through orery arenue of thought and imagiuation. Ilo is prepared to capitulate before

tho first approach is commenced ; and sends out the white flag wlicn tho cncmy’s adrance comes in sight of

his walls. Ile makes occasions ; or, if opportunities como not, eril thought\* come, and ho throws wido open

the gates of his heart and welcomcs thoso bad risitors, and entertains thein with a larish huspitality.

The business of the world absorbs, corrupta and degrades one mind, while in nnother it fceds and nurses

the noblest independcncc, integrity and gencrosity. Flcusurc is n poison to sonte, and a hcaltbful refreshment

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to others. To one, the worhl ia' a great haruiony, liko a noble strain of musio with infinito modulatione: to

another, it is a hugo factory, tlio clsush and clang of whoso macliinory jars upon his cars and frots liim tn

madness. Life is substauciully thu sanie thing to all who partako of ita lot. Yct souie rise to rirtuo and

glory; wliile others, undergoing tlio samo discipline, and enjoying the samo privileges, sink to shame and

perdi tion.

Thorough, faithful and lioncst endeavour to improvo, is always successful, and the higlicst happiness.

To sigh scntimcntally ovor Iiuiuan misfurtunc, is fit only for tlio mind’s childhood ; and tlio mind's miscry is

chicfly ita own fault; and appuinted, uiulcr tlio good rrovidonce of God, as tho punisher and corrector of ita

fault. In the long run, tho mind will ho liappy, just in proportion to its fidelity and wisdont. Whcn Itis

miserable, it lias plunted tho thorns in its own path : it grasps tlicm, and cries out in loud complaint; and

that complaint is but tho loinlcr coiifcs.iiun that tho thorns which grow there, it plantod.

A certain kind and degreo of spirituality entor into the Iargost part of even tlio most ordinary lifo. You

can carry on no business, without somo faitli in man. You cannot even dig in tho ground, without a rcliance

on the unsecn resuit. You cannot tliink or rcason or even stop, without confiding in the inward, spiritual

principles.of your nature. All tho affectione and honds, and hopes and interests of lifo centro in the spiritual ;

and you know that if that Central hond were brokcn, the world would rush to chaos.

Believo that tliere is a God ; that Ile is our Father ; that Ilo has a paternal intorest in our wclfaro and

improvemont; that ho has given us powers by means of which we may escapc from sin and ruin ; that he has

destincd us to afuture lifo of endlcss progression towards porfoction and a knowlcdge of himsclf; — believo

this, as every Mason should, and you can live calnily, emlurc patiently, lahour rcsolutoly, deny yonrsclves

ebeerfully, hope stcadfastly, and bo conquerors in tho great struggle of lifo. Takc away any onc of theso

principies, and what remains for us. Say that there is no God ; or no way opened for liopo and reformation

and triumph, no heaven to‘comc, no rost for the woary, no home in God’s bosom fur the afilicted and

diseonsolate soni ; and we are but the sport of chance, and the victims of despalr ; haplcss wanderers upon

the face of a desolate and forsaken earth ; surrounded by darknoss, struggling with obstaclos, toiling for barren

results and empty purposes, distracted with doubts, and misled by false gleoms of light; wanderers with no

mj, no prospeet, no home ; doomcd and deserted mariners on a dark and stormy sea, without compass or

eourse, to whom no stars appear, tossing helmloss upon the crashing waves, with no haven in the distanco to

Invite us to its wolcome rest.

'The religious faith thus taught by Masonry is indispcnsable to the attainment of the great ends of life ;

ayj raust therefore have becn designed to be a part of it. AVe are made for this faith ; and there must bo

something, somewhere, for us to believo in. AFe cannot grow hcalthfully, nor live happily, without it. It is

therefore irtie. If we could cut off from any soul all the principies taught by Masonry, the faith in a God, in

immortality, in virtue, in essential rectitudo, that soul would sink into sin, misery, darkness and ruin. If wo

- could cut off all senso of these truths, the man would sink at onco to the grado of tho animal.

Socioty, in its great rclntions, is as much the creation of Ilcavcn, os is the system of tho Universe. If

that bond of gravitation that holds all worlds and systems together, wcrc suddcnly severed, the universe

would fly into wild and boundless chaos. And if we were to sever all tho moral bonds that hold society

together; if wo could cut off from it every conviction of Truth and Integrity, of an authority above it, and of

a conscienco within it, it would immediatcly rush to disorder and friglitful anarchy and ruin. The roligion

we tencli is therefore as really a principle of things, and as ccrtain and true, as gravitation.

Faith in moral principies, in virtue and in God, is as neccssary for the guidanco of a man, as instinct is

for the guidance of an animal. And therefore this faith, as a principio of man’s nature, has a mission as

truly authentic in God’s Providcnoe, as the principio of instinct. The plcusures of the soul, too, must. depend

on certain principies. They must recognize a soul, its properties and responsibilities, a conscienco, and tho

sense of an authority above us: and theso are the principies of faith. No man can suffer and be patient,

can struggle and conquer, can improvo and bo happy, without conscienco, without liopo, without a reliance on

a just, wise and bencficcnt God. AVe must of necessity cmbraco tho great truths taught by Masonry, and livo

by thom, to live happily. Every thing in the universe has fixed and certain luws and principies for its

action ; — the star in its orbit, tho animal in its activity, tho physical man in his functions. And he hos

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likevrise fixed and certain lavrs and principies os a spiritnal being. His soul does not die for vrant of nlimont

or guidance. For the rational soul tbere is ample prorision. From tho Iofty pine, rocked in tbe darkening

tempcst, the cry of tho young rarcn' is hcard, and it vrould be most strango if there vrere no answer for the

cry and call of the soul, torturcd by vrant and sorrovr and agony. The total rcjection of ali moral and religione

belief vrould strike out a principle from buman nature, as esscntial to it as graritation to the stars, instinct to

animal life, the circulation of the blood to the human body.

God has ordained that life shall be a social cnndition. Ve are mcmbcrs of a ciril community. The life

of that community depends upon its moral condition. Public spirit, intelligence, uprightness, temperance,

kindness, domestio purity, vvill make it a happy community, and gire it prosperity and continuance. Wide-

spread sclfisbncss, disbonesty, intempcrance, libcrtinism, corruption and crime, vrill make it miserable, and

bring about dissolution and speedy ruin. A vrhole people lires one life: one mighty heart beares in ita

bosom ; it is one grcat pulse of existence that throbs there. One strcam of life flovrs there, vrith ten thousand

intermingled branches and channels, through all the homes of human lore. One sound as of many waters, a

rapturous jubilee or a moamful sigbing comes up from the congregated dwellings of a vrhole nation.

The Publio is no ragae abstraction ; nor should that rrhich is dono ngainst that Public, against public

interest, Iaw or rirtue, press but lightly on the conscicnce. It is but a rost cxpansion of indiridual life; an

ocean of tears, an atmosphere of sighs, or a great vrhole of joy and gladness. It suffers vrith the suffering of

millions : it rejoiccs vrith the joy of millions. What a rost crime does ho commit, — private man or publio

man, agent or contraotor, legislator or magistrate. Secreta ry or Presidcnt, vrho dares, vrith indignity and

vrrong, to strike the bosom of the Publio Welfare, to encourage renality and corruption and ahameful sale of

the electire franchise, to sovr dissension, and to vreaken the bonds of amity that bind tbe Nation togethor 1

AVliat a huge iniquity, he vrho, vrith rices like the daggers of a parricide, dares to pierco that mighty heart, in

vrhich the ocean of existence is flowing 1

What an uncquallcd interest lies in tho rirtue of crcry one vrliom wo lore ! In his rirtue, novrlioro but in

his rirtue, is garnered up the incomparablo trcasurc. What care vre for brother, liusband or friend, comparcd

vrith vrhat vre care for his honour, his fidelity, his reputation, his kindness ? llovr rcncrablo is tlie rectitudo

of a parenti llovr socred his reputationi No blight that can fall upon a child, is like bis parent’\* dishonour.

Ileathon or Christian, ereryparent vrould baro his child do vrcll ; and pours out upon him ali the fulness of

parcntal lore, in the one desire that hc may do vrcll; that hc inay be vrorthy of h is ' cares, and his frcely

bcstovrcd pains ; that he may vralk in the vrny of honour and linppincss. In that vvay hc cannot vralk ono

step vrithout Tirtue. Such is life, in its rclationships. A thousand tics cmbrace it, like. .the fine nerres of a

delicate organization ; like the strings of an instrument capablo of svrcct mclodics, but casily vroundcd, laccrated

and broken, by rudeness, anger, and guilty indulgcncc.

If lifo could, by any process, be made insensible to pain and plensure ; if the human heart vrere hard os

adamant, then araneo, ambition and scnsuality might channel out their paths in it, and make it their beaten

vray; and none vrould vronder or protest. If vre could be patient under the load of a mere vrorldly lifo; if vre

could bear that bnrthen os the beasts bcar it ; then, like beasts, vre might bend all our thoughts to the earth ;

and no call from the great Ilearens abore us vrould startle us from our plodding and cartlily course.

But vre are not insensible brutes, vrho can refuse the call of rcason and consciencc. The soul is capable

of remorse. Vhen the great dispensation of life presses dovrn uponus, vre vrecp, and suffer and sorrovr. And

sorrovr and agony desire otlier compaaionships than vrorldliness and irreligion. We are notvrilling to boar

those burthens of the heart, fear, anxiety, disappointment and trouble, vrithout any object or nso. 'Ve are not

vrilling to suffer, to be sick and afflicted, to bare our days and montbs lost to conifort and joy, and orcrsbadovrcil

vrith calamity and grief, vrithout adrantage or compensation : to barter nvray tbo dearest treasures, the rery

sufforings, of the heart; to sell the life-blood from failing frame and fading clieck, our tears of bitternesa and

groans of anguish, for nothing. Human nature, frail, feeling, sensitivo and sorrovring, cannot afford to suffer

for nothing.

Evcry vrhere, human life is a great and solemn dispensation. Man, suffering, enjoying, loring, hating,

hoping and fcaring ; novr soaring to Ilearen and cxploring the far reccsscs of tbo. universe, and novr sinkiog

to tho grave, is orer tbo creature of a high and stupendous destiny. In his bosom is vrrappcd up a momeotous

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and rost exporienco, to l>o unfoMcil in ages and rrorlJs unknoirn. Around this great action of cxistence the

curtains of Time aro drawn ; but tlicro siro opcnings tliruugh tbom rrhich givc us glimpscs of Etcrnity. Ood

from on high looks down upun tliis sccno of kuman probution. Tbo rvi.rc and tlie good in ali ages, and aboTe

all the Great Master, liare interpuncti for it, rrith their teadiings and tlicir blood. Evcry tbing tliat exists

around us, eve.-y niorcmcut in Naturo, evcry counsel of Proridcnce, ercry interposition of God, ccntrcs npon

one point, — the Cdelity of nian.

And though the ghnsts of the departed and tho remembered should come at midniglit throngh the barred

doors of our drrcllings ; though tlio shcetcd dead should glide through the aisies of our charchcs, and pcople

our Maeonio Temptes, their teacliings irould bo no more porverful than the dread realitics of Life ; tban those

memories of mis-spent years, those ghnsts of departed opportunities, that, pointing to our consciences and to

Eternity, ever cry in our ears, “ Work rrliilc the day lasts, for the niglit of death cometh, in rrliich no man

ean rrork.”

There are no tokens of ptiblic mourning for the ealamity of the soul. Men ircep rrhen the body dies;

and rrhen it is borno to its last rest, tliey folloir it rrith s:id and mournful proccssion. But for the dying soul,

there is no opon lumcntation ; for the lost soul tlicre are no obsequies.

And yct the mind and soul of man liare a value rvhich nothing clse has. Thcy aro rrorth a caro rrhich

nothing else is rrorth ; and to the single, solitary indiridunl, thcy ought to possess an interest which nothing

else possesses. The stored treasures of the heart, tho unfathomabie mines that are in the soul to be rrrought,

the broad and boundless realms of Thought, the frcightcd argosy of man's hopes and' best afiections, ore

brighter than gold and dearcr than treasuro.

And yet tho mind is in reality littlo knorrn or eonsidered. It is all which man pcrmancntly is, his inrrard

being, his dirine energy, his immortal thought, his boundless capacity, his infinito aspiration ; and nererthe\*

lese, ferrvalue it forrrhat it is rrorth. Ferr see a brother-mind in others, through the rags rrith rrhich porerty

has elothed it, beneath the crushing burthens of life, amidst the elose pressure of rrorldly troubles, rronts and

sorrows. Ferr acknowledge and ebeer it in- that humblo lot, and feci that the nobility of earth, and the

'eomraencing glory of ncaren is there.

: - v Men-do not feel the rrorth of their orrn souls. They are proud of their mental porrers : but the .intrinsio,

^nner, infinite t aorlh of their orrn minds they do not percoire. The poor man, admitted to a polace, feels, lofty

andimmortal being as he is, liko a mere ordinory thing amid the splendours that surround him. He sees the

earrioge of rrealth roll by him, and forgets the intrinsio and eternal dignity of his orrn mind, in a poor and

degrading enry, and feels as an humbler creature, because others are abore him, not in mind, but in mensu-

ration. - Men respeet themselrcs, according as they are more rrealthy, higher in rank or olSce, loftier in the

rrorId’s opinion.

- The difierence omong men is not so much In their nature and intrinsio porrer, as in the faculty of commu-

nication. Some hare the capacity of uttering and embodying in rrords their thoughts. All men, more or less,

fttl those thoughts. The glory of genius and the rapture of rirtue, rrhen rightly revealed, are diffused and

shared among unnumbered minds. Whcn eloquence and poetry speak ; rrhen those glorious arts, statuary,

painting and musio, take audiblo or risible shape ; rrhen patriotism, cbarity and rirtuo speak rrith a thrilling

-porrer, the hearts of thousands glorr rrith a kindred joy and eostasy. If it rrere not so, there rrould be no

eloquenee ; for eloquence is that to rrhich other hearts respond ; it is the faculty and porrer of making other

hearts respond. No one is so lorr or degraded, as not sometimes to be toucbed rrith the beauty of goodncss.

No heart is mado of materinis so base, as not sometimes to respond, through erery cbord of it, to tbe coli of

honoar, patriotism, generosity and rirtue. The poor African Slave rrill die for the master or mistress, or in

defence of the children, rrhom he loves ; and such Iots in him is common. Tho poor, abandoncd, outcast

iroman rrill, rrithout expectation of rerrard, nurse thoso rrho are dying on erery hand, utter strangers to her,

rrith a eontagious and horrid pestilence. The pickpocket rrill scalo burning rralls to rcscue child or iroman,

nnknorrn to him, from the rarenous flames.

Most glorious is this capacity 1 A porrer to commune rrith God and Ilis Angels ; a reflection of the

Uncreated Light ; a mirror that can collect nnd concentrate upon itself all the moral splendours of the Universe.

It is the soul alone that gires any raluo to tbo things of this rrorld ; and it ia only by raising tho soul to its

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just elovation above ali other things, that wo ean look rightly upon tlie pnrposes of this cartli. No sceptro

nor throne, nor structuro of ages, nor broad empire, can compare with tho wonders and grandeurs of a 'singlo

tbought. That alone, of all things that liaro been mado, comprehende tho Makcr of ali. That altino is tho

key, which unlocks all tho trensures of tho Universo; tho powcr that reigns orer Space, Time and Eternity.

That, under God, is the Sorcrcign Dispenser to mnn of all the blcssings and glories that lio within tho composs

of possession, or the rango of possibilrty. Virtue, Hcavcn and Immortality exist not, nor OTer will exist for

us, exccpt as they exist and will exist, in tho pererption, fccling and thought of the glorious mind.

Bcturn now, my Brother, to the Th.\ 111/. Gr/. Master, and roceivo frora him tho final instruction of

tliis Degree.

CLOSIXG INSTRUCTIOR.

Z7i.\ Iil/. My Brother, in the hnpe that jou have listcncd to and understood tbo Instruction and Lecturo

of this degree, and that you feel the dignity of jour own nature and tho vnst capacitics of your own soul for

good or cvil, I proceed briefly to communicate to you the rcunining instruction of this Degree.

The Ilcbrew word suspended in the East, over the five columns, is Adoxai, one of the names of God,

usually trnnslated Lord; and which, in reading, the Jews alwnys substituto for Uu True Hame, which they

are forbidden to pronouncc.

The five columns, in the Sto different orders of architecture, are emblomatical to us of the five different

divisions of tho Ancient and Acceptcd Bito :

Tho Tuscan; of the three Blue Degrccs, or tho primitivo Masonry.

The Dorie; of the Ineffable Degrees, from the 4th to the 14th inclusivo.

The Ionie; of the 15th and 16th, or the Council Degrccs.

Tho Coriiithian; of tho 17th and 18th, or the Chaptcr Degrccs.

The Composite; of tho Iligh Degrccs, from tho 19th to tho U2d inclusivc.

And they also symbolizo to us tho five principal Bites of Mnsonry: The Tuscan, tho Tori; Bite ; tho Durie,

the Dii Moderne, or Freneh Bite ; tbc Ionie, tbo Ilitc uf Misraim ; tho Coriiithian, tho Bito of Perfeetion; and

the Composite, the Ancient and Acceptcd or Scotch Bite, uniting the cxccllencics and rcjccting the dcfects uf

the otlicrs.

The Nbrth Star represents the point within the circlc, or the Dcity in the centro of tho Universe.

The Seeen Stars that circlc around it, are symbuls of tho seven living, sclf-subsistcnt, ever active, hypos\*

tatized Powcrs or Emanations, which wcro hcld by Basilidos to liave bcon orolvcd from one unrevcaled Qod :

viz: the four Intclloctual Powcrs; Nocs, the Mind; Locos, the Itcaxon ; Puronesi s, the Thinking Poicer; and

SorniA, Witdom: tho Operati vo Power, Dcxauis, Mighl, acemnplishing the purposes of Wisdom: and tho Moral

Attributos; Dikaiosvxc, Moral Perfeetion ; and Eikexk, Inward TranquiUily; which seven Powers, witli tho

Primal Grand one, out of which they wcre evolved, constitutcd in his system the rast Oodoaoe, or Octavi,

the Boot of all Existence ; from which were evolved other gradations of spiritual existence, each lower one the

impression and ante-type of the immediate highcr one ; and in all, 365 in number, represented by the mys\*

tical word Auraxas.

The Morning Star, rising in tho East, is an cmblcm to us of the ever\*approoching dawn of Perfeetion

and Masonic Light.

Tho three Great Lights of the Lodge, aro symbols to us of the Power, IVisdox and Beneficxncs of the

Deity.

For the present, my Brother, let this suffice. IVo welcomo you among us, to this peaccful retreat of

Yirtue, to a participation in our pririleges, to a share in our joys and our sorrows : and we invite you to be

seated witli us as a member of this Chapter.

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TO CLOSE.

Th.'. IU.'. [Giving one rap, and then tiro] : Bro.\ Sen.\*. Gr.\ TVarden, what is tbe hour?

S.\ (?.\*. JF.'. Tho Sun bos sot, and the Erening Star has risen.

Th.'. IU.". The ltour for rcst has arrired : Gire noder to the Gr.’. Masters that I am about to elose thia

Chapter of Gr.’. Mas ter Arohitcnts, that they may aid me in so doing.

J.\ G.\ W.\ Brethren in the South, tho Th.\*. III.’. Gr.\*. Master ia about to elose this Chapter of Gr.\*.

' M.’. Architecta, and desires your assistance, since the hour of rest has arrired.

S.'. (?.’. W.\ Brethren in tho North, Sze.

Th.'. IU.'. Tho sign, my Brethren I

[All gire the sign. Then the Gr.’. Master and the Sen.’. and Jun.\*. Gr.\*. "Wardens rap in succession | f —

and all the Brethren the same vrith their hands, and the Gr.‘. Master says] :

Th.'. IU.'. This Chapter is duly elosed.

FINIS.

Royal Arch.

THE CII APTER, ITS DECORATIO.VS, XTC.

Bodies of this Degree aro styled Chapters. Tbo Lodgo Room rcproacnts the Audionco Chambcr of King

Solomon ; ita hanginga, decorations and arr&ngements being tbo aame as in tbo Elu Dcgrces.

There ia also an apartment representing a aubterranean vault, really under gronnd, if possible, and at ali

erents without door or window, and into which one descends by an oponing overhead, large enough only for a

m&n to pass through. There is howerer a prirato entrance for tbo members of the Chapter. The distaoce

frora the opening orerheod to the bottom should he as great as possible, and the apartment in which that

Vopening is, should he strewed with rnbbish and fragmenta of rock, to represent the rnins of an ancient build-

ing. The oponing is elosed by a trap-door, representing a fiat stone, with an iron ring by which to roise it

•The sabterranean apartment is painted to represent a chamber hewn in the rock. There are no lights,

■ so tbat it is profoandly dark, except when the pedestal and cnbieal stone are uncovered.

In the middle of the apartment is a triangular pedestal, apporently of white marble, hnt of some tronsparent

-substance, and hallow, so that lights may be placed within it Upon it is a cabe ten inchea aquare, being an

imitation of a cubical block of agate, encrnsted with glass of different colours, like precioae stones. On the

top of thia ia a triangular piate of gold, or some other metal gilded, sunk into the cube, and in the middle of

the triangular' piate, in block letters, the word nirr. The light ahining through the pedestal should be bril-

liant enough to enable this to be seen. At the commencement of the reception, the whole is corered with a

thick oloth, entirely conceoling the light

OPPICERS, TITLES, ETC.

.The Presiding Officer represents Eing Solomon, and is styled Th.’. Puissant Qr.\*. Master. He sits upon

a throne in the Eoat, eroTrned, with a aceptre in his hond, under a rich canopy.

’ : The Sen/. Warden is styled Gr.\ Warden, and represents Hiram King of Tyre. He aits on the left band

of the Th.\*. Puissant crowned and holding a sceptro.

The Jun.\*. "Warden is styled Gr.\*. Inspector. He aits in the West and represents Adonhirom the Son of

Abda, bolding a dratra sword, and wearing his hat

There is a Gr.\*. Treasurer, who represents Joabert and aits, corered, in the North.

Also a Gr.\*. Secretary, representing Stolkin, who sits in tho South, coTcrcd.

Thore is also a Master of Ceremouies.

XIIL . . 2

CLOTRIXO, ORXAXINTS AN» JEWELS.

The Th/. Puissant wears a yellow robe, and a chnsuble llncd triti» bluo satin, tbe sleeves eoming ae low

as the elbows. He wears also a broad purple ribbpn from tbo right sboulder to the left hip, to which is sus\*

pended a triangle of gold.

. The Gr.\*. 'Wardcn wears a purple robe and a yellow cbasuble. The collar and jewel are liko thoso of the

Th.'. Puissant.

The Gr.\*. Inspector wears the same collar and jewel, and a white robe, without the chasuble.

The Gr/. Trcasurer wears a white robe, the same collar and jewel, and from his button-hole a key of gold

suspended by a whito ribbon. On the Icey aro the letters I.\*. O.'. L/. V/. I. - .

The Gr/. Secretnry wears tho same robe, ribbon and jewel.

The Brethren who are not officers wear the same collar, and an apron of crimson velvet, on which is

embroidered a triangle, surrounded with rays, and in the centre of it the sacred word mn’. The jewel of tho

Brethren is a medal of gold, around which, on one side, are tbe initials of tho following words : Regnante

Salomone Rege Sapientissimo, Thesaurum Pretiosissimum Sub Ruinis Invenerunt Monhiram, Joabert, et Stolkin:

. . . Anno Enocki 2995. On the samo sido is engrared an aporture in tho earth, over which stand two persons,

their foreheads touching, lowering a third person into it by a rope. On tho reverso side is a triangle surrounded

•with rays, and in the middle of it the sacred word mn\*. Tkis medal is worn upon the chcst, suspended by a

white ribbon.

The battexy of this Degree is H ;

The age of a Royal Arch Mason is £ times the squaro of ; or : ; years.

to ortN.

[The Th/. P/. gives one rap, and says]:

Th.‘. P/. My Brethren, I am about to open this Chaptcr of Royal Arch Masons. Bro/. Gr/. Inspector,

satisfy yoursclf that ali prosent are Masons of tho Royal Arch Ecossais, by rccciving tho Pass-word from each.

[Tho Or/. Inspector docs so, and reports] :

Gr.-. Lis.-. Th/. P/., all present are Masons of the Royal Arch Ecossais.

Th.\ P.-. ‘Welcome, my Brethren I Bro/. M/. of Ceremonies, it is our first duty to see that we are secure

against intrusion. Attend to that duty, and inform the Tyler that we are about to open hero this Chapter of

the Royal Arch, that he may see that none approach without permission.

[The M/. Cer/. goes out, retums, raps Q which- is answercd from without, and reports] :

M.’. Cer.-. Th/. P/., the Tyler is duly notified and at his post, and we aro in security.

27\*/. P/. Thanks, my Brother I Bro/. Gr/. Inspector, are you a Mason of tho Royal Arch Ecossais 1

Gr.‘. Lisp.‘. I am that which I was and shall be. My namo is Adonhiram.

Qu.-. IVhere did you entitle yourself to becomo such 1

Ans.’. In a vault deep under ground, hollowed in the solid rock by the Patriarch Enoch.

Qu.‘. Qow came you to enter tberein?

Ans.-. By esploring the ruins of the Ancient Templo of Enoch, and passing through the nine arches.

Qu.-. What found you there 7

Ans.-. A Pcdestal, or oubical block of agate, and a piate of gold upon tho cube.

Qu.-. "What saw you upon that piato 7

Ans.-. The Mysterious and Ineffable Namo of tho Gr/. Architect of the Universo.

Qu.-. IVhnt is that Nnme7

I

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A ns/. I knotr its letters. None but the Grand, Elect, Ancient, Perfect and Sublime Mosons knoir its

trne pronuneiation.

Qn.'. Of wliat is the Cubical Stone an emblcm 7

Ans.'. Of Perfection.

Qu.\ To what do you now aspiro 7

Ans.'. To tbat degrec, the summit of Ancient Masonry, the knowlcdge of the True "Word.

Qu.’. TVhat is your age 7

Ans.’. £i(C \*<fcr times the squaro of ; — or : ; years complete.

Qu.\ TVhat is the hour7 • '

iis.'. Sunrise.

Th.’. P.‘. Let ns then open this Chapter ; since by "Work only we can attain Perfection.

[The Th/. P.\*. raps J ; — The Or/. TVarden does the same] :

Gr.'. Ihsp.'. Come to order, my Brethren 1

[All the Brethrenurepeat J ; with their handsi The Th/. P/. and Gr/. TVarden gire the sign of admiration ;

ali the Brcthrcn repcat it. Then tho two Kings knccl: the Th/. P/. risos first, and taking the Gr/. TVarden

by the arm, assists him to rise. All tho Brcthrcn knccl, and cach in turn, bcginning on the rigbt, helps the

other to rise].

Th.'. P.’. My Brethren, this Chapter of Masons of the Royal Arch Ecossais is opon.

XECEFTIOK.

[Not less than three eandidates can be reeeived at once, in this degrec. If thero aro not so many applicants,

and the case is doemed reaOy emergent, one or more Brothers trito have already recoivcd tho degree may act

'as eandidates; bnt in that case tbe ceremonies proceed in aU rexpeets as if all trere eandidates.

The three eandidates, in the clothing and jeorels of Gr.’. Mastor Architecta, are reccired in the preparation

room by the Master of Ceremonies, and condneted to the door of the Chapter, trbero they meet tbe Tyler, who

uks]:

•\* Tjjler : Who come here, Bro/. M/. of Ceremonies 7

Cer.'. Three realons Brothers, trho haring regularly receired all the preceding Begress, seek notr

to bs adraneed to the Degree of Royal Arch Ecossais ; that they may hereafter attain that of Perfection.

” Tyler: . . TVait, then, nntil I announce them to the Grand Inspector.

. [The Tyler raps J ; — and the door is opened by the Gr/. Inspector, irho asks] :

Gr.'. Lirp.'. What is your desire, Bro/. Tyler 7

Tyler: . . The 3VI/. of Cer/. Traits, irith three zcalons Brethren, irho, haring regularly receired all the

preceding Degrees, seek norr to be adraneed to the Degree of Royal Arch Ecossais, that they may hereafter

attain that of Perfection.

Gr.‘. Insp.'. God alone is Perfcct, and can confer Perfection on Ilis Crcaturcs. Thero is no racaney in

the Chapter; and they cannot be admitted.

[He closes the door : and tbe Tyler says] :

Tyler.'. You hare heard, Bro/. Master of Ceremonies.

M.'. Cer.'. I hare heard ; but I do not despair. The irish of theso Brcthrcn shall be made knoira to

the Gr/. TVarden.

[The M/. Cer/. then raps J ; — and the door is again opened by the Gr/. Inspector].

Gr.'. Lup.\ TVhat is your desire, Bro/. M/. of Ceremonies 7

it.’. Cer.'. I bring rrith me three zealous Brethren, who, haring regularly receired all the preceding

Degrees, seek now to be adraneed to tho Degree of Royal Arch Ecossais, that they may hereafter attain that

of Perfection.

Gr.’. Insp.'. I hare said that God alone is perfect, and can confer Perfection on his creatores. There is

no racancy in the Chapter.

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M.\ Cer.'. Theso aro truo men and upright Masons, worthy to be advnncod, and who baro complied with

nll thoir pledgcs givcn at tbe altar. I demand that tlicir rcquest bo mado known to tbo Gr.\*. Yforden and

Gr.\ Master.

Gr.'. Insp.'. Do you rouch for their proficiency in tho preceding dcgroes ?

M.\ Cer.'. I do. They know the duties of a Gr.\*. Master Architcot, and\* tbe lessons taught by tbo

instrumenta ho uses.

Gr.'. Insp.'. I will make known their wish' to the Gr.\*. IVardcn and the Th.\*jP.\ Gr.\*. Master. They may

perhapa consent, if tho Brethren be proficiente, as you sny.

[Ile cloaes tbe door, gocs to the East, and snys] :

Gr.'. Insp.'. Th.\*. P.\*. Gr.\*. Master and 111.\*. Gr.\*. TVarden, Threo zcalous Brctbron, who haro receired

ali tbe preceding degreos, soek now to bo adTanced to tbe degree of Eoyal Arcb Ecoasais, tbat they may

bereafter attain tbat of Perfoction.

Th.'. P.'. Ilast thou not gircn thom to know that our numbcra aro oomplote 1

Gr.'. Insp.’. I hare; but our Bro.\*. tho Master of Ccremonica has prnyed me to mako known their wish

to you, declaring tbem to be true men and upright Masons, worthy to be adranced, and who hare complied

with ali their pledges giren at tbe altar.

Th.'. P.‘. Does be rouch for their proficiency in the preceding dcgrees ?

Grs.Ihsp.'. Ile does; saying tbat tbey know the dutios of a Gr.\*. Master Architcct, and the lessons

taught by the instrumenta lie uses.

Th.'. P.'. My Brethren, you hear. Is it your will that our number shall be increased I

[The Brethren raise the right hand in tokcn of assent].

Th.'. P.'. Since the Brethren consent, let tbe Master of Ceremonies, and those who come with him entor.

[The Gr.\*. Inspector goes to the door, opens it, and says] :

Gr.'.lnsp.\ The Brethren consent that their number sball be increased: and the Gr.\*. Master orders

that these Brethren be allowcd to enter.

[They enter, conductcd by tho M.\*. of Cor.\*, and ad ranco to the East].

Th.\ P.'. My Bretbrcn, you desire to be adranced to the dogree of lloyal Arcli. TYlion this degree was

confcrred upon Adonhiram, Joabcrt and Stolkin, who first roceired it, and in wbose bclmlf itwas crcated, they

had earned the right to it by a singular scrrice donc to Masonry. For, sent to exploro tho ruins of the anciont

Templa-built by the Patriaruh Enocli, they discorcrcd and fcarlesslr cxplorcd a dacp shaft sunk perpctidicularly

in tho cnrth; and doscending thrmigh ninu nrches scnlcd up from mortui cycs fur centuries, they reaclicd tho

coli, licwn in tho solid rock, far under ground, in which a sacrcd treasure had becn bidden befure the flood.

If you would see that treasure, you must descend as they did into tbe dccp rnult where it remoins deposited,

and so entitle yourselres to attain tbe degree you seek. Do you consent to do so ?

Cand.'. "We do.

Th.'. P.'. Go then with him who brought you hitber, to tbe place which represents the ruins of tho

ancient Temple, explore the rault, and bring hitber the sacred treasure.

[Tbe candidates retire, accompanied by the Master of Ceremonies and two or three other Brothers, and

are conducted to tbe room representing the ruins, and dircctcd to remore the stones and rubbish from the •

place where the trap is. They do so, and the iron ring is discorercd. They are directed to raiso tbe trap,

and do so].

JIT.'. Cer.’. TVbo among you will first descend ?

[Oue offering to do so, is propnrcd by a strong rope fitted with loops for his fect, and fostened round his

middle. Ile is then told tbat, if he mcets with any obstaclc, and dosires to rc-asccnd, hc can shako tho ropo,

and will be drawn up ; but if he roachcs the bottom safc, he is to cast looso tho ropo. Ile is then lowered

for somo distance, in porfect darkness, and wben near tho bottom, a brother kclow interposes an obstocle,

prerenting him from going lower ; and he is drawn up.

Another candidato is lowered and drawn up in the santo way. Then tho tliird is lowered, being furnishcd

with a torch, and told to reinain quiet if he reachcs tbo bottom, until tho otlicrs como to him. \_ No obstocle

being interposed, ha reaebos the bottom, and costs off tho rope. The others aro then lowered down, and

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when ali liare reached the bottom, somo rubbish is thrown dovrn upon them, and at the same moment a brother,

unseen by tliem, cstinguishcs tlie Iight, and they are in utter darlcncss.

[A Voice in a remote pari of the cell J : ItAllKXESS, jind DEATII, and tbe GRAVE, are rcscrred for ali

men !

[Another Toice ] : One Fate comes alike to ali ; tbe Nioht of Deatb, a fler the short day of Life 1

[Another Toice] : After Death and the Grave, come the Resurrection, and Light, and Life Eternal. [Im-

mediately a Brother lifts fho cluth that covers tbe pedestal ; and discloses it to their eyes].

[A Toice] : Kneel, feeblo and erring mortals, and adore the Great IneSable narae of Gos 1

- [They kneel, and a Brother comes forward and raises each by the arm ; and saye] :

Bros. Take now this sacred treasure, the Cubical Stone bidden deep in tbe Earth by Enocb the Patriareb,

and retnrn with it whence ye came.

■ [They take tbe cubical stone from the Pedestal, are drawn np, one after tho other, and retnrn to the

Chapter. In tbe moan time the lights in the Pedestal nre estinguished, and the Brothers that were in the

rault retura by the private way to the Chapter. At the door of the Chapter, tbe M.\ of Ccr.\ raps Q ; — and

the door is opened by the Gr.\ Inspector, who asks] :

Grs. Bup.-. TVho seek admission here f

M.\ Cers. Three zealous Brethren, who, as Adonhiram, Joabert and Stolkin did hefore them, have de\*

seended throegh the nine arches, into the subterranean vault, hewn in the solid rock, and have broaght thence

the cabical stone, there deposited by Enoch the Patriarch, which they desire to lay hefore tho Gr.\ Master.

Ors. Bup.'. I will mako known to him their desire.

[He dones the door, goes to the East, and says] :

Gr.-. Bup.-. Th.\ P.\ Gr.\ Master, three zealous Brethren wait without; who, as Adonhiram, Joabert

and Stolkin did hefore them, have descended through the nine arches, into the subterranean vault, hewn in the

solid rock, and have brought thence, and desire to lay before you, the cubical stone there deposited by Enoch

the Patriarch. \_

Th.’. P.‘. Let them enter, my Brother.

[The door is opened. The Gr.\*. Master raps 3, and ali tho Brothers rise and uncover their heads, and

stand with their arms raised towards heaven. Tbe candidates enter, bearing the cubical agate, and place it,

-by direction, npon a pedestal of white marble, whick hos been set in the centre of tbe room; and remain

standing by it Then the Th.\*. P.\*. says] :

. ' Th.-. P.-. Behold, my Brethren, thelneffable Name of Deity, engraved by Enoch,’ and discorered by

tbe three first Mosons of the Royal Arch.

[He then raps onoe, and all the Brothers kneel, himself and the candidates included. Then he raises the

Gr.\*. Warden, and the Brothers raise each other,. and three brothers raise the candidates].

Th.'. P.'. My Brethren, you having, like the three Illustrious Masters who first received this degree,

descended through the nine arches, into the subterranean rault hewn in the solid rock, and brought thence

the IneSable Name deposited there by Enoch the Patriarch, the Brethren consent that you shall he adranced

to be Mosons of the Boyal Arch Ecossais. But to be received among us, it is necessary that you first assume

a solemn and binding’obIigation. Are you prepared to do so 7

[The Th.\*. P.\*. raps 3, and all the Brethren rise, and surround the candidates. Three Brothers, standing

in front of each candidate, preaent their swords, with tho points placed together, at his breost, and his hands

ars placed upon the blades. In this attitude, standing, each repeats the following]

OBLIGATIO\*.

I, A. . . . B. . . ., in the presence of the Almighty, Terrible, Just and Merciful Creator of the Universe,

do, upon these blades, promise and vow to Him, and solemnly pledge my honour to my Brethren, that I will

never reveal the secrets of this degree to any person in the world, esccpt to those who are legolly entitled to

receive them, when I am legolly authorized to communicate them ; and at such time, and in. such place and

manner as it may legolly be done.

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I furthormoro promise, tow and plcdge my bonour, thnt I will nerer communiente the words of

tbis degree, unlese to or in tho prescnce of three brethren, I bcing nne; or unless I liare a comoiiesion or

'patent which nutborizes ino to do eo, for the purposc of forming a now Cbnpter of tbe RutiiI A reb.

1 furthermore promise, tow, and plcdge nir bonour, thnt I will nerer receiro or nseist in recciring,

or bo present at, or consent to, the reccption ofa brotber in thie degreo, unlcss bo slmll baro reccired nll the

preceding degrees b y regulnr authority ; nor unlcss bc is nt tbe time n regular member in good standing, of

a regulnr Lodge of Mastcr 5Insons, and has becn Mus ter or AVarden of sucli a Lodge ; nor unlese be has

proren his zeal and derotion to Masonry ; nor unlcss bc is a nian of intelligencc and information, charitable

and benerolent, truc, bonest, sincere and upright ; so far as I maj know or liare tbe means of judging.

■■■ I furthermore promise, row and plcdge m y honour, ibat I will rcdoublo ni y own zeal in the cause

of Mnsonry, and my charity and friendsbip townrds mjr Brethren ; and .thnt bonour and duty sball be tbe

lights by wliicb my cnursc sball be directcd during my wholc lifc.

All wliicb I promise and row, and tbercunto plcdge my honour, under no less n penalty than that

of sinking so low in tbe cstimation of my Brethren and the worfd, tbat my nnme shall be the synonym of

degradatiou and dishonour; my riolated faith bccome a by-word ; and I, fnllen below contempt, be looked

upon witb pity by crcry man and crery woman in the world. So help me God ! and kcep me stcadfaet in the

due pcrformance of tbis, my solcmn promise, row and plcdge of a Iloyal Arch Ecossuis 1

Th.\ P.\ 51 y Brethren, as the successor and representatire of Solomon, King of Israel, I receire and

accept you as Masons of tbe Iloyal Arch Ecossais, and as tbe Licgemen of Honour and Duty, henceforward

and foreTer. Receire now the Signs, Words and Xoken of tbis Degree.

Ist Sion: OfAdmiration : . . . towards Hearen; tbe &CGH inclined to

the left and the <£ on the ground.

2d Sion: Of Adoration : . . . V?Ott. upon both (ECii, bring tbo down from tho

SfnCi to tbe i : and place, at the sanie time, the ti^O— -d n\,C & ? —II the m,©.f f.

Tokex: . . . Place your hands under tbe 0\*23-? 2 V— of the Brotber, as if to help him to riso.

Pass-word: . . . &G25<CtCj Jgs.-.

Sacked 'Word : . . . Xliis, my Brother, is the InclTable Word, engrared upon the piate of Gold wbicb is

upon the Cabe of Agatc. Its pronunciation is known to the Grand, Elect, Perfect and Sublime Masons only,

and cannot now be cummunieated to you. You can receiro and communicato it only by its letters, and as ono

of three brethren, repeating these letters altcrnately. Thcy are Tod. .Me . . Vav . . Me . , meauing, I

Alt THAT wuicn I WAS ANO SUALt, BE.

T here are nine names of Doity, used as words in this Degree, in place of, and as synonyms of the

Ineffuble Nnme, and appropriatod, one to each of the Arches ; and nll of which are to be demanded in succession,

when it is desired thoroughly to test a Brotber. Thcy wcre used by tho di flerent nutions of antiquity, and ore

as follows:

lst Arch: . . GV&JSS. - Egyptian:

2d “ G23S"~\*‘ Egyptian:

3d “ tfl.Cf.' Phoenician:

4th " Gf&923/ Ilebrcw:

5th “ Gng^G^.”. . . Ilebrcw;

Cth “ Q%Z3/ Indian:

7th “ G^— 'S t.‘ Assyriam

8th “ ...... Assyrian :

9th “ hO\*‘ Assyriau.

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These are styled tlie covcring words: bccause they cover and conceal front the Profane the True Name of

Ood, knotvn to the first men, and revealcd by Gud to Moses.

I invcst you vritli tlic apron of this Degree. Its crimson colour denotes tho zeal and dcvotedncss of a Roynl

Arch Mason. Upon it yuti seo the Triangle, ernblem of the Deity, or InSnitc IVisdoin, Infinite Power and

Infinite Ilaruiony, surrininded hy ravs of glury, and with the Incffable Xante in the centre.

I invcst you also witli the purpIe eullar and the jcwel, of this Degree. Upon the face of the jcwel you see

a representatiun of the first tlirce rccipicitts of this degree, two of tlicm lowering the third into the subterranean

vault. Around this devicc you see tho initials of the fullowing words : Regnante Salomone Rege Sapienlissimo,

Thesaurum pretiosissimum Suit "Ruinis I«t enenini Alonhiram, Joabert Et Stolkin . . . Anno Rnochi, 2995.\* . .

On the reverse side you again bcliold tho luiuinous triangle and tho Ineffiiblc Nanto. Let them ever remind

you that the good Msison rovoros and adores the Gr.\*. Architoct of the Universe, and endeavours, by pursuing

the path of Ilonour and Duty, tu perform wull and faithfully tho part assigned him in tliis world. Go now to

the Gr.\*. Inspector, and listen to tho Legcnd and Ilistory of this Degree.

LEGENT) AND HISTORY.

My Brethren, this is the Lcgend and Ilistory of this Degree, as it has come to us, partly in the Jevrish

writings, and pnrtly by Masonic tradition.

Enoch, the son of Jared, was tho sixth in dcsccnt from Adam, the father of the human racc. .Filled with

the fear and lovo of God, while the world grew wicked around him, he adorcd and revered Ilim, and obcyed

His laws, and strove to Iead men in theway of Ilonour and Duty. Ile dreamcd that the Deity appcnred to

him in visible shape, and said to him, “Enoch, thou hasfc longed to know my Truo Xante. Arisc, and follow

me, and thnn shait learn it.”' Thcn it seemed to Enoch that ho was taken np, and in an instant transported

'to a monntain,.whose snmmit was hid among the clonds, and seemed to reach the stars, and tliere hc saw upon

'the elonds, in letters of brilliant light, the awful and mysterious name mrt' ; whose pronnneiation was thcn

Tirhispered in hia ear, and ho prohibited from nttering it to any man. Instantly he seemed to be transported

from the mountain, and to desccnd perpendiculariy into the earth, passing through nine subterranean apart-

^ments.one below the other, and each roofed with arches; in the ninth and lowest of which be saw, npon a

^triangulnr piate of gold, surrounded by brilliant rays of light, the same Ineffablo Xame which be had seen

'npon the mountain ; and thereupon he awoke.

Enoch, accepting his dream as an inspinition, journeycd in search of the mountain which he had seen in

his dream, nntil, weary of the search, he stopped in the land of Canaan, then already populous with the

descendants of Adam; and thero employing workmen, and with the hclp of his son Mcthuselah, he excavated

nine npartments in tbe earth, ono above the other, and each roofed with archcs, as he had seen them in his

' dream, the lowest bcing licwn aut of tho sulid roek. In the crown of each arch hc left a narrow aperturo,

olosed with a squnro stone, and over tho upper onc he built a modest templo, rooOcss, and of hngo unhewn

stones, to the Gr.\*. Architect of the Universe. Upon a triangular piate of gold, inlaid with many precions

gems, be engraved the Inefiable Name of God, and snnk tho piate into onc face ef a cube of ngate, which he

then plaeed upon a pedcstal of whito alabaster, in the lowest of the nine npartments. The pedestal was

triangnlar and hoilow, and into it, from a crevice in the roek, flnwed a streain of inllammable air, that burned

continually with a brilliant light, nntil after it was diseovered in the rcign of Solomon.

None knew of his deposito of this precious treasure; and that it might remnin undiscoverod, and survivo

the flood which, it was made known to him, would soon ovcrwhelm ali the known world in ooe vast sea of rnin,

he covered tbe aperture and the stone that elosed it, and the great ring of iron, used to raise the stone, with

the granite parentent of his primitive templc.

Then, fearing that ali knowledge of the arts and Sciences would be lost in tho univcrsnl flood, he built

two great columns upon a high hili, ono of brass, to resist water, and one of granite to resist fire. Upon the

\* [In (lio reign of Solomon, irUwit of Kiny.i, Adonhlrara, Joaborl and Stolkin fotind under tlm rui a\* a mont precio u» tr canoro].

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gmnito column he engraved, ia the hieroglyphies which Misraira afterwards carried into Egypt, a description

of the subtcrrancan apartinents, and of tho trcasuro tliere deposited : and on thnt of brass, tho rudimcnts of

all the arte and Sciences then known, and tho grcat truths familiar to tho nntcdiluvian Masons.

The graaito coluran wns overturned and swcpt awny, and worn to a shnpetess mossby the great Dolnge,

and the charactcrs upon it wholly ohlitorated ; but Hiat of brass, by God's Providcnce, stood firm, and was

afterwards found by Noah, who sought in rain for that of grani te ; the purpnrt of the inscription upon which

he knew from Metiiuselah bis grandliither, but not the place of tho Templo or the subtcrrancan aportmentsi

to which that inscription wouid, he knew, hare guided him.

Thenceforward the true name of God rcmaincd unknown, until Ilo said unto Moses, in Egypt, wben Ile

ordered him to go unto Pbaraoh, and causo him to send forth tho children of Israel out of Egypt, “Iam that

which I was and shall be. I am the Gotl of thy Fathers, the God of Abraham, of Isaae and of Jacob. Thus shall

thou say io the children of hrael, He wno is hath sent me unto you. I am the Lord that appeared to Abraham,

io Isaae and io Jacob, by my name Al-Suedi^ but my name mrr Idid not shoic (hem.”

That Inefiable Name, monning The Etcrnai, Solf-Ezistcnt Bcing, Independent, Infinite, withontBcginning,

End or Change, the Source of ali other Beings, Moses engraved upon a piate of gold, and placcd it in the ark

of the corenant, where it rcmaincd for many years, during the whoie time of Joshua, and unto the time of the

Judges who succccdcd him. Forbiddcn to makc known its true pronnneiation to the people, he communicatcd

it to Aaron and to Joshua only ; and it was afterwards made known to tho Cliief Pricsts alone. The Word

being composed of consonants only, so that its true pronunciation could only bc communicated orally, it was

wholly lost in the revolutions and disasters that ensued after the death of Josiiua and his immediate successors.

But the Word stili remained in the ark, engrared on the piate of gold ; and in the time of Othniel, tho

son of .Cenez, the younger brother of Caleb, in a battle against Chusan-Rasathaim, ICing of Syria, those who

bore the ark were slain byan ambush in a forest, and the ark feli upon the ground. The cncmy, attackcd and

defeated in their turn, were driven from the place beforc they had tiine to plunder it; and after tho battle, the

men of Israel, searching for it, were led to it by the roaring of a Linn, which, couching by it, had guarded it,

holding the goiden key in his mouth. Upon tho npproach of the Iligh Pricst and Lcrites, he Iaid down tho

key, and withdrcw in peacc, alio wing thoin to tako away tho ark ; tauglit by the Dcity himsclf that tho Israclites

were bis choscn pcoplc, cntitlcd to tho custody of that which containcd his SacrcdNamc. llcnce, upon tho

goiden key worn by our Gr.\ Trcasurcr, you sce the initials of those words: In Ore Leonis, Verbum Inceni:

In the Lwn's mouth I found (he Word.

Whcn the Philistincs took the ark, in tho time of Samucl, and Ophni and Phineas, tho sons of Eli, were .

slain defending it, those who took it mcltcd down tho piate of gold, and mado of it an imago of Dagon : and

thenceforward no mas saw that IncfTable Name, until the reign of Solomon, King of Israel.

Tho Jews, as a nation, did notbeliere in the existcnce of one sole God, until a lato period in their history.

Their early and popular ideas of tlio Deity were emincntly coarse, low and unworthy. Whilo Moses was

receiring tlie law upon Mount Sinai, they forced Aaron to mould or cost an imago of tho Egyptain God Apis,

and feli down and worshipped and odored it. They wero e7er ready to return to the worship of the Gods of

Egypt ; and soon after the death of Joshua they became devout worshippers of Bcl, Chcmosk and Astarte, and

the multitude of other Gods adored by tho Moabitcs, the Ammonites, the Syrians and the Phccnicians.

Among them, as among all other nations, the conccptions of God furmed by indiridusils raricd according .

to their intellectrfal and spiritual capacitics ; poor and imperfect, and investing God with the commonest

attributes of humanity, among the ignorant and coarse ; but pure and lofty, among tho virtuous and richly

gifted. Thcse conccptions gradually improved and bccamo puriiicd and cnnoblcd, as the Hcbrews odranced iu

cirilization ; being lowest in tho Uistoricat Books, amended in tho Prophctio writings, and renching their

highest elevation among the Poets. Terah, the father of Abraham and tho father of Nachor serred other

Gods. The Elohim, or subordinate Deities, nrc represented in the commcnccmcnt of the Book of Genesis, as

creating tho universe. Lahnn, a near relative of Abraham, and wlioso sistor was selcctcd as a wifc for Isaae,

pursued Jacob for having stolen his Gods ; and Jacob collccted the strange Gods worshipped by his household,

and hid them under an oak.

In the mind of Moses, an intcllcctual and highly educated mnn, versed in all the Icarning of the Egyp-

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tiniis, the conceptions of the GoJ of Israel reached a sublicie simplicity of cxprcssion ; and yet be admitted

the existcnce of other Goda, not assorting tliat Ilo was tbo sole God ; but only tliat Ilo was superior to ali

otbera.

Among the Pcople, the God of the wise and the God of the ignorant, the God of tho Pricsts and the God

of the Propheta, were the einbodimcnts of two very different classes of ideas. The God of Exodus and Num-

bers is represented as partial, unstuldc, rcvengeful and dcceitful ; while the ideas of Deity containcd in the

book of Job, tho noblcr Psalras, in Ezekiel and Danicl, are magnificent, simple and sublime. The idea of

the One Liring and True God iras a piant of slow and gradunl growth in the Hebrew mind ; and if Moses,

the Patriarcha or the Priests had a true and adequate knowledge of Ilim and Ilis attributes, they utterly

failed to communicate that knowledge to the People at large. It was not until a late day in their history, that

the Jewiah writers were heard to say, “ Will God in rery decd dvrell on the earth? Bchold, the Ileaven and

the Ileaven of Ileavcns cannot contain Thec : how miu.li less tliis Ilouse that I have builded I "Whither shall

I go from Thy Spirit ? or whither shall I flee from Thyproscnce? . . . Oh niiT, my God, thou art very

groat; thou art clothed with honour and majesty: who corerest thyself with light as with a garment ; who

?tretchest out the Ileavens like a curtain ; who Iayoth the benms of his chambers in the waters; who makcth

the clouds his chariot; who walketh upon the wings of tho wind. ... I know that whatsoever God docth, it

shall be forever: ngthingcan be put to it, nor any thing taken from it . . . The strength of Israel will not

lie nor repent: for He is not a man that Ile should repent . . . For the word of the Lord is right; and all

bis nrorks are done in Truth. Ile lovcth righteousness and judgment. Lying lips are an abomination to the

Lord; but they that deal truly are his dclight. Thou desirest not sacrifice, else would I give it: thou dclightest

not in burnt offering. Ile hath shewed thee, O man, what is good : and what doth niD' require of tlicc, but

to do justly, to lore mercy, and to walk bumbly with thy God."

There is therefore a deeper meaning than appears upon the surface, in the attempta of tho’ ancient Israel\*

ites and of the initiates of Masoury, to ascertain tbe True name of the Deity and its pronunciation. It is an

allegory, in which are represented the people’s ignorance of the true nature and attributes of God, their prone\*

ness to worship other Deities, their low and erroneous notions of the Grand Architcct of the Universe, of

which all partook except a fow favorcd persons ; for even Solomon built altara and sacrifieed to Chemosh and

■Astarte ; and the people were for many ages idolatcrs at beart. Tbe Trne Nature of God was unknown to

.them, like Ilis Name; and with the knowledge of the true pronunciation of that Name, they lost tbe knowledge

-of the Deity Ilimself, and worahipped the false gods of the aurrounding nations.

■ David intended to build a Temple to God, and prepared much of the materini ; but beqaeathed tho

enterprise to Solomon his son. Solomon selected for its site a level plain near Jerusalem, and his workmen

eoinmcnced to excavate the foundations ; but finding the overthrown eolumns of tho Cyclopeaa Templo of

Enoch, and sapposing it to have been a place of worship oreoted to the false Gods of the Canaanites, the King

returned to the place upon Monnt Moriah, which hnd beforo-time been the thresiiing floor of Ornan or

-Arcunah the Jcbusite, and which David had purchascd from him, and there had erccted an altar to the Lord,

while the Ark stili remained at the high place of Gabaon.

- There Solomon built the Temple. Under it he caused to be excavatcd a Sccret Yault, tbe approach to

which was through eight other vaults or apartments in succession, all under ground, and to which a Iong and

narrow passage led from under the ICing's Palace. In the ninth apartment was placed a grent column of

white marble, cnllcd the Pillar of Bcauty, on which it was intended to place the Ark ; and in this apartment

he held his privato confcrences with King Iliram of Tyre and Hiram Abi ; they only, beside himself, knowing

tne way by which it was approached.

- The Sacred Name, lost to the Jewish People, was retained in the Ancicnt Mysterics, in which Joseph and

Moses had been initiated; and it thus came to Samuel, and from him to David and to Solomon. But after the

Ark was taken by the Philistines, it was forbidden to tbe Initiates of the Mysteries again to writo the Word.

It was made known by Solomon to Iliram King of Tyre and Hiram Abi; and they agrced that it should

never be communicated by them to any one, unless all threo were present. After the death of Iliram Abi,

tho two Kiogs refrained from visitiog the secret vault, in which everything so vividly reminded them of tho

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Brothcr and Companion they had Iost; and rcsolrcd not ngain to du so, until they should havo seleetcd ono

tu fili his place.

Wliile they wcro yct andctcrmined whom to choose. Solomon prnposcd to crcct a public edifice for the

adrainistration of justice, upon tbo site of the accient Temple of Knoch ; and to tlmt end directcd that the

fallen columns and the rubbish should bo reniored. Adonhiram the Chief Architect, with Joabcrt and

Stolkin, two of tbo Intcndants of tho Biiilding, vrere directcd tn gn tliithcr, and surroy the grnund and lay^olF

the foumlations for the prnposcd building. In duing so, they remored somo of tho sliattcrcd fragmenta of tho

columns and of tho old brokcn parentent, and discorcrcd a largo ring. attachcd to a aquare slab of granite,

rnising which by their United strength, nn aperture wns discloscd, Iilte a deep woll sunk in the eartb.

Joabcrt oficrcd to exploro it, and furnishing himself with a torch, iras lowerod into tbe opening by his

Coinpanion. Aftcr dcsccnding fur sonte distancc hc entne to a fluor, and discorcrcd in the ccntre of it a ahib

of granito with an iron ring, like that nbore, and raising the slab Ite saw another aperture, through which ho

descendcd to another floor, and tlicnce in like manner to another. Weary by his long suspension, and his torch

ncarly extinguished, ho ntndc known to his Companions, by shaking the rope, that hc desired to be drawn up.

Arriving at the surfacc, hc informed tlicm of his discorcrics, and his.bclicf that thero wcro other apartments

stili below.

Stolkin then oflcrcd to desccnd ; and rcaching the tbird flonr, discorcrcd a similor stono and ring, and

afterwnrds two others in succcssion, and rcaching the sixth floor, wcaricd with the exertion, and his torch

nearly failing, he gare the signal to asccnd, and was drawn up, without discorering that thera werc stili other

apartments below the sixth.

Adonhiram then desccnded, and passi ng through tlireo more openings, reachcd the ninth apartment. As

he reaclied it, his companions dislodgcd some rubbish nbore, which failing upon him hruised him and

extinguished his torch ; and lio then discorered in the centre of the apartment a luminous triangular pedcstal

of white alabaster, hollow, and Iighted by an undying fire within ; and upon which snt a cube of agate, into

one face of which was sunk a piate of gold, thickly enerusted with prccions gems that glittered in the ligbt;

and enamcllcd on tho piate tho word nirr, the IacfTable namc of Dcity ; as the sanie had been plaecd there by

Enocli the Patriarch.

Since tho time of Samucl that word had not been written in the eopies of the law of Moses ; but whererer

it occurrcd, the word Anox.it had been substitntcd; so that Adonhirnm kncw not the nicaning of the word;

but struck with adinirntion at the sight; astounded at the pcrpetnal ligbt, fcd by no humnn liand for many

centuries, and which socmed to hira to indicate the immediato prescnce of tho Dcity; and penctrated with

gratitude to God for allowing him to mnko so wondorful a discorery, lio feli upon one knee, and raising bis

linnds nttcrcd his thanks to that God whom yct ho kncw oniy by his name Anox.it, or Al-Sueot; by which

only lio was known to tho Patriarchs ; and thon, without rising, plnccd his riglit hand beliind him, and

seizing the rope, gnTe his companions the signal, and was drawn by them to the surfaco.

Aftcr informing bis companions of that which he had secn and discorered, Adonhiram proposed that they

should procure ladders of rope, and dcscend together into tho rnult, on the ensuing day. To this they

gladly assented ; and making known to no ono what they had discorcrcd, they prncurcd ladders, and

returning the next morning, dcscended together to the ninth apartment. At the sight of tho luminous

pedcstal and Cubo of Agate, Joabcrt and Stolkin, aflccted liko Adonhiram with astonishnient, awo, and

gratitudo, feli, as he also did ngain, upon their knccs, and rnising their iinjids to Ilcarcn, thnnked God for

all his mcrcics, and ( cspecially for allowing them to discorer theso inarrels.

Adonhiram and Stolkin first arose, and sccing Joabcrt, who was a Phccnichui, and originally a Stono

Mason, from tho city of Gcbal, stili upon his knccs, they plnccd their linnds under his nrms, and ossisted him

torise; Adonhiram saytng to him, in consequcnce of their great fricndship, Jlumalck Kheblim ; menning

“Chief of the United Brotherhood." Then cxnmining the Cube of Agate, and not knowing tho meaning of

tho Word upon it, they rcsolrcd to carry it to King Sobnnon and Hiram Kiug of Trre, who had then consum-

mated their new and eloser allianee ; thinking that they might know the ineaiiing of the mystcrious Word.

Ascending therefore, with the Cube of Agate, they elosed the cntrnnco carcfully and repaired to tbe

P^iacc, whero they found the two Kings confcrring together. King Sobrnion, immcdiatcly on bcholding the

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Cabe and the inscription upon it, exclainied to the King of Tyre, “ My Crother, bchcld the True nnd Incflable

Name of the Etcrnal, Self-Existcnt and Almighty God, the Grand Architect of the Universe and ho and

King Ilirnm both feli upon thcir knecs, raiscd their liande to lleaTcn, and tliankcd God for nll his mcrcics,

and especially for ngnin allowing tliem to sce his Inefiable Nainc.

Then rising, King Solom.on inquircd of tho tlirce Brcthrcn whcnce came tlio marvellous stono ; and

they tbereupon rccounted to hiui their whole adventure, evcn to the words spoken by Adonhiram, upon raising

Joabert from his knecs. Then Sulonion, rcfleeting for a time, said, “My Brothor of Tyre, I reuicmher well

to have lieard from my futher Duvid a tradition that tlie Patriarch Enoch, inspircd by a drcnm, in wbieh

“ be sa w this Sacred Name, and knowiug that the world was shortly to be overwhelmed by a flood, made

“such a vault as this that liatli Lccn discovcrcd, and there depositcd, upon a piate of gold. set in a great

“ Agate, the Inefiable Name of God ; nnd aftcrwards cngravcd upon a granito colnmn, which the flood

“ swept avray and wore to a shapeless lnnss, diruetious in the Sacred Chnmetcrs how to discovcr tho placo

“in which the Inefiable Name wos so dcposited. None were evcr enabled to discover it; but it hath now

“ most ccrtainly bccn found, and we may now ^nake the Word known to those whoso eminent mcrits shall

“ entitle them to reccivo it, for it is the True Word of a Mason and the True Name of tho Great Archi-

“ teet of tbe Universe, known to theo and ine, and to our deceascd Brothcr lliram Alii.”

Then King Solomon said to the thrce Brethren ; “ My brcthrcn, the Gr.\ Architect of the Universe hae

“ bestowed upon you a signal mark of his favour, by sclccting you to be tho diseoverers of tlie prccions

“ trcasnrcs of Masonry. I rejoice withyou upon this your great good fortuno. Wear henccforth tho title of

“ Mosons of the Nintli or Royal Arch, as a high honour and order of Nobility. I inako it a degree in Masonry;

“into whieh my Brother lliram and myself vrill seck to be admitted ; and which shall hcreafter be conferred

“ only at yonr pleasure, and as a high mark of distinction for eminent Services rendered to tho Stato or to

“ Masonry. I have fixed upon a place in which to deposito this sacred treasare ; and when it is so dcposited,

“ yon shall bo present, and shall then leam the pronunciation of this Great and Incflable Word; and tho

" profound mysteries which ifinvolves.”

.King Solomon then fixed upon the Signs, Token, and Pass-word of the degree; tbe signs imitating tbe

notioni of the thrce brethran npon first seeing tho laminons Pedestal and Cube ; the token representing the

mode in which Adonhiram and Stolkin raiscd Joabert ; and the pass-word bcing the expression of afiection and

Jriendship addressed by Adonhiram to him in doing so. And he then said: “The Sacred Word of this Degree

.-“shall be the Great Ineflahle Name: but in this degree it shall never be pronounced. I had received it orally

•“'from my father David, and made it known to my brother Hiram tbe King and my brother Hiram Abi. We

“ agreed nerer to communicate it unlcss when wo were ali present. Tbe 111.'. niram Abi dicd rather thaa

“ dirulgc-it. Long disused, and tho name Aooxai substituted for it in the Sacred Books, its true charactere

“ onco agaiu greet our eyes, and we shall perbaps bc authprizcd to communicato it to others. In this Degree

“it shall be communicatcd only by its letters, and that only in the prcsence of threo Brethren: andl so

“ communicate it to you.”

Then he repeated to them the letters of which tho word is composcd, as you have alrcady received them :

and he’ also made known to them the nine names of Deity in different languages, which are the covering words

of this degree, and to be used instead of the Incflable Name.

Afterwards the two Kings, with Adonhiram, Joabert and Stolkin, dcposited tbe cube of agate in the place

prepared for its reception ; and the degree of Grand, Elect, Perfect and Sublime Mason was then crcatcd and

establisbed, and received by them os the first five members of the degree of Perfcction : and Adonhiram,

Joabert and Stolkin then received the true pronunciation and explanation of the Sacred Name, and learned

the true nature and attributes of the Deity; to whom, until that time, they had ascribcd burnan attributei

exaggera ted, and a nature assimilated to that of man.

After the Temple had been completcd and dedicatcd, King Solomon sclccted the Twelve Princcs Ameth,

the nine most eminent 111/. Eius of Fifteen, nnd Zerbal, who succccded Adonhiram as Grand Mastor Architect ;

ali of them Masons eminently distinguished by their talents and their virtues ; and conferred upon them first

tbe degree of Boyal Arch, and then that of Perfcction, and assigned them spcciul duties. Thero were thus 27

Grand, Elect, Pcrfect and Sublime Masons.

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But there were also 35G3 Ancicnt Masons, who had aidcd in building thc Temple, and who enTied the 25

Brothers who had been so associated with tbe two Kings. Jealoas of flie superior honour shown them, thcse

envious Masons sent a deputation to King Solomon, to lay their complaints beforo him. Ile hcard them

patiently to the end, and niildly answercd, that the 25 Brothers of whom they ivero jealous had merited the

preference shoivn them, by their extraordinary zeal and eminent serricc s, for which they had deserved to be

especiaily loved and honourcd by him ; and he said: “ Your time is not yet come. Continue to perform your

“ duties os Masons, and wait patiently and contentcdly ; and in due time, if you are fonnd deserving, you will

“ receive tho same reirard." '

Ono of the Deputation, not satisfied with this mild and gcntle answer, but giTing way to his anger,

insolently replied, “ Wo aro Master Masons, and do not need to receive the highcr degrees created for the

“ICing’s favourites. Wo know lioir the 'Word has been changcd: and we will travel os Mastors, and as such

“ earn and receive our wages.” The King, astonishcd at this intemperate response, but not moved to anger,

mildly answered : “ Those for whom the sublime degree of Perfcction was first created, had deserved it by

“ descending into tho bowcls of the eartb, and bringing thcnce a treasure incstimable to Masons, and which

“ alone was needed to complete the Temple of the living God. Go in peacc. Do as those Brothers did. Let

“ your Services in the cause of Masonry be as valuable, and your zeal and devotedness os great as theirs; and

“ I, in my justice, will reward you as amply as you sliall deserve.”

The Deputics, returning, reported to those who sent tliem the responses of the King. Most of the Masons

were satisfied, and acknowledgcd his justice, and strove by thc striet pcrformanco of their duty to merit his

favour, and to attain to the degree of Perfection. But a small number, vain, jealons, and haughty men,

resolved to esplore the ruins, where they underatood tbe treasure had been found, in tho hopo of discovering

other treosures ; and intending, if they found any, to escape with them into foreign oountries.

Accordingly, some twenty or more in number, they went to the ruins, and at daybreak readily discovered

an iron ring, and near it the ladders by which tbe three discoverers had descended. They raised the stone,

wbile some of their companions who in vain endcavourcd to dissuade them from their purpose remained at a

distance watching them, and then they, one after the other, descended into tho vault. A short time only

elapscd, when those who followed them and remained at a distance, saw a Hame of firc leap into the nir from

the aperture, and the roar of an explosion followed, that shook the enrth ali around, and wns heard even in

the city, and ali the archcs were shattcrcd and feli in, crushing and burying those who had descended; and

thus their haughty insolence rcccived its due reirard. It was supposod that, finding in the ninth vault the

luminous pcdestal, and supposing it to contain valuable treasures, they had brokcn it to pieccs, and that the

flame had fiaahcd out and filled the vault and thus produccd tbe explosion. Xothing remained of the nine

apartments, except a chasm in the carth nearly filled with rubbisb, which was afterwards filled up by order of

King Solomon, and the proposed building erccted over it.

Such is the Legend and Ilistcry of this Degree. Whether it is historically true, or but an allegory, con\*

taining in itself a deeper truth and a profounder meaning, we do not undertakc to decide ; nor is it at all import-

ant we should do so. We know that the Hebrews were forbidden to pronounce the socred name ; that

wherever it occurred, they read in place of it the word Adonai ; and tbat under it, when the Masoretic points,

which represented the vowels, came to be nsed, they placcd those which belonged to the latter word. . The pos-

session of the true pronunciation was held to confer on him who had it, extraordinary and supcrnatural pow-

ers; and the word itself, worn upon tbe person, was rcgnrdcd os an amulct,' a protection against personal danger,

sickness, and evil spirits. We know tbat all this was a mere vain superstition, natural to a rude and uncivil\*

ized peoplo ; ncccssarily disappearing os the intcllcct of man bccame enlightcncd; and wholly unworthy of

a Moson. It was common to all the ancicnt nations. The sncred word Honorer was supposed by the ancient

Perstans to be pregnant with a mysterious powcr: nnd they taught that by its utterance the universo was

created. Among tho Ilindoos it was forbidden to pronounce thc word Anm or Oum, the Socred name of tbe

Supreme I)city. Thcsosupcrstitiuus notions in regard totlic cflicacy of The Word, and tho prohibition against

pronouncing it, could, being errors, have formed no part of the puro primitive religion, nor of the esoterio

doctrines taught by Moses, and the full knowledgc of which was confincd to the Priests. Tbey grew up in

the minds of the pcoplc, like other errors and fablcs, not only among the Jcws, but among all other ancient

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\* XIII. . . 13

nations, out of original trutlis misunderstood ; most of them being at the beginning allegorics intended as

vehicles of truth, and bccoming errora by being literally acccptcd.

It is true that, bcforc tbe Masorctic points voro uscd, the pronnnciation of a word in tlio Ilebrew languaga

could not bo knovn frora the cliaractcrs in vhick it vas vrritten. It vas therefore easy for that of the Nam e

of the Deity to be forgotten and lost. It is certain its true pronunciation is not at oli represcnted by the vord

jEnorsn ; and thercforc that that is not the true nome of Deity, nor tho Inoffable Word. The pronnnciation

of the Word, and the Word itsclf vould be lost vhen the knovledge of the true nature and attributes of God

fadcd out of the minds of tho Jewish people, and they adopted as their gods, Bel, Chemosh, Amnn, Astarte,

and other Deities vorshipped by the different nations by vkich they arere successirely subjugated. When

they lost that knovledge, and then only, vould they or could they forget the name of God. So long as they

vorshipped the True God, they vould undoubtedly recollect Ilis Name.

Amongall the^ncicnt nations, those vho arere enlightened and intclligent and educated, had one foith

and one idea of the Deity ; arhile the comuon People had another. To this rule the Ilebrears arere no excep-

tion. JenovAn, to the moss of the People, aras like the Gods of the nations round-about, except that He aras

' tho peeuliar God, first of the family of Abraham, of that of Isaac and of that of Jacob, and afterarards the

naiional God; and, as they beliered, more poteer/ul than tho other Gods of the samo nature arorshipped by

their neighbours.

Jethro, the father-in-lawof Moses, said to him [ 13 Exod. 11 ] : “Noar I knoar that niD' is greater than

ali the Elohim ; for in the rery matter arherein they prided themselrcs, Ile prored Ilimself their superior."

So it is said [ 22 Exod. 23], “Thou shalt not rcrile the Elohim; nor curso the Ruler of thy People."

So [ 97 Psolms, 7 ] “ Worship Qim, ali ye Elohim.” And the Witch of Endor said to Saul, “ I saar Elohim

ascending out of the Earth."

The Deity of the early Jears talked to Adam and Ere in the garden ; He conrersed arith Cain ; He sat

arith Abraham in his tent ; that Patriarch required a aisible token, before he arould beliere in His positire

. promise ; He alloared Himself to be expostulated arith, and his determination in regard to Sodom changed, by

. Abraham ; He shoared to Moses his person, though not his face ; He is represented os dictating the minutest

! police regulatione to tho Israelites ; He required and delighted in sacrifices and burnt offerings; He aras ongry,

jealous, and rerengeful, os arell as aratreriog and irresolute ; He alloved Moses to reason Him out of.His fixed

-resolution to destroy the Israelites entirely: He commanded the performance of the most horrid and shocking

. aots o‘f cruelty and barbarity; the mnrder of men and aromen, and the aiolation of innocent airgins. Such

.arere the popular notions of the Deity ; and no more nnarorthy and degraded ideas of God’s nature arere

entertained by any people of antiquity. -Either the priests took little tronble to corroct these nodons ; or else

the popular interest aras not sufficiently enlorged to enable them to entertain any loftier conceptions of the

Almighty.

But such vere not the ideas entertained by the intellcctuol and enlightened fev among the Hebrevs. It

is certain that they possessed a knovledge of the true character, nature and attributes of God ; as did the

same class of men among the Egyptiuns and Phocnicians ; as did Zoroaster and Confucius, and Socrates and

Plato. But their doctrines on this subject vere esoteric: they did not communicate them to the people at

large, but only to a faroured fev; as they vere communicatcd in Egypt, Phoenicia, Grceco and Samothrace in

the Greater Mysteries, to the Initiates. The communication of this knovledgo constituted Masonry among the

Jevs. That vos the Lost Word, vhich vas made knovn to the Grand, Elcct, Perfect and Sublime Masons. It

vould be folly to protend that the firme of Masonry vero tho same then os nov. Probably the rery name of

the order is a much later creation. The present tities, and the names of the degrees nov in use vere not then

knovn. But, by vhaterer name it t eas then knovn, Masonry existed then os it exists nov, the same in spirit

and at heart

The Supreme, Self-Existent, Eternal, All-Wise, All-Poverful, Infinitcly Good, Bcneficent and Mcrciful

Creator of tho unirerso, vas the same, by vhaterer name ho vos called, to tho intellectual and enlightened

men of all nations. To communicate true and corrcct ideas in regard to Ilim, vas the object of the Mysteries.

There Hiram tbe ICing of Tyre and Hiram Abi obtaincd their knovledge of Ilim and Ilis nature. There it

vas taught to Moses and Pythagoras.

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Ileace many Masons regard the Lcgend of thls degrco ns but an allego ry, representing tba perpetuation

of tbo knowledge of the Truo God by means of the Mysteries. By the jsubtcrrancan vault they understand

tho place of initiation, Trhich in the ancient ccrcnionics Teas gencrally undergroond. The Temple itself

presented a symbolic imago of tho universo; and rcscmblcd in its arrangements ali the Temptes of such of

tho ancient nations as practiscd tho mystcrics. The system of nunibers Teas intimately eonnected with their

religions and Trorship, and has come down to us in Masonry; thougli the esotcric meaning vrith Trhich tho

numbers used by us are pregnant, is scarcely knoien to raost of those Teho uso tbem. Those numbers were

cspccially cmployed, that had a reference to tbo Deity, represented His attributes, or figured in the frame-work

of tho world, in time and «paco, and formed more or less the basis of that frame-Trork. These numbers were

unieersolly regarded as sacred, bcing the expression of Order and Intclligcnco, tbo Uttcranccs of Divinity

Himself.

Tho noly of Ilolios of the Temple formed a cube. It correspondcd Tvitli the numbwe\*four, by Trhich tho

ancicnts represented nature, it bcing tho number of substanco or corporeal forms, and of the elcments, the

cardina! points and scasons. Tho number threo represented CTeryTvhero the Supreme Bcing. And hence the

name of Deity, written upon the triangular piate, and that sunkcn into tho cube of agate, taught the ancient

Mason, and teaches us, that the true knowledge of God, Ilis nature, csscncc and attributes, is rrritten by Him

upon the IeaTes of the great book of unircrsal nature! and may be read thero by ali ivho are endowed with

the requisite amount of intellect and intelligcnco. This knoicledge of God, so written there, and of whieh

Masonry in ali ages Itas been the interpreter, is the Master Mason's Word.

Within the Temple, ali the arrangements were mystically and symbolically eonnected rvith the same

system. The vault or ceiling, starred likc tho firmament, Tras supported by tirelvo columns, representing the

trvelve months of tho year. Tho border that ran around the columns represented the zodiac, and ono of the

tirelvo celestial signs iras appropriated to cncli colurno. Tho brazen sca iras supported by tirelvo oxen, three

looking to each Cardinal point of tho compass.

And so in our day every Masonic Lodge represents tlic Universe. Each extends, tvo aro told, from the

rising to the setting sun, from the South to the Nortli, from tlic surfacc of the Earth to the Heavens, and from

the snmo to the ccntrc of the globe. In it are reprrscnted the sun, moon and.stars : three great torches in the

East, West and South, forming a triangle, give it light, and likc the Delta or Triangle suspended in the East,

and cnclosing the IncfTablo Narae, indicate, by the inathcmatical equality of the anglcs and sides, tbo bcautiful.

and harmonious propnrtions ivhich govcrn in the aggregate and dctails of tho Universo; vrhilo those sides and

anglcs represent, by their number, three, tho Trinity of Poircr, AVisdom and Ilnrmony, irhich presided at the

building of tbis marvellous irork. Thcso threo great lights also represont tho great mystery of the three

principies, of creation, dissolution or dostruction, and reproduction or regeneration, consecrated by all creeds

in their numerous Trinities.

The luminous pedestal, lighted by the perpetunl and nndying flnme vrithin, is a symbol of thnt light of

Beason, given by God to man, by whieh he is enabled to road in the book of nature the record and rerelatioa

of the attributes and essence of the Deity;

The three Mostcrs, Adonhiram, Joabert and Stolkin, are types of the truo Mason, irho seeks for knovrledge

from pure motives, and that ho may be tho better enabled to serro and benefit his fellow-men ; while the

discontentcd and presumptuous Masters who wero buricd in the ruins of tho arches, represent those irho strive

to acquire it for unholy purposes, to subjugato their fcllows, and to grntify their pride, their Tanity or their

ambition.

The Lion that guarded the Ark and beld in bis mouth tho key Tvherowith to open it, figurntivcly represents

Solomon, the Lion of tho Tribe of Judah, who preserved and communicatcd tho key to the true knoivledge of

God, of bis laws, and of the profound mystcrics of the moral and physical universe.

The column of bross, erccted by Enoch, and whieh survived the lloud, allcgorically represents the Mystcries

and Masonry; from the earliest times the custodiatis and depositarios of tho great moral and roligious trutbs

unknown to the world at large, and liaudcd down from age to nge by an unbroken current of tradition,

embodicd in syntbols, cmbloms and allcguries.

Thus, my Brothcr, do wo interpret tho Legem! of this Dcgrce. IIow it may have been foundcd is, alter

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«II, of little iniportance. To us ita value conaists in tho lcssona wbich it inculcatca, and tbe dutica which it

prcscribcs to thusio who rcceive it and assume ita 'obligatiuirs.

Musonry tuauliea ita initiatca tiiat tlic purauita and uccupntiona of thia lifo, ita activity, caro and ingcnuity,

the prcdeatinud dcvulupmuiita of tlio Xaturc given us by God, tond to promoto Ilia grcat dcaign in making tho

World ; and aro not at war with tbo grcat purpose of life. It teaches, tbat everything ia beautiful in ita timo,

in ita placo, in ita appointod uiEcc ; tbat cvory tbing wliich man ia put to do, if rightly and faitbfully done,

naturnlly hulps to Work out liia salvatio» ; tbat if be obeys the genuine principlca of liia calling. Ite will bo a

good man ; and tbat it ia otilv by ncglcct and non-performance of tbe taaka aet for bim by Ilcavcn, by wan-

dcring into idle diaaipation, or by violating their bcneficcnt and lofty spirit, that be becomea a bad man. Tho

appointcd action of life ia tbe grcat traiuing of Proridonce; and if man yielda himsclf to it, he will need

neitlier cburchea nor ordinancca, excopt for tbe exprcsxion of hia religioua homage and gratitude.

For there ia a reiigion of toil. It ia not all drudgery, a mere atretcbing of tbe limba and straining of tbe

amewa to taaka. It baa a mcaning and an intcnt. A liring heart poura lifc-blood into tbe toiling arm; and

■warm affections inapire and mingle witli man’s laboura. Tliey are the Itonie affections. Labour toila a-field,

or pliea ita toakin citiea, or urgca tbe kccla of commcrce over wide occans; but horne ia ita ccntre; and thither

it ever goea with ita earninga, witli tbe means of support and coinfurt for others ; oficrings sacrcd to the

thought of every troe man, as a sacrifice at a guldcn shrine. JIany faults tbcre are amidat the toila of life ;

many barah and hasty words are uttcrcd ; but stili tbe toila go on, weary and bard and exaapcrating as tbey

often are. For in that homo is age or sickncss, or hclplcss infancy, or gentlc childhood, or fccble woman, that

must not want. If man had no othcr than mero aclfiab impulsos, tbe scouc of labour wbicb we Lchold around

na would not exist.

The advocate who fairly and bonestly presenta bis case, with a fcciing of truo sclf-rcspcct, honour and

conacicnce, to help the tribunal on towards the right conclusion, with a feeling that God's justicc reigns there,

is aoting a religioua part, leading that day a religioua life ; or else right and justice nre no part of reiigion.

Whether, during all that day, he has once appealcd, in form or in terma, to his conscience, or not ; whether

he baa once spoken of reiigion and God, or not; if there hos been the inward purpose, the conscions

intent.and desire, that sacrcd justice should triumph, he has that day lcd a good and religioua life, and made

a most essential contribution to that reiigion of life and of society, tbe cause of eqnity betwcen man and man,

•and of truth and right action in tbe world.

Books, to be of religioua tendency in the Moaonic aenae, need not be books of sermons, ofpions exerciaea,

or of proyers. Whatever inculcates pure, noble and patriotic scntimenta, or touches the heart with the beaaty

■of rirtue, and the excellence of an upright life, accorda with the reiigion of Masonry, and ia the Gospel of

literature and ert. That Gospel is preacbed from many a wall and book, from many a poem and fiction, and

JBeview and Newspaper; and it is a painful error and miserable nnrrowness, not to recognize these wide-spread

agcncies of Heaven’s providing; not to see and welcome these many-handed coadjutors, to the great and good

■canae.

There is alao a reiigion of society. In bnsiness, there is much more than sale, exchange, price, payment:

for there is the sacred faith of man in man. When we repose perfect confidence in the integrity of another;

when we feel that he will not swerve from the right, frank, atraight-forward, conscicntious course, for any

temptation ; his integrity and conacientiousness are tbe image of God to us ; and when wo holiore in it, it ia aa

great and generous an act, aa when we belicre in tbe rectitudo of tbe Dcity.

In gay assemblies for amusement, the good affections of lifo gush and mingle. If they did not go up to

'these gathering-places, they would be as dreary and repulsive as the caves and dens of outlaws and robbers.

•When friends meet, and banda are warmly pressed, and the eye kindles and tbo countenance ia suffiiaed with

'gladness, there is a reiigion between their hearts; and cach lorea and worships the Truo and Good that is in

the other. It is not policy that spreada such a charm around that meeting, but tho halo of bright and beantiful

affection.

The same splendonr of kindly liking, and affcctionate regard, shines like tbe soft over-arehing sky, over

all tbo world; over all places wbere men meet, and walk or toil togetber; not orer lovcrs' bowera and marriage-

altars alone, not over the homea of purity and tonderness alone ; but over all tillcd ficlds and busy worksbops,

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and dusty highways, and parcd strects. Thera is not a irorn stono npon tlic sidcwnlks, bat lias bcen tbe altar

of such offerings of mutual lciodness: nor a wooden pillar or iron railing against which hearts beating with

affection liare not leaned. How many soerer other eloments thero arc in the stroam of life, that is flowing

through these cbannels, that is surely here and\_ erery where : honest, heartfelt, disinterested, inexpressible

affection.

So erery Masonio Lodge is a Temple of Religion ; its office», ministers of rcligion ; its tcacliings, instrnetion

in religion. For here we inculcate charity, bope and faith, disintercstedncss, affection, tolcration, patriotism,

derotedness, and ali the rirtues. Here we meet as brothers, and learn to know and lore cach other. Qcre rre

greet each other with joy, are lenient to each other'\* faults, regardful of each othcr's fcelings, ready to aid each

other\* a wants. And that is the truc religion rerenled to tbe Ancient Patriarcha ; which Masonry taught many

centuries ago ; and rrhich it will teach as long as Timo endures. If unrrorthy passions and selfish, bitter or

rerengeful feelings, contempt, dislike, hatrcd, enter here, tbey arc intruders, and most unwelcome: — strangers,

and not gnests.

Certainly there are many erils and had passions, and much liate and contempt and nnkindness erery

where in the world. 17 o can not refuse to see the eTil that is in life. But ali is not cril. Wo stili sce God

in the world. There is good aniidst the evil. The band of Morcy leads wcalth to the boreis of porerty and

sorrorr. Truth and simplicity liTe amid many eriles and sophistries. Tlicrc are good hearts beneath gay robes,

and beneath tattered garments also. Lore clasps tbe hand of lore, nmid ali the cnryings and distortions of

showy competition; and fidclity, piety, sympathy hold the long night-watch by the bedside of the suffering

neighbour, amidst ali surrounding porerty and inisery. Noblo and large-heartcd men and women go from city

to city to nurse those who aro prostrated by the awful pestilencc tliat depopulatos ; and poor lost women join

tbem in this pious duty, and risk their lires for strangers, with the most unsclfish heroism. Masonry stili

binds together its great brotherhood, and with Odd-Fellowsbip and other kindred Ordcrs makcs men lore each

other, feeds the hungry, elothes the nakcd, relieres the destitute, watclios with the sick and buries the dead.

God bless the kindly office, the pitying thought, theloring heart, whererer they aro! and thcyore erery where.

There is an element of good in ali men's lawful pursuirs and a divine spirit breathing in ali their lawful

affections. The ground on which they tread is lioly ground. There is a natural rcligion of life, nnswering,

with howcrer many a brokcn tone, to the rcligion of nature. There is a benuty and glory in Ilumanity, in

man, nnswering, with howcrer ninny a raingling sliadc, to the lorclincss of soft landscnpcs, and swclling hilis,

and the wondrous glory of the stnrry hearens.

Men may be rirtuous, sclf-itnproving, and religious in their cmployments. 1’rcciscly for that, those em\*

ploymenls wcre made. Ali their social rclations, fricndship, lore, the tics of fumily, wcre made to be holy.

They may be religious, not by a kind of protest and resisbtnce against their scrcral rocations; but by con\*

formity to their true spirit Those rocations do not exclude rcligion ; but demand it, for their own perfection.

They may be religious labourers, whethor in field or factory; religious physicians, lawyers, sculptors, poots,

painte», and musicians. They may be religious in ali the toils and in ali\* the amnsements of life. Their life

may be a religion ; the broad earth its altor ; its incense the rery breath of life ; its fires ercr kindled by the

hrightness of Ilearen.

Bound up with our poor, frail life, is the mighty thought that spurns the narrow span of ali risible

esistence. Ever the soul reachcs outward, and asks for frccdom. It looks forti» from the narrow and grated

Windows of sense, upon the wide immeasurable crcation ; it knows that around it and beyond it lie outstretchod

tlio infinite and ererlasting paths.

Everything witliin us and without us is entitlcd to stir our minds to admiration and wonder. We arc a

mystery encompassed with mystcries. The connection of mind with matter is a mystery; that wonderful

telegraphic communication between the brain and erery part of the body. How docs the nerre in the finger

know of tho will that moves it? Wliat is tliat will ; and how docs its commanding act originate? It is all

mystery. Witliin this folding veil of flesh, witliin those dnrk chnnncls, erery instant’\* nction is a history of

miraclcs. Erery familiar step is moro tlian a story in a land of cnchantnicnt. If a niarblo statuo were sud-

dcnly endowed with our self-moving power, it would be intrinsically no more wonderful tban is the actioa of

every being around us.

The infinite raricty of the human countcnance is a wonder; and every familiar face around us, bea»

I

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myatories and marvcls in every look. AVliat is it that kolds together, and sccnrcs on ita firm foandation the

very houao wo dvrcll in ? Joint to juint, bcam to bcam, crcry post to ita sockot, is swathcd and fustcned by

the same mighty bands that liold inillions of worlda in thcir orbita. Alt activo motiun and ali sccining rest

are determincd by unnnmUcrcd, niccly balancod, immeasurablo inllucnces and attractions. Univeraal har\*

mony springs from infinita complicatiun. The momentum of every etep we tako in our dwelling, contributes

ite part to the ordcr of tho Universo.

AV o live in a Hyalum nf tliiugt, »tnl dwidl in a pnlaee, whoso domo is sproad nnt in tho boundlcaa skics,

whose ligbts aro huug in ilio wido urclius of lluuvuu, wlioso limndutiuiis liro lungor limii tliu uurth unii brunilur

than the sea ; and yet we aro connectcd by tica of thought, and even of matter, with its vrkole kouudloss

eztent; and every stamp of our fout has its inlluuncc upon the motion of that Universe. AVe are borne onward

among the celeatial spheres ; rolling worids aro arournl us; bright, starry abodes fili all the coasts and skies

of Ileaven; we are borno on and kept, by powors, silent and unperceived indeod, but real and boandless os

the immeasurablo universe.

Nor is the small and finito less mysterious than the infinite. The humblost objcct beneath our eye as

completely defies our scrutiny, as the ceonomy of the most distant star. Every blade of grass bolds within

itself secreta, which no human penetration ever fathomed. Its internal organization, its channcla fur the vital

juices to fiow in, its instrumenta to accrete the nutriment llowing upward from tho soil, and gathercd from the

atmosphere, its whole mechanism, more curious than any ever framed by the ingenuity of man, present us

questions which the profoundest philosophor cannot answer. No man can teli what is the principio of Life,

withoat which, though tho wholo organization retnains, tho piant dies. None knows what is tliat wonderful

power of secretion. There are inscrutablo myateries wrapped up in tho fuldings of tliat hutnblc spiro of grass.

You take your pen, and sit down to sproad out your account of the insignificancc of Imman lifc. First

panse, and teli us how tbafpen was formed, with which you would write, and the table on which your paper

lies. You can teli neither. The very instrumenta you uso to record your thoughts, startlo you into astonish-

ment "Wherever we placo our hand, we lay it on the locked bosom of mystory. Step whore we will, wo tread

npon a land of wonder. The furrows of the field, the dods of the valley, the dull, beaten pnth, the insensible

Toek, are traced over and in every diroction, with this handwriting, more significant and sublime than all the

■ <rowning ruina, and all the ovcrthrown or buried citios, that post generations bave left upon the earth. It is

' the handwriting of the Almighty.

-- The history of the humblest human life is a tale of marvels. There is no dull or unmeaning thing in

esistenee, did we bat understand it. There is not one of our employments, or of our States of mind, that is not,

if we could but interpret it, as significant, though not as instructive, os Holy AVrit. Experience, senaation, feel-

ing, suficring, rejoicing ; a world of maaning and of wonder lies in the modes and changes, and strngglings

and soorings of the life in which these are bound up.

• There is a Vision like that of Eliphas, stealing upon ns, if we would mark it, through the veils of every

evening’s shadows, or Corning in the morning, with the mysterious rovival of thought and consciousness ;

thero is a measage whispering in tho stirred lcaves, or starting beneath the clods of the field, in the life that

is every where bursting from its bosom. Every thing around us images a spiritunl life ; all fornis, modes,

processes, changes, though we discern them not. A Mason’s grent business with lifo is so to read the book of its

teoebing; to find that life is not the doing of drudgeries, but the beari ng of oraclcs. The old mythology is

but a leaf in that book; for it peopled the world with spiritual naturos; and Science, many-Ieavcd, stili

aprtads before us the Bame tale of wonder.

;A7e shall be just as happy heroafter, os we are pure and upright, and no moro ; just as happy as our

character prepares us to be, and no more : our.moral, like our mental character is not formed in a momen t ; it

is the habit of our minds ; and it is the resnlt of many thoughts and fcclings and efiorts, bound together by

many natural and strong ties. The great law of Rctribution is, that all coming experience is to be affected

by every present feeling; every future moment of being raust answer fur evory present moment; one

moment, sacrificed to vice, or lost to improvement, is for ec er sacrificcd and lost ; an hour's dolay to enter the

right path, is to put us back so fnr, in the evcrlasting pursuit of happiness ; and every sin, even of the best

men, is to be thus answered fur, if not according to tho full measure of its ill-dcscrt, yet acconling to a rule of

unbending rcctitude and impartiality.

XIII. . . IS

The law of retribution presses upon every man j whether hc thinks of it, or not. It pursues him through'

ali the courses of life, with a step that nerer faltcrs nor lires, nnd with an eja that nerer sieeps nor slambers.

If it were not so, God’s gorernment would not bc inipartial ; tbcre would be no discrimination ; no moral

dominion ; no iight shed upon the mystories of Providence.

Whatsoever a man sowctb, tbat, and not somcthing clse, shall ho reap. That which ire are doing, good or

eril, grave or gay ; that which we do to-dny and sball do to-morrow; each thouglit, cach fceling, each action,

each erent; erery possing hour, erery breathing moment ; ali are contributing to form the character, according to

which vre are to be judged. Erery particle of influence that goes to form tbat aggregato,— our character,—

vrill, in thnt future scrutiny, be sifted out frorn tho mass ; and, particle by particle, with ages perbsips inter-

vening, fall a distinet contribution to the sum of our joys or woes. Thus erery idle word and idle hour will

give answer in the judgment.

Lct us take care, therefore, what we sow. An eril temptation comes upon us; the opportunity of

nnrighteous gain, or of unhallowed indulgcncc, either in the sphere of business or of plcasure, of society or

solitudo. We yicld; and piant a seed of bitterness and sorrow. To-morrow it' will threaten discovery.

Agitated and alarmed, we corer the sin, and bury it decp in falsehood and hypocrisy. In the bosom whero

it lies concealed, in the fertile soil of kindred riccs, that sia dies not, but thrires and grows; and other and

stili other germs of eril gather around the accursed root; until, frorn that singlc seed of corruption, thero

springs up in the soul ali that is horrible in hubitual lying, knarcry or vice. Loathingly, often, we take each

downward step ; but a frightfui power urges us onward ; and the hell of debt, disease, ignominy or remorso

gathers its shadows around our steps even on earth ; and are yct but tha beginnings of sorrows. The evii

decd may be done in a singlo moment; but conscienco nerer dies, memory nerer sieeps; guilt.never can

become innocence ; and remorse can nerer whisper pcaca.

Beware then, thou who art tempted to eril; beware what tbou laycst up for the future I Bowaro what

thou layest up in the Archires of Eternity I Wrong not tby noighbour ; lest the thouglit of him thou injurest,

and who suffers by thy act, be to thee a pang which long years will not deprire of its bitterness. Break not

into tho house of innocence to rifle it of its treasure ; lest, when many years haro passed orer thee,- the moon

of its distress may not haro died away frorn thinc ear. Build not tho desolato throno of ambition in tby

heart; nor bo bu.«y with dericcs and circumrcntings, and sclfish schcmings; lest dcsolation nnd lonelincss bo

oa thy path, as it stretehes into tho long futurity. Lire not n negligent nnd, irrclighnis life ; for, bound up "

with that life is the immutable principio of an endlcss retribution, and elements of God’s crcating, which

shall never spend their furce, but shall continue ercr to unfuld with tho ages of Eternity. Be not deceivedl

God hos forracd thy nature, thus to answer to tho future. Ilis lnw can nerer bo abrognted; nor. Ilis justice

eluded ; and fore ver and erer it will be truc, that “whatsoecer a tiian soweth, that shall hc also reap."

TO CLOSE.

Th.'. P/. [Rapping 3] : Br.\ Gr/. Inspector, what is the hour ?

Gr.'. Insp.’. Sunsot, Tb/. Puissant.

Th.’. P/. It is time then to close this Chapter; that by rest wo may prepnro for tho labours of the

morrow. Give notice therefore to the Brethren tbat the labours of this duy are at an end, and that this

Chapter is about to be closed.

Gr.‘. Lup.'. [Rapping 3] : Brethren, tho labours of this day are at an end, and tbis Chapter is about to

\>e closed.

[The Th/. P.\ raps || — the Gr/. Warden ; — The Gr/. Insp/. H — the Gr/. Treasurer; — the Gr/.

Secrctary Q and nll the other Brethren ; with their bands. Then the Th/. P/. and the Gr/. Warden give the

sign of adiniratiou. AII the Brethren repent it: then the two Kiugs knccl: tho Th/. P/. rises first, and

assis ts the Gr/. Warden to rise. Ali the Brethren then knccl, and each in turn, begiuning on the riglit, bolps

the other to rise].

Th.'. P.'. This Chapter of Royal Arch Masons is duly closed.

FINIS.

Jfirarlecitllj j§e0m.

Grand \ Elect , Perfeci and SuhUme il Iason.

THE LODGE, ITS DEC0RJLTI02fS, ETC.

Thia Lodga represents a snbtcrranean apnrtmcnt, nithout opcning to admit the light. It onghtrogolarly

to be a perfect cube ; that ia, ita length, brcadth and height should bo esactly cqual. The banginga ara

erimaon, irith columna at regulor interrala.

• In tbe East ia a transparency, on irhich ia painted a luminous triangle, haTing in ita centra the irord

TTIiT. It should be larga and brilliant.

In front of the Mostena aeat in the East are tiro large gilded columna ; and betireen tbem a transparent

triangular pedestol, lighted irithin, and representing alabaster, on irhich ia the Cuba of Agate, baring upon

Its npper face tha InefTobla Name npon a triangular piate of gold. Aronnd the sides of the piate, in the

character of the degree, -aro the nine nomes of Deity in different longuoges, os giren in the Royal Arch

.degree.

. v .In front of the Jun.\ TVarden in the "West are 3 lights; in front of the Seh.'. TVarden, in the North, 5;

in front of the Orator, in the South, 7 ; and in front of the Maater, in the East, and betireen him and the

columna, 9. Those in front of the Jnn/. Warden form a triangle; those in front of the Sen.\ “Warden, a

pontngon; those in front of the Orator, a hepiagon; and those in front of the Master, three equilateral

triangles in one line.

. The Lodge roora should be approached by a long and narrow passage, lighted by a aingle lamp, banging

from abore, half iray ita length.

Tho Lodge ia styled The Sacred YcntU.

ornexss, titlis, stc.

The Prestding Officer is atyled Th.\ Puissant Gr.\ ■ Master.

.The-Sen.\*. and Jun.vWardens are styled Sen.\ and Jun.’. Grand Wardens.

The Grand Treaanrer sita in the East, on the right of the Gr.\*. Master. Before him is the altar of incense,

irhich is foar-square, irith a gilded horn at each comer, and covered by a piate of mctal of the colonr of gold.

Upon it is an nrn, filled irith perfumes for burning.'

The Gr.‘. Secretary sita in the East, on the left of the Th.\*. P.\ Before him ia a bible, covered irith a

white linen oloth, on irhich are a bosket contoining tirclre small lonves of bread, and a cup of red irine:

• The Beocons are styled Gr.'. Sen.'. and Jun.\ Experis.

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Thero is also a Gr.\ Mastcr of Corcmooics.

In the passage-way are three Sen tineis, each rrith a sword in bis band; ono at tbe furthcr door of tbo

passage, one half-way, and one at tbe door of tbe Lodge.

Upon the altar of incense is a srnall silrerrcssel containing perfumed oil, and a littis truwel of gold-

Wben tbere is a reception, all tbe jewels for the candiilatcs are placcd on tbo bible in front of the Gr.‘. Secre-

tary, with a ring for each. Tbis ring is a plain one, of gold, witb tbis motto engrared on tbo inside : Virtus

junxit: Mors non separabit.

In front of tbe Sen.\*. Wardcn is a sbort column, on which is a brazen basin, filled irith pare rrater.

cr.oTnixc, orxamexts, asd jewel.

The Th.\*. P.\*. rrears a purple robe, with tbe collar and jcwel of tbo degrcc. All tho other members, tbe

collar, apron and jcwel.

Tbe apron is of white sheepskin, lined with crimson, and edged veith bluc. Aronml it, on the insido of

the edging of blue, is a delicate embroidery in crimson, representing a wrcath of flowcrs. In tlio middle of

tbe apron is painted or embroidered tbo jewcl; and on tbe flap is a representation of a flat square stone, to

which is attoched a ring.

The collar is of crimson velret.

Tbe jewel is a compass, opened apon a quarter of a circle, and surmountcd by a pointed Crown, w itbin

the compass is a medal, representing, on ono side tho Snn, and on tho other a Star, in the ccntre of wbich u

a triangle, and on tbat tbe Sacred Word mn\*. Tbis jewd is saspended from tbo collar.

Tbe dress of the Brethren sbould be black, with black glores; and coch wears a sword.

Tbe battery is ; p £ and ; times ;

Tbe ago is tho cubo of ; or squaro of z — or $ ,

to ore.v.

Th.". P.'. [Rapping 1] : 3Iy Brethren, I am about to opon tbis Lodgo of Perfcction. I pray you to giro

me yonr attention and assistance.

[Tbe officers assume their stations ; and tbe Th.‘. P.\*. raps 2, and says] :

Th.\ P.'. Respectable Bro.\*. Jun.\*. Gr.\*. Espert, are all present Gr.\*., Ei.\*., Perf.\*. and Subi.\*. Masons?

[If the Jun.\*. Gr.\*. Espert knows all the Brothers, be answers in tbe offirmatiTe. If be does not, be says] :

/.\*. Gr.'. Exp:. Th.\*. P.\ I am not ccrtain.

Th.'. P.% In that case, Bros.\*. Sen.\*. and Jun.\*. Gr.\*. Esperts, you rrill reccive tho first [or any other be

fises on] corered rrord from each one present, and carry it up to tbe Jlost Excellent Bro.\*. Jun.\*. Gr.\*. "Wardcn,

and he to tbe M.\*. Es.\*. Bro.\*. Sen.\*. Gr.\*. 'Wardcn, that it may como to inc in the East.

[Tbe tvro Esperts receire tbe word from all escept tho Tb.\*. P.\*. and tbe two Wordcns. Tben tbe Jun.\*.

Gr.\*. Espert gires it to tho Sfen\*.\*. Gr.\*. Espert. Ue goes and gives it to tbo Jun.\*. Gr.\*. Wardcn, and be to the

Sen.\*. Gr.\*. "Warden, who goes and gires it to tho Th.\*. P.\*. in the East].

Th.'. P.'. Tho rrord has come up to tbe East aright. Bro.\*. Jun.\*. Gr.\*. Espert, it is our first duty to see

that the approach to this sacred rault is duiy guarded. Attcnd to that duty ; see that the sentinels are duly

postcd ; and adrise them that this Lodge of Perfcction is about to bc opened, and that they must nllow nono

to approach without tho proper pass-words.

[The Jun.\*. Gr.\*. Espert goes out, returns, and says] :

J.'. Gr.'. Exp.'. Th.\*. P.\*. Gr.\*. Mastcr, tho sentinels are duly postcd, and your orders made known to

tliem.

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Th.'. P.‘. Thanks, my Brothcr! Let as, my Brethren, rcturn our thaaks to the Gr.\ Arcliitect of tbe

Universe for the many blcssings and comforts with which Ile has surroandcd as, and imploro His aid to enable

as to perform our durie\*.

[All knecl ; and tlio Gr.\*. Mostcr rcads tho followicg]

PSJ.TES.

Sovereign Architcct of this vast universe ! to whorn each thonght ire think and erery word we speok is

known ; we pay to Thce the sincero homage of our most earncst thanks and ferrent gratitade for all the

blessings and the comforts which Thy infinite goodness has bestowod upon ns; for life, and health and strength ;

for oar exemption from extreme penury and destitution ; for the facalty and capacity of enjoying the delights

and beauties of the natural world, with which Thou hast surrounded ns ; for the bright Hearens, for light and

'the deUcious air, and the green lcares and Iovely flowers, and running water ; for the lore of those who are

near and dear to ns, and the faithfulncss of friends, and the sympnthy of tlie kind-hearted, and the good

opinion of the just and upright; and for evcry'thing within us and without us, that adds to oar comfort and

enjoyment, of colis into excrcise the manly and heroie rirtues, and so fits us for a brigbter and a better World.

Ve beseech Thee to parify oar hearts by the sacred fire of Thy loro ; to guido and direet ns in the ways of

virtue; to cast ont from among us all impicty and pcrTersity, and to aid ns in adrancing townrds Perfection.

Let Peace, Chority, and the lore of Uumanity furm the chain of our union ; and cause us in this Lodge faintly

to imitate the state and condition of Thy Elect in Thy Iloly and Spiritual lvingdom. Enable as in all things

to discern and adopt the good, and rejcct the eril 1 Let as not bo dcceircd by pretended zeal and derotion, nor

deceire onrselres as to our own weaknesses and errors 1 And aid us in adrancing the purposes and attoining

the objects of trae and genuine Masonry, and thus to serve our fellows and assist in carrying fonrard Thy

great designs ; to effect which Thoa didst create the universe and endow man with reason. Arnen 1

[Alter this prayer, the Brethren remain for a moment or two in profound silence. Then tho Th.\*, P.\*.

raps 3, and tbey all rise, and remain standing. Ile then asks] :

' Th.’. P.’. II.’. Excellent Scn.\ Gr.\*. Varden, wliat brought you hither f

Sen.'. Gr.'. W.'. My obligation, my lore for Masonry, and my earnestdesire to approach Perfection.

■Qu.'. Vhat do you bring hither with yoa ?

Ana.'. Trae Friendship, and a sincere lore for rirtuo.

Qu.‘. Vhat are the cbaracteristics of a Gr.\*., EI.\*., Perf.\*. and Sub.\*. Mason t

. Ana.'. That he frees himself from the dominion of iniquity, injustice, rerenge, onvy and jealoasy ; that

he is active in doing good ; and speoks of his brethren, only to praise them.

Qu.'. Vhat shoald be yonr deportment in this place l

Ana.'. That of profound rospect and perfect decorum.

' Qu.'. IIow is it that here Princes and Subjects, the master and the employed, the rich and the poor, be\*

come friends, brothers and equals 1

Ana.’. By tho influcnce of that, of which the Triongle orer yoa is an emblem ; of a Power infinitely greoter

than yoars or any other on earth.

Qu.\ Vhat does the Triangle represent T

Ana.'. It contains the Ineffable Hame, and represents tho Great Creator of the Unirerse ; in comparison

with whom all men are so infinitely small and powerless, that the differonco betwcen the highest and the

lowest is insignificant.

Qu.'. Vhat are yoa, my Brother?

Ana.'. I am your Brother ; a Or.\*., EI.\*., Perf.\*. and Sub.\*. Mason ; who hare nndorgone all the tests and

trials, and obtained the reward of my labours.

Qu.\ Vhat is that reward ?

Ana,'. The knowledge of the True God ; a faint bat trae apprcciation of Ilis nature and infinite attri\*

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butcs ; a confidcnce in Ilis irisdom and justice. Ilis benerolence and loro for his fceblo creaturos ; sccuring

me against scepticism and despnir.

Qu.’. liare you the True Word of a Gr.\, EI.\*., Perf.\ and Sublimo Muson f

Ana.’. I hare.

Qu.’. TVhat is it ?

Ana.’. Tbat knoirlcdgo and confidcnce; of irhich the risible irord is but a Symbol.

Qu.'. TVhat is your Masonic age?

Ana.’. The square of z or S, years complete.

Qu.’. TVhat contract did you enter into, on receiring this degree ?

Ana.’. I deroted mysclf to rirtue, and to the cause of Humanity; and bccnmo tlie firm ally of tbe rirtu-

ous and good.

Qu.’. TVhat is the token of that contract?

Ana.’. This ring, symbol of Eternity and of unbroken friendship.

Qu.‘. TVhat is the hour?

Ana.’. Noon ; the sun is in the zenith.

Qu.’. TVhat does the arriral of that hour require of us ?

Ana.’. That ire reneir our labours for the benefit of our felloirs, our country and mankind, irhile it is

yet day ; for that the night soon cometh, in irhich no mnn can irork.

Qu.‘. TVhere shall ire find materinis irith irhich to irork ?

Ana.’. .In the rirtues of our Brethren, and in our owa intellect and energy, regulated and directed by

• the square and compasses of Reason.

Th.’. P.’. Then, that ire may so irork irhile it is day, as tho brethren desire, let us open this Lodge I

Announce to tho Brethren that ire irill forthirith open this Lodgo of Gr.\*. EI.\*. Pcrf.\*. and Subi.\*. Mosons, by

the mysterious numbers [ j ] [jj] [ X] and [z].

Sen.’. Gr.\ Ward.’. Brethren in the North and South, tho Th.\*. P.\ Gr.\*. Master, irith your ossistnnce, is

about to open this Lodge of Gr.\*. Elect, Pcrfcct and Sublime Masons, that ire mar rcncir our labours; and

prays that you irill aid him ia doing so.

[Tho Jun.\*. Gr.\*. TVarden raps ; at equal interrals] :

[The Sen.\*. Gr.\*. TVarden raps K at equal interrals] :

[The Th.\*. P.\*. raps £ at equal interrals] :

[Then folloirs a short but profound silcncc] :

[The Th.\*. P.\*. raps ; slowly and at equal interrals] :

[All the Ofliccrs and Brothers girc the. lal sign] :

[Tho Th.\*. P.\*. again raps ; as befure] :

[All gire the 2d sign] ; "

[The Th.\*. P.\*. again raps ; os before] t

[All gire the 3d sign] :

Th.’. P.’. Most excellent Brothers Sen.\*. and Jun.'. Gr.\*. TVardens, this Lodge of Pcrfcction is opened.

Sen.’. Gr.’. W.’. Brethren in the North, this Lodgo of Perfcction is opened.

Jun.'. Gr.’. I Fi\*. Brethren in the South, this Lodge of Pcrfection is opened.

[Then the Th.\*. P.\*. gires the sign of simple admiration. The tiro Gr.\*. TVardens repent it together, and

then all the Brethren do so. Then the Th.\*. P.\*. salutes the Lodge by the lst sign : all the Brothers repeat it.

The Th.\*. P.\*. gires ono rap ; and all cor er themselres, and take their seats].

RECEPTIO».

The Candidato bcing in an apartment bcyond the narroir passngc leading to tho Lodgo Room, clothed as

a Royal Arch Mason, the Master of Cercmonies conducta him to the door entering into the passage, and

informs him irlint pass-irord he is to girc to the fir.it Sentinel irithin, and dirccts him to rap ; H and £ at the

door. Tho luminous pcdcstal is corercd irith a thick cluth.

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The Guard, first answcring by the samo battery, opens the door and asks : [bringing down the point of bis

sword] :

Guard: . . Who conica hero?

M.'. Car.\ A Mason, with tlio first pass-word.

Guard : Advancc Bro/. Mason, and give the pass-word.

[Tlio Candidate givcs it] :

Guard: The word is right. Pasa, my Brother.

[The M/. of Cor/. tlien communicatos to the Candidate the second pass-word, and dirccts him to giro the

same battery on approacliing tlio sccond Sentincl. That pass-word is demanded and received in the same way].

[Then the M.‘. of Ccr.\*. communientes to the Candidato the tbird pass-word, and directs him to give the

same battery on approacliing the third Sentinel. That pass-word is demanded and rcceived in the same way].

[Then the M/. Cer/. rnps ; || £ and \* at the door of the Lodgo Room. The battery is repeated from

within, and the Jun.\*. 6r.\*. Espcrt partly opens the door, and asks] :

/.\*. Gr.'. Ex p/. Who comes here ?

M.'. Car.'. A Mason of the Royal Arcli, who having orer becn true to the demanda of Ilonour and the

dictatos of Duty, is desirous to be admitted into the Sacrcd Vault, that ho rnay pray the Th.\*. Puissant Gr.\*.

Master and the Brethren to confer upon him the Degree of Perfection.

J/. Gr.'. Exp.'. I will advise the Th.\*. P.\*. Gr.\*. Master of his roquest, and return his answer.

[He closes the door, and goes to the Easr, where the Th.\*. P.\*. asks tlio same question, and the same

answer is given, as at the door].

Th.'. F.'. Let this Mason of tho Royal Arch enter, and be rcceived in duo and ancicnt forni.

[The M.\*. of Cer.\*. having instrncted the Candidate how to give the sign of adwiration, conducta him into

the Lodge. As he enters, the Jun.\*. Gr.\*. Warden meets him, and places the point of his sword against his

ehest. The M.\*. of Cer.\*. does the same, and he is then led up to the Eost; where, directed by the M.\*. of

Cer/. he gives the sign of admiration ; after which there is a profound silence for some moments. Then the

Th/. P/. asks] :

Th.'. P.'. What reqnest have you to prefer, my Brother f

Cand.'. [The M/. gf Cer/. dictating the answer] : Th/. P.\*. Gr.’. Master, I desire to be pennitted to

reoeire the degree of Perfection.

Th.'. P.'. My Brother, before your reqnest can be granted, or the assent of the brethren asked, there are

'certain questione- which I must pat to you, and which you must answer. Should you fail to do so, your

reqnest will be denied.

Th.'. P/. Are you a Mason f

Cand.'. My Brethren know me to be such.

Qu.’. Can you give to onr Brother the Jun/. Gr/. Warden the sign, word and token of the first degree ?

Ana.'. I can. [Ile gives them].

Qu.'. Are you a fellow-craft Mason f

■ Ana.'. I have seen the letter G., and I know tho Pass-word.

Th.'. P.'. Give, then, to the Jun/. Gr/. Warden the sign, word and token of that degree. [He gives

them].

Qu.'. Are you a Master Mason ?

Atta.'. I have seen the body of our Gr/. Master dieinterred.

Th.'. P/. Give the sign, word and token of a Master Mason to the Jun/. Gr/. Warden. [Ile does so.

, When he pronounces the word, all the Brethren present their swords at his breast: and the Th/. P/. says:

“ Beware, my Brother. You eause us to tremble when you pronounce that word aloud. You might do eo

eleewhere, and be heord by the Profane. We pardon you ; but be careful never again to be guilty of a like

indiscretion].

Th.'. P/. Are you a Secret Master?

Cand.'. I have passed from the Square to the Compass: I have seen tlio Tomb of our Gr/. M/. Iliram

Abi, and in company with my Brethren I havo shcd tears thereon.

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Qn.\ "What iras thc lesson taught you in tlmt degree?

Ani.’. Secrecy . . Obedience . . and Fidet ity.

Qu.\ Aro you a Pcrfcct Master ?

Ani.'. I hare seen tho tbrcc circlos, enclosing tho «quare, upun thc tiro crosscd colurnus.

Qu.'. "What lesson irere you taught in that degree ?

Ana.'. Soneaty, ainccrity, frankneaa, atra igh tfoncardness and goodfaith.

Qu.\ Are you a ConfidcntiaI Secretary ?

Ana.’. M y zeal iras mistakcn for curiosity ; and my lifo iras for a timo in danger.

Qu.‘. What lesson irere you taugbt in that degree?

Ana.’. Xo be zealoua and faithful, diaintereated and beneeolent, and to act tho peace-mdker.

Qu.’. Are you a ProTost and Judgc I

Ana.’. I dispense impartial justice to the irorkmcn.

Qu.'. "What lesson irere you taugbt in that degree ?

Ana.’. To decide juatly and impartialbj, and to do juatice to ali men, secking no undue adrantnge of any,

nor endearouring to enricb or clerate myself at tbe eipense of anotber’s furtunc, happiness or reputation.

Qu.’. Are you an Intendant of the Building?

Ana.". I iras a pupil of our Gr.\*. Master Iliram Abi ; and iritb four otbers iras thought irortby to tako

bis place.

Qu.’/ "What lesson iras taught you in that degree ?

Ana.’. Benevolente and charity, and Iroiherly aympathy for tboso in my cmploy.

Qu.’. Are you an Elu of Nine ?

Ana.’. \* A carern receired me, a lamp gaTO me light,' and a fountoin refreshed me.

Qu.’. "What lesson iras taugbt you in that degree ?

Ana.’. To protect tbe oppressed against the oppressor, and Free Thought , Free Conacienee and Free Speech

against usurpation and inrasion.

Qu.’. Aro you an I1L\*. Elu of Fiftcen ?

Ana.’. My zeal and indefatigablo esertions procured me that great bonour, far above my deserts.

Qu.’. Against irhat do you contcnd as dn Elu of Fiftecn?

Ana.’.' Tyranny, Fanat ici.im, and Ignorance.

Qu.’. Aro you a Sublimo Elu of Tirclrc ?

Aiis.'. 51 y namo irill satisfy you that I ani.

Qu.\*. "What is that namo?

Ana.’. Ameth, a true man. It is my namo and my profession.

Qu.’. "What aro tho dutios of a Princo Amothf

Ana.'. To bo eameat, true, reliable and aincere; and to be tho advocate and Champion of the righta of the

Feople.

Qu.’. Are you a Gr.\ Master Architect ?

Ane.’. I hare studied mathematies, and am familiar irith the Instruments used by a Gr.\*. Master Arcbitoct.

Qu.’. Of irhat is the North Star the symbol to you T

Ana.’. Of Troth and IlionT ; the pole-stars that guide Masbns orer tho stormy soas of Timo.

Qu.’. Are you a Boyal Arch 5Iason Ecossaisf

Ana.'. I hare dcscended tbrough the nine archcs into tho subterranoan Tault, and seen tho lnminous

pcdcstal, tho cubo of agate, nnd tus Great "Word.

Qu.‘. To what did you plcdgo yoursclf as a Itoyal Arch Masonf

Ana.’. Erer to be guidcd and dirccted by IIoirouR and Dutt.

Th.’. F.’. Giro to the Gr/. Jun.\ AVarden tho words, signs and token of a Mason of the Itoyal Arch.

[Ile does so].

Qu.’. Can you pronounco the Sacred AVord ?

Ana.’. I cannot. I baro como liithcr in hopes to obtain that sccrct.

[The Th.\*. P.\ gires tho sign of admiration, and says] :

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Th.\ P.\ You ask a Loon which I alone am not competent to grani. Thoso Brctliren roust be satisfied

and unanimously conscnt tliat you shn.ll recoive the degree you seek. Answer mo yet again : Since you baro

been a Maeon, havo you ovor cndcavourod to conduct yourself with fmnkncss and sincerity toward\* your

brethren 1 Ilavc you over attenipted to injure a Brotbcr in his person, his property, Itis domcstic relatione or

his reputation ? Haro you erer rufused to comply with your Masonic obligatious to tho widow or orpbans of

a Brother? Does your cunscicnuc reproaoh you witli tho Tfolation of any portion of any ono of your Masonio

obligations, of which vioiation you liave not repentod ; or witli any wrong dono by you, for which you have not

earnestly endcavourcd to mukc emeti Js? Ilavc you over fuund in thoso obligatiuns any tbing contrary to tiio

duties you owe yourself, your family, your friends, your country or your God ; or to the fcelings of a good man

and a man of honour?

[The candidato answers eacli question separatcli/. Tben tho Th/. P/. snys] :

Th.\ P/. My Brother, you will now pleasc to rctire. But first, if you wish to explain any answer you

hara made, you are at liberty to do so.

[If ha makes any explanation, it is listcncd to, and then, or if he makcs none, the Gr.‘. Master says]:

Th.’. P.\ Retire then, my Brother, whilu we consuit together; and placo entiro contidcnco in the justice

and impartiality of your Brethren.

[The candidate retires; and the Gr.\*. Master says] :

Th.’. P/. My Brethren, do you conscnt that this Mason of the Royal Arcli sliall be admitted to the degreo

of Perfectioni

[Tbose who agree, hold up tho right hand].

Th.’. P/. Do any object I

[Thoso who object extend the right hand beforo theni, as if rcpclling a person. If any object, the candidato

is so informed, and sent away. If none, tho Gr.'. Master says] :

Th.’. P/. Then let us applnud, my Brethren, by s X U and ;

[The Brethren all so applaud ; hearing which, the 31/. of Ccr/. re-conducts tho candidate into the room,

and places him between the two AVardens].

Th.’. P.\ My Brother, the Bretliren assent to your roceiving the degree of Perfectiun. Remember that

you are in the immediate presence of the Gr/. Architect.of the Universe, who knows every secret thougfat of

your heart; and that, thongli you may deceive us, you cannot doeeivo Him. If you have not answered us

truly, withdrnw. And fear to Iie unto us and to your Maker, by approaclling our altar with false or feigned

professione on your lips, with indifference and corelessness; without a fixed resolution to perfora faithfully and

hoartily all the duties which you may assume. Leam also that this eminent degreo will bind you to us more

firmly than before, by new and odditional duties and obligatious. If you ore prepored ever to fulfil these

duties with firmness and fidelity ; if you are satisfied that we will impose upon you no duty and require of

you the performance of no act that will not ezalt and ennoble the character: if you aro firmly resolved that

we shall never have reason to repent having conferred upon you this degree ; and if you are willing to fora

an indissolublo connection of amity and brotherhood with us, in tbccauso of The Just, The Rigut, and The

Troe, answer that you are willing to assume the obligation of this degree.

Cand/.\_ I am willing.

Th.’. P.‘. First go, then, to the station of our Sen/. Gr/. lYardcn, and wash your hands in the brazen

laver, as a token of the purity of your intentione and the sincerity of your purposes, and that you here lay

aside all ignoble passione and unworthy desires, and dedicate yourself to Truth and Yirtue.

' [The candidate is conducted to the laver, where he wasbes his hands, and roturns to his former place

.between the TVardens. Then the Th/. P/. says to him] :

- Th.’. P.’.. My Brother, you will now approach the altar by the steps of a Gr/. EI/. Perf/. and Sub/.

Mason, and kneel to receive the obligation of this degree:

.[The candidato is conducted to the altar of incense, which he is made to reach by $ quick steps and one

slow. Then he kneels upon both knees, nnd gives the sign of adoration of a Iloyal Aruh Mason, and with his

hands takes hold of two of the horns of the altar, and in that position repeats the fullowing]

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ODUC.ITION'.

I, A. . . . B. . . in the prcsence of tho Gr.\ Architcet of tho Universe, knccling beforo this nitar

raised to Him, and holding tkcrcto, in tokcn of my depcndencc upon llim and my trast in llim, do hereby and

hereon most solemnly and sincercly promise and -swear, tbat I vrill never reveal the secrets of this degree, nor

liny thing that may occur in a Lodge thcrcof, eicept at such time, and in sucli place and manner as I may

lawfully do so, and to thoso only who may be duly nuthorized to rcccive, while I am legallyauthorized to

commanicate and makc known the smne.

I furtbermore promise and swear that I will never tnke np arms against my country, nor side with her

enemies, nor enter directly or indircctly into any plot, plan or conspiracy ngainst her, her honour or her

welfare ; but will mako known and defeat every such plot, plan or conspiracy, whenever it may bo in my

power.

I furthermoro promise and swear, that I vrill pay equal regard and considcration to ali my Brcthren of

this degreo, no matter of what rank or condition, or whether rich or pnor; knowing no other distinction

among them than that of superior merit and virtue; and recognizing tlicin ali as my Brcthren, if thoy are

honest men; and that I will assist them in their poverty, rescuc them from danger, and comfort and consolo

them in misfortune.

. I furthermore promise andjswcar, that I will visit my Brethrcn when they are sick; and in every case of

necessity will aid and assist them with my counscl, my purse and my person.

I furthermore promise and swear that I will nover knowingly havo illicit conncxion with the wifo, mother,

danghter, sister, or any other near relative of a Brothcr.

I furthermore promise and swear, that, if there bo a Lodge of this degree within the distance of City

miles, I will visit it at least twice in each year, on the 27 th of December and the 24th of June, if it be in my

power; and oftener if my Business and my duty to my family permit.

I furthermore promise and swear, that I will never vote for the admission of a candidate to this degree,

nnless I have a previous personalknowledge of his good conduct and good morals ; nor agTce to confer it apon

any one who is not at the time a member in good stantling of a rcgularly constituted Mastcr’s Lodgo, .or who

has not bcen Master or Warden of such a Lodge.

I furthermoro promise and swear that Iwill never consent to, or be present at, the admission of a Brother

to this degree, unless ho lias bcen duly elected thcrcto by a unanimous voto of tho brcthren of the Lodge;

nor oven then, if I know that any absent brothcr, a member of tho Lodge, would have voted against him, if

he had bcen present.

I furthermoro promise and swear, that I will over hcrcaftcr strivo to mnintain the character, and deserve

tho name, of a Grand, Elect, Perfect and Sublimo Mason ; doing and abiding by, in all emorgoncics, that which

is Just, Right and Truo, and that only, witkout regard to consequences, or consideration of success or

reword. •

And I conscnt, in case I should ever wilfully or intentionally violate this my solemn obligation, to bo

held and deemed by all men os peijured, base and infamous, a moral leper, offensive to God and man;

to touch whom would be defilement, and to associato with whoni, dishonour. So help me God 1 and kcep

me steadfast in the due pcrformanco of tho same!

[The moment the obligation is concluded, the incenso upon the altar is lighted, and the doth covering the

pcdestal and cube of agate is removed; and all the Brothers, falling upon their knces, give the 3d sign, and

then rise. The Master of Ceremonies (the candidato stili knecling) brings the vessel of oil and the trowel,

whilo the Jun/. Gr.\ IV.ardcn uncovers tho side over the heart of the candidate. The Th/. P/. then, taking a

littlo oil upon the trowel, anoints the candidatc’s eyes, lips and sido over tho heart; and says, as ho doos so] ;

Th.\ P.\ By tho power Tcsted in me as Master of this Lodge, and, in that character, Successor and

Rcprcsentativc of Solomon, King of Israel, I devote and consecrate you to the Service of that which is Just,

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Right and True, to Ilonour and Duty, and to ali tlxe exccllencies and virtues which go to make up tbe character

of a Perfcct Mason !

Orator: Justicb is immnlallc !

J.’. Gr.'. I P.\ The IIiciit is omnipotenti

Sen.‘. Gr.’. IV.’. Trctu is immortui!

Th'.’. P.’. And thnu art hence/urth their sicorn knight and soldier. Arise, my Brotlicr ! .

[The candidato risus, and ia cunductcd to tho tablo of broad nnd irine, where tho Th.'. P.'. lianda liim of cach,

and says] :

Th.’. P.’. Eat of tbia bread, my Brotlicr, and drink from tho samc cup ivith me, as a pledge of brotbcrhood ;

and let thia ccrcniony ercr remind you that Ilospitality ia a truiy Masonic virtue; and that erery one of ua

owea to hia brother kind servicca, and graceful courtcsics, and prompt and checrful assistance and relief.

[The candidato eata and drinka ; after which ull tho brothera do tho sanie ; after which tho Th.'. P. - . takca

the cup, goes to tbe altar, and pours irhat ni ne remains upon tho inccnsc, saying] :

Th.'. P.’. I pour out thia libation to tho memory of our departed Brethrcn ; and as an acknourledgment

that it is our duty to pour comfort and consolation iuto the hearts of tlic distressed, tho adlicted and tho

destitute ; and that the thanks and gratitude of the widow and orphan aro a Moson’s most acccptablc offering

to his God.

[Then the Th.'. P.'. puts the ring upon tho third fingor of the right Iiand of the candidate, saying] :

Th.’. P.’. My Brother, tliis plain ring ia a viaible mark of the compact that you liave now made. Its

motto is, Virtus junxit, mors non separabit : [ Virtue has United us, and death shall not separate na]. Proiniae me

that you will ircar it during your lifutiuic, and that you nili provido that, after yuur dcatii, it ahall go into tho

hands of no other person than your widow, your cldcat son, or the friend whoui of ali otlicrs you most lore.

Cand.’. I promise.

Th.’. P.’. I now inrest you with tho apron of this degree. Of its throe colours, vitile, like the snowy

purity of the erminc, repreeents Jusitcs; llue, the colour of the pcrfcctly symmctricnl and cliangelcss arch of

tbe sky, represonts Right ; and erimson, the colour of fire which tries and puriiics all things, represents Taura.

Th.’. P.\ I also inrest you with the collar and jewel of this degree. The compasses remind us tbnt

Science, United to honour and rirtue, made the architccts of the Temple the companions of Kings; .and that

the men of intellect and 'earning, tho Great Kings of Thought, aro in this age the rulers of the world. The

•un, sonrce of light to our system, and once worshipped as\_a god, and the star, type of the myriad suns that

light' other and countless systema of worlds, are emblema of that Masonie Light in search of which erery

Mason trarels; the correot knowledgo of tho Deity and of his laws that control the universe.

Th.’. P.\ We hare in this degree threo signs, three tokens, tlirco corercd words, three poss-words, and a

Grand Inefiablo Word.

IstSioh: . . . Bring the tJ&Qsrll quickly and «kJJ t9 I \*ES— VOtt\*\* from tlioleft side ofthcQnm2-

22 C — to the right, os if cutting it open.

2n Sigk: . . . Place the 2 JCsjjjti&QCiTI upon the ti/ &C £?. as if to protcct it from the heat of tho

fire, holding ths tvith tho tCVf-T&O—II. Tlien changc, and put the n before tho

£ <L1T. holding the tiR, 5 21 with the tl&O—n.

3dSion: . . . Raiso the J&G— 2 §C— , towards ITcaven, tlio head inclining backward and

the Clj £ iiiitO and then put tho f y J 9 J5?SL£ of tho on the 1 9 §•\*.

• IstTokxn: . . . Take eacli other bythe right hand, and TS t— the SiQSSn^\* 2\*<tt I times— saying,

alternately . . TH,Ct9T\*.'. cr£n£ \*.\ t ?25 9 T&-'-

2n Tokeit : . . . Begin witli the 23Q£: 0 f°£ 9 5. Oneasks"/ OzJh2 l SSL 5 S Jv&O.” Tho

other replies by possing, first to the 23J nntC of the VJ2 tC-OI 22 ! ani \* then to tho £ fnb 5 21 of the other,

$ snteCQVi- The other does the snme. Then ench puts his II on the othcr’s tjs&&2-

% tnCt, and adrancos his t? Sb&Y,VJ2 2 °!° so as to pass it beyond the tCyVJVJ2 2 ‘Y’ of the other; and

they then n\,OtO~ t Cl Y 92 S ££u

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3d Token : . . . Eack tnkcs tbo other hy tho ti C irith his an«l puts li is fJ&QiSni

HbC&JSCll the otlier's n\,QXtfj as if to nt © 2£ him X f g£i<l to himsclf.

rist. . . f&<Drbt923.‘.

Covered Woeds: . . -j 2d. . . 25Q&©tTt <C~ 9

(.3d. . . ©ns~©?.-. •’

I lst. . . £i&9TVn,gtC°l°&.-.

2d. . . Ot-T&0~0CS- - .

3d. . . &QtQ&-23QUOKt<Lt\*--

Grand Sacred 'Word: .... mnv. Tbo truo pronunciation of Trhich irord I givo you in a irhispcr, in

irbich iray only I can communicate it to you, or you to anothcr pcrson [ J & £ &]. . .

My Brothcr, I salute you as a Grand, Elect, Perfcct and Sublime Mnson, duiy croatod and constitutcd.

It remaiDS for you to learn ivbat nioanings are involred in tbo lcgend and symboiism of tlus Dcgroe. Go

therefore to tho Brotber the Gr.\ Orator, and reccive bis instruction.

LEGEND, HISTORY, ETO.

My Brother, you irere informed in the Royal Arch Degree, tbat King Solomon builded a Secret Yault, tbe

approach to which iras through eight other raults or apartmcnts in succession, ali under ground, and to irhich

a long and narrow passage led from under his palace; that tbe ninth rault iras immcdiatcly under the Iloly of

Holies of tbo Temple ; that, in that apartmcnt King Solomon hcld bis privato confcrcnccs irith King Iliram

of Tyre, and Iliram Abi ; and that, after the dcath of Iliram Abi, tbe tiro Kings ceased to risit it, rcsolring

not to do so again, until they should baro selected ono to fili bis place; and tbat, .until tbat time, tliey would

make knoirn tbe Sacrcd Namo to no one.

After Adonbiram, Joahcrt and Stolkin had discorercd the cuhc of agate and tho Mystcrious Name, as you

hare heard, and had dclirercd it to King Solomon, the tiro Kings, after mucli dclibcration, detcrmined to

deposit it in tbe secret rault, and to pcrmit the thrce Masters irho had discorercd it to be present, and tben to

make knoirn to them tbe truc pronunciation of the IneSablo Word, croating a neir degree, tho last of Ancient

Masonry, of trhich those tbreo Masters and thcmsclres should bo the first members, to be called the Degree of

Perfection, and its rccipients, Grand, Elect, Perfect and Sublimo Masons.

Accordingly, after some days, the cubc.of agate iras so depositod in the Secret Yault (irhich iras thereafter

styled the Sacred Yault) ; boing set upon tho summit of tbe column of irhite marblo, called the Pillar of Bcauty.

Then all knelt, and returned thanks to God for his multiplied farours shoirn to them and to the Jeirish People.

Then the correct pronunciation of the Sacrcd Name iras giren to the three Masters, and the degree of Perfection,

irith its signs, irords and tokens, iras instituted ; and thus the zeal and derotcdness of Adonbiram, Joabert

and Stolkin irere rowarded.

After the tirelre Princes Amcth, tho first Nine of the Ili.\*. Eius of Fifteon, and the Chicf Architect, irere ad\*

mitted to this degree, tho Nine Eius of Eiftecn irere assigned to the duty of guarding the approachcs to the

sacrcd rault, tho cldcst bcing stationcd at tho cntranco of that rault, and the otlmrs rcspoctivcly, at tho

ontrancos of tho othor eight. But that has long been disponsed irith in our ccrcmonics ; and three scntincls

only aro required, each of irhom has his especial pass-irord.

Tbe prirate cntranco to the Secret Yault haring been constructed by Iliram Abi, irith tho aid of certain

Phoenician Architects and Masons ; irho, being initiatos of tho Mysterics, and solcmnly sirom to secrecy as

to its esistcncc, had returned to their homes ; none others kncir of it, csccpt tbe tiro Kings, and those irho

irere made Gr.‘. Elect, Perfect and Sublimo Masons. To none others iras tbo Truo Word communicated ; all

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of inferior degrees knowing uuly the substituto, adoptcd at the death of Iliram Abi, as the Mastcr 3I;uon’s

Word.

The Tomple is said to liare becn comploted ia the year 3000; aix years, six months and ten days after

King Solomon had laid the first stonc ; aud its complction was celebratcd with the greatest pomp, and the

moat splendid magnificcnce.

It was after these ccremonies wero performed, and tlie Temple was dedicatcd, that King Solomon con-

ferrod this dcgreo on the twcnty-fivc whom we liare mentioncd. During three days he gare audicnce to tlie

Brethren. The twcnty-firc to wliom ho gare this dcgree, he receired in the Sacrcd Vault, exacting from ench

of thcm a solcmn promisc to lire in peaec, union and concord; to practise, like their dcceased Gr.\ Jias ter,

Charity and Bcneliccnee; like him to make wisdom, justice and equity the rule of their life and conduct; to

be profoondly sccret as to the mysterics of this degree, and nerer to confer them on any one who should not

liare proren hinisclf wortliy tlie reti f, by his zeal, ferTOur and constancy ; to assist ench othcr in their laboars,

distrcsscs, diiEculties and cnlamitics, aud to punish trcason, pcrlidy and injustico. AVlion tlicy had so promiacd,

he gare thcm his bcnediction ; sliowed tlicui the ark of the corcnaut, wlionce issucd the oraclcs of God ;

offered up sacrifice and incense ; United with thcm in a libation : and tlicn, liaring embraced each of them,

and presentcd each with a ring, as a tukcn of tlie corenant whicb each had entcrcd into with rirtue and tho

rirtuous, and bestowed upon them many other marks of honour ; he gare them permission to remain at his

Court, or to trarel into forcign countries, as they raiglit prefer.

The second day, he gare audicnce to all 31 as una from the dcgreo of Mastcr up to tliat of Royal Arch. He

filled all the vacancies in tho diderent dcgrces, crcated by the cxaltation of the twonty-fire Brothers to that of

Perfection, and made many honorary mcuibers of the Degree of Grand Mastcr Architcct, and tlie other

dcgrees; engaging thcm nerer to forget tlie principies of honour, uprightncss and rirtue which tliey had bccn

and then were taught in the diderent degrees ; always to lire United in harmony, and to aid and comfort one

another in their necessities and distresses. This wos done in the Iloly of llolics of the Tomple. Ile gare thcm

. the jewels and decorations of the diderent degrees which he conferred ; and bound them by solcmn obligations

to be faithful and discreet guardians of the mysteries of their respectiTe degrees, and nerer to communicata

them tp any but the deserring ; and haring showed them many other marks of farour, he inrited them to

. remain at his Court ; giring them permission to trarel in foreign countries, if they saw fit ; and to those who

were of Tyre, to retura to their own homes.

The third day he deroted to the Fellow-crafts and Apprentices, raising those of the former who were worthy,

' to the degree of Moster, and possing such of the latter as deserred it by fideli ty and obedience, to the degree

of Fellow-craffc. Ile caused them to enter into like obligations, and gare them permission to remain at Jeru-

- solem or retura to their home9, giring the Intendants of the Building orders to furnish them money for their

expenses, in case they should see fit to retura to their own countries.

Afterwards this great King, rcnowned far his wisdom, and long tho faithful serrant of God, became deaf

to tho roice of duty ; and, filled with haugbty pride at the glory he had gained, rain of his great wealth, and

intoxicated with flattery, he forgot tho lessons which he had taught to others, multiplicd the number of his

wires and conciibines, and gare hiinself up to shamdcss and indecent luxury; and, yielding to tbe blandish-

ments of loscirious women, he built Tcmplcs to tbe Gods of other nations, and profanely offered up to them

the incense which should hare bccn offered to the True God alone, in tho Iloly of Ilolies of the Temple.

These acts of the King and their Grand Mastcr, corered all good Masons with shamc, and afflicted them

with the profoundest grief. Far from following his. example, they lamented his infutuation, and deroted them-

selres to bringing up their children in the true principies of Tirtue ; pointing them by way of warning to tbe

shameful and irregulor life led by the King, as an example to bo aroided. Tho people, following their

Monarch's example, frequented the Tcmples of the false Gods, and sacrificed upon their altors, indulging in

.all the obscene and indecent rites of the worship of Moloch and Astarte. The Masons long contended against

this inroad of rice and eril ; but finding their efforts unarailing, and remembering the punishment that similar

excesses and crimes had often brought upon their ancestors, they foresaw the futuro dcsolation of Jerusalem,

and the destruction of the Temple, and that the descendants of tho Jews would expiato in eaptirity the

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monstrous sins of their anccstors; and tkcrcfuro dctcrmined to fice into othcr countrics, and aVbid the

impcnding disoster.

They were of neccssity estremoly earcful as to the admission of ncw mcmbcrs into tho Masonic Order ;

making merit, and merit alone, tho tcst of qualification : and the Gr/. £1.'. Perf.‘. and Sub.’. Masons especially

received no one until aftcr long probation and bj manjr trinis he had been proren worthy.

Upon the eompletion of the Tcmple, many Mnsons of tho inferior degrees, and somo of the Gr.\*. £1.'.

Perf/. and Sub/. Blasons journcycd into othor countrios. Stili more followcd them, aftcr the escesses of tho

King becamo intolerable; and inafewyears the Jcwish Architccts and Frce Mnsons were to be found in

orory part of tho world. Thcyndmittcd many into the order, made known to thcm ita truths, and tnnght them

its dutics. For a long time they woro wisoly cnutious to admit nono but prnper persona, who could appreciato

the true purpnscs and ohjccts of the Royal Craft. But by degrees tho inferior grndcs of Masonry so sprcad

abroad, that mcn were indiscriminntcly admitted without duo inquiry ; and it was forgottcn tliat Masonry was

not a popular, but a sclect and esclusire institution. Improper mcn gaincd admission. It bccnme no pmilege,

nor any mnrk of honour, to be even a Master Mnson; disscnsions grew rife nmong the mcmbers ; ambition,

entcring in, coreted rank and honours, the secrcts were iniproperly dirulgcd, and Blue Masonry feli into

conteropt.

But the Gr/. EI/. Perf/. and Sub/. Masons did not fall into thcse crrors. They carefully conccnlcd their

secrcts from the Tulgar gaze, kept striet watch at the doors of their Tcmplcs, and refused to multiply tho

number of their initiates. They stroTe to arrest the downward progress of the Symbolic Degrees, and refused

to confer any degree abore tbat of Master, on those who conduoted themselres imprudcntly and unmasonically.

But they could not close the door against innorations and irrcgularities. Masonry continued to degenerato ;

candidales were admitted without due inquiry, and for tho sake of rerenue alone ; the degrees wero conferred

with too great rapidity, and without a knowledgo of the principies, or eren of tho vrork of the pteceding

degrees, on tho part of the Candidates ; mcn of little intellect and Information swarmed in the order, and

debnsed and degraded it; others joincd it merely through idlo curiosity, and whully disrcgardcd and set at

naught their obligatione; frivolous ceremonics were multiplicd and ncw degrees inrcntcd, and large bwlies of

men calling themselres Masons threw off their allegianco, pretended to a knowledge of tho True Word, and

inTontcd ncw Itites; so that tho Templc of Symbolieal Masonry becamo a mere arena of strife and house of

contcntion.

Tho crimes and follies of the Jcwish Pcople at length produccd their natural consoqucnces. Inimcdiately

upon King Solomon’s death they were dividcd into two kingdoms, Israel and Judah ; tho pcople of the former

' of vrhich, after no great lapse of time, wero carried into captirity, ccased to e.rist as a people, and their

descendants hare nerer yet been discorercd. Tho descendants of Solomon reigacd for many ycars orer Judah ;

but at length in the reign of Zedekiah, Nebuchadnezzar, King of Assyria, conquercd Judah, and Jerusalem

was destroyed by Nebuzoradan his general, the Temple razod to the ground, and tho treasures and most of

the people of Jerusalem and Judah carried away to Babylon. This occurrcd four hundred and serenty years

after the dedication of the Temple.

Some Gr/. EI/. Perf/. and Subi/. Masters’ had stili remained at Jerusalem. They fought brarely in its de-

fence, and many lost their lires upon the walls and in the streets. After the city was takcn and the King’s Palace

and the Templo demolished, they bethought themselres of tho Sacred Vault and the incstiniable treasuro it

contained ; and foared lest it should hare been discorercd and the treasuro carried away. During tho reign

of one of tho impious descendants of Solomon, the secrct passage leading to it froin the King’s Palace had

been walled up, and the original desccnt into it froin the Iioly of llolics opened. ltrpairing to the ruins of

the Temple, at night, and eluding the parties of the Tictors that patrollcd tho streets, they discorercd that tho

way which led down to tho rault had not been discorercd, nor the slab of marblo that corcrcd it disturbed ':

but upon it they found tho dead body of Galahad, son of Sephoris, nn eminent Brothor of tho Degree of

rcrfcction, and Chicf of the Leritcs. Ile had been entrusted witli the custody of tho Sacred Vault, and the

caro of tho lamps that burned continually within the pedcstal of ahibastcr, on which stood tho cube of agato,

upon which, inscribed on tho triangular piate of gold, was the Incflable Word. Ile, likc llirant Abi, who lost

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hia life rather than rcveal thia 'Word, preferred to be buriod under the ruina of tlie falling Temple, rather than,

by escaping, to risk thc discovcry of the aacred treasurca, nerer yet profancd by unholy lianda.

Rcmoving the body, and desccnding into the Tault, they erased the aacred lcttcra from tho piate of gold,

and brokc tho piate in pieccs, placcd the cubo of agate in a corncr of the rault, and corcred it with rubbieh,

extinguished tho lanips and ovorturned the pedeatal. Then ascending, they conveyed the body of Galahad into

the rault, and laid it dovrn by the orerturncd pedeatal, clad in hia Masonic clothing and wearing the insignia

and jewel of a Gr.\ F.l.\ Perf.\ and Sublime Mason, and porfonned over him a briof and solcmn ccrcmony of

Maaonie burial. Then tliey u.sccnded uguin, replaccd tho stlab of marblc that covorcd the entrance, and hcaped

npon it heavy stonea and bcauia of tiuiber, tbat it miglit not be discovcred until thc Temple should at aome

future time be rcbuilt.

They then dcparted, dctcrmining not to makc known to any one what they had done, except to thoae who

should aftcnvards be pcrmittcd to bccomc Gr.\ EI.\*. Perf.\ and Sublime Maaona ; and not again to terite the

nome, but to hand it down by tradition only, and that only by spclling in syllablcs, without over prononncing

the entire word. That practice was aftorwards obscrved, when the templo had been rebuilt by pcrmission of

King Cyrua; and haa como down to ua; the true pronunciation being confided to none but thoae vrho rcceire

thia degrce; and then in a whisper, and with a proliibition ngainst evcr pronouncing it aloud, or evcn in a

rrhisper, except when confiding it to a ncw Initiate. Onco in eacli year, the Word was repeated by syllablcs

in the Temple, the Brothers forraing a circle, and the Iligh Priest, in the centre, repoating the syllablea to a

Brother, who repeated them to the one next him, and so they passcd round the circle, and retnrncd to tho

Iligh Priest; whilo a great noise was made without the Temple, with trumpcts, and instrumenta of music,

that none might hear the Sacr.ed Syllablcs,- and in that manner the truo pronunciation haa come down to us.

Such ia the Legend of the Degree. We do not know how far, in ita dctails, it ia historically true. That

the true namo of the Deity was thus cautiously communicatcd, we know; and that ita true pronunciation was

loat to the Jewish People. And we also know that the Legend haa a double mcaning.' To those whom Solomon

initiated in the final degrce of the Mysteries, afterwarda called the Degree of Perfection of Freo Masonry, he

taught the true doctrine in regard to the being, nature and attributes of God, the true history of the creation

of the Universe, tho explanation of the great problem of the cxistence of auffering and evil, and the doctrine

of the immortality of the soul, and of a future apiritual cxistence, in which it would ever advance towords

that perfection of which thia degree ia but a faint and imperfcct Symbol. In the care taken to conceal the'

■ Word from their conquerors and from tho people, we see that which waa habitually taken to conceal those

doctrines, and to expound and develope them to the favourcd few alone, who became enrollcd omong tho

Maaona of thia Degrco. '

Aftor tho dcstruction of thc City and Temple, somo of tho Grand Elcct, Perfect and Sublime Masons were

carried away captive into Babylon : others cscapcd into Egypt, Phoenicia, Syria, the Desert of the Thebaid ; and

wandered even into India. At a later day they penetrated, conveyed thither in Phoenician ships, into England,

Seotland and Ireland. Whcresoevcr they went, they spread Free-Masonry, and inculcated ita pure, peaceful

and benevolent doctrines, subatituting, in place of the legend of Osiris and Typhon, which was represented in

the Egyptian Mysteries, that of Hiram Abi, slnin by the threo aasassina, wliose names, in time, became ao

corrnpted oa acarcely to be recognized. They coramended themsclvcs and their order to the favourable

conaideration of Princes, Nobles and People, by the purity of its principies, the virtues which they practised,

and the great and splendid edifices which they ercctcd everywherc. Admitting into the order good and trne

men of all ranks and degrees, they were careful not unneceasarily to multiply the number of those who

received the Degree of Perfection. Making an architect and worker in brass their type of tbo Principio of

good, of honor and incorruptiblo integrity and fidclity, they paid no regard to rank ; but mado virtue, capaci ty

and intellcctual attainments the sole test of fitneaa to rcccivo thia Degrce.

From them the Essenes and their great Teachcr John the Baptist received their pure and profound

doctrines : from them Philo Judaeus learned them in the schools of Alexandria. They were the Mastera of

' the Druids, the Brahmina and tho Magi, and inspircd Confucius, Zoro aster, Pythagoras and Pluto.

Christ appearcd, and made public tho true doctrines, until his time confincd to a selcct fcw, and even by

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them in many instances added to, pcrrerted and corrupted. After his dcnth, Jewish traditions and the tenets

of tlio Groek Philosophy were interpolatcd into his puro religion: and tho crocd taught by tho Great Teacher

was overlaid with fullies and fictions. The rcligious mind indulgcd in the fantastic vagaries of Gnosticism ;

and tho idolatry of Saints and images recallcd to mind tho worship of idols in the days of Soloroon.

"When tho Powers of Christcndom unitcd to' conquer from tho fullowcrs of tho Crescent, Jcrusalcm and tho

Iloly Land, the Mosons, tlion nunicrous in evcry Christian country, cngor to participate in the glorious entor\*

prise, offcred thcir Services to tho confodcratod Princcs. Under loadcrs elcctod by tbcuiselves, and known only

in the hour of battle, they juincd the standards of tho inrading armies, and on every disorderly morch of t]>e

motley forces that entered Palcstino, they prcserved good order, scrupulously performed thoir military dutics,

and at ali timos practised tlioso principies of heroism, lionour, morality and virtue, which they had beon

taught by thcir fathors ; treating oach other as brothers, liring in tho samo harmony as when the world iras

at peacc, and occupying tho same tenta without distinction of rank.

It would be impossiblo to relate all their acts of heroism and bravery in tho different battles which wero

fought during the Crusades. Without them, Palcstine would not liare been rocorered, nor a Christian King

hare been seatcd on the Throne of Jcrusalem. They frontod tho most imminent dangor, anderer sought to

receire the first shock of the battle.- Often they turned the scalo in farour of the Christian hosts. Their

counsels wero heard with respeet ; and they wero oror rcady to assist and succour the unfortunate, to nurse

the siok and care for the wounded soldier of eTory Nation. Their blood was pourcd out like water at Aero

and Ascalon. They were the foremost to mount the walls of Jorusaloin, and to piant npon them the Standard

of the Cross; and when the city was taken, they, entering among the foremost, strore to stay the carnage

which ensued, saving the wounded, the old nnd the unfortunate, and at the hazord of their lives protecting

the women from violation.

Their disintorestcdnoss, gencrosity and charity, thcir closo and perfuet union with and dorotion to ono

another, and thcir undaunted brarcry and contcmpt of dangor and doatli, attractcd tlio attention and excited

the admiration of tho Christian leadors and Princcs; who, finding tlint they had nomo sccrct bond of union,

and one leader whose slightcst order was obcycd by all, and whosc will was coininunicatcd instantancously as

it were, and in some unknown mode, to all his forccs, sought to penetrato tho mystory. Lcarning that they

-constitutcd a particular order, in which all, even to the humblest soldior, wero equnls, they sought to become

membors of it, and were admittod. But they wero first informed, that wisdom, justice, probity, honour,

morality, friondship, equality and union were tho fundamental laws of tho Ordor; that rank and dignity garo

no one a claim to ontor it; and that if they did so, they must theroafter rogard erery Mason os their equal, if

he were an honourable, honest and upright mnn, no mattor what bis rank or titio. Somo of the Princcs,

governod by prejudico andprido of birth, dcclined to entor tlie order; but the eminent, virtuous and distin\*

guished among them did so with joy, and wore in duo time advanced to tho degree of Gr.’. Elect, Perf.‘. and

Sublime Mason. Received as Follow-Crafts, they embraced the Venerable Brothers who surrounded snd

acccpted them, and many of whom were but privato soldiers, thanking them for displaying to their eyes tho

mysteries of Masonry, and for their distinguislrisd Services in tho common cause of Cliristcndom! They wero

told that their gratitude was duo to the Gr.’. Architcct of tho Universe alonc ; for that, thoir fnthers having

been driven from the Holy Land, the 3Iasons could not but unite in tho common onterpriso, and deserred no

thanks for assisting to recovcr thcir country from tho hands of the Infulci. Such is tho fceling which should

animato all Mosons ; since, in complying with our obligations, and practising the virtuos here inculcated, we

but porform our duty.

Thus was now vigour given to Masonry. Carricd, by thosc rcturning from Palcstine, into evcry country,

it was protected by tho Christian Princcs, and becamc a Power in every Stato. Conuecting itself with Chivolry

and the Knightly Ordcrs, by new Degrocs, it evcry where tnught tho practico of tho noblo and heroic virtues;

and continucd to flourish ani id all tho rovolutions and vicissitudcs of Empires, tho downfull of Dynastics, and

the ovorthrow of Thronos. It crossed tho ocoan to America, it penetrated tlio primcvnl forests, it was scat-

tercd aven among tho Indian tribes. Itself undergoing many changes in forms and cercmonics, it dividod into

different rites, practised in dilforent countries; but the Cardinal principies of Masonry rcraained nnchangcil

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in all. Let ns hopc, my Brother, tliat they may ao continuo, until time shall be no more. Go now to the

Scn.'. and Juu.'. Gr.\*. Wurdcns, and rccoivo from them tho Catechism of tliis Dogree.

CATECIIISV.

Sin.'. Gr.-. W.\ What aro you ?

Jtm.’. Gr.'. Jr.\ A Gr.\*. EI.\ Pcrf.\*. and Sub.\*. Mason. - 1 have learned the Great Secret.

Siii.'. Gr.'. W.\ Whcre were you received as such ?

Jun.'. Gr.'. I V.'. In a place where the light of the Sun and Jloon was not needed.

Qu.’. Where is tliat place?

Ani.’. Under the Iloly of Ilulies, in a sccret place callcd the Sacred Yault.

Qu.'. W ho received you there ?

Ana.’. The Successor; and Rcprcsentatire of Solomon, King of Israel.

Qu.'. Whom did you represent?

Ans.'. Adonkiram the son of Abda.

Qu.'. IIow did you enter the Sacred Yault ?

Ans.'. Through a long and narrow passage, and eiglit arched apartments underground.

Qu.’. IIow did your cntrance thereunto commenco ?

Ana.'. By ; raps.

Qu.'. What did they signify ?

Ana.’. The term of my Apprenticeship, and tho ; Mastcrs, QU 5 5 2

tH 9^, who desccnded into the earth, and bore thence to King Solomon the Sacred Treasure, placed there

before the Deluge by Enooh the Patriarch.

Qu.’. What followed these ; rape?

■ Ana.’. H othora.

Qu.’. What did they eignify ?

Ana.’. The term of my service as a Fellow Craft, and the first Gr.\*. Eleot, Perfect and Sublime Masons.

• Qu.’. Who were they ?

Ana.’. The same ; Mosters, with the two Kinga, Solomon and Qiram of Tyre.

Qu.’. What followed these H raps ?

Ana.'. £ others.

Qu.'. What did they signify ?

Ana.'. The age of a Master Moson: the £ §t 5 5 tnSt<C£h, and tho £ years occupied

in nis 9tn9«aiY&<CJT<CZ25tC.

Qu.’. What followed these £ raps ?

Ana.’. Z others.

Qu.’. What did they signify ?

Ana.’. The age of a Perfcct Master; the square of wbich is the age of a Gr.\*. EI.\*. Per£\*. and SabL\*.

Mason.

Qu.'. What did this alarm procure you ?

Ans.\*. The ninth arch was opened to me, and, by the oid of the pass-words, I penetrated into the Sacred

Yanlt.

Qu.’. What was unveiled to you during your reccption ?

Ana.’. A brilliant light, within a pedcstol of alabaster, which dazzlod my eyos, and filled my soul with

admiration.

Qu.’. What saw you by that light?

An\*.’. A cube of agate upon the pedestal ; sunk into one side whereof was a triangular piate of gold ;

and engraved on that the Iloly and Ineffable Kame of Deity.

Qu.’. How came that treasure thitker?

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Ans.\ It iras taken by tho thrco Mnsters from a rault hcrrn in tlio solid rock, to rvhicli tlicy dcsccnded

throogli nino arcbcd apartments, one above the otbcr.

Qu.’. Whcn and by rrhom rroa it placcd tlicre ?

Ans.’. Beforo tlic Dclugc, by tlio Patriarch Enoch.

Qu.\ Will yoa give me tlmt Word?

Ans.’. I cannot. It ia forbiddcn.

Qu.-. Horr tben shnll I knorr that you liare it?

Ans.’.’ rraa substituted in ita place, after tbe dcatb of Hiram Abi.

Qu.’. What doea tbat mean?

Ana.’. lV7iatl is this the Builderf

Qu.’. What at laat became of the piate of gold and the name upon it?

Ans.’. After tho Templo rraa deatroyed by Naburaradan, certain faithful Gr.\*., Elcct, Porf.\ nnd Subi.'.

Masons eraacd the name and broke up the piate, that it might not fall into tho lianda of tbe idolatrous

Assyriana.

Qu.’. When yon became a Prince Ameth, rrbat did you soe ?

Ans.’. Twelve great liglita.

Qu.’. What did they signify ?

Ans.’. The trrelre 111.'. Eius of Fiftecn rrho rrere appointed by Sulomon tho King to bo Gurernora orer

Israel, and charged rrith the collection of tho rcTcnues of the realm.

Qu.’. What rrere their namea ?

Ans.’. Ben-Hur, Ben-Dccar, Ben-Heaed, Ben-Abinadab, Bana, Bcn-Gabcr, Aliinadab, Achimaaa, Banna,

Josapbat, Semei and Gaber; rrho, rrith Joabcrt, Stolkin nnd Zerbal, rrere the firat 111.’. Elua of Filteen; and

of rrhom Ben-Hur, Ahinadab, Ben-Decar, Baana, Somei and Gaber, rrith Joabert, Stolkin and Zerbal, rrere the

first Eius of Nine.

Qu.'. What significa, to ua, as Gr.’., EI.’., Perf.\*. and Subi.\*. Mastera, tho kcy of irory of a Secret Mas ter?

Ans". That ire are tho depositarios of tbe Truo Word, the Great Secrct, and tlio Ancicnt Dootrincs of

Maaonry ; that rre must lock them up in ' our henrts, and kccp them inriolable, alrraya so rcgulating our life

and conduct os not to prore unrrortby of the great trust reposed in ua.

Qtt.'. What signification, to ua, hare the tomb and monument ercctcd to our dcccascd Gr.'. Master

Hiram Abi ?

Ans.’. That the memories of ita great and good mon are the noblest treasures of a nation, standing, like

mountain-tops abore the Dcluge, high aborc the dark and rrintry occan of the Past, to inrite us to learo our

nomes and memories as rrorthy legacies to our country.

Qu.’. What, to us, signifies the balance of the Prorost and Judge ?

Ans.’. That rre are to rreigh carefully the qualifications of thoae rrho desiro to bo admitted among us ;

and reject them rrithout hesitation, if any sordid rice, or ignoble possion, or seISshncsa, ingratitudo or rrant

of Qonour rreigha dorrn the scale againat them.

Qu.’. What signify the srrords upon rrhose points you rrere receired, rrhen you entered the Saered Tault ?

Ans.’. Coxteuft and Pitt ; the punishments rrhich Maaons inflict on thoso rrho are base enough to

rriolate their obligations.

Qu.’. What does the inilamcd heart signify, in the degreo of Sub.\*. EIu of Trrclrc or Prince Ameth ?

Ans.’. Ardent derotion to tho cause of Maaonry and tlio rrelfaro of our Brothers.

Qu.’. What is tbe Saered Word of a Knight Elu of Nine ?

Ans.’.

Qu.’. What does it signify ?

Ans.'. liero of Might, or Mighty and Distinguished Man.

Qu.’. What are the pass-rrords of that degreo ?

Ans.’. JsC/ % 22, mcaning r engeanct, the signal agrced upon by the fugitires rrho bad murdered our

Gr.’. Master, and tho oxclamation of the Chicf Aasassin rrhen his retreat rraa discorcrcd: 5 ? Q^lC tT

0"L ? 102S /. and

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Qu.\ IV hat do the ninc lights signify, in the Chaptor of Knights EIu of Nino ; eight togcther, and ono

by itsclf?

Ans.’. Tho Nino Elcet who woro scnt to scarch for tho murdcrors, and ono of whom capturcd Abiram

Akirop their loadcr.

Qu.\ VViiat was tho namo of tho stranger who made known 'to Solomon tho place where the morderer

Alcirop iras concealcd ?

Ans.’. Pharos, tho son of Dliamin, a hcrdsman of Joppa.

Qu.’. VVhat bccamc of Iiiiu, aftor tho murdercr was'captiired ?

Ans.’. Liberali/ rewarded by King Sulomon, ho roturncd to Joppa.

Qu.’. "VVhat becanio of the two conipanions of Akirop ?

Aiis.’. Esoaping tho Nino Klect in tho mountains near Joppa, thoy flcd 'into the eountry of Qatb, and

took refugo in a quarry bctwecu Gath and Saphir.

Qh.\ By whom was their place of refuge discorcrcd?

Ans.\ By Ben-Decar, ono of the Nine Eius, a^d afterwords appointed Go vernor OTer that part of

Palestine, as one of tho Eius of Twclve, or Princes Amcth.

Qu.’. "VVhat steps did King Solomon tako, to have them apprehendod ?

Ans.’. Ile scnt thitlier tho fifteen Eius, bearing a letter to DIaacha, Tributary King of Gath, with a

sufficient escort.

Qit.'. To whom was the letter committed ?

"Ans.'. To Zcrbal, Captain of tho Guards, and one of the Nine Eius.

Qu.’. Did the Fiftccn succocd in apprehending the murdorers ?

Ans.\ They did, with the assistanco furnished them by King DIaacha.

Qu.‘. By whom were thoy disco vered?

Ans.’. By Joabert and Zerbal, two of the Eius of Fifteen.

Qu.’. What was done with the murderers ?

Ans.’. They were taken to Jerusalem ; and, with Abiram," tried, condemncd and exeeuted.

Qu.’. "What were the names of the other two murderers?

Ans.\ • Nobo and Zabad.

Qu.’. Of what are they the types to us ?

■Ans.’. Of Fanaticism and Ignorance.

\* Qu.’. Ho w were they punished ?

Ans.’. They were first hanged, and afterwards beheaded.

Qu.‘. "What do the three heads represent, upon the apron andcollar of an I1L\*. Elu of Fifteen? •

Ans.\ -Tyranny, Fanaticism and Ignorancoj the threo enslavera of mankind, smitten by the hand of

Freedom.

Qu.\ What are the words of an Elu of Fifteen ?

‘Ans.’. '. flJKCtnLOt and OM & 0:£’OcK , -‘-

Qu.’. What did you next become, alter you had been rccoired an DI.\*; Elu of Fifteen?

- Ans.’. A Sub.\*. Elu of Twelve, or Prince Ametb.

Qu.’. Did you advance further ?

Ans.\ '■ Like Adonhiram, I became Gr.\ Diaster Architect.

Qu.’. What is the pass-word of a Gr.\ Diaster Architect ?

Ans.’. tQJVUlCs? Jsr.% — Chief of the Architecta.

Qu.’. What further honour did you reccive?

Ans.’. Like the three Dlasters who descended into the vault of Enoch, and bore thence to King Solomon

the Sacred Treasure, I was made a Boyal Arch DIason.

Qu.’. Who wero first received Masons of the Royal Arch ?

Ans.’. Adonhiram, Joabert and Stolkin, with Solomon, and Hiram King of Tyre.

Qu.’. To what were you devoted, as a Royal Arch DIason?

Ans.’. To Honour and Duty.

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Qu.’. Are you a Or.'. £1.\*. Perf.\*. and Sublime Mason7

Ans.’. I haro entcrcd into tho most Sccret and Sacrcd placo.

Qu.’. "What is it called 7

Atta.'. The Saored Yault.

Qu.’. TYhcre do the Gr.‘. £1.\*. Perf.\*. and Subi.\*. Masons work 7

Ans. ’. Under ground.

Qu.’. TVhere under ground 7

Ans.’. Under the Iloly of ITolies of the Temple.

Qu.’. TYhat are their works 7

Ans.’. To keep in profound secrccy the Jlysterics of Masonry ; to practise the purest m orali ty, and to

assist and relieve their brothers.

Qu.’. "iYhat do they knonr 7

Ans.’. All that men hare erer knovrn as to the nature and attributos of the Deity, the laws of harmony

irhich govem the Universe, and the immortality of the souL

Qu.’. Whither do they trarel 7

Ans.\ To the four quarters of the globe.

Qu.’. "With wkat object 7

Ans.’. To make known the truth, and teach the pure morality of Masonry.

Qu.’. "What did the Sacred Yault contain 7

Ans.’. The IncfFable Name, or True Word of a Mason, engrarcd on a piate of gold, upon & cabe of agnte.

Qu.’. TYhat is your name 7

Ans.’. SIOntOS-s?.

Qu.\ TYhat does it signify 7

Ans. An eleratcd place.

Qu.’. Uo\r many signs has a Grand EL\*. Perf.\*. and Sub.’. Mason 7

Ans.’. Thrce indispensable to be known, and six otlicrs.

Qu.’. Gire me the three principal signs.

Ans.’. [Ile gires them].

Qu.’. Giro me the six others.

Ans.’. -[They are giren thus] :

4th Sign: . . 'Bear upon the °|®8 C of the tll tfS 8 °l°, raising the heeL At the some time nise the

Ch C— to Ilearen. This is the sign of Admirotion.

5th Sign: . . Of Distress. . . Interluce tho fingere of your hands, and put them on the «y»|SJ of your

&COn, JOt25C: upvrard.

6thSiGN:.. Give the 4th Sign, each tnrning his bockon the other.. Then f8 8T10YICOX& other,

over the % fllCt.\*.

7th Sign : . . yf©2 your tl&Ostll on your JcCOt 0 ! 9 : nise the some ©J23 towards &<£©\*<££?, and

bringing it down, £h°|°l 2 TT <C with it your t 5 1. .

8th Sign : . . Placo your 1J&©JSTI on your 23 5 % T&, as if to pull out your C , and thence

carry it quickly to your &CQtT«

9th Sign: . . As if holding a IIO$lSl<Ct, ? fCi©\* the Brothers 'tfgtC&COn; then yf©J

your to your own <C&CQII.

Qu.’. Hott many tokens are there7

Ans.’. Three principal ones.

Qu.‘. Gire them to me.

Ans.’. [Ile gircs them].

Qu.’. Ilovr many Pass-words are thorc 7

Ans.’. Thrco principal ones.

Qu.’. Gire them.

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Ans.'. [Ilo doea so].

Qu.’. Ilo w many covorcil words 7

Ans.'. Thrco likowiso.

Qu.'. Givo tlicm.

Ans.'. [Ilo docs so].

Qu.'. What aro tho working tools of the Grand, Elect, Perfect and Sublime Mason?

Ans.'. Tho Crow, tho Mattock and tho Spade.

Qu.'. To what usus liavo thoy hoon put?

• Ans.'. To discovcr and ruiso tho aquare atono, which covered tho entrance to the vaults of Enoch ; to

open a way to the Sacrcd Vault, aftor the Tcmple wa a destroyod ; and to break in piecea the pedeatal therein.

Qu.'. What did thoso Maeone who entcrod the Sacred Vault, after the dcstruction of the Temple, find

when thoy diecorercd tho cntranoo 7

Ans.'. The corpse of Galahad.

Qu.'. Who was lie 7

Ans.'. Tho eon of Sophorie, a Gr.\ Elcct, Chief of the Leritcs, and Spceial Guardian of the Sacred Vault;

who died at Jus post, buried under the ruins of the Temple.

Qu.'. What disposition did thcy mako of the corpse 7

Ans.'. They placcd it in the Sacred Vault, clothed in his insignia, and wearing tho jewel of a Gr.\ Elect.

Qu/. What did King Solomon bccome, after the completion of tho Templo I

Ans.'. A libertine and 'an idolatcr ; sacridcing to Chcmosh, Moloch and Astarto ; which caused many

Maeone to abandon Judea, fcarful of the ruin which thcy bclicved hia sine would bring upon his kingdom.

Qu.’. How long did he rcign ?

Ans.'. Eorty yeare, dying at tho age of 58.

■ Qu.'. Who succeeded him T

■. Ans.'. Ilis kingdom was divided into those of Judah and IsracL Rohoboom his Son rcignod orer the

former only.

Qu.'. When did his race cense to reign 7

Ans.'. When Nabuzaradnn, General of tho Aesyrian armies, took Jernsalem, deatroyed the Temple, and

earried Zedekiah the King away captire nnto Babylon : when the suryiying Gr.‘. Elect entered the Sacred

Vault, erased the Ineffable Name, broke np tho golden piate, and orertnrned the pedeatal.

- Qu.'. How long did the captirity last ?

Ans.'. Seventy yeare ; and the war, two.

Qu.\ Who restored the Jews to freedom f

Ans.'. Cyrus, King of Persia. - .

Qu.'. What other farour did he ahow them 7

Ans.’. He gave them permiasion to rebuild the city and Temple of the Lord, and restored to them most

of the ornamenta and vessels of the ancient Temple.

Qu.‘. What are the cbaracteristics of a Gr.\ EI.\*. Perf.\*. and Sub.’. Mason T

Ans.\ That he freea bimself from the dominion of iniquity, injustice, revenge, cnvy and jealousy: that

he is aotire in doing good ; and spcaks of his brethren only to praise them.

Qu.'. What is your reward t

Ans.'. The knowledge of the True God ; a faint, but true appreciation of His natare and Infinite attri-

butos ; a confidence in His wisdom and justice ; an implicit trust in His beneficence and lore for his creatu res,

securing me against scepticism and despair.

Qu.'. What is your Masonic ago J

Ans.'. The aquare of i — or §, years complete.

Qu.'. What contract did you enter into, on receiring this degree 7

Ans/. I derotcd mysclf to Virtuo, and to tho causo of Humanity ; and became the firm ally of the

Virtuoua and tho Good.

Qu.'. What is the token of that contract?

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Aru.\ This ring, aymbol of Eternity, and of unbroken fricndsbip.

Qu.\ By irhat light does a Gr.\ Elect irork?

Ans.\ By the Iigbt of Truth, irhich emanates from Him irhose Iloly Nnme glittcrs opon tbe Triangular

piate of gold, and ligbts our Lodge.

Sen.\ Gr.\ TFard.% Return noir, my Brotber, to tbe Th.\ P.\ Gr.\ Master, and reccire from him tbo

olosing instruction of this dcgree.

LECTUBE.

My Brotber, you hare receired the last degrce in Anclent' Masonry ; and it is my duty to give you tlia

ooncluding instruction in tbat degree, that you may be prepared to adrancc, if you desire, througb tbe stili

bigher degrees of the Anoient and Accepted Rite.

It is for each indiridual Mason to discorer the sccret of Masonry, by rcilecting on its emblems, and upon

irbat is said and done in the trork. Seek and ye shall find. The great object of Masonry being the physical

and moral amelioration of every indiridual in porticular, and of society in gcneral, there are important truths

to be substituted in public opinion in the place of many crrors and injurious prejudices; and among these

moral maladies are some trbose treatment requires courage and at tbe same time .much prudence and discre-

tion. Tbe Masonic Secret manifesta itsclf irithout speecli revealing it, to him trbo trell comprehende ali the

degrees, in proportion as he receires tbem, and particularly to those trho adTance to the highest degrees of the

Ancient and Accepted Rite. That Rite raises a corncr of tbe Teii CTcn in tho degrce of Apprentice ; for in that

it declares that Masonry is a irorship.

Nerer intermcddling irith points of doctrine, in politics or religion, Masonry labours to improre tbo social

order, by enligbtening men’s minds, by irarming mcn’s hcarts irith Iotc of the good, by inspiring them irith

tbe great principio of human fraternity, by requiring of its disciplcs, that their langnago and actions shall

conform to that principio, that tbcy shall enlightcn onc another, triumph oror their possions, abhor vico, and

pity the Ticious man, as one afflicted irith a dcplorablc malady.

It is the unirersal, eternal, immutablc religion, such as God plantcd it in tho heart of unirersal humaniiy.

Its ministers are all Masons irho comprchcnd it and are derotcd to it: its offerings to God are good irorks;

tho sacrifico of tho baso and disordcrly passions; and pcrpctual efforts to attain to all tho moral perfection vf

irhich man is capable.

That enlightened faith, from irhich ns from a liring spring floir sublime derotedness, the sentiment of

fraternity fruitful of good irorks, the spirit of indulgent kindness and gentle peace, sireet hopes, effectual

consolation, and inflcaible resolution to accomplish the most arduous and painful duties, Masonry has in all

times religiously preserred. Ardently and persereringly it has propagated it in all ages ; and in our own

day moro zeplously tlian erer. Scarcely a Masonic discourse is pronounced or a Masonic lesson read, by tho

highest officcr or the humblest lecturcr, that does not demonstrato tho ncccssity and adrantnges of this faitli,

and earnestiy teach the tiro constitutire principies of religion, the t\ro great tenets that mnko all truo religion,—

Lore of God, and Lore of our neighbor. These tiro principies Masons carry into the bosom of their families,

and into society. The Scctarians of former days substituted intolcranco fur cbarity and pcrsecution for lore:

and did not lore God, because they hated their neighbour. “ Thou shalt lore tho Lord thy God irith all tby

“ heart, soul, strength and mind, and thy neighbour as thysclf; this do, and thou shalt liro . . Suffer little

“ children to como unto me, for of such is tho Kingdom of Ilearen, into irhich ys shall not enter, except ye

“ bo conrcrtcd and becomo as littlo children . . Ilo that lorcth not his brolhcr knoweth not God, for God is

“lore . . Whosoercr hateth his brother is a murderer and abideth in doath and darkness.” Such is tho truo

religion, and irhatercr is contrary to it is falschood; and tbat trua religion is the rery spirit of Masonry.

Forming onc great peopto orer the irhole globe, it preserres that religion, strengthens it, extends it in its

purity and simplicity, and makes it the rulc and guide of the lifc nnd condnct of its members.

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To make honour and dutj tho stcady bcacon-lights tliat sball guidc your lifc-vcsscl over tbe stormy scaa of

Time; to do tliat which it ia right to do, not bccause it will inaure you succcss, or bring witli it a rcward, or

gain tbe applauso of men, or Iic most prudent and most advisabic ; but becausc it U riglit, and tlicrcfure migftt

to be done ; to war ahvays against error, ignorancc, intolerance and viee ; and yet to pity thosc who err, to tcaeh

the ignorant, to be yoursclf tolerant even of intolerance, and to strive to reclaim tbe vicious; are somo of tbe

duties of a Mason.

A good Mason ia one tbat ean iook upon dcatli, and sce ita face Tvitb the same countcnancc avitii which lio

heara ita story ; that ean endurc ali tlie laboura of bis life with hia soul supporting bia body ; that can equally

despise riches when he batb thein and when he hath them not; that is not sadder if tbey are in his neighboui^a

exchequer, nor more liftcd up if tbey ahine round about bia own walls: one that is not moved with good fortnne

eoming to him, nor going from him ; tbat can look upon another man's lands with cquanimity and pleosure,

aa if tbey were hia own ; and yet look upon his own and use them too, just as if tbey were another man’s;

that neitber spends hia gooda prodigally and fooliahly, nor yet kceps them avariciously and like a miser; that

weighs not benefits by weight and number, but by the mind and circumstances of him tbat confers them ; that

never tbinks his charity expensive, if a wortiiy person be tbe recciver ; tbat does nothing for opinion’s sake,

but every thing for conscienec, bcing aa careful of hia thoughts as of bia acting in marketa and theatres, and

in os much awe of himself na of a whole assombly ; that is bountiful and chcerful to his friends, and charitable

and apt to forgive bie enemies; tbat loves bis country, consulta ita honour, and obeys ita laws, and desires and

endeavours nothing more than tbat he may do his duty and honour God. And such a Mason may reckon his

life to be the life of a man, and compute bis nionths, not by tbe coursc of tbe sun, but by the zodiac and circlo

of his virtuc8.

The whole world is but one Republic, of wbicb eacli nation is a famiiy and every individual a cbild. The

sublime art of Masonry, not in any wise derogating from the different duties which tbe diversity of States

requires, tends to create a new People, which, composed of many nations, shall all be bound together by the

bonds of. Science, morality and virtue.

Essentially philanthropio, philosophicol and progressive, it has for its bases the existcnce of God and the

immortality of the soul; for its object, the study of universal morality, tbe Sciences and .tbe arts, and the

practice of all the virtues. In every age its device has been, Liberty, Equality, Fraternity.

It is neither a political party nor a religious sect. It embraces all partiea and all sects, to form from

among them all a vast fraternal- association. It recognizes the dignity of man, and his right to freedom

whenever he is fitted for it; and it knows nothing that should place one man below another, except debasement,

ignorance and crime.

It is philanthropio ; for it recognizes the great truth that all men are of the same origin, have common

interests, and should co-operate together to the same end.

Therefore it teaches its members to lovo one another, to givo to each other mutual assistance and support

in all the circumstances of life, to sharo each otheifs pains and sorrows, as well as their joys and pleasures ;

to guard the reputations, respeet tbe opinions, and be perfcctly tolerant of the errors, of each other, in matters

of faith and beliefs.

It is philosophico], because it tcachcs tbe great Trutbs conccrning tho nature and ezistence of one Suprema

Deity, and the existence and immortality of the soul. It revives the Academe of Plato, and the wise teachings

of Socrates. It reiterates the maxima of Pythagoras, Cohfucius and Zoroaster, and reverentially enforces the

sublime lessons of Ilim who died upon the Cross.

The ancients thought that universal humanity acted under the influence of two opposing Principies, the

Good and the Evii : of which the Good urged men towards Truth, Independence and De votcdness ; and tbe Evii,

towards Falsehood, Servility and Sclfishness. Masonry represents the Good Principie and constantly wars

against the evil one. It is the Ilercules, the Osiris, the Apollo, and the Ormnzd, at everlasting and deadly

feud with the demons of ignorance, brutality, baseness, falsehood, slavishnesa of soul, intolerance, superstition,

tyranny, meanness, the insolence of wealth, and bigotry.

When Despotism and Superstition rulcd everywhcre and seemed invinciblc, it invented, to avoid persecu-

tion, the Myatcries, that is to say, tho Allegory, the Symbol and the Emblem, and transmitted its doctrines by

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the aceret mode of initiation. Noir, retaining Ita ancient ceremonies, and absolutoly forhidding innovation. it

oponly diaplaya in cvory cirilizcd country ita banncr, on irhich its principies aro vrrittcn in lcttera of living

light.

Man'a vieira in regard to God, irill contain only so much positiTC truth aa the human mind ia capable of

receiring; ivhether that truth ia attained by the esercise of rcason, or communicatcd by rcrelation. It must-

neceaaarily be both limited and alloycd, to bring it irithin the competcnce of finite human intolligence. Being

finite, ire can form no correct or adcquate idea of the Infinite : being materini, ire can forni no ciear conception

of tbe Spiritual. 'We do beliere in and knoir the infinity of Spnce and Time, and the apirituality of the SouI ;

but the idea of that infinity and apirituality eludea ua. Even Omnipotcnce cannot infuse infinite conceptione

into finite minda ; nor can God, irithout firat cntircly changing the conditiona of our being, pnur a complete and

full knowlodgo of Ilia oirn naturo and attributoa into tbe narroir capacity of a human aoul. Human intelli-

gonce could not grasp it, nor human languago express it. \_

The conaciouanesa of the indiridunl rereala itself alone. Ilia knoirle<Ige cannot paaa beyond the limita of

hia oirn being. Hia conceptione of other thinga and other bcinga are onhj his eoncrjdions. They are not thoao

thinga or bcinga themselves. The liTing principle of a liring Univorso rnuat bo infinite ; irhilc ali our ideaa

and conceptiona are finite, and npplicable only to finito beinga. The Dcity ia thua not an object of knowledge,

but of faith : not to be approachcd by the understandiny, but by the moral sense; not to be eonceiced, but to be

feli. Ali attempta to embrace tho Infinite in the conception of the Finite, are' and must bo only accommodo\*

tions to the irailty of man. Shrouded from human comprehcnaion in an obacurity from irhich a chaatencd

imagination ia aired back, and Thought retreata in conacioua vreakncaa, the Divine Nature ia a thema on irhich

man ia little entitled to dogmatize. Here the philosophio Intcllcct bccomes most poinfully airare of ita oirn

inaufficiency.

And yet it ia here that man most dogmatizes, classifiea and describes God's attributos, makea out his map

of God'a nature, and hia inrentory of God's qualitiea, fcelings, impulsos and passions ; and then hanga and

burns his brother, irho, aa dogmatically aa lie, makea out a different map and inrentory. Tho common undor\*

atanding has no humility. Its God is an incarnate DiTinity. Irapcrfcctiun imposes its oirn limitotions on tho

Illimitable, and clotlics the Inconccirablo Spirit of tho Unircrso in forma that come irithin tho grasp of tbe

aenses and the intcllect, and are derired from that finite and impcrfcct naturo irhich is but God'a crcation.

"We aro ali of us, though not ali eqnally, miataken. The chorishod dogmas of cach of ua are not, aa iro

fondly suppose, tho pure truth of God ; but aimply our oirn apecial form of error, the fraginentary and refractcd

ray of light irhich hos fallcn on our orrn minda.

Our little systema liare their day ;

They haro their day, and coase to bo :

They are but broken lights of Thee,

And Thou, 0 Lord, art more than they.

Thua perfect Truth ia not attainablo onyirhere. "We fondly stylo this Degrce, that of Perfection ; and yet

that irhich it tcaches is imperfact and defoctire. Stili ire aro not to rclax in tho pursuit of Truth, nor con\*

tcntcdly acquiesce in error. It is our duty crcr to press forirard in the acarch; fur though absoluto Truth is

unattainablo, yet the amount of error in our rioirs is capablo of progressivo and pcrpctuul diminution ; and

thus it is that Maaonry ia a continual struggle toirards the Light.

Ali errors are not equally innocuous; and to entertain unirorthy conceptiona of tho nntura and Proridenco

of God, is irhat Maaonry aymbolizes by ignorance of tho Truo "Word. Not the entiro and pcrfcct and absolute

Truth in regard to God ; but the highest and noblcst conception of Him that our minda aro capable of furming,

is tho True Word of a Mason ; and it is Incfiable, becauso oneiman cannot communicate to another his oirn

concoption of Deity.

For every man’s conception of God must rary irith his mcntal cultivntion and mcntal poirers. If any

one contenta himsclf irith any lower imago thnn his intellcct is capable of grasping, then he contonts himseif

irith that irhich ia false to him, aa irell as false infact. If lower than he can rcach, be must needs feel it to be

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falae. Tbe negro’s idea of Gud, trua to him, is falso to me, bccausa I fcel it to bo unrrortliy and inadcquate.

And if we, of tho uinctccnth ccntury after Christ, adopt tho concaptions of the nincteenth ccntury bcfore him ;

if onr conceptions of Gud ara tlioso of tho ignorant, narroiv-mindcd and rindictive Iaraelitc; then uro think

urorse of God, and liare a loivor, incancr and moro liniited viciv of Ilis naturo, tlian tho fucultics urhicli he hos

bestoired aro cnpable of grasping. The higlicst vierr ire can form is ncarest to the truth. If ivo acquiesce in

any lovrer onc, uro acquiesco in an untruth. We fcel that it is an affront and an indignity to Iliin, to conccire

nf Him as cruci, short-sighted, cnpriciuus and unjust; as a jealous, an angry, a rindictive Boing. Wlicn uro

examine our conccptiuns of Hi.s cliaructur, if iro can concciro of a lofticr, noblcr, highcr, more bcncficent,

glorious and magnificent diameter, then this lattcr is to us the true conccption of Deity ; for nothing can be

imagined more excellent than Ile.

Rcligion, to obtain currcncy and influcnco urith the great mass of mankind, must needs be alloyed irith

snch an amount of error, as to phtee it far btluvr the Standard attainable by the higher human cnpacities. A

religion os pure as tho lofticst and most cultivated huuian rcason could discern, rrould not be comprehended

by, or effective orer, the less-cducated portion of mankind. What is Truth to the philosophor, rrould notbe

Truth, nor hare the cffect of Truth, to the pensant. The rcligion of the many must neccssarily be more incor-

reet than that of the relincd and rcllcctirc furr, not so mucli iu its cssence as in its forms, not so much in the

spiritual idea rrhich lies latent at the bottum of it, as in the symbols and dogmas in rrhich that idea is em\*

bodied. The truest rcligion rrould, in many pnints, not be comprehended by tbc ignorant, nor consolatory to

them, nor guiding and supporting fur them. The doctrincs of the Bible are often not clothed in the languogo

of striet truth, but in that rrhich uras fiteest to conrey to a rude and ignorant peoplc the practical esscntials of

the doctrine. A perfcctly pure faith, freo from ali cxtrancous admixturos, a system of noble theism and lofty

morality, rrould find too littlo preparation for it in the common mind and heart, to admit of prompt rcccption

by the masses of mankind ; and Truth might not hare rcachcd us, if it had not borrorred the rvings of Error.

We cannot read litcrally the rierrs of God containcd In the Hebrerr rvritings. To us tlicir inner mcaning

is different from their rrords; and rre read them thus :

“I am the God of Abraham, the God of Isoac and tho God of Jacob ; the Absolute, Uncroatcd Existcnce,

that rrhich rros and shall be. This is my Eternal Nam e, and my memorial unto ali generations.

“ I demand tho Toncration and adoration due me from mankind. By the inllexible larrof cause and effect

rrhich I hare enacted, tho consequences of the rices and iniquities of tho fathers descend and are risited upon

their children through many generations of those that set my larrs at defiance; and those only escape, rrho

lore me and follorr my larr. '

“God is merciful and gracious, indulgent and abundant in goodness and truth, shorring mercy to

-thoasnnds, forgiring iniquity, transgression and sin, but requiring ropentance, reformation and atonement

from the guilty.

“The Lord niD' is one God. He is the only God, tbo Eternal Truth, by rrhose immutable larrs the good

deed inrolres in itsclf its rerrard, and the sin its punishment. Ilo protccts the fathcrlcss and tbe rridorr, and

lores the stranger, and gires him food and raiment,"

. Many parts of theso rrritings contain viorrs of Deity, of God, and of Man’s rclations to him, os pare and

lofty as tbe Human Intellcct can grasp; but others, quito as nunierous and cbaractcristic, depict fcelings and

opinions, on these topies, as lorr, meagre, and unrrortby, os erer took their rise in sarage and uncultivated

minds. They rrould require us to beliero that the Pure, Spiritual, Supreme, Ineffable, Immutable Creator of

the unirerse, infinite in rrisdom, consistency, justice and mercy, rrho permits his frail creaturos to call Him

Father, so mistook in the creation of man, as to repent, and gricre, and find it neccssary to destroy his otrn

rrork : that he . permits the existence of a riral though inferior God ; and ollorrs him to gain the dominion orer

this rrorld, and to people Hell rrith God’s creatures : that ne selccted one farourcd peoplo from the rest of IHs

children, and commissioned them to devastate and destroy ; that He sanctioned fraud, commanded cruelty,

contended, and long in min, rrith tho magic of other Gods, liardened the heart of Pharaoh that He might

punish him and his people, and slay them in multitudes, because their King uras thus liardened to resist His

urill ; that he rrrestled in tbe body rrith one Patriarch and supped urith another, syinpathizcd rrith and sharcd

in human possions, became enraged, furmed rash and cruel resolutions, and iras persuaded to abondon them ■

I

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and oli this thoy would require, bccauso theso coarse conceptione prerailcd torne tliousands of years ago,

among a People, whose Hiatory, oe written Iit thcmselves, ie not of a nature to inspiro us with ony extraordinary

confidence in either their virtues or tbcir intcllect.

The Maeon regards God as a Morat Gorernor, as well as an Original Creator; as a God at hand, and not

merely one afar off in the distance of infinite spnee, and-in the reinotoncss of Post or Futuro Eternity. Ile

conceires of Ilim as taking a watchful and presiding interest in the affairs of tho world, and as influencing

the hearts and actions of men.

To him, God is the great Artificer of the 'World of Life and Matter ; and man, with his wonderful corporeal

and mental frame, Ilis direct work. He believes tbat God hos made men trith different intcllectual capacities;

and enabled some, by superior intcllectual power, to see and originate truths which are hidden from the mass

of men. Ilo believes that vrhen it is Ilis will that mankind should make some great step forward, or achiove

some pregnant discovcry, Ilo calls into bcing somo intellcct of more than ordinary magnitudo and power, to

give birth to nevr ideas, and grander conceptions of the Truths rital to Humanity.

We bold that God hos so ordered matters in this beautiful and harmonious, but mystoriously-governed

Universe, that one great rnind after another vili arise, from time to time, as such are nceded, to discover and

flash forth beforo the eyes of men the truths that are vrantcd, and the amount of truth that can bc borne. Ilo

so arranges, that nature and the course of events shall send men into tbe world, endowed with that highcr

mental and moral organization, in which grand truths, and sublime gleoms of spiritual light will spontaneouslj

and inevitably arise.

Whatever Hiram Abi really was, he is the type, perhaps an imaginary type, to us, of humanity in its

bighest phose ; an exemplar of what man may and should become, in the coursc of ages, in his progress

towards the realization of his destiny; an individual giftcd with a glorious intellcct, a noble soul, a fine

organization, and a perfectly balanced moral being; an earnest of what humanity may be, and what wo

believe it will hereafter be in God’s good time ; the poeaibilUy of the race made real.

The Mason believes that God has arranged this glorious but perplexing world with n purposc, and on a

plan. He holds that every man sent upon this earth, and especially every man of superior capacity, has a

duty to perform, a mission to fulfil, a baptism to be baptized with : that every great and good man possesses

some portion of God's truth, which he must proclaim to the world, and which must bear fruit in his own bosom.

In a true and simple sense, he believes all the pure, wise and intcllectual to he inspircd, and to bc so for the

instruction, advanccmcnt and elcvation of mankind. That kind of inspiration, liko God's omniprescnce, is

not limitod to tho few writers claiiucd by Jcws, Christiana or Moslcms, but is co\*cxtensivo with tho raco. It

is the conscqucnco of a faitliful uso of our facultics. Each man is its subjcct, God is its sourco, and Truth its

only test. It differs in degrecs, as tho intcllectual endowments, tho moral wcalth of tho soul, and the degree

of cultivation of thoso endowments and facultics differ. It is limited to no sect, age or nation. It is wide as

the world, and commoa as God. It was not given to a few men, in the infanoy of mankind,' to monopolize

inspiration, and bar God out of tho soul. Yoa.and I are not born in the dotage and decay of the world.' The

stars are beantiful as in their prime ; the most ancient Heavens are fresh and strong. God is stili evcrywhere

in nature wbcrever a heart beats with love, wherever Faith and Reason utter their oracles, there is God, as

formerly in the hearts of seers and prophets. No soil on earth is so holy os the good mnn’s heart ; nothing

is so fuli of God. This inspiration is not given to the learned alono, nut olone to the great aud wise, but to

every faithful child of God. Ccrtain os the open eyo drinks in the light, do the pure ia heart sco God; and

he that lives truly, feels Him as a presence not to be put by.

Truths that are written by the finger of God upon tho heart of man, are definite enough for the Mason.

Views of religion and duty, wrought out by tbe meditations of tho studious, confirmcd by the nilcgiance of the

good and wise, stamped as sterling by the response they find in every uncorrupted niind, are suro enough for

him. He does not cling to dogmatic certainty, nor vainly imagine such certainty attainable. Ilo is willing to

rest the hopes which animate him, and the principies which guide him, on the dcductions of reason and the

convictions of instinct. He believes that no surcr foundation can be discovcrcd for rcligious belief, than tbe

deductions of tho intellcct and tho convictions of tho heart. llcason prnvcs to him the cxistcnco and attributes

of God; those spiritual instincts, which he believes to bc tho voicc of God in the soul, infuse into bis mind a

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sense of bis relation to God] and a hope of future existence ; and bis rcason and conscicnce alito irrcsistibly

point to virtue as thc highest good, and tbe dcstincd end and aim of mnn.

Ilo studics tlio wonders uf tiio Ilcarcns, tbe frarao-work and revolutions of the Earth, the mystcrious

benuties and adaptatione of animal existence, tlio moral and matcrial constitution of tbo liuman creature, ro

fcarfully and womlcrfully made; and is satisficd that God is; and tbat a IVise and Good Bcing is tbe aullior

of the starry Ilcavcns above him, and of the moral world witliin bim: and his mind finds an adeqnato

foundation for its hopes, ita worship, its principies of action, in the far-stretehing universe, in tbe glorious

firmament, in thc deep, full soul, bursting with unutterablc thoughts.

Tbcso aro truths which every rcllcctiug mind w ili unhesitatingly receive, as not to be surpassed, nor

capable of improvement; and fitted, if obeyed, to malce earth indccd a Paradise, and man only a little loirer

than the angcls. Tbo worthlessncss of ccremonial observances, and the neccssity of active virtue: tbo

enforcemcnt of purity of heart as tlio security for purity of life, and of the government of the thoughts, as

the originators and forcrunners of action ; universal philanthrnpy, requiring us to lovo ali men, and to do

unto others that and that only which we should think it right, just and generous for them to do unto us ;

forgiveness of injuries ; the neccssity of self-sacrifice in thc discharge of duty ; humility ; genuine sinccrity,

and being that which we stem to be ; ali thesc sublimo prccepts necd no miracle, no voice from the clouds, to

reeommend them to our allcgiance, or to assure us of their divine origin. Thoy conimand obedicncc hy virtuo

of their inherent rectitude and bcauty ; and have becn, and are, and will be the law in every ago and evory

conntry of the world.

To the Mason, God is our Fatlicr in Ilcavcn, — to be whosc espccial childrcn is the bost reward of tlio

peace-makcrs — to sco whose face is thc highest hope of tlio pure in heart : — wbo is over at hand to strengthen

His truo worshippcrs — to whoiu are duo our heartiest lovc, our humblcst submission— whosc most acccptablo

worship is a holy lieart — in whose constant prcsencc our life is passed, — to whosc mcrciful disposal we aro

resigned by that death which we hope is to makc known to us Ilis great Creation-Thought; and whose severo

decrces forbid a living.man to lap his soul in an Elysium of mere indolent contcnt.

As to our fcelings towards IHm, and our conduct towards man, Masonry tcachcs little about which men

can differ, and little from which they can dissent. Ile is our Falhar ; and we are all brethren. This much lies

open to the most ignorant and busy, as fully as to those who have most leisure and are most lcarned. This

needs no Priest to teach it, and no authority to endorse it; and if every man did that only which is consistent

with it, it would exile barbari ty, cruelty, intolerance, nncharitablcnoss, perfidy, treachery, revenge, selfishness,

and all their kindred vices and bad passions, beyond the confines of the world.

The trne Mason, sincerely holding that a Supreme God crented and governs this world, believes also tbat

He governs it by laws, which, tbough wise, just and bencficent, are yet steody, unwavering, inexorable. Ha

believes that his ngonies and sorrows are not spccially ordaincd for his chostening, his strengthcning, his

elaboration and developmcnt ; but are ineidental and necessary rcsults of the operation of laws, the best that

could be devised for thc liappincss and purification of thc species, and to give occasion and opportunity for the

practice of all the virtues, from the homeliest and most common, to tho noblcst and most sublime ; or perbaps

not even that, but the best adupted to work out tbe vast, awful, glorious, etcrnal designs of the Great Spirit of

the universe. Ilo believes that the ordaincd operations of nature, which have brought misery to him, have,

from the very unswerring tranquillity of their career, showered blcssings and sunshino upon many another

path ; that the unrelenting chariot of Time, which has crushcd or mairncd him in its allotted course, is

pressing onward to tho accumpliahmcnt of thoso serene and mighty purposes, to have contributed to which,

even os a victim, is an honour and a recompensc. Ilo takes this view of Time and Nature and God, and yct

bears his lot without murmur or distrust ; because it is a portion of a System, tho best possildc, becauso

ordained by God. But ho does not beliovo that God loscs sight of him, whilo superintending the march of the

great harmonies of the universe; nor that it was not forescen, whon thc universe was crcated, its laws cnocted,

and the long succession of its operations pre-ordained, that in the great march of those events, he would suffer

pain and undorgo calainity. Ile believes that his individual good entered into God’s consideration, as well os

the great cardiual results to which the course of all things is tending.

Tbus .believing, he has attaincd an cmincnce iD virtuo, the highest, amid passive exccllcnce, which

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huraanity can rcach. Ile finde hie reward and bis snpport in thc rcflcction that he is an unreluctant and self-

sacrificing co-oporator witli the Creator of tbe Universe ; and in tlie nublo eonscionsncss of being worthy and

capable of so sublime a conception, yet so sad a destiny. Ile is tbcn tmly entitlcd to be called a Grand, Elect,

Ferfect and Sublime Mason. Ile is contcnt to fall carly in tbe battlc, if his body may but fora a stepping-

stone for the future conqueste of bumanity. . '

It cannot bo that God, who, vre are certain, is pcrfectly good, cnn cboose us to suffer pain, unless eitber

wo aro oursclvcs to rcccivc from it an antidote to what is cvil in oursolvcs, or elso as sucb pain is a necessiiry

part in the scheme of the universe, which os a whole is good. In eitber case, tho Mason rcceives it with sub\*

mission. Ile would not suffer unless it was ordered so. "Whatever bis creed, if be believes that God is,

and that Ile cares for his creaturcs, he cannot doubt that; nor that it vrould not have been so ordered, unless

it was eitber better for liimsclf, or for somo otber persona, or for some things. To complain and lament is to

murmur agninst God’s will, and worso than unbelief.

The Mason, whose mind is cast in a nobler mould than tbose of tho ignorant and unreflccting, and is

instinct with a diviner life, — who loves truth more than rest, and the pcnce of Ileaven rather than the peaco

of Eden, — to whom a loftier being brings severer cares, — who knows that man does not live by pleasurS or

content alone, but by the prcsence of the powcr of God, — must cast behind him the hope of any otber repose

or trnnqaillity, than that which is the last reward of long agonies of tbought; he must relinquish all prospect

of any Ileaven save that of which troublo is thc avenue and portal; he must gird up his loins, and trim his

lamp, for a work which cannot be put by, and must not be negligently donc. If he docs not like to live in

tho furnished lodgings of tradition, h$ must build his own housc, his own system of faith and thought, for

' himself.

The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our

object, and not ourselves, should be our inspiring thought. Sclfishness is a sin, when temporary, and for

time : Spun out to eternity, it does not become celestial prudcnco. "We should toil and die, not for Ileaven or

Bliss, but for Duty.

In tbe more frequent cases, where we have to join our efforts lo thoso of thousands of others, to contributa

to tho carrying forward of a great cause ; mcrely to till the gronhd or sow the sced for a very distant harrest,

or to preparo the wny for tho future advent of some great amcndnicnt ; the amount which each one contributos

to the achievcmcnt of ultimate success, the portion of thc price which justicc should assign to eoch os his

espccial production, can never bo aceurately asccrtaincd. Fcrhaps fcw of thosc who havo laboured, in tho

patienco of sccrecy and silencc, to bring about some political or social chaiige, which they folt convinced

would ultimatcly prove of vast Service to bumanity, may live to sco tho chango cfiected, or the anticipated good

flow from it. Fewer stili of tbem will be able to pronounco wbat apprecioblo wcight their severa! efforts

contributcd to tho achievcmcnt of tho chango deaired. Many will doubt, whether, in truth, theso exertions

havo any influence whatover ; and, discouragcd, ceose all active efiort.

Not to be thus discouragcd, the Mason must labour to elevate and purify his molives, as weQ as seduloasly

cherish the conviction, assuredly a true one, that in tliis world there is no such thing as effort thrown away ;

that in all labour there is profit; that all sincere exertion, in a righteous and unsclfish cause, is nccessarily

followed, in spite of all appearance to the contrary, by an appropriato and proportionato success ; that no bread

cast upon tho waters can be wholly lost; that no sced planted in the ground can fail to quickcn in due timo

and measure ; and that, however we may, in momenta of dcspondcncy, be apt to doubt, not only whether our

cause will triumpb, but whether, if it does, we shall have contributed to its triumph,— there is One, who has

not only sccn every exertion wo have made, but who can assign tlie exact degree in which cach soldier has

assisted to gain tbe great victory over social evil.

The Grand, Elcct, Perfoct and Sublime Mason will in nowise deserro that honornble title, if he has not

that strength, that will, that self-constraining energy ; that Faith, that fecds upon no carthly hope, nor ever

thinks of victory, but, content in its own consummation, combats bccnusc it ouglit to combat, rejoicing fights,

and stili rejoicing falis.

The Augean Stables of the "World ; the accumulated uncleanness and misery of centuries, require a mighty

river to cleanse them tboroughly away; every drop we contribute aids to swcll that river and augment its

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forec, in a degrce apprecinblc by God, Ihough uot by man ; and ho vhose zeal is dccp and carncst, vili not bo

orcr-nnxious tlmt his indiridual drops sdiould be distinguishablc amid tho miglity niass of clcansing and fertilis\*

ing vatcrs ; furies: that, fur tho sulco of distinction, itshould ilow in incfToctivo singlcncss awny. lio vili

not be carcful tbat his namc should bo inscribod upon tho mite vhich be casts into tho Treasury of God. It

sulEcos tho Mason to know, tlmt, i f he has labourcd, vith purity of purposo, in any good causo, be musi liare

eontributcd to it: succoss ; that tho deyrce in vhich ho has contributcd, is a matter of infinitely small concern ;

and stili moro, that tho consciousnoss of having so contributed, liowevcr obscurely and unnoticcd, is his

sufficient, oren if it be his sole, revard. Lot orcry Grand, Elcct, Pcrfect and Sublime Mason chcrish this

faith. It is a duty. It is the brilliant and nerer dying light that sbines vithin and throngh tho symbolio

pedestal of alabaster, on vhich reposes the cube of agate, svmbol of duty, inscribod vrith the Dirine name of

God. Ile vho sovs and rcaps is a good labourcr, and vorthy of Iiis liire. But he vho sows that vhick shall

be rcaped by others, vho know not of and care not for the sover, is a labourcr of a nobler order, and vorthy

of a lofticr guerdon.

The Mason dees not oxhort others to an ascetic undcrraluing of this lifu, as an insignificant and anvorthy

portion of cxistcnce ; for that deniands feclings which are unnatural, and vhich therefore, if attained, must be

morbid, and if nicrcly professed, insincere ; and it teachcs us to look rather to a future life fur the compensation

of sociai erils, than to tiiis life for their cure; and so docs injury to the causo of virtue and to tbat of social

progress. Life is rcal, and is earnest, and it is full of duties to be performed. Those only vho feel a deep

interest and aficction for this vorld vili vork resolutely for its amclioration: those vhose afTections aro

transferred to Ilcarcn, easily acquiesce in the tniscries of cartli, giring them up as hopcless, as befitting, and

as ordained; and consule themsclvcs vith the idea of the amends vhich are one day to be theirs. It is a sad

truth, tbat those most decidedly giren to spiritual eontcmplation, and to niaking rcligion nilo in their licarts,

are often most apathetic towards ali improrement of this vorId’s systems, and in many cases rirtnol conserra-

tires of eril, and hostile to political and social reform, as direrting mcn’s cnergics froni oternity.

Tho Mason does not var vith his ovn instincta, macerate the body into veakncss and disorder, disparage

lrhat he sees to bo beautiful, knovs to be vonderful, and feels to be nnspeakably dear and fascinating. Ile

does not put dovn the naturo vhich God has giren him, to struggle after one vhich Ile has not bestoved.

Ho knovs that man is sent into the vorld, not a spiritual, but a composite being, mode up of body and mind,

the body baring, as is fit and needful in a materini vorld, its full, rightful and allotted share. His life is

guided by a full recognition of this fact. He does not deny it in bold vords, and admit it in veaknesses and

inericable failings. He belieres that his spirituality vili come in the next stage of his being, vhen he puts

on the spiritual body: that his body vili be dropped at death: and tbat, until then, God meant it to be

commanded and controllcd, but not ncglectcd, despised or ignorcd by the soul, undor pain of heary conse\*

quences.

Yet the Mason is not indifferent as to the fate of the soul, after its present lifu, as to its continncd and

eternal being, and the character of the scencs in vhich tbat being vili be fully dcrclupcd. Those are to him

topies of tho profoundest iuterest, and the most cnnobling and rofining contempiation. Tbey occupy much of

his leisnre; and as he becomes faiuiliar vith the sorrovs and calamities of tiiis life, as his hopes ore disap\*

pointed and his risions of happiness here fade avay; vhen life has vcaricd him in its raco of bours; vhen

ho is harossed and tuil-vorn, and the burthen of his ycars vcighs heary on him, the balance of attraction

gradually inclines in farour of another life ; and he clings to his lofty spcculatiuns vith a tenaci ty of interest

vhich needs no injunction, and vili listcn to no prohibition. Thcy are the consoling privilege of the aspiring,

the vayvorn, the veary and the bcrcarcd.

To him the eontcmplation of the Future lets in light upon the Present, and dcrelops -the highcr portions

of his naturo. Ile endearours rightly to adjust tho respectiro claims of hearen and carth upon his time and

thought, so os to gire the proper proportions tliercof to performing the duties and entering into the interests

of this vorld, and to preparation for a better; to the cultiration and purification of his ovn .character, and to

the public Service of his fcllov-men.

•\* Thy brol/ter shall /ice again.” Tur Brotuer : not somo undefincd spirituality, some nev and strango

being ; but thy brother himsctf. Not so spiritually changcd ns to bc forever lost to thee. Not rc-absorbed into

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the Parent-SouI, nor liring agnin in a rague, indefinito, unrcmcrabering existencc ; but the same life, in its

character, affections, and spiritual identity. Wlmt noble and consoling words, to be nttered amidst the

wrecks of Time, the mcmorials of buricd Xations, the earth-mounds crery wliere rising abore the silent dust

of ali that has erer Iircd and breathed in tbc risible -creation 1 They come from bcyond the regions of ali

risible life. From the dnrk earth under our feet, no voice issues; from tlic silent stars no word is nttered.

Here are but silence, dust and death. The Earth entombs us, and the Ilcavens crush us, until these irords

come to us, sent from HcaTcn, uttered from tho great realm of invisible life.

There is lifo for us, someiehere; and we ask not whero. Wo can wait God’s time for that. Somcwhere in

His great Universo ire alm.ll find our lost ones, nnd bc irith them evermoro. The Mason belieres that there is

that within us, irhich shall nerer die: that the soul is essentiali/ immortal, and immortali/ blcssed; and that

no dark eclipse shall come OTer it, betireen death and the resurrcction, to bur/ it in the gtoom of utter uncon\*

sciousness, or cause it to irander like a shadoir in the dim realms of an intermedinte state.

In that future existence, the Mason belieres that his perccptions of God’s prcscncc irill bc clcnrer, and

his insight into His nature incalculabl/ deeper. When tbe soul at death emerges from the bod/, he hopes to

Ia y dorrn at onca and forcrcr ali those temptations irith irhich in this life the sensos beset tho soul, all that

ph/sical ircakness irhich has cloggcd and bounded tho exertions of the intellcct, nll that obscurit/ irith which

our matorial nature bos too often clouded our moral vision. But he does not hope to attain perfection nt onco.

He belieres that, according to the point irhich ench soni has rcached on earth, irill bo its starting point in

Hearen ; that through long ages of self-elaborating efibrt, it must irin its ira/ up ncaror and nonrcr to the

Throne of Ood ; and that occupation can never fail, nor its interest crcr flag, oren through ercrlastingbeing: for,

infinite as ma/ be its duration, it irill eTer be surpassed by the infinity of God’s perfection, nnd of the creatcd

Universe : nor does he fear that cternity irill exhaust tho contemplations of him to irhom irill lie open, not

only the Systems and firmaments ire read of and can dimly sce, but that largcr, remoter, more illimitable

Universe which we cannot oren dream of here.

And he hopes that,. at length, — when, in the course of those endlcss gradations of Trogrcss, through

which our spiritual facultics will erer adrancc toirards full dcrclopment, we shall baro bcgun to know God

our Father with something of tho same cognizanee wherewith wo know ourfolluic-crcaturcs here, wo shall so

learn to loro Ilim, that Lore will nbsorb into itself all the elcnients and constituent? uf< that immortal life.

And crcn in regard to this, the Mason does not dogmatizo, but ontertaining and uttering his own conTic-

tions, he leares erer/ onc clse free to do the same; and only hopes that tho time will come, crcn if alter the

lapse of unimaginable ages, when all men shall form ono great famil/ of brothers, and ono law alono shall

gOTern God's whole Univorse, and that law the law of Lore.

Bclieve as you ma/, ray Brothcr; if the Universe ia not, to you, without a God, and if man is not like

the bcast that perishes, but liath an immortal soul, we welcorao you among us ; to wear, as we wear, with

humility and a strong consciousness of your own demerits and short\*comings, the titio of Gr.\*. Elect, Perf.\*.

and Sublime Mason.

TO CLOSE.

[Tho Th.\ P.\ raps 3, and says] :

Th.’. P.’. Whonce come you, Most Esc.'. Scn.\ Gr. - . Wardcn ?

S.\ G.’. JF. - . From Judea.

Qu.’. What bring you thence T

An?. - , Tho prccious treasure of a Gr. - . Elect, engraren on my heart, and which I desirc to communicato

to you.

Th.’. P.’. Approach, and do so, my Brothcr !

[Tho Son. - . Gr. - . W/. approachcs the East, giving the sign of admiration ; and whispers the Word, by its

letters, in tho car of tho Th. - . T. - .]

Th.\ P.\ My Brcthrcn, you will form in a circle upon my right and lcft, to reccire this Treasure.

[They do so; and placo their on their &(£OEfci, in the attitudo of the 5th sign. The Th. - . P.\*.

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whiapcrs the woriT, by tho lctters, to tlic Bro.\*. on his riglit, and hc to tho ncxt on tho right ; and so it goes

round tho circlo, and returns to tlic Th.\*. P.'.].

Th.'. IV. My Brcthrcn, tho Gr.\ Architoct of tho Univorso having allowcd us to rcceive U>o Incffiiblo

Word, lct us, that it may evcr renium engravcd upon our hcarts, that we may not again bo plungcd iu dark-

ness, purify our souls of ali impuritics, and pray for Ilis aid and support.

[AU kncol : and the Th.\*. IV. repoats the following]

rssvER.

Direct us, Oh mrr, Supremo Ruler of the Universe! Keep us from fallinginto the pits which our enemies

dig for us 1 Animate us with thy Divine Spirit ! Extend ovor us Thy boncficcnt ProTidenoo, and by means

of Thy gifts and favours enablo us to assist tho poor and rclieve the needy ! Bless and sanctify our works,

that thoy may produco good fruit! Strongthcn us with Thy Iloly Power; and, that we may add to Thy gtory,

help us to pcrfunn our Maeonie dulice, and to practise ali the Masonio virtucs! Arnen !

[AU rise].

Th/. P/. Bro.\*. Scn.\ Gr.\ W.\, what is tho hour?

Ans/. Midnight.

Qu/. What thcn rcmains for us to do ?

Ans/. To rcst.

Qu/. What motive brought you hitlier?

Ans/. Tho desire of practising virtuc, charity and justico with my Brcthrcn.

Qu/. What other purposo had you ?

Ans/. That of contemplating tho brilliant Triangle.

Qu.\ Why does that so often occupy us hero ?

Ana.'. Because it is an cmblem of the Gr.\*. Architcct of Heaven and Eurth.

Qu/. . What fruit do you expect to receive from that contcmplation ?

Ans/. Light, Truth and Knowledge.

Qu/. What knowledge?

. Ans/. That entrusted to Mosons in the earliest agos, and which Masonry has handed down to us ; tho

knowledge of the Doity, Ilis creaturos and Ilis works.

Qu.\ Havo yon attained that knowledge ?

Ans.\ In part. I hopo to know more as I advanco towards Perfection beyond tho grave.

Th.’. P.‘. So mote it be 1 Announco, my Brothcr, that I am about to closo this Lodgo by tho Mystcrious

Numbers.

S.\ 0.\ W.\ Brcthren in the North and South, tho Th.\*. P.\*. Gr.\*.Mastor is about to closo this Lodgo by

the Mysterious Numbers. Bo pleased to give him your assistance.

[The Th.\*. P.\*. salutes the assembly by the lst sign. They respond by the same].

Th.\ P.\ M.\*. Ex.\*. Sen.\ and Jun.\*. Gr.\*. Wardens, and Ex.\*. Ofliccrs and B thren of this Yenerable

Lodge of Perfection, we are about to elose the same, that you may rctire in pcace, and continuo to do good,

and to live virtuously in the prescnco of the Gr.\*. Architect of\*tho Universe. Attend 1

, [The Jun.\*. Gr.\*. W.\ raps ; — the Son.\*. Gr.\*. W.\*. U — and the Th.\*. P.\*. £ — Thcn therc is silence for

a moment or two. Then

Tho Th.\*. P.\*. raps ; —

All the Bros.\*, give the lst sign.

Ile raps ; again.

They give the 2d sign.

' Ile raps ; again.

And they give the 3d sign].

Th.'. P.'. Tho Lodge is closed. My Bretliron, go in peace 1

FINIS.

JfifieeidJ} glegret.

Knights ofthe Sicord, ofthe East, or ofihe Eagle.-

THE LODGE, ITS OECORATIOXS, AKD FCRJflTORE.

' This degree requires a preparation room, and two principal apartments, styled “ Sali of ihe East," and

tt 3all ofthe West:” between which must bo an ante-chamber or passage.

. The preparation room is plain, without furniture or ornaments.

The Hali of the East, or first apartment, represents the Council-Cbamber of Cyrus King of Persia, at

Babylon.- It is bung with grecn, from tbe eeiling to the floor. On the South, West and North there must he

a space of at least sis feet between the hangings and the wall. It is brilliantly lighted, by no-particular

number or arrangement of lights. In the East is a superb Throne. In the West are two arm-chairs; in the"

North and Sonth, seats fur the brethren. The Throne is elevated hy two steps, and, adorned with gold-lace .

and fringo. -

Behind the throne is a transparoncy representing the dream of Cyrus, to wit: a roaring lionready to.

spring upon him : abore it a brilliant glory, surrounded with luminous elonds ; and ia the centre of the glory

the Incffable Hame of God, in Ilebrew letters. Out of the elonds an eagle emerges, bearing in his beak a

pennant, upon which are the words : “ Jlestore liberty to the captives” Below the luminous elonds are Nebu-

chodnezzar and Belsbazzar, loaded with chains, the former on ali fours, eating grass. \_ v '

Inside of the hangings, with rooin for the brethren to sit between, must he a wall of canyass, ahout three

feet high, painted to represent bricks, commencing on cach side of tho throne, and going entirely aronnd the

North, South and West sides of the room, indosing within it the two choirs in the West. At eaeh of the foar

'corners, and midway the Northern, Southern and Western sides, is a tower, also painted like briek-work:

and, except that midway the Western side, five or six feet high. The other must be at least seren feet high,

and large enough to contain a man. It must have two doors, one opening on the inside, and the other on the

outside of the hangings. At the latter door, in the space between the hangings and the wall, must be two '

sentinels, armed with pikes and swords. The hangings must fit elosely to the sides of this tower, so that one

can pass in and out of the tower, without.being seen by those within the hangings ; and there must be no

passage for the light, from one door of the tower to the other:

The wall may extend along the East, behind the Throne. When the Brethren are standing, they are

inside, and when sitting, outside, of the wall.

Tbe door leading into the ante-chamber, should be near the East.

In the ante-chamber separating the two apartments, must be a solid wooden bridge ; under whioh a

representation of running water with dead bodies and dismembered limbs floating in it. Near it should be a'

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irotch-fire. The approach to it must be guardcd by sorcral arincd mcn, and thc further end should reach to

the door of the aecond apartment. The river is a representation of tko Rirer Jordan, aboT? the JDead Sea,

upon the route from Babylon on the Euphrates to Jerusalem.

The third chamber, called the Chaniber or Hali of the 'West, or the aecond apartment, represents the

encampment of the Masons among the rains of Jerusalem. The hangings are crimson. The room is lighted

by 70 lights, disposed in 10 groups of 7 each. One in ench group is lighted ali the time. The others vrill be

lighted at the proper period of the irork. There is no Throne ; but simply a seat in the Eost at the time of

reccption.

A curtnin at the "West end of the Hali conceols a blazing glory and an altar. Thia cortain will be raised

or drairn aside at the time directed: and, at the saroe time, green haDgings -will take the place of the crimson,

leaving the crimson festoons, and changing only the loirer portion of the hangings ; wbich may be so arranged

as to fold over each other.

The middle of the Hali represents the Tcmple demolished, and the column Boaz broken; irith the working

tools of Masonry scattered about in disorder. Along tbo sides of the hall will be represented, as if in stone-

vrork, the ruined walls of Jerusalem.

orricxRS, titles, orxajiexts, and jewzls.

Li the First Apartment.

The Sor.\ Master presides, representing Crncs, Iving of Persia.

The Sen.\*. IVarden is styled Gr.‘. Master of Cacalry, and represents the General highcst in rank, named

SiSINNA.

The Jun.\*. TTardcn is styled Gr.\ Master of Infantry , and represents tbo General aecond in rank, named'

Nadiizaradin.

The Orator is styled Gr.\ M.\ of the ralace, and represents Da.niel.

The Keeper of the Scals represents Ratim, and is styled Gr.\ Master of the Chancery.

Tho Treasurer is styled Gr.‘. M.\ of the Finances, and represents Mithridates.

The Secretary is styled Gr.\ M.\ of Fespalches, nnd represents Sciiemee.

■ The Gr.'. Master of Ceremonies represents Adazar.

The other Brothers are styled Knights.

The Sot.\*. Master bears a sceptre. The officcrs vrear over the neck, as a collar, a broad, green, sratered

ribbon, falling upon the stomacb, and without any jewel. The Master irears a similor oollar, fringed and

bordered with gold, and irith a small tassel of gold at tho bottom ; on the breast of irbich ore embroidered,

crossirise, a sirord, and a sceptre surmounted by a small sun ; all in gold.

The Knights rrear a broad, green, irntered ribbon, as a baldrick, from lcft to right, «ithout jeirel.

The apron is irhite, edged and lincd irith green, nnd the llap doirn. On the flap must be paintod or

embroidered the knot of Solomon, badly tied ; and in the middlo of tho main apron tiro sabres crosscd. On

the reverso side are the emblems of a Grand EIu Ecossais.

In the Second Apartment.

Here tho Master is styled Th.‘. Excellent; tbo lVnrdens, Excellent; and the other Brothers, Venerabit. All

irear a scarf of irater-colored silk, both edges fringed irith gold. It is irorn arocnd the body as a girdle; the

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enda falling down orer the skirts of the coat ; and on the ends a bridgo embroidered In gold, on which ara,

upon ita arch, tba lettera tc.% s\\*. et/. The scarf ia embroidered tbroughout, with human heada, mutilated

limba, crowns, and swords whole and broken. The apron ia crimaon relret, edged with 'green. On the flap are

embroidered, in gold, a bleeding bead ; and two swords croaaed. In the centre of the main apron, three

trionglea formed of chaina with triangular linka.

Tlie jewel ia three trianglca, one within the other, diminishing in size, and eneloaing two naked aworda,

croaaed, hilta downward, reating on the baae of the inner triangle.

Under the aworda, within the triangle, the Master weara a aquare, the Sen.\ TTarden a Ierel, tbe Jun/.

17arden a plumb. The other officera wear in like manner their ordinary jewel of the Symbolio Lodge, within

the triangle and under the aworda.

Each Knight weara a silver trowel with an cbony handle, auapended by a red ribbon from hia girdle, on

hia right aide.

The term Knight will be added to all tities exccpt the Mastei^s ; as Exc/. Kt/. Sen.\*. TTarden: and the

brothera who are not officere will be addreaaed as Yen/. Kt.\ A .’. . B . . &c.

The jewela are entirely of gold.

The Battery ia £ — by J and ?

The Step; to adTance boldly, by 0 long ateps, sword inhand, and the arm raised as if to engage in combat.

The Age of a Knight of the East is £ . yeara.

•The Plandit; Glori/ to GodI ■ Health to our Sovereign Master l

TO OPEH.

.< The Knighta being all in their places in the liret apartment.[the Council Chamber of King Cyrus], except

the Sor.‘. Master (who does not enter until after he ia announced by a atamp of the foot upon the floor, near

the entrance), the M/. of Caralry aays :

Cav/. The Sor.\*. Master has ordered ua to aasemble here, to hold a council extraordinary. Be

attentire, Knights 1 He approaches I .

‘ , [The Sor.\*. Master entera, escorted by the two Guards of the Tower, 'with drawn aworda. After he

; hia plice, they retura]. - .

\ [The Sor.\*. Master girea one rap with the hilt of his .sword, and salutes the Knights. Thtj, following

the M.\*. of Car.% respond by Iaying the right hand on the heart, and bowing].

i Sov.'. M.\ Exc.\*. KL\*. M.\*. of Car.'., what is the duty of a true Knight t

•J£\*. Cav.\ To see to the sccurity of the Council ; that none may enter but true Knights.

Sov.’,tilL'. Exc.’. Kts.\*. Masters of Car.\*, and Inf.\*., proceed to make your inspection.

[The two 'Wardens examine both doors of the Tower, see that the Guards are st their posta; return to

(their 'own stations; and the Sen.‘. 17/. reporta] :

- ' . Cat.'.. Tb/. Exc/. Sor/. M/., the Guards surround the Palace, and the Council may deliberate in

•afety.

Sov.’. M.'. r Does that suffice?

Jf/. Cav.\ It is necesaary to know whether all who are present are entitled to sit in the Council.

Sov/. M/. : Assure yourselres of that..

[They do eo, by receiving the Poss-word, and the Sen/. 17/. reports] :

H.\ Cav/. All who are present are Knights good and true.

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Sov.'. II.’. Wliat is tlie hour !

M.\ Cav.’. The end of tlie ten wceks of the years of captirily.

Suo.’. JI.’. Es.'. K ts.‘. Mastcrs of Car.\*, and Inf.\, sinco tbat is the hour, announce that the Council is

about to be opened.

[Each makes the announccmcnt to those oo- his side of the Lodge : the Sor.’. M.\*. rapi J ? — and eaoh

Warden repeats it].

Sov.‘. M.’. Together, my Brcthren !

[AU the ICnigbts, simultancously with the Sor.\*. M.\*., applaud once, saying; Glory io Godl Health to the

Soo.‘. Master /] :

Scio.\*. M.\ Tliis Council of Knights of the East or of the Svrord is open, and its labours are resumed.

[The Wurdens repent this. The Sor.\*. M.\*. gires one rap, and says, “Be seated, Sir Kts.\*."].

RECErTION.

The first part of the reception takes place in the sccond apartment, wbich represents the ruina of

Jeru^alem.

The Junior Deacon prepares the Candidate, who is to be dressed os a Gr.'. EI.\*. Fer.\*, and SubL\*. Mason,

and conducts him to the door, where he raps z times by ; ; ;

Sen.’. E.’. Most Esc.\*., there is an olarm at the door.

M.’. Exc.\ Attend to the alarm, and see who comes there.

[The' Sen.’. Deacon responds with the same alarm, opens and says, “ Who comes here ?”]

Jun.’. E.\ A Mason, who haring attained the Degrce of Perfection of the Ancient and Acceptcd Bite,

solicits tlie honour of being croatcd a Knight of the East.

Sen.’. D.’. Is it of his own freo will and accord he makes this request?

Jun.’. D.'. It is.

Sen.’. E.’. Is he duly and truly prepared, and worthy and well- qualiCcd ?

Ane.’. Ile is.

Qu.’. IEas he made suitablo proficiency in the prcccding degrees ?

Ans.’. Ue hos.

Qu.’. By what further means does he espect to obtain the pririlege be seeks ? ■

Ane.’. By means of the truo word of a Perfect Mason.

Qu.’. Has he that truo word ?

Ans.\*. Qe hos ; and with your assis tance we will communicato it.

[The three Brothers form three triangles: one with their right feet; one with their left arme and hande;

and one with their right arms and hands: and raising the upper one, composed of their right arme and handsj

abore their heads; whisper under it, alternately . . . . Cand.’. >i 511: .... Jun.’. E.’. &C .... Sen.’. E.’.

\*©\*: . . . . rCand.’. . ... „ ] .

. Sen.’. E.’. Who is this that comes with Tue Troe Word ; and whence doth he bring it?

Jun.'. E.’. Zerubbabel, a Prince of the House of Judah, and one of the Captirity; who cometh from

Babylon, from the Court of Cyrus the King, upon a pilgrimage to tbo ruins of the Templo and tho Iloly City,

bearing with him Tue Troe Word receircd from the Iligh Pricst at Babylov

Sen.’. E.’. Wlint is his desiro ? ■ "

Jun.’. E.’. To see the ruins of the Tcmple, and to offer his serrices to the Council of those of his Brethren

who hare returned hither from Egypt. \*

Sen.’. E.’. Let him wait then with paticnce, until the 51.\*. Esc.\*. Master can be informed of bis request.

[The Sen.\*. D.\*. reports to the M.\*. Esc.;.; the same questions being askcd and like nnswers returned aa

at the door; escept that, in answer to the question, if Ite has the word, the answer is, “He has, and with the

proper assistance has giren it”].

M.\ Exe.’. Admit the Noble Prince, and rcccire him with due honour.

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[The Sor.\ M.\ rapa 3 times. The Brothers all rise. The Jun.\ Deacon enters vith the Candidate, vho

ia receired by the Sen.\*. D.\ and led to the eentre of the room, vhcre he holts, faeing the M.\ Exc.'.] :

M.'. Exc.'. Most Noble Prince Zerubbabel, this Council has been aeleeted to gorern that remnant of the

ehildren of Israel which returned hither froin Egypt, vhereto they had J>een carried by Johanan the son of

Kareah, after the destruction of tbo City and Temple by Nebuchadnezzar Kingof tho Chaldeans. The valla

■ of the Iloly City remain in ruina, and the grass and veeds stili grov orer and hide the vreck of the Templo.

The hanils of the Ileathen are agninat us, and ve hardly maintain ourselvcs againat their aasanlts. AVe

eannot receire you as befits your rank ; for ve are distressed and poor and discouraged. Tet ve velcome yon

hither. We rejoice that you have thought of your brethren in their distresses; and ve thank you for your

offer of 'assistance.

j Sen.'. Ward.\ M.\*. Esc.’., thus hath the Lord aaid by his Prophet Jereraiah : “ I vili be the God of all

the families of Israel, and they aliall be my people. Again I vili build thoe and thou shalt be built, 0 rirgin

of Israel I Thou shalt yet piant sines upon the mountain of Samaria. For there shall be aday vhen tho

vatchmen upon the Mount Ephraim shall cry, Arise yc, and let us go up to Zion, unto the Lord our God. ITe

that scattered Israel vili gather him, and keep bim as a shcpbord does his Sock: for the Lord hath redeemed

Jacob, and ransomed him from the hand that vas strongcr than his."

. Sen.'. .Deae.’. . It is the first year of Cyrus King of Persia ; and the Lord hath stirred up his spirit,.and

he hath promised to rebuild the Lord’s Ilouse in Jerusalcm. But the memory of kings is frail and treacherous;

and he delayeth, and hath forgotten his promise ; until the hearts of your Brethren in Cnptivity are rery heayy ;

and I hare come hither at their request to pray unto the God of Israel that he vili cause Cyrus tho King to

remember his promise, and set free the ehildren of Israel, and rebuild the Templo of tho Lord.

M.’. Exc.'. Let us offer up our prayers, my Brethren 1

[All kneel; and the M.\*. Exc/. repeats the folio ving]

PBATXB.

Remember' 0 Lord 1 vhat is come upon us : consider, and behold our reproooh 1 Our inheritanee is giren

tostrangers, and our homes to aliens. We are orphans and fatherlesa; our mothers are as vidovs. . Our

neeks are under the yoke of persecution. We labonr and hare no rest. We hare become bondmen to the '

Egyptians and the Assyrians, to be satisfied vith bread. Our fathors haTe sinned and have gone, and ve bear

the burthen of their iniquities and of our ovn. Sorrants rule orer us ; and none delirereth us out of their

merciless hands. Because of the svords of the Sons of the AVilderness, ve gain our bread vith our lires.

Our skins became dark because of the terrible femine.- They rarishcd our vomen in Zion, and our maids in

all the eities of Judah. Our Princes they hanged up by the bands ; and they dishonourcd tho faces of our

Elders. , -They made our young men grind their corn ; and our ehildren vere erushod under heary burthens

of vood. Qur elders sit no.longer at the gate, and the musio of our young men hos ceosed. The joy of our

heart is gone ; our dances are turned into mourning. Our crovns haTe fallen from our heads. Wo unto us,

for ve hare sinned ; and our hearts are faint therefor, and our eyes dim 1 .The mountain of Zion is a deserti •

and none disturb the foxes that infest it Thou, 0 Lord, remninest forerer: tby throne endures beyond all

generatione t Forget us not forerer : for Thou hast forsaken us for many yearsl Turn unto us again, 0 our

Fatherl .. Incline tho heart of the King to remember his promise 1 Send tbine an geis to him in his dreams ;

that' he may perfora hisrov, awo-rebuild thy Iloly City and Temple I Be no longer angercd vith Thy People

bufrforgire them,. and renev ourllays os of old 1 Amenl -

' ;Sen.\ D.\ M/. Exc/. Master, after I shall hare risited the ruins of the Temple and vept orer the distresses

of our people, I retura to Babylon, vhence I hare come hither by permission of Cyrus the King. Like us, he

vorsbips one God. His vord has erer been held sacred ; and he hath erer been distinguished for his rirtue

and honour. If I can but obtain a hearing, I feel assured that he vili remember and fulfil his promise; that

he vili release our.captire brethren, and allov us to robuild the IIouso of tho Lord. I vili cmbraco tho earliest

ooportunity, eren at the risk of his displensure, to remind him of his promise and urge him to its performonce.

i Jf/. Exc.’, Most. noble Prince, ve receire your promise vith thanks and gratitudo. Accept our poor

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hospitality, until you ara prapared to' returo ; and ire rrill tlien furnish you rrith safe escort to the Persioa

frontier ; and follow you rrith carncat and dcrout prayers for your snfcty and succe». May God incline tho

heort of the King to grant your rcquest and pcrform his promise I Partako rrith us now of our frugal repast.

[A tabie is then sct rrith breqd, rrine and -mcats. The Knights oli portoke. After it is orer, the M.\*.

Exc.\ says] s

M.'. Exe.'. Esc/. Sen.\ "Warden, take rrith you an escort of sufficient strength, and after the noble Prince

has Tisited the ruins of the Temple and the city, accompony bim to the.Persian frontier. Meanrrhile let bim

be tby guest: and rrhen ho departs, rratch rrith thy life OTer his safety; for he bears rrith him the hopes and

fortunes of Israel. My Brethren, the Council is adjourned.

[The candidate is norr conducted to the preparation room ; rrhere he is receired by the Moster of Cere\*

monies. He retains the collar and apron of the ]4th Degree, bat rrears no arms, ornament or jerrel. Qe is

to be bareheaded, his neck and hands bound rrith tbree chains of triangular links, fastened to the three angles

of a large link of the same shape ; and they must be long enough for him to be able to streteh out his arms at

full length. His head is then to be corered rrith a sack-cloth strerred rrith ashes. He is then led to the outer

door of the torrer, rrith his hands orer his face ; rrhere the guards search him thoroaghly before he enters the

Torrer.

In tte mean time, the Brethren hare repoired to the first apartment, representing the Court of King Cyrus,

and all are in their proper places, and properly clothed.

After searching the candidate, the guards interrogate him as follorrs, the M.\*. of Ceremonies replying] :

Qu.’. TVTiat do you desire ?

Ana.'. To knorr rrhether it is possible to hare speech of your Sorereign.

Qu.\ TVho aro you f

Ana.’. Zerubbabel, a Prince of the House of Judah: the first among my equais; a Masonby rank; bat

a captire and siare by misfortune.

Qu.’. tVhat is your age ?

Ana'. years.

Qu.'. T7hencc came you ?

Ana.'. From Jerusalem.

Qu.’. TThat brings you hither f

Ana.’. The tcars and miserios of my Brethren.

Guard; 'Wait, then. We rrill endearour to hare speech allorrcd you rrith tbe Sorereign. \*

[Ono of the Guards raps || ? at the inner door of the Torror. Tho M.\*. of Inii\*, gires the same alarm:

then the M.\*. of Cavalry;. and tho Sor.\*. Mastor gires one rap].

• i t.\ Inf.'. A guard raps at the door of the Torrer rrith the alarm of a Kniglit of the Srrord.

M.'. Cav.’. Sor.\*. M.\*., a guard gires the alarm of a Knight of the Srrord at the door of the Torrer.

Sov.’. M.'. Let him enter.

[The M.\*. of Inf.\*. goes to the door of the Torrer, raps, opens, and eonduots the Gaard to the TVest ; rrho,

learing his pike, Crossing his arms, and borring, says: "One rrho claims to be the first among Mosons, his

equais, and years of age, desires to hare speech of the Sorcrcigp

M.'. of Cav.’. Let him be introduced into the Torrer of the Palaco. - “We rrill\* interrogate him.

[The Guard again borrs, retires, causes tbe candidate to enter the Torrer, shuts him up there, and returas

to his post. Then the M.\*. of Caralry questions the candidate through the door, rrhich should remain closedj

M.‘. Cav.’. tVith rrhat purpose come you hither?

M.'. Car.’. I come to ask for justice, and to appeal to the goodness of tho Sorereign.

\* M.’. Cav.’. In rrhat matter?

M.‘. Cer.’. To imploro his mcrcy for my Brethren of the nouse of Israel, rrho hare norr been captire

serenty years.

Qu.’. Who then aro you ? ,

Ana.'. A Mason, first among my equais: a Prince by birth ; a cnptiTO and siare by misfortune : my nome

Zerubbabel.

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Q Wbat favour would you osk of the Sovereign ?

• A ns.\ Tbat which ho has promiseil the Grand Architect of the Universe : that hisjustice would give ns

our liberty, and snSbr us to rcturn to Jerusalem, and thorc, witli the aid of the rcmnant of our pcoplo, rebuild

the City and Temple of the Lord our God.

M.\ Cao.’. The Sov. - . Master shall be informed of your request.

[The M/. of Car.\*, then returas to tho "West; and says] :

M.\ Cavr. Sov.\*. Mastcr, one is in tho Tower of the Palaco, who asks for justice, and dcsircs to appeal

to tho goodness of his Sovereign.

Sov.’. If.’. In what mattcr f

Aiu.\ To imploro your mercy for bis Brethrcn, tho countrymen of the Es.\*. Mas ter of the Palace, the

Captive Children of Israel.

Qu.’. Who is he ? ,

•dns/. Zerubbabel, a Mason : first among his equals ; a Prince by birth, a captive and slave by mis-

fortune.

Qu.’. What boon does he ask of me ?

Atte.’. That which he says thou didst promise the Grand Architect of the Universe: that thou wouldat

be just, and restore to hia captive Brethren their freedom ; suffering them to return to Jerusalem, tbere to

rebuild their City and Temple.

Sov.’. If.’. Since motives so praiseworthy have brought him hither, let permission to appear before ns

with his foce uncovered be accorded to him.

. [The Guards open the door of the Tower; and the Master of Ceremonies receivei the Candidate, conducts

him to the East, and causes him to kneel on one knee before the Sor.\*. Master].

Sov.’. If.’. Thia is indced Zerubbabel, who fought by my side against the idolatrous Elymeons, and saved

my life at the risk of hia own. . Arise, my friend, and fearlesaly prefer your request.

i/.\*. Cer.\' Sov.\*. Master, the tears and lamentations of my fellow Captives nnd the remnant of onr

peoplo at Jerusalem have compelled me to appeal to your justice and mercy. Those languish here in slavery ;

and ali pine for the day to arrive when the Iloly City and Temple shall be rebuilt: and theyjmve prayed me

co-gnin aocess to your' Majestas presence and implore your clemency : tbat yon will be pleased to restore to

freedom those who are held here in yonr dominions in bondage, and permit them to join their countrymen in

Jerusalem, there to rebuild the City and Temple of tho Lord.

• Sov.’. If.’. Zerubbabel, I have often heard of your fame os a wise and accomplished Mason. I have

myself a profonnd venervtion for that ancicnt and honorable Institution, and a sincere desire to become a

member thereof, nnd I will this momen t grant yonr request, oircondition that yon will reveal to me the secrets -

of Masonry, which distinguish the Arcbitects of the Jews from those of alFother nations.

If.’. Cer.'. ■ Sov/. M/., whon our Gr/. Master, Solomon, King of Israel, first institnted the fratcrnity\*of

Free and Accepted Mosons, he taught ns that Equality lay at the foundation of the whole systom. Here that

does not reign. Yonr runk, your tities, yonr superiority and yonr court are wholly incompatible with the

ceremonies by which onr mysterics are taught. Moreover ho instructcd us, that Truth was a Divine attribute,

and the foundation of every virtue. To be good men and true, and faithfully to kcep our secrets, is the first

lesson we are taught in MirSbnry. My engagements are sacrcd and inviolable. If I can obtain your favonr

only at the expense of my integrity, the Temple must remain in ruins; and for myself I am ready to accept

-ah honourable exile or a glorious death, or stili to wear the chains of slavery.

Sov.’. II.’. I admire the fidelity and incorruptible virtue of Zerubbabel. Ile who is so faithful to his

Sfasonio engagements cannot bat be faithful to his Monarch. Zerubbabel, yon are free. My Guards will free

.yon from those chains and that garb of slavery, and clotho you in garments suited to your rank and deserved

by your virtues : and may those badges of servitude never again disgrace the bonds of a Mason, and more

particularly those of a Prince of the House of Judah 1 [The chains and sackcloth are taken off.] We assign

you a seat of rank and honour among the Princcs and Lords of Persia.

-yM.’. Cer.’. Sov/. Master, permit thy servant to thank thee for thy clemency and thy royal favour. And;

be not angry with tby servant if hc again urges the prayers and entreaties of his countrymen pining in

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bondage. Thou didat promise to aet them free, and alloir tliem to return to their oirn land, where tbeir God

bath promiacd tbat they ahail be gatliored togcthcr, and ahall dtrcll in tbe midst of Jeruaalem, and be bis

people, and Ile will be their God, in Truth and Righteousncss. Wilt thou not hcar Hia voice, and obey TTi«

vrill, that tbou mayst rcign'long upon the Tbrone that Ilo bath givcn tbee t

Soo.\ M.\ Gencrals, Princca and Knights, I Iong «ineo resolred to act free the Ilebreirs whom ire have

so many ycars held in captiritj. They, iiko ua, worsbip ono God, and dotcat idolatry. I wcary of aeeing

tbem pining in their cbaina. Otber matters of aerioua import cansed me to forget them; but I hara been

suddenly reminded of my duty as a just and merciful Monarch. Last night I dreamed- tbat I aaw a

roaring lion ready to spring upon and derour me. Aiarmed at tbe aight thereof, I endearoured to escapo

bis jaws by fligbt, but my fcct refuaed to obey. Tben I saw Nebuchadnezzar and Bclahazzar tbe Kings of

Babylon prostrate, and loadcd irith chaina, and abore them, in a bright glory, tbe Inoffuble Name of tbe '

God of tho Ilebreirs: and from the glory and tbe luminous clouds around it camo an Eagle, that seamed

to utter ivords, tbe meaning of which iras, tbat I abould res tore tbe captives to their liberty, or my crown

sbould pnsa into tbe banda of atrangera. Then, amazed and in terror I awoke.

Excellent Mastcr of the Palace, in irbom are light and understanding and irisdom, irho didat inter\*

pret tbe dreams of Nebuchadnezzar tbe King, and read the bandirriting tbat announccd to Belahazzar

the end of his kingdom, esplain to me my dream, and irith thy irisdom advise me ivhat I sball do.

M.’. Pul.‘. Sov.\ Master, thus apoke tbe Lord by tbe mouth of Isaiah bis Prophet: “ Thus saith the

Lord to bis Anointed, to Cyrus, irhose right band I hare holden, to subdue nations before bim: and I

will loose the loins of. Kinga, to open before bim tbe two-leaved gates, and the gatea ahall not be shut.

I irill go before thee and make the crooked places straight. I irill break in pieccs tbe gates of brass,

and cut in sunder tbe bars of iron. And I irill giro tbee the treasures of darkness, and bidden riches

of aceret places; tbat thou maycat knoir that I, the Lord, irbo call tbee by thy name, am the God of IsraeL

For Jacob my sorrant’s sake, and Israel my Elect, I hare eveu callcd thee by thy namo. I haTo surnamed

tbee, tbough thou hast not knoivn me. I am tbe Lord ; and therc is none olsc, no God, besides me. I

hare surnamed tbee, tbough tbou hast not knoirn me. AVoe unto bim that striveth iritli hia Maker ! "

Sov.\*. Master, the roico irbich you bcard in your dream nas tbat of tbo Gr.'. Arcbitect of tbe Universe,

irho long since througb bis Propheta foretold your coming, and gave you tho dominion of the East. The

captives aro the cbildrcn of Israel irho irere brought hither by Xebuchadnczzar, and baro noir.bcen seventy

years in slavery. Tbe Gr.'. Architect commands you to give them freedum and restore tbem to their bomes,

to return to tbem their treasures, and to aid them in rcbuilding their City and Ilis Iloly Temple, in more thaa

ita original splcndour. Tbo cbaina upon tho kings vho rcigned hero in Babylon before you, iram you of the

fate irhich irill fall upon you, if you disobey Ilis commands. And tbo lion repreaents Ilis anger, that will

•svrifUy overtake and destroy you if you remain deaf to his warning voice. For that it iras that Babylon feli.

For thus aaid tbe Lord, by his Prophet Jeremiah: “ Call togetber tbe Archers against Babylon: all ye tbat

bend tbe boir, camp against it round about: let none cscape : recompense ber according to ber work: sccord-

ing to all tbat sho bath done, do unto her: for sho bath been proud against tbe Lord, against tho Iloly One

of Israel. . . Tho children of Israel and the cbildrcn of Judah irero oppressed togcthcr; and all tbat took

tbem captives held tbem fast; they refusod to let tbem go. Their Rodeomcr is strong. -Tho God of Armies

is bis name. Ete sball thorougbly plead their causo. I irill punish Bcl in Babylon, and her irhole land sball

be confoundcd, and all ber slain shall fall in tbe midst of her; for the spoilers irill come unto ber from tbo

North; saith tbo Lord." Even so, 0 great King, will Ile do unto tbee ; and moro also, if tbou obey not his

voice.

Soo.\ M.\ IVise Master of the Palace, I irill obey the voice. Zcrubbabcl, I give you permiaaion to rebuild

your Templo. I here decree and ordain that every captive of Judah and Israel in my dominions is from this

moment free. Gr.\*. Master of the Chancery, causo to bc proclaimcd througliout all my kingdom, and put in

irriting, theso words: “ Thus saith Cyrus King of Persia: The Supremo God hath given mo all the Kingdoms

of tbo Eartb; and ho hath charged me to build Him an house at Jcrusalcm, irbich is in Judah. Wbo is

among you of all his people ? Ilis God be with him ; and let him go up to Jcrusalcm wbich is in Judab,.and

build tho IIouso of tlio Lord God of Israel [tho only God], in Jcrusalcm. And whosoever romaineth in any

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place where ho sojourneth, let themen of his place help him with silrer, and with gold, and with goods, and

with beasts, besides the free-will ofiering for the Ilouse of God in Jerusalem." Gr/. Master of tho Financcs,

bring forth the ressels of the Ilouse of tho Lord which Nebuchndnczzar brought forth out of Jerusalem, and

pot in the lloase of his Gods ; and delirer them unto whomsoerer Zerabbabel shall appoint. Let the Qoase he

bnilded, the place where they offered sacrifices, and let the fonndations thereof be strongiy laid, and let the

expenses be giren out of the King’s Ilouse. And let the golden and silrer ressels of the lloase of God be

restored, and brought again unto the Temple at Jerusalem, each to ite place, and put them in the Ilouse of

God. Zerubbabel, be tbou Chief among thy equnls. I will gire orders that you be oboyed in erery placo

through which you may poss, and that ali eupplies and assistance be furnished you, as they would be to myself.

Draw near, my friendl

[The candidate is conducled to the foot of the Throne : where the Sor.\*. M/. retnrns him his sword

saying] :

• Soe.\ Jf/. As a distinctire mark of yonr superiority orer your people, and of your supreme power and

anthority next to myself, I ann you with this sword, taken from you by my gunrds. I am persuaded that

you will nerer draw it in the eause of injustice and oppression ; but only in defence of your Countrymen or

other just and rirtuous cause.

And as a mark of my esteem, I also inrest you with this collar and apron, which I hare adopted, in

imitation of those worn by the Mason-builders of your Temple. They are accompnnied by no mysteries; but

I confer them only on the Princes of my Court, and as tho highest mark of honour and distinction. I now

eommit you to the eharge of Nabuzaradin, my General, who will fumish escorts to conduct you and those who

go with you, and your sacrcd treasures, safely to Jerusalem. So do I decree.

[The Gr/. M/. of Caralry takes the candidate, causes him to enter tho Tower, and Ieares him there, until

the Knights poss silcntly into the other apartment].

CXKSXONtES IN THE SECONS APiRTXXNT.

As soon as the brethren are all arranged, the Master of Ceremonies goes to the Tower, and conducte the

'candidate along the rear of the hangings, tP tho bridge, where the Gnards stop him, and attempt to prerent

his passage; but he forces his way and puts them to fiight, and so reaches the door of the 2d apartment; losing

his collar and apron in the mel£e.

Here the M/. of Ceremonies gires the alarm of |j ? TVhen it is heard, each brother takes from his girdle

the trowel that hangs there, and holds it in his left hand, and his sword in his right Then the Jun/. W/.

gires the alarm of U ? — the Scn/. W.'. the same, and the M/. Exc/. responds with one rap.

Sen.'. W.‘. M/. Ex/. Master, there is an alarm at the door of the Lodge.

Hf • Exc.' . Ex.\*. Sen/. W/., see who makes the alarm, and on wbat business he comes.

[The Jun/. W/. goes to the door, and inquires, “Who comes here, and upon what mission?"]

M.\ Cer.\ Zerubbabel, Prince of the Ilouse of Judah, and Commander under Cyrus the King, of all the

People of Israel; with other Princes who hare como with him from Babylon, bearing news that the captires

ore set free, and orders giren to rebuild the Ilouse of tho Lord.

[The Junior Warden reporta to the Sen/. Warden, and he to the M/. Exc/.]

- Sov.\ M.\ My Brethren, Zerubbabel is of right our Prince, and the Ruler of those who are to rebuild the

Temple. Let him be admitted, and receired with acclamation and dne honour.

[The brothers rise, and os the candidate enters. they salute him, and say, “ Health to Zerubbabel, Prince

of Judah 1" He enters and approaches the East].

Sen.\ W,\ M/. Ex/. Master, behold Zerubbabel, our Prince, who comes to be receired into the bosom of

our fraternity. \_

If/. Exc.\ Zerubbabel, the brethren await anxiously for Information of your mission, and how you hare

. succeeded in ita objecta. \_ '

Jf/. Cer.\ M/. Exc/. Master, the King haring giren me permission to appear at the foot of his Throne,

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iras toucbed irith the miseries of the captires, and remembered bis promise, irhich in a drsam Qod had orderod

bim to fulfil. Ile hath «et free ali the captives, and ordered that the Tcmple be rebailt in mare than its former

splendour, irith the aid of his royal treasury ; and be hath restored to ns the holy ressels of silrer and gold,

carri ed airay by Nebuchadnezzar. Me be hath appointed to rule orer the People and direct the work. He'

armcd me irith this strord to protect and defcnd my brethren, honoured me rrith the title of Brother in the

company of his Lords and Princes, and inrcsted me irith the insignia of an order established by bim in

imitation of Masonry. Then his General Nabuzaradin gare me an escort to conduct me hither : but at tho

Crossing of the rirer Jordan ire i rore assailed by oar enemies, irhom ire orercame, and forced oor iray ocross

the bridge, I losing in tbe contest the Insignia of the Persian order giren me by the King.

M.’. Exc.’. My brother, you bare lost but the irorthless insignia of another order, irhile yoa hare

preserred ali that belongs to genuine Masonry. In the place of that irhich you haTe lost, ire will confer upon

you the honours of a neir degree in Masonry, composed of those irho are to rebuild tbe Temple ; and to nhich

none others cnn he admittcd. But bcfore I can communicate to you its secrets, irhich hare been faithfully

preserred since the captirity, ire must needs be assured that your long residence in another land, among men

of another faith, has not diminished your regard for tho tenets, and obscured your knoirledge of the mysteries,

of Free Masonry.

21.’. Cer.\ Interrogate me, M.\*. Esc.\*., and I irill ansirer.

M.\ Exc.\ To irhat degree bare you adranced in Masonry T

Ans.’’. To that of Perfection.

Qu.’. Gire me the signs of that degree.

[The Cand.\*. gires them]. i

Qu.\ Gire me the grips and irords.

[He gires them].

M.’. Exc.’. Brother Knights, is it your opinion that tho Prince Zerubbabel is entitlcd to be admitled to

the Mystories of this Degree ?

[The Brothers assent, by rising, and elerating the points of their s irords] .

M.’. Exc.’. Ex.\*. Scn.\*. Warden, eause the enndidate to adrance by three steps of a Mas ter, to the front,

the last bringing him to the altar; there to enter into such ongngemcnts as ire shall require.

[The candidato adrances, hneels at the altar, and tabes the fulluiring obligationj :

onuoaTiox.

I, A .... B ... ., do hereby and hereon solemnly promise and sireor, that I irill nerer rereal the secreti

of this degree to any person of an inferior degree, or to a Profano, nor make them knoirn at any time or in

any place, ezcept irhen duly authorixed so to do in conferring this degree, or to one irho has receired it by dne

authority.

I furthermoro promise and sireor that I irill not be present at, or aid or assist in, the oonferringof this degree

on any person irho has not regularly received the 14th Degree of the Ancient and Accepted Bite of Free

Masonry. -

I furthermore promise and sirear that I irill obey a summons from a Lodge of this Degree, irhen delirered

to me by tho hands of a brother, or by letter, if I am irithin the distance of forty miles ; natural infirmities,

sickness of my family or friends, and unaroidable accidents alone prerenting me.

I furthermore promise and sireor that I irill assist, protect and defend my brethren of this degree by oli

lairful means consistent irith the character of a trae Mason : and irill eren go the distance of forty miles to

reliere their distresses or minister to their necessitics, if I can do so irithout injury to those irho hare a prior

claim upon me.

To ali of irhich I sirear, under the pcnalty of bcing consigned to a hopelcss captirity, my cbains being,

nerer broken, and my body buried hopelessly in a dungeon, irithout light to my eyes, or a human roiee to

cheer me irhile I lire. So help me God, and kccp me stcadfast 1

[TM> candidate rises ; and the M.\*. Exc/. says to him] :

M.'. Exc.’. My Drother, the dcstruction of the Templo haring subjoctcd Masons to so great misfortunes,

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■we have fearcd Iest those who were carried away to Babylon, and tlieir descendants, might, in their dispersion,

have forgottcn their obligatione; and ceased to perform the duties, while remombering tho words, signs and

tokens of Masonry. This hae conetraincd ue, while awaidng tho time of rebuilding tho Teinple, to create a

netr Degree, with secrete known to ourselree alone, in which ere preeerTe the ancicnt memoriale of the Craft.

llore we allow none to enter sare those whom we know to be truo and eincere Maeone : judging thom not

merely by their eigns, worde and tokene, but by their actione and their morale. Whcn theeo are found to bo

right and gond, we with pleaenrc acccpt them among ne, and make known to them our mode of rccognition.

[The curtain is now drawn asidc, displaying the-Glory, and the altar furnished with ali the implements of

Masonry and tho Book of the Law. The hangings are also suddenly changed from red to green, and ali the

lights are lighted].

• M.'. Exe.\ Behold, my Brother, the glory of the Second Temple: the Book of the Law, long lost and

lately found ; and the glorioQe Light that is an emblem of Maeonie .Truth. The object of our labonrs is the

rebuilding of the Second Temple. Tho sword giren you by Cyrns tbe King mu st be used to defend yonr

Brethren engaged in that labour, and to puniah those who may profane our work. Beceire now the signs,

tokens and words of this Degree.

Stotr: . . . Bring the to tho btn<Ct, and thence with a ^ 9 Sl^OSl motion to the

$ §, imitating the wares of a rirer.

Axswxn: . . . Place the npon the tj&?§, and tben bring it across the «bSn>i to the ? 5.

Tokzn : V. . Take each other by the fCVJTi&O^n, 5\*=TCttG? Cn, the fJG\*2S

Taiacd and extended, as if VJS $ ? 9~~'Slr£ t, l.GXT an enemy, and forcing a passage: and then place each the

of his A2Z2 tn agtdnet the other^s &<COtY. Iu this attitude, one says $ % UQ&.\ and tbe other,

Pass-woju>s: . t9 "iCtYG^\*- &G # 0t?^’-\*023?23.--

GrahdTVobd: . . . s&&GfOt-'» £AGtSS5.\ ©nt?.'.

~ i2L'. Exe.\ My brother, after giring you liberty, Cyrus the King conferred npon you an order in imiiatioa

of Masonry ; and appointed you Prince and Baler orer IsraeL In honour of yourself, and that it ir y take the

place of the honour so conferred npon you, this degree shall be heneeforward ealled Knights of the East, or of

the Sword. And os a token of your new dignity, and the peculiar emblem of this degree, I now present you

with the Trowel ; with which in one hand and the Sword in the other, our enemies compel ut to labonr in

rebuilding the Temple.

tfiittl also present yon with the Scarf of the Degree. It is-to be worn by you in ali Lodges: as one shonld

orer be prond to wear the insignia which he has nerer dishonoured. I also present yon with the jewel of the

Degree. .The triangles are an emblem of that Jnetice.Equity and Mercy which go to make the perfeet Maeon:

.and the orose-swords teach us that a life of rirtne is not a life of eaae, but of constant warfore against rice and

ignioirance, superstidon and error.

~~ \*. And now my Brother, I proclaim you duly adranoed to the degree of Knight of the East or of the Sword,

the Fifteenth Degree of the Ancient and Accepted rite. My Brethren, do you, hia equals, ratify the appoint-

inent of this our Brother, to be a Prince and Buler orer Israel, and to conduct the work of re-building the

Temple T ' If so, gire me the sign of assent

[The brethren assent by elerating their swords perpendiculari/, and then lowering the points]'.. .

M.\ Exc.\ It is well. Pass, Prince and Brother, to the Throne of the Sorereigns of our Lodges. Serre

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as a triangular stone for the edifice, and rule wiscly orer the workracn, as our former Grand Master did at tbe

building of tbe first Tam ple.

[The Brethreo. ali elap their bands 3 times ; cry Zerubbabel, 3 times, and ali are sested. Tben follows

the Lecture].

LECTUBE.

" Now, in the first ye ar of Cyrus, King of Persia," says the Compiler of the Saered Boolc of Chronicles,

“ (that the word of the Lord hy the mouth of Jeremiah might be accomplisbed,) tbe Lord stirred up tbe Spirit

of Cyrus, King of Persia, that he made a Proolamation throughout ali his Kingdom, and also in rrriting,

saying: Thus saith Cyrus, King of Persia: All the kingdoms of the Earth bath the Lord God of Hearen giren

me: and he hath chargcd me to huild him an House in Jerusalcm, in Judea. 17ho among you are of his

People ? The Lord his God be with him, and let him go up."

The dream which you hare heard described in the ceremonies of this Degree, and the earnest solicitations

of Zerubbabel, a Prince of the House of Judah, and one of thoso held in captirity in Persia, (wbo had serred

in the Persian wars, and on one occasion had sared the life of Cyrus in his youth, and rrho had recently

returned frotn a pilgrimage to Jerusalem), coupled with the interpretation of the dream by the Prophet Daniel,

the Chief of the Presidents set by Darius over the one hundred and twcnty Princes of Persio, who denounced

against the King the anger of God,. and his own speedy destruction, if he dared to disobey the mandate

conveyed to him in his dream, produced this Proolamation — the liberty of the captires and the restoration of

the Holy vessels.

• Ten ohiefs of the Hebrews accompanied Zerubbabel to Jerusalcm ; amoog whom me Joshua, the son of

Jozadak, Nehemiah and Mordecoi. And in all tbere irent from Persia and Assyria, at that time, to Jerusalem,

forty-two thousand three hundred and sisty Hebrews, besides serrants and their maids.

Zerubbabel, with the chiefs who accompanied him, and a large force of the People, reached in safety the

riYer that separates Assyria from Judea. He threw a bridge OTer it; but iras attackcd in Crossing, by the

peoplo who had seized on the larger portion of Judea wlien the Hebrews wcrecarricd awny captire; and a

bloody bnttle ensued, resulting in the defcat of the cnemy nnd the safo passage of the Jcws. Zerubbabel lost

in tbe bnttle the morks of honour which Cyrus had gWen him, os badgcs of his rank and dignity os a Satrap

of Persia and Yiceroy of Judea.

Alter the destruction of the city by Nebuchadnczzar, Kebuzarndin his General left many of the poorer

people, vho had notbing, in the land of Judah, and assigned tkcm rineyards and fields. He also liberated

Jeremiah the Prophet, and gave him permission to remoin at Jerusalem, giriug him the means whereby to

lire. He made Gedalioh the son of Ahikam Gorernor orer the oities of Judah, and placed him orer the poorer

classes that were not carried away to Babylon. After the Assyrian forces had marcbed homeward, the Jewish

troops that had heen in the field and at posts at a distance from the city, and all the Jews that had sought

refuge from the storm of Assyrian VTar in Monb, and among the Ammonitcs, and m Edom, and elsewhere,

returned to Judea, and gathered irine and summer fruits, on irhich to lire.

After Ishmael, of the blood royal, had murdered Gedaliah, after eating hrcad with him, and had also

killed the Assyrian kings that had heen left as guards for the riceroy, and had then himself fled to tbe

Ammonites, Johannn the son of Kareah succeeded to the comraand orer the people, and remored them near

to the frontier of Egypt, fcaring the anger of the Assyrian King whose troops bad heen treacberously

murdered. And soon nfterirards, notwithstanding the urgent adrice of Jeremiah, irho irarned them that, if

they irent into Egypt, tliey should die by the sword, by the famine and hy the pestilence, Jobanan and the

other captains led the irholo remnant of the People into Egypt. There they embraced the worship of the

Goddess Neith, and sacrificed to her. But Nebuchadnczzar in vaded Egypt with a great army ; and conquered

it, and shattered the images and burned the Temples of the God?, nnd destroyed most of the Israelites who

had fled. A small number escaped, and rcturning to Judea, scttlcd about Jerusalcm. and thero remajnod,

irrctclied and miscrablc, and exposed to constant attacks from furious enemies on all sides.

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There, while Ezckiel was seeing risione and prophesving on the banks of the Chaldean river Chehor, and

Damel was being eduented at the Court of Babylon, the few fugitivos at Jerusalem increased continaally by

the arrival of other fugitivos ; but leaving little record of their suffering, their disasters and their successos,

strnggled to maintain a national existence. Among them were a few Elect and Perfcct Masons, who, recog-

nizing each other, met in secret to lament the misfortunes of their people, and to practise the eeremonies of

Hasonry. Thoy explored the ruina until tbey discovered the entrance of the Sacred Vault, entering whicli,

they penetrated os far os the podestnl, and found the piate of gold nnder the cubical stono. Determined

entirely to prevent a futuro discovery of tho Sccret Word by the Profane, they broke np the triongular piate

and melted it down, and shattered tho cubical Agate into fragmenta ; and thenceforward they and their suc-

cessore transmitted the mysteries orally. Animatcd with the hope of one day seeing their iabours upon the

Temple rencwed, they organized a government, by the election of a chief or captain of the People, who

exercised the Executive Power. The law of Moses was lost, except so far as it existed in tradition ; and such

brief lavrs wero enactcd by the Eius, as were absolutely mdispensable to civil order, and organization for

defence.

When the captivity ended, Ananias was the chief or captain of this unfortunate and poor people. He

received Zerubbabel into the fraternity, upon the ruins of the Temple, and surrendered to him, as Yiceroy of

Cyrns, the Executive power over the remnant of tho Jewish nation. . • >

When the Iabours upon the Temple were commenced, they were continually harassed by enemies on erery

side, were compelied to be every moment prepared to defend themselves, and worked at all times with their

arms by them: so that thoy were, by a natural exaggerntion, said to labour with the Sword in one hand

and the Trowel in the othor.

After tho retura from the captivity, in the seventh month, Joshua the son of Jozadak and his brethren

the Priests, and Zerubbabel the son of Shealtiel, and his brethren rebuiled tho Altar of God, and kept the.

Feast of the Tabemades, and offered burnt-offorings, of the new moons and regular feasts, from the first day

of the Seventh Month. They hired masons and carpenters ; and employed men from Tyre and Sidon in

Phoenicia, as Solomon had done, to bring cedars from Lebanon to Joppa.

In the second year after their retura, they laid the foundation of the Second Temple ; and set the Priests

in order, in their regalia, with trumpets,.and the Levites with cymbals, to praise the Lord ; and sang together,

praising and thanking the Lord, for his goodneas, and his eternol mercy. And oli the People shouted with a

"great shout when they praised the Lord, because the foundation of the House of the Lord waa laid. . And

many Priests and Levites, and cbiefs of the Fathers who were old men, and had seen the first Temple, wept

aloud when they saw the foundation laid, and many of them shouted for joy.

The Propheta had said : “Tliis is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by

power, but by my Spirit, saith the God of Armies. Who 'art thou, 0 great Mountain t Before Zerubbabel, a

plain: and ho shall bring forth the Keystone, while tho people shout, Succus, succus unto it! The hands of

Zerubbabel have laid the foundation of this Ilouse : his hands shall finish it also: and ye shall know that

the God of Armies hath sent me unto you. . . Be strong, 0 Zerubbabel 1 saith the Lord : Be strong, 0 Joshua,

son of Josadak, the Iligh Priest: be strong all ye people of the land, saith the Lord, and work; for I am

with you, saith the God of Armies. The glory of this latter Ilouse shall be greater than that of the former;

and in this place will I give peace. In that day will I take thee, 0 Zerubbabel, my servant, son of Shealtiel,

and will make thee as a signet : for I have chosen thee, saith the God of Armies. Take silver and gold, and

make crowns, and set one upon the head of Joshua the son of Josadak, the High Priest: and say, thus saith

tho God of Armies; Behold the man whose narne is The Branch; ho shall grow up out of his place, and build

the Templo of the Lord; and he shall bcar tho glory, and shall sit and rule upon his throne ; and he shall be

a Priest upon his Throne. . . Execute true judgment, and show mercy and compassion every man to his

brother: and oppress not the widow, nor the fatherless, the stranger nor the poor ; and do none of you

imagine evil ngainst your brother in your heart. I am roturned unto Zion, and will dwell in the midst

of Jerusalem: and Jerusalem shall be called a City of Truth ; and the Mountain of tho God of Armies, our

Iloly Mountain. There shall yctold men and old women dwell in the streets of Jerusalem, and every man

with his staff in his hand for very age. Spcak ye every man the truth to his neighbour: execute the judgment

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of truth and peaee in jour gates. And lct none of you imagino avii in his heart against his noighbour: and

love no false oath : for ali these I liate, saith tho Lord.”

Notwithstanding these promiscs, and theendcavours of the people to obey these lawe, the people of the

land weakened the bands of tho people of Judab, and troublcd thcm in building, and bircd cbunsellors ngainst

them to frustrate their purposo, all the days of Cyrus King of Persia, even until the reign of Darius King of

Persia. These troubles and the ultimate succcss of the enterprise vrill be more particularly alladed to in the

degroe which you are next to receive, constituting, indeed, correctly speaking, the sccond part of one and the

samo dcgree. For the prcsent ve pause here in our bistory.

This degree, like all others in Masonry, is symbolical. Based upon historicol truth and authentio tradi\*

tion, it is stili an allegory. The leading lesson of this degree is Fidelity to obligatioo, and Constancy and

Perseverance under difficulties and discouragcment.

Masonry is engaged in her crusade, — against ignorance, intolerance, fanaticism, superstition, uncharitable\*

ness and error. She does not sail with the trade-winds upon a smooth sea, with a steady free breeze, iair for

a welcoming harbor; but meets and must overcome mnny opposing currents, baffling winds-and dead calms.

The chief obstacles to her success are the apathy and faithlessnoss of her oirn aeLBsh children, and the

supino indifference of the world. In the roar and crush and hurry of life and business, and the tumuit and

uproar of politics, the qaiet voice of Masonry is unheard and unheeded. The first lesson which one learns,

who engages in any great work of reform or bencficcnce, is, that men are essentially careless, lukewarm and

in different, os to every thing that does not concern their own personal and immediate welfare. It is to single

men, and not to the United efforts of znany, that all the great works of man, struggling toward perfection, are

owing. The enthusiast, who imagines that he can inspiro with his ovrn enthusiasm the multitudo that eddios

around him, or even the few vrho hare associated themselves with liim as co-workers, is grievously mistoken ;

and most often the conviotion of his own mistako is followcd by discouragcment and disgust. To do all, to

pay all, and to suffer all, and then, when despite all obstacles and liindrances, success is oecomplished, and

a great work done, to see thoso who opposed or looked coldly on it, claim and reap all the praise and roward,

is the common and almost universal lot of the benefactor of bis kind.

Ile who endeavours to serve, to benefit and iniprove the world, is like a swimmer, who struggles. against

a rapid current, in a river lashed into angry waves by tho winds. Often they roar over bis head, often tbey

beat him back and bnffle him. -Most men yield to tho stress of the current, and.fioat with it to the shoro:

and only here and there the stout, strong heart and vigorous arms strugglo on towards ultimate succcss.

It is the motionlcss and stationary that most fret and impedo the current of progress; the solid rock or

stupid dead tree, rested firmly on the bottom, and around which the river whirls and eddios : the Masons that

doubt and besitate and are discourngod : that disbelieve in the capability of man to improve: that are not

disposed to toil and labour for the interest and well-being of gencral humanity : that expect others to do

all, even of that which tbey do not oppose or ridicule ; while they sit, applauding and doing nothing, or

perhaps prognosticating foilure.

There were many suoh at the re-building of the Temple. There were prophets of evil and misfortune —

tho lukewarm and the indifferent and the apathetio ; those who stood by and sneered; and those who thought

they did God service enough if they now and then faintly applauded. There were ravens croaking ill omen,

and murmurers who preaebed the folly and futility of the attempt. The world is modo up of such ; and

they were os abundant then as they are now.

But gloomy and discouraging as was the prospoct, with Iukewarmness within and bitter opposition with-

out, our ancient brethren persevered. Lct us leave thcm engaged in tho good work; and whenever to us,

as to them, success is unccrtain, remote and contingent, let us stili remember that the only question for ns

to ask, as true men and Masons, is, what does duty require ; and not what will bo tho resuit and our reward

if we do our duty.

Masonry tcaches that God is a Paternal Being, and has an interest in his creaturas, such os is expressed

ln the title Faihtr; an interest unknown to all the systems of Paganism, untaught in all the theories of philo\*

sophy ; an interest not only in the giorious beings of other spbercs, tho Sons of Light, the dwellers in Ueavenly

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irorlda, but in na, poor, ignorant and unvrorthy ; that He bas pity for tho erring, pardon for tbe guilty, lora

for the pure, knowledge for the humble, and promisea of immortal lifo for those who trust in and obey him.

IVithout a belief in Him, life is miserablc, the world ia dark, the universe disrobed of ita splendours, tha

intcllectual tio to nature broken, the charm of existcnce dissolved, the great hope of being loat; and the mind,

like a atnr struck from ita aphero, wanders through the infinite dcaert of ita conceptiona, without attraction,

tendency, destiny or end.

Maaonry tenches, that, of ali the eventa and actiona, tbat take place in tbe univerae of worlds and tbe

eternal aucceaaion of agea, there ia not one, even tbe 'minuteat, which God did not forever foreaee, Tvitli ali the

diatinetneaa of -immediate vision.

It teaehea that the aoul of man ia formed by Ilim for a purpoae; that, bnilt np in ita proportione, and

faahiom\* - ’ in every part, by infinite akill, an emanation from Hia spirit, ita nature, necessity nnd design is

virtue. It ia ao formed, ao moulded, ao faahioned, ao exactly balanced, ao exquiaitely proportioned in every

]part, that ein introduced into it ia miaery ; that vicious thoughta fall upon it like dropa of poiaon ; and guilty

deairea, brenthing on ita delicate fibrea, make plague-apota there, deadly aa thoae of peatilence upon the body.

It is made for virtue, and not for vice ; for purity, as ita end, reat and bappinesa. Not more vainly would We

attempt.to make the mountain sink to the level of the valley, tbe vraves of the angry gea tum back from ita

shorea and ceaae to tbunder upon the beach, the atara to halt in their avyift couraea, thnn to change any one

lavr of our own nature. And one of thoae latra, uttered by God'a voice, and speaking through every nerve

and fibre, every potrer and element, of the moral constitution he has given us, is that tre must be virtuous ;

that if tempted tve must reaist: that we must govern our unruly paaaions. And this ia not tho dictate of an

arbitrary trill, nor of some atern and impracticable larr; but it is part of the great firm latr of harmony that

binds the universe together. ,

i.< .‘Weknotv that God ia good, and thattvhatHe does ia right. Thisknotvn, the tvorks of creation, the changes

of life, the deatinies of eternity, are all spread before us, as the dispensatione and counsels of infinite lore. This

knOTvn, we then know that the lore of God ia working to.isauea, like itaelf, beyond all thought and imagination,

good and glorioua ; and that the only reason why tre do not nnderstand it, ia that it is too glorious for us to

Ifenderstand. ‘God's love takes caro for all, and nothing is neglected- It watehes over all, provides for all,

'makeswise adnptations for all; for age, for infancy, for maturity, for childhood; in every scene of this or

-snother tvorld ; for vrant, vreakness, joy, sorroir, and even for sin. All is good and trell and right; and shall

he ao forever.. • Through the eternal ages the light of God's beneficence ahall ahine hereafter, discloaing all,

eonsummating 411, rewarding all tbat deserve reward. Then we shall aes, what now wo can only believe... The\*

eloud Trill be liftcd np, the gate of myatery be posaed, and the full light ahine forever ; the light of tvhich that

of’ tbe Lodge is a aymbol. ' Then that Tvhich caused us trial shall yield us triumph ; and that vrhich made our

heart ache shall fili os with gladnesa; and we shall then feel that there, as here, the only true happiness is to

learn, to advance, and to improve; vrhich coald not happen nnlesa we had commenced with error, ignoronce

and imperfection.

Go, noTV, my Brother, to the Sen.\ and Jun.\*. IVardens, and listen to the Catechiam of this Degree. .

CATicnisir.

Sen.'. W.\ Are you a Knight of the Enat? -

,Jun.’„ W.\ I have knelt before King Cyrus in ehains, and gone forth from his presence free and ennobled.

Qu.\ How did you attain this degree?.

Ane.\*. By resolution and perseveranco, rrhen othera were apathetio and discouraged.

Qu.\ In vrhat work are we engnged in this degree ?

'Ana.'. In re-building the Temple of the Lord. '

Qu.\ What do the Temple and its re-oonstruction signify to us t

Ana.’. The establishment of that unirersal religion of primitivo truth Tvhich men call Maaonry ; and of

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that state of tolcration, psace, equality and liberty, wbicb will mate of this Earth a fit Templo for a God nf

mercy and equity.

Qu.\ Who first re-built the Temple?

Ana.\ Zerubbabel, a Princa of tbe Uouse of Judah, bom in Persia during the captirity.

Qu.’. Of what is be tbe type to us ? . •

Ana.’. Of the strong swimmer that stems the furioas current, and nerer yields to it, though often beaten

back and bafiled : of the Leader of Men, who encourngcs the disheartened, incites the indolent, inspires tho

lukewarm, and cheers tho timid and despondent : who, with his strong will and ciear perceptions, forces the

stupid, the stationary and the Inggard to aid in his great purposes, despite their reluctonce ; and baris oat of

his path ali who oppose and thwart bim.

Qu.’. Of what else is he tho type ?

Ana.’. Of stern and incorruptibie fidelity to bis engagements ; sincebe preferred that the Temple sbould

rcmain forerer in ruins, rather than degrado and dishonour himself by betraying the secreta of Masonry ;

impressirely teaching us the lesson that none should erer do eTil, eren to effect a great and good work.

Qu.\ Of what are the ruins of tho ancicnt walls of the City of Jerusalem and the Temple, an emblent

to us ?

Ana.’. Of tho dismembered fragmenta of the primitire religion, embedded in the different creetis of

antiquity, and buried among the follies and fables of wbicb they were composed : and of the condition of tbe

buman intellect, degraded by idolatry, saperstition, and ignorance.

.Qu.’. IIow did our Masonio Brethren labour at re-building the Temple ?

Ana.’. With the Sword in one band and the Trowel in the other.

Qu.’. ."What does that typify to as ?

Ana.’. That while the good Mason smites with the edge of tho sword the demons of fice, brutality,

rapaci ty and oppression, he builds steadily the walls of tbe Temple of Truth.and Tolcration in wbicb ali men

may worsbip who beliere in a God.

Qu.\ To what do the 70 lights of the Lodge allude ?

Ana.'. To the 70 years of the captiTity : and the threescore and ten years of hnman life.

Qu.’. What do the green and gold of this degree tencb as ?

Ana.'. Tbe green, that Masonry, like tho soul of man, is immortal,— the old Truth, the old Faith, tbe old

Morality, coeral with time, and known before the flood. The gold, that tho honours of Masonry are moro

prccioas than the gifts of kings.

Qu.’. Of what are the chains of the captircs, with tbeir triangular links, an emblem?

Ana.'. Of the throe powers that hare in ali ages imposed fetters on the human intellect, and gyres and

manacles on tbe limbs of the people whom God made free ; — the Kings, Priests and Nobles,— or Tmxsr,

SurEosTiTiosf and Pamutcs.

Qu.’. Of what are the broken columns and disarranged implementa of Masonry an emblem?

Ana.’. Of the schisms and disturbances that spring up when Brethren contend for offices and honours;

when jurisdiction usurps upon jurisdiction, and the dissensions of Masons ore oxposed to the eyes of the Prufane.

Qu.‘. Of wbat is the defeat of those who assailcd Zerubbabel and his company at the Crossing of the rirer

an emblem ?

Ana.’. Of the disastrous orertbrow and discomfiture of all who attack and porsecute Masonry, and resist

ita attempta to pass the frontiers guarded by ignorance and error.

Qu.'. Of what are the tbree triangles, one within tho other, a Symbol?

Ana.'. Of the three principal infinite Attributes of Deity; Power, Ixtellsce.nc\* and Goonxsss.

Qu.'. Of what are the two cross-swords a Symbol ?

Ana.’. Of Taorn and Jostice : tbe chief Masonic wcapons ; armed with which we need nerer dread or

anticipato defeat.

Qu.’. Wliat art do you profess ?

Ana.’. Free-Masonry.

Qu.’. Wbat do you build ?

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Ane.'. Tomplea and Tubernacles.

Qu.\ Where ?

Ane.'. In the heart.

Qu.'. lFhich-way do you travcl ?

Ane.'. From Babylon to Jerusalem ; from the darkness of Error to tha light of Truth ; from the aandy

deserta of Ignorance and mental Bondago, to the green hilla and fertile plaina of Knowledge and intellectual

Liberty.

Qu.’. 17hat ia your age ?

Ans.'. Threescore and ten : the full age of man: becanse be who haa faithfully performed all hia iTaaonic

dutiea, has lived tho full term of life, though he diea young.

to ctos\*.

[The M/. Eic/. girea one rap].

M.’. Exc.'. Es/. Bro/. Sen/. Wardcn, what are you?

Sen.’. W.\ A Free-Mason and a Knight.

M.’. Exc.'. IIow do you work?

Sen.'. W.'. With the awnrd in one liand and the trowcl in tho other.

M.’. Exe.\ TVhence come youf

Sen.\ W.'. From the East.

M.’. Exc.'. What do you bring with you ?

[Sen.’. W.‘. Permiasion to work.

'M.'. Exc.'. What ia your work?

Sen,’. W.'. To rebuild the true Maaonic Temple of the Gr/. Architect.

M.’,Exc.’. HVbat ; s jour agef

Sen.’. .W.\ -Threescore and ten yeara.

Af.U-Exc.’. What ia the time f

Sen.’. 17/. The moment of laying tho fonndation of the New Temple.

M.\ Exc.’. Since that time haa arrived and we are allowed to work, and since we hare now only to

exeente what we have nlready determined on, gire notiee, Bros/. Sen/. and Jun/. Wardens, that this Council

of Knighta of the East or the Sword ia about to be cloaed ; and our ordinary labonrs to be recommenced.

'■ Sen.'. 17/. Exo/. Bro/. Jun/. Warden, it ia the pleaaure of the M/. Esc/, ilaster that this Council be

now cloaed, and that tho Brethren repair to their ordinary laboura. Thia you will pleaae proclaim and make

known.

. Jun/. 17/. Ten/. Brethren and Knighta, it ia the pleaaure of the M/. Exc/. Master, that this Council

be now dosed; and that each of ua repair to his ordinary laboura. You will take due notiee of this, and act

accordingly.

•.[The M/. Exc/. rapa |[ ? Each Warden repeata] :

■3t.\ Exc.'. Togother, my Brethren 1

[All the Knighta, guided by the M/. Esc.\*., gire tbe sign, applaud, and cry : Glory to God and the

Sovereign /]

; [Tho M/. Exc/. says : “ The Council ia cloaed.” Each Warden repeata: Tho 31/. Esc/, girea one rap :

Each Warden repeata ; and the Knighta retire in silence.j

FINIS.

Initecnijr §eg.m.

Princes of Jerusalem.

TUE LODGE, ITS DECORATIOXS, ETC.

There are two apartments. The first reprcsents the Court of Zerabbahel, King or Yiceroy of Jerusalem.

The hangings are eaffroi\_-colour; and it is lightcd by 25 Iights, in groups of 5.

.-The seeoAd apartment 'reprcsents the Court of Darius, King of Persia. The hangings aregreen; the

Throne and eanopy -saffron-colour..

,.In the centre of the first apartment ia an altar: on srhich lie a roQ of parcbment represonting the Boolc

of-the Law, a square, eomposses, plumb and lerel, a sword and a balance. . Orer the M.\*. 111.\*. in the East is

a large gilded trianglo, and;in the 'centre .of it the Ineffable.-Name’ in Hebterr cbnracters. ••

omcsas, and tbzir txtles.

' In the second apartment,- the sanie as in the second apartment (or Hali of the East) in the Degree of

Knights of the East ; the' Presiding Officer representing King Darius. \* \*\*.'

In- the' first, 1 he represents Zercbbabee, the Yiceroy of Darius; and is styled Most IUustrious Tirshatha.

The Sen.\*. Warden represents Nebeniah ; and is styled IUutirious Scribe.

The Jun.\*. "Warden represents Isboa, and is styled Wite and Fenerable PriesL

She Senior Deacon is styled Capiam of the Tribes.

The Junior Deacon is styled Captain of the Guards.

The three principal officers sit together in tlie East.

The Princes' ore styled Yaliant : and B odi es in this Degree ore styled Cocncils or Princes or Jerosalev.

The battery ia 1 J — by at equa! interrals.

1 SRESS, 9EC0RATZ0NS, ETC..'

The apron is erimson, lined and edged srith saffron-colour. On the flap is an eqnal balance, held by a

band of Justi cei In the middle of the apron, a representation of the Second Tomple; on one side of rrhich is

a sWrd lying\*across' a buckler ; and on the other, a square and triangle. The letter 0 is on one side, and K

on the other.

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Tho cordon ia of saffron-coloured silk, at least four inchea wide, and bordered with gold. On it ara

embroidered a tialance, a liand of Juatica (holding a sword), a poniard, five atara, and two amall crowns.

The jeuel ia a medal of gold. On one aido ia engraved a hand, holding an eqaal balanea ; and oa tha

other a double-edged sword, surrounded by five atara ; on one aide of which ia tha letter D.\ and on tho othar

tha letter Z.\*.

The gloces are crimson.

The order ia worn from tha rigbt ahoulder to the left hip.

to ofex.

[The Counsel ia openod and cloaed in tho lirat apartment].

[The M.\ III.\*. rapa || and says] :

M.\ IU.'. III.\*. Scribe, what ia tbe hour ?

Sm.\ JK\ The Sun ia risen, M.\ 111.\*. Tirshatha.

M.\ IU.'. M.\ "Wise and Yenerablo Priest, retura thanka to God, for thia Council, that He hath aent hia

great gift of Light once more upon the earth. Kneel, Princea, and let ua offer np our orisona to God 1

paans.

Juti.'. D.'. 0 Lord our God 1 we blesa thee for evor and everl Blessed be Thy Gloriooa Nam e, which ia

exalted above all blesaing and praiae I Thou, Tbou art the only God. Thou haat .made Heayen, the Hearen

of Heavens, with all their Armiea of Stara, tho Earth and all therein ; and Thou preaerreat them all; and

the Armieaof Light worship Theel Thou art a gracious and merciful God, Great, Mighty and Terrible,

trho keepeat covenant and mcrcy ; and didat prescrve our ancient brcthren,-a rem nant, in all the trouble that

came upon them, on their Kinga, their Princea, their Pricsts, their Propheta, their Fathera, and all thine

elected People, aince the time of the Kinga of Aasyria until that of the rebuildingof tha Templa. : Since tha.

daya of their fathera theywere wrong-doers, and for their sina they, their. Kinga and - their.. Prieata «era

delirercd into the handa of the.Assyrian Kinga, to the aword, to captivi ty nnd to great apoliation and miaety:

from all which do Thou be pleaaed, 0 our Fathcr, to sare ua in Thine Infinita Mercy. For afterwords

Thou didat show them favour, and didat permit a remnant to retura, and to occupy Thy JEToly City, and

didat give Light to their eyea, and relief from their bondage, that they might aet again upon ita foundationa

Thy Qouae, and repair ita deaolation, as we would do with the Temple of Maaonry, and fortify themaalvea

in the Holy City: and now again Thou performeat Thy daily miracle, and makest the Great Sun, Tby

Central Light, to riae again in the East, and gladden the world, and ranew the life of all creatores that

lay dead in sleep since the erening.

"We thank Thee, we praiae Thee, we magnify Thea, for Tby great gift of Light, which is the Life of all

\*the Universe; and wo pray Thee to let olao the Dawn of Maaonry, which is tbe Trua Light, coeval with

the world, shino again in the soula and intellecta of all mankind, and conquer the whole world to ita religion

of Lore and Peneo and Tolerntion 1 Amen I

IT.’. IU.'. 111.\*. Scribe, how goea on the workf

Sen.‘. W.‘. M.\*. I1L\*., oa the People of the land weokened the hands of our ancient brethren, and troubled

them in building, and hired counsellers against them, and frustrated their purpoaes, all tbe daya of Cyrus

King of Persia, and in the reigns of Ahasuerua and Artaxerxes, and eren unto tha aecond year of Dariua the

King; even so, for many years did enemies without and indolenco and apathy within, wenken the hands of

the Brethren of the Ancient and Accepted Bite, and trouble them in their work, and frustrate their purpoaes;

until our Bite became almost diaused, and the work almost ceaacd ; os the chiefs of the Samaritana, from the

daya of Artaxerxes and his decree against our ancient brethren, cnused their work to cense by violence and

force. But the sun is now risen, and the darknoss disappears.

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i/1\*. IU.’. 17hat n!<l tho Propheta to oar ancient brethren, whea the elouda lowcred npon their hopea,

ud tho «Ument\* around tliem aeemed glooray and threaUningt

Jun.'. 2>.\ TUua aaid lla^al tbo Propbet, on tb« firat da y of tbo Ctb montU : \*\* Tbua aaith tli« God of

Armiea, \*Go op to tb« mountain and bring timbera, and build tbe Uouae; and I urill Jtalit pleaanro in !t>

and I will b« glorifiod. I an with you,' aaith tb« Lord."

Sen.’. D.\ On tb« one and twenticth dayof tb« aeventb month, thna aaid Ilaggai tbo Propbet: M B«

atrong, 0 Zerubbabel! and b\* atrong, 0 Joabua, tbo aon of Joaadak tbo Iligh Prieatl and be itrong, ali y\*

people of tho land, and work I For I tn witb you, aaith tbo Lord of Hoat\*. Tho glor y of thia lattor llonaa

ahall b« greater tban that of tho former, and in thU place will I gire pcace."

Ju n.\*. TF.‘. Tbua aaid Ilaggai tbo Prophet, on the fbnr and twondoth day of tbo ninth month: " In

that daj, aaith tbo God of Armiea, will I tako thee. 0 Zerubbabel, my aerrant, tho aon of Shealtiel, and

will mako thee aa a aignet: for I baro eboaen thee, aaith tbe Lord of Iloat\*.”

Seu.’. W.\ Tbua aaid Zechariah, tbe aon of Iddo, on the four and twontieth day of tho month Sebat ;

"Tbua aaith the Lord, ‘I amretnrned to Jeruaalem with mcrcica: my Ilouao aball bo boiltin it, and a lina ahall

b« atrotohod forth npon Jeruaalem. Sing and rejoice, 0 Daughter of Zion l for, lo I I come, and I will dwell

in tho midat of Thee, aaith the Lord. 17ho art thou, 0 great mountain l — before Zerubbabel a plain; and ho

ahall bring forth the Key>\*tone, whilo tho Peoplo ery, 'Stability and eontinuanco nnto itl' Tbo hand\* of

Zornbbabel baro laid tho fbundation of thia Ilouse. Hia banda aball also finiah it: and ye ahall know that tho

Lord of Armi e\* hath aont me nnto you."

1L\ IU.". My Brethren, aa onr Ancient Brethren aroae, encouraged by tbe Propheta, let ut rue np, and

begin to build anew tho Templo of Maaonry. For wo, like them, dwell too long in our eciled bouaes, whilo

that Houao falU into deeay and lieth waate. TTo, like them, baro aown mueh and reaped little. 17« eat and

aro atill hnngry ; wo drink and aro atill a-thirst : we elotbe ouraelrea, and aro not warm ; wo earn wagea, and

pnt them ia a aaek with holea. Bocauao tho Templa of our Bito lieth waate, and we run erery man to hia owa

houao ; and wo nagleet the inUrcet\* of Maaonry, wbich are the intereata of ali bnmanity.

My Brethren, Ut thU Couneil be now opened, and our laboura npon tbo Moaonio Templo reaumed. HL\*.

Captam of tho Triboa, Ut all tho brethren be arrayed for tbo work whieh we baro to do, that it may no moro

be hindared or daUyed.

&\*. W.\ Prineea and Brethren, it ia the pleaanro of tho M.\*. HL\*. Maator, that thia Couneil be now

eponod, and that our laboura on tho Maeonie Templo recommoneo. Lot all thoreforo bo prepared for whaterer

work tbore U to do; aa onr ancient Brethren worked with aword and trowel when they rebnilt God’\* nonae

at Joraaalem.

[The Caph\*. of the Gnard\* rapa | — and the CapL\*. of the Triboa, tho Jnn.\*. IT.\*, tho Son.’. 17.\*. and the

M.\*. 11L\*. do oaeh tho aame ia aneeeaaion].

Jf.\*. IU.’. Together, my Brethronl

(The Brethren all gire the aign; clap the haada | time\*, appland, aaying Laus Dxo; and the M.'. HL\*.

aaya]:

3L\ IU.\ My Brethren, thia Conncil U open.

ucunoi.

The Brothren being ia tho aceond apartmont, droased and deeorated aa in tho Hali of King Cyma or Conrt

«f Cjna, in tho 15th Dogreo, tho Maator of Ceremonlea and three other Brethren roeoiro tho eandidato in the

prapanSon room. Tho ftro are all droaaod alike, in the dreaa and with tho ornamenta and jewel or a Bnight

of the Xaat; and the Maater of Ceremoniea bears n roll of parehment, tied with a green ribbon, and aealed

with a large aeaL

Tho M.\*. of Cer.\*. girea the alarm at the door, by 1 1

M.’. Inf.’. Princo M.\*. of Cav.\* n tbere 1« an alarm at tbe door of tbe Poloeo.

M.’. Cav.’. Attend to that alarm, my Brothor, and leam who approaeh, and their requeat

I

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2I.\ In/.\ [Going to and opening the door] : Who approach tho prcsence of Darius the Great King, and

wbat is their request ?

31.- . Cer.\ Seraiah, Reclaiab, Hordecai, Bilshnn,\* and Mispar, Princes of Judah and Knights of the East,-

Tvith Ictters to the King from Tatnal, Governor beyond the rirer, and from Satabazanes, orate an audience.

[Tbe M.\ Inf/. reporta to tbe 31.'. Car.\*. ; who repairs to the Enat, and xnakes tbe same report]. •

Sov.\ 2f.\ Permit tbe messengers to appear in our presence. 1

[The M.\ Cer.\, tbe candidato and tbe threo brotbers enter, adtance to tbe East, and kneel on one kneo.

Tho M.’. of Despatchca adtances and receitcs the letter].

- Soo.\ 3f.\ Rise, Princcs and Knights, and dcclare your Ttiabes to the King.

M.\ Cer.'. Sot.\*. Mas ter, Great King Darius, in tbe first year of Cyrus the King, be made proclamatinn

tbroughout ali bis Kingdom, that God bad charged bim to build iinto Ilim a bouse at Jerusalcm ; and said

unto our people in Persia, “Who nmong you are of the Peoploof Israel? ' Their God bewith them, and let

them go up to Jcrusalem, which is in Judah, and build the House of the Lord God of Israel [the one Truo

GodJ, in Jerusalem." And he set free our people,' and restored to them the Iloly Yessels of the Temple; and

they returned to Jerusalcm and laid the foundations of the Temple. ' But the people that dwelt round about

them hindered and interrupted them during the wholo rcign of Cyrus the King, and even until now. And in

the days of Artaxerxes the King, the people whom the Assyrian had put into the citiea of Samaria, heyond

the rirer, sent letters unto the King, saying unto bim that Jerusalcm aras' a rebellious and bad city, and, that

if the same ivere builded agnin, and the iralls set up once more, our people would refuse to pay toll, tribute or

custom, and the rerenue of the King be thercby endamnged. Which false testimony the King'beliering, ho

sent an ansirer unto those of Samaria, beyond the rirer, deolaring that search had been mode, and it iras found

that Jerusalem of old time had made insurrection' against the Kings, and rebellion and sedition had.occurred

therein. Wbercforo hc commanded them to cause tbe irork to cease, and to let not the city. be builded,. until

other order. Whorcupon' Rchum the Chancellor and ShimshnI the Scribe, and their People, irent up in haate

unto Jcrusalem, and inado tho irork to cease, by forcc and potrer: nrid so it liath ccnscd until now. But noir

the Pruphets hare made known that it is tbe irill of God that Ilis House sliall be builded, and Zerubbabel tho

Viceroy, and Jushua the Uigh Priest, hare begun to build tbe Ilouse, and the Prophets' of God do help them.

And Tatnal, Governor beyond the rirer, and Satabaznncs and their companions hare 'come unto them,' and

inquircd of them who. directcd the building of the Temple and the iralls of tho city: and it hath been agrecd

that the. irork shall not ceaso until the matter be made kuown unto thee, and thy sorereign pleasure be de\*

clared : and ire hare brougbt irith us the letter of Tatnal and Satabaznncs concorning the matter, being sent.

unto thee by Zerubbabel the Viceroy.

Sov.’. M.\ Read thou the letter, our Gr.\ JIaster of Dcspatches.

M.\ Desp.\ “ Tatnal. Governor beyond the rirer, and Satnbaznnes, unto Darius tbe Great King, Ilealtli

and Penee 1 Be it known unto tbe King that ire irent into the Prorince of Judea, to the House of the Great ■

God, irhich is builded with great stones, and timber is Inid on the iralls, and tbe irork goeth fast on; and

prosperetb in their bunds. Then askod ire the lendcrs of the Jews, and said unto them, Who commanded you'

to build tbis House, and to set up tbese iralls ? We osked their names also, that ire might irrite and send unto

thee the names of the men that ivere leaders among them.

“And thus they returned us answer, snying: \* We are the serrants of the God of neaTen and Earth, and

ire build the Ilouse that iras builded nmny years ago, which a Great King of Israel builded and set up. But

nfter our futhors inuurred tho anger of the God of Hcarcn, ho garo them into tho hand of Nebuchadnezznr,

King of Babylon, the Chaldean, irho destroyed God’s House, and cnrricd away the People into Babylon. 'But

in the first year of Cyrus the King, he made a decree to build the Ilouse. And the ressels of gold and silrer,

of the nouse, which the King of Bnbylon took out of the Temple nt Jcrusalem, and put in the Temple of Bel

in Babylon, those did Cyrus the King take out of tho Temple of Bel, and they were delirered unto Sheehbaziar,-

whom he had made Governor; to whom he said, ‘take those tcssoIs, and go carry them unto' the Temple in

Jerusalcm, and let the Ilouse of God be builded in its old place/ •

“ Then came Sheshbazzar [whom we call Zerubbabel], and laid the foundation of tho House of God in

Jerusalem ; and from that time until now it hath been in building, and is yct not finished."

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“ Now therefore, if it scem good to tha King, let tbere be seerch mada in the Itoyal Arcbires at Babjlon,

whether it ba traa that a daerca wa\* mada by Cyrus tba King; to bnild tbia Ilouaa of God at Janualem ; and

let the King «and hia pleosure to na, aoneerning tbia matter."

Sov.\ Jf.\ Oor Gr.\*. M aster of tba Choneery, let aeareb ba forthwith made, if tbero bo «uch a deeras.

(The Keapar of tba Seal\* goas out, and remains a little while].

Sot.\ 3L\ Te Prinees of Judab, who i\* thi\* God that ye worship f

JK\*. Ctr.\ Sor.\ Ma\* ter, tbo One, trua, oniy God, inrisibla, omnipotent, who eroatad tba world, and whom

no man hath aaan at any time : to whom ail tirao i\* how and ali «paea i\* ncac ; from whom i\* Life and Light •

and who at first existcd alone, witb Time and Spaee, Infinita and Etornal a\* they.

&e. - ; 3L‘. Are ye not worahipper\* of the ann, or of idots and images?

JL\ Cer.‘. Sor. - . Moster, this commondment gareour God anto Mose\* oar Lawgirer. " Thou sbait hara

no otbar Gods before me. Tbon iboit not mako nnto thas any graren imaga, or any likeness of any thing in

haaran, or on the earth, or in tba water, or under the earth: nor sbait tbon bow down to tbem nor serra tbem.

Te shall destroy their altars, broak tbeir images and eut down their grores. Ya shall worship no otber God,

bnt the God whose name no man shall pronounce. Lift not up your eyes nnto heaven, to worship and adore

tha ann and tha moon and the stars, eran ali tha glorious Armies of Ilearen, whose light God hath bostowed

npon ali tba natioos of the earth. Ya shall utterly destroy all the places wberein tba nations which ye shall

potsess worship their Gods, upon tha bigh mountains, and the hilis, and nnder erery green tree. Ye shall

orarthrow their altars, and break their columns, and bnrn their grores with fi re : and ye shall hew down the

graren Images of their Gods, and nttarly obliterate their names and memorias."

Sov.‘. 2L\ Soeh also are tha eommands of onr law. [Tha Keepcr of tha Seals hero enters, bringing

witbhim aroll of parehment]: Gr. - . Moster of tha Choneery, hast thon diseorered tba daeree 7

J£\*. Chan.’. Sor. - . Moster, I.find it thus written- upon a roll in the Itoyal Arcbires : “ Thus saith Cyrus

the King of Persiai The Lord God of Iloaren hath giren mo all tha Kingdoms of tho Earth ; and ha hath

eharged me to bnild him 'an house at Jorusalem in Judah. Who among yon is of his Peoplef Ilis God

be with. him ; and lat him go np to Jerusalem, in Judah. and biiild tha Qouse of tha Lord God of Israel (tho

enTy God) in Jarosoiam."

Sn.\ IL\ It is anongh. Lat the deerea of Cyrus tha Great King ha fulfilled ! Prepare sueh daeree as

Is snitable, and send it by. these Prinees of Judah to TatnaX and Satabaxanes, that it tnay be panetuolly

olwyed: and meantime gire to these ambassadors- fit entertainment ; for they.likeus, worship tbe Truo God,

and de not bow down to images and idols. Prinees, the audienea is orer 1

[The candidata and the four brothers then retura to tha proparation roora ; and after adittla dalay, dnriag

whieh time tha Brethren pass into the other apartment, they approaeH the door of that apartment, and the

M.\ Cer. - . gire\* tha alarm by g raps.]

Jun. - . War.\ M. - . III. - ^ thero is an alarm at tho entrance to the Conneil.

Jf. - . TU.'. Attend to that alarm, and sea who approaehes i

Jun.\*. W.\ [Opaning the door] : Who approaehes this Council among tha ruins of Jarnsalam ?

JC\*. Cer.‘. Saraiah, Raelaiah, Mordecai, Bilshan and Mispar, Ambassadors to Darius the Great King,

bringing with tbem his deerea, and good tidings to tbe Paople of the Lord.

[The Jun. - . W.\ reporta to the Sen. - . Warden, and he to the M. - . 111. - .].

2L\ IU.’. Optn wide the doors, and inrite the Ambassadors to enter 1

[They enter and approoch tha East].

U.\UL\ Weleoma, Prinees, to Jerusalem t We gire thanks to God for your safe retura: and wait

anxiously to Bear how you hara fared in your mission.

JKv Ctr.\ M. - . 111. - , after tha Council did us tha great honour to salact us to baar its petitioa and tho

letter.of Tatnal and Satabaxanes to the foot of tha Throne of Darius tha King, wa set forth on onr way; and

notwithstanding that wa ware attaekad by the Samaritana on this sido the rirer, whom wa resisted and put to

fiight, wa reaebed Babylon in aafety, and obtained audienea of tbo King ; who roeeirod us graciously an«l

ordarad the lettor to ha read, and thereupon directed search to he mado in the Royal Arehires for tha daeree

mado by Cyrne tha King in the first year of his reign. In tha meantime ha inquired of us wbat God tha Jaws

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adorcd, and whcther they bowed down to imnges and idols, or adorcd the Armies of Heaven ; to which wo

having made answer in the words of the law of Moses, the Gr.\ Master of tlie Chanccry bronght before liim

tbe roll, found in the Iloase of the Uolls, at Achmetha, in the Paiacc, in tho Province of Media, with tho

decree of Cyrus the King recorded thcrein ; which bcing read and heard, be declared that be did confirm and

Trould exccute the samo; aad ordered fit decree to be preparcd, and scnt by us to Tatnni and Satabozanes, tbat

it might be punctualiy obeyed : and wns also pleased to order fur us fit entcrtainment; saying 'that ire, Hko

tbe Persiana, worshipped the True God, and bowed not down to imagcs and idols: after which we were

dismissed with honours and rewords, and bave returned in safety hither, bringing with us the letter of the

King. The People haTO met us without the city, and accompanied us hither, singing songs of joy and praise

for our happy rcturn, and doing us great honour.

Soo.\ 2f.\ We too, my Brcthren, rcturn sincere thanks to God for your safety. Resume 'now your seats

in the Council ; first delirering tho letter of the King to our Secretary, who will read tbe same.

[The candidate and the otbcrs are seated; and the Secretary opcns the roll, and reads] :

“ Thus saith Darius the King: IVe havo causcd search to be made for, and hare found, the decree mado

by Cyrus the King in the first year of his rcign, commanding that the Tcmple of God at Jerusolem should be

rebuilt, and the vessels thereof restored; and are pleased to confirm that decree: Now therefore, Tatnol,

Go vernor beyond the river, Satabazanes, and your people, meddle no more therewith; but let the work of this

House of God alone. Let tho Governor of tho Jews and tho Elders of the Jews build this Uouse of God

in its proper place. Moreover I decreo what ye shall do to the Elders of these Jews, for the building of tbis

House of God ; that of the Royal revenues, of the tribute beyond the river, means be furnished them, that tiro

work be not delayed : and whatever they need for the sacrifices, and wheat, salt, wine and oil, upon the requi-

sition of the Priests at Jerusalcm, let it be given them daily without fail : that they may offer ncceptablo

oblatio ns to the God of Heavcn, and pray for tbe lifo of the King and of his sons.

“Also I decree, that whosocver shall disobey this decree, let tirnbcr bo pullcd down Grom his house, and

set up for a gallows, and ho be hanged thcrcon ; and bis house for his offonco be made a pile of rubbisli.

And may the God that dwellctb, and whose Name is worshipped, at Jerusalcm, dcstrny oli rulers and ali people

that shall endearour to hindcr or destroy the House of God at Jcrusalem 1 Thus do I, Darius the King, docree:

and let ali promptly obey 1“

Sov.\ Jf.‘. Gi-ort ss to Gon the IIicbest for uis Merci es 1 aro uoxoua aro raosrEarrr aro lergto or

Oats to tue Sovereicr 1 Join me, m y Brethren, in the acclamation !

[Ali clap tbeir hands times, and cry once, “ Glori/ to God, and honour to the Soccreign !”]

Soo.'. M.\ My Brothcr, Captain of the Tribes, cause it to be proclaimcd throughout the City usto the

Peoplo, that Darius tho King has graciously granted our requcsts, and commandcd that the work upon the

House of the Lord shall not longer be hindcrod or delayed : and bid them rojoico ; for the end of the sorrow

and suffcring of Israel approachcs.

[The Sen.‘. Deocon goes out].

Sov.\ M.\ Princes and Brethren, our Messengers to the Court of Darius the King dcserve our thanks

and grati tude. . The faithful servant earneth bis reward. 111.\*. Scribe, and M.\*. tVise and Ven/. Priest, with

what new honour shall we distinguish our braTo and faithful brethren, Scraiob, Rcclaiah, Mordecai, Bilshan

and Mispar ?

Sen.‘. W.\ M.\*. III.\*., I am at great loss what to answer. M.\*. Wiso and Ven.\*. Priest, can you not aid

us with your advico ?

Jun.\ W.\ M.\*. 111.\*., the People disputo with each otber, and there is nono to sit in judgmeot between

them. Those who have returned from the captivity clnim lands of those who liave possessed them many

years ; and there is no Tribunal to decide. And the People clamour and are divided, and dissensions are rtfe

among them. Let the messengers our brethren be made judges between the people, to administer Justice and

Equity. So shall they reccive honour and distinction, and do tlic-Lord and his peoplo good service.

M.\ lll.’. 31.\*. Wise and Ven.\*., it shall even be as thou sayost. Approach, my Brethren 1 [They approach

the Throne]. By the advice and consent of the Council, I do hereby create and constitute a Tribunal to be

compnscd of five Jmlgcs, who shall judgo between man and man, and administer justice and equity, and whose

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judgment shall ba without appeal. And I nppoint thee, Selaiah, to be Chief of that Tribunal, and Reelaiah,

Mordeoai, Bilshan and Mispar to sit with thce in judgment. Go now, and kneel at tho Holy altar of Sacrifice,

and assume the obligation appropriate to your oifico.

OBMGATION.

I, A ... B .... in tlio presence of tbe Gr.\ Arcbitect of the Universe, and of th is Gr.\ Council of

tbe Princes of Jerusalem, do hereby and hereon most solemnly and sincercly promise and swear, tbat I will

nerer rereal or make known the secrets of thia degree, to any person in the known world, except to' those

to whom the same may lawfully bolong, and to them only when I am duiy allowed and authorized to do so.

I furtherraore promise and swear, that whenever I am called upon to judge and decide between my

brethren, I will do so with Justico and Equity, without farour or partiality, and leaning neither to the right

hand nor to the left.

I furthermore promise and svrear, that I will endearour to reconcile ali differences and dispotes between

'my brethren, and to persuade them not to go to law with each other ; and will exert ali my influence to restore

and promote peace, harmony and kind feeling between those who may be estranged, or about to become

estranged, from each other.

I furthermore promise and swear that I will be courtcous to all men, and will lead an honest and irre-

proachable life.

. I furthermore promise and swear tbat I will netfer insuit, deride or ridicule a Bro.\ Prince of Jerusalem ;

rior gire or send him a challenge, nor accept one from bim ; nor strike or wound him, except in absolute self-

'defence ; nor injuro him in bis person, property, reputation or feelings. .

j furthermore promise and swear that I will nerer abandon a Brother, in whatover adversity ho may be,

in eombat, or in sickness, or in prison ; but will aid him with my counsel, my friends, my sword and my pnrse.

To all of which I do most solemnly promise and sincerely swear, binding myself under no less a penalty,

than that of haring my house pulled down, and the timbers thereof set up as a'gallows, and I hanged thereon.

Sohelp me God 1 and keep me steadfost to keep and perform the same 1

Sov.\ 2f.\' Anae, my Brethren, Princes of Jerusalem and Judgesl Your superior merit has not only

made yon myequals,but has placed youabove me. For you are Princes and Jndges by election and a general

proclamatum,. and-hare the right and power to judge me, who am a Prince by birth alone.

.Prince Selaiah, I now inrest thee with this apron, which shall hereafter be appropriate to this degree.

Its eolours are emblematical of that ferrency and zeal which bave procured yon this honour ; and of the day

of Hope that now by your means dawns on Israel. Its different blazonings are emblematical of that equity

ud justice by which yon hare sworn to be erer gnided.

Masons in this and the higher degrees wear the apron, that they may nerer forget.that theyattained

their high rank and dignity by.means of Masonic labour alone ; and that, remembcring their first estate, they

may be eonrteous and kind to Masons of the inferior degrees.

If there be a controversy between men, and they come unto judgment that ye may judge them, tben ye

shall justify the righteous and condemn the wicked.

Thou shalt not hare in thine house dirers measures, a great and a small : tbou shalt hare a perfect and

just weight, a perfect and just measnre ; that thy days may be lengthened in the land which tho Lord thy God

gireth thee.. ..

'' ">He. shall be accnrsed that remorethhis neighboris land-mark; and ha that perrerteth the judgment of tbe

stranger, the fatherless, and the widow.

Te shall do no unrigbteousness in judgment: Te shall not respect the person of the poor, nor honour the

person of tbe mighty; but in righteousness sball ye judge your neighbour.

Blessings are upon the hoad of the just ; but riojence corereth the mouth of the wicked. Tho memory

of the just is blessed; but the name of the wicked shall rot.

4 i.

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Receiva also this collar, whose color also symbolizes the dawn of that new day for which ali trua Masoos

rejoice. The balance upon it ia a Symbol of impartiality ; tba hand and sword, of tbat severity whicb crima

sometimcs mnkcs a stem neccssity ; tbo poniard, of tho fato that ahall swiiUy orortake tbo oppressor and tha

unjust judge; tbc stars, of tba n umber ofyour members; and tbo crowns, of tba sapremaoy ofyour judgments

and authority.

Receire also tbis jewel, emblomatic of tha same ; and tba initials engrared thereon will arer remind yoa

of tbe gracious clemoncy of Darius, and tha gratitudo of Zarubbabel for your sarrices and fidelity.

Raceire also tbe sign, irords and tokcn of a Prince of Jerusalem.

Siow: . . . Adranco boldly, with tha ^4$+njt09— 3>n> as if to engage in acombat; theti&©t»TI

on tbe 9 §.

Axswer: . . . iiY+C YJ^iS $ Y tbe ©123 at tbe beight of the £ fn<Ct, as if to commence tba

combat; the tJVJS 5°!“ forming a^>CSOt<t with the of tbe t<D£Y.

Token: . . . YO§ each other mntually with the tlY&fcZSOL on the 5 2 ?~Y of the f9 YYfCJV?9-

of tbo ti&OiSD— B YG§ii— thus — , and YJJf 9 / <L ? At the same time place the 1 9 SL&npUtf <1 <£ Y

together at the § forming a stmight lino ; and Iet the tooch each other. Then recipro»

cally place tbe fCVW&Qzrn on the O&Q $ fn<tt of the other, g tho ^9^=SIC^ One saya

Y2f C~Yh> and the other, Yj^ <C~Y h -Y&t C C. Then form a sqnare with the t dtf Yt.2/!t 9 — Y on tha

i 9SL &e ¥\* — lat go tbe &QZZI T£i^ bring tbe 5S 9~ : 'Y of the 5 Y to the and salnte each otber

by bowing.

Pass-word : . . .' Y<ftT.CY.’.

Sacred word : . . . ©nOt\*.

The Israclites re-entered into Jerusalem, after their captivity in Babylon, on tbe 20th day of Tobct or

Teboth, the lOth montb of the year; and their thanksgiving, after tho complction of tbe second teraple, took

place on the 23d day of Adar, the 12tb month of the Gtli year of the reign of Darius. Tbe templa had been

finished on tho 3d day of the same month; and, on the 14th day of the following month; the PassOrer waa

celebratcd in it.

•Hear now, my brother, tbe History and Lecture of this Degree.

EtlSTORY AND LECTURE.

The historical incidente commemorated in this degree aro so fully detailod in tha ceremonias, as to nead

no further repetition. It remains only to allude to tbose which followed the retum of the ambossy from

Babylon, and the action of the Tribunal of the Fire Princes of Jerusalem.

Tatnal, Goremor of the Jewish side of the River, and Satabozanes and their People, obeyed the mandata

of Darius. And the Elders of the Jews builded, and they prospored through tha prophesying of Haggai tha

Prophet, and Zechariah the son of Iddo : and they builded and finisbed the Temple, according to the com?

mandment of the God of Israel, and according to tho orders of Cyrus, Darius and Artaxerxes, Kings of

Persia.

It wos finished on the third day of the month Adar, in tho sixth year of the reign of Darius. On the

20th day of that month, the children of Israel, the Priests and the Devites and the rest of the children of tho

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Captivity kept the dedication of tlie Ilouse of God with joy and sacrifices ; and the Priests and Levites were

then assigned to their several duties, in accordance with the law of Moses.

In the fifth month of the seventh year of Artaxerxes the King, Ezra came from Babylon to Jerasalem.

Ile ttos a lineal descendant of Aaron, and well read in the Mosaic law and sacred traditions, and a favourite

of the King, who rcadily granted his request to he allowed to return to Jerasalem and anite agnin with his

people ; and issued in his favour a decree to this efiect: “Artaxerxes, King of Kings, nnto Ezra the Priest,

a Teacher of the Law of the God of Ilcaren, Health and Peace 1 I decree that all Jows and thoir Priests and

Levitas, in my realm, who are disposed of their own free will to return to Jerasalem, may do so with thee.

And I, by the advice of my Council of Sercn, do send thee to enforce the Law of God, which is in thy keep-

ing, in Jadah and Jerusalem : and to carry thither the silver and gold which we and our Council hare freely

ofiered unto Israel’s God in Jerasalem j and whatever mny he givon thee in our Province of Babylon, as a

yoluntary gift from the People and the Priests for tho Ilouse of God in Jerasalem, wherewith to purchase

animals for your sacrifices, and any residue to dispose of as your God may direct. I givo to thee the remain\*

ing vessels for the Service of the Temple, to he placed therein ; and whatsoever more may be needed tberefor

shall be furnished by the Royal Troasury. And I command all my Receivcrs of the Revenue beyond the

river to pay to you, upon your requisition, to the extent of an hundred talents of silver, an hundred mensures

of wheat, an hundred batlis of wine, an hundred batlis of oil, and whatever salt is required. IVhatsoever is

required by the God of Ileaven, let it be diligently done for His Ilouse, that Ilis displcasure may not fall upon

our realm.

“It shall not be lawful to impose tax, toll, tribute or custom on the Priests, Le vites, Minstreis, Porters,

Nethinims or Ministcrs of the Temple. And thou, Ezra, to enforce the Law of God, whcrcof thou hast a

eopy, appoint magistrates and judges, for all.the people beyond the River that know that law, and teach it to

them who know it not. Ahd if any one disobey tbat law or the law of the King, let him without delay be

'eondemned to suffer death, or to exile, confiscation of property or imprisonment."

Collecting together 1506 men, with their women and children, and ashomed to ask an escort of the

King, beoauss he had assured him that God would protect and defend them on the way, Ezra set forth from

Babylon 'on 'the first day of the first month, of the seventh year of the reign of Artaxerxes, prepared to

enforce as well osobey the law of God, and to legislate and administer the law to tho people of Israel.

At 'the river of Ahsra he encamped and remained three days, and there sent for and was joined by 262

Le vites and Nethinims whose duty it was to serve the Lentes. Then he held a fast, delivered the sacred ves-

sels into' the custody of the Priests, and again moved on the twelfth day of the first month. Safely throagh

the- hostile forces that lay in wait for him by the way he passed, protected by God; and reached Jerusalem

on the first day of the fifth month, having occupied four months in the journey : and there delivered the

mandates of the King to his Lieutenants and Governors, and thoy furthered the people and the Ilouse of

God..

In the ninth month, on the 20th day of the month', all the People assembled at Jerasalem, in obedience to.

his peremptory fcummons commanding their attendance on pain of exile and confiscation of goods: and there

they sat in the streets, in a great rain, trembling with fear and shivering with cold. Then he commenced the

work of reform .by compelling. all who had married among the unbelieving people of the country to put

away their wives.

' After Nehemiah was appointed Governor, and the walls of the city were completely rehailt, and on the

first dayof the seventh month, a solemn feast was held, and the wbole People came together. Then Es»

brdught forth the book of the Law of Moses, and read it to the People, and with the aid of the Priests and

Levites expounded itto them for seven days, during which time they rejoiced and feasted, os they had not

done since the time of Joshua the son of Nun and successor of Moses ; and on the eigbth day a solemn

usembly was held according to the ancient custom, at which many were initiated into the mysteries.

And on the 24th day there was a fast; and the people entered into and sealed a solemn covenant; by

which they bound themselyes, confirming it by an oath, to walk in God’s law, which was givon by Moses the

servant of God, and to observe and keep all God’s commandments, and his jodgments and his statutes, and to

jiey ttx and tithe and the first fruits, and observe the seventh day and the seventh year.

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Thus vas tlie Templa rebuilt, the vork of our ancient brethrcn completed, and the old Iav restored. Tha

Samaritans, ancient enemies of the Jevs, compelled by tlie povcr of tbe Kings of Persia to submit and pay

tribute to the cbildren of Israel, troubled them no longer. The cities vero rebuilt, and for a time peace and

prosperity reigned in Jerusalem. Masonry again flourished os in tho days of its first glory, and the number

of its initiates largely increased. But this pcriod of peace and glory vas of short daration. Seventy yeors

after the Christian era the Romans invaded Judea, took Jerusalem and razed it to the ground, burnt the

Temple and almost annihilated the people.

A fev Architecta escaping remained in the vicinity of the'be!ored city, and tbere preserved in the strictest

secrecy the ancient mysteries and instruction. Adopting yet greater precautions, they odmitted none until

aftor the most thorough tests and a long probation. Under the Romans, and aftervards under the Saracene,

they waited for some fortunate chance that should again put them in posscssion of the land of their fathers,

and enable them again to rebuild the Temple.

Others, at the dispersion of the People, flcd to tbe desert for safety. After a time they reappeared at the

ruina of the Temple, assembling under the banner of fraternal charity and lore for humanity. On the very

site of tbe House of God tbey founded an hospital for the pilgrims vho came to risit the vreclc of the Holy

City. They became a religious order, bound by tovs of striet observance, pledged to celibocy, and devoted to

the relief of the poor, os veli by alms as by the fruits of the earth vhich the nev Mosters of Judea alloved

them to cultivate. Aftervards, becoming a religious soldiery, their svords changed their precorious posscssion

into a title.

Ilope sprang up anev, vben Pe ter tho Ilermit, an obscure but zealous fanatic, preached throughout Eqyope

the first crusade. . The rumor of that Holy War, flying abrondupon the vings of the vind, reached the remotest

regions of the vorld. The religious soldiery, chiefly inbabiting the deserts of the Thebaid, emerged from their

solitudos. Eager to distinguish themselves, they hostened to unite vith their brethren at Jerusalem. They

found them tbe allies of the Architccts ; ali having as their ohjcct, tliough vith different vievs, the restoration

of the Temple. Laying aside their prejudicos, they adopted tbe same rites, and disguised under the same

symbolism of a speculative arcbitecture a glorious purposc. Dctormining to join the Crusaders, they resolred

to servo under chiefs elected by themselves, vbom tbey elected from among the military Bretliren, as being

best qualiticd by expericnce and long Service.

They then adopted an established ritual, substituting in place of the old ccrcmonial of the Mysteries, more

ancient than Solomon or Iliram, or even than Moses himself, a formula, symbols and ollegories referring to the

building of the first Temple, and thus alvays reminding them of their great purpose of rebuilding the Templo,

and restoring the lloly Land to the descendants of Judah and Bcnjamin. Thus they kopt themselves apart

from the mnss of the Crusaders,- and secured the enlistment and perpetuat allegiance of a large- body of loyal

and obedient recruits.

In a vast army composed of many thousands, speaking different languages, and gathered from all quarters

of Europe, and many of them rapacibus, degraded and brutal, and equally os dangerous to them as the Infidel

enemy, caution and prudcnce vere indispensable. To ensure themselves against surprise, they adopted vords,

signs and tokens for mutual recognition eren vhen at great distanccs apart, and to preserve their secrets against

curiosity, treoson and imprudence. And taking the namo of Free Masons [as independent auziliariesj, they

joined the Armies of the Cross, and soon gained distinction and renovn.

Tbe Architects vho had built and stili maintaincd their hospital upon tbe ruina of the Temple, did not

remain idle. They too, leaving a small number of their more aged members to perfurm the duties of hospi-

tality, relief and charity, took up arms, elected a lcoder, vho aftervards became their Grand Mas ter, and joined

the Christian armies. Severnl orders, risiog in like manner from small beginnings, inoreased in stature, and

became numerous, vealthy and poverfuL The Tcmplars, the Order of St. John, and the Tentonio Knights,

sprang up in succession, reached tha height of wealtb, pover and greatness, and vere in succession despotled

and annihilated.

During the sereral crusades, the Order of Free Masons naturally increased in numbers, and itself became

poverful and infiuential, tbough in sccret; for none but the initiated knev that such an order existed.

Men of all Christian countries joined the Order, and it spread throughout the different States of Europe, and

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ffoariahed affleo under the ihadow of the Moique and the Yatican. After the first aucceaaea, and whan a

Chrietian King sat upon tho throne of Janualem, and Chrietian Lorda held Prineipalitice aad Dulcedoma ia

Palutiaa, eighty-one Maaona repairtd to Sweden, with letters to the Biehop of Upaal, wbom thcy iuitiatcd

into thair myeteriea, to sooaro hia aaaiatance ia reanimating tho seal of the coofederated Princea.

The attempt to eoaquar tha Iloly Land waa renewed, bat prored unaoceeaafuL Tha Maaona thea aa at

« gtun 81 mambara to IJpaal, to deliror to tha Prelata thair maanaeripta and jewela aad other Moaonio treaaaraa,

aaaled np in a eoffer. Ha recoired It, and dopoaited it ia a.marbla tomb, aaalad «ith firm aeala, bariad in a

daap caram andar tha Tower of tha Foar Crowna ; from whicb, at a later period, thoaa pracioaa archiraa rrara

recorared.

After thia depoait, tha 81 Brothen retnrned to Janualem ; bat tha riotoriea of tha Soltaa of Egypt

deatroying tha laat lingering hopa of rebuilding tho Templa, they raaolrad to abandon thair eountry, daaolatad

by tha Iaftdal, and to form new establiabmenta in remota regioni : and many yaara had aot alapaed antil

thair Lodgea, Chaptera, Coaneila and Preeeptoriea rrara found ia arary eonntry ia Europa.

TTa no longer expoct, my Brothar, to robuiid tha Templo at Jernaalem. To ua it haa baeome bat a

cymboL To aa tba wbolo world ia Ood'a Temple, aa ia arary upright beart. To eatabliah all orer tha world,

tho New Lair and Roign of Lore, Paaea, Charity and Tolera tion, ia to build that Temple, moat tcceptable to

God, ia erectio g whieh Maaoary ia now engaged. No longar neading to repair to Jeruaalam to woraliip, aor

to offer ap aaorificea aad ahed blood to propitiata the Deity, maa may maka tha wooda aad monntaina hia

Charchea and Templea, and worahip God irith a derout graUtude, and worka of ebarity and beneficenea to hia

lblloir>men. 'Wharayer tha humbla and contrito beart ailontly offera np ita adora tion, under tho orcrarcbing

traea, in the open lerel meadowa, on tha bill-aide, in the glen, or in the city'a arrarming atreeta; there ia God’a

Houao aad tha New Janualem.

Tha Princea of Jomaalem no longer ait aa magiatratea to judge batween tha Paopla ; nor ia tbeir number

toflra. But thair duUea atill ramain aubatantially the aame, and thair inaignin and aymbola retain

thair old aignifieanea. Juatica and Equity ara atill thair eharacteriatiea. To reeoneila diaputea and heal

to raatoro amity and peaee, to aootha dialikes and «oftea prejudieea are their peculior dutiea, and

theyknow that tha peaee-malcera ara bleaaed.

Thair emblema hara been already azplained. Tbay are part of the language of Maaonry ; the aama now

aa U waa whan Moaea learnad it from tha Egyptian Ilieropbanta.

Stfflwa obeerre tho apirit of tha Birine law, aa thua anuneiated to onr aneiant brethren, whan tha Templo

wsa rebuOt, aad tha book of tho law again openad:

Exacuta trua judgment; and ahow mercy and eompaaaion arary man to hia brotber. Oppreaa not tho

widow nor tho fatherleaa, tha atranger nor tho poor; and let nona of you imagina aril againathia brothar

in hia heart. Speak ye arary man tha truth to hia neighbour j exeeuta the judgment of Truth and Paaea in

yonr gataa ; and lore no falae oath ; for all theae I hata, aaith tha Lord.

“Let thoaa who hara powar rula in righteouaneaa, and Prineaa ia judgment And let him that ii a judga

ba aa aa biding plaoa from tha wind, and a eorert from tha tampeat; aa rirera or watar in a dry placa; aa tho

pbadow of a great roek in awearyland. Then tho rila peraon ahall no mora ba eailed liberal; nor tha

ehnrlbountiful: and tha workof jusUca ahall ba paaea; and tho effeet of juatica, quiet and cacari ty ; and

wiadom and knowledga abaU ba tha atabiUty of tho timaa. "Walk ya righteouely and apeak nprighUyt

dea piae tha gaina of oppreaaion, ahaka from yonr handa tha contamwation of bribea : atop not your aan

againat tha eriea of tha oppraaaed, nor ahut your ay ea that you may not aea tha orimea of tha great ; and yon

ftialt dwall on high, and your placa of defanea ba like munitione of rocka. 1 \*

Porget not theae praeopta of tha old Law: and eapecially do not forget, aa you adraneo, that arary Maaon,

bowerar humbla, ia your brothar, aad tha labonring maa your peer. Remember alwaya that all Maaonry ia

work, and that tha trowol ia an ambiam of the degraea in thia CouneiL Labour, whan rightly nndentood, »

both nobla and ennoblin^ and intendod to darelope man’a morat and aplntual nalure, and not to ba deemed

a diagraea or a miafortune. ...

Ererything around ua Ja, in ita bearinga and influencea, moraL Tha aerene and bnght morning, whan

wa recorer our eonaoioua exiatanco from tho embracea of aleep; when, from that Imago of Death God calla na

XVL . . 12

to a ut Ufo, and agtiin gires u\* existenee, and hia mcreies visit ua in ater/ bright ray and glad thooght, and

calLfur gratitude and content: the ailcnea of that early dawn, tlio huahed ailcnce, aa it were, of cxpectation t

tha holy arantide, ita cooling bracze, ita lengthening sbadows, ita falling sbadcs, ita stili and aobar bonr: tha

aultrj noontida and tlia atern and aolemn midnight: and Spring-time, and cbaatening Antumn ; and Somnier,

tbat unbara our gatea, and carriaa ua (orth amidat tha erer-renewed wonders of tha world ; and Wintar, that

gatbara na around tha ereoing haarth : — ali thcse, aa the/ paaa, touch by turna tha apriogs of tha apiritnol Ufo

in na, and aro oondncting that lifa to good or avii. Tha idle watch-band often pointa to aomothing within na;

and tha shodow of tha gnomon on tha dial often falla npon tha conseicnce.

A lifa of labour ia not a atato of inferiority or degradation. Tha Almigbty has not eaat man'8 lot banaath

tha quiet ahadas, and auid glad grores and lorei/ hilla, irith no task to porform ; rrith nothing to do bnt to

.risa np and eat, and to lia down and rost. Ua has ordained that IForls shall be dono, in ali tha dwollings of

lifa, in at er/ productive field, in e ver/ busy city and on arer/ vara of arer/ ocean. And this ha has dona,

baca usa it haa pieasad Uim to gire man a natnre destined to higher enda than indolent rapoaa and irraaponatblo

profitlaaa induigonca ; and bacauaa, for dereloping tha energies of such a nature, work was tha nccesaary and

propar alement. Tfa might aa well ask wby Ua couid not maka tiro and tiro ba six, aa why Ua conld not

deralopa thesa energias without tha instrumentality of work. The/ are aquali/ imposaibilities.

Thia, blosonry teachas, aa a great Txuth ; a great moral landmark, that ought to guide tha eoursa of ali

mankind. It taachea ita toiling children that tha scane of their daii/ lifa is ali spiritual, that tha t er/ impio»

manta of their toil, tha fabrica tha/ weare, tha merchandisa the/ barter, are designad for spiritual anda ; tbat

so baliaving, their dail/ lot na/ ba to them a sphsro fur the noblcst improremont. That which wa do in our

intomls of reloxation, our churcb-going and our book-rcading, ara speciali/ designed to p repara our minds

for tha Aetion of Lifa, TTe ara to haar and rsad and meditate, that ira na/ oet vrcll : and tho Aetion of Lifa

is itself the great field for spiritual improrement. Thero ia no task of induatr/ or business, m field or forest,

on tha wharL the ahip's dcck or the axclianga, but has spiritual cuds. There is no cara or erosa of our dati/

labonr, bnt was especiall/ ordained, to nurtura in us pationce, calmncss, rasoiution, persavaranca, gantlenaaa,

disintaraatedneas, magnanimit/. Nor is there any tool or implcment of toil, but is a part of the great spiritual

instrumentalit/.

All tho rolationa oflifo, thoao of parent, ehild, brother, sistor, friend, associate, huiband, wifo, are moral,

througbout arer/ living tio and thrilling nerre thnt binds them together. Tltc/ cannot subsist a da/ nor aa

hour, without putting the mind to a trial of its- trutli, fidclity, furbcarancc, and disinterestedness.

A great cit/ is ono extended sceno of moral nction. Tbcro ia no blow struck in st, but haa a purpose,

ultimatol/ good or bad, and theraforo ntoral. Thero ia no action performed, but has a motiva j and motives

aro tho apacial jurisdiction of moralit/. Cquipagca, housos and furniture ara s/mbols of what u moral, and

the/ in a thousand wa/s minister to right or wrong faeling. Ererything that belongs to ns, ministering to our

eomfort or luxury, awaksns in na emotions, of pride or gratitude, of selfishness or ranit/, thoughts of aalf»

indulgenea, or merciful ramembrances of the need/ and tha destituta. . .

Ever/thing acta upon and influeneea us. Ood’a great law of sympathy and harmony ia potent and infloxi-

blo as Uia law of graritation. A aentence embod/iug a noble tbought stira our blood i a noiso mado b/ a ehild

frota and exasperatos us, and infiuences our actions.

A world of spiritual objecta, infiuences and relations lies around us all. \7b all raguely deam it to bo so ;

but ha onl/ lires a charmed lifa, lika tbat of genius and poetie inspirationi wbo commanes with tha spiritual

scena around <him, hears tho roice of the spirit in arer/ souud, sees ita signa in orer/ possing fora of things,

and feels ita impulsa in all action, passion and being. Ver/ near to us lio tho mines of wisdom s unsuspoeted

tho/ lia all around us. There ia a sacret in the simplest things, a wonder in tha plaiaest, a charm in tha

dullest. .

Wa ara all naturali/ aeekera of wooders. IVe trarcl far to seo tha majesty of old ruxns, tha reneraVIe

forma of tho hoar/ mountaina, great vratcr-falls, and gallcrics of art. And yot the world-wondor ia all around

ns j the wonder of setting suns, and arening stars, of the magic spring-time, the blossoming of tha treas. tbo

strange transformations of the motb; the wonder of tha Iufioite Divinity and of his boundless rorelation.

There ia no apiendour bc/ond that which sets its morning throne in tha golden East; no doma sublimo as that

XYT. . . 13

of Ileaven ; no beauty so fair os that of the Tardant, blossoming earth ; no place, however invested with the

sanctitiea of old time, liko that home irhich ia haahed and folded within the embrace of the humblest wall and

roof.

And ali theae aro but the symbola of thinga far greater and higher. Ali ia bnt the clothing of the apirit.

In thia restare of time is wruppcd the immortal nature ; in this show of circumstance and form standa revealed

the atnpendoua reality. Let man but be, aa he is, a living soul, commnning with himself and with God, and

' his riaion becomea eternity ; his abode, infinity ; hia home, the bosom of all-embracing lore.

The great problem of Humanity is wrought oat in the humblest abodes ; no more than thia ia done in the

highest. A human heart throba bencath the beggaris gabardine ; and that and no more stira with ita beating

the Prince’a mantle. The beauty of Lore, the charm of Friendship, the aacredneas of Sorrow, the heroiam of

Patience, the noble Self-sacrifice, theae and their lilce, alone, make life to be life indeed, and are ita grandenr

and ita power. They are the priceless treoaurcs and glory of humanity; and they are not things of condition.

All places and all acenea aro alike clothed with the grandeur and charm of Tirtues such as theae.

The million occasione will come to ua all, in the ordinary paths of our life, in our homes, and by our fire-

sides, wherein we may act aa nobly, aa if, all our life long, we visited beda of sicknesa and pain. Varying

every hour, the million occasions will come in whieh we may rcatrain our passions, subduo our hearts to gentle-

ness and patience, resign our own interest for another'a admotage, speak worda of kindnesa and wisdom, raiae

the follen, cheer the fainting and sick in apirit, and soften and ossuage the weariness and bitternesa of their

mortal Iot, To every Mason there will be opportunity enough for theae. They cannot be writton on bis tomb ;

but they will be written deep in the hearts of men, of friends, of childrcn, of kindred all around him, in the

book of the groat account, and, in their oternal influcnccs, on the great pages of the universo.

.. To such a destiny, at lcast, my Brathrcn, let us all aspiro 1 These laws of Jlascnry lot ua all etrivo to

:obey I And so may our hearts becomo true t em ples of the Living God! And may He encourage our xeal, sua\*

tain onr hopes, and asaure us of success 1

TO CLOSI.

IU /.- DI/. Scribe, what ia the hour?

&n/. W.\ High noon, M/. DI/.

M.\ 221/. ■ The walls of Jerusalem again encircle the Holy City, and the Temple is rebnilt : The book of

the lavr is read again in the hearing of the People ; and the now reign of Justice and Equity hos commenced.

M/. TVise and 7en/. Priest, may we not now cenae from our laboura ?

Junr. W.'. M/. DI/., Duty ia eternal ; and Mosonic laboura eease only when we reach the grave, where

the vricked ceaae from troubling, and the weary are at rest. But we may rest from our laboura for a time,

and by refteahing ourselvea gain strength to resume them with renewed vigour.

M\ 271/. Let ua thcn close this council, that we may rcfresh ourselvea, and afterwards sleep until the

dawiMf ' ahother day aummona us to labour for the good of humanity 1

[The Capt/. of the Guards rapa || — the Captain of the Tribes, Jun/. W/. and Scn/. TV/. and tHen the

M/.Dl/.'eaehdo the samo in succesaion].

Jf/. J7Z/. Together, my-Brethren 1

[The Brothers all give the aign, clap ] times, and applaud, crying : Lana Dzo 1]

M". 221.\*. My Brethren, the eouncil is elosed.

DOTIES AXO PRIVI LEGE3 OF PRINCES OF JERCSALEU.

1 st. Princes of Jerusalem are chiefa in Maaonty. They have a right to inspect all Lodgea of the de\*

greea from the lat to the 14th, and Councils of Knights of the Enst ; and can revoke and annui whatever work

may be dono therein, wbich they find to violate the eonatitution and lawa of the anclent and acccpted rite.

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2d. When a Prince risita a Lodge, or a Council of tbe 15th Degreo, ho mnst arear the proper clothing,

order and jewel, or he is not eqtitled to bo recognized. When lie applios for admission, the Presiding Officer

must depute a Brother, who is a Prince, if there be any sucli in tbe Lodge or Council, to try and examine

him ; and if there be none other, must do it himself, if he himseif be a Prince. If be prores himself, then

the doors are thrown open,-tbe Presiding 0£5cer calls to order, the arch of Steel is formed, and the risitor

aeated in the East on the right, with ali the appropriate honours. This is in a CounciL

If he risits a Symbolio Lodge, and thero be no brother who is a Prince, the word of hononr of the risiior,

proring himself a Mas ter, will suffice. Then the Master deputes fonr of tbe most eminent members of the

Lodge [not officers], who receire and accompany the risitor. The door is thrown open, and- the aroh of Steel

formed. The risitor is conducted to the East; and if the Master be not a Prince, he mnst offer him his' sesi

and mallet ; which the risitor may accept or decline. When ho rotires from the Lodge, the same ceremonies

are obscrred as at his entrance.

3d. If a Prince of Jerusalem presents himself at the door of a Lodge, wherein there is no Brother who

has attained this degree, and without his certificate as Prince of Jerusalem, tbe Master must depute a com-

mittee of expert and enlightened Brothers to examine him in the degrees in which the Lodge worlcs. After

examination, he must gire his Masonio Word of Honor, that he is a Prince of Jerusalem; and he is then

to be receired with the honours mentioned in the 2d article.

4th. The Princes of Jerusalem are entitlcd to inspect the work of all inferior bodies, and to examine

their Constitutioqs, Statutes, and Laws ; and to the exercise of this power no one can object. When fire of

tbem sit together, they are Judges in the last resort of all questions referred to thcm from inferior bodies ;

and from their decision there is no appeal. That is the power which was given to their 'predecessors by .the

People of Jerusalem. They hare a right to be covered in all inferior bodies, and to address the presiding

officer without rising or aslcing permission.

5 th. These rights were conferrcd on the first Princes by way of reward for their eminent serrices, ren\*

dered to the People of Jerusalem, and their profound and thorough knowledge of Masonry. In rank they

were next below Zerubbabel the Yiccroy. Whcrefore the Princes sliould be careful toadmit none among tbem

•who are not at all points worthy to sncceed the first Princes, and sit in the places which they occupied with

so much honour to themselTes.;

6 Ih. Princes of Jerusalem mnst be upright, courtcous, and striet obscrTcrs of Masonic Hales, enforcing

justice to be done, and good order to be preserved in Lodges.

"th. If a Prince of Jerusalem does not load an irreproachable life, and deal boncstly by all men, he shall

suffer such punishment as a mnjority of the Princes of his Council shall determine.

8 th. If ono Prince of Jerusalem insults or ridiculcs another, ho shall be probibited from sitting in his ,

Council for three successive meetings.

9lh. If one Prince challenges or accepts a challenge from another, he shall be forever expelled from the'

Council, and his nam e erosed ; and notie e thereof given to the Supreme Council, and to all corresponding

Councils and Symbolic Lodges.

10<A. If any Princo shall solicit votes for himself or for any other Prince, for any office, he shall be for-

ever expelled.

llfA. Tho Grand Eoast of the Princes of Jerusalem is on the 23d day of the 12th month of the Jewish

calendar; on which day the People of Israel retnrned thanks to God that the Temple was rebnilt. On tho

same day is the regular annual election of all officers. \_ A feast should also be celcbrated on the 20th day of

the lOth month of the same calendar, in commcmoration of the triumphal entry of the ambossadors, who

on that day arrived at Jerusalem.

FINIS.

Skkniccitflj

Kniijht of the JEast and West.

TIIC L0DGE, IT5 DECORATIO.VS, ETC.

The Lodgc Jlnom is in the shape of a Ilcptagon, hung with crinison, sprinklcd with stars of gold. In

ench anglo is a squaro coluinn ; on the capitals of whicb, beginning at the South East, nml going rouml by the

Simth, West and N'ortli, in regular succession, to the Xurth East cnrner, are the initials respcetivcly, of the

following words: . . . Boauty . . . Livinity . . . Wiadoin . . . Power . . . Honour . . . Olury . . . and

Porco: . . . and on their bases, of tlicsu, .-. . Priendahip . . . Union . . . Rcsignatiun . . . Uiscrction . . .

Pidclity . . . Prudenco . . and Temporanee.

v On each of these columna should be a brilliant lamp or transparcncy.

In the East is an altar, npon a platform to which you ascend by 7 steps. The platform is supported by

four winged oxen, with tho beads, rcspcctively, of a Lion, an Ox, a Man and an Eaglc.

Around the room are twcnty-four Thronos or Seats, richly deeoratod. On the eciling aro tho Sun and

Moon : and oror the aeat of the Mas ter in the East hangs a two-odged sword, snrroundod by sevon stars.

Upon the platform, in front of the altar, is a Throne, that is always racant, and in front of it a footstool.

The Seat of the Mnster is at the fbot of the Platform, in front.

‘ On the altar is a silrcr baain witk perfumed water, a cbafing-diah with liro coals, and a larga Bible, sealed

with seren great seals, of green wax, at loast two inches in diametor, attached to red ribbons, that at the other

ond pass through holos in ono lid, the seals lying npon the other lid, and being alightly attached to it by a

drop of wax, so os to be easily seporated, Icaving the seol wholo.

The Tracing Board of tho Dcgrco is a Ileptagon, with the seren words whoso initials oro on tho capitale

of the columna, on tho outsido, and the other aeren on the inside, on each side rcspcctively.

In the centre is the figure of a man in a long white robe, with a golden girdlo round his waist, and long

hair and beard as white as snow : his right hand stretehed out and holding seren stars, his head encircled by

a glory, his eyes blazing with liglit, and a two-odged sword in his mouth. Around him stnnd soren golden

eandlcsticks, and on each, ono of these lettera : E/. S-\*. P.\ T.\ S.\*. P.‘. L.’. [Ephesus . . Smyrna . . Pergamos

. . Thyatira . . Sardis . ... Philadelphia . . . Laodicea]: Thc.Sun and Full Moon also appeoron the Tracing\*

Board ; and the baain and chafing-dish.

OFFICERS, TXTX.ES, DECORATIOXS, ETC.

Bodiea in this Dcgree aro callcd Preeeplories. A Preceptory should be composed of 24 Members.

The Mnster is styled Venerabit: the two Wardens Zeahius, and tho other Brothers Failh/id. Tho other

ofEccrs are a Lccturer, an Examiner, a Sen.\ Deacon, a Jun.’. Deacon, Treasurer, Secretary, and a Guard of tho

inner, and ono of the outcr door.

lix

XVI L . . 2

The Mastcr rcpresents John the Baptis t. The OfEccrs and Mcmbcrs, his most eminont disciples among

the Essencs.

The apron is of ycllow silk, triangular in shapc, and lincd nnd cdgod avitis, crimson. On it, in tho ccntrc, is

the Tetractys, in dots of gold.

The order is a broad whito ribbon Trorn from right to lcft, crossed by a black one of equa! widtb, worn

from left to right. The jewel is suspendcd from the latter.

The jetcel is a hcptagonal mcdal, part goid, part silrer or mother-of-pearl. On one side are engrarcd, at

the angles, tho sanie lctters as are upon tho squaro columns, with a star orer eoch. In tho centro of it,on tho

samo side, is a lamb, lying on a book with sercn senis, on which sonis arO respectivcly the same lettors. On

the reverse side are two sirords cross-wise, points upwnrd, and tho hilts restiog on an even balance : in tho

corners, the initials of the seren churchcs.

Each Brothcr wcars under the jewel, order and apron a long whito robe, and on his liead a circlct of gold

or gilded mctal, like a coronet.

The battery is £ — by : and ,

TO OPEJf.

The Yen.\ Mas ter, haring on a table near him tho Sealed Book, and his hand rcsting upon it, raps onco,

and asks :

V.\ M.‘. Faithful Bro.’. Jun.\ Deacon, tho first duty of Knights of tho Eost and IVcst in Council? •

Jttn.'. D.'. To see that they are securo from intrusion, Vcn.’. Mastcr.

Ten.’. 2T.'. Seo to that, my Bro.’., and caution the Inner and Outer Guards to slecp not upon tlieir posts,

bnt be vigilant; for we are abuut to open tiiis Prcccptory, nnd must not be disturbcd by the Profane or the

Plmrisoes.

[Tho Jun.’. Deacon gncs out, returns, gives the Pass-wnrd fur the night to the two Gnnrds, nnd repnrts] :

Jun.'. D.'. Vcn/. M.’., the Guards are posted at the inner and tho outer door, and havo tho Pass-word

for tho night, and we aro secure from intrusion.

Fe;i.\ 2L‘. It is well. Brother Jun.’. Deacon, what is your duty as a Kt.\ of the East and "West?

Jun.'. D.‘. To work, to reflect, and to pray.

Ytn.'. 21.'. ‘ Faithful Brother Sen.’. Deacon, what is your duty os a Kt.\ of the East and IVest?

Sen.’. V.’. To hope, to trust, and to believe.

Ven.'. M.'. Faithful Bro.’. Examiner, what is your duty as a Knight of the East and West ?

Exam.'. To be vigilant ; that the bnd, the base, and the selfish gnin no adniittance into the ranks of the

Faithful.

ren.'. M.'. Faithful Bro.’. Lecturer, your duty os such I

Lee.'. To teach the truths that lie hid in allugories.

Ten.'. M.'. Zealous Bro.’. Jun.’. Warden, your duty?

Jun.'. IV.'. To revere God and love men: to be just and humane: to bo true to oli men.

Ten.'. 21.'. Zealous Bro.’. Sen.’. Warden, your duty ?

Sen.'. W.'. To bear persccution with patience, and affliction with resignatidn : to despise Dcath ; and to

minister to the wants of my brethren.

ren.'. jV.'. Tho duty of tho Ven.’. Mastcr?

Sen.'. To prencli tho Truth in tho di-sert of lluinan Lire: to proclnim tho cmning of the New T.aw:

to instruet and baptixe tho accepted candidate : to judgo with justicu: and to cxpound iu its truo senso tho old

l&TT.

Fcn/. M.\ I rccognize the duty. Zealous 33ro. # . Sen/. W arUcts, what is the bour?

XVII. . . 3 .

&n.\ W.\ Beforo day. The Morning Star glittcrs ia the East, on tlie shouldcrs of tlio hilis, orer the

desert ; and the Seren arp low in the North.

Jc/i.\ .V.'. My IJtetliren, the dawn of the new dny approachcs, hringing with it Light and the New Law.

Tho Timo comctli, and the Mun. To your knces, uiy Brethren !

[The Brethrcn ali kncel [facing tho East], on both knees. The Ven.\*. M.\*. repcats the following prayer,

the Brethren ali making the responses] :

PRAYER.

Ilcar us, onr Father, God of the Ancient Patriarcha, whom they adored on the Plaine of Chaldaea 1

Iiesp.’. Be gracious unto us, our Father!

We wnnder in the Desert in darkness, and tum anxiously to the East, and look longingly for

the promiscd Light.

llesp.’. Send us the Dawn ofDay, our Father!

"We sit in the shadow of death, aud our feet tread the margin of the sea that corers Sodom, and

our tents whiten tho Desert upon its sterile shores. Send us Thy Light, our Father, Thy Light promised to

our Futhcrs ! Thy Light, to guide our feet into the way of Pcace 1

Iicsp.\ Thy Light, to be the Life of Men ! \*

- ■ Send us the New Law of Love, for which the world pines and languishes; and make war and

bloodshcd to cense among the nations, and strife and dissension in the Cities, and heart-burnings in the Desert

among the Fnithfull

lleap.\ Help us to lore Tlice and onc another, our Father !

— Sare us from our eneroies and frorn the hand of all that hate ns ! And hclp us to serro Thce

without fear, in Holiness and Bighteousncss before Thce, all tho days of our life I

■Resp.\ Arnen/ Somoteitbe! AmexI

[The organ then plays, and the Brethren sing the following hymn] :

htjix.

Day-spring of etemity 1

Dawn on us this moming-tide I

Light from Light's exhaustlcss sea 1

Now no more thy radiance liide ;

"With thy new glories put to flight

The shades and cares of lingering nightl

Let the morning dew of lore

On our slccping conscience rain I

Gcntle comfort from aboro

Flow through life's Iong pnrch6d plain :

Flood the earth with pence and joy ;

And all the Powers of Wrong descroyl

Ven.'. M.\ Zealous Bro.\*. Scn.\*. 'W.\*., announce to the Brethren, through tho Zcalous Bro.\ Jun.\*.

that the first faint blush of Dawn dims the light of the Morning Star, and this Prcccptory is about to be

opened ; charging them according to the ancient custom.

Sen.\ TV.‘. Zealous Bro.\*. Jun.\*. IVarden, the first faint blush of Dawn dims the light of the Morning

Star, and this Preceptory is about to be opened. Announce this to the Brethren, with the ancient ehorge.

XVII. . . 4

Jun.\ 17.'. . [Rapping thrice, at rrhich oli rise] : Faithful Brethreo, Esscncs tbat rrait for the Light and

the nerr Larr, the first faint blush of the coming Darrn, long rrait cd fur, bcgins-to dim the splcndour of tho

Morning Star. The glittering Seren fade into the far North, and tlio da/ corncth, and tbis Prccoptory ia norr

about to be opened.

Jun.\ W.\ Yo shall keep my &abbaths and rererence mv Sanctiiary.

Sen.\ IV.’. Ye shall obcy my judgmcnts aird kccp my ordinancca and my statutcs.'

V.\ 2T.\ Ye shall not profane the name of your Cod.

J.\ 17.‘. Ye shall Iots and renerate erery man his father and mother.

S.‘. 17.’. Ye shall not glean your tineyards, nor gather orory grapo, nor rrbolly reap the corners of your

fields ; but Icaro something for tho poor and tho strnngcr.

F.\ M.\ Nor stcal, nor deal falscly, nor lio one to another.

J.\ 17.\ Not defraud nor despoil your neighbours.

S.‘. W.\ Nor go up and dorrn as tale-bcarcrs araong the People.

Y.\ M.\ Thou shalt not hate tby brother in tby heart; nor suffer thy ncighbour to go astray for want ef

rrarning.

J.\ 17.'. Nor take rerengo, nor fccd and nurso old grudgcs ; but lore thy ncighbour as thyself.

S.‘. 17.'. Ye shall rise up respectfully befure the hoary bead, and honour tho presenco of the aged man,

and fear your God.

V.'. 2f.\ Ye shall not res the stranger in your land, but shall loro him as yourselres; for ye rrere

strangers in the land of Egypt.

S.‘. 17.'. If thy brother be rraxen poor, and fallcn into decay rrith thoe, thou shalt reliore him, eren if

he be a stranger or sojourner, tbat he may liro rrith thee. Thou shalt not gire him thy money upon usury,

nor lend him thy rictuals for incrcase.

7.'. M.'. These are the statutca, and judgmcnts and larrs of tho Lord your God. Whatsocrer Ile hath

commanded you, obserro and do it ; nor add thcrcto, nor diminish from it, and it shall bo rrcll with you and

your ehildrcn. Together, my Brethrcn 1

[The Brethren ali gire the sign. Then tho Ven.\ raps t — the Scn.‘. TT.'. t — the Jun.•..'W‘.•. ? — and

the Yon.\ [, ] Then the Brethrcn clap : , rrith their hands, and cry once & 8^: X &<£©&.•.]

Y.\ 2I.\ This Prcccptory is opened in due form. Bro.’. Jun.\*. Dcacon, infurm tho Guards.

XECErrioK.

The Candidate is receiTcd in the prcparalion room by the Examiner, rrho dirests him of his regalia

and j euroi, if he rrenr any. Ue is then made to baro his feet and place thom in slippers, and a hair cloth

is throrrn orer his shouldcrs, fastencd together in front at the throat, and eonfined round the waist by a

girdle of leather. He is then conducted to the door of the Lodgo.

The Lodge room is thus prepared for his reeeption. The Brethren put off their regalia and jewels, and

appear in their rrhite robes only : The book rrith seren soals is placed upon tho altar, and white curtains aro

let dotrn from the ceiling to the floor, in front of the altar and plntform, and of the bangings, ali around tho

room, concealing the seats of ali except tho Ven/.Master.rrhoalone sits, rrhile ali theothcrbrotbersstand., The

small table, which ttos at tbe right of the Master, is placed in tho centre of the room, and corcrod rrith rrhito

linen, and on it are set the ehafing dish, the basin of perfumcd rrater, and a littlo rase rrith perfumcd oil.

The columns are also concealcd.

Tho Examiner raps : , at the door, and it is partly opened by the Junior TVardcn, rrho asks :

J.\ IT.’. Who seeks admission here, and rrith rrhat purposo t

Exam.'. A rreary trareller, rrho, haring crosscd tho dosert, rranders on the shore of tho Doad Soa in

darkness, seeking for light.

S.\ 17.'. "What does he desire ?

Ex.'. To be admitted to knorr the Mysterics of the Trrcntr-Four Elders.

XYII. . . 5

Qu.’. Whence comes he 7

Ans.’. From tho Schools of tho Philosophers of Grccco and Egypt, and from sitting at tlic fcct.of tho

Phurisecs and Kiihlmlists.

Qu.\ By what titio does he cxpcct to gain adniission here?

. Ans.'. -By being a Mason, a Prince of Jcrusalem, and a patient and humble seorcher after Trnth.

Qu.\ Do you voucli for thia ?

Ans.’.' I do.

J.\ W.\ Thcn let him wait, with paticnce and humility, nntil the Elders are informed of Bis requcst

[The Jun.'. Warden closos tbedoor, and rcports to the Sen.\ Warden, whero the same qncstions are osked

and like answcrs returncd as at the door, cxccpt the last question and answer. The Sen.‘. Warden reporta to

the Ven.\*. Mastor, tho same qucstions being asked and tho same answcrs given. Upon receiring the answers,

tho Ven/. Mastcr says] :

V.\ M;. Zealous Bro.\*. Examiner, go to this Candidata and strictiy examine if he bo a Mason, and if his

principies bo such that wo may fitly adtnit him among us.

[The Examiner gocs to tho Candidate, and qucstions him os follows] :

Qu.’. 1. . . . Do you declaro that, unintluonced by euriosity, or the dcsire of worldly adrantngo, or any

base, low or unworthy motirc, and as an honcst and earncst secter after Trutb, you hare come hithcr f

Ans.’. ... I do.

Qu.\ 2. . . . Are you a Mason 7

Ans.’. ... I am.

Qu.’. 3. . . . To what degrco havo you attaincd ?

Ans.’. ... To that of Prince of Jorusalem.

Qu.’. 4. . . . Give me the Pass-word of a Prince of Jcrusalem.

Ans.’. . . . f<m.<L V.'.

<2«.\*. 5. . . . The SacredAVord?

Ans.\ . . .' ©not-'-

Qu.’. 6. . . . The sign.

[Ile givea it.]

Qn.\ 7. . . . The grip.

[He givea it]

Qu.’. 8. . . . I acccpt and recognize you os a Brother. What found you in the Schools of Philosophy 7

Ans.’. ... Empty babblings and vain janglings of words, and a confused moss of incohercnt ideas.

Qu.\ 9. \* . . AVliat found you nmong tho ICabbalistsT

Ans.’. ... Tho rhapsodies and oxtravagances of insanity and delirium.

Qu.’. 10. . . . AVIiat founil you iu tho Dcsort 7

Ans.’. . . . Paticnce and Submission.

Qu.’. 11. . . . AVlint lesson have you Icarned on tlio shores of the Dcad Sca?

Ans.’. . . . Uumility, and Veneration.

Qu.\ 12. . . . What do you expeet to find among us t

Ans.’. . . . Tho True Light.

Qu.’. 13. . . . It is not yct Day. We have but reached Truth's threshold. But we adrance. Wonld

you adrance with us 7

Ans.’. ... I would.

Qu.‘. 14. . . . Ilaro you hitherto, to the best of your ability, bcen mindful of your Mosonic obligations,

and striven to comply with them in spirit and in truth 7

Ans.’. ... I liare.

Qu.’. 15. . . . liare you ever wronged a brother, or allowed him to bo wronged, when you could hare

prorented it ; without aftorwards repenting and mating reparationi

Ans.’. ... I have not

Qn.‘. 10. . . . Havo you any dissension or quarrel with a Bro.\*. Princo of Jcrusnlom nnreconcilcd 7

r

XVII. . . G

A ns.\ ... I havo not.

Exam.\ It ia woll. Wait again with paticncc, until the ElJcrs are informed of tlio answcrs you havo

made.

[The Bro.'. Examiner entcra tlie Preccptory, advnnces to the East, and says] :

Exam.'. Ven/. Maatcr, the Candidate has satisfaeturily answcrcd tho aixteen questione.

Fen/. M.‘. Sly Brcthrcn, jou hear the report of our Faithful Brother Examiner. Shall the Candidato

be receired ? If you assent, give mo the sign.

[Ali who assent gire the eign by putting tho right band to the forchcad. If it is uqanimously assented

to, the Yen/. SI/, saysj :

V.'. Jf/. Faithful Bro/. Lccturer, you will picase rcccive and introduco tho Candidate.

[The Lecturer goes out, and leads in the Candidato. The room is now lighted dimly, hy ono or two

candles on the table in the centre, the lights on tho columna burning lov and heing shaded. The Brethren, \_

except the SIaster, stand facing the East. The Lccturer conducts him scrcn times nround tho room, the

oiSccrs repeating at each oircuit as folio vrs] :

ls< Circuit : Ilo that liath an car, Ict him hear whnt the spirit saith unto the churchcs: To him

that orercomcth will I give to eat of the tree of life, which is in the midst of the Paradise of God.

2 d Circuit : Ile that hath an ear, Ict him hear what the spirit saith unto the churchcs: Ile that

overcometh shall not be hurt of the sccond death.

3 d Circuit : To him that overcometh will I give to eat of tho hidden manna; and I will give

him a white stone, and in the stono a new name written, which no man shall know but ho that shall receive it.

4/A Circuit: Ile that overcometh, and laboureth in my Service until the end, to him will I give

power over the nations, and his inlluences shall control and guide them, and I will give him tho SIorning Star.

5/A Circuit: De that overcometh shall be elothed in robes of white : and I will not eraso his name

from tho Book of Life ; but I will own him as mino before my Fathcr and ali his Angcls.

6/A Circuit: Ilim that overcometh will I make a pillar in the Templo of my God, and he shall

remain there forever : and I will writo upon him the name of God, and tho name of the City of God, tho New

Jerusalom, which cometh down out of Ileaven from God ; and mine own new name.

7/A Circuit: To Ilim that overcometh will I grant to sit with ino near my Throne, even as I

also ovcrcamo, and am scatcd with my Fathcr near Ilis Throne. As many as I love, I rcbukc and chostcn :

be zcalous therefore, and repent 1

[The Lecturer and Candidato then balt in front of the ^ en/. SI/. ; who asksj :

Yen.'. Jf/. Bro/. Examiner, whence como you, and whither do you travcl ?

Lect.’. From the desert and the darkness, towards tho Light.

Ven.'. if/. Uave you yet found tho Light ?

Lect;. Ven/. Master, no : but the Seven Stars sink low in the North ; tho Ploiades and Orion aro in the

Zenith; the Morning Star grows pale ; the Dawn, longexpoctod, approaches.

Yet i/, if-. Light comes from God. TVhen clouds and darkness are oround us, we should imploro His

aid. Let us do so, my Brethren 1

[All kneol ; and the Ven/. SI/, repeats the following]

PRAVEIt.

Our Father, who, when darkness brooded upon tho face of the rast chaos, and tho universe lay a confused

moss of struggling forccs, without form and void, didst move upon it, and said, Let there be light /— and light

'was : Thou who didst set the Light against the Darkness, and call one Day, and tho othor Night: Thou who

didst set the Greater and Lesser Lights in the Ileavens: Thou whobringest forth Slazzaroth in his season,

and guidest Arcturus with his sons: enablo this Candidate to find tho light for which he scckethi Let the

dawn of the Now Day ariso, and shino upon tho clouds of Error, and cause the darkness of ignoranco and

superstition to flee away andbo seen no more forever. Arnen 1

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V.‘. 2f.'. My Brothcr, the innoccnt and pure of heart alone can be adinittcd to our mystcries. [Abrother

brings a bosin of pure water and a wliite towcl, and places tiicm on the tablc]. In tokcn of tliat innocence

and purity ; and os a plcdgc to us tliat your liande shall hcnccfonvard never be defiled by cuvctousncss, unjust

gain, tyranny, oppression, injustiec, baseness or fraud, you vrill wash them in tlic pure water befure you.

[The Candidate doce so ; and the Veu.\*. M.\ proceeds] :

FI\*. J Tlio living know tliat tbcy shall die : but tho dead know not anything ; neither have thoy any

more a reward ; for the tnemory of them is forgotten. Also their lore and their liatrcd and their enry is now

perished; neither liare they any mure a portion forercr in anything done under the sun.

Bemeniber now thy Creator iu tho days of thy youth, wliile the evil days como not, nor tho years draw

nigh when tliou slialt say, I hare no pleasurc in them: whilo the sun, or the light, or the moon or the stars

are not darkened ; and tho clouds pass away after the rain :

In the day when the limbs are not yct trembling with age, nor the head bowcd with sorrow, nor tho eyes

dim with wecping: before tliou goost to thy long horne, and the mourners go about the streets; before the

silver cord is Ioosed aml the guldeu bowl broken, and tho piteher shirered at the apring, and the wheel shat-

tcred at the cistcrn : before the dust returas to the eartli as it was, and the spirit unto God who gave it.

My Brothcr, when you becaiue a Masun, you placed your trust in God. Do you stili continue to do so?

Canti.'. I do.

FI\*. J/I\*. Do you firntly.bclicrc tliat there is but one God, Supreme, Infinite, Etcrnai, Unchangcable; that

Ile is infinitcly good, wise, just and true ; and that evil and pain, and sorrow and miscry are but parts of the

plan of Infinito Wisdom, working togetherto produce infinite good? and that the soul is immortal?

Cand.'. I do.

FI\*. M.'. Kncel, tlien, andbo consccratcd to the serrico of Truth !

[He kneels in front of the Ven.\ Mastcr, as he stands near the table, whilo tho Brethron form a circle around

him. Then the Ven.\*. M.’. takcs in his hand a small quantity of perfumed water frum the basin, and pours

it on his head, saying] :

FI\*; 21.'. In imitation of our Ancient Masters, the Egyptians, and as a token and solcmn plodge that you

here, henceforth and forerer, renounce ali that is ricious, sordid and base, I pour upon tby head this pure

water; and I devote and consecrate thee to the Service of Truth, Justice, Virtue and Benevolence. I do this

os a symbil of repentance and reformation ; but One cometh hcreaftor, whose shoes I am not worthy to unloose.

Ile shall baptize you with the Iloly Spirit and with fire. Ilis fan will be in his hand. and he will thoroughly

sweep his threshing floor, and gather his whent into his granary, and bura up tho chaff with a devouring fire.

His axe is prepnred for the trees ; and erery tree that beare th not good frnit will be cut down and cast into

the fire. [A Brothcr puts live coals in tho cliafing-dish, or in some other way produces a beat over bis head,

that he sensibly fcels]. Lo 1 a synibol of that baptism, with tho Spirit and with fire ; purified by which, man

becomes God’s soldier, to war aguinst Fanaticism, Intolcrancc, Bigotry, Falsehood, and tho whole brood of

kindred fiends, that so long have made a iiell of our earth, which was crcatod a paradise : Symbol also of that

sufiering and pain\*, and wo and want, and sharp ingratitudo, and.bittcr injustiec, that are God’s baptism of

fire, by which He strengthens the human soul, and gives occasion aud incentive to tho noblest virtues ; and

thus purifying it, lifts it above liumanity. To suffer is tho noblest lot of raan hero below ; for none but those

who suffer doth God baptizo with fire and with his Spirit.

My Brothcr, you have bcen baptizet! with water and with fire: and you nre clad in hair-cloth, and a girdle

of leather, as a token of sorrow and penitenco. Aro you preparcd to suffer and endure in the cause of Masonry

and for the good of your fellow-rucn ?

Cand.'. I am. i

FI\*. 2t.‘. My Brethrcn, who among you is worthy to open the Book with Seven Scals? [Thcro is no

reply : and, laying his hand on the head of the candidate, he says] : My Brother, Socrates drank the liemlock,

when the doors of his prison were open, that he might not set the examplo of disobeying the laws of his

ungratcful country. Curtius lcapcd, in his armour, into tho gulf that could thus only bo elosed, and else would

swnllow ltomc. Danicl prayed threo times a day, openly, to God, knowing that the penalty was exposuro,’

naked, to hungry lions : and an army of martyrs have offored up their lives, a willing sacrifice, to provo thoir

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faith or bencGt mankind. None otker can open the Groat Book with ScTcn Senis, and learn tho mysteries that

aro biddon therein. Are yoa proparcd to ehod your blood, in proof of your fidclity and courage, and oven for

those who may hare wrongcd you, because God mado mcn your Brethren ?

Ctind.\ I am.

V.\ M.\ Prepare him, then, for the Iast trial, my Brctbron !

[Uo ia blindfolded, and acatcd in a chair.' Ilia right arm ia bandaged, a slight ineiaion mado near tho

vcin vrith a lancct, ao aa to draw a Iittle blood, and tcpid water ia pourcd upon it in a amall atrcam, and fulta

into a baain on tho floor, to produco tho impression that lie ia blccding. Aftcr thia has bccn continued somo

minutos, that arm is frccd from tho bandage, and tho same process gone through with the lcft arm. Then the

Yen.\ M.\ says] :

V.\ M.\ Enough, my Brcthren I The canae of Ilumanity doos not now require our Brother’e life.

"Whenevor it ahall, let him bo ready to lay it upon tho altar of his God, of fricndahip, of his country, or of tho

human race. Bind up his wounds I

[Both arma are drcased and bandaged, as after blceding. In the mcan time tho Brethren hare assumed

thoir rogalia, tho whito curtains are removed or rolled up, and ali the lights aro lighted. The table is placod

again to tho right of tho Mastcrt seat, and the littlo vesscl of oil upon the altar].

T.\ 2L\ My Brother, thou hast wandered long in the dosort of thia vrorld, and souglit for Light in the

darknesa of Philosophy, on the shores of the Dead Sea of Iluman Life. Dost thou stili pray for Ligbt ?

Cand.\ I do.

V.\ M.\ Mj Brethren, 7te also is your Brothor, for he secks to find the Truth. Give him light !

[The bandage ia removcd from hia eyes ; and he is thon led by tho Von.’. Master to the Platform, to which

ho asccnds, and standa near the altar. Ile is then mado to knccl, on both knecs, with both handa on the Book

with Seven Seals, and repeats the following]

OOLIGATIOrr.

I, A B .... ., in tho presonce of the One God, Creator of tho Universe, and colling upon

.these Brethren as witnesscs, do, upon this Sacrcd Book, most snlemnly promiso and sincorcly strear, that I

will nover rovoal tho secreta of this Degrce or tho modo of my ndmission, to any person in tlio World, :to wkom

tho samo may not lawfully bolong, and only when I ani authorixod to commnnicato tlicm.

I furtherniore promiso and swear that I will be ever ready to expose, and if ncccssary to yiold up, my life,

in tho causo of Fricndahip, my Country, or of Common Ilumanity.

I furtherniore promiso and awoar, that I will nover light or combat with a Brother of this Degreo, except

in tho oxtromest and elenrest ense of sclf-dofence: and that I will, at all. timos, when he bos justioe on his

sido, bo ready to aid and support him ngninst any who seck his life, or to destroy hiaf honour, roputation, ponoo

of mind or estato ; that I novor will slander, revile or speak slightingly of a Brother, or endoavour to bring

him into contempt or to cast ridiculo upon him : nor suffer otbors to assail his character in bis absonce, with\*

out resenting it myself, or informing him theroof at the earliest opportunity : and that I will on all occasions

consuit his honour and his intereat.

I furthermore promise and swear, that I will horeafter be just and upright, bencvolcnt to my fcllow-mcn,

and indulgent of their errors.

I furthermoro promiso and awoar, that I will pay duo respeet and obcdicnco to the superior authonties of

the Ancient and Accepted Bito; and especially to tho Knights Kadosch, Sublimo Princos of tho lloyal Sccret,

and Sovereign Gr.\*. Inspcctors General of the 33d Degrce, within whose jurisdiction I may bo ; and that I

will in overy thing nssist and support them in all proper and justifiablo mcasuros for the good of Masonry,

according to the constitutions of tho Supreme Council.

To all which I do most solemnly promise and awoar, invoking tho just angor of tho Deity, if I wilfully

violato this my solcmn, deliberato and voluntary obligation. So help nio God, and keep mo stcadfoat to per\*

form tho samo 1

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V.\ M.‘. M y Brothcr, arise! I acccpt and rcceivo you as a Brothcr of this Degree ; and I now further

devoto you to it\* dutics and to Masnnry.

[Saying this, Ito tttkos tho vcssel of .oil, and with tho tip of his finger anoints bis Iload, Eyes, Mouth,

Heart, tho tip of his right Ettr, his right Iland, and right Fuot; and saysj :

V.\ M.\ Your brain, sigli t, specch, passions, hcaring, and powers of work and action, instrumenta to man

f.>r good or evil, I hereby forover devota to Gnod ; and cluirgo you hcreafter to let tbem aid in no boso, disbonest

or viciuus thought, Word or actimi ! Thus devoted, pledged and sworn, and having sealcd your eovenant witb

us with your bloud, you aro wuriliy to open thu liook witb Scvcn Seals. Approach, and opon tho first scal !

[Ile opens tbe first scal. The organ plays a few notes ; and tho Ven.\ M.\ takes from bciiind tho altar

a bow, n quiver filicti with arrows, and a coronet, and gives tbem to a Brother, and says to him] ; “ Depart and

continue the conquest ! And I saw, and io ! a whito horse ; and he that sat on him held a bow ; and a Crown

was giren unto him: and he went forth ctinqucring and to conquer. Opon nowthe second scal!”

Ile does so: and tho Ven.\ M.\*. takes from behind tlie altar a nakcd sword ; [Music is lieard here, and as

eaeb seal ie opened] ; and gives it to anuthor Brothcr, saying: “Go forth and create strife and dissensinn

amoug the Profano and AVieked, that they may destroy caeh othor ; and smite thou unsparingly the vices, tbe

superstitions and tho errors that iufuat and atUiot the world ! For there went out another liorso that was red;

and it was given to liim that sac thereou to bauisli poace from the earth, and that the vicked sliould slay ono

another; and there was given unto him a great sword. Open now tbe third scal !"

Ue does so : and tho Ven.'. 31. •. takes from behind the altar a pair of balanccs, and gives tbem to another

Brothcr; and says: “ Go thou and administer Justiec and Equity, and see that the poor bo no longer oppressed

witb false weights and falso uicasures ; and that their wages bo punctually paid theni ; that thoy may no

longer starvot Open now the fourtli seal I”

He does so : and the Yen.\ M/. takes from behind tho altar a human skull, and gives it to another

Brother, saying: “Go thou and teach mankind that the soul which sins sliall die; that thoy may lcarn

humility and the vanity of ali earthly things! — for lo 1 a palo horse ; and his nomo that sits on him is Dcatb;

and after death the judgment: and power is givon to him to slay with tho sword, and with starvation, and

with sickness, and the beasts of the earth. Open now the fifth seal 1”

'He does so: and the Ven.\*. M.\*. takes from behind the altar a linen cloth, stained with much blood, and

gires it to another Brother, saying: “ Go thou and occnse those who have persecuted and slain them who have

come on earth to reform and be the benofaotors of mankind l For under the altar are the souls of those who

have been slain becanse they taught God’s Truth, and condemned the errors of those who ruled over the con-

seiences of men : and they cry with a voico that ascends to God’s footstool, 1 IIow long, 0 Lord, Iloly and

Troe, wilt Thou refrain from jndging and avenging our blood upon these monsters of cruelty and oppression

under whom the earth groans and mankind are erushed and trnmpled down V And whito robea are given unto

them ; and they are told to bo patient yct a littlo while, until ali who, like them, shall endeavour to serre

mankind, shall, like them, be torturcd and slain, and the great purposes of God in Ilis tirno bo fullillcd. Open

now the sisth seal 1"

He does so : and immediately there is a crash of loud music from the organ, thunder rolls near the Lodge,

and the lights are all darkened.

r.\ M.\ Lo 1 a great earthquako ; and tho sun is eclipsed and the moon bccomcs red as blood ,\* and the

stars of Heaven fall to the earth, -as a fig-trec casteth her unripe figs, when sliaken by a migbty wind: and the

Heaven vanishes as a scroll is rolled together: and the mountains and islands are moved out of their places:

and earth's rulers, the great, tho rich, tho captains of armies, the powerful, the bondmen and the free, hide

tbemselves in the caves, and take refuge among the rocks upon the mountains, and call upon them, crying,

" Fall upon us, and hide us from the face of II im that sitteth on the Throne, and from the anger of God; for

the great day of his wrath is come, and who shall bo able to stand."

The Ven.\*. M.\*. then, with a liquid of the colour of blood, marks a Tau cross upon the forehead of the

candidate, and says : “ Hurt not tho earth, nor tho sca nor the trees, until wc have seuled tho servants of God

upon their foreheads ! Glory to God who sitteth upon the Throne, and unto his Son, who as a Lamb for tho

sacrifice shall take away the sins of the world 1"

2b

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Tha Bretbren ali kneel, and bow their hends to tbe floor, and sa y together, “ Arnen I Blessing and glory,

and wisdom and thanksgiving, and honour nnd poffer and miglit bo unto otir God, forerer and orer : Anien 1”

Tben tbe Ven. - . M.\ takea from the candidate bis girdlo and liair-cloth, and puts npon bim a whito lincn

robe ; and sajs ; “ And one of tbe Elders said unto me, \* who are these tliat are arrayed in white robea ? and

whence came they?' and I aaid unto him, ‘Ven. - ., tliou knowcst.' And he aaid unto me, ‘These are they who

bare been purified by sorrovr and suffering, and by the intcrccssion and blood of the Bedeemer. Tberefare

stand tbey before God’s throne, and serTe bim day and nigbt in bis Temple : and be that sitteth on tbe Throne

shall dvrell among tbem ; and tbey sball hunger no more, neitber thirst any more ; nor shall the sun scorch

tbem, nor the fire again torture tbem. For the Lamb who sitteth upon his Throne shall sustain tbem, and

shall lcad tbem to the liring springs of truth ; and God shall Tripe away ali toars from their eyes.’ Open now

the Serenth Seal.”

Ile does sos and for a time tbere is a pcrfcet silenee. Then the Ven. - . Master takes from behind the altar

seren trumpets, and gires them to the tTro Wardens, the Lecturer and Examinor, tbe Socretary and Trensuror

and the Senior Deacon; and to the Jun. - . Dcacon a gilded censer, and incense, lrhich he lights and places

upon the altar. After it has burned a time, he takes it, and flings down the contents upon a pinee prepared

to receire them. Immediately the lst trumpet sounds.

K\*. M.‘. Hail and fire, mingled with blood shall be cast upon the earth ; and the tliird part of the trees,

and ali the green grass shall be burned up.

[The 2d Trumpet sounds].

Fi\*. M.’. A great mountain romiting fire shall be torn up and flung into the sea; and the third part of

the oceans shall become blood ; and the third part of all liring creatures in the sea shall die, and the third

part of tlio ships thereon be destroyed.

[The 3d Trumpet sounds].

V.‘. 21.’. A great star shall fall from HeaTen, burning like a lamp ; and a third part of the waters of all

the rirers and of the liring springs that feed the rirers, shall become bitter as wormwood ; and all who drink

thereof sballMie.

[The 4th Trumpet sounds].

V.’. 21.'. A thirdpart of the sun, moon and stars shall he cclipsed and darkened ; aml by.day thero shall .

be but a diin liglit, nnd tho.night shall be dark and gloumy.

[The 5th Trumpet suuudsj.

V.\ 2f.\ The first Troe shall come upon the Earth; the reign of the Spirit of Eril; and the locusts of

Ignorance, Fanaticism and Superstition, whosa leader is Abaddon.

[The Cth Trumpet sounds].

Y.\ 21.’. Then the four Demons, that came among men trhile yet they had not gone abroad from the

banks of the Euphrates, Bigotry, Intolerance, Ambition and Selfishness shall be let loose, and rrith fire and

the srrord and all manner of sarage torture shall slay one third of mankind ; and yet the others shall not

repent. And God’s serrants shall endearour to reform the People, and Thought and Specch and Conscicnce

shall struggle to be free : but those trho ttouIJ reform mankind, and free the world from slarery and oppression,

shall be slain ; and their dead bodies, denied burial, shall bo flung to rot upon tho earth, which shall then be

one great Sodom. But Truth shall stili strugglo rrith Error ; and tho great carthquake of Thought shall at

length shake the Souls of Nations ; and the second woe shall cease.

[The 7th Trumpet sounds].

V.’. M.‘. The Kingdoms of this world shall becomo tho Kingdoms of God and. Ilis Anointed; and he shall

reign forerer and erer. The long war between the EtU and the Good, between Micbael and his angele and

the Dragofi and bis angols shall end ; and the Serpent and his angels shall be orercome, and shall pass array

and be scon no moro forerer ; and salration and strength, nnd the Kingdom of God, rrhich is Truth, shall come,

and thenccforward retnain forerer : and sorrow and eril shall disnppcnr ; nud the labours of those rrho haro

borne testimony to tho Truth, and giren up their lires to benefit the World shnll not hare been in rain , but

they shall hare eternal fame and glory and honour, when tho names of all conquervrs and kings shall hare

faded out of the memories of men.

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J.‘. tfc S.\ 7JV. TVe gire Tliee thanks, 0 Lord God Omnipotenti who art Eteraal, and to wbom the Past,

tlie Present and the Futuro are One; bccause Thou wilt in due time assert Thy Power, and vindicate Thy

Justicc, Thy Wisdoni and Thy Goodneea, when Evii sball reign no longer.

7.’. M.\ For Thou wilt in due time judge ali men, and reward Thy serrante and thoso wbo hare lored

and serred mankind, the Known and the Unknown, the Lofty and the Low ; and those who baro rexed and

plagued the Earth Thou wilt reward according to their eril works. And then shall Thy Tempie be rebuilt

in the IleaTcns; and those who wcar Thy Name written npon their foreheads, and Thy Law engraren in their

hcarts, shall inhahit ita courts forercr. Blessed, henceforward, are the dead, who fall in the cause of Trath:

for they shall then rest from their labours and their sorrows, and their works sball follow them 1

[Tho organ plays an exulting and triunipliant air ; and the Ven.\ M.‘. and the Candidate descend from

the Plntform; the Vcn.’. having first oponcd tho Grcat Book, and laid upon it the Square and the Compassos.

They hult at tho Mastcr'\* scnt ; wlicn the music cnds, and the Vcn.\*. M/.inrests tho Candidato with the collar,

apron, jewcl, and sword of tbe Degrce ; saying] :

“ I inrest you with the apron of this Degree. Ita color is emblematical of the Dawn ; its shape of the

Deity, of Justice, of Equality, of Equanimity ; tbe Tetractys upon it, of the Universe, with the Deity in its

ccntre.

“ 1 inrest you with tbe order of tliis Degree. Its two colora, wbite and black, aro emblematical of the

contest between the Principies of Good and Evii.

“ I inrest you with the jewcl of this Degree. Its lieptagonal shape will be hereafter explained to you,

as also will the devices upon it. Its materini, gold and silver or mother of pearl, symbolizes the Sun and

Moon, tho Great Lights of tho Day and Xight, thcmsclves Emblems of Strcngth and Beauty, the two pillars

at the Threshold of Masonry.

“ Beceire now the Signs, Tokens and "Words of this Degree.

Sws: . . . Look atyour £ tnCt-’.

Axsweb: . . . Lookatthef<ryT?^&5 StnCJ: one says Otq,Gnnjf^5?.\*.theother ljOSi-tq,Otjrr.

Fiust Tone» : . . . Put the in a brother\*s t?SlAY: He yonrs with his

t CVf.T : Then look mutnally at the % fEICt.

Ss coxn Tocxir: . . . °|°8 % fSt with your t<£Vf Yl&0~n the ^fECCJ of the Brother; who

answers by Y 8 % 9 J ont ti— & 8 % tn <Ct with his t J&G25II.

Sxox io ektex tue Lodqe: . . . Put the +i&G~d upon the VJS t<L&€Qn.

PjlSS-TVokd: . . . hQ ic-r^Gt?^'\*

Cotereo 'W oan: . . . OROHEISc^'\*

7.'. Jt.\ : . I finally present yon with this coronet, in token of your present rank in Masonry. Bemem.

ber that it, like the othcr insignia of tho Ancient and Accepted Bite, is honourablc, only so long as it is wom

with honour. On the brow of the dishoncat, the dissipatcd, the ricious or tho baso, bonours undeserred are

tho oxtrcmest disgrace. See, thcrcfore, that you wear it worthily and well I

[The Candidate ia now directed to be seated in front of the Ven.\*. M.\*., and receires from the Lecturer the

fullowing Uistory and Instruction] :

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HISTORY.

Thia, my Brothcr, is the first of tlie Philosopbical degrees of thc Ancient and Accepted Rito ; and tho

beginning of a coarse of instruction which will fully unvcil to you tho hcart and inner mysteries of Masonry.

Do not despnir bccause you baro oftcn sccracd-on thc point of attnining thc inmost light, and have as oftcn

been disappointed. In ali time, truth lias been hidden under symbuls, and oftcn under a succcssion of alio\*

gories : whero rcil aftor vcil had to bo pcnctrated, befurc tho truo Light was rcachod, and tho essential truth

-stood revealed.

TVe are about to approach thoso ancient Rcligions which onco ruled the minds of men, and whose ruins

encamber tho plains of tho groat Past, as the brokon colamns of Palmyra and Tadmor lio bloacbing on the

sands of thc desert. Thoy rise befuro us, thoso old, strango, mystcrious creeds and faiths, shroudod in tho

mists of antiquity, and stnlk dimly and undefined along the line which divides Time from Eternity; and

forms of strange, wild, startling boauty minglo in the vost throng of figures with shapes monstrous, gro\*

tesquo and hideous.

The religion taught by Moses, vrhich, like the Iaws of Egypt, enunciated the principio of exclusion,

borrowed, at every period of its existence, from ali the creeds with vrhich it came in cuntact. AVhile, by tho

studies of the loarned and wise, it enriched itself vrith tho most admirablo principies of the religions of

Egypt and Asia, it was changcd, in the wandorings of the Peoplo, by everything that was most impure or

seducti ve in the pagan manners and superstitions. It was one thing in the timos of Moses and Aaron, an\*

otber in thoso of Darid and Solomon, and stili another ia those of Danicl and Philo.

' At the timo when John the Baptist made his appcarance in tho desert, near the shores of the Dead Sea,

all tho old philosophical and religious Systems werc approximating towards each other. A gcnerol lassitudo

inclincd tho minds of all towards tho quictudo of that amalgamation of doctrincs for which tho expeditions

of Alexander and tho moro pcaccful occurro nces that fullowcd, with tho cstablixhmcnt in Asia and Africa of

many Grccian dynosties and a great numbor of Grccian colonica, had prepared thc way. Aftcr tho inter\*

mingling of different 'nations, which rcsultcd from the wars of Alexander in tbrcc-quartcrs of tho globo,

the doctrines of Grecce, of Egypt, of Persia and of India met and intcrminglcd crcrywhere. All tho

bnrriers that had formcrly kcpt tho nations apart, werc throwndown; and wbilctho Tcopleof tho West rcadily

connectcd their faith with thoso uf thc Ea«t, thc pe«plo of Ilio Orient hasteucd to lcarn tho traditions of

Grceco and tho legonds of Athcns. AVhilo tho Pliilnimphers of llrence, all, (cxcopt thc disciplcs of Epicurus),

moro or Icss Rlatonicians, scizcd cngerly upon thc beliefs and doctrincs of tho East; the Jews and Egyptians,

before then tho most cxclusire of all pcoples, yiclded to that eclcctism wliich prcrailed among their masters,

tlio Grccks and Romans.

Under the samc infiucnccs of toloration, oven thoso who ombracod Christianity, minglod together the old

and ,the new, Christianity and Philosophy, the Apostolio teachings, and Jthe traditions of Mythology. The

man of intellect, derotee of one system, rarely displaces it with another in all its purity. The pcople tako

such a crecd os is ofiered them. Accordingly, the distinction betwoen the esoteric and the exoteric doctrine,

. immemorial in other creeds, eosily gained a foothold among many of tho Christians ; and it was hold by a

Tast number, eren during the preaching of Paul, that the writings of the Apostlcs were incompleto; that

tliey contuinod oniy tho germs of another doctrine, which must rcccivo froui the liands of philosophy, not only

the systcmatic arrangement which was wanting, but all thc derclopmcnt which lay concculcd thercin. Tho

writings of tho Apostles, thoy said, in addrossing thcmselrcs to mankind in gcncral, enunciated only llm

articles of tho vulgor faith ; but transmitted tho mystcrics of knowlcdgo to superior minds, to tho Elu,—

mystories handed down from generation to generation in esoterio traditions; and to this scienco of tho

mystcrics they garo the name of r\*u«if [Gnosis].

The Gnostics derired thejr leading doctrincs and ideas from Plato and Philo, the Zcnd-avcsta and the

'Kabbala, and thc Sacrcd books of India and Egypt ; and thus intrnduccd into thc bosom uf Christianity tho

cosmological and theosophical speculatione, which had formed thc largcr porlion of the ancient rcligions of tho

Orient, joincd to those of tho Egyptinn, Greck and Jewish doctrincs, which tho Neo-Platonists had equally

adopted in the Occident.

XVII. . . 13

Emanation from tbe Doity of all apiritual beings, progressiva degeneration of thcse beings from emana\*

tion to emanation, rcdcmptiun and rcturn of all to the purity of tho Creator; and, after tbe re-establishment

of tbe primitivo harmony of allj a fortunate and truly divine condition of all, in tbe bosom of God; such were

the fundamcntal tcachings of Gnosticism. Tho genius of tho Orient, with ita contemplatione, irradiations

and intuitions, dictated its doctrines. Ita languagc corresponded to ita origin. Full of imagery, it bad all the

magni ficencc, the inconsistoncios and tbe mobility of tbe figurative style.

Behold, it said, the light, which emanatea from an immense centra of Light, that spreads everytrbere ita

benevolcnt rays : so do the spirita of Light emanate from. the Divine Light. Behold all the springs which

nourish, embellish, fortilizo and purify the Earth: they emanate from one and the same ocenn: so from tbe

bosom of the Divinity emanate so many streams, which form and fili the universe of Intelligences. Bohold

nnmbers, which all emanato from one primitive number, all resemble it, all are composed of ita essence, and

stili vary infinitcly ; anci uttcranccs, dccomposable into so many syllablca and elementa, all contained in the

primitive word, and stili infinitcly various ; so the world of Intelligences emanated from a Primary Intclli-

gence, and they all resemble it, and yct display an infinite variety of existences.

It revived and combtncd the old doctrines of the Orient and the Occident: and it found m many pnssagea

of the Gospels and tho Pastoral letters, a warrant for doing so. Christ himsclf spoke in pnrablcs and alle-

goriea, John borrowcd the cuigmatical language of the Platonists, and Paul often indulgcd in incomprehcn-

sible rhapsodies, tho mcaning of vrhich could have becn ciear to tho initiates olone.

It is admitted that the cradle of Gnosticism is probably to be looked for in Syria, and even in Palestine.

Most of its expounders wroto in tliat corrupted form of the Greek used by the Hqllenistie Jews, and in the

Septuagint and tho New Tostamcnt: and there was a striking analogy betwccn their doctrines and tbose of

the Egyptian Philo, of Alexandria, tho seat of threo schools, at onco philosophic and religious— tho Greek, tho

Egyptian, and the Jewish.

Pythagoras and Plato, the most mystical of tho Grecian Philosophers, (the latter heir to the doctrines of

the former), and who had travelled, the latter in Egypt, and the former in Phoenicia, India, and Persio, also

taught tho esoterio dootrine, and the distinction betwcen the initiated and the profane. The dominant doc-

trines' of Platon ism were found in Gnosticism. Emanation of Intelligences from the bosom of the Deity; the

. going astray in error and the sufibrings of spirits, so long as they are remote from God, and imprisoned in

matter ; vain and Iong-continued efforts to arrive at the knowledge of the Truth, and re-enter into their primi-

tive union with the Supreme Being; alliance of a pure and divine soul with an irrational soul, the seat of evil

. des ires ; angels or demons who dwell in and govern the planets, having but an imperfect knowledge of the

ideas that presided at the creation; regeneration of all beings by their return to the xotsjtos mpo<, [kosmos

noetos], the world of Intelligences, and its Chief, the Supreme Being; sole possible mode of re-establiahing

that primitivo harmony of tho creation, of which tho music of tho spheres of Pythagoras was tho image ; these

were tho analogies of the two systems : and we discovcr in them somo of the ideas that form a part of Mosonry ;

in which, in the present mutilatcd condition of tho symbolic degrees, they are disguised and overlaid with

fiction and absurdity, or present thomsclvcs as cosual hints that are possed by wholly unnoticed.

The distinction betwecn the esoteric and exotcric doctrines, "(a distinction purely Masonic), was always

and from the very earliest times preserved among the Greeks. It remounted to the fabulous times of Orpheus ;

and the mysteries of Theosophy were found in all their traditions and myths. And after the Ume of Alexan-

der, they resorted for instruction, dogmos and mysteries, to all the schools, to thoso of Egypt and Asio, as

well as those of Ancient Thrace, Sicily, Etruria, and Attica.

The Jewish-Grcek School of Alexandria is known only by two of its Chiefs, Aristobulus and Philo, both

Jews of Alexandria in Egypt. Bclonging to Asia by its origin, to Egypt by its rosidenco, to Greecc by its lan-

guago and studies, it strove to show that all truths embeddod in the philosophics of otber countries were trans-

plantad thither from Palestine. Aristobulus declared that all the fucts and details of the Jewish Scripturos

wero so many allcgories, concealing the most profound meauings, and that Plato had borrowed from them all

his finest ideas. Philo, who lived a century after him, following tho same theory, endeavored toshow that the

Ilebrcw writings, by their «ystem of allegorics, were the truo source of all religious and phiiosophical doc-

trines. According to liiin/tho Ii toral mcaning is for tho vulgar alono. Whoover has meditated on philosophy.

XYIL . . 14

has purificd himself by yirtuo, and raised himself bj contemplation, to God and tho intelleetual world, and

receivcd thcir inspiration, picrccs thc gross cnvclopo of tho lottor, di.«corcrs a wliully difioront order of things,

and ia initiatcd into mystcrios, of which tho olcmentary or litcrnl instruction offors but an imperfeet imago.

A historicol fact, a figuro, a word, a lottor, a number, a rite, a custom, the parable or rision of a propbot, reil

tho most profound trutbs: and ho who-bas the key of scicnco will intorpret oli according to tho light ho

posscsses.

Again vro aeo tho symbolism of Masonry, and thc search of tho Candidato for light. “ Lot men of narrovr

minds wi thdraw," ho says, “ with cioaed ears. We trnnsmit the divine my\*teries to thoae vrho hare receired

tho aacrcd initiation, to tliose who practise trua picty.and who are not enalarcd by the empty trappinge of

vrords or the preconceivcd opinions of tho pagana."

To Philo, tho Supremo IScing wns tho Primitivo Light, or thd Archetypo of Light, Source whonco the

raya emanate that illuminate Soula. lio was alao the Soul of the Universo, and aa auch acted in all ita parta.

Ilo Uimaelf filia and limita his whole Being. Ilia Powers and Yirtucs fili and penetrate all. These Powers,

[dv»d pttt, dunamcis] are Spirita distinet frotu God, the Ideas of Plato personificd. Ue is without beginning,

and lives in tho prototype of Time, [at«r, aion].

His image ia tiie Woit» [Aoyoj], a form more brilliant than firc; that not being tho puro light. This

Locos dwclls in God; for the Supreme Being makcs to Himself within his Intolligenco the typea or ideas 'of

everytbing that ia to become reality in thia World. Tho Locos is tho veliiclo by which God acta on the Uni-

verse, and may be compared to tho speech of man.

The Locos being the World of Ideas [xo#u>( rotjx oj|, by means who reo f God has created visible thinga, He

is the most ancient God, in comparison with the World which is the youngest production. The Logos, Chie/

of Litelligences, of which He is tho general representative, is namod Archangel, type and representative of all

spirits, eren those of mortals. ne is also atyled the man-type and primitive man.

God only is Wise. The wisdom of man is but the rcflcction and imago of that of God. Uo is tho Father ;

and His Wisdom tho mother of creation : for Ilo united Himself vrith Wisdom [2ofio, Sophia], and communi-

catcd to it the germ of creation, and it brought forth tho matcrial world.’ He crcatcd tho ideal world only, and

causcd the matcrial world to be made reni after its type, by His Locos, which ia His spcccb, and. at the somo

time the Idea of Ideas, thc Intcllectual World. Tho Intcllectual City was but the Thought of the Arcbitect,

vrho meditated the creation, according to that plnn of the Matcrial City.

The Word is not only thc Creator, but occupics tho placo of thc Supremo Being. Through Him all tho

Povrers and Attributos of God act. On thc other side, as first representative of the Human Family, Ho is the

Protector of men and their Shepherd.

God gives to man tho Soul or IntcIIigcncc, vvhich exists bcfbro tho body, and vrhich he unites vrith the

body. The reasoning Principio comes from God through tlio Word, and communes vrith God and vrith the

Word ; but there is also in man an irrational Principle, that of the inclinationa and possions vrhich produce

disorder, emanating from inferior spirits vrho fili the air as rainisters of God. The body, taken from the Eorth,

and the irrational Principle that animates it concurrently vrith the rational Principle, ore hated byGod.vrbile

the rational soni vrhich be has given it, is, as it vrere, captive in this prison, this coffin, that encompasaes it.

The present condition of man is not his primitive condition, when ho was the imago of the Logos. Ile has

fallen from his first estate. But he may raise himself again, by follovring the directions of W isdom [Zopta] and

of the Angcls vrhich God has commissioned to aid him in freeing himself from the bonds of tho body, and

combating Evii, the existence vrhereof God has permitted, to furnisli him tho means of excrcising his liberty.

Tho souls that are purified, not by the Law but by light, riso to tho Heavenly regione, to enjoy thero a pcrfcct

felicity. Thoso that persevere in evil go from body to body, the seats of passions and cvil desires. Tho familiar

lineamenta of these doctrines vrill be recognizcd by all vrho read tho Epistles of St. Paul, vrho wroto after

Philo, the lattcr living in tbe reign of Caligula, and being the cotemporary of Christ.

And the Mason is familiar vrith these doctrines of Philo: that thc Supreme Being is a ccntre of Light

whoso rays or emanations pervade the Universe ; for that is tho Light for vrhich all Mosonic journcys are a

search, and of vrhich the sun and moon in our Lodgcs aro only eniblems: that Light and that Darkncss, chief

onemies from the beginning of Time, disputo with ench other the onipiro of the world; which we symbolixe

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by the candidate wandering in darkness and being brnugbt to light: that the world was creatcd, not by tha

Supreme Being, but by a sccondary agent, who is but Ilis Wurd, [the Aoyof] , and by types whieh are but bis

ideas, aidcd by an Ixtelf.igexce, ‘or Wisdou whieh is one of Ilis Attributes ; in whieh we seo the occult

meaning of tbe nccessityof recovcring tlie Word ; and of our two columns of Stbenctit and Wisdou, whieh

are also tbe two parnllul lines that bound the circle representing tho Universe: that the visible world is tho

image of the invisible world ; that tho csscnce of the Iluman Soul is the image of God, and it existed before

the body; that the objeet of its terrcstrial life is to disengago itself of its body or its sepulchre; and that it

will asccnd to the Ileavenly rcgjuns wheuever it shall bo purifiod ; in whieh we seo tho meaning, now almost

forgotten in our Lodgcs, of the nioJo of preparatiun of the candidate for apprenticeship, and his tests and

purifientions in ali the degrccs.

. Philo incorporatcd in his eclectisra ncithcr Egyptian nor Oriental elementa. But there ivere other Jewish

Tcnchcri in Alexandria who did buth. The Jeivs of Egypt were slightlyjealous of, and a little hostile to thosa

of Palestine, particularly after the erection of the sanctuary at Leontopolis by the Iligh Priest Onias; and

therefore they admired and magtiilied thosa sages, ivlio, like Jercmiah, had resided in Egypt. The irisdom of

Solomon ivas written at Aluxaudria, and, in the time of St. Joronie, was attributed to Philo; but it contains

principies at variance with his. It personifies IVisdom, and draws betiveen its childrcn and the Profane, the

same libo of dcmarcation that Egypt had long before taught to the Jcws. That distinction existed at the begin-

ning of the Mosaic crccd. Moses himself was an initiate in tbe mysteries of Egypt, as he iras compelled to

be, as the adopted son of the daughter of Pharaoh, Thouoria, daughter of Seaoalria-Ramaea ; ivho, as her tomb

and monuments shoiv, was, in tho right of her infant husband, Ecgent of Loirer Egypt or the Delta at tfie time

of the Ilcbreiv Proplicfs birtli, rcigning at Heliopolis. Sho was also, as tho reliefs on her tomb show, a Priestoss

of Hathor and Nsitu, the two great primoval goddcsscs. As her adopted son, Iiving iu her Pnlaco and pro\*

aenee forty years, and during that time scarcely acquainted with his brethren the Jcws, the law of Egypt

compelled his initiation : and we find in mnny of his enactments tho intention of preserving, bctwecn the

common people and tbe initiatos, the line of separation irhich ho found in Egypt. Moses and Aaron his brother,

the whole series of High Priests, the Council of the 70 Elders, Solomon and tbe entire succcssion of Prophets,

vrere in possession of a higher Science ; and of that Science Masonry is, at least, the lineal descendant. It was

fomiliarly known os tue knowledge or the Word.

. Axmt, at first the God of Lower Egypt only, where Moses was reared, was the Supreme God. He was

styled the CeltsiiaL Lord, who aheda Light on kidden ihinga. He was the source of that divine life, of wbich the

ernx ansata is the Symbol; and the source of all Power. He nnited ali the attributes that the Anciant Oriental

Theosophy assigned to the Supreme Being. ne was tho tojpofia (Pleroma), or Fulneaa of thinga, for He com-

prehended in Himself everytbing; and the Ltcirr; for ho was the Sun-God. Ile was unchangcable in the

midst of everything plicnonienal in his worlds. Ile creatcd notbing; but everytbing emanatod from him;

and of Him all the other Cods wcro but manifestations.

Tbe Bam was his Iiving Symbol ; whieh you see rcproduced in tliis degree, lying on the book with seven

aeals on the tracing-board. He caused the crcation of the world by the Primitive Thought [Enata, Ennoia], or

Spirit [rtmipa, Pneurna], that issucd from him by means of his Voice or the Word ; and whieh Thought or

Spirit was personified as the Goddcss Neith. She, too, was a divinity of Light, and niother of the Sun; and

the Feast of Lamps was cclebratcd in her bonuur at Sais. The Creative Power, another maoifcstation of

Deity, proceeding to the creation conccivcd of in Her, the Divino Intelligence, produced with its word the

nniverse, symbolized by an egg issuing from the mouth of Kkeph; from whieh egg came Pirras, image of the

Supreme Intelligence as realized in the world, and tbe type of that manifested in man ; the principal agent;

also, of Nature, or the Creative and productivo Fire. Pure or Re, tho Sun, or Celcstial Light, whose Symbol

was O, the point within a circle, was the son of Pithia: and Tirn£, his wife, or tho celcstial firmament, with

the seven celestial bodies, animated by spirits or genii that govern them, was represented on many of the

monuments, elad in blue or ycllow, her garments sprinkled with stars, and aecompanied by the sun, moon and

five planets; and she was tho typo of Wisdom, and they of the Seven Planetary Spirits of tho Gnostics, that

with lier prebided over and govcrned the subluuary world.

In this degree, unknown fur a hundred years to thoso who have practiscd it, theso emblems rcproduced

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refer to these old doctrines. The lamb, the yelloir hnngiogs strorrcd with stare, tho seren eolumns, candlcsticks

nnd soals all recall thcra to us.

The Lion iras tho Symbol of Arnoii-Re, tho Grcat God of Uppor Egypt, tho Ilairk of Ra or Pore, the

Eagle of Menses, the Bull of Aris ; and thrcc of thoso aro eecn under tho platform on irhich oar altar stande.

The first ILerees iras the Istellicence or.W oro of God. Mored rrith compassion for a race liring without

lair, and irishing to tcach thom tbat they sprang from his bosom, and to point out to them the way that they

should go, [the books irhich the first Ilonnos had rrrittcn on the mystcrios of divine Science, in the sacred

characters, being unknorrn to those rrho lived after the fioodj, G.od sent to mon Osiris and Isis, occompanied

by Troth, the incarnation or terrcstrial repotition of the first IIerees; rrho taught men the arts, Science, and

the ceremonics of rcligion; and then ascendcd to Ilearen or the Moon. Osiris iras tho Principle of Good.

Trrno.v, like Aiirixak, rras tho principio and sourco of all that is evil in the moral and physical order. Liko

the Satan of Gnosticism, be rras confoundcd rrith matter.

From Egypt or Persia the nerr Piatonists borrorved the iden, and tho Gnostics rcccircd it from them, that

man, in his tcrrestrial carcer, is successireljr under the infiuence of the Moon, of Mcrcury, of Venus, of the

Sun, of Mars, of Jupiter, and of Saturn, until he finally rcachcs the Eiysian Ficlds ; an idea again symbolized

in the Seven Scala.

The Jerrs of Syria and Judea ivere the direct precursors of Gnosticism; and in their doctrines ivere

amplo oriental elementa. These Jerrs had had rrith the Oricnt, at tiro different, periods, intimate relatione,

familiarizing them rrith the doctrines of Asia, and especially of Chaldea and Persia;— their forced residence

in Central Asia under the Assyrians and Persians ; and their roluntary dispersion orer the rrhole East, rrhen

subjecta of the Selcucidao and the Romans. Liring near trro-thirds of a ccntury, and many of them long

afterrrards, in Mesopotamia, tho cradle of their race ; speaking tbe samo language, and their children reared

rrith those of the Choldeans, Assyrians, Medes and Persians, nnd rcceiring from them their names (as the case

of DanieI, rrho rras called Beltcshazzar, prores), they necessarily adopted many of tho doctrines of their

conquerors. Their dcscendants, as Ezra and Xeliemiah shorr us, hardly desired to leare Persia, rrhen they

irere allorred to do so. They had a spccial jurisdiction, and gorernors and judgcs tnkon from their orrn people;

many of them heid liigh office, and their children rrcre educatcd -rrith those of tho highcst nobles. DanieI rras

the friend and niiuistcr of tho King, and the Chicf of (he College of the Magi at Babylon ; if ire may beliere

the book irhich bcars his natne, and trust to the incidcnts rclatcd in its highly iiguratire and iniaginatire stylo.

Mordccai, too, occupicd a higli station, no less than .that of Prime Minister, and Estlicr his cousin rras tho

Monarch's rrife.

The Magi of Babylon rrcro espoundors of figuratire rrritings, interpreters of nature, and of dreams ;

nstronomers and divinos; and from their influcnccs aroso among thoJoirs, after their rcscue from captirity,

a number of sects, and a nerr exposition, the mystical intorpretation, rrith all its rrild ftincics and infinito

capriccs. Tho "Fons of tho Gnostics, the Meas of Plato, tho Angds of tho Jerrs and the Dtmons of the Grceks,

all corrcspond to the Ferouers of Zoroaster.

A great number of Jorrishfamilies remained permanently in their nerr coantry ; and one of the most cele-

brated of their sohools rras at Babylon. They irere soon familiarized rrith tbe doctrine of Zoroaster, irhich

itself rras more ancient than Cyrus. - From the system of the Zend-Avesta they borrorred, and subscquently

gare large derelopmeat to, ererything tbat could be reconcilcd rrith their orrn faith ; and these additione to

the old doctrine vrere soon spread by the constant intorcourse of commcrce, into Syria and Palcstiue. '

In the Zend-Aresta, God is Illimitable Time. "No origin can be ossigned to Ilim. Ile is so entirely enve-

loped in his glory, His nature and attributos aro so inacccssible to human Intelligonce, that lio can be only

the object of a silent Veneration. Creation took place by cmanation from llim. Tho first cmanation rras tho

primitivo Light, and from that the King of Light, Okmuzd. By tho Word, Ormuzd crcated tbe rrorld pure.

Ilo is its presorrer and judge : a Being Iloly and Iloarenly; Intelligonce and Knorrledgo ; the First-born of

Timo rrithout limita ; and inrested rrith all the Porrers of tho Supremo Being.

Stili he is, strictly speaking, the Fourth Being. Ile had a Ferouer, a pre-existing Soul, [in the language

of Plato, a type or idea!] ; and it is said qf Ilim, that he existod from the boginning, in the primitive Light.

But, that Light being but an element, and his Ferouer a type, he is, in ordinary language, the First-hom of

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ZEROUANE-AKIIEREXE. Behold, again, tue "Word of Masonry ; the Man, on tbe TracingBoard of this

Dcgree; tbe Liciit towards wljieh ali Masons travcl.

Ilo ercatcd after hia own ininge, six Genii callcd Amshaspands, who surround bis Tbrone, are his organs

of conimunicatiun with inferior spirits and men, transmit to Him tbeir prayers, solicit for thom his favours,

and serve tbeni as models of purity and pcrfcctiun. Thus we hare the Demiourgos of Gnosticism, and tlie six

Genii that assist him.

The naincs of tbeso Amshaspands are Babman, Ardibchcst, Scbariver, Snpandomad, Ehordad and

Amerdad.

The fourtli, the Iluly Sapandovad, crcated the first man and vroman.

Then Oriiczd crcated 28 heds, of whom M ituras is the chief. They watch, with Ormnzd and the

Amshaspands, over tbe happiness, purity nnd preservation of the world, vrhich is under their government:

and they aro alao mndels fur mankind and interpreters of nien’s prayers. Witli 1 lithras and Ormnzd, they

mako a pleroma [ur completu nuinher] uf Iit), curreapundiug to tlie 30 Kuus of the Gnostics, and to the ogdoade,

dodeeade and decade of the Egyptians. Mithras was tlie Sun-Gud, invokcd with, and soon confoundcd with

him, bccoming the ohjeet of a spccial worship, and cclipsing Ormnzd himself.

The third order of pure spirits is mure nmnerous. They are the Fcroucrs, the TiioccttTSof Ormuzd, or

the ideas which ho conecived hefore proceeding to the creation of things. They too are superior to men.

They protect them during their lifo on earth ; they will purify them from evil at their rcsurrcctiun. They aro

tbeir tutelary genii, from the fail to the complete regencration.

Adriiian, second-horn of the Primitive Light, emanated from it, pure likc Orjiuzd ; but, prnad and ambi-

tious, yieldcd to jealousy of the First-bnrn. For his hatred and pride, tlie Ktcrnal condemncd him to dwell,

for 12,000 years, in that part of space whore no ray uf liglit reaehes ; the hlaek em pire of darkncss. In that

period the struggle betwcen Lighl and Durkncss, Good and £ri/^will bc teruiinatcd.

Ahriman scorned to subuiit, and took tbe field against Ormuzd. To the good spirits crcated by bis

Brother, he opposed an innomorablc army of Evii Oncs. To the soven Amnhasjntnds ho opposed seven Arch~

deos, attachcd to tho soven Plancta; to the Izals and Ferouers an eipial number of JJcc-i, which hmught upon.

the vrorld ali moral and physical e viis. Uence Poeertg, Maladies, Impuritg, JEnvg, Chagrin, Drunkenness,

Falsehood, Calumny, and tbeir horrible array.

The image of Ahriman was the Dragon, confonnded by the Jetrs with Satan and the Serpent-Tempter.

After a reign of 3000 years, Ormuzd had creatcd tho Mnterial World, in C periods, calling successively into

existence the Light, Water, Earth, plants, animals and Man. But Ahriman concurro»! in crcating the earth

and water ; for darkness was already an element, and Ormuzd conld not excludo its Mastcr. So also the two

concurrcd in producing Man. Ormuzd produced, by his TVill and Word, a Being that was the type and source

.of universal life for everything that exists under Ileavcn. Ilo placcd in man a pure principle, orLifc, proceed-

ing from the Supreme Being. But Ahriman dcstroycd that puro principio, in tho form whercwith it was

clothed ; and when Ormuzd hnd made, of its reeorered and puriiicd essencc, the first man and woman, Ahri-

man seduced and tempted them with wine and fruits ; the woman yielding first.

Oftcn,. during the three latter periods of 3000 years cach, Ahriman and Darkncss are, and are to be

triumphant. But tbe pure souls are assisted by tlie Good Spirits; the Triumph of Good is dccrced by tho

Supremo Being, and the period of that triumph will infallibly arrive. When tho world shall be most afflictcd

with the evils poured out upon it by the spirits of perdition, three Pruphcts will come to bring relief to mortals.

Sosioscn, the principal of the Three, will regenerate tho earth, and restore to it its primitivo bcauty, strength

and purity. Ue will judge the good and the wiukcd. After the universal rcsurrcction of the good, he will

eonduct them to a home of everlasting happiness. Ahriman, his evil dcuions, and ali wicked men will also

be purified in a torrent of meltcd mctal. Tho law of Ormuzd will reign everywhero; ali men will he

happy ; all, enjoying unaltcrable bliss, will sing with Sosiosch the praises of the Supremo Being.

'1'hese doctrines, the details of which wcre sparingly borrowed by tho Jcws, were much more fully adopted

by the Gnostics; who taught the restoration of all things, their rcturn to their original pure condition, the

happiness of those to be saved, and' their admission to tho fcast of Itcavenly Wisdom.

Tho doctrines of Zoroaster came origiually from Bactria, an Indian Provincc of Persia. iS aturally, there-

3n

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fore, it would includo Hindoo or Buddhist elcnionts, as it di<l. Tlio funduiuoiitai idea of Buddhism iras,

matter snbjugating tko intcliigcncc, and intclligonce freeing itself froin thnt sluvery. Perhiips sometbing

came to Gnosticism from China. “ Befure tbe cbaos ivhich preccdcd the birtli of lleaven and Earth," says

Lao-Tseu, “ a single Boing existed, immenso and silent, iminnvable and over active — the mother of tlio

universo. I know not its nainc: but I designate it by tbe ivorrl Uernton. Man lias bis type and model in the

Eartli ; Earth in Ilcaven; Ilcavcn in Reason ; and lleason in Itself." liero ngain are the Ferouers, the Ideae,

the Eous , — the Rezso.v or Ixtellicexce [Eitoio], Silesce [Ziyif], AVord [Aoyof] and AVisdom [Zofua] of tho

Gnostics: Ennoia, Sige, Loyos and Sophia.

Tbe doininant system among tho Jews nfter their captivity was that of the Pbcroschim or Pbarisees.

'Wbctbcr their nainc ivns derired from that of tbe Parsccs, or followera of Zoroastcr, or from some othrr

source, it is certain that they had borrowed much of their doctrine from the Persiana. Like them they claimed

to have tbe exclusivc and mysterious knowledge, unknown to tho mass. Like them they tnught thnt a constant

urar was waged between tbe Euipire of Good and that of Evii. Like them they attributcd the sin and fall uf

man to the demons and their chief; and like them they admitted a spccial protcction of the rightcous by

inferior beings, ngcnts of Jchovah. AU their doctrines on these subjecta ivero at bottom tbose of tbe Iloly

Books ; but singularly developed ; and tbe Orient was evidently the source from ivhich tbose developments

came.

They styled themselves Interpreters ; a name indicating their claim to the exclusivo possession of the truo

mcaning of the Holy "Writings, by virtuo of tbe oral tradition ivhich Moses had received on Mount Sinal, and

ivhich successive generations of Initiatcs had transmitted, os they claimed, unaltered, unto them. Their

very costume, their belief in the iniluences of the stars, and in tbe transinigration of souls, their System of

angels and their astronomy, ivere ali foreign.

Sadduceeism arose merely from an oppositiori essentially Jewish, to these foreign tenchings, and thnt

misture of doctrines, adopted by the Pharisees, and ivhich constituted the popular crced.

TVe come at last to the Essenes and Therapnis, irith uliom tliis degree is particularly conccrned. Thnt

intermingling of oriental and Occidental rites, of Persian and Pytbagorean opinions, ivhich ure have pointed

out in the doctrines of Philo, is unmistakable in tbe crceds of these tivo sects.

They ivere less distinguisbed by mctnphysical spccubitbms than by simplo meditations and mornlprac\*

ticcs. But the lattcr ahvays partook of tbe '/.oroastrian principle, that it ivas nccessary to freo tho soul from

the trammcls and influcnccs of matter; ivhich lod to a syatem of abstincnce and mnreration entirely opposed

to the ancient Ilcbraic idens, favourable as they ivere to physica! ploasurcs. In gcbcral, tho life and manners

of these mystical associations, as Philo and Josophus describe them, and particularly their prayers at sunrise,

secm the imago of wbat tbe Zend-Avesta prescribes to the faithful adorer of Ormuzd; and some of their

observances cannot otherivise be explained.

Tbe Therapeuts resided in Egypt, in the neighbourhood of Alexandria ; and the Essenes in Palestine,

in the vicinity of the Dead Sea. But there was novertheless a striking co-incidence in their ideas, readily

explained by attributing it to a foreign infiuence. Tho Jews of Egypt, under the infiuence of the Scliool

of Alexandria, endcavoured in general to make their doctrines harmonize with the traditione of Greece ; and

thenco came, in tho doctrines of tho Therapeuts, as stated by Philo, the many analogics betiveen the Pytba-

gorean and Orphic ideas, on one side, and thoso of Judaism on tlie other : while the Jews of Palestine, having

less communication with Greece, or contemning its tcachings, ratlicr imbibed tho Oriental doctrines, urbicb

they drank in at tbe source, and with ivhich their rclations with Persia mado them familiar. Tliis attochment

ivas particularly shown in tho Kabbala, which belonged ratlicr to Fnlcstino than to Egypt, though as

extensively known in tho latter ; and furnished the Gnostics with some of their most striking theories.

It is a significant fact, that while Christ spoke often of the Pharisees and Sadducecs, he never onco men-

tioncd tho Essenes, betireen whose doctrines and bis there was so great a rescmblance, nnd, in many pointx,

sn perfect an identity. Indccd, they aro not namod, nor even distiuctly alludcd to, anywhcre in the liew

Testamen t.

John, the son of a Pricst who minis tercd in the Templo at Jerusnlcm, and whose niutlicr was of the fnmily

of Anron, was in the deserts until the day of his showing unto Israel. Ile drank ncitbcr wine nor strong

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drink. Clad in hair-cloth, and with a girdle of leather, and fceding npon such food as the desert afforded, he

prcnchcd, in tho country about Jordan, the baptism of rcpcntance, for the remission of sins; that is, the

nccessity of rcpcntance and rcformation. Ile taught the people charity and liberality; the publicans, justice,

cquity, and fair dcaling; tho soldiery, peace, truth, and contentment; to do violence to none, accusa none

falscly, and be contcnt with their pay. Ile inculcatcd tho neccsaity of a rirtuous life, and the fully of trusdng

to their dcsccnt frora Abraham.

Ilo denounced both Phnrisces and Sadducecs as a generation of vipers, threatened with tho anger of God.

Ile baptized thosc that confussed their sins. Ile preachcd in the desert; and fbcreforo in the country where

the Essencs livcd, profcssing the sanie doctrines. Ile was imprisoned before Christ began to preach. Matthew

mentions him without preface or cxplanation ; as if, apparently, his history was too well known to need any.

“ In those dnys," he says, “ camo John tbe Baptist, preaching in tbe wildernessof Judea." His disciples fre-

quently fastcd ; fur wo lind tlicni with the Pharisecs, coming to Jcsus to inquire why his disciples did not fast

as often as thcy ; and hc did not denouuco iheni t as his habit was to dcnounce the Pharisecs ; but answered

them kindly and gcntly.

Frora hia prison, John sent two of his disciples to inquire of Christ; “ Art thou he that is to come, or do

we look for another ?" Christ referred them to his miracles as an answer ; and declared to the people that

John was a prophet, and more than a prophet, and that no greater man had ever been born ; but that tho

humblest Christian was his superior. Ile declared him to be Elias, who was to come.

John had denounced to Ilcrod his raarriage with his brother’s wife as unlawful ; nnd for this he was

imprisoned, and finally exeeuted to gratify her. His disciples buricd him ; and Ilcrod and others thought he

had risen from the dead and appeared ngain in the person of Christ. The people all regarded John as a pro-

phet; and Christ silenccd the Priests and Elders by asking them wliether he was inspired. They feared to

excite the anger of the people by saying that he was not. Christ declared that hc came “ in the way of right.

ousness;" and that the lower classes believed him, though the Priests and Pharisecs did not.

• Thus John, who was often consulted by nerod, and to whom that monarch showed great deference, and

was often governed by his ad vice ; whose doctrine prevailed rery extensircly among the people.nnd the pub-

licans, taught some creed older than Christianity. That is plain ; and it is equally plain, that the rery large

body of the Jews that adopted his doctrines, were neither Pharisees nor Sadducees, but the bumble, common

people. They must, therofore, hare been Essencs. It is plain, too, that Christ applied for baptism os a sacred

rite, well known and long practised. It was bocoming to him, he said, to fulfil all righteousness.

In the I8th chapter of tho Acts of tho Apostles wo road thus: “And a certain Jew, named Apollos, born

at Alexandria, an eloquent man, nnd mighty in the Scriptures, came to Ephesus. This man ico\* instructed in

the way of the Lord, and, being ferrent in spirit, he spake and taught diligently the things of the Lord, knowirig

mly the baptism of John; and he began to speak boldly in the synagogue ; whom, when Aquila and Priscilla

had heard, they took him unto them, and expoundcd unto him the way of God more perfcctly.".

Translating this from the syrabolie and figurative language into the truo ordinary sense of the Greek-

text, it reads thus : “ And a certain Jew, named Apollos, an Alexandrian by bTrth, an eloquent man, and of

extensire learning, camo to Ephesus. Ile had learned in the mysteries the truo doctrino in regard to God ;

'and, being a zealous enthusiast, he spoke and taught diligently the truths in regard to tbe Deity, haring

rcceived no other baptism than that of John." Ue knew nothing in regard to Christianity; for he had

resided in Alexandria, and had just then come to Ephesus ; being, probably, a disciple of Philo, and a The-

rapeut.

“That, in all times," says St. Augustine, “is the Christian religion, which to know and followis the most

sure and certain healtli, cjilled acconling to that name, but not according to tho thing itsclf, of which it is the

namo; for tho thing itsclf, which is now callcd tho Christian religion, really was known to the Ancients, nor

was wanting at any time from the bcginning of the huuian racc, until the time when Christ came in the flesh ;

from whenco tho truo religion, which had prcviuusly existed, began to be callcd Christian ; and this in our

duys is the Christian religion, not as haring been wanting in former times, but as haring, in later Umes,

rccuircd this numc."

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The "Wandcring or Itinerant Jeirs or Exorciats, irho assumcil to employ the Sacred Name in cxorcuin»

evil spirits, irere no doubt Thcrapcutm or Esscnes. ' °

“ And it came to pnss," we rcad in the 10 th Cliapter of tlio Acts, verses 1 to 4, “that irhile Apollos iras

at Corinth, Paul, haring passcd through the upper parts of Asia Minor, came to Ephesus ; and finding ccrtain

disciples, ho said to thein, Ilave ye rceeircd tlic Ilidr filii, st since yo liccame Bclicrcrs T And they snid unto

him, Wo Imro not so inuch as hcanl that tliore is nny II, dy Glmst. And he said to tliem, In what, then, irero

y°u baptized? And tlicy said, in John’s Baptism. Then said Paul, John indeed baptized vritii tho baptism

of repentancc, saying to tlic pcoplc that they should bclieve in him irho iras to come nfter him, that is, in

Jesus Christ. IVhon they hcard tbis, they irere baptized in the name of tho Lord Jesus.”

This faith, taught by John, nnd so ncarly Christianity, could have beon nothing but the doctrine of tho

Esscnes ; and tliore can bo no doubt that John bclongnd to that sect. Tho place srhere he preachcd, bis

maceratione and frugal diet, the doctrincs he taught, ali prove it conclusively. There iras no other sect to

which ho could liare belongcd; cortainly nono so numerous as his, exccpt the Esscnes.

IVo find, from the tiro letters irritten by Paul to the brethren at Corinth, that City of Luxury and Corrup-

tion, that thero irere contcntions among them. Rirnl sects had aircady, abnut the 57th year of our era, reared

their bnnners there, as folloire», soni e of Paul, sume of Apollos and somo of Ccphas. [ls< Cor. Ch. 1, e. 11,

12, Ch. 3, v. 4, 5, 0, 21, 22J. Sume of them denied the resurrcction : [/d. Ch. 15, v. 12J. Paul urged them

to adbero to tho doctrines taught by bimself, and had sent Timothy to them to' bring them afresh to their

recollection.

According to Paul, Christ iras to come again. Ilo iras to put an ond to all otber Principies and Poiren,

and finally to Death, and then Ile Uimsclf once more mcrgctl in God ; t oho should then he ali in aU.

The forms and ceremonics of the Esscnes irere symbolical. They had, according to Philo the Jeir, four

dogrees ; the members being diridcd into tiro Orders, the rractici and Therapeutici ; the latter being the eon»

tcmplatiro and mcdical Brethren ; and the former the actirc, practical, business mcn. They irere Jeirs by

birth; and had a greater niFcction fur each other than tlic members of nny other sect. Their brotherly lore

iras intense. They fulfillcd the Christian lair, “Lore onc another." They despised riches. No one iras to

be found among them, baring more than another. The possessions of ono irere intermingled. irith those of the

other; so thnt they all had but one patrimnny, and irere brethren. Their picty toirnrds.God iras cstraordinary.

Bcforo sunrise they nerer spakc a word abont profane mnttcrs ; but pue up certo in prayers irhich they had

rcccivcd from their forefathers. At dairn of day, and bcforo it iras light, their prayers and bymns ascended

to llcavcn. They irere emincntly faithful and truc, and tlic Miuistcrs of Pcacc. They had mysterious cero\*

monies, and initiation9 into their mystcrics ; nnd the Candidate promised that be irould erer practise fidclity

to all men, and cspccially to thoso in authority, “bccauso no ono obtains the government irithout God’s

ossistance."

TThatcrer they said, iras firmer than an oath ; but they aroided sirearing, and esteemed it irorse than

perjury. They irere simple in their diet and mode of living, bore torture irith fortitude, and despised death.

They cultirated tbe Science of medicine and irere rery skilful. They deemed it a good omen to dress in irhite

robes. They had their oirn coarts, and passcd rightcous judgments. They Icept the Sabbath more rigorously

than the Jeirs. •

Their chief toirns irere Engaddi, near tho Dead Sca, and Uobron. Engaddi iras about 30 miles southeast

from Jerusalcm, and Ilebron about 20 miles south of thnt city. Juscphus and Euscbius speak of tbem os-an

ancient sect ; and they irere no doubt the first among tho Jeirs to embraco Christianity : irith irhoso faith

and doctrine their oirn tenets had so many points of rcscmblancc, nnd irere indeed in a great measuro tho

same. Pliny regarded them as a Tery ancicnt pcoplc.

In their devotione they turned toirards tho rising snn ; as the Jeirs gcncrally did towards tbe Temple.

But they irere no idolatcrs ; for they obserred the lair of Moses irith scnipulous fidclity. They held all things

in coimnou, and despised riches, their irnnts being supplicd by the administration of Curators or Stoirnrjjs.

Tho Tetractys, coniposcd of round dots instcad of jods, iras rerercd niiiong them. This boing a Pythagorcan

Symbol, evidcntly shoirs their conncction irith tho schoul of Pythagoras : but their pcculinr tenets more re-

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•emble thnse of Confucius itnd Zuroaster; and probably vero adopted trhilo they vero prisoners in Persia;

which explains their turning tovards the Sun in prayer.

Thcizdcineunuur \vas suber and cliaste. Tliey submitted to the snperintendcnco of governors vhom tliey

appointed over thcinsclvcs. The vliulo of their time vas spent in labour, meditatiun and prayer; and they

vere most scdulously attentire to erery call of justico and humanity, and every moral duty. They believed

in the unity of God. They supposed tho souls of men to hara fallen, by a disastrous fato, from the regions

of purity and light, into the bodies vhich they oecupy ; during their continuance in vbich they considered

them con&ucd as in a prisun. Thcrufure they did not believe in the resurrection of the body ; bot in that of

the soul oniy. Tliey believed in a fature state of rewards and punishments ; and they disregarded the cerc-

monies or extcrnal furms cnjuincd in tho lav of Moses to be obserred in the vorsbip of God; holding that

the vords of that lawgiror vere to be understnod in a mysterious and recondito sense, and not according to

their literal meaning. They oifurcd no sacrifices, exeept at bome ; and by meditation they endearoured, as

far os possible, to isolate the soul frum the budy, and carry it back to God.

Euodiius broadly admits “that the ancicnt Thcrapeutai vere Christiana; and that their ancient vritings

vero our Gospcls and Epistles."

The Essenes vere of the Eelectie Scct of Philosophe», and lield Plato in tho bighest esteem; they be-

lieved that truo philusophy, the greatest and most salutary gift of God to mortals, vos scattcrcd, in rarioos

portions, through all the different Seets ; and that it vas, consoquently, the duty of overy vise man to gntber

it from the scveral corners vhere it Iay dispersed, and to cmploy it, thus rc\*united, in dcstroying tbe domin-

ion of impicty and viec.

Tho great festivals of the Sulsticcs vero observed in a distinguishcd manner by tho Essenes ; as vould

natnrally be sepposed, from the fact that they revercnced tho Sun, not as a God, but as a Symbol of liglit and

fire ; the fonntain of vhich the Orientals supposed God to be. They lived in continence and abstinence, and

had establishments similar to the monasteries of the early Christians.

The vritings of the Essenes vere fall of mysticism, parables, en ignias and ollegories. They believed In '

the esoterio and exoterio meanings of the Scriptures ; and, as ve hare already snid, they had a varrant for

that in the Scriptures themselves. They foand it in the Old Testament, as the Gnostics found it in the Nev.

The Christian vriters, and even Christ himsclf recognized it as a truth, that oli Scriptore had an inner and

onter meaning. Thus vo find it said as follovs, in one of the Gospels :

" Unto you it is given to knov the mystery of the Kingdom of God; but nnto men that are vithout , all

these things are done in parables ; that seeing, tliey may see and not perceive, and hearing, they may hear

and not understand. . . And the disciples came and said nnto him, Why speakest Thoa the truth in pnrn-

bles ? Ile ansvered and said unto them, Because it is given unto you to knov the mysteries of the Kingdotp

of Ileaven, but to tlieui it is not given."

Paul, in the -Ith Cbapter of his Kpistlc to the Galatians, spcaking of tho simplost facts of the Old Testa-

ment, asserts that they are an allet/ory. In the 3d Cbapter of the 2d lctlcr to the Corintliians be declares

fiimself a minister of the Nev Testament, appointed by God; “Not of the letter, but of tbe spirit; for the

letter killcth." Origen and St. Gregorv held that the Gospels vere not to be taken in their literal sense ; and

Atbanosius admonishes us that “ Sliould ve understand sacrcd vrit according to tho letter, vephould fall into

the most enormoos blasphemies."

Eusebius said, “ those vho preside over the Iloly Sepulchres, philosophize over them, and expound their

literal sense by allegory.”

Tho sourccs of ourknovlcdge of the Kabbalistic doctrines, are tho boolts Jezirnh and Sohar, the former

dravn up in tho 2d Contury, and the latter a little later; but containing materinis mach olderthan themselves.

In their most charactcristic elcments, they go back to tho time of tho exile. In them, as in the teachings of

Zuroaster, everything that exists emnnatcd from a sourco of infinite Licut. JBoforo everything, existed tdk

Anci ent op Dats, tho ICing of I\*igqt ; a titio often given to the Creator in tho Zeutl ~ A.cesia and the code of

the Subeant. With tho idea so expressed is conncctcd tho pantheism of India. Tus Kiso of Licut, Tas

A sci ext, is All that is. Ile is not oniy tho roal eauso of all Existcncos; ho is Infinite [Exsorii] . Ile is

Hihselp: there is nutliing iu Iliin that Ile can call Thuit.

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In tko Indian doctrinc, not only is tho Supremo Being the rcal eause of all, but lio is tlic only rcal Exist-

«nee : all tba rest is illusion. In tbo Kabbala, as in tho Persian and Gnostio doctrincs, Ilo is tho Supremo

Being unknown to all, the Unknown Fatlicr. Tho world is his roToIation, and subsists only in Uim. His

attributes aro reproduced there, with different modifications, and in different degrecs, so that tbe Universe is

His Holy Splendour : it is but His Mantle ; but it most bo rerered in silence. All beings hnTe emnnated from

the Supreme Being : The nearer a being is to Uim, the more pcrfect it is ; tho moro remote in the scale, tho

less ita purity.

A ra y of Light, shot from the Deity, is the causo and principle of all that exists. It is atonce Fathcr and

Mother of All, in the sublimcst sense. It penctrates everything; and without it nothing can exist an instant.

From this double Force, designated by the two first letters of the nrord I.\*. H.\ U.\*. U.\ emnnated the First\*

borx of God, the Univorsa! Form, in which are cohtaincd all beings, the Persian and Platonio Archetypa of

things, United vrith the Infinite by the primitivo ray of Light.

This First-Born is the Creativo Agent, Conservator and animating Principle of tho Universo. It is the

Lioot or Licht. It possesses tho three Primitive Forces of the Divinity, Light, SriRiT and Lire ; [4w(<

Ilrn-fia and Zur /]. As it has received what it gives, Light and Life, it is equally considcred as the generativo

and conceptive Principle, tho Primitive Man, Adau Kadmon. As such, it lias revcalcd itsclf in ten emanatioos

or Sephiroth , which are not ten different beings, nor even beings at all ; but sourccs of life, vessels of Omnino\*

tence, and types of Creatioo. Thcy are Sorereignty, Wisdom, Prudence, Magnificence, Stemness, Beauty, Tictory ,

Glory, Permanency and Empire. These are attributes of God; and this idea, that God reveals Himself by His

attributes, and that the human mind cannot pcrceive or disccrn God Himself, in his works, but only his mode

of manifesting Himself, is a profound Truth.

To each of these attributes was given one of the most sacred names of the Supreme Being. Wisdom they

termed Jeh ; Prudence, Inun ; Magnificence, Er. ; Stemness, Etonni ; Tictorg and Glory, Zabaotu ; and Empirt,

Adonai. Sorereignty was also styled Or, which is the Our of the Sabcan system, that is Ligiit.

Wisdom was also called Nous and Locos, [Noft and Aoyoj], Intei.lect or the 'Word. Prudence, source of

the oil of anointing, responds to the Iloly Ghost of the Christian Faith.

. Beauiy is represented by green and yellow. 17 ctory is Incn-ZAnaom, tho column on the right hand, the

.column Jachin: Glory is the column Boas, on the lcft hand. And thus -our symbols appoar agnin in the

Kabbala. And again the LicnT, the object of our labours, appears as the crcativo powcr of Deity. The circle,

also, was tbo special Symbol of the first of the Sephiroth.

We do not further follow the Kabbala, its four Worlds of Spirits, Azihtlh, Briah, Jesirah, and Asiah, or

.of emanation, erealion,formation, and fabrication, one inferior to and one emerging from the otlicr, the superior

always envcloping the inferior; its doctrine that, in all that exists, there is\* nothing purcly material ; that all

comes from God, and in all Ilo proceeds by irradiation ; that everything subsists by the Divino ray that pene-

trates crcation ; and all is united by the Spirit of Gud, which is tho ltfe of life ; so that all is God ; tho Exist\*

ences that inhabit the four worlds, inferior to each other in proportion to tboir distanco from the Great King

of Light: the contest between tbe good and evil Angels and Principies, to endure until the Eternal Himself

comes to end it and re\*establish the primitivo barmony ; the four distinet parte of the Soul of Man ; and the

migratione of impure souls, until they are sulficiently purified to share with the Spirits of Light tho contempla-

tio n of the Supreme Being wboso Splendour filis tho Universe.

The Word was also found in the Phoenician Creed. As in all those of Asia, a Word of God, written in

starry charactcrs, by tho planetary Divinities, and communicated by tho Demi-Gods, as a profunnd mystery,

to the higher classes of the human race, to be communicated by tliern to mankind, created tho World. The faith

of tho Phocnicians was an emanation from that ancicnt worship of the Stars, which, in the crccd of Zoroaster

alone, is connected with a faith in one God. Light and Fire are the most important ngents in tbo Phoenician

faith. Thcro is a race of children of the Light. They adored tbo Hcavcn with its lights, deeiuing it the

Supreme God.

Everything emanatos from a Singlo Principle, and a Primitive Love, which is tho Moving Power of All

and govcrns all. Light, by its union with Spirit, wlicreof it is but tlic vchicle or symbol, is the Life of every»

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thing; nnd penetrat es overy thing. It should tliercfore be respcctcd and honourcd everywhcre ; for everywhcre

it governs and coutrols.

The Clmlduic and Jurusnlein Paraphrasta endearnured to render tlio plirasc, Ihuu-Dedar . . [nirr 131], tho

Word of God, a personalty, wherever tlicy met with it. Tho phrase, “And God created man," is, in the Jeru-

salem Targum, “And tho AVurd of Iuun created man."

So, in xxviii Gen. 20, 21, where Jacob says ; if God, [DTlSx riTT, Iuin Aliiim], will bo with me . . . then

shall lucu bo my Aunii : [ovi^to 'h mrr rrni ; Umn lucu Lt Laluiji] ; and this stone shall beGod’s Ilouse

[QTPX n\*3 rrrr . . Ium Bitii Aumi] : Oukclus paraphrases it, “If tho Word of Inuu -erili be my belp . . .

then the Word of lucu shall be my God."

So, in iii Gen. 8, for “ Tho Yoicc of the Lord God," [triVjN nirr, Iucn Annisi], we have, “The voice of the

Word of Iuun."

In ix Wisdom 1, “0 God of my Fathera and Lord of ilercy I who bast made ali things with thy Word . .

iy xiyov aou.”

And in xviii Wisdom 15, “Thinc Almighty AVord [Aoyof] leaped down from IleaTen.”

Philo spenks of the Word as bcing the sanie with Gud. So in screral places he calla it Stvrtpof e»o; Aoyof,

tho Second Divinity; itxLy rou ©tot, the Image of God: the Divine AVord that mado all things: the wrapzor,

substitute, of God; and thq like.

Thus, wben John commcnced to prcach, had becn for ages agitatod, by the Priests and Philosophcrs of

tho Eost and AVcst, the great questions concerning the ctcrnity or creation of matter: immediate or inter-

mediate creation of the universe by the Supreme God; the origin, objcct, and final extinction of evil; tho

relations between the intcllcetual and materia! vrorlds, and bctwccn God and man ; and' tho creation, fall,

redemption and restoration to his first estate, of man.

The Jewish doctrine, differing in this from all the other oriental crecds, and even from the Elohistic legend

with which the book of Genesis commenccs, attribnted tlie creation to the immediato action of the Supreme

Being. The Theosophists of the other Eastern Peoples interposed more than one intermediary between God

and the world. To place between thern bat a singlo Being, to suppose for the production of the world but a

aingle intermediary, was, in their eyes, to lower the Supreme Majesty. The interval between God, who is

perfect Purity, and matter, which is base and foul, was too great for them to ciear it at a single step. Even

in the Occident, neitber Plato nor Philo conld thus imporerish the Intellectual World.

Thus Cerinthns of Ephesus, with most of the Gnostics, Philo, the Eabbala, the Zend-ATesta, the Puranas,

.and all the Orient, deemed the distance and antipathy between the Supreme Being and the materio! world too

great, to attribute to the former the creation of the lntter. Below, and emanating from, or created by, the

Ancient of Days, the Central Light, tho Beginning or First Principle [ApjpJ], one, two or more Principies,

Exiatenccs or Intcllcetual Beings wcre imagincd, to some one or more of whom, [without ony immediate

Creative act on the part of tho Great Immovablc, Silent Dcity], the immediato creation of the material and

mental universe was duc.

We have already spoken of many of the speculations on this point. To some, the world was created by

the Logos or AVord, first manifestation of, or emanation from, the Deity. To others, the beginning of creation

was by the emanation of a ray of Ligut, creating the principle of Light and Life. The Primitive Tuocgiit,

creating the inferior Deities, a succcssion of Intelmcences, the Iynges of Zoronstcr, his Amshaspand Izeds,

and Ferouers, the Ideas of Plato, tho Aions of the Gnostics, the Angels of tho Jews, the Kotts, tho Demiourgos,

the Divinb Reasox, the Potcers or Furces, of Philo, and the Elohim, Forces or Superior Guds of the ancient

legend with which Genesis begins,— to tliese and other intermediaries the creation was owing. No restraints

wcre laid on the Fancy and the Imagination. The veriest Abstractions bccame Existcnccs and Realities. The

attributes of God, personified, bccame Powers, Spirits, Intelligences.

• God was the Light nf Lig7it, Divine Fire, the Abstraet IntelUctualilg, the Root or Cferm of the nniverse.

Simon Magus, founder of the Gnostic faith, and many of the early Judaizing Christiana, admitted that the

manifestatione of the Supreme Bcing, as Fatiier, or Jeiiovau, Sox or Ciirist, and IIolv Spirit, were only so

many diderent tundes of Existcncc, or Furces [2wa,u(i<] of the sauic God. 'io others tlicy were, as wcre tho

multitude of Subordinatc Intelligences, real and distinet beings.

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The oriental imaginatum revelled in tho crention of these Inferior Intclligcnces, Fowors of Good nnd Eril,

and Angcls. AVe lmre spoken of thoso imagincd by the Persiana and tlie Kabbalists.- In the Tolmud, every

star, every country, every town and almost every tungue has a Prince of Ilcarcn as its Protector. Jeiicel is

the guardian of fire, and Mjciiael of water. Seren spirits assist each; thoso of fire being Seraphiel, Gabricl,

Nilricl, Tammael, Tchimschiel, Nadamiel and Samiel. Tbese seren are represented by the square columns of

this degree, while the coluans Jaciii» and Boaz represent the angcls of fire and water. Bat the colnmns ore

not representatires of these alone.

To Basilides, God was without name, uncrented, at first eontoining and conceoling in llimself the Plent\*

tude of his Pcrfections ; and when these nre by him displayed and manifested, there resuit as many particular

ExistcnCes, all analogous to Ilim, and stili and alwnys Ilim. To tho Essencs nnd the Gnostics, tbe Eaat and

the AVest botli derised this fnith: thnt tho Ideas, Conccptions or Manifestatione of the Deity were so many

Creations, so many Bcings, all God, nothing without Ilim, but more than what we now undorstand by the word

ideas. Thcy emanated from and irere agnin merged in God. Tlicy had a kind of middlo existence between

our modern'ideas, and the intelligcnces or ideas, elerated to the rank of genii, of the oriental mythology.

These personified attributes of Deity, in the theory of Basilides, were the Ilpurdyorof or First-bom, NoCj [iVotts

or iUi/tdJ : from it emanates Aoyoj [Lngos, or the AVord] : from it onyatf [1’Aronesis, Intcllecl ] : from it lofia

[ Sophia , IVhdom] : from it Awauif [D unantis, Potcer\ : and from it Aixeuoevn; [Dikaiosune, Righteousness\ : to

which lattcr the Jews gare the namo of Eipip-i; [ Pirene , Prace or Calm], the essential characteristic ofDirinity,

and harmonious effcct of all Ilis perfections. The whole number of successive emanations was 365, espressed

by tho Gnostics, in Greek letters, by the mystio irord ABPA2AS : [Abraxas] ; designating God os manifested,

or the aggregate of his manifestatione ; but not the Supreme and Secret God Uimsclf. These 365 Intelligences

compose altogether the Fulness or Plenilude [iDjjpufia] of the Divine Emanations.

AYith the Ophites, a sect of the Gnostics, there were seren inferior spirits [inferior to Ialdabaoth, the

Demionrgos or. Actual Creator] : MichaSl , Suribl, Baphael, Gabricl, Thauthabaoth, Prataoih and Athaniel, the

genii of tho atars called tho BulI, the Dog, tho Lion, tho Bear, tho Serpent, the Eaglc, and the Ass that for-

merly figured in the constellation Cancer, and symbolized rcspcctircly by thosc animals; as Ialdabaoth, Iao,

Adonai, Slot, Oral and Aitaphai were tho genii of Saturo, the Moon, tho Sun, Jupitcr, Venus and Mercury.

The AVonn appears in all these creeds. It is the Ormuil of Zuronstcr, the Ensoph of tha Kabbala, the

Koas of Plntonism and Philonism, nnd tho Paphia or Dtmiourtjns of the Gnostics.

And all theso creeds, vhilo admitting thoso dificrcnt nmnifestations of the .Supreme Being, licld thnt Ilis

identity was immutablc nnd permanent. That was Plato’s distinction between tho Being alwnys the same,

[to or] and tho perpetual flow of things inccssantly changing, the Genesis.

Tho belief in dualism, in somo shapo, was unirersal. Thoso who held that ercry tbing emanated from God,

nspired to God and ro-enterod into God, bolicred that, among those emanations wero two adverso Principies,

of Light and Darkncss, Good and Evii. This prerailcd in Central Asia and in Syria; while in Egypt it

assumed the form of Greek speculation. In the former, a second Intellectual Principio wos odmitted, aetiTe-

in its Empire of Darkness, audacious against the Empiro of Light. So the Porsians and Sabeans understood

it. In Egypt, this second Principio was Matter, as the word was used by the Platonis School, with its sad

attributes, Vacuity, Darkness and Death. In their theory, matter could be animated only by tho low commu-

nicatum of a principle of divine. life. It resists the influenccs that would spiritnalize it. That resisting

Power is Satan, the rcbellious Matter, Matter that does not partake of God.

To many there were two Principies; tho Unknown Fathcr, or Supremo and Etcrnal God, living in tho

centro of tho Light, liappy in the perfcct purity of his being ; tho other, etcrnal Matter, that inert, shapclcsa,

dnrksotne mass, which thcy considered as the source of all evils, the mother and dwclling.pluco of Satan.

To Philo and the Platonists, there was a Soul of the world, crcating visiblc things, and active in them, as

agent of the Supreme Intclligence ; realizing thcrcin the ideas communicatcd to Ilim by that Intelligenoe,

and which sotnetimes esccl his conceptiuns, but which Ilo czccutcs without comprehcnding them.

The Apocalypse or Bcrelations, by whomerer written, belongs to the Oricnt and to extreme antiquity. it

rcproduccs what is far oider than itsclf. It paints, with the strongest coluurs thnt the Oriental genius e ver

employcd, the closing sccnes of the great strugglo of Light, and Trutb, and Good, against Darkness, Error

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'and Evii; personified in that bctwecn tlie New Religion on one side, and Pnganism and Judaism on the other.

It is a particular applicatum of tlio ancient mytb of Ormuzd and liis Genii against Abriman and his Deva ;

and it cclcbratcs the final triuinph of Truth against the combined powers of mcn and dcmons. The ideaa

and imagcry are borruived frum every quarter; and allusions aro found in it to tbe doctrincs of all ages. We

are continually rcuiinded of the Zcnd-Avcsta, the Jowish Codes, Philo and the Gnosis. The Sercn Spirits

surrounding tbe Throne of the Eternal, at the opening of the Grand Drama, and acting so important a part

throughout, every where the first instrumenta of the Divino "Will and Vengeance, aro the Seven Amshospands

of Parsism; os the Twcnty-four Ancients, offoring to the Supreme Being the first supplications and the first

homage, remind us of the Myste rious Chiefs of Judaism, foreshadow the Eons of Gnosticism, and repro-

duce the 24 Good Spirits crcatcd by Ormuzd and inclosed in an egg.

Tlio Christ of the Apocalypse, First-born of Creation and of the Rcsurreetion, is investod with. the

eharacteristies of the Ormuzd and Susiusuli of the Zcnd-Avcsta, the Ensoph of tlie Kabbala and the Carpistes

[Koprttsnjj] of tlie Gnosties. The idea tliat the truc Initiates and Faithful bccomo Kings and Priests, is at

once Persian, Jowish, Christian and Gnostic. And the definition of tiie Supremo Being, that he is at onco

Alpha and Omega, the bcginning and the end — he that was, and is, and is to come, i. c. lime illimitalile j is

Zoroostcr’3 definition of Zerouane-Akherene.

The depths of Satan wjiich no man can mensure: his triumph for a time, by fraud and violcnce; his

being chainedby an angel; his reprobation and his prccipitation into a sen of mctal ; his names of The Serpent

and the Dragon ; the whole contlict of the Good Spirits or ceiestial armies against the bad ; aro so many ideas

and designations found alikc in the Zcnd-Avesta, the Kabbala and the Gnosis.

We even find in tbe Apocalypse that singular Persian idea, whicli regards somo of the lowcr animals as

so many Devs or vehides of Devs.

The gnardianship of tbe cartli by a good angel, the rencwing of the oarth and heavens, and the final

triumph of pure and holy men, are the sanie victory of Good over Evii, for which the wholo Oricnt lookcd.

The gold, and white raiments, of the twcnty-four Eldcrs aro, as in tho Persian faitb, the signs of a lofty

perfection and divine purity.

Thus the Iluman mind labourcd and struggled and tortured itsclf for ages, to explain to itself what it

felt, without confessing it, to be inexplicable. A vast crowd of indistinct abstractions, hovering in the imagi-

nation, a train of words embodying no tangible meaning, an incxtricable labyrinth of subtleties, was the net

resuit.

But one grand idea ever emerged and stood prominent and unchangeable over the weltering ehaos of

confusion. God is great, and good and wise. Evii and pain and sorrow are temporary, and for wise and

beneficent purposes. They must be consistent with God’s goodncss, purity and infinito perfection ; and there

must be a mode of cxplaining them, if we could but find it out ; as, in all ways we will endcavour to do.

Ultimately, Good will prevail, and Evii be overtbrown. God alonc can do this, and Ilo will do it, by en Emana\*

tion from Ilimself, assuming the Iluman form and rcdccming the World.

Bcbold the object, the end, the resuit, of the great spcculations and logomachies of antiquity: the ultimato

annihilation of evil, and restoration of Man to his first estate, by a llcdeemcr, a Christos, the incarnate Word,

Reason or Power of Deity.

This Redeemer is tho Word or Logos, tlie Ormuzd of Zoroaster, tlio Ensoph of the Kabbala, the Nous of

Platonism and Philonism: lio that was in tho Bcginning with God, and was God, and by wbom everytbing

was mado. That Ile was lookcd for by all the Pcople of tho East is nbundantly shown by tho Gospcl of John

and tho Lottors of Paul ; wherein searcely any thing seeined neccssary to bo said in proof that such a Redeemer

was to come ; but all the energies of the writers are devotcd to showing that Jcsus was that Christos whom

all the nations wero oxpecting. •

In tiiis degree tlie great contcst between good and evil, in anticipation of tlie appcarance and advent of

tho Word or Redeemer is synibolized j and the mystcrious esoterie teachings of tlie Essenes and tho Cabalists.

4n

XVIL . . 26

Of the practiccs of the former ira gnia but glimpses in the ancient writors ; but ire know that, os their dnc-

trines vrero taught by John the Bnptist, they greatly rcsembled those of grenter purity and more perfect,

taught by Jesus ; and thnt not only Palestine iras full of John's disciplcs, so that the Priests and Pbarisecs

did not dare to deny John's inspiration ; but his doctrine hnd estended into Asia Minor, and had made con\*

▼erts in luiurious Ephesus, as it also had in Alcsandria in Egypt: and that they readiiy embraced the

Christian faith, of which they had before not crcn heard.

Thcso old controvcrsics bave dicd nway, and the old faiths baro fadcd into oblivion. But Masonry stili

survives, rigorous and strong, as when philosophy was taught in the schools of Alezandria and under tho

Portico ; teacking the same old trutiis as the Essencs taught by tho Shoros of the Red Sea, and ne John the

Baptist preaehnd in tho Pesort: truths impcrisliable as tho Doity, and undcniablo os Light. Those truths

werc gathered hy tlic Esscnes froiu the doctrines of the Oricnt and tho Occident, from the Zend-Avesta and

the Vedas, froin Plato aml Pythagoras, from India, Persia, Phoenicia and Syria, from Greece and Egypt, and

from the Iloly Books of the Jews. Ilencc wo are callcd Ivnights of tho East and "West, because their doctrines

came from both. And these doctrines, the wheat sifted from the chaff, the Truth sepnrated from Error,

Masonry bos garnered up in lier heart of hearts, and tlirough tho fires of persccution, and tho storms of

calamity, lias brought thera and delirered them nnto us. That God is One, immutable, unchangeable,

infinitcly just and good; that Light will finally OTcrcome Darkncss ; Good Conqucr Eril, and Truth be victor

over Error ; — these, rejecting all the wild and useless spceulations of the Zend-Avesta, the Kabbola, the Gnostics,

and the Schools, are the religion and Philosophy of Masonry.

Those speculations and fancics it is nscful to study ; thnt knowing in what worthless and unfruitfal

fnrestigations the mind may engnge, you may the more value and appreciate the plain, simple, snblime,

uniTersally acknowlcdged truths, which hnve in all ages been the Light by which Masons have been guided

on their \ray, the wisdom and strength that liko imperishable columns hare sustained and will continue to

sustoin its Glorious and Magnificent Tcmple.

TO CLOSE.

V.'. .V.'. Bro.\*. J.\*. lVardcn, what is the liour?

J.\ »'.\*. Ven.‘. Mastcr, the Dawn is bright in the East, «nd the Sun is about to rise.

F/. 3f.\ The Dawn of llupc and the Sun of Kightcousness ! — My Bruthrcn, wo mny rest from our labours.

Bro.\*. Examiner, are uny poor brethren unrclicrcd 7

Ex.'. Nono, Vcn.'. Mastcr.

V.”. M.'. Bro.\*. Lccturer, dotk any oficnce of a Brothcr remain unrcproved, tbat hath been mada knovrn

to us f

Leet.'. None, Vcn.’. Master.

V.'. M.'. What then, my Brethren, remains to be dono 7 ’

• /.\*. W.'. To be patient.

S.'. To wateh.

J.'. W.'. To meditate.

S. ‘. TFi\*. To pray.

T. \ 31.'. Let us pniy then, my Brethren, in silence. [Ilo raps 3 s all rise].

[There is a few minutes’ silence: and the Ven.\*. M.\*. says]:

r.\ 31.'. Faithful Brethren,— Essencs' that hare long wnitcd for tho Light and the new Law, the Sun is

about to rise npun the waters of the Dead Sea. Aid me to cluso this Prcccptory. Togcther, my Brethren 1

[All give tho sign: Then tho Ven.\*, raps? — Ilie S.\*. W.\*. 7— the J.\*. W.\*.t — and the Ven.\*. ,— . Then tho

Brothers clnp : , with their hnnds, and all cry IIosciigah !J.

V.'. 31.'. The Preceptory is cluscd.

FINIS.

(Etffjjteeitilj \*pfpu.

Knight , or Sovereign Prince of Rose Croix , of Heredon.

TUE CHAPTEB, XT5 ROOMS, DECORATIO.VS, ETC.

Bodies in thia degree are styled Cuapters. There must be four rooms.

The Jirst ia a mere ordinary rcccption room, of small size, wlicre the Candidate is first receivcd.

The second, in which the ceremonies of reception commoneo, is hung with black sprinklcd with whito

tears ; and paved in Mosaic, of black and whito squares. It is lighted by 33 lights, npon 3 candlesticks, each

with eleven branches. Each light is to be enclosed in a small tin bos, with a hole in the side, not more tbaa

an inch in diameter, shaped like a star, through which alone the liglit shines.

In the East, South and North corners of this Room are threo columna, one in each, from 5 feet8 inches to

6 feet in height. Upon them must appear, in large transparent characters, the following words : on that in

the East, Faitb : on that in the South, IIope : and on that in the North, Charitt.

In the eastern estremity of the room must be an altar, to which one ascends by threo steps. It is corered

with a black cloth, atrevred with wbite flatnes. Abore the altar must be a large transparency, on which aro

painted three yery large crosses, on the centre one of which, about midvray ita length, is the mystic rose,

-enclosed in a crown of thorns. Upon the altar are two 'large candles of yellow wax. Tvro large black

curtains concenl the altor, which, parting in the middle, are drawn aside at the proper time during the

.ceremony of reception.

At tho foot of the steps, on the right, should be a small table, corered with a black cloth ; and upon it the

Holy Bible, squarc and compasses, a triangle, a black collar and a habit for the candidate.

■The Very Wise Master sits in front of this table. Tho Senior and Junior AVardens are in the AVest,

the former on the North and the latter on the South side. There is no table befure them. The Secretary sits

in the East, at the foot of the steps on the sonth side, the lower step serving him for a table. AII the otlier

.officers and members are seatcd where they plcase, indiscriminatcly around the room ; and, as erery one,

eren the Master, is supposed to sit upon tho ground, the bcnchcs on which they sit must not be more than

six inches high.

Upon the altar, between the two lights, is a skull.

The altar, the table and the three columns should ali be of a triangular shape.

The third chamber represents Hell. All tho punishments and tortures describcd by Dante are seen

there, in the midst of firc, pninted on a tTansparency that covcrs all tho walls ; besides which there is no

liglit. On each side of the door, on the inside, is a humnn skeleton, hohling nn arrow in its right liand.

Tho fourth chamber is hung with crimson, and brilliantly decorated. The three candlesticks with the

33 lights [the boxes removed] are placed there, in the same relative positions, and arranged, as in tho second

XYIII. . . 2

apartment. Under tke canopy, in tbo East, is a serpent forming a circle, witb a Crux Ansata in tbo centre,

on which is inscribed in letters of Gold, tbo Word I. - . N.\ R.‘. I.'. In tho West, OTer tbo Wordens a

resplendent Glory, with a blazing star in tbe centre, and in tbo star tbe Ilcbrow Word nirp.

' Tbe altar should be splendidly decoratcd, and illuminated witb transparent ligbts, with an open Bible,

the Square and Coinpasscs, and a Crux Ansata of Gold upon it.

In front of tbe Mas ter are two triangular columns, of puro white. On the one upon tho right is

inscribed in large letters of Gold, tbe Word IX FI X IT Y : and on tho ono upon tbe lcft, IMMORTALITY.

In. front of tbe Wardcns are two similar columns. On tbe one upon tbe right is inscribed REASON :

and on tbat upon tbo left, NATURE.

In the South is an Organ.

DRESS, ORNAMENTS, AND JEWELS.

In the Second Apartment.

Tbe Knigbts are all dressod in black, and should wcar [tbough that may bo dispensed with], a very short

Chasuble of silk stuif, edgcd ali round witb black silk or volvet two inebes wide. On tbo breast is a crimson

cross, uprigbt, and two inches wide.

Tbo Cordon is plain black, at least tbree inebos wide. Upon one side of it a crimson cross, and a crimson

rosette at tbe bottom. It is worn as a collar. Or, if worn aoross the body, tbero must bo a crimson cross on

the breast. ••

Tho Apron is of black silk or volvet, plain, and with a large crimson cross in tho centro.

Tho Mas ter wears a blazing star over his heart, in the centre of which is tho letter jod ; and at tke fivo

points tho letters F., [Faito], II., [Uoi-e], C., [Cuahity], I\*., [ViRTrz], and T., JTrdtii]. Tbe Scn.\ Wardcn

wears tbo Trinngle, and tbo Jun.\ W.\ tho Square and tbe Compassos, crosswise. All tbeso jcwels are

oovered with crape. Tbo principal jewel of the degree is not worn in tbis apartment.

All tbe Knigbts wcar swords.

Tho Battory of tbo Degree is JE by [ : , ]. The Age ; ; ycars : Tbe Cry of Acclamation Hoscueah — not

to bo confounded witb Iluzza.

In the Fourth Apartment.

The Cordon is of crimson silk or velvet, worn across tho body, and at least tbroe inchos wide. There may

also bo a Collar of ribbon of the same color, at tho bottom of which is a black rosette, on which tbe jewel of

the degree reposes. Tho Apron is of white silk or velvet, with the j"ewel of tbe degree painted or embroidered

on it. It should be edged with red. -

Tbe Jewel is a compass, tbe points resting on a segment of one-fourth of a circle- On tbo upper part of it

is a rose, in bloom. Eower down is a crimson cross, showing on botb sides. At tbo bottom, on one side, an

eagle, with his wings extended and head depressed, and on the other a pelican, piercing its breast to fecdits young,

who are in a nest below it. Between tho eagle and pelican springs a branck of Acacia. On tho summit of

tbe Compass is an antiquo crown. On tbo segment of tbo circle, on one side, is tho ord, and on tbo other

the Pass-word, in tbe bieroglypbics of the degree.

The Jewel should bo of gold. The Pelican, the Eagle, and tbe Rose of silver.

The Jewels of tbe Master and Wardens are uncovered.

All the Knightswear Swords and Chapeaux.

xviir. . . 3

Each Brother, at his rceeption, adopts as his own, somo characteristic, the choico of which is left to him-

self, os Prudcnce, J 'ulour. Sto. Thoso of the thrco first officers and M/. of Ccremonics aro always the samo ;

Wisdom , Slrengt/i, Beauty, and Altum. A Kt. Roso >J<, in writing his samo should write tho consomnia ouly,

and an uncqitol number, if there are more than two. The date is, from the Orieni of Heroden, addiog tho do-

gree of latitude and longitude, or, andcr the yault of the zenith, Sto.

OFFICERS.

The Officers of a Chaptcr of Knights Rose >J< aro twelve in number; but only the three first are indispen-

sable.

They are The Yery TTi.te Master, the Yery Etc.\ Sen.’. and Jun.\ Wardens, tho Chancdlor, the Grand

Orator, the Kt.\ Hospitalior or Almoner, the Secrelary, styled J [aster of Dispatehes, the Treosurer, styled Comp~

troller, tho Slandard-bcarer, tiie M.\ of Ceremonics, the Pursuicant ; and tho Guardian of the Temple.

The Moster is in the East ; the Wardens in the West ; the Chanccllor on the right and the Hospitaller on

the left of tho Master, the Or/. Orator in the South ; the Pursuivant on tho inside, and tho Gnardian of tho

Temple on tho outside of the door ; the Comptroller on tho right, in front, and tho Master of Dispatehes on

the left in front of the Master : the Standard-bcarcr on the right of the W ardens, and the Master of Ceremonies

on the left of the Wardens.

TITLE3.

Tho Presiding Officer is styled Yery Wise and Perfeci Master:

Tho Wardens, Yery Excellent and Perfeci:

The other Officers, Yery Poterit and Perfeet:

And the Knights, Yery Worshipful and Perfeci.

In the Second apartment, the Word Perfeci is omitted in all tho tities.

The Chapter is opened in the seeond apartment; and dosad in the foarth.

SRAUGnTS, OEt TRACXXG BOAEDS.

Of the Second Apartment: . . 'An oblong square surrounded by triplo lines cquidistant from each other.

TJpon the threo lines on each side are the urords Wisdom, Strcngth, Beauty, on the outcr, middle and innor

lines respectirely, and bctwecn each the dcnticulatcd tasscl. Within tho lines, the \rhole Eastern portion

represents the Celestial Vault sprinklcd with stars, but the sun and rnoon obscured with clouds. In the

extreme East, among the clouds, an eagle hovers. In the ccntrc of tho plan is the represontation of a moun-

tain, on the summit of srhich is. a cubical stone, and on it a rose, with the letter jod in the centre. Aroand

the mountain, clouds and darkncss hang, and further to the West aro all the ancient tools and implemento of

Masonry, with the two columns prostrate, and brokcn in scvcral picccs.

Ofthe Pourth Apartment: An oblong squaro surrounded by four lines, cquidistant from each other. On

the lines are written Faith, IIopo, Charity, Truth. In the body of the plan, tho whole East represents tho

sun and moon shining in a sky that glitters with stars. In tho extreme East is seen in the sky a cross

surrounded by a glory, and a briglit cloud in which appear the heads of scrcn angels. On the cross a rose in

full bloom, and in its ccntre tho letter jod. In the centro of tbo plan a represontation of a mountain, on the

summit of which is a blazing stnr witli scrcn luminous puiuts, and in the centre of that the letter jod. In

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the body of tbe draught, in tbe South, a pelicnn on hor nest, from whose brerut flow sevon strcams of blood,

'with whicli abo fceda scvon young that aurroitnd hor. In thc Xurth an cnglo borcring in tho air, and on

tho AFestern side of tho mountain an open tonth. Botwecn the lines on tho North are the compasaes, the

tracing-boord, the crow-bar, the trowcl and thc aquare : betwocn the linea on the South, the cubical stone,

the gavel, the rulo and the lcrel ; and betwecn thoao on the West, tho rough aahlar, tlio atone-hammer,

the mallet, the chiael and tho plumb-linc or perpcndicular.

to orEtf.

The Alastcr ia acatcd on the third step of the altar, his hend lcaning on his hand. Ue gives one rap on

the little table by hia side, wkich thc Wardcns repent; and says :

F\ 17.’. It is time to commcncc ou\*r labours. Very Excellent Senior and Junior Wardens, request all

the Very Worahipful Knighta to bo pleased to assist me in opening this Sovcreign Chnptcr of Rose Cruix.

[Each Warden says, on his side] : “ Very Worahipful Brcthren and Kts.‘., bo pleased to ossist our Very

Wise Mastcr in opening the Chapter. To order, Knighta and Brcthren !

. [The Knighta rise and align thcmselrcs in two ranks, bareheaded and with swonls drawn].

F.\ IF\ Very Excellent Sen.\ and Jun.\ AFardens, aro all tho brcthren in order?

Boih : . . They are.

F.\ IF.\ Very Excellent Brother Senior AFardon, what is your present duty ?

‘ S.\ 7F.\ To seo .that the Chapter ia well tylcd, and whether all tho IJrothren hero present are Knighta

of tho Rose Croix.

T.\ 17\ Very Excellent Brethren Sen.\ and Jun.\ AA'ardens, nssuro yourselvea of that.

[Tho Scn.\ AF.\ rcccivca tho signa, grips, wunl and pass-word from tho JIastcr of Ccrcmonies, and then

says to bim] :

.Sen.’. 17.'. A'ery Potent Brother, sco whether the Chapter is well tylcd.

[Tho Al.\ of Ccrcmonies goes out to do so, and wlicn he retums, he reports to tho Jun.‘. W.\*. Immediately

tho two AFardcns, each on his side, procccd to reccire from each brother the «igns, words and grips of the

degree, and report to the Alastor. Then returning to their atntions, and tho AI.', of Ccrcmonies haring reported

the Chapter wcll tyled, tho Jun.\ AA\*.'. gives a rap on thc table of the Sen.'. AAV. and says to him] :

Jun.-. I F.'. Very Excellent Brother Sen.'. AF.'., this Chapter is wcll tylcd.

[Tho Sen.\*. AF.'. rapa one ; and tho Alastor responding, the Sen.\*. AF.'. says to him] :

Sen.\ W.’. Vory AFiso Mastcr, tho Chapter is well tylcd.

Y:. JP.\ Very Excellent Brother Sen.'. AF.'., what is tho hour?

Sen.’. W.’. Tbe instant when the veil of the Temple wns rent osunder ; whon darkness orerapread the

face of tho earth ; when the light of tho stars was obscurcd; when the columna and working toola of Alaaonry

wero brokcn; when tho blazing star disappeared, the cubical stone awoated blood and water, and tho AFord

was lost.

F.'. IF.'. Since Alasonry ia in so cxceeding great tribulation, let us employ all our energica, my brethren,

in new labours to recover the lost AFord; and to that end let us open our Chapter.

[The Wardens, each at his column, say] :

IF.'. IF.'. Very Potent and AForshipful Brethren, tho Vory AFiso Alaster is about to open the Chapter.

Be pleased to unite with him in doing so.

[Tho V.'. Wise strikcs £ raps. The AFardens each repeat].

F.'. IF.'. Very Ex.'. Sen.'. and Jun.'. AFardens, what is the first duty that we sliould perform?

IF\*. IF.-. To respect the decrees and mandatos of tho Alost lligii ; to pay to Ilitu tho profoundost homage,

and tu bumblc oursclrcs unccasingly befuro Uiui.

F.'. IF.'. 'Let us perform our duties.

[The V.\*. AVise gives tho questiuning sign: and all the bruthers tho response. Then they take each his

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sword in his yight hnnd, nnd gira the sign of the Good Shephcrd, so tliat tlie sword of each rests on his Ieft

srm, point upwards].

V.\W.'. My brethren, Ict ns bcnd the knee devontly to Ilim who hath givcn us being!

[Saying this, hc risce, aml ali the knights follow bis example. AII turn to the East, giro the sign, and'

kneel on one knee. Alter a moment the V.\ AVise rises, nnd the others do so likewise. Then oli clap their

handa £ times, and say threo times, Iloaeheah! Hoseheahl Hosckeah !].

F.\ I V.\ Very Excellent, Putent, and AVorshipful Ivnighta, this Chnptcr is duly opened.

KECErrios.

A Kt.\ of the E.‘. and W.\ who desires this degree must present a petition in the following form. .

“To the Very Wise J raster, Wardens and Knights of Chapter of Rose >i<.\

Bro.\ L. ... B . . . ., who is a Kniglit of the East, Prince of Jcrusalem, and Kt.\*. of the East and "West,

earnestiy desires to rcceivo the degree of Rose Croix in your Sovcreign Chapter. If it shall plcnse you to

admit him among you, be faithfully promises ever to obey your laws and statutes, to liro nnd dcmcan hiiriself

as becomes a Kt.\*. of that 111.\*. Degree, and erer to have at heart the interest and good of the order, performing

faithfully and diligently whatever Service of cbarity and good works may be required of him. -

A H ”

• ••• !>•••»

This petition bcing rcceircd, if tho candidato is unanimously elcctcd, a day is appointed on which ha shall

receire the degreo, and he is notified of it.

'When the reeeption commcnccs, the Chapter occupies the sceond apartment. Tho candidate shonld bo

dressed in black, with the regalia and jewel of a Kt.\*. of the Enst and AVest, or Gr.\*., EI.\*., Perf.\*. and Sub.\*.

If ason ; with a sword by-his side, a ebapean on bis head, and his eyes uncovered. Tho Master of Cercmonies

finds him in the reeeption room, which is the first apartment, hnng with black, with no fnrnitnrs bnt a small

tableand a ehair, and on the table a Bible and serenti hnman bones. The light is only from one cnndle set in

ahnman skull. .He is left tbere alone for some minntes, and then the M.\ of d.’. enters, and says to him :

Jf.V Cer.\ My Brother, there are several qnestions that yon must answer sincerely and truly, before I

can attempt to introdnee yon into this Sovereign Chapter of Knights of Kose Croix.

lst. ^ AVhat is yonr religions belisf 7

2d. Do yoa respect the character of every Beformer that has in the dilfercnt periods of the world's history

nppeared on eorth to teach men virtus and morality 7

3 d. . Do you regard with toleration the religions opinions of other men?

4th. Are yoa willing to meet in the Masonic Temple, and to rccognizo as Brothers, ali good Mosons

who beliere in one God and the Immortality of the Soul, wbctber they have rcccivcd that belief from the

teachings of Moses, of Zoroaster, of Bonddho, of Mahomet, or of the founder of the Christian religio n 7

Sth. Do yon recognize tbe fact that ali the emblems, forms and ceremonics of Mosonry are symbolical

of certain great primitive truths, which each one is at liberty to interpret in accordance with his own' faith 7

6th. ■■ Are you willing to unite in ceremonies which those of another faith may regard as pecaliarly

applicabis to the events recorded in their own sacred books, they leaving to yon the perfect right to apply

the same ceremonies to your own, or to give them a more general or more narrow interpretation as yon

may choose 7 .

:[If these' qnestions are all answered in the affirmative, the M.‘. of Ceremonies proceeds. If any one is

answered in the negative, he informa tbe candidate that it is not possible for him to rcceire this degree, and

permits him to retire. If all are answered in the affirmative, he says] :

. Cer.\ My Brother, if such be your views, you may unite with us in a degree in which the Christian

sees manifest allusions to a Divine Teacher, perhaps the Deity Ilimself, or the Son of Dcity, that became man

and suifered the pains of death to redecm the world ; the Eollower of tho teachings of Moses, to a Messiah

yet to come ; and others of other creeds, -to that Sariour of the world whom all Nntions in all ages have

expected, in whose supposed advent many Nations have rejoiccd, and for wliom many stili continue to look. \_

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p ’ My Brother, ali our Temples are demolished, our working tools aro broken, and oar columna cast down

and shattored. Notwithstanding all our precautions, tho Sacred 'Word is again lost. We labour daj and

nigbt; but in vain: for we know not liow to re-discover the Word, nor tbe means' of recognizing each other.

Our order is in the greatest consternation, and ire bare no hope escept in the mercy and goodness of Qim

of whom the whole unirerso of worlds is but one.Thought. If you are willing to aid ns in this emergency,

and to assist in recorering tho lost Word, jou will follow me.

[He then oondoets him to tbe door of the second apartment, and gives the alarm of a Kt.’. Rose Croix.

The Sen.\*. Warden opens the door and asks, “ Who comes here, and what is your desire ?”]

M.\ Cer.‘. A Mason, Knight of the East and West, long lost, and wandering alone through thiek forests

and among the mountains ; and who, haring lost the Word at the destruction of the Temple, with your assist\*

ance seeks to recoTcr it.

[The door is then closed: the Jun.’. W.\ questioned by the Sen.’. W.'. makes the same onswers as are

made at the door: and he reports in tbe same words to the Very Wise, who inquires] :

T/. TF.'. My Brethren, do you consent that this Knight of tbe East and West shall ba permitted to

enter ?

• [The Knights all gire their assent by stretehing forth their right hand : and immediately seat thorn-

selres on tho door, as if in gloomy meditation, each with his right hand on his neck, his head bent down,

and his left hand corering his face, his elbowa resting on his knees].

F.\ IF/. Yery Esc.’. Bro.’. Jun.’. Warden, the Brethren consent that the candidate shall be introduced.

Receive him, thereforo, and place him in the West. .

[The Sen.’. Warden goes to the door and receWes the candidato, saying to him : “ Enter, my Brother, into

this place where melancholy and sadness rcign and all the brethren. are in lamentation.” . He conducts him

to the West, places him, standing, between himself and the Jun.’. Warden, and gires the alarm of a Rose

Croix. The Yery Wise responds with the same alarm].

Sm.\ TF.'. Yery Wiso Moster, a worthy Knight of tbe East and West presents himself to this Sorereign

Chapter, to obtain the favour of admittanco to the sublime degreo of Rose Croix.

\*F.\ JF\ Of whom and whero was he born ?

Sen.‘. TF.'. Of noblo parents, and in the Tribe of Judah.

F.\*. IF’. Wliat is his country?

Sen.'. TF.'. Judoa.

F.’. TF.'. What art docs ho profess T

Sen.'. IF.’. Mosonry.

F.’. TF.’. Worthy Knight, you find ns OTerwhelmed with sorrow: and from the consternation that

prevails here you may judge what confusioh reigns upon the Eurth. All is changed, and the chief support

of Mosonry is no more. Our work has become corrupted and we find it no longer possible to labour.\_

The Yeil of the Temple is rent in twoin ; [at this moment the ourtoin is drawn aside from before the '

altor] ; the stars hare disappeared, the light of the san and moon is obscured, and darkness has fitllen .

upon the face of the whole Earth. Tho Blazing Ster is seen no more, the Cubical Stone sweats blood and

wator, and the Sacred Word is again lost: so that it is not in our power to communicate it to you.

Nevertheless we will not remain idle and inactire. We will with all our energies endearour to recorer the

Word, that light may shine once more, and Mosonry reme. \* Is it your desire to assist us ?

CtuuL\*. It is. '

F.’. IF.’. Yery Potent Master of Ceremonies, infurin this Brother of the naturo of the tosk which he is

about to .undertake. <

M.\ Cer.\ My Brother, you are stili engaged, as a Mason, in the search for Light and Truth ; of which

search the many journeys that you hare mado in the different degrees are symbolicaL But your search is not

for tho truth of any particular creed or religion. That search would be in Yain ; for what is truth to ono man

is not truth to another. Not often by argument and eridcnce, but almost always by the accidents of birth,

oducation and circumstance our religious bclief is formed ; and argument and testimony strike the mind of

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man, when aimed at liis religious ereed and faith, only to glance off and Icare no impression. Thcy nerer

penetrate the atmosphero of repulsion that surrounds it, bat roll orer it, as qaicksilrcr orer glass.

“ It is the grcat primitiva Truths, rerealcd by God to tho first meo, tbat ire soek to find. Matilatcd and

disfigured, mingled with a thousand crrors, misunderstood and perrerted ouly, baro tbey come down to the

world at large. Musonry has prcserred them, and teaches them under symbols and ceremonies, concerning

herself exclusively with tho grcat, icading, Cardinal, indispensable truths, which ali Maeone of whatcrer ereed

may admit and reccire; and lcaving encb freo to make euch further and particular Application of her symbols

as shall best suit the faith. that he professes. ' •

“The object of Mosonry was not in any time merely to preserre the true pronnneiation of the name of

the Deity ; in finding which you liare been so long, nnd perhnps unsuccessfully engaged. That, itself, is but

a symbol. By what name the Creat Creator is called, it is not cssential to know. The time has long since

passed, when it was bolicred that the possession of that name conferred peculiar and wondrous powers upon

the fortunate men to whom it bad been rercaled.

“Our symbols and ceremonies enrclop the great primitire truths, known to the first men thatlived. With

whaterer particular meaning they may liare, peculiar or beliered to be peculiar to particular creeds, and

differing as the faith differs of thoso who receire them, we hare nothing to do.

“ The great enigma of ali ages to the human mind has been the existence of Sin and EviL The antago-

nism of the Good and Evii principies, and the necessity and certainty of the coming, at some time, of a Warrior,

a Hero, a Sariour or a Redcemer, who should conquer and destroy the Genius, the Demon, the Giant, the

Principle of Eril, has been an article in ali creeds, from tho carlicst ages of tho world.

“ It is the great problcm of human existence, — this, whetlier any Power of Good hns already commenced or

will hereafter commence that combat with the Principle and Power of Eril that is ultimntely to destroy it;—

whether sin and sorrow, and calamity and pain are hereafter to disappear from tho universe, and all be

thenceforward light and joy and happiness and content;— whether there is anothor iife, in which the power

and influence of tho Demon of Evii will be unfelt, and where reparation will be made for tbe sufferings of

rirtue and the calamities of the good in this life: for it is tho great. problem whether there be ony light;

whether there is a Great, Good, Fatherly, Beneficent Deity, who will in his own good time connect together oli

the .thousand links of circumstance into one good and excellent resuit, and by divine patent and commission

arm, if . He hns not already armed, the Power and Principle of Good with authority to take captive, disonn

and slay outright the Power and Principio of EviL \* ■

“We are about to conduct you.through certain forms and ceremonies— to display to you certam symbols

and emblems. We do notgiveyou in advanco their interpretation ; but only indicate to you their general

tendency. ' We place the thread in your 'hands, that will guido you through the labyrinth. It is for you to

apply and interpret tho symbols and ceremonies of the degree in such manner as may seem to you truest and

most appropriate.

. - “A vast multitude of men believe that the Redeemer, before whom Evii is ultimately to recede and fidi

prostrate, hos already appeared upon the eartb. Many believe he was a man, many, the Sou of God, and\*

many, the Deity incarnate. A vaster multitude stili wait for the Redeemer. Each will apply our symbols

and ceremonies occording to his faith. But to us os Masons, is it not the most important inquiry, not whether

the Redeemer has appeared, but whether, in the combat to be waged, the Principle of Good is ultimately to

■prevail, the Principle of Evii to be prostrated, and onother world to exist, both for those who have died, and

for those that ore yet to be born, in which sin and shame, and pain and sorrow shall be known no mors

fore veri

..." “ Kneel with us, then, my Brother, and unite with us in implonng the assistance, protection and support

of Him to whom we owe our Being; and who alone can make Darkness Light, and bring the tyranny of Enl

to an end.

PRATI R.

Great and Dread Being, Father, who wost, when beside Thee there were Time and Space alone ; a single

Thought of whom shaped itself into an Universe of Suns and Worlds, and infinite mynads upon raynads of

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living creatu res ; Eternal as Time, and Infinite as Space; to whom all tho Past and all tlie Foture now is,

and ever will be Prejint: Thou who dost uphold, sustain and govem tbo Universo by tbe lawof Ilarmony

thnt Thou hnst made its instiuct : and by whom no creature that lires is forgottcn or unregorded : look with

farour upon us and upon this our Dear Brother i Deign to bless hira, to protect him, and to malce bis labours

fortunate 1 lVatch oror bim that he may do nothing to displease Thee, or that may make him unwortliy of

the ronk in Masonry to which he now aspires I Illuminate his mind with wisdom, that he may understand

our symbola; and teach him to trust in Thy beneficence, and the final overthrow of Evii, lYrong and Misery,

imThine own appointed Timel Arnen.

7\*.\*. W.'. Vory Excellent Jun.\ UVarden, cause this Brother to trarel for 33 years ; and let bim leam hovr

to count thera in such senso as be may think raost consistent with Truth.

[The Junior AVarden takes the Candidate by the hand, and causes him slowly to raako the Circuit of the

Boom three times. At each time he kneels before the altar, and inclines his head ; and on each Circuit he is

made to halt before each of the columns, and is addressed by the Junior 'W.‘. as follovrs] :

On the let Circuit :

Jun.'. W.'. [At. the lst Column] : My Brother, what word do you read upon this Column 1

Cand.‘. Faith.

Jun.'. IF.\ Faith in 6od: that He is good and wise and merciful: that He is not a tyrant, bat a Father;

that under His direction and guidance, all the Universe is one harmonious IVhole, governed by one wise and

loving law of harmony, to vrork out a great resuit ; to which, unseen by us, all Sin, all Pain, all Evii, all

"Wrong, and all Yiolence tend.

Jun.'. W.'. [At the 2d Column] : My Brother, what word do you read upon this column? \*

Cand.'. Hope.

Jun.'. W.'. Hope: in the ultimate fulfilraent of human expectation in all nges: Hope in the final victory

of a Bcdeemer, already come or yot to appcnr, God, Dcmi-God or Mnn, rcproscntativo of tlie Principio of

Good; who shall overthrow the Principle of Evii, and vindicato the Infinite Justice, Truth and Goodnoss of

God.

Jun.'. W.\ [At the 3d Column] : My Brother, what word do you read upon this column?

Cand.\ Cnaarrr.

Jun.'. W.'. Charity: taught us by Faith and Ilope: Charity for those who didor with us in opinion;

whethcr wo or they believo that the Bedeeraer, the Saviour, the IVonl, the Princtple of Light and Good, the

Christ or the Messiah, who is to dethrone the Principle of Evii, is yet to appcar or has already come upon the

enrth. Charity for them, and for thcir faith ; and even for thcir errors : for they have equal right with us, to

hold their own opinions truo and ours erroneous : since what any mau believes, is Truth, to hin .\* and none

can say with certainty that he hath the some possession of Truth as of a chattel.

• Jun.'. W.'. On the 2d Circuit:

[At the lst Column] : My Brother, what read you stili upon this Column ?

Cand.'. Faith.

Jun.'. W.'. Faith in human nature : Confidence in our own kind ; in the honesty of men's purposcs and

intentione ; in man's capability for improvement and advancement: the same faith in others that we would

have them place in us ; and to withhold which from us, we feel to be a wrong.

Jun.'. W.\ [At the 2d column] : My Brother, what read you stili upon this column?

Cand.'. Hora.

Jun.'. W.’. Hope, in the continua! advancement towards pcrfectxon of the human race: in tbe ultimate

triumpb of Masonry, that shall make of all raen onc family and bouschold : hope in the cessation of war and

bloodshed ; in the advent of peace and liberty; in tho disappoarance of error, wrong and errate; and in the

final enfranchisement of tho human heart and intellcct in every elimo and country of the world.

Jun.'. W.'. [At the 3d column] : My Brother, what read you stili on this column ?

. Cand.'. Cuaritt.

Jun.'. W.'. That charity which relieves tho distresses of othor raen ; fccds the liungry, clothes the naked,

protecta the widow and orphan, nurses the sick, and gives decent sepulturc to tho dead.

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On the 3<£ Circuit:

Jun.’. W.‘. [At the lst column] : My Brother, "what read you stili on this column ?

. Cand.’. Faitji. "

• Jun.’. Wi’. Faith in Ourselres : in oar poxrer to do good, and to exert a beneficiai influehcs opon ont

fellow-men : faith, that if we aro but rigiit and true' and honest, we can become immortal in onr good influenees

liring afler us ; and strike a hard blow at wrong and ignorance and error: — that noble and modest confidence

in onrselres, which is the secrct of ali success, and ther parent of ali great and noble actions.

Jun.’. W.’. [At the 2d column] : My Brother, what read yoa stili on this column ?

Cand.’. Hope.

Jun.’, W.’. Hope in a Ilereafter; where man, immortal, shall be hoppy : where we sball see and nnderstand

the perfcct symmetry, proportion and barmony of all God’s works ; and comprehend the great mystery of Qis

gorernment of the world.

Jun.’. W.\ [At the 3d column] : My Brother, what read you stili on this column?

Cand.’. Charitt.

Jun.’. W.-. Charity for the faults and sbortcomings of our Brethren : that mcrciful judgment npon the

acts of others, that we pass upon our own ; believing that they are better than they seem, as we are conscious

that we onrselres deserre not the world’s barsh judgment: and that lore which -teaches us to do unto all

men that only which we shonld desire them to do unto us.

[The candidate is then conducted to the East, where tho Master says to him, “ My Brother, what hare you

seen and learned on your journey ?”]

Jun.’. W.’. The triangular columns, and three rirtues, Faith, Hope and Charity.

V.’. W.’. Is it your purpose hereafter to practise these rirtues more zealously, and thus become (as thus

alone you can become] a true and perfect Moson ?

Cand.’. It is.

T.\ TF.’. My Brother, the Temple erected to the glory of the Gr.\*. Architect of the Bnirerse has been

destroyed. The Spirit of Eril bos inraded and possessed the fair world which God made fit to be his Temple

and Church, its erery mountain an altor, and all men and ere ry liring thing His worshippers. In the rebuilding

of that Temple we and all good Mosons are engaged. The columns which you hare seen are the bases on which

we desire to found it If you wish to unite with us in this great work, you must first bind yourself to us by

a solemn obligation, as we are all bound to each other. Are you willing to do so 7

Cand.’. I am.

T.\ W.’. Kneel then at the altar and assume it

[The candidate kneels at the altar. The Master raps once, and the Brothren all rise. The hands of the

candidate are placcd upon the Holy Biblo, and he takcs the fullowing]

OBLIGATION\*.

I, A. . ... B do, by the most sacred and .solemn fora of oath known to me, most solemnly and

sincerely swear, nerer, either directly or indircctly to rereal the mysteries of this Degree of Sorereign Prince

of Rose Croix, to any Brother of an Inferior degree, or to any other person in the world, who shall not be

jnstly and lawfully entitled to the same : under the penalty of being forcrer deprired of the True Word, and

.remaining perpetually in darkness, my blood running constantly from my body, and I sufibring without inter\*

mission the most cruel pangs of remorse ; the bitterest gall, mingled with rinegar, being my constant drink, the

'sharpest tborns my pillow, and death upon the cross eompleting my punisbment.

I furthermore promise and swear that I will obserre and obey all the rules and laws of this order of

Enights of the Rose Croix, and the decrees and ‘mandates that may be transmitted to me by the Sor.\*. Inspect-

ors Gen.\ in Sup.\*. Councilof the 33d Degree in whosc jurisdiction I may resido : that I will nerer rereal the

place where I hare been receired, nor by whom, nor the ceremonies used at my reception, to any person in the

world, except to a lawful Knight of the Rose Croix ; and that I will nerer initiate, or assist at the initiation

of any person in this degree, except under a lawful patent obtained for that purpose from the proper authority.

So help me God, and keep me steadfast to perfora and keep this my solemn obligation 1 Arnen 1

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F/. IF/. Ali, is accomplisiied !

[At these vords, the Brethren ali rise, and resume their former position on the floor, ezeept the Wordens,

vho continue vith the Master and the Candidate. 'The Master and Wardcns direst him of his svord, apron,

collar and jevel. Then the Master puts upon him the ehassuble, and tbe black collar and apron, saying to

him :]

F/. IF/. This new liabit, Symbol of tho minglcd good and evil in the vorld and in human nature,

reminds us, and must remind you, of the duties ve ove and the rirtues ve ore to practise. Ite black border-

ing, also a Symbol of darkness, itself a type of Eril and Deatb, indicatos our sorrov at the loss of the Truo

Word, and at the continued dotninion of the Principio of Darkness, Eril and Dcatb in this fair vorld. The

black collar and apron are emblems of sorrov and repentance, fit for one vho knovs his ovn veakness and

frailties, and vho laments the sad condition and untovard fate of his fellovs.

My Brother, you have undertaken to aid us in our Search for the Sacred 'Word. Beturn therefore to

the West, and prepare to folio v us.

[When the Wurdens and Candidate reach the West, the Master says] :

F/. IF/. Yery/. Esc/. Wordens, hov may ve again find the Sacred Word ?

Sen.‘. JF/. B y trarelling three days in darkness.

F/. JP/. Trarel then, my Brethren, from the Eost to the West, and from the North to the South.

[A 11 arise, and trarel in silence seven times around the Chapter ; each making, at eoch circuit, a genu\*

flcction before the altar.] ‘ ,

At the 3d Circuit, the Y/. Wise passes into the 4th apartment: at the 4th Circuit, the tvo Wordens: at

the 5th, ali the other officers : at the 6th, oli the Knights.

At the 7th Circuit, the M/. of Ceremonies, finding himself alono vith the Candidate, approoches the door

leading into the 4th apartment, but stops short, and says, “ You cannot enter here, my Brother, unless you

can gire the Sentinel the Truo Word. UaTe you found it T

Cand.’. I hare not.

[Immediately the door of the 4th apartment, vhich vas partly open, is closed vith a loud noise : and the

Knights in thnt apartment procccd to chango their dress, &e., and inrest themsclres in the full regalia and

decorations for that apartment].

M.\ Cer.'. My Brother, you must pnss through other trials, and hunible yourself stili more, before you

can attain to the Truo Word. I must deprire you of your insignia as a Mason, and inrest you in sackdoth

and asbes ; for thus only, by humility and penitcnce, can fnllcn and sinful man recover the farour of Deity.

[Ue takcs off hia collar, apron and cliasublc, and corcrs him vith a black cloth, streved vith tears, or

sprinkled vith ashcs, so that he can see nothing, and says to him] :

M.-. Cer.’. I am nov about to conduot you into a place of darkness and gloomy horror. Only by obscure

and intricate paths can ve arrive there ; but thcnce and tlience alone shall the Word triumphantly emergo

at the appointed time, to gire glory to Masonry and light and life to the World.

[He then leads him, by roundabout vays, and in silence, to the third apartment, where be restores him

to sight, and leads him sereral times around the rooin, saying to him] :

M/. Cer.\ Behold, my Brother, that vhich to many is tho octual representation, nnd to others but the

symbol, of tho fate reserred for those vho ofiend against God’s lavs and mock at Ilis pover and j astice.

Whatorer your creed, profoundly refleet upon the lesson it tcachcs you. Tho juatica of Cod is ccrtain, and

punishment, here or hereafter, is the ineritable resuit and effect of sin and vrong. In vhat shapo to bo

inflicted, it is not material to us to knov. It is sufficient to be ccrtain that by the inflexible lav, crime and

error must be folloved by pain and sorrov and remorse, tho fi res that torturo tho soul ; if not by that flame

hore represented, that tortures tho body. liero too are symbolized those pnssions that make the heart of man

a bell; — ambition, ovarice, lust, anger, enry, hatred, revengo ; against\*vhich Masonry vages var. Are you

villing to becomo the soldier of Faith, IIopo and Charity, (for such is every truo Knight of the Rose Croix),

and enlist in this nev crusade against the povers of eril, and ali tho vrongs that rex and afflict humanity? •

Cand.’. I am.

M.'. Cer.’. I shall then re-conduct you to tho place from vhoneo ve camo hither, and endeaTOur to

xvm. . . 11

gain admisaion into tha sacred placa of light, where what you deairo to learn will ba mada known. Ba eartful

to remomber tba inatruction wbich I am about to gvn yoo, for I ean reoder you no furthar aaalatanca.

[Tba M.\*. of C.\ tlicn repoata to bim tho four flrat queationa wbich ba «111 ba asked, and tba anawera,

eoTera bia oyea again with tho eloth, lauda bim back into tba aacond aportment, and girea tba alara of a Et\*.

Itoaa >J< at tha door of tho 4th apartmant. a Tha Jun.\*. "Word en reaponds witb tho same, and reporta an alaria

to tha Sen-vIV. 1 ., wbo reporta to tlio Maater:]

71\*. W.\ Bro.\*. Son.\*. AVarden, aend and aee wbo makea tho alann.

[Tba Son.\*. AVarden girea tba order to tba Jun.\*. AVarden, who goea to tba door, opana It a llttla, and

aaka]:

Jun.\*., W.\ Wbo eomea bera 1

JU1\*. Car.'. A Bro.\*. Knight of tho Eaat and West, wbo, baring jonrneyed tbrough tho darkaat and aoat

difficult places in aeareb of tlio Trua AVord, and aeen tha placo of punishment beyond tba grare, bopes by tba

aid of your labour and inatruction to gain tbat ampla reward of hia exertiona and toila.

[Tba Jun.\*. AV.\ cloaaa tha door, and reporta tha anawcr to tba Sen.\*. AV.\, who reporta it in tha camo

worda to tha Maater].

71\*. W.’. Lct tho Enigbt ba admitted and placcd in tho West

[Tha eandidato ia thea introduced, and placed, atanding, between tho AVardcna, stili baing eorered witb

tho oloth].

71\*. IT.\*. Sir Enigbt of tha Eaat and AVest, what raad you on tho eolumn on my rightf Ha ia in dark-

noaa, Sir Enigbt M.\*. of Car.\*. Let bim road with your oyea.

Cani.'. Lntimiit. [lia ia promptod ia tboao ansvrtrs, by tha M.\*. of Cor.\*.].

71\*. W.'. [Giring tha aign, to wbich ali tho Enighta roapond] s Tui IarwiTT or GonI Of Hia JVwr,

Hia Witio», Hia Kiunoltdge\* Ilia Jutliet, Hia Zfercy and Hia Lac\*. To Him ba ali Honour and Glory fororor I

Stn.'. W.'. Sir Enigbt of tha Eaat and AVeat, what road you on tho ooluma on my loftf

Cani.'. Natum.

71\*. FI\*. Natum, nu Tismu Tnovoirr or Gon I Benefieont Natare, Groat Mother of na aH; tbroogh

wbich wa kaow God, and adora Him in Hia works s tho great book writtan by Him, in wbich wo may road

Hia AViadom and Goodnaso; tbo Unireraol Uarmony of all that ia I

Jun.'. FI\*. Sir Enight of tbo Eaat and West, what road you on tho colamn upon my rightt

Cani '. KxAaotr.

71\*. FI\*. KcAsoii I tm Soraans avo Ixnxrr\* Ixtxuigbkci or tb» Ditijotts tho AVom by wbich Ho

croatod tbo Unisone ; tho Spirit of God tbat morod upon tho fheo of tbo AVaters s Reaaon, breathed by Him

into man, and wheroby man beeamo a liring aoul.

Sir Enigbt of tho Eaat and AVeat, what road you on tho eolumn on my leftt

Cani.% Imoetautt.

71\*. FI\*. Tat IaxotTALiTT or rnx Sout or SIaj f ; hia lofty deatiny and corroapondent dutiea; a Irm and

aettlad 7aith in wbich ia tho Comar Stono of Masonry. tCICOV, Sir Enigbt,

of tha 1\*8 % IttfStfKbJou baro tCJCOf CH

[no doaa ao].

71\*. FI\*. [Giring threo rapa ; at whieh all tha Enighta riso and giro tlio aign] s Giro thanka to God,

my Bretbren I Tho Word ia recorered. Lat our Brothor tborafora ba reatorad to light.

[Tho ayaa of tho Candidato aro uncorercd. Aa aoon aa that ia done, all tho Brothers giro tha Boso

battory with thair handa, and aeraa timaa ory Hoscubau !].

71\*. W.\ Cry Hoaanna in tho Highcat I Peaco on carth, and good-will towarda mani Tha enblcal atono

ia changed into tha Mystie Roso ; tho blaxing Star re-appaars in all ita splandour ; tho columna of tha Templo

aro re placed, and tho working toola of Maaonry ara restored : tho Stars again ahina forth ; tho Troo Light

tbat lightath erery one that cometh into tho world hath dispellcd tho Darkncsa ; and tbo New Law begina to

rola npon aarth I

[Tho mnaie immediately playa tho following anthem, whieh ia aung by all tho Enighta]

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GratefuI notes and numbers bring,

Wkile tbe praise of God ve sing:

Holy, Holy, Holy Lordl •

Be tby glorious .narae 'adoredl

Chorus: . . . Men on earth, and snints abore !

Sing tho great Redeemer’3 lore i

Lord l 'thy mercies nerer fail 1

Ilail, Celestial Goodness, hail t

While on earth ordained to stay,

Guide our footsteps in thy vay !

Mortale ! raise your roices bigh,

Xill they reoch tbe echoing sky I

Chorus : . . . Men on earth, &c.

F.\ W.\ Very Exc.\ Wardens, you vili please conduct the Candidate to the Eost, that he may receire

bis revard.

[Both 'Wordens conduct him to the East]

F.\ W.‘. ■ My Brother, from a place of Horror and Darkncss, emblematic of the condition of the vorld

under the dominion of the Principio of EriI, you hare possod into tbis Templo, an emblem of vhat that vorld

ehall be, in the day for vhich men in ali ages and erery clime baro looked and longed ; vhen Typhon,

Ahriman, the Serpent, the Principio of Eril shall be overcome and destroyed. That rictory ia the True

Maeonie Light, of vbich ve hare so xnany symbols. Hoping that you vili hcrcafter steadily practice those

•■rirtues by vhich olone you can aid ia hastening the coming of tbat day, I shall. nov proceed to communicate

to you the aecrets of this Oegrec.

By the signs, vords, and grips you vili be enabled to make yourself knovn, and to knov your Brethren.

First Siok: . . . Lift the eyes to Hearen; t C atthe same time tbe of the

tO?=s»C them to the VJ5 tC&CQn, tura the SQtsSrfb upvards, and let them T^Ott upon the

• t • • >

Ansvir : . . . Boise the tJSc©£!»II ashigh as the TtfStC&COII, the Y& $ 2BRbiG~nfVJ 5 £5$^ C t^\*,

(except theltf J \*»CII: the meoning of vhich is, that there isbutcne God, Sorereign

and Eternal.

Siox or Distrsss : . . . tt $ tho t <C&£b, the left rt\, <£& 9 ss EL The ans ver is the same.

Tokrns . . . the bQxzHC : on the nUCO— “P, left nppermost.

Ansver: . . . The same: after vhich the Brother vbo demanded tho sign, t his &Q^1\_I£:

again, and puts the left hand on the of the other, vithout tSO^hJsrS^the

Qt25£i: in vhich position the pass-vord is giren.

Pass-IFord: . . . <t25©isr£ C t-\* Gexerai. IVord: . . . tCS&OngiSr.\*.'

Sacred "Word : . . .

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V.". W.‘. Go now, my Brothcr, and make yoursclf known to oli the Brethren of this Sovereign Chaptor :

and then retura to me.

[Ile goes round, and whispcrs the Poss-word to each : and then returning, kneele bofore the altar. AII

the Knighte place their riglit lianda upon him. The Uaster invests him irith the collar and jewel ; and then

lays his naked sword upon hia hcad, and snys] : •,

Y.\ JF.\ By virtue of the power which I have received from thia Sovereign Chapter, and by the conaent

of these Eniglita, my Brothers and Equala, I do admit, receive and constitute you, to be now and forever

Knight, Prince of the Eagle and of the Pelican, Perfect Freemoson of Heredon, under the titio of Sorereign

of Rose Croix : to cnjoy ali tities and prorogativos of Prince and Perfect Mason, wheresoever in the world

there ore Maaona. Yirtue and humility are the foundations of thia Degree. Henceforword be yon, there-

fore, virtnoua, modest and unpresuming; and so live that you may not disgrace or diahonour the name that

you have earnod, and the jewcl that you aro now cntitlcd to wenr.

The Sovereign Master then raises the Candidate, and givos him the grip ; which ia, each 2 % his

Ti&G~II on the otheHs % tn <Ct, and his f on the other’s £ fllCt ! and in that position

onefJ^^C^ the other\*a VJJtC&CQn, and says and the other aays-20yi\*2 n l.?~"-

The Acolyte is then placed in the South, and the following lecture ia read to him:

LECTURE.

■ My Brother, each of us makes such application to his oirn faith and creed, of tho symbola and ccremonies

of this degree, os seems' to him proper. With these special interpretatione vre have here nothing to do. Lite

the legend of our Grand Master Hiram, in which some see figured the condemnation and sufferings of Christ ;

others those of the unfortunate Grand Master of the Templars ; others those of the first Charles, King of Eng-

lorid ; and otbers stili the annuat descent of the Sun at the winter Solstice to the regions of darkness, the basis of

manyon ancient legend ; so the ceremonies of this degree receive different explanations ; each interpreting

them for himself, and being offended at the interpretation of no other.

In no other way could Mosonry posseas its character of Universality : that character which has ever been

peculior to it from its origin ; and which enabled two Kings, worshippers of different Deities, to sit together os

Grand Masters, while the walls of the first teniple orose ; and the men of Gebal, bowing down to the Phoeni\*

cian Gods, to work by the side of the Hebrews to whom those Gods were abomination ; and sit with them in

the same Lodge os brethren.

You have already learned that these ceremonies havo one general significance, to every one, of every

faith, who believes in God, and the soul’s immortality.

The primitive men met in no Temples made with human handa. “ God," said Stephen, the first Martyr,

“ dwelleth not in Temples made with hands." In the open air, under the overarching mysterious sky, in the

greafWorld-Temple, they uttered their vows and thanksgivings, and adored the God of Light; of that Light

that was to them the type of Good, as darkness was the type of 'Evii.

AH antiquity solved the enigma of the existence of Evii, by supposing the existence of a Principis of

Evii, of Demons, fallen Angels, an Ahriman, a Typhon, a Siva, a Lok or a Satan, that, first falling themselves,

and plunged in misery and darkness, tempted man to his fall, and brought sin into the world. Ali believed in

a fature life, to be attained by purification and trials : in a State or Successive States of rewsrd and punish-

ment; and in a Mediator or Redeemer, by whom the Evii Principle was to be overcome, and tbe Supremo

Deity reconciled to his creatures. The belief was general, that he was to be born.of a Virgin, and suffer a

painful death. The Indians called him Chrishna; the Chinese, Kioun-tse ; the Persiana, Sosiosch; the Chal-

deans, Dhonvanai ; the Egyptians, Horus ; Plato, Love ; and the Scandinavians, Balder.

Chrishna, the Hindoo Redeemer, wns crodled and educated among Shepherds. A Tyran t, at the timo of

his birth, ordered ali the male children to be slain. Ile performed miracles, say his legends, even raising tho

dead. He washed the fcet of the Brahmins, and was meck and lowly of spirit. He was born of a Virgin ;

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descended to Ilell, roso again, asccnded to Heaven, charged his disciplcs to teachl his doctrines, and garo thcm

tho gift of miraclcs.

The first Masonic Legislator whoso memory is presorved to us by bistory, iras Bouddha, who, about a

thousand years before the Christiaa era, reformed the religion of Manous. Ile callcd to the Pricstbood ali

mea, without distinctioa of caste, who felt themselvea inspired by Qod to instruet men. Tbose who so

Associated themselves formed a Society of Prophets under the name of Samaneans. They recognised the

existence of a single uncreated Qod, in whose bosom everything grows, is developed and transformed. The

worship of this Qod reposed upon the obedience of ali the beings he created. His feasts were- those of the

Solstices. The doctrines of Bouddha pervaded India, China, and Japan. The Priests of Brahma, professing

a dark and bloody creed, brutalized by Superstition, United together against Bouddhism, and with the aid of

Dospotism, exterminated ita followers. But tlieir blood fertilized the new doctrine which produced a new

Society under the name of Gymnosophists : and a large number, fleeing to Ireland, planted their doctrines

there, and there erected the round towers, which were their temples, and some of irhich stili stand, solid and

unshaken as at first, visible monuments of the remotest ages.

The Phoenician Cosmogony, like ali others in Asia, was the 'Word of Qod, written in astral cbarocters,

by tho planetary Divinities, and communicated by the Demi-gods, as a profound mystery, to the brightcr

intelligences of Humanity, to be propagnted by them among men. Their doctrines resembled the Ancient

Sabeism, and being the faitb of Hiram the King and his naznesake the Artist, are of interest to ali Masons.

IVith them, the First Principio ttos half materini, hnlf spirituol, a dark air, animated and impregnated by the

spirit ; and a disordered chaos, covered with thick darkness. From this came the "Word, and thcnce creation

and generation ; and thence a race of men, children of light, wbo adorcd Heaven and ita Stars as the

Supreme Being; and whose different Qods were but incarnatione of the Sun, the Moon, the Stars and the

Ether. Cknjsor was the great igneous power of Nature, and Baal and Mclkarlh representations of the Sun. \*

Man had fallen, but not by the tempting of the serpent. For, with tho Phoenicians, tho Serpent was

deemcd to partake of the Divine Nature, and was sacrcd, ns ho was in Egypt. Ilo was dccmcd to bo immortol,

unless slain by violence, bccoming young again in his old age, by entering into and consuming himselL

Hence the Serpent in a circle, holding his tail in his mouth, was an emblem of Eternity. With the head of a

hawk he was of a Divine Nature, and a symbol of the sun. Hence ono Sect of .tho Gnostics ■ took him for .

their good genius, and hence the brazen serpent rearcd by Moses in the Descrt, on which the Israclites looked

and lived.

“ Before the chaos, that proccded the birth of Heaven and Earth,” said the Cbinese Lao-Tseu, " a single

Being existed, immense and silent, immutable and always acting; the mother of the universe. I know not the

name of that Being, but I designate it by the word Rcason. Man has his model in the earth, the earth in

Heaven, heaven in Reason, and Reoson in itself.”

“ I am,” says Isis, “ Nature ; parent of all things, the soTereign of the Elements, the primitive progeny of

Time, the most exalted of the Deities, the first of the Heavenly Qods and Qoddesses, the Queen of rite Shades, ■

the uniform countenance ; who dispose with my rod the numerous lights of Heaven, the salubrious breeses of

the sea, and the mournful silence of the dead ; whose single Divinity the whole world vencrates in many

forrns, with vorious rites and by many names. The Egyptians, skilled in ancient lore, worship me with proper

ceremonies, and call me by my true name, Isis the Queen.” •

The Hindu Vedos thus define the Deity :

•• He who surpasses speech, and through whose jiowcr specch is expressed, know thou that He is Brahma;

and not these perishable things that man adores.

"He whom Intelligence cannot comprehend, and He alono, say the sages, through whose Power the natare

of Intelligence can be understood, know thou that He is Brahma; and not these perishable things that man

adores.

"He who cannot bo scen by the organ of sight, and through whose power the organ of sceing sees, know

thou that Ha is Brahma; and not theso perishablo things that man adores.'

“ He who cannot bo heard by the organ of hearing, and through whose power the organ of hearing hoars,

know thou that Ile is Brahma; and not these perishable things that man adores.

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"Ha who cannot be perceived by tho organ of amelling, and-tbrough whoso power tho organ of amelling

amells, know thou thnt Ile is Brahma ; and not thcsa periahable things tbat man adores."

“ When God resolvcd to create tho hamnn race," aaid Arius, “Qe made a Being that Ile -calied The Word,

The Son, Wisdom, to the end that this Being might give existence to men.” This Word ia the Ormvxd of

Zorooster, the Ensoph of the Ivabbala, the NoO? of Plato and Philo, the Wisdom or Demiourgos of the Gnostics.

Tbat is the Truo Word, the knowledge of which oar ancient brethren soaght as tho priceless rcword of

their laboars on the Iloly Templo : tiio Word of Life, tho Divine Reason, in whora iras Life, and that Life the

Light of men; which long shone in darkness, and the darkness comprehended it not; the Infinite Reason that

is the Soni of Nature, immortal, of which the Word of this degree reminds na; and to beliere wherein and

rerere it is the pecnliar duty of every Mason.

“In tbe beginning," aays the extract from some older work, with which John commences his Gospel, “waa

the Word, and the Word wos with God, and the Word was God. All things were made by Him, and withont

Him was not anything made tbat was made. In Him wos Life, and the Iife was the Light of man ; and the

light shineth in darkness, and the darkness did not contain it."

It is an oid tradition tbat this passnge was from an older work. And Philostorgius and Nicephorns state,

that when the Emperor Jiilian undertook to rebuild the Tempie, a stone was taken up, that covered the mouth

of a deep aquare cave, into which one of the labourers being let down by a rope, be found in the centre of the

fioor a cubical pillar, on which lay a roll or book, wrapped in a fine linen doth, in which, in capital letters,

was the foregoing possage.

However this may liave becn, it is plain that John’s Gospel is a polcmic against the Gnostics ; and, stating

at the outset the current doctrino in regard to the crcation by tho Word, he then addresses liimsclf to show

and urge tbat 'this Word was Jesus Christ

And the first sentence, fully rendered into our language, would read thus : When the process of emanation,

.of creation or evolution of existences inferior to the Supreme God began, the Word came into existence and

was : -and this Word wos [vpo? \*o» ero»] near to God ; i. e. the immediate or first emanation from God : and it

was God Himself, developed or manifested in that particular mode, and in action. And by that Word every-’

tfaing that is was created. ■ And thus Tertullian says thnt God made the World out of nothing, by means of

His Word, Wisdom or Power. .

To Philo the Jew, as to the Gnostics, the Supreme Being was the Primitive Light, or Archetype of Light,

Stntrce whence tho rays emanata that illuminate Souls. He is the Soul of the World, and as such octs every-

where. ' He himself filis and bounds his whole existence, and bis forces fiU and penetrate everything. His

Image is the Word [Logos], a form more brilliant tban fire, which is not pure light. This Word dweils in

God; for it is within His Intelligence that the Supreme Being frames for Himself the Types of Ideas of all

that is to assume reality in the Universe. The Word is tbe Yehicle by which God acts on the Universe, the

World of Ideas, by means whereof God has created visible things, the more Ancient God, os compared

with the Materiol World, Chief and General Representative of all Intelligences, the Archangel, type and

representative of all spirits, even those of Mortals, the type of Man, the primitive man himself. These ideas'

are borrowed from Plato. And this Word is not only the Creator, [by Him mas everything made that mas'

made\, but acta in the place of God; and through him act all the Powers and Attributes of God. And also,

os first representative of the human race, he is the protector of Men and their Shepherd.

-The actual condition of Man is not his primitive condition, that in which he was the image of the Word.

His nnruly passions have caused him to fall from his original lofty estate. But be may rise again, by Mowing

the teaohings of Heatenly Wisdom, and tbe Angels whom God commissions to oid him in escaping from the

entanglements of the body, and by fighdng bravely against Evii, the existence of which God hos allowed aolely

to furnish him with the means of exeroiaing his free wilL

• - The Supreme Being of the Egyptians was Amun, a secret and concealed God, the Unknown Father of the'

Gnostics, the Source of Divine Life, and of all force, the Plenitude of all, comprohending all things in Himself,

the original Light. He ereates nothing ; but everything emanates from Him : and all other Gods ore but his

Manifestatione. From Him, by the utterance of a Word, emanated Heith, the Divine Mother of all things,'

6s •

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the Primitive Tsotrairr, the Force that puta everything in movepient, tbe Spirit everywhere extended, the

Deihj of Light and Mnlher of the Sun.

Of this Su prome Being, Osiris was the iniage, Sourco of ali Good in the moral and pbysical World, and

constant foe of Typhon, the Genius of Evii, the Sataq of Gnosticism, brute matter, deemed to<he always at

feud with the spirit that flowed from the Deity: and orer whom Horas, the Bedeemer, Son of T.;^ and Osiris,

is finally to prevail.

In the Zend-Avesta of the Persiane, the Supreme Being is Time without limit, Zntisi Aehesestz.— No

origin cuuld be aesigned to Him ; for He wns envelopcd in His own Glory, and His Nature and Attributes

were so innccessible to human Intelligence, that He wns but the object of a silent veneration. The commence-

ment of Creation was by emnnation from Him. The lirat emanation waa the Primitive Light, and from this

Light emerged Ormuzd, tho King of Light , who, by the Word, created the World in its purity, is ita Preserver

and Judge, a Holy and Sacred Being, Intelligence and Knowledge, Uimself Time without limit, and wielding

ali the powers of the Supreme Being.

In this Persian faith, as tnught many centuries before our era, and embodied in the Zend-Avesta,' there

vras in mnn a pure Principle, procceding from tbe Supreme Being, produccd by the Will and Word- of Ormuzd.

To that was united an impure principle, proceeding from a foreign iofluenco, that of Ahriman, the Dragon,

or principle of Evii. 'Tempted by Ahriman, the first man and woman had fallen; and for twelve thousand.

years there was to be war between Ormuzd and the Good Spirits created by him, and Ahriman and the Evii .

Ones whom he had called into existence.

But pure Souls are ossisted by the Good Spirits, the triumph of the Good Principle ia determined upon

in the decrees of the Supreme Being, and the period of that triumph will infallibly arrive. At the moment

when the earth shall be most affiicted with the evils brougbt upon it by tbe Spirits of perdition, three Propheta

will appear to bring ossistance to mortals. Sosioscb, Chief of the Three, will regenerate the world, and restore

to it its primitive Beauty, Strength and Purity. He will judge the good and the wicked. After the universal

resurrection of the Good, the pure Spirits will conduct them to an abodo of etcrnal happinese. Ahriman, bis

evil Demons, and oli the world, will be purified in a torrent of liquid burning metaL The Law of Ormuzd

will rule everywhere: ali men will be happy: all, cnjoying an analterable bliss.will unite with Sosiosch in

singing the praises of tho Supreme Being.

These doctrines, with some modifications, were adopted by the .Kabbalists and afterwards by the

Gnostics.

Apollonius of Tyana says: “We shall render tbe most nppropriato worship to the Deity, when to tbat

God whom we call the First, who is One, and separate from all, and after whom we rccognize tbe others, we

present no ofisrings whatever, kindle to Him no fire, dedicate to Him no sensible thing; for be needs nothing,

even of all that natures more exaltcd than ours could give, The enrth produces no piant, tbe air nourishes

no animal, there is in sbort nothing, which would not be impure in bis sight. In addressing ourselves to Him,

we must use only the higber word, that, I mean, which ia not expressed by the moutb, — the silent inner word '

of tbe spirit. . . . From the most Glorious of all Beings, we must seek for blesaings, by that which is most

glorious in ourselves ; and that is the spirit, which needs no organ."

Strabo says-: " This one Supreme Essence is that which embraces as all, tbe water and the land, that

wbich we call the Heavens, the World, the Nature of things. This Highest Being should be worshipped,

without any visible irnage, in sacred groves. In such retreats tho devout should lay themselves down to sleep,

and expect signs from God in dreams."

Aristotle says : “ It has been handed down in a mythical form, from the earlicst times to posterity, tbat

tbore are Guds, and that Tbe Divine compasses entire nature. All bosidos this has bcen added, after the

mythicul style, for tho purpose of pcrsundiag the multitude, and for the interestof the laws and the odvantage

of the State. Thus men have given to the Gods human forma, and have even represented them under the

figure of other bcings, in the trnin of which fictions fullowed many moro of the same sort. But if, from all

this, we sepnmte tho original principle, nnd considor it nlunc, naniely, that tho first Essenccs are Gods, we shall

find tliat thie has bcen divinely said ; and since it is probablc that philosophy and the arts have bcen severa!

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times, so far os that is possible, found and lost, such- doctrines may have been preserved to our times as the

remains of ancient wisdom."

Porphyry says : “ By images addrcssed to sense, the ancients represented God and bis powers — by the

visible they typiSed the invisible for those who had learned to read, in these types, as in a book, a treatise on

the Gods. Wa need not wonder if the ignorant eonsider the images to be nothing more tban wood or stone;

for jnatso, they who are ignorant of writing see nothing in monuments but stone, nothing in tablets but wood,

and in books but a tisaue of papyrus.”

Apollonius of Tyana held, tbat birth and death are' only in appearanee: that which acparates itself fmm

the one substance, (the one Divino essence), and is cauglit np by matter, aeems to be born ; that, again, which

releases itself from the bonda of matter, and is reunited with the one Divine Essence, seems to die. There is,

at most, an altemation between becoming viaible and becoming invisible. In ali there is, properly speaking,

but the cne essence, vrhich alone acts and suffers, by becoming all tbings to ali ; the Eternal God, vrhom men

vrron g, vrhen they deprive him of vrhat properly can be attributed to him only, and transfer it to other naoies

and persons.

The New Platonists substituted the idea of the Absolute, for the Supreme Essence itself;— as the first,

simplest principle, anterior to all existence ; of which nothing determinate can be predicated ; to which no

eonsciousness, no self-contemplation can be ascribed; inasmuch as to do so, would immediately imply a

qnality, a distinction of subject and objcct. This Supreme Entity can be known only by an intellectnal intni-

tion of the Spirit, transcending itself, and emancipating itself from its own limits.

j ' - This mere logical tendency, by means of which men thonght to arrive at the conception of such an

absolute, the o», was United with a certain mysticism, which, by a transcendent state of feeling, commnnicnted,

as it were, to this abstraction what the mind would receive as a reality. The absorption of tbe Spirit into

that snperexiatence (vo irttxtm tijf ovuiof), so as to be entirely identified with it, or such a revelation of the

latter to the spirit raised above itself, wos regarded os the highest end which the spiritual life could reaeb.

The New Platonists’ idea of God, was tbat of One Simple Original Essence, exnlted above all plurality

and all becoming: the only true Being; unchangeable, eternal [Ks «3» i» »9 m vo a» itttajjpuxi \*ai fiovo» la-et

vi xava vovvor wtaf u»] : from whom all Existence in its several gradations has emanated — the world of Gods, as

nearestakin to Himself, being first, and at the'head, of all. In tbese Gods, that perfection, which in thd

Supreme Essence was enclosed and unevolved, is expanded and becomes knowable. • They serve to exhibit in

different forms the image of that Supreme Essence, to which no soni can rise, except by the loftiest flight of

contemplation ; and afiter it has rid itself from all that pertains to senae— ^from all manifoldness. They are

the mediators between man (amozed and stupefied by manifoldness), and the Supreme Unity.

' Philo snys : “ He who disbelieves the miracnlous, simply as the miraculous, neither knows God, nor has

he ever sought after Ilim ; for otherwise he would have understood, by looking at that truly great and awe\*

inspiring sight, the miracle of the universe, that these miracles (in God’s pro viden tini guidance of his people)

are but child’s play for the Divine Power. But the truly miraculous has become despised throagh fnmiliarity.

The nniversal, on the contrary, although in itself insignificant, yet, through our love of novelty, traasports as

with amazement.”

In opposition to the anthropopathism of tbe Jewish Scriptu res, the Alexandrian Jews endeavoured to

pnrify the idea of God from all admixture of the Uuman. By the exclusion of every human psssion, the'

idea of God was sublimated to a something devoid of all attribntes, and wholly transcendental ; and the

mere Being pr], the Good, in and by itself, the Absolute of Platonism, was substituted for the personal Deity

[nirr] of the Old Testament. By soaring npward, beyond all created existence, the mind, disengnging itself

from the Sensible, attains to the intellectual intuition of this Absolute Being; of whom, however, it can

predicate nothing bnt existence, and sets aside all other determinatione as not answering to' the' ex&Ited

natare of the Supreme Essence.

- Thus Philo makes a distinction between those who ore in the proper sense Sons of God, havihg by

means of contemplation raised themsclves to the higbest Being, or attained to a knowledge of Him, in

His immediate self-manifestation, and those who know God only in his mediate revelation through his opera\*

tion — snch os He’ declares Himself in creatiun — in the revelation stili veiled in tbe letter of Scriptnre—

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those, ia sliort, who attach themselves simply to the Logon, and considor thia to be the Supreme God ; who

. are the sona of the Logos, rather than of the True Being, (or).

“God," says Pythagoras, “is neither the object of sense, nor subject to possion, but invisible, only

intelligible, and supremely intelligent. In hia body he ia like the light, and in his soul.he resembles trnth.

Ile is the universal rpirit that pervades and diffuseth itself over all natare. A11 beings receive their lift from

him. There is bat one only God, who ia not, os some are apt to imagine, seated above the world, beyond the

orb of the universe; but being bimself all in all, he seea all the beings that fili his immensity; the only

Principle, the Light of Heaven, the Father of all. He .produce\* everything ; He orders and dispoaes everything;

He is the reason, the life, and the motion of all being."

“ I am the light of the world ; he that followeth me shall not wallc in darkness, but shall have the liobt

of ufe." So said the Founder of the Cbristian Religion, as his words are reported by John the Apostle.

God, say the sacred writings of the Jews, appeared to Moses in a flare of fi re, in the midst of a buah,

which was not consumed. He descended upon Mount Sinai, as the smoke of a furnace: He went before the

children of Israel, by day, in a pillar of cloud, and, by nigbt, in a pillar of fire, to give them light. “Call you

on the name of yowr Gods,” said Elijah the Prophet to the Priests of Baal, “ and I wiH call upon the name of

Asokai ; and the God that answereth lyfire, let him be God."

According to tho Kabbala, as according to the doctrincs of Zoroaster, eTerything that exists has emanated

from a source of infinite light. Before all things, existed the Primitive Being, the Axciext of Bats, the Aneient

King of Light; a title the more remarkable, hecause it is frequently giren to the Creator in the Zend-Avesta,

and in the Code of the Sabeans, and occurs in the Jewish Scriptores. To thia idea the Kabbala nnited the

pantheism of India. The King of Light, the Ancieht, is everything that it. He is not only the real causa of

esistences:. He is infinite [Ensoph]. He is Himself: [I am that vrnicH I am]: there is nothing in Him that

can be called Thou. He oannot be known. He is a closed eye: the unknoivn Father. And his different names

represent his attributas. The Kabbalists termed his icisdom, Jsn; his proridence, Jehovah ; bis magnificenee,

El; his seoerity, Elodim ; his vietory and glory, Zasaoth ; and his dominion, Asomai: and another of his

attributes was 'Light, [Our], from the Hebrew vrord HX. Tho world was His Revelation, God revealed, and

subsisted only in Him. Ilis attributes were thero reproduced with rarious modifications and in different

degrees; so that the unirerse was his Iloly Splcndour, his Mantle. He was to bo adorcd in silence; and

perfection consisted in a nearer approach to Ilim.

Before the creation of worlds, the Primitive Light filled all space, so that there was no void. TVhen the

Supreme Being, existing in this Light, rcsolved to display his perfections, or manifest them in worlds, he

withdrew within Uimsclf, formed around him a void space, and shot forth his first emanation, a ray of light;

tho cause and principle of everything that exists, uniting both the generative and conceptive power, which

penetrates everything, and without which nothing could subsist for an instant. Reprcsonted by the two first

letters of the word I. H. H. H., from it emanated the firstborn of God, the Archetypo of the Persiane and

Platonists, the aniversal form from which all existencos are evolvcd ; the Creative Agent, Preserver and

Animating Principle of the world ; the Light of Light ; possessed of the three Primitive Forces of Divinity,

Light, Spirit and Life ; the $uf, Unvpa and Zuij of the Gnostics.

Man feli, seduced by the Evii Spirits most remote from the Great King of Light, those of the fourth

world of spirits, Asiah, whose chief was Belial. They wage incessant war against the pure Intelligences of

the other worlds, who, like the Amshaspands, Izeds and Ferouers of the Persians are tho tutelary guardians

of man. In the beginning, all was unison and harmony ; full of the same divine light and perfect purity.

The Seven Kings of Evii feli, and the Universe was troubled. Thcn the Creator took from tho Seven Kings

the principies of Good and of Light, and divided them among the four worlds of Spirits, giving to the three

first the Puro Intelligences, nnited in love and harmony, whilo to the fuurth wero vouchsafed only some feeblo

glimmerings of light.

. When the strife bctwecn these and the good angcls shall have continucd the appointed time, and tbese Spirits

enveloped in darkness shall long and in vain have endeavoured to absorb the Biviae light and life, then will the

Eternal Himself come to correct them. He will deliver them from the gross envclopcs of matter that hold

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.them captive, will re-animate and strengthen ttie ray of light or spiritaal nature whicli they have preserved,

and re-eetablish throughout the Universe that primitive Ilarmony which was ita bliss.

Marcion, tho Gnoatic, said, “The Soul of the True Christian, adoptcd as a child by the Supreme Being,

to whom it has Iong becn a strangcr, reccives from Ilim tlio Spirit and Divine Life. It is lcd and confirmed,

by tbis gift," in a pure and holy life, like that of God ; and if it so completes its earthly carcer, in eharity, ehastity,

and sanctity, it nili one day be disengnged from its material envelope, as tbe ripe grain is detached from the

stravr, and as tbo young bird escapes from its shell. Like the angela, it will shore in the bliss of tbe Good

and Perfeet Father, re-clothod in an aeriul bodyor organrand made like unto the Angels in Heaven."

'You see, my Brother, what is the meaning of Masonic Light. You see vrhy the East of the Lodge, vrhere

the initial letter of the Name of the Deity orerhangs the Master, is the place of Light. Light, as contradis\*

tinguished from darkness, is Good, as contradistinguished from Evii : and it is that Light, the true knovrledge

of Deity, the Eternal Good, for which Masons in ali ages have sought. Stili Maaonry marches steadily onward

townrds that Light that shines in the great distance, the Light of that day when Evii, overcome and van-

qnished, shall fade away and disappear furerer, and Life and Light be the one law of the Universe, and its

eternal Ilarmony.

The degree of Rose >J< teachcs hut three things the unity, immutability and goodness of God ; the

immortality of the Soul; and the ultimate defeat and extinction of evil and wrong and sorrow, by a Redeemcr

or Messiah, yet to come, if he has not already appeared.

. It replaces the three pillors of the old Temple, with three that have becn already explained to you, —

Faith [in God, mankind, and man’s self] ; Ilope, [in tho victory over evil, the adrancement of Humanity, and

in a hereaiter], and Charity [relieving tho wants, and tolerant of the errors and fnults of others]. To be

truatful, to be. bopeful, to be indulgent ; these, in an age of selfishness, of ili opinion of liunian nature, of

hnrsh and bitter judgment, are the most important Masonic Yirtues, and the true supporta of every Masonio

Temple. And they are the old pillors of the Temple under diderent names. For he only is wise who judges

others charitably ; he only is strong who is hopeful ; and there is no boauty like a firm faith in God, our fellovrs

'and ourself. '

The second apartment, clothed in moiirning, the columna of the Temple shattered and prostrate, and the

brethren bowed down in the deepest dejection, represent the world under the tyranny of the Principio of

Evil; vrhere virtus is persecuted and vice rewarded; where the righteous starve for bread, and the vricked live

sumptuously and dress in purple and fine linen ; vrhere insolent ignorance rules, and leorning and genius

serve ; where King and Priest trample on liberty and the rights of conscience ; where Freedom bides in caves

and mountains, and sycophancy and servility fhwn and thrive ; where the cry of the widow and the orphan

starving for want of food, and shivering with keen cold, ever climbs up to heaven from a million miserable

hovela ; where men, willing to labour, and starving, they and their children and the wives of their bosom,

beg plaintively for work, when the pampered capitalist stops his mills ; vrhere the law punishes her who

starving steals a loaf, and lets the seducer go free ; where the success of a party justi fies murder, and violence

and rapine go unpunished; and hewho with manyyears’cheating and gnnding the faces of the poor grovrs rich,

receives office and honour in life, and after death brave funeral and a splendid mausoleum ;— this world, •

where, since its making, war hos never ceased, nor man paused in the sad task of torturing and mnrdering

hirf brother; and of which ambition, avarice, envy, hatred, lust, and the rest of Abriman’s and Typhon's army

make a Pandemonium : this world, sunk in sin, reeking with baseness, clamorous with sorrow and misery.

If any see in it also a type of the sorrow of the Craft for tbe death of Iliram, the grief of the Jews at the fall

of Jeru salem, the misery of the Templars at the ruin of their order and the death of De Molay, or the world's

agony and pangs of wo at the death of the Redeemer, it is tho right of each to do so.

The third apartment represents the consequences of sin and vice, and the hell made of the human beart

by its fiery passions. If any see in it also a type of tho Hades of the Greeks, the Gehenna of tbe Ilebrews,

the Tartarus of the Romans or the Hell of the Christians, or only of tbe agonies of remorse and the tortures

of anupbraiding conscience, it is the right of each to do so.

The fourth apartment represents the universe, freed from the insolent domimon and tyranny of the

Principio of Evil, and brilliant with the true Light that flows from tho Suprome Deity ; when sin and wrong.

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and pain and sorrow, remorse and misory sball be no more forerer ; vhcn tbe great pians of Infinite Eternnl

"Wisdom sball be fully dcrcloped; and ali God’s creaturos, sccing that all npparcnteviland individuel suffering

and wrong vere bat the drops that vent to svell tbo great river of infinito goodness, sball knov that vaat as

is tbe pover of Deity, bis goodness and beneficence are infinite as his power. If any see in it a type of the

peculiar mystcries of any faitli or creed, or an allusion to any past occurrence, it is their right to do so. Let

each applyits symbols as he plcascs. To all of us they typify the nnircrsal rnle of Masonry, — of ita three

chief virtues, Faith, IIopo and Charity, of brotherly lovo and universal benovolence. 17 e labour hore to no

othor end. Thcse symbols nced no other interpretation.

The obligations of our Ancient Brethren of the Rose >J< vere, to fulfil all the dnties of friendsbip, cheer-

fnlness, charity, poace, libcrality, temporanee and ehostity: and scrnpnlously to avoid impurity, haughtiness,

batred, anger, and every othor kind of vice. Tbey took tbeir pbilosophy from the old Theology of tho

Egyptians, os Moses and Solomon bad done, and borrovred its hieroglyphies and tbe cyphers of tbe Hebrevs.

Their principal rules vere, to exercise the profession of medicine charitably and vithout fee, to advance the

canse of virtue, enlarge the Sciences, and induce men to live as in the primitive times of the vorld.

"Wben tbis degree bad its origin, it is not important to inquire ; nor vith vhat different rites it bas been

practised in different countries and at various times. Eren to-day its ceremonies differ vith the degrees of

latitude and longitude, and it receives variant interpretatione. If tvo vere to examine all the different cere-

monials, their emblems, and their formulas, ve should see tbat all tbat belongs to the primitive and essentiol

elements of the order, is respcctod in every sanetnary. All alike practise virtne, that it may produce fruit.

All labour, like us, for tbe extirpation of vice, the purification of man, tbe development of the arts and

Sciences, and tbe relief of bumanity.

None admit an adept to tbeir lofty pbilosopbical knovledge, and mysterious Sciences, until -be has been

purified at the altar of the symbolic degrees. Of vbat importance are differences of opinion os to the age

and genealogy of the degree, or variances in tbe prncticc, ceremonial and liturgy,\* or the shade of colour of the

banner under vbich each tribe of Israel marched, if all revere tbe Holy Arch of, tlio symbolic degrees, first

and unalterable source of Free-Masonry; if all revere our consorvative principies, and aro vitb us in the

great purposes of our organization ?

If, anyvherc, brethren of a particular rcllgious belief Iiave been excludcd from tbis degreo, it mcrely shovs

hov gravely tbo purposes and plan of Masonry may be misunderstood. For vhenever tbo door of any degreo

is closed against him vho believes in one God and tho soul's immortality, on account of the other tenets of •

his faith, that degreo is Masonry no longer. No Mason has tho right to interpret tbe symbols of this degree

for anotber, or to refuse him its mysteries, if he vili not take them vith tbo oxplanation and commantaiy

superadded.

Listcn, my Brother, to our oxplanation of tbe symbols of tho degree, and then give them such farther

interpretation as you think fit

The'(7ross has been a-sacred symbol from tbe earliest Antiquity. It is found upon all the enduring mon-

umenta of the vorld, in Egypt, in Assyria, in Hindostan, in Persia, and on the Bouddhist tovers of Ireland.

Bouddha vos said to have.died upon it The Druide cut an oak into its shape and beld it sacred, and bailt

their temples in that form. Pointing to the four quarters of the vorld, it vas the symbol of universal natare.

It vas on a cruciform tree that Chrishna vos said to bave expired, pierced vith arrovs. It vas revered in

Moxico.

But its peculiar meaning in this degree, is that given to it by the Ancient Egyptians. Thoth or Phtha Se

represented on tho oldcst monuments carrying in his band tbe Crux Ansata, or Ankh, [a Tao cross, vith a

ring or circlo over it]. Ile is so seen on the doublo tablct of Shufu, and Noh Shufu, builders of the greatest

of the Pyramida, at IVady Meghara, in the peninsula of Sinai. It vas tho bieroglyphic for life, and vith a

trianglo prefixed meant life-yiving. To us tbcrefore it is a symbol of Life — of that life that emanated from

the Deity, and of that Etcrnal Life for vbich ve all bope, through our faith in Gud’s infinite goodness.

The Rose vas ancicntly sncrcd to Aurora and the Sun. It is a symbol of Doien, of tho resurrection of

Light and the reneval of life, and therefore of tho davn of tbe first day, and moro particularly of the resur\*

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rection: and tba Cross and Rose together are therefore hieroglyphieally to be read, the Davm of Elarnal Life

which ali Natioha havo hoped for bj the odvont of a Redeemer.

The Felican fcoding lior young is an cxnblcm of tho largo and bountiful Lonoficcnco of Naturo, of tho

Redeemer of fallen man, and of thut humanity and charity that ought to distingnish a Knight of tliis dcgree.

The Edglt was the living Symbol of the Egyptian God Alendes or Alenthra, whom Scsostris-Famses made

one with Amun-Fe, the 'God of Thebes and Upper Egypt, and the representatire of the Sun, the word Re mean-

ing Sun or King.

The Compasses surmonnted with a croton signify that notwithstanding the bigh rank attained in Masonry

by a Knight of the Rose Croix, equity and impartinlity are invariably to govern his conduct.

, To the word Inri, inscribed on the Crux Ansata over the Slaste^s Seat, many mennings hara been assigned.

The Christian Initiate reveren tially sees in it the initials of the insoription upon the cross on wbich Cbrist

suffered — Jesus Nazarenus Fex Judceorum . The sages of Antiquity connected it with one of the greatost secrets

of Nature, thatof universal regenerntion. They interpreted it thus, Igne Natura renovatur integra; [entire

nature is renovated by fire] : The Alcheraical or Ilermetic Masons framed for it this aphorism. Igne nitrum roris

invenitur. And the Jesuits are charged with having applied to it this odious axiom, Justum necare reges impios.

The four letters are the initials of the Ilebrew words that represent the four elemeuts Iammim, the seas or

water ; Nour, fire ; Fouach, the air, and Iebeschah, the dry earth.

To us it has this general meaning : In the hieroglyphic language of Egypt, the Crux Ansata meant life,

and it formed pdrt of the character that represented the word Enh — lieing. Re, was the Sun, or King : and

Enh-re, the lieing King or Gon or Ligiit. Thus it represents to us the Eternal Deity, who is Life and Ligot;

and unites the two great Symbols, the Cross, and the Circle with a Point in the centro — E ternal Life, God,

and Nature.

.. The Crux Ansata surrounded by a Serpent in a Circlo, is a Symbol of Eternity and immortality.

. The battery alludes to the six days or periods in which God created the world, and to the day or period

of.rest,

The 33 lights, disposed by elevens, represent tho Sacred numbers3 and 5. For 33 is equal to 3+3+5X3.

The eolemn feast of this degree, which.is held on Holy Thursday, commemorates the feast of the PaseoTer

observed by the Jews ; thus ordered :

«On the tenth of this month [the first Jewish month-in the year], they shall take to them every man a

lambi.. . a' lamb for an house ; and if the household be too little for the lamb, let him and his neighbour nezt

unto his house tales it, according to the number of the souls. "Your lamb shall be witbout blemish, a male of.

the first year . . . And ye shall Iceep it up until the fourteenth day of the same month, and the whole assembly

of the congregation of Israel shall kill it in the erening ... and they shall eat the flesh in that night, roasted

with fire . . . and ye shall let nothing of it remain until the morning; nor break any bone of it; 'and that

which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins

girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it. in hoste ; it is the Lord’s

Passover. And this day shall be unto you for a memorial,.ond ye shall keep it as a feast to the Lord through-

ont your generatione, a Feast by an.ordinance forever.”

This feast, and the bread and wine of which we partake at erery assembly, are to us symbols of fraternity

and brotherly affection; and'of that perfect union that must eTer subsist among Brother Knighta of the

Rose>J«.

. Thus the Degree of Rose ">J< is deroted to and symboliies the final triumph of truth otct falsehood, of

liberty orer elaTery, of light over darkness, of life orer death, and of good orer evil. Tho great truth it

inculcates is, that notwithstanding the existence of Evii, God is infinitely wise, just and good ; that though the

afiairs of the world proceed by no rule of right and wrong known to us in the narrowness of our riews, yet

ali is right, for it is the work of God; and ali erils, ali miseries, ali misfortunes, are but as drops in the vast

current that is sweeping onward, guided by Ilim, to a great and magnificent resuit: that, at the appointed

time, Ho will redeem and regenerato the world, and the Principle, the Power and tbe existence of Evii will

'then cease ; that this will be brought about by such means and instruments as Ilo cbooses to employ; wbother

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by the merita of a Redeemer that has already appeared, or a Messiah that ia yet waited for; by an incarnation

of Himself, or by aa inapired prophet, it doea not beloDg to ua aa Masons to decide. Let each judge and

believe for him9elf.

In the mean time, we Iaboar to hasten the Corning of that day. The morale of antiqaity, of the law of

.Moses and of Chriatianity are oura. We recognize every tcacber of Morality, every Reformer, aa a Brother

in thia great work. The Eagie ia to aa the symbol of Liberty, the Compaaaea of Equality, the Pelican of

Humanity, and our Order of fraterni ty. Laboaring for these, with Faith, Hope and Charity aa our armor, we

will wait with patience for the final trinmph of Good and the complete manifestation of the Word of God.

No one Maeon hae the right to meaaure for another, within the walla of a Maeonie Temple, the degree of

▼eneration which he ehall feel for any Reformer, or the Founder of any Religion. We teaeh a belief in no

particular creed, aa we teaeh unbelief in none. Whatever higher nttnbutee the Founder of the Chriatian Faith

may, in oar belief, bave had or not have had, none can deny that he taught and practised a pare and elevated

morality, eren at the riak and to the ultimate loea of hia life. He waa not only the benefactor of a disin-

herited people, but a model for mankind. Devotedly he loved the children of Iarael. To them he came,

and to them alone he preaobcd that Gospel which hia diaciplea afterwarda carried among foreigners. He

would fain haro freed the choaen People from their spiritual bondage of ignorance and degradation. Aa a

lover of all mankind, laying down his life for the emancipation of hia Brethren, he shoald be to all, to Chria\*

tiau, to Jew and to Mahometan, an object of unceosing gratitude and veneration.

The Roman world felt the pangs of approaching diaaolution. Paganiam, ita Templea shattered by Socrates

and Cicero, had spoken ita last word. The God of the Hebrews waa unknown beyond the limita of Paleatine.

The old religiona had failed to give happiness and peace to the world. The babbling and wrangling philo\*

sophers had confounded all men's ideas, nntil they doubted of ererything and had faith ia nathing : neither

in God nor in hia goodness and mercy, nor in the virtue of man, nor in themselves. Mankind waa divided into

two great classes, — the master and the alaro ; the powerful and the abject, the high and the low, the tyranta

and the mob ; and eren the former were satiated with the scrTility of the latter, sanken by lasaitnde and

despair to the lowest depths of degradation.

When, lo, a voice. in tho inconsiderable Roman Prorince of Jadca proclaims a new Gospel— a newGod’a

word, to crushcd, suffering.bleeding humanity. Liberty of Thought, Equality of all men in the eye of God,

unircrsal Fratemity 1 a new doctrine, a new religion ; the old Primitive Truth uttercd once again 1

Man is once more taught to look upward to his God. No Ionger to a God hid in impenetrable mystery,

and infinitely remote from human sympathy, emerging only at intervals from the darkness to smite and crush

humanity: but a God, good, kind, bencficent and merciful: a fatber, loving the creatures ho has mode, with

a lore immeosurable and exhaustless ; who fcels for us, and sympathizes with ua, and sends us pain and wont

and disoster only that they may serve to develope in ua the virtues and excelleacies that befit us to live with

TTim hereafter.

Jesus of Nazareth, the Deity incarnate, or the Son of God, or an inapired prophet, or a pure, noble\*

iearted wise man, (whichever according to your faith and mine he may have been), ia the ezpounder of the

new Law of Love. He calla to him the humble, the poor, the Pariahs of the world. The fi»t sentence that

he pronounces blesses the world, and announcea the new gospel: “Blessed are they that mourn, for they ehall

be comforted.” He pours the oil of comfort upon every crusbed and bleeding heart. Eveiy sufferer ia hia

proselyte. Ho shares our sorrows, and sympathizes with all our afflictions.

He raises up the sinner and teaches him to hope for forgivenesa. He pardons the woman taken in

adultery. He selecta his diaciplea not among the Pharisees or the Philosophe», but among the low and

humble, evan of the fishermen of Galilee. He heala the sick and feeda the poor. He lires among the desti-

tute and the friendless. “Suffer little children," he said, “to come unto mo; for of such ia the kingdom of

lleaven. Blessed are the humble-minded, for thei» is the kingdom of Ileavon ; the meek, for they sholl

inherit the Earth; the merciful, for they sball obtain mercy; the puro in heart, for they sholl see God;

the peace-makew, for they shall be called the children of God. First be reconciled to thy brother, and then

come and offor thy gift at the altar. Give to him that asketh thee, and from him that would borrow of thee

turn not away. Lovo your enemies : bless them that curse you : do good to them that liate you ; and pray for

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them which despitcfully use you and persecute you. All things whatsoerer 70 would that men should do to

70 U, do yo also unto them ; for tliis is tlie law and tbe Propheta. Ile that takcth not hia erosa, and followeth

alter me, ia not worthy of mo. A new commandment I gire unto you, that ye loro one another: as I liare

lored you, that ye also lore one another : by this shall all know that ye are m y disciples. Greater lore li&th

no man than this, that a man Iay down his life for hia frienda."

That Gospel of Loro ho sealed with his life. The crnelty of the Jewish Prieathood, and the Romon

indifierence to harharian bluod, nnilcd liim to the erosa, and ho expired uttoring blcssings upon hamanity.’

Dying thus, ho bcquoathcd his tcachings to man as'an inestimable inheritance. Perrerted and corruptcd,

they hare serred as a basia for many creeds, and bcen^eren made the warrant for intolerance and persecution.

Wa here teach them in their purity. They are our Masonry; for to them good men of all creeds ean subscribe.

That God is good and mcrciful, and loros and sympathizes rrith the ereatnres he has mode ; that bis fingor

is risible in all the morements of the moral, intellectual and material unirorse ; that we are his ehildren, the

objects of his paternal 'care and regnrd ; that all men are our brotbers, rrhose wants rre\* are to supply, their

errors to pardon, their opinions to tolerate, their injuries to forgire ; that man has an immortol soul, a free

will, a right to freedom of thought and action ; that all men are equol in God’s sight; that we best serre God

by humility, meckness, gentleness, kindness, and the other rirtues which the lowly can praetise os well as the

lofty; this is the new Lavr, the Word, for which the world had waited and pined so long: and erery truo

Knight of the Rose >J< vrill rerero the memory of Ilim who taught it, and look indulgently eren on tbose who

assign to him a character far abore his own conceptions or belief, eren to the extent of deeming him Dirine.

Hear Philo, the Greek Jew. “ The contemplatire soul, unequally guided, sometimes towards abundance

and sometimes towards barrenness, though erer adrancing, is illuminated by the primitire ideas, the rays that

-emanate from the Dirine Intelligcnce, whenerer it ascends towards the Sublimo Trcasures. When, on the

contrary, it descends, and is barren, it falis within tbe domain of those Intclligenccs that aro termed Angels .

for, when the soul is deprired of the light of God, which leads it to tho knowledgo of things, it no longer enjoys

more than a feeble and secondary light, which gires it, not the understanding of things, but that of words

only, as in this boser world. ...

- .:VLet the narrow-sonled withdraw, haring their ears sealed upl Wo communicate the dirine mysteries

co those only who hare receired tbe sacred initiation, to those who praetise true piety, and who ore not enslared

by the empty pomp of words, or the doctrines of the pagans. . . . ;

0, ye Inidates, ye whose ears are pnrified, receire this in your sonis, ad a mystery nerer to be lostl

Rereal it to no Profane 1 Keep and contain it within yourselres, as on incorruptible treasnre, not like gold or

silrer, but more precions than ererything beside; for it is the knowledge of the Great Cause, of Nature, and

of that which is born of both. And if yon meet an Initiate, besiege him with your prayers, that he conceal

from yon no new mysteries that he may know, and rest not until yon hare obtaincd them 1 For me, although

I was initiated in the Great Mysteries by Moses, tbe Friend of God, yet, haring scen Jeremiah, I recognized

him not only as an Initiate, but as a Ilierophont ; and I follow his school.”

■We. like him, recognize airinitiates as our Brothers. We belong to no one creed or school. In all

religions there is & basis of Truth ; in all there is pure Morality. All that teach the Cardinal tenets of

Masonry we respect; all teachers and reformers of mankind we admire and rerere. .

Masonry has too her mission to perform. "With her trnditions reaching to the earliest times, and her

symbola dating further back than eren the monnmental history of Egypt extends, she invites oli men of all

religions to enlist under.her banners and to war against eril, ignoroncejtnd wrong. Yon are nowher knight,

and to her serrice your sword is eonsecrated. May you prore a worthy soldior in a worthy cause I

TO CLOSZ.

Tbe Moster raps three times. Each Warden repeats, and the Knights all rise.

71% W.% Yery Ex.\*, and Perf.\ Sen.\*. Warden, tho namo of the first column f

Sea.% W.% Infinity.

7b •

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F/. JF/. Of the sccoml 7

Sen.’. JF/. Nature.

F/. 77.’. Of the third 7

Sen.’. 77.’. Rcason.

F/. 77.’. Of the fuurth 7

Sen.’. 7 P.\ Immortality.

F/. 77.’. What word do the initiale of these four disclose to as 7

Sen.’. 77.’. I cannot pronounce it without your ossietance.

F/. W.\ I.’.

Sen.’. 77.’. N/.

F/. IV.’. R/.

Sen.'. 77.’. I/. ■

F.v 77.’. "What does it signify 7

Sen.’. 7 F.\*. The Infinite God of Light and Life.

F. - . 7 F.\ EIow did you arrive at the knowledgo of this Sacrcd Word 7

Sen.’. 7 By the practice of the three Divino Yirtues, Faith, Uope and Charity.

F/. 77.’. Do you know the Pcliean 7

' Sen.\ 77.’. I do, Yery Wise and Perfect Master.

F. - . T7.\ Of what is it the symbol f

S.’. 77.’. Of the mercy of God, the mediation of a Redeemer, and the hamanity of a true Maeon.

F.\*. 77.’. Of what is the Eagle, hovering in the East, a symbol 7 -

Sen.’. 77.’. Of the Deity; and of that Liberty and Frce Tbought to which Ile has gWen mankind the

right.

F.'. W.’. Of what are the Compassos a symbol?

S.\ 7V.\ Eqaality and impertiat Justice.

F.‘. 7F. - . "What do the Cross and Rose signify to ns 7

S.\ 7F.’. The approaching dawn of tho reign of good; cternal lifo, and the immortality of the soaL They

also tcach us humility and modesty.

F\*. W.\ What are we taught in this degree 7

Sen.’. W.’. Tliat God, our Father, is infinitcly wise and good: tlmt ererything in the nnirerse is ordered

byllim for wise and good purposes, consistent with Ilis nnture and divine attribntes: that sin and wrong and

sufiering are porta of his plan, and worlc together in ways unknown to us, to evolve that great resnlt: tliat the

reign of evil is but temporary, and at the appointed time the Evii Prinoiple will be overcome and onnihilated,

and Good thenceforward rule forever : and that there is another and an eternal life of happinese, to which we

may attain by the beneficenco of God, and a striet performanco of our daties.

F.\*. W.’. What, then, are the duties of a Knight of the Rose Croix?

Sen.’. 7F.\*.~ To have faith in God, his fellows and liimself; to hope for the end of evil, the redemption of

the world, and life everlasting ; to be 'charitable in act, word and opinion ; to aid hia brethren in their diatresses,

and comfurt them in thoir affliction ; to be modestand humhle; to be true, upright, frank and sincere; to Iabour

for the improvement of mankind, and to perform ali the other duties of a good Moson.

F.\*. W.'. Yery Es/, and Perf/. Sen/. Warden, what is the hour?

Sen.’. W.’. The moment wben tbe Word was recovcred; when the cubical stono waa chanrfed into a

mystical rose ; when the blazing Star re-appeared in ali its splcndour ; whon the colnmns of tbe Temple were

replaced, and tho working tools of Mdsonry restorcd; when tbe Stors again shone forth, the Trne Light dis-

pelled the darkness, and the New Law began to rulo upon the Earth.

F/. JF/. Since that is the hour, we may close this Chapter and rctire in peuce. Yery Ex/, and Peri\*.

Sen/. and Jun/. Wardens, give notice to the Knights nccordingly.

[The Wardens in succession, announce that the Yery W/. and Perf.\*. Master is about to close the Chdpter:

and ali tho Knights returo their Sword.\*, and arrange themsclvcs in a line in the South, the Wardens on the

eost of the line. The Master leaves bis place, ond embraccs ali the Knights, commcncing on tbe east, and

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• •

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saying to each, Peaee be unto you : and they ali saluto in like manner in returo. Tken tho Master returas to

bis place, and says] :

V.". TF.\ Very TVorshipful and Perf.\ Knights, tho labours of this SoTcroign Chaptcr aro ended. Lct

us psrform our last auty I

[All the Knights, looking at him, give the sign, ho also giving it. Thcn, stili imitating him, ali give the

battery with their hands, and cry £ times, IIoscheau !J.

V.\ W.\ This Sov.\ Chaptcr is closcd.

TUE SOLEMN BANQUET.

• vV hen this ceremony is to be performcd, the Y.\ does not dose the Chapter, but merely suspends,

after osking the hour and receiving the ausvrcr, in the closing ceremony. Then he and all the Knights put

on their shoes slip-ahod, take each a white rod or rced, and proceed to the place where tho banquet is prepared.

In the middls of the room is a round table, coyered with a vhito cloth. On it is a loaf of bread in a

piate, and a large cup of trine; and in the middlc of the table tliree yellow candlcs. All tho Brethren arrange

themselves round this table with their heads bare.

The Y.-.Wise makes the follovring prayer, which all the brethren repeat after him.

Sorereign Creator of all things, and Source of Life and Light, who provideat for all our neeessities, bless

the nourishment for the body which we are about to take ; and make it to givo us strength to labour for Thy

Glory and for the advancement of all the great interests of humanity — Arnen 1

The Y.\ W.\ takes the bread, breaks off a piece, and posses it to the Brother on his right. All do the

ssime in tura, and they eat in silence. Then the V.\ W.\ takes the wine in his left hand, makes the sign

with his right, drinks, and passes tho cup to the Brother on his right: and so all drink in succession.

■ The Very IV.’. then carefully takes all the remnants and crumbs, and, accompanied by all the Brethren,

goes and costs them in the fire, kneeling on one knee, by way of offering. Then all rise, and the V.\ ~W.\

gives the kiss of peaee to the Bro.\ on his right, saying, Peaee be unto you. This is done in tum by each,

nntil the kiss is returned to the Master, each one responding.

The last Knight admitted perfurms the duties of Servitor. During the repast, the most profoand silence

ia maintained.

The Grand Feast day of the order is Holy Thursday — [the Thursday of Iloly "Week]. That feast is

indispensable to a Rose even if he be alone. Ile must, in spirit at least, feast that day with his Brethren.

A young lamb, roasted, is to be eaten at tbe feast. It must be white, and without spot or blemish. One

of the Brethren must prepare it ; and the head and feet must be cut off and burned as an ofTering. He must

be killed with a single blow of a knife.

ORSEKS AT TUE BANQUET.

[Theso are used only at the regular feast, or other banquet of tho Knights ; and not when they partake of

he bread and wine].

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OltDERS.

Flag across !

Right hand to tke Clialico !

Raise Cbalicc !

Dratr in thrce times 1

Cbalice to tbo Icft sliouldcr!

Ilorizontally to tiio rigbt sboulder !

To the front !

Perpendicularly dotvn, and deposite in threo times !

[Which forms a Cross].

Tbo bnttory [foilowcd by tbo tvoril of applause, Uoschcab !].

CALLIXC TO REFRESIIJfENT.

V.\ 7F/. To the glory of the Gr/. Architect of the Universe, in tbe namc and noder tbe auspices of tbo

Gr/. Consistory of Sub/. Princes of the Royal Secret 32d Degree of tbe Ancient and Acceptcd Rite, for tho

State of ; under the Jurisdiction of tbe Supremo Council of Sov/. Gr/. Insp/. of the 33d Degree for

tbe Southern J urisdiction of tbe United States of America; and by virtue of tho potrer conferred on me by this

Sovereign Cbapter of Kts/. of tbe Rose >J» ( I call tbis mceting from labour to refreshment. Join me, my

Brethrcn !

Tbo V.v W/. gives tbo sign of rccognition. The Kts/. rcturn tbo sign of ansircr: tben.all strike tvith

tbeir bands : , — and say thrce times, Ilosckcah !

V.\ W.\ Tbis Cbapter is nowcallcd to refresbnient. Dcfore tve part, lot us eat tugether tbo bread carncd

by our Iabours, and thank our Iloarcnly Fathcr fur furnisbing us tvith tbe means of snstaining life. Bro/.

M/. of Ccrcinonics, visit the.avcnucs, and see if tiiere be any brother or cron any Profane, trlio suffers from

hungeror.thirst; and if tbere be, bring him in, fur. whocYor he raay bc, be is our Brother, and vro vrill gladly

divido urit!» kim our bread and trine.

, The M/. of Cerem/, goes out, visits tiio avcntics, returas and reports. Tbcn tbo Kts/. toko tbeir places

at tbo. Tablo.prepared fur tbo ccrctnony of tbe Supper.

CEREJIOHT or THE TABLE, OR SUPrER.

In the middlo of the Lodge, in front of tho Wardens, a Table is prepared, covered tritb a trbite cloth.

On it is a piato containing a loaf of tvhite bread. Tbo piato is in tbo centro of a trinnglo furmed by threo

candlesticlcs, in tvbicb must be candles of trhito or ycllotv tvas. Near tbo piato is a decanter lillcd tritb tvhite

tvine, and a goblet : and also a paper on tvbicb is trritton in capital Iettcrs, tbo Word. iWpaper is triangu-

lar in sbnpe. A pon of buraing conis is near.'

' All tbe Knights tako their places round tbo Tablo ; tbe V/. W/. facing tbe West, tvith tho Chancellor on

Ais'riglit aml tbe Orator on his Icft. Opposito tbe V/. W/. are the Wardons, tritb tho Iuitiate betircon thorn.

Wltcn tbe Circlo is fornicd, tho V/. W/. takcs a picco of bread, cats it, and pnsses tbo piate to tbo Chan»

cellor, saying, “ Tako and eat, and givo to tbo bungry 1" The Music plays as tbo piato posses round, and each

Kt/. takcs and eats a picce of tbe bread. When tbe piato returas to the V/. W/. bo places it on tho Table,

and tbo Music stops.

Then tbe V/. W/. filis tho goblet tvith tvine, drinkj, and passes it to tbo Chancellor; saying, “Take and

drink/and give to tbe thirsty.” •

As tbo Goblet pnsses round, the music play3. When it rcturus to tbo V/. W/., be throws what trino is

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left into the fire, and then buras tha papar, saying, ?.\*. ZZ.'. J.'. — after irhich — “Order, my brethren I”

The music playa, and tha place themeelTes under the sign of tha Good Shepherd, and faca tbe West.

Then tha V.‘. W.\ taps gently on the shouldcr of tho Chancellor, irbo fuces him. Tho V/. W.\ gives

tha sign of recognition, and tho Chancellor returna the answering sign : and vice versa.

Tha V.\*. W.\ gives tho tuken, and they pronounce the Sacred Word in the asual manner.

Tha Chancellor performs the sanie ceremony irith the Kfc\*. on his right ; and so on, nntil tbe Word returas

to tha V.\*. W.\ \* The musio stops, and the V.\ W.\ says :

My Brethren, ire may noir retire: But first I must' require your oath not to reveol any of this day'a

proceedings. [Music plays].

- Then tho V.\*. W.\ presents the hilt of his sirord. The Orator passes before him, places his right hand

on the hilt of the sirord, and says, “I swear.” Ali the Knights folloir in tura, and do the same, nntil they

arrive again at their respectirc places.

•. Then the musio ceases. The V.\ W.\ says : “Peace be unto you 1" ali ansirer §Q y $23.\*.

and retire in silence.

CEREMONY OF EXTINCCISDIXO THE SETXX LtGHTS.

... this ceremony invariably takes place on eTcry Thnrsday before Easter, after the ceremony of the Table,

at the moment when the Word is rcturned to the V. - ."Wise, and irhcn all have resumed their positions, and

the mnsio ceases.

‘Eor that pnrpose a candlestick is set at the tres? end of the Table, irith seTen branchos of nneqnal size,

so~'as to form a triangle ; the middle one being uppennost, and forming the sammit of the triangle.

^All the Kts.\ surronnd the Table, and at a sign from the V.\*. W.\, the M.\ of Despatches procoeds

.toirsrds the candlestick, on irhich bora seven irox' condies, and says:

M.yDesp.\ He came to regenerate Eumanity ; but tbey kneir him not, and pnt him to death.

t He then extinguishes the lowest light on the left, and returas to his place.

'The' Et.\*. Hospitalior follows, and says: .

'<KL\ 'Sosp.\ He desired that all mon should be brethren ; but his brethren knetr him not; and pnt him

'to death. .

The Kt.\*. Hospitalior then extinguishes the lovrest light on the right, and retires to his place.

The Orator fbllotrs, and says : •

, Orator r. . . His sublime teachings vrero -intended to insure happiness to manlrind ; but they kneir Ium

not,. and put him to death.

He extinguishes the second light on the left, and retires to his place.

The Chancellor folloirs, and says :

. Chan.\ Hs came to put Truth in the place of Error, and Lore in the place of Hatred ; but those irhom

he lored kneir him not, and put him to death.

He extinguishes the second light on the right, and retires to his place.

The Jun.\*. Warden folloirs and says :

Jun.'. W.\ He taught that erery man should .do that only unto his Brother irbich be wonld iriah his

Brother to do unto him ; but they understood him not; and put him to death.

He’ extinguishes the third light on the left, and retires to his place.

The Sen.\*. W.\ folloirs and says :

, t Seni'. W.'. He endearoured to reliere his brethren from the bonds of Tyranny, to protect the ireak and

feebie, and to bring back to the paths of duty the oppressors of Humanity; but they listened notanto him,

snd noiled him on a cross.

He extinguishes tbe third light on tho right, and retires to his place.

\* Here, on tbo Tharsdar beforo Eutor, tho ecremon j of cxtinsuUhiog tho Sercn LI(Ubi commcncet.

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The V/. W/. comes lost and says:

V.\ W.\ Yes, my Brethren, the Apostle of Liberty, Equality and Fraternity feli a rictim to priestly

arroganco and despotic power. Fanaticism, aided by Ignorance and Suporstition, inflicted thepunishment of

a alave and malefactor upon the Emancipator of Mankind, the Friend of the Poor and the Destitute, tho

Comforter, who, sheltering with his loTe tho lowest of the low, opened to them tbat horne of eternal happiness,

prepared for them by tbe Father from ali Eternity. ,

Guestsofone day, and skelterless the next I Your Friend is doadl Your Benefactor is no more l Mournt

lament 1 and cry 'Wo unto ns 1 For Error triumphs, Truth disappears, and Ignorance has eztingnished tlie

Light of Philosophy 1

Then the Y.’. W/. extinguishes the last light, and says :

F/. 7P/. Yet, my Brethren, be of good cheer 1 Let us go in search of the Word, the Word of regene\*.

tation and immortal life 1 We shall recorer it; and then, disciples of a crucified Mastcr, let ns proclaim it,

as he did, at the perii of onr lires I Bedeemed from mental and moral bondage by his teachings, let us labour

to doserro his munificent gift, by labouring, as he did, for the progress and adrancement of Humanity I

Work, henceforward, as those who know the responsibility tbat rests upon theml And he who died for

you and for ali men shall be your witness, and will aid and assist you in the hour of difficulty and perii. His

hand vrill support and sustain you, and make you to triumph in tho great contest with those enemies that

assailed him as thcy hare always ossailed the truth, and hated him as they have always hated tbe light.

Peace be with you ! Be ye blcssed 1 The peaco of our Mas ter be with you always 1

My Brethren, we may now rctire ; but I must first require your oath, [&c., as in closing the Tablo cere\*

mony].

nONOORS.

Whcn a Kt/. Rose >^t is announced at the door of a Lodge, the Master sends 3 stars and 3 swords to meet

.and introduco him. Thesc mean 3 brethren, bcaring cach a light in one hand and a sirord in the other.

' When tlio Chaptcr is in mourning, instcad of striking with their hands and saying lloscheah, the Kta/.

striko G — I — with tho right hand on tho forcarm, and say 3 times “ Wo unto us 1”

A Kt/. K — II/. is entitled to 5 stars and 5 swords.

A S/. P/. It. - . S/. to 7 stars and 7 swords.

Tho Gr/. Commandor of the Gr.\ Consistory to 9 stars and 9 swords.

A Sor/. Gr/. Ins/. Gen/. to 11 stars and 11 swords.

-• When a S/. P/. R/. S/. or Sor/. Gr/. Insp/. Gen/. is introduced, the garels of the three office» must boat:

and the V/. W/., after the introduction, must leavo his seat, meet the Tisitor, and present him with his garel.

The Gr/. Com/. of the Gr/. Consistory, the Sor/. Gr/. Commander of the Sup/. Council at Cbarleston, '

or his special delegate, are also entitled to tho Steel rnult.

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'SMitfs mxj> Jeplaiions for fjje SokV Cljngtcrs of Jhtiijljts of fjje |Use \*

XTCDEB

THE JTJRISDICTION OF THE SUP.\ COUNCIL, 33 D

»

AT CITAIILESTON, IN SOTJTII CAEOLUTA.

TO THE GLORY OF THE IIOLY OF HOLEES, AND TO ALL WHO KNOW THE BRILLIANT LIGHT.

STATUTE S ANU REGULATIONS.

COAPTER I.

ART. I.

A Knight of the Rose >%< is qoalified to talea the mallet !n any symbolio Lodge or Lodge of Perfection,

of Cooncil of Princes of Jerasalem, if it is offered to him. If, as is conrteous, ha declinas to take it, ha is

entitled to seat himsclf by the Presiding officer, rrithoot waiting for an invitation.

ART. II.

A Knight of. Roso >J< mnst not present himself in his Cbapter, or in any inferior body, withoot being

fnlly olothed as a Knight. and Trearing his cordon and jeirel. If he present himself othenrise in a Chapter

ha mnst ba rafused admission; and if in an inferior body, ha is not to be recognized as a Knight.

ART. III.

- "When a Knight enters a Cbapter, after having performed his first deroirs to the Eost, ha will salnta the

Haster, and then take the loirest place, so as to interfere irith no one, and come to order like the other

;Knights. -

ART. rv.

.. A Knight Roso >J< mnst nerer sign any paper connected vith Masonry, withont adding his rank; nor do

anything contrary to rule, or irhich may infringe npon the prerogatires of the Supremo Cooncil.

art. r.

"Wlien, in any City or place there ia a Chapter well and regnlarly established, ali the Knights srbo

.compose it must assemble at least five times a year; to irit: on each of the foor annoal Feasts, and on Holy

- Tbnrsday ; and they mnst in no wise omit celebrating the Feasts of St. John irith the inferior brethren.

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ART. VI.

If a Knight Icarns tlmt tlicro is anothcr Knight witliln tiro Icngucs of his rcsidenco, and thoro ii no

Chapter established in tbe placo tritore lio resides, Ite must go and visit sucli Knight, and invite him to unite

with him in the Fenst of Iloly Thursday ; and in such case they vrill meet balf-way.

ART. VII.

If a Knight finds himsolf alonc in his Degrce, lio must hold by himself tho regulor feast of Holy Thurs-

day, aniting in tbe spirit with bis Brotbcr Knights : and this, ercn if bo be on a journey ; that feast boing

indispcnsable.

ART. VIII.

A Knight cannot excuse himsolf from attending tbe Cbapter when be hos Information of an assem bly,

oxcept on account of siclcness of himself or his familv or friond : but bo must attehd and present bis excuse in •

evory othcr case, and then retire ; or, if tbe distance be' too great for him to attend, be must send tbe excnse

in writing. ,

ART. IX.

If a Knight is three times absent from his Cbapter, in succession, without offering a legitimate excuse

•for his absence ; or if be attends another Chapter in preference to his own, his Chapter may omit to notify

him to attend for the future, and regard him os a mero visitor.

ART. x.

A Knight Rose >J< visiting a Symbolio Lodge or Lodge of Perfcction is entitled to the regulor honours.

If they are not paid him, ho will seat ‘himsolf on tho iloor near tho Jun.\*. 'W.ardcn; in which case oli work

must ceose until be is properly rcccivcd.

ART. XI.

If a Knight falis sick, he is to be visited by all tho Knights, and especially.by tbe Kt\ Hospitalior, Kt.\*. .

Comptroller and Kt.’. Cbancellor: who sball take great care that be sball vvant for nothing.

ART. XII.

If a Knight dies, all tbe Kts.\*. must attend bis funcral, wearing their dress and jeweL Cis jewel is to

be buriod with him, upon bis breost, unless be loave a son or noar relativo worthy to be received a Knight,

in .which case tho Cbapter vrill retain tbe jowel, and give it to such son or rolative, at bis reception.

art. xni.

The Knight vrho tabes the place of tbe deceased must vrear mourning for him for tbe space of three months,

by sbrouding the jewel with orape.

ART. XIV.

At the first meeting after a funeral, a Kt\*. appointed for that ;purp'o\_so must deliror a funeral oration in

regard to the deceased ; or a special annuol meeting may be boid^at a rcgular fixed timo in each yoar, at

wbicb oratione must bo delivorcd in honour of tho momory o(jnlL ‘Knights who hero dicd during tho pro-

ceding yoar. \*

art. xv.-\_

The names of deceased Knights will never bo erased from tbe roll on which they have been inscribed;

but below or opposite their names will be drawn a death’s head and cross-bones.

art. xvt.

Every Knight who dies in want of means, must be buricd at tho expense of tho Order.

I

XYIII. . . 31

CHAPTER II.

ART. I.

A Chapter ean be constituted by tbree Knights, at Its commencement, for want of a largernumber; to

wit, the Very Wiae and the two Wardena ; in wliich casa the Junior "Warden will perform the dnties of Sec-

retary until the number of mambcrs is increased.

ART. II.

A Chapter should regularly consist of not less than 12 nor more than 24 members. Bnt this rula ia not

poremptory.

ART. III.

The Mastcr, Wardena and othor officers -will be elected annnally, at the aaaembly on Iloly Thursday.

ART. IT.

The officers elected ahall immediately enter on the discharge of their dnties.

ART. r.

... Aa we are all obliged, according to onr meana, to aid and assiat ali needy Masons, a Chapter mnst nerer

be held without taking a contribntion for charitablo pnrposes ; and a discourse must always be prononnced

for the edification of the Brethren.

ART. TI.

All Chapters must be exceedingly oircnmspect' not to gire to any one whatever the degree of Knight

Boae >J«, nntil after striet examinatioa and inqniry into hia life and morals. He mnst be a Knight of the

Eaat and West, and 33 yeara of age, both which facta mnst be stated in hia petition : and he mnst be balloted

'for at two successive meeting», recdving eaoh time an nnanimons vote.

art. rn.

Jf a Chapter becomea too nnmerous, it may be divided into two or more classes, by Tote of the Chapter;

whioh two or more daases or chambers ahall thenceforward have three officers in common, — a President, a

Grand Chancellor, and a Secretary General; who, whenever the good of the Chapter requires, may conrene

the two chambers in aingle aaaembly.

art. rai.

.The officers of each Chamber mnst be elected by the whole Chapter.

ART. IX.

JChe^Chdpter when convoked on the regnlar days, mnst nerer dose without the banqnet.

’art. X.

In all aasemblies, each Et.\*, has an eqnal vote, except the Prosiding Officer, who has the easting Tote.

8b

Grand Pontijf, or Sublime Scotch llfason.

TUS L0DCX XOOJT, AXB III BBC0XAT102f8.

Thi hanginga ara blue, sprinhlod with atirs of gold. Tlit whole Lodge ii lighted by ont larga «pberical

tranapareney, behind tha Moator'\* «eat in tha Eost.

In tha Eaat ia a throne, and orer it a blue canopy.

Arouod tba room ara twelre eolumne, two in tha Eost, [one on oaeh eide of tha Mas ter], two ia tha TVeat,

[ona on aaeh eida of tha Word en], four on tha North aide, and four on tha South side, of tho Lodge ; on thair

anpitala ara tha Engliah initiale of tha namea of tha Twelre Tribes, in tha following order, beginning with tha

eolmnn on tha light hand of tha Sia\* ter, and going ronnd by tha North, TTest and Sonth : . . . Ephraim . « •

Banjamin ... lasaehar ... Jndah . . . Naphtali ... Asher . . . 3)an . . . BEanasseh ... Zebulon ...

Bnbaa ... Simeon ... Qad. Under theae, in tha a ama order, ara tha zodiacal signa .. y . . . II • . \*

£F\*«\*S),. ..«I. .•£\*«.. ~ • 3C • • • ««<\* « ad \* p these, »6»«\* &\*

tha- dama order, tha following namea and titlea of tha Deity: ... DVlSx . . . T!T . . . Sol ... ]Sd ...

ner . . . »rm . ... roi-int ... Se ... me .. . roStt . . . \y . . . \*n-Sse.

On tha baaa of aaeh column is tha Initial, in tha same order, of tha name of ona of tha Apostlea of Christ:

John ... Pater . . . Andrew . . . James ... Philip . . . Bartholomew , . . Thomas . . . Yatthew ...

James, aon of Alpheus ... Lebbeua, eumamed Thaddeua . . . Simon tha Canaanita . . . and Xatthias.

sajinani ox nacura boiid.

The Trocing Board bas a mountain in tho foregroond. A City, fouMquare, appears descending from tha

aky ; (in whieh ara naithar eun, moon, stare nor elonds, bnt only tha azura vanlt on whieh tha light from tha

aity zeflaots). Balow ia a repreeentation of Jarnaalem otartnrned and in mine. Aronnd tha descending eity

ia n 'well of j asper, tho fonndation of whieh je laid with tha precioua stones of twelro different kinda and

colours, that appear on tho Pontiffa breast piata. AII tha buildings are of gold. Tha architectura of tho eity

is oriantal, and thera ia no Templa. There are twelre gates of pearl, threo on each side. A great glory ia

ibo «antra givea it light.

On tha eiz gatas that ehow in tha painting ora tha firat threa and tha laet threa imtials of tho namss of

tho Tribas, and tba firtt and laet threa namea of Deity giren obore : and on tha fonndation under those gatas,

tha initiols of tha firtt threa and last threa names of the Apoetles.

A sparkling rirar rnna tbrough tha eity ; and npon it, in tha centra of tha oity, standa a tres, loaded with

(ruit\*, leates and blossom\*. Ita roots are on aaeh side of tba stream.

XIX.

2

Bencath tho ruina of Uio ovcrturued city lies writhing a serpent

eliains.

with throo beads, boanil with brazon

orricEits, DRESS, STC.

The Master is styled Th.\ Puissant. Ilo wcars a white satia robe, and holds a seeptre in his haad. On

his breast is the Jewiah High Friest's breast piate, or tho Aurim and Thummim.

There is but one "Wardcn; who sita in the "West, opposite the Th.‘. P/. holding a gilded rod. There

are also an Orator, two Deacons, and a Mastor of Ceremonies.

Ali the members, esccpt the Th.‘. P/. wear robes of white linen ; and a fillot of aky-blue satia round

the forehead, witli twclve st ars embroiderod on it in gold.

The cordon is crimson, bordercd with whito, worn from left to right. On it are twelve stars embroid\*

ered in gold, and the letters A . . a . .

The jewel is an oblong square, with the letter X engraved on one side, and n on the otber.

The battery is , t at equal intervals.

to orEtr.

Th.\ P/. Brethron, 6r.\*. Pontiffs, Sub/. Scottish Masons, I propose to open this Lodge. Aid me to do

bo. Bro. - . Jun.\ Deacon, see that we are properly tyled.

[The Jun.\*. Deacon goes out, returns, gives the battery of , ? equal raps, which is answcrcd from without,

returns to his place, and says] :

Th.\ Puissant, we aro proporly tyled.

Ths. P.\ Howf

7/. D.\ By a Sublimo Scottish Mason without, armed and Tigilant

Th.'. P.\ It is woll. Bro/. IVarden, what is tho hour f

W.\ Tho time forctold to all nations. The Sun of Truth has rison over tho Desort The last struggle

between Good and Evii, Light and Darkncss, commcnccs. The cubical Stone has become a mystio Bose, and

tho lost Word is recovercd.

,Th.\ P/. Bo grateful to God; my Brethron 1 And lct us proceed to open tbis Lodge, that we may labour

together for His glory and the improvement of mankind. Togcther, my Brethren 1

[All' give the sign. Then the Th/. P/. raps , — the TVarden , — and so on alternately to,T— Then the'

Brethron all clap , T with thdir hands, and cry ; times Hoscbxak!]. .

Th,’. P/. The sun is up, and this Lodge is open.

Tho Candidate is clothed in the dress, jewel and ornaments of a Kt/. Rose received by the M/. of

Ceremonies, and conductod to the door of the Lodge. Tho M/. Cor/, raps , f — and the door is slightly

opened by the J/. iJ/., and the following conversation ensues :

J/. D/. Who hails 1

M.’. Cer.\ A Knight of the Roso >5«, who desires to attain tho degree of Gr/. Pontiff.

J.’. D/. How long hnth ho served t

M.’. Cer.’. Threo years.

Qu.\ 'Whore?

Ans,’. In tho ranlcs of Truth.

XIX. . . 3

Qtt.\ How arraed ?

■ Ane.'. Witli Charity, Ilope and Faith.

Qu.\ Against what enemics ?

An».'. Intoleraace and Oppression.

Qu.'. TVhy doth ha now dosire to attain the degree of Sublima Eoosaais f

An».'. That he may bo tho bottor qualified to serva the causa of Trutb and Light

Qu.'. "What othor weapon docs ha necd, tban Cbarity, Ilope and Faith ?

Ans.\ Patience: to he contcnt to wait.

J.\ B.\ Then let him take his first lasson now ; and wait with patience nntil the Th.\*. Paissant is

infurmed of his reqnest and his will oscertained.

[The J.\*. D.% closes the door, rcturns to the Lodge, and reports to the Th.\*. P.\ ; the sama questions

heing asked, and answers retnrned, as at the door; exccpt tho lost ordcr of the J.\ D.\ to be patient and

wait: instead of which the Th.\*. P.‘. says] :

.. Th.'. P.\ Sinco his desires are so commendable, Uro.\*. J.\*. Deacon, yon will permit him to enter.

[The door is opened, and the candidate enters, conducted by the M.\ of Ceremonias. As he enters, the

organ plays, and the Brethren sing tho fullowing ode, ali standing np] :

ODE.

Truth dawns npon the human soni.

And Error disappears:

No longer darkncss hath control,

From IIeaven's blue face the storm-clouds roll.

And ali the glittering years

No longer for men's eorrotr groan,

Thoir sin, their shame, their tears ; \_

But stili and stately, post God’s Throne,

March ontvard, ■where love'roigns alone.

That San is risen, is Hess ; that Day

Is Now, to God. . . We WAir . . .

The world and stars wait. . . The array

Of ages stretching far away,

The Angels at God’s gate,

And ancient Time . . . ali wait the Liglit,

Sure as God’s- Truth, though lato ;

When sin no more the world sball blight,

But endless day dethrone\*the night.

[When the ode is coneluded, the candidate is led 12 times aronnd the Lodge, halting at one of the eolnmns

at eoch eircnit, and his attention being directed to the Initials npon its capital and bose ; the M.\*. of Ceremonies

jaying at each respeetively os follows] :

AtiheOh' Column : Judah shall retnrn again to his first estate, when tho Empire of Evii ends. Light

and not darkness is eternal s Truth and not Error is immortaL

JVV At the 3d Column: Issnchor shall once more be free, when Sin and Suffering ore known no longer. . Far

‘In tho Future nnto ns, that day of Light is noto to God. Time is a succession of points, each in the centro of

:Eteraity. Evii losts only during Time. The reign of God is measured by Eternity.

\* -r^At the 9 th Column: . . . Zebulon sball find peace ; as ships that corae out of great storms, and furi their

£ails and lot drop their anchors in quiet harbours. For Peace shall be the Universal Law to ali the children

tof a coramon Father.

XIX. . . 4

At the 10 th Column ; . . . Rcuben, lite ali mankind, bas wandcrcd far inio tho darkness. The steps of tho

Ages ring in their stately mnrch, down (bc long slopes of Time ; and OTcr tlie Dawn draws noarer. ilea aro

God’s instrumenta to accelerate its coming. AYork then, my Brotbcr, bo patient, w.ait! . m

At the Urt Column: . . . Simeon shall be reconcilcd to God ; when Intoleranco no longcr perseentes, and

Bigotry no longer hates : when man, brother of man, shall no longcr bo bis torturer, bis dread, his Fate. Tho

waTes of Etornity roll e Ter ncarer to as, on tho narrow sands of Life, tbat crumble under our wcary feeL Those

on whose enrs the roar of tlie same sarges smites, and whom tho next wave will engulf togother, should baro

in tbcir hearts a prayer to God, and not hatred for tbeir brother.

At the 12 th Column: . . . Gad shall OTercome at lnst; thoagh a troop of Evils long orercome him, as they

orercome us all. Tbe Serpent is stili unchained. The Giants stili assail tho battlements of IlcnTen, and

scarce recoil before its lightnings. Typhon and Ahriman march with the port of conquerorsi But -with them

niarch the Ages, majcstic in their silcnce, and calm as fate. ■ Conturies aro the moments of Truth's twilight.

At the 1j< Column: . . . Ephraim hath strayed from horne. Ile shall retura, in tears and penitent, and

find eternal rest. From God all souls hare emanated, and to him all retura. The waoderings of none can be

eternal ; for then would Etil be iramortal and a God ; and pnin and sorrovr, misery and crime would haTe seizcd

upon and hold in fee a portion of God’s Sorereignty.

At the 8th Column: . . . Manasseh shall be restored to sight. lYe are all blind swimmers in the currents

of a mighty sea that hath no shore. "We see as in a dream, the efiects, and not the causes. Tbe simplest

things are miracles to us. JVe do notjsee the flower that is within the seed, nor the towering oak enveloped in

the acorn, nor the smells and colours in the tastcless, colourless, inyisible air and limpid water and rank dark

earth, from which the seed extracta them, by its mysterious chomistry. When the Divine Light comotb, are

■ shall see and knoir.

At the 2 d Column: . . . Benjamin shall be redeemed, and come back from exile and captivity. For

they, like pain and poverty and sorrow, are .blessings. AV ithout them, there would be scant excellcnce in

human nature neither fortitudo nor sclf-dcnial, nor industry nor patience, nor charity nor tolerance,

mngnaniniity nor generosity, heroism nor gratitude. Our exile from the presence of the Dcity, our captirity

by Sin and Sorrow, are the means, oflered us by God, to purify the heart nnd cnnoble the soul.

At the Ith Column: . . . Dan shall obey the new Law,— the law of Lore. Ile praycth best that loceth

best all things, both great and small; for the great God that loceth us, Ile made and loceth all. All things, all

souls are but the tones of one great harmony, in vr h i o h sin and pain, and sorrow mingle as its discorda, that

but add grandeur to the anthem ; they and the concords lcading by infinite modulations to the grand, final,

perfect chord, that is to resound through all the infinities of space, furerer.

At the 6th Column: . . . Asber shall pluck the fruit of the Tree of Life, that towers abore the golden

spires, and orerlooks the josper walls of the new Jerusnlcm. For ho nnd all men shall learn to know the true

God, the Infinity of Infinite attributos ; not angry and jealous, nor implacable and Tindictive ; but kind and

indulgent to human feebleness and frailty ; loving and forgiring ; a benefactor, a friend, a father. ■

At the 5th Column: . . . Haphtali belieTes, hopes waits and is patient.. Belieces that all death is new.

life ; all destruction and dissolution, recombinatioh iffii -rcproduction ; and all evil and affliction but the modes

of this great genesis, that shall not be eternal. Hopes for the time when this incessant flux and change shall

cease, and the new Law of Lore and Light rule in all spheres and orer all existences j and vaits with patience

the ful61ment of the inviolable promises of God.

[At this inornent a thick cloth is flung orer the Candidato's head ; and he is immediately seizod by sereral

brothers, and hurried into a small room that is perfcctly dark. Lenving the cloth so that ho can remoTe it at

pleasure, they placo him, sitting on the floor, in the middlc of tho room, and retire. This room should hare

no furniture, and be entirely hung with black. Apertures must be so arranged, that, without admitting the

leost light, tho voice of one speaking outside may bo heard. It must also be so arranged, that, by means qf

'electricity or otherwise, sudden and momentary fiasbes of light may bc produccd, succccded by intenso dark\*

ness. • i •

Tho candidate is left for five minutes in entirc solitudo and pcrfcct silence. Tlicn a Bro.\ says, in his

hearing] :

XIX. . . 5

1»< Bros. AU tvho trill not worsliip tlie Beaat trith seren heads and ten horna, and npon hia horna ten

crotrna, and the mysterioua namo upon hia forchead, ahall be alain. AU men, the high and thc Iotr, tbe rieh

and the poor, freemen and alarea, ahall receire npon their right hand, or on their forchead, hia mark, hia name,

and the number of hia name, trhich ia ais hundred tbreescore and 8ix; or they ahall neither buy nor aell ;

for hia ia power, dominion, and the authority of tho great dragon. Man, helplcsa and in darknesa, wilt thou

receire hia mark, that thou mayest emerge to light?

2 d Brother . . . Fear God ; and girc glory to Ilim; for the hour of hia judgment ia come 1 And trorahip

Him that made hearen and earth, and the aea, and the epringa of traters ; for He alone hath the Trne sign.

If any man trorahip the Beaat and hia image, and receire hia mark on hia forehead or in hia hand, he ahall

drink the trine of God’a indignation, and bo baniahcd from the preaence of the Holy Angela and of the "Word

that ia the Redeemer. Remorae ahall torture them, and they ahall hare no reat, trho trorahip the Beaat and

hia image, and receire tho mark of hia name.

Zd Brother . . . liare patience, oh 1 thou, trho, though in darknesa, art stili our brother! Kcep the com-

mandments of God, and thy faith in His justice and infinite goodncssl Blessed are the dead that die in the

Lord. They rest from their laboura, and their influcnces lire after them.

. [There ia silence again for a little trhile ; and then the Brethren on tho outaide procced] :

. 1 st Bros. The first Angel hath poured his rial on the earth ; and a foul and horrible plague hath fallen

on aU trho trear the mark of the Beast, and hare trorshipped his image. [Light flashcs into tho room].

- • -2 d Bros. The sccond Angel hath poured his rial upon the aea; and it hath bccome like the blood of a

dead man ; and ererything thercin hath died. [Flash].

' Zd Bros. The third Angel hath poured his rial upon the rirers, the brooka, and the liring springs ; and

they hare become blood. [Flash]. -

Thou art just and righteous, 0 God, the Infinite and Eternal, in ali Thyjudgmentsl .For Thouhast giren

to them blood to drink, trho hare persecuted their Brethren for their faith, and naurped Thy potrer and prero-

gatire of judgment, and ahed the blood of the Tirtuous and good.

' jiat Bros. The fourth Anget hath poured hia rial upon the sun ; and the tricked are scorched trith great

.neat, and yet trill not repent. [Flash].

2 d Bros." The fifkh Angel hath poured his rial upon those trho trorahip the Beaat. Hia kingdom is

shrouded in darknesa ; and hia follotrers hotrl for pain and terror, and blaspheme, and stili do not repent.

[Flashes]. ■

; Zd Bros. The sizth Angel.hath poured out hia rial upon the great rirers of the Orient, and they are dried

up : and the spirits of Falschood, Fraud and Eril marahal their armies for the great battle, to be fought on the

'great day of.the Almighty God. • Unespectedly, before men see its dawn, that day trill come. See that ye be

not fonnd unprepared ; but trear eremi ore the armour of Charity, Hope and Faith ; lest it come auddenly and

find-syou naked and defenceleaa 1 [Flash].

^la i Bros. The serenth Angel hath poured his rial into the air. It ia done 1 [Upon this, thunder ia heard

;tntn'out, and frequent flaahes light the cell. Then there axe loud noises, roices, and a crash representing' a

city deatroyed by an earthquake].

1 tt Bros. The cities of the nationa hare fallen ; and Intolerance, that Great Babylon, ia no more. The

•chaina imposed by fraud upon the human mind, the manacles and fetters fastened by force upon Free Thought

hare fallen.' The torrers and battlemcnts, the baationa and the ramparts, that Potrer, and Fraud and Falae\*

hood thought impregnable, hare fallen ; and they ahall no longer be drunk trith the blood of the Sainta and

Martyra of the Truth.

2d Bros.’ Solration, glory, honour and potrer to the Eternal God and Infinite Father 1 True and righteous

are His judgmenta. Let aU His oreatures, and the great roicca of the ocean and Hia thundera cry rojoicingly ;

The Lord God Omnipotent reigneth, and Sin and Eril are dethroned I Blessed are they that obey his latr, and

truat in his goodness, that they may hare right to the Tree of Life, and may enter in through the gates into

the city. Brother, trho art in darknesa, trilt thou obey that latr, and trust in that Infinite Goodness, and be

patient, though the appointed time may secm to dratr no neorer during thy life, nor thy laboura and exertiona

to produce any fruit?

XIX. . . 6

Cands. I will.

2 d Bros. "Wilt tbou bo neithcr weary nor discouragod; satisfied to sow the secil, and that thoso who como

afler thee may renp, if God so wills it ?

Cands. I rrill. . •

Isi Bros. Come, thon, with us to tho abodc of Light !

[Tho door is opcncd, and the Candidate rccoired by sorcral brcthron, and conducted into tho Lodge. Tho

draft or tracing-board is seen displayed ; and after ho cnters, the officers read as follows] : •

Orator: I saw a new Heaven and a new Earth : for tho first heaven and the first earthwere possed away,

and thero was no moro sca. X saw tho Iloly City, the Ifew Jerusalom, coming dovrtt from God out of Heaven.

Henceforth Ilo rrill dwell with men, and bo thcir Father, and thoy his obedicnt loving children. Ho will

wipe the tears from all cyos : and thero shall bo no moro denth, nor fraud nor falsehood. There shall ho no

more sin and shamc, nor remorse nor afiliction; nor sickness and death any more: for the ancient wrong and

eTil hare pnssed away forever.

Wards. He that sits upon tho Throne saith ; I mako all things new. Writel for these words ore trne.

To him that thirsts I givo frcely the wators of the Spring of Life. Ue that OTercometh shall inherit all things.

I Tfill be his Father, and will Ioto my child.

Ths. Ps. In 'the Heavenly City thero shall be no Temple : for the Lord God Almigbty and the Redeemer

ore its Tomple. Nor sun nor moon shall bo needed there for tho Primitive Ligbt shall shine therein and

give it light. In that light shall all nations walk ; and there shall all the splendoars of the Universe have

their spring and centre. Therein shall be no night, nor wickedness nor falsehood : bnt the light and everlost-

ing Life and Truth of God shall reign there forever. He is Alpha and Omego, the beginning and the end, the

First and the Lost ; from whom all things come, and to whom all return. .

-My Brother, if you bcliovo in theso promiscs, go now to the Uoly Altar, and thero assume tho obligatione

.of this Dcgrco.

[Tho Candidate knccls at the Altar and, with his hands upon tlio Holy Biblo, assumes the fullowing]

OBUCATIOX.

t

I f A B in the presenco of 'Almigbty God, and belioving in his iTnstico and Mercy, do

hcrcby and hereon most solemnly and sinccrcly promiso and swear, that I will never revcal any of the seerets

of this degree to any person in the world, cscept to him to whom tho same may lawfullybelong, and then only

when I am duly authorized and empowered so to do.

I furthermore promise and swear, that I willobey tho by-laws, rules and regulatione of any Lodge of this

degree to which I may belong; and the Edicts, laws and mandates of tho Consistory of Sub.\*. Princes of the

Royal Secret under whose jurisdiction it may be holden, as well as those of -the Sup.\*. Council of the 33d

Degree within whose jurisdiction I may reside, so far as the same may come to my knowledge : and that I

will always recognize the ,Sup.\*. Council of the 33d Degree at Charleston as the only truo and legitimate

Supreme Body for the Southern jurisdiction of the United Statos, of tho Ancient and Acccpted Rite of Masonry,

and bear to it true foith and due allogiance, so far as its mandates and edicts conform to the ancient constitu-

tions and the Landmarks of Masonry.

I furthermore promiso and swear, That I will devoto myself, my hoart, my hand, my speech and my intel-

lcct, to the causo of Justice, Truth and Tolcration ; and will endearour to do somctbing for the benefit of my

Country and the world, that shall live after I am dead : and that I will hcnccforward considcr only what it is

right and just, and noble and generous for me to do ; and not whethor any benefit to jnyself or mine will

resuit therefrom ; orwhethor I shall icceive therefor thanks or ingratitudo.

All of which I do most solemnly and sincerely promise and swear, binding myself under no less a penalty

than that of being hold false Knight and faithless Soldier, by every truo Knight and honest man in Christen-

dom. So help me God 1 and keep me stcadfost in the duc and punctual pcrformanco of the same 1

I

XIX. . . 7

TL\ P.\ Molki-Taedek, King of Solam, wboaa noma aipilet Jut and Eqaitable King, wa\* tba Priaat of

tha Moat IBgh Qo«L Ha nat Abraham returning from tba alaying of tba Kinga, and bleued bim: and

Abraham gara asto hin tba tenth of tha apoila.

[Ha anointa tba Candidato with a littla oil, on tba erown of tba baad, and aaya] :

Tk.\ i\*.\*. Ba tbou a Priaat forarer, after tha order of Mallci-Tiedek, rirtuoua, «incera, eqaitable, trua,

Miniatar of Juatice and Priaat of Toloration I Ba faithful to God, thy duty, and thyaelf; and thua deaerra

tha titia of Sublima Pontiif or Seottiab Moaon, wbich yon ara benceforward antitiad to arear. Riia now, my

Brotbar, and receira tba Sign, Token and Worda of tbia Degree.

Sia»:Bftiaotbat9St,i a (»J&02tnto a 5^=”, tbeVJ 9^r^<Lt£ieitended;

and tban drop tba; perpendiculari/.

Touorj . . Placa reeiprocally tha {0f25 of tha tl&O— CT on tba TtfStC&COn °f tha otber. ...

Tba firat aaya &OttCtS\*hO&.'. . . Tba aecond, 1109— CihC}°f&<C}t3trL'. . . Tba firat,

G23a?t\*Ot-\*- • • Tha aecond, 2SOhlSl8niG^^9— • • And both aay, 0®Cs?.\*.

Paaa-woan : . . -Of/.

Saczsn ‘Woan: . . &Ott JtVhO 5 '\*

[Erary brotbar then adrancea in tnrn to tba Candidata, and givaa bim tha Token : and tba Th.\ P.\ tban

Inreata bim witb tba iuaignia of tba degree ; aaying, aa ha doea ao] :

Tba robe of wbita linan, witb wbicb I now inreat you, ia emblemati cal of tbat equity and purity whicb

sbonld ohoracterixe ona wbo ia eonaaorated to tha eerrice of Trnth ; and raminda na alao of tba reatu re of tba

ona bnndrad and forty-four tbonaand wbo refnaed to weor tba mark of tba beaat npon their forabaada.

Thia eordon of crimaon, bordorad witb wbita, teochea yon tbat tha xeal and ardour of a Knight and

Pontiif ongbt to ba aat off by tba groataat purity of morata and parfect charity and banaficanca. Tba twalra

atara npon it and npon tba fillat allnda to tha twalra gataa of tba Now City, tba twalra aigna of tba Zodiac,

tba twalra frnita of tba Trea of Lifa, tba twalra Tribea of Jarael and tba twalra Apoatlea ; . tba initiala of wboaa

aaaee appaar npon tba gataa and fonndationa of tba Naw City, and on tha twalra columna of tba Lodga.

Tbia JtlUt ia tba peoniiar ambiam of yonr Pontificata. And aa tha allgbtaat contact witb aarth will aoil

Ita apotiaaa purity, ramambar tbat ao tba leoat indiacration will aoil tba oxalted character tbat yon bara now

roluntarily aaanmed.

Boeaire thia jetoel : and let tba lattara npon it and tba eordon, tba firat and loat of tha Greek and Hebraw

Alphabeta, arer remind yon of tba lore and renoration wbicb you owa to tbat Great Being, tba aomca of ali

axiatanca, tha Alpha and Omaga, tba Firat and tba Loat; on wboaa promis ea we rely witb parfect coafidenea,

ia wboaa marcy and goodneaa wa implicitly trnat, and for tba fulfilment of wboaa wiaa pnrpoaea wa ara content

to waik.

[Tba Warden now diaplays to tba Candidate tha Trocing Board ; and tba Tb.\*. P.\*. continnex] :

Th.'.P.\ My Brotbar, after tha ceremoniae of tbia degree, thia painting needa but littla explanation;

and. moat of tbat may ba fonnd In tha cloxing chaptara of tba Apocalypae.

Torna aa Maaona, tba City orertorned repreaenta tba Empire of Eril, finally orerwbelmed and deatroyed

In tba laat great conflict batwaan tba Principlea of Light and Darkneax : which arent mankind boa in ali agea

oxpactad, and tha Holy Booka of arery Ancient Nation bara foratold. Tba City deacending from Hearen ia

tba Naw Empire of Light and Trnth, for whicb wa wait and bopa. Tha Trea of Lifa ia emblemati coi of Trntb,

tha baaia of ail tha rirtuaa repreaented by ita fruita. Tha bnildinga of gold and wolla of preciooa atonaa, and

gataa of pearl, ara aymbola of tba glory tbat ahall inraat and maka magnificent tba Uhirerae, whan «icknaaa

and ain and pain and aorrow and guilt and eril ahall dixappear forarer, and leara tha worid again a paradiaa,

tba aplondid Templa of a God of Marcy and Ecncficence. Tba Rlrer, to tba dwellara in Eaatern Buerta, waa

2o

XIX . . 8

tho symbol of purity, of generosi ty, of plenty: tho tree, "with its leaves and flowers and fruits, of Naturo, who

boatows hor bountios and hcr many blessings, without waiting for mon’s thanks.

The twolvo Tribes, whose initiale adora tbe columns, and are seen on the peorl gatos of the City,. ‘are

emblematical of tbe human raee: and the twelve Apostles, whose initiale are aleoon the bases of the columns,

and on theifoundations of the City, are to us tbe type of ali those who have Iaboared to refonn, instruet and

elevate mankind. ' ’

The signs of the Zodiac, upon the columns, accompany the initials of those Tribes, respectively, to

which they were. assigned among the llebrcws : . . The Lion, to Judah . . Cancer, formerly the Asses, to

Issachar . . Capricorn, to Zebulon . . Aquarius, to Rcuben . . Pisces, to Simcon . . Aries, to Gad . . Tau\*

rus, to Ephraim . . Sagittarius, to Manasseh . . Gemini, to Benjamin . . Scorpio, once the Eagle, to Dan . .■

Libra, to Asher , . and Yirgo, to Naphtali. ’ \*

The Serpent, writhing in cbains, has to us a peculior signification. It wns promised that the ofispring of

the woman should bruise the Serpent’s head. Fulfil thou the prophecy 1

[The candidate is caused to step in succession on the three heads :\*and as he does so, the Th.\*. P.\*. says,

at each step respectively] :

So shall the foot of Trctu crusTi Error!

So IIoxestt and Uoxorit trample on FalseiioodI

So CnARirr iread in the dust Intolerxxce !

• I

Th.'. P.\ The Hebrew choractcrs upon the twelve columns aro the twelve Great Names and Tities of

Deity, upon the breast-plate of the High Priest. Beginning with the column of Judah, and in tho order given

above, they are: Melec; King or Sovereign: . . Gemel ; Dispenser of Bewards and Punishments: , . Asak;

Fire or Splendour: . . Aura; the Adored: . . Ara; the Eye, or AU-Seeing: . . At-Km ; the Living God, or

Life : . . Aluix ; the Creative Deitics, or the Aggregato of the Forccs of Naturo : . . At ; tbe Ancient Somitio

Nature-God; theElevated: . . Inu; Lifo: . . Aiss-Gebaq; Majcsty of Fire:.. .Adox.ii; Lords: Sovcrcign: . . .

and IIIUII ; Abstract Existence ; The Sclf-Existont.

Go now, my Brother, and listen to the Lecture of this Dcgrce.

LECTUEE.

My Brother, tbe true Mason labours for tho benefit of those that are to come ofter him, and for the

adrancement and improvement of his race. That is a poor ambition which contents itself within the limits of

a single lifo. All men who deservo to live, desire to survive thoir funerals, and to lire afterwards in the good

that they have done mankind, rather than in the marble of men's memories. Most men desire to leave some

work behind them that may outlost their own day and brief generation. That is an instinctive impulse, given

by God, and ofton foand in tbe rudest human heart; the surest proof of the soul’s immortality, and of the

fundamental differenco between man and the wisest brutes. To piant the trees that alter we are dead shall

shelter our children, is as nataral as to love the shade of those our fathers planted. The rudest unlettored.

husbandman, painfully conscious of his own inferiority, tho poorest widowed mother, giving her life-blood to

those who pay only for the work of her needle, will toil and stint themselres to educate their child, that he

may take a higher station ia the world than they ; and of such children aro the world’s greatest benefactore.

In bis infiuences that survive him, man becomes immortal, beforc the goneral resurrection. The Spartan

mother, that, giving her son his shield, said, “With it, or upon itl” afterwards shared the government of

Lacedaemon with the legislation of Lycurgus ; for she too made a law, that lived after her; and she led the

Spartan soldiery that afterwards demolished the walls of Atbens, and aided Alexander to conquer the Orient.

The widow that gaveMarion the fiery arrowsjto bura her own house, that it mightno longer shelter the enemies

of her infant country, tbe house where she had lain upon her husband's bosom, and where her children had

been born, Icgislated more efiectcally for her Stato than Locke or Shaftesbury, or than many a Legislature has

done, since that State won her freedom.

I

XIX. . . 9

It iras of slight importance to tlie Kings of Egypt and tho Monarchs of Assyria and Phoenicia, that the

son of a Jeirish iroman, a foundling, adopted by tho daughtcr of Sesostris Ramscs, slcir an Egyptian that

oppressed a Hebrcw alave, and llcd into the desert, to remain there forty years. But Moses, who might other-

wise have becomo Regent of Lower Egypt, known to us only by a tablet on a tomb or monument, beeouie the

delirerer of tbe Jeirs, and led them forth from Egypt to the frontiers of Palestine, and made for them a lair,

ont of irhich greir the Christian faith ; and so has shaped the destinies of the irorld. Ile and the old Roman

lairyers, irith Alfred of England, the Saxon Thancs and Norman Barons, the old judges and chancellors, and

the makers of the canons, lost in tho mists and shadoirs of the Past, — these are our legislators; and ire obey

the lairs that they enacted.

. Napoleon died npon the barren rock of his exile\* His bones, borne to France by the son of a King, rest

in the Hdpital des Inralidcs, in tho great city on the Seine. nis Thonghts stili govern France. He, and not '

the People, dethroned the Bourbon, and drove the Inst King of the House of Orlcans into exile. He, in his

coffin, and not the People, votcd the oro ira to the Third Napoleon ; and he, and not the Generals of France

and England, led their anited forccs ngainst the grirn Northern Despotism.

• Mahomet announced to the Arabiaa idolaters the ncir creed, There is but one God , and Mahomet, Ukt Moses

and Christ, is his apostle . For many years unaided, then irith the help of his family and a few friends, then

irith many disciples, and last of all irith an army, he taught and preached the ICoran. The religion of the

irild Arabian enthnsiost conrcrting tlie fiery Tribes of the Great Desert, spread orer Asia, built np the Sara\*

cenic dynasties, conquered Persia and India, the Greek Em pire, Northern Africa and Spain, and dashed the

snrges of its fierce soldiery against the battlcments of Northern Christendom. Tho lair of Mahomet stili

gorerns a fonrth of the human race; and Turk and Arab, Moor and Pcrsian, stili oboy the Prophct, and pray

irith their faces turned toirards Mecca ; and he, and not the liring, rulcs and roigns in the fairest portione of

the Orient.

. Confucius stili enacts the lair for China; and the thonghts of Peter the Great goTern Russia. Plato and

the other great Sages of Antiquity stili reign as the Kings of Philosophy, and havo dominion oier tho haman

intellect The great Statesmen of the Past stili preside in the Conncils of Nations. Burko stili lingers in the

Honse of Commons, and Webster'» gravo accents yet ring in the American Senate.

. Washington sleeps calmly in his tomb at Monnt Yernon ; irhich has become the Mecca, and the Potomao

the highiray, of the Pilgrims of Freedom. But his influences stili liTe, and rule in the hearts of tirenty-three

millions of people; siray and dircct the Conncils of a great Nation ; determino its foreign policy; and sahe\*

tion or condemn its diplomacy and legislation. He has a trner and more absolute reto than the President;

fbr he exercises his power throngh the People, who are Supreme, and who decide as he direets.

It hos boen well said, that wben Tamerlane had bnilded his pyramid of fifty thousand human sknlls, and

wheeled away with his rast armies from the gates of Damascus, to find new conquesta, and build other pyTa <■

mids, a little boy was playing in tho streets of Mentz, son of a poor ortisan, wliose apparent importance in

the scale of beings was, compared with that of Tamerlane, as that of a grain of sand to the giaat bulk of.the

earth : bnt Tamerlane and all his shaggy legions, that swept orer the East like a hurricane, hare passed away,

and become shadows; while the wondcrful inrontion of John Faust the boy of Mentz, has exerted a greater

inflnence on man’s destinies and orertnrned more thrones and dynasties thnn all tho rictories of all the blood\*

stained conquerors that from Nimrod downward liaTe afflicted God’s fair world.

• Long ages ago, the Temple built by Solomon and our Ancicnt Brethren sank into rnin, when the

Assyrian Armies sacked Jerusalem. The Holy City is a mass of hoTels cowering under the dominion of the

Crescent; and the Holy Land a desert. The Kings of Egypt and Assyria, who were cotemporaries of Solo\*

mon, ore forgotten, and their histories mero fables. The Anoient Orient is a shattered irreck bleaching on

tbe shores of Time. The Wolf and the Jackal howl among the ruins of Thebes and of Tyre, and tho sonlp\*

tnred images of the Temples and Palaces of Babylon are dug from their ruins and carricd into strange lands.

But tho qniet and peaceful Order, of which the Son of a poor Phoenician Widow was one of the Grand Muste rs,

with the Kings of Israel and Tyre, hos continued to increase in stature and influence, defying the angry waves

of time and the storms of persocution. Age has not weakened its wido foundations, nor shattered its colnmns,

nor marred tho beauty of its harmonious proportions. Whcro rude barbarians, In the time of Solomon,

c

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peopled inhnspitable howling wildcrncsses, in France and Tiritain, and in thnt New World, not known to Jew

or Gentile, nntil the glorics of tlio Oricnt had faded, that Order hae builded now Toraples, and teaches to iU

milliun of Initiatos tiioso Icssnns of pcnee, gnod-will, and tulcration, of reiianee on God and eonfideneo ia

man, vrhich it learned when llebrew and Giblemito worked eida by side on the tlopes of Lebanon ; and tha

Serrant of Jehovnh and the Phoenician Worshipper of Belsat with the humble artisaa in Counoil at Jerusalem.

It is tha Dead, that gnvern. The Livirij» only obey» And if tha Sool sees, alter death, wbat passea on

this earth, and watrhcs oror tho welfurc uf those it lores; than must ita greatcst happiness conaist in seeiog

the current of ita benoficent influences widening out from age to age, as rivulets widen into rirers, and aiding

to shape the destinies of individuals, families, States, the World : and its bitterest punishment, in seeing ita avii

influences causing mischief and misery, and cursing and afilicting men, long after the frame it dwelt in has

become dust, and when both naine and memory are forgotten.

We Itnow not who among the Dead control our destinies.' The universal human race is linked and bound

together by those influences, vrhich in the truest sense do make men’s fates. Humanity is the unit, of which

man is but a fraction. What other men in the Past have dona, enid, thought, makes the great iron network

of circnmstance that environs and Controls us ali. We take our faith on trust. We think and beliere as tha

Old Lords of Thought command us ; and Renson is powerless beforo Authority.

\ We would make or annui a particular contract; but tha Thoughts of the dead Judges of England, living

when thcir ashes have been cold for centuries, stnnd between us and that which ire would do, and utterly

forbid it. We would settle our estate in a particular way ; but tbe prohibition of the English Porliament, its

uttcred Thought vrhen the first or second Edwnrd reigned, comes echoing down the long arenues of time, and

telis us ire shall not exercise the povrer of disposition as we wish. We would gain a particular advantage of

another; and the thought of the old Roman lawyer who died before Justinian, or that of Rome’s great orator

Cicero, annihilates the net, or makes the intention ineffectual. This act, Moses forbids ; that, Alfred. We

would sell our land ; but certain marks on a perishable paper teli us that our fatheror remote ancestor ordered

otherwise: and the arm of the dead, eraerging from tbe grave, with peremptory gesture prohibita tbe alieno-

tion. About to sin or err, the thought or wish of our mother, told us when we were cbildrcn, by words that

died upon the air in the utterance, and many a long year were forgotten, flashes on our memory, and holds

us bnck with a power that is resistless.

Thus we obey tbe dead : and thus shall the living, when we are dead, for wcal or wo obey us. The

Thoughts of the Past are tbe laws of the Prescnt and the Future. Tbat which we say and do, if its eiTects

lost not beyond our lires, is unimportant. That which shall live when we are dead, os part of the great

body of law enacted by the dead, is the only act worth doing, the only Thought worth speaking. The desire

to do something that shall benefit the world, when ncither praise nor obloquy will rcach us where we sleep

soundly in the grave, is tho noblest ambition entertoined by mnn. -

It is the ambition of a true and genuine Mason. Knowing the slow processes by which the Deity brings

about great results, he does not expect to reap as well as sow, in a single lifetime. It is the inflexible fate

and noblest destiny, with rare exceptions, of the great and good, to work, and let others reap the harvest of

thelr labours. He who does good, only to be repaid in kind, or in thanks and grati tude, or in reputation and the

world’s praise, is like bim who loans his money, that he may, after certain months, receive the principol baek

with intereat. To be repaid for eminent Services with slander, obloquy or ridicule, or at best with stupid

indiflerence or cold ingratitude, as it is common, so it is no misfortune, except to those who lock the wit to see

or sense to appreciate, or the nobility of soul to tbank and reward with eulogy, the benefactor of his kind.

His influences live, and the great Future will obey; whether it recognize or disown the lawgiver.

Miltiades was fortunate that he was exiled; and Aristides that he was ostracizcd, because men wearied

of hearing him called The Just. Not the Redeemcr was unfortunate; but those only who repaid him for

the inestimable gift he oflcred them, and for a life passed in toiling for their good, by nailing bim upon tbe

cross, as though he had been a slave or malefactor. The persecutor dies and rots, and Posterity utters

his namc with exeemtion: but his vietim’s niomory he hos unintcntiomtlly made glorious and immortaL

If not fur slander and pcrsecution, the Mason who would benefit his race nmst look for apathy and cold

indiflerence in those whoso good he seeks, in those who ought to seek the good of others. Except when the

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sluggish depths of the Human Mind are broken up and tossed as with a s torni, when at the appointed time a

great Reformer comes, and a new Faith springs np and grows with snpematural energy, the progreu of

Trnth is slower than the growth of oaks ; and he who planta need not expect to gather. The Redeemer, at

his death, had twelve disciples, and one betrayed and one deserted and denied him. It is enoagh for ns to

know that the frait vili come in its dne season. When ; or who shall gather it, it does not in the least con-

cern ns to know. It is onr bnsiness to piant tho seed. It is God’s right to give the fruit to whom he pleases;

and if not to us, then is our action by so mnch the more noble.

To sow, that others may reap ; to work and piant for those that are to occupy the earth when we are

dead; to project our lniluences far into the future, and liTe beyond our time; to rule as the Kings of Tbought,

orer men who are yet unborn ; to bless with the glorions gifts of Truth and Light and Liberty those who will

neither know the nam e of the giver, nor care in what grave his unregarded ashes repose, is the true office of a

Mason and the proudest destiny of a man.

AU the great and beneficent opcrations of Nature are produced by slow and often imperceptible degrees.

The work of destrnction and devastation only is violent and rapid. The Volcano and the Earthquake, the

Tornado and the Avalanche leap suddenly into full life and fearful energy, and smito with an unexpected

bloir. Vesuvius buried Pompeii and Herculaneum in a night; and Lisbon feli prostrate before God in a

breatb, when the earth rocked and shuddered: the Alpine village vanishes and is erased at one bound of the

avalanche ; and the ancient forests foll like grass before the mower, when the mad tornado is hurled upon

tbem. Grim Pestilence slays ita thousands in a day, and the storm in a night strews the sand with shattered

navies. . .

-< The Gourd of the Prophet Jonah grew np, and was withered, in a night. But many years ago, before

the Norman Conqueror stamped his mailed foot on the neck of prostrate Saxon England, some wandering

barbarian, of the continent then unknown to tbe world, in mere, idleness, with hand or foot, covered an acorn'

'with a little earth, and passed on regardless, on his journey to tbe dim Past. He died and was forgotten ;

but the acorn lay there stili, the mighty force within it acting in the darkness. A tender shoot stole gently

np;\* and fed by the light and air and freqnent dews, put forth its little leaves, and lived, because the elk or

buffalo chanced not to place his foot upon and crnsh it. The years morehed onward, and the shoot became a

;sapling7 and its green leaves went and came with Spring and Autnmn. And stiU the years came and passed

\*away agam," and William the Norman Bostard parcelled England out among his Barons, and still the sapling

fgrew,\*and the dews fed its leaves, and the birds builded their nests among its smaU limbs for many genera\*

'tions.-And stili the years came and went, and tbe Indian hunter slept in the shode of the sapling, and

jRicbard Lion-Heort fought at Acre and Ascalon, and John’s bold Barons wrested firom him the Great Charter ;

'and lol the sapling had become a tree ; and stili it grew, and thrnst its great arms wider abroad, and lifted

itahead stili higher towards tbe . Heavens r strong-rooted, and defiant of the storms that roared and eddied

through its branches : and when Columbus ploughed with his keels the "Western Ocean, and Cortes and -

Pizarro bathed the cross in the blood of many thousand Mexican and Pernvian hearts ; and when the

'Puritan, the Haguenot, the Cavalier and tha foUower of Penn sought a refuge and a resting-place beyond

tho ocean, tbe Great Oak stili stood, firm-rooted, vigorous, stately, haughtily domineering over oli the forest,

heedless of all the centuries that had hurried past since the wild Indian planted the little acorn in the

‘forest;— a stout and hale old tree, with wide circumference shading many a rood of ground ; and fit to furnish

timbers for a ship, to carry the thunders of the Great Republic's guns around the world. And yet, if one

had sat and watched it every instant, from the moment when the feeble shoot first pushed its way to the

' light until the eagles built among its branches, he would never have seen the tree or sapling grow.

- .Many long centuries ago, before the Chaldean Shepberds watched the Stars or Shufu built the Pyramids,

ohe could have sailed in a seventy-four where now a thousand islands gem the surface of the Indian Ocean ;

and tbe deep sea lead would no where have found any bottom. But below those waves were myriads upon

myriads, beyond the power of Arithmetic to nnmber, of little minute existences, each a perfect living creature,

made by the Almighty Creator, and fashioned by Him for the work it had to do. There they toiled beneath.

tbe waters, each doing its allotted work, and wholly ienorant of tho resuit whicb God intended. They lived

and died, incalculable in numbers and olmost infinite in the succession of their generations, each adding his

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mite to the gigantic work that irent on there under God's directioh. Tliua hath Ile chosen to create great

Continente and Islands ; and stili the coral-insocts live and work, as when they made the rocks that anderlie

the rallej of the Ohio.

Thus God hath chosen to create. Vliere now is firm land, onco cbarcd and thundered the great primeral

ocean. For ages upon ages the minute shields of infinite mvrinds of infusoria, and the stony stems of

encrinites sunk into its depths, and there, under the vnst pressure of its waters, hardened into limestone.

Raised slowly from the Profound by Ilis band, its quarrics undcrlio the aoil of all the continenta, hundreda

of fect in thickncss ; and ire, of these remains of tho countlcss dead, build tombs and palaces, os the Egyptians,

whom ire call ancient, built their pyramida.

On all the broad lakes and occans the Great Sun looks earnestly and loringly, and the inrisible rapors

rise erer up to meet him. No eye but God’s beholds them os they rise. There, in the upper atmosphere, they

are condensed to mist, and gather into clouds, and float and swim around in the ambient air. \* They sail with

its currents, and horer OTer tho ocean, and roll in huge mosses round the stony shoulders of great mountains.

'Condensed stili more by change of temperature, they drop upon the thirsty earth in gentle showers, or pour

upon it in heary raina, or storm against its bosom at the angry Equinoctial. The shower, the rain and the

storm pass away, the clouds ranish, and the bright stars agam sbine clearly upon the glad earth. The rain\*

drops sink into the ground, and gather in subterrnnean rescrToirs, and run in subterranean channels, and

bubble up in springs and fountains ; and from tbe mountain-sides and heads of Talleys the silrer thrcads of

rrater begin their long journey to the ocean. Uniting, they iriden into brooks and rirulets, then into streqms

and rirers ; and, at last, a Nile, a Ganges, an Amazon, or a Mississippi rolls between its banks, mighty,

majestic and resistless, creating vost alluvia! Talleys to be the granaries of the^world, ploughed by the thousand

keels of ' commereo and serring as great highways, and as the impossable boundaries of rival nations; over

retura ing to the ocean the drops that rose from it in vapor, and descendcd in rain and snow and hail upon

the level plains and lofty mountains ; and' causing him to recoil for many a mile before tho headlong rush of

their great tide.

So it is vrith the aggregate of Human endeavour. As tho invisiblo partielos of vapour combina and

coalesce to form the mists and clouds that fail in rain on thirsty continenta, and bless tho great green forests

and wide grassy prairies, the waTing mcadows and the fields by which men live; as .the infinite myriads'of

drops that the glad earth drinks ore gathered into springs and rivulets and nvers, to aid in levelling the

mountains and elevating the plains, and to fecd the large lakes and rcstlcss occans; so oli Human Thought,

and Spcech and Aetion, all that is done and said and thought and suffered upon tho Earth combines together,

and flows onward in one broad resistless current towarda those great rcsults to which they are determined

by the will of God.

'VTe build slowly and destroy swiftly. Our Ancient Brethren who built the Tcmplcs at Jerusalem, w»th

many myriad blows felled, hewed, and squared the cedars, and quarriod the stones, and carvcd the intricato

ornaments, which were to bo the Temples. Stone alter stone, by the combined efibrt and long toil of Apprentice,

Fellow-Craft and Master, the walls arose; slowly the roof wosframed and foshioned; and monyyears elapsed,

before, at lengtb, the Houses stood finisbed, all fit and ready for the YTorsliip of God, gorgeous in the sunny

splendoura of the atmosphere of Palestine. So they were built. A single motion of tho arm of a rude,

barbarous Assyrian- Spearman, or drunken Rornaii or Gothic Lcgionary of 1 itus, moved by a sensoless impulse

of the brutal will, flung in tiro blazing brand; and, with no further human agency, a fow short hours sufficed

to consume and melt the Templo to a smoking mass of black unsightly ruin.

Be patient, therefore, my Brother, and waitl

The issues are with God : To do,

Of ritjht belougs to us.

Therefore fuint not, my Brother, nor be weary in wcll doing. Bo not discouraged at men's apathy, nor

diagusted with their follies, nor tired of their indiffcrence. Caro not for returas and rcsults; but see only

what there is tado, and do it, lcaving the rcsults to God. Soldier of tho Cross 1 Sworn Knight of JusUce,

Trutb, and Tolerationi Good Knight and Truci be patient and workl

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TO CLOSI.

Th.‘. P/. Bro/. "Wavdcn, -whit is the hour ?

W.\ Th/. P.'. tha hour iu accomplished.

Tk.'. P.’. TTtat then reracins to bo dona T

■ Fi\*. To work, to wait, and to be patiant.

TK.'. P.’. 'Work then, my Brethren, while it is yet Day ; for. the night cometh in which no rnan can work.

For urhat do we wait, Bro/. "Warden? ’

. Fi\*. For the Light of Noon-day.

TK,', P.'. Letna then close thia Lodge, and be patient. Bro.\*. Warden, inform the Knights and Pontiits,

that I am abont to olaee this Lodge, if they consent ; in order that each may go forth into'the trorid, and do

his dnty as Soldier and Priect of Trnth, Light and Toleration.

.^Fi\* Brother Knights and Pontiffs, the Th.\*. Puissant JIaster is abont to close this-Lodge, if you

consent, that we may \*iil go forth into the world and labonr to elerate and ennoble hnmaaity, aa trua Soldiera

and Priosts of Light, Trnth ar.d Toleration. If you consent, give me the sign i

...[AU gire the sign. The Th/. P/. and 17/. rsp , ? as in opening. Then all the Brethven clap , 1 with

their hands, and cry ; times Hoschbah 1]

TK.'. P/. The Sun climbs tuwards the Zenith ; and this Lodge is closed.

FINIS.

Clufitiitllj jpejpru.

Venerable Graiul Mastcr of ali Symbolic Lodges; or Master ad Vitam.

THE LODGE, ITS DECORATIOXS, STC.

The hangings are blue and gold ; [the bluc and gold of the elouds in which God appoared to Moses].

In the East is a Throne, which jou asccnd by nine steps, nnder a cnnopy. Bcfore it is an altar, on

which are an open Bible, Squnre and Compasses, Sword, Mallet, &e., as in Symbolic Lodges. The Lodge is\*

lighted by nine lights, in & eandlesticle with nine branches, between the Altar and the South.

Over the Ven.\*. Master in the East is a glory, surronnding a Triangle, in the centre of which are the

words,' Fiat Lux.

In the middle of the room are three columns, forming a triangle, on which ara these words: on that in

, the East, Truth : on that in the West, Justice : on that in the South, Toleratio».

This Lodge eannot be opened with less than nine memhers.

The lights in the great eandlestick are arranged in three triangles, one within the other. There are other

lights in different parta of the Lodge, oli arranged in squares and triangles; bnt those in the great eandlestick

shonld be of yellow wox, and rery large.

orricsas, dress, xtc.

The Presiding officer is stylcd' Ven.'. Cr.\ Jfaster; and sits in the East.

The Gr.\ Sen.\*. and Gr.\*. Jun.\*. Wardcns are, the former in tlie West, and the latter in tho South. The

Gr.\*. Sen/. and Gr.\ Jun.\*. Deacons sit as tho Deacons do in Symbolic Lodges. The Orator sits in the North.

The Pursairant guards the door, within.

Ali the Brethren wear their hats.

The cordon is a broad ribbon of yellow and sky-blue ; or two, one of eaeh color, worn Crossing each other.

The apron is yellow, bordercd and lined with sky\*blue. Upon it, in the centre, are three triangles, equi-

lateral, one within the other, with the initial letters of the nine Great Lights in the eorners, thus arranged :

in the eorners of the outer Triangle, . . at the apex, C.\: at the right hand corner below, O.\*. and at the lefl

hand corner, V.\*. . . . Of the middle Triangle . . at the apes, IL\*. \*, and at tho right and lelt hand corner»,

P.\ and H.\ . . . And of tho inner Triangle, at the apex, T.\, and at the right and loft hand corner», T.\*.

Md In "the centre of the inner triangle is the Tetrngrammaton : and across it, from below upwards, the words.

Fiat Lux.\*. •

The trncing Board is an Octagon, with a square raised on each of fivo sides, and an equilaternl triangle

. 1»

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on each of thc three others : vrith the initials of tbe tvrenty-nine Virtucs of a Mason in the corners of tho

Squares and Trianglea.

Tho jeurel ia of gold ; Hko tho trianglea on tho apron, vrith the aame words and lettcra ; orlike the tracine-

board.

Tho Battery ia , ?

TO OPE».

[The Ven/. Gr/. Moater gtves one rap; and says] :

V.'. 2f.'. Gr/. Mastcrs and Brethren, the hour hos come for thia Gr/. Lodge to conTene. Be pleoaed to

clothe yourselves and repair to your appropriate atationa. Bro.'. Gr.\*. Jun.\*. Deacon, aee that the doors aro

duly guarded.

[The Jun.\*. Deacon goes out, returna, gives the alarm [ , ? ] — and reporta] :

Jun/. D.'. Ven/. Gr/. Moater, the doora are duly guarded.

Ven.\ 21.’. Bro/. Gr/. Sen/. Warden, aacertain whether all present are Gr/. Maatera.

[The Sen.\*. W/. goes round, receives the word from each, returna, and reports] :

Sen.'. W.’. Ven/. Gr/. Moater, all present bare tbe word, and pro ve thcmselves Gr/. Maatera.

Ven.'. M.'. Bro/. Gr/. Jun/. Deacon, vrhat composo tbe first Masonic Square?

Jun/. D.'. Prudence, Temperance, C hostit y and Sobriety.

Ven.'. M.'. Bro/. Gr/. Sen/. Deacon, vrhat compoao the second Masonic Square ?

Sen.’. D.’. Heroism , Ftrntness, Equanimity and Palience.

Ven.’. M.'. Bro/. Gr/. Secretary, vrhat compoao tho tbird Masonic Square ?

See.'. PurUy, Eonour, Fiddity and runcittalily.

Ven.'. M .'. . Bro/. Gr/. Trcasurer, vrhat compose the fourth Masonic Square ?

Treas.'. Charity, Kindness, Generos ity and Liberality.

.Ven.’. M.'. Bro/. Gr/. Orator, vrhat compose the fifth Masonic Squaro ?

. Orat.'. PUinieresledness, Jfercy, Forgireness and Furbearanee.

V.'. U.’. • Bro/. Gr/. Jun/. Warden, vrhat is the Orat great Masonic Triangle ?

J/. W.’. Veneralion, Decotedncss and Palriotism.

V.'. M.'. Bro/. Gr/. Sen/. Warden, vrhat is the second great Masonic Triangle 7

S.'. W.'. Gratitude to God; Love of mankind; and Confuleixce in Iluihan Nature.

V.'. M.\ And the third great Triangle is composed of Truth, vrhich includes Frankness, PUtin-dealing

and Sineerity; Justice, vrhich includes Equity and Lnpartiality ; and Toleratio». My Brethren, these are

the appropriate jevrela of a Grand Master ; compared vrith vrhich, silver and gold and precions stones are

Yalueless as the common eorth from vrhich they came. J[Rapa , ? ] Brethren in tbe Sonth, vrhat seek you to

attain in Masonry ?

Jun.'. W.'. LichtI The Light of Enowtedge, Science and Philosophy.

Ven.’. M.’. [Rapa , ? ] Brethren in the Nortb, vrhat seek you to attain in Masonry f

- Orator: . . Light 1 The Light of Liberty, Free Thought, Free Speech for all mankind: Free Conseienee,

Frce Aetion, vrithin Lavr the aame for all.

Ven.'. Jf/. [Raps , ? ]. Brothrcn in the 'West, vrhat seek you to attain in Masonry f

' Sen.'. )P/. Ligut t The Great Light of God’s Divino Truth, Etcrnal as Ilimsclf; and of 7ur(ue, immor-

tui as the Soul.

Ven.'. M.'. Aid me then, my Brethren, to open this Lodge ; that vre may together seek the True Masonic

Light. Tbe sign, my Brethren 1

[The Brethren all gire the sign].

Ven.'. M.'. My Brethren, let the Great Lights of thc Lodge bo lighted !

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[Ench officer. ad rances ia turn, and liglits one of the liglits in Ihe great candlestick, ani then Tctnrns to

bis station; saying, as he liglits tho candlc, as follows] : -

Pitrsuicanl: Let Veneralion for the Dcity burn in this Lodge as its first Great Ligbt 1

Jun.'. Deacon : Let the Liglit of Charily shine in this Lodge !

Sen.’. Deacon: Let the light of Generosity he lifted up in this Lodge I

Seeretary: Let the light of Deroism blaze lite the Day among us !

Trearurer: Let tho Light of JToitour evcr direct our footstcps 1

Orator: Let the Light of Patriotiem shine in our souls as in the Lodge I

Jun.‘. Warden : Let the Great Light of Justice burn stcadily upon our alta» I

Sen.'. Warden : Let the Great Light of Toleration dim the fires of Fenecution!

Fen/. Master: Let the Great Light of Trctu illumine our Souls, and completo the Great Triangles of

Perfection 1 "

[Tben all clap thcir hands [ , ? ] — and cry Flat Zitx.'].

Fen/. M.‘. My Brcthren, the Nine Great Liglits are burning in our Lodge, and it is duly opened.

RECEPTIO\*.

[The Candidate for this Degrec, wearing the collar and jcwel of a Gr.’. PontiiF, and the jewel of a Bose

is receivcd by tho Sen/, Deacon, and conductcd to tho doos of tho Lodge-Room ; in which tho Nine great

Lights aro cztinguished. The Sen/. Deacon raps [ , t ], which the Jun/. Deacon answcrs from within, opcns

the door and enquires] :

J/. Deae.'. 'Who seeks admission he» T

Sen.'. D.\ A Mason, who having attained the 19th Degwe, desires to he he» qualified to preside over

all Symbolio Lodges ; that he may stili further adrance in Masonry.

v" &.'• D.'. <- Is it not thtough mere idle curiosity, or for the sake of distinction among his fellows, that he

prefera this raquest?

Sen.'. D.‘. It is not.

J.’. D.'. Is he of that number of Masons, trho, haring obtained the degrees, repose thereofter in con-

tented indolence, indiderant to the erils tkat demand to be redressed?

Sen.'. D.'. He is not.

J.'. Deae.'. Is he of that class of Mosons who ntter beautiful sentiments, and press on others the per-

formnnce of Masonic duty ; and with that remain content t

Sen.'. D.'. Ho is not.

J.'. Deae.'. Is he of that class of Masons who spare their own^pnrae, and levy liboral contribntions on

those of others, for works of charity and tho welfare of the Order ?

Sen.'. D.'. He is not.

J.’. D.'. If he be one of these, let him speedily withdraw. For snch Masons we have here no room, no

need, no nse. Do yon youch for him that he is none of these ?

■ Sen.'. D.'. I do.

' Jun.'. D.'. It is well. Let him wait with paticnce until tho Yen/. Gr/. Master, informed of his request,

ascertains the will of the Brethren. \*

[The Jun/. Deacon reports to the Sen/. "Warden, the same qucstions being asked, and like answew

retnrned as at the door; ezcept the last answer ; instead of which the Sen/. Warden says “ It is well:” and

reports to the Yen/. Master, the same questions being asked, and like answew retnrned, ezcept the last}.

■ Fen/. M.‘. It is well. , My Brcthren, you hear. Is it your pleasure that this Candidate shall be admit-

tedf If so, gire me the affirmative sign.

[The affirmative sign is, to raise tho right hand above the head].

Fen/. M.\ If any are of anothcr opinion, givc me the negative sign.

[The negative sign is, to stretch out tho right hand to the front, palm open and outwards, as i repe mg

I

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a pcrson. If tho votos aro ali in the affirmative, tlie Ten.\*. M.\ says, “Lot tho Candidato be admittod.”

Ile is introduced, and plaeod in tlie centre of the Triangle furmed by tbo Throo Colurnos, and in front of tho

altar ; whero tlie Sen.'. Dcaoon learcs liiui by hinisclfj.

Ten.\*. M.\ My Brotbcr, you baro often kneelcd bcfore the altar of Mosonry; and yoa notr stand beforo

it again, enclosed in the groat triangle formed by the three grcat columns which support this Lodge. What

name do yoa read upon the column in tbo South?

Cand. Toleratio\*.

Ten.'. 2f.\ No man hos the rigbt to dictate to another in matters of belief or Foith. No man can say

that he has possession of Truth, as he bos of a cbattel. It is no merit in any one to entertain that faith which

his birth-place, his education or habit have imposed npon him, withoqt examination and investigation into

tho cvidoncos on which it is bascd. AVhen man persecutos for opinion’s sake, bo usurps tbo prorogative of

God. Do you admit tho truth of these principies ?

Cand.\ I do..

Ten.\*. M.\ •'What name do you read upon tue column in tho “West?

Cand.\ Jdstice. \*

Ten.\*. 11.'. Man should judge others as he judges himself; bclieve others honest and sincere as he

bolieves himself; find for tbeir actions the escuses that be readily finds for bis o»n ; and loole always for a

good rather than a bad motive. Justice and Bquity are lilte the Light and Air. God made them common to

oli ; and he who denies justice to his 'Brother, or wroogs him in his estate, his aSections, or his reputa tion, is

a plunderer unfit to live. Do you recognize the truth of these principies ?

'• • •- Cand.'. ■ I do. ' .

Ten.\*. M.'. . AThat name do you read upon the column in the "West ?

Cand.'. Truth.

. Ten.\*. M.\ He who lies is a coward. No falsohood can bo other than an evil. To lio, expressly or by

implication, is base and diskonourable. AVithout Truth, thero enn bo no virtuo: and he vrho professes an

opinion he does not entertain, originales a falsohood or a slandcr, or rcccives and posses it, as he receires and

posses ooin, is an utterer of spurious moneys, deserving to be branded ns a malefactor and forger. God is

Perfect Truth, and overy lic, prevarication, misrepresentation, colouring or concealmentis an offence ngainst

Hir, and disgraceful to a Moson. Do you recognize the truth of these principies ?

Cand.'. I do.

Fen.'. M.\ AVill you mako them hereafter the inflesible rule of your life, conduct and eonversation, let-

ting no inducement, temptation or necessity, however stringent, persuade you to swerve from them f

Cand.'. I will.

Ten.\*. ilf.\ Knoel then at the Altat, and assumo the obligation appropriate to the rank and degree whieh

you desire to receire. v

[The Candidato kneels, and repeats the following]

OBLIGATIO\*.

l t A B do hereby and hereoo, in the prcsenco of the God of Truth, Justice and Mercy,

and appealing to Him for the uprightncss of my intentions, most solcmnly and sincerely sivear, and to eaeh

Gr.\*. Master here present, and elsevrhere in esistcnce, do most sincerely promise, pledge myself and tow;

That I will never reveal any of tbe Secreta of this Degree to any pcrson in the known vrorld, oxeept to one

who is duly authorized to receire them, and vrheu I ara fully authorizod to communicate thom.

. 1 . . . I furthermore promise and svrear that I will hcnceforward forever mako those virtues which

compose the five Masonic Squares and three Masonic Trianglcs of this Lodge the rule and guide of my life,

conduct and eonversation ; and will endeavour by ali means in my power to extend and inerease the pracuco

of them among mens- and particularly, that my steps sball eTer be guided and direeted by the Nino

Great Lights of a Gr.\*. Master, as I sholl be informed thereof hereafter.

I furthermore promise and swear that I will not govem any Lodgo or other Masonic Body,

over which I may be called to preside, in a liaughty or arbitrary manner ; but with geoUeness, urbamty and

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courtrsy ; and tlint I will usa niy bcst cndoarours to prescrvo pcace and harmony among tho membcrs thereiof

and ali Blaaons evorywhere.

I furthermore promise and swcar, tlmt I will nover assist in, bo present at, or consont tn, tho confcrring

of this degree and dignity upon any JIason vrho will not and doea not answcr, and, ao I beliova, trnly,

heartily and sinccrely, ali tbe questiuns osked of me at tlie door, and bero before tho Altar and within tho

columna.

To ali of wbich I do most solemnly and sincerely swear ; binding myaelf under no leas a penalty, than

tbat of being deapised and eaecrated by ali Masona, and deteated by ali wbom I bold moat dear on eartb. So

belp me God 1 and keep me stcadfast 1 Arnen 1

[The Yen.\*. M.\ tben raisea the Candidate, and gives him the signa, words and tokens ; as follows] :

First Sio» : . . . Forra four $ Oi£C±, thus: Place tbe t9SlA < Pi&0\* s TI on the &<£Qt°|°, the

TJ955SIC r (DSttIC n. the Y&fcHSnv raiaed : thus making with the Cfrtl g 21

one —X b Ot C. and witb the °f& % 25 iq, one. Place the 11^0™ tl on the 1 9 , making a aimilnr % ©t <C

with the and witb the &<C<tf£h of the "P# SftfCCT form a£0£ S©tC.

Sbcond Sio»: f <£f on both and place the Ct^lS on the £53H, leaning the

head a littlo to tbe left.

Tnren Sio»: .". Cross the T# $ \*&©£?□£:\* on the 't &C£: a P— ' and

CyY<t~tI<tn— t P&‘S25m,£vj(CtC t°f and nppermoat The and thus

form four — XbOt^— : tlien place the &<C in a OtC-

Tosz»: . . Take each the C t«l g#of the other with the ti&©£?ntho onthe g % °l°— 9H<C,

hndthe finge ra closed together on the 9~~— 2^C : § t the thus 1 °f 9 S 3 C^i — then ^t95

? thVii©S?n£!: down as far as the as if to S19\*C each other the Sl$9§: then ruse the; t©^ < ¥ , £

“d with the 9 XCT<Cy fl$9 the ^t9£hT of each other.

' To\*s» uro» bjtroduction : . . Take each other by the righthand, with the “pSt^SBiq, npon the \*<C9£5f

of the ^t9£hT, and your kQSXrH U %2l~Z that of the other, to the Cs?EE2: of the V?9»Sl<£+^-

Pass-word: . . . hOf kCh^ZS’.

Answer : ... ^T5tf9— •••

2d Pass-word : . . . h©&-tq,0t9 J ~"’\*

A»swek: . . . 9 2 ~-'.

3d Pass-word : . . . ^©SfGnbODlO + <t/.

Sacred "Word : . . JQ£k&Q&-niC¥— 9t'h©&-\*-

[The Yen/. M/. then invests the candidate with the collar, apron and jewcl of the degree; and then says] :

h. K‘. My Brother, as the presiding officer of a Lodge, it will be yonr particular duty to dispense ligbt

and knowledge to the Brethren. That duty is not performed, nor is that which the old charges require, that

at opening and closing the Masterahall give or cause tobe given, a lecturo, or part of a lecture, for the instrne\*

tion of the Brethren, by osking and receiring the anawera to three or four merely formnl and triviol questioni.

On the eontrary, that duty is far bigher and more important: and it bebooves the Blaster to be prepared

to perform it: nor should any one nccept the office of Blaster, until, by acquaintance and familiarity with the

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liistory, morals, and philosophy of Masonry, ho ia fitted lo enlightcn and inatruct his brcthron. That you may

ever rcraember that duty, you will now proceed symbolically to perform it, by rcstoring to us tbe splendor of

our Nine Great Lights in Masonry.

[Dirccted by the Sen/. W.\, the candidate Iiglits each of the nine lights ia successions the Y/. M/. say-

ing, before and after each is lighted, and tho candidate repeating, as follows] :

P/. M.\ Let the Great Light o/Yexeration shine in our Lodge 1 Yeneratioa of God, the Supreme Father:

not a slavish fear and adulation, but a loving rereronce for a Deity infiniteiy wise, good, bcneficent, and

mercifuL Fiat Lcx! [The candidate lights the first candle]. The light shinesl Let na applaud, my

Brethrcn I [AII clap with their hands , ? and cry Lex Est !]. Say after me, my Brother I Solet tho Ligld of

Venaation shine in me ! [The candidata repeats this].

Let the Great Light o/CuARnr shine in our Lodge l Charity; to reliere miscry and distreas, and con-

dole with the brokcn-hcarted charity, to forgivo the errors and judge kindly of the motiroa of our Brother.

Fiat Luxi [The candidate lights the 2dj. The light ehines ! let ns applaud, my Brethrenl -[They applaud

as before]. My Brother, say after me ... So let the Light of Charity shine in mei

Let the Great Light of Generositt shine in our Lodge; that generous nobility of soul that overlooka inju-

ries, and scorns to punish wrongs ; that will rather confer than receire fayours ; and that doubles the ralue

of ita gifts by the graceful mode in which it makes them. Fiat Luxi [The 3d is lighted]. The light shines I

Let us applaudi my Brethrenl [Appi.-.]. My Bro.\*., say after me . . . So let the Light of Generosity shine

in mei

‘ Let the Great Light of Heroisu shine in our Lodge s that noble Heroism, inspired by which, men die at

obscure posts of duty, when none are their witnesses sare God : which eustains the martyr at the stake,

. upholds the humble missionary among sarages, strengthens the fireman’s arm, and actuates the patient

wateher with the eick, when the air is thick with pestilence I Fiat Lux! [The 4th is lighted]. The light

shines 1 Let us applaud, my Brethren I [Appi/.]. My Bro/., say after mo ... So may Vie LiglU of Heroism

shine in mei

Let the Great Light of Hosocb shine in our Lodge ! that truo Ilonour, incapahle of baseness, treachery,

or doceits that neTcr breaks its word to mnn orwoman; tbat guards its.ormine.from the slightest spot or

stain ; and fears the act far more than the disgrace that follows it. Fiat Lux ! ite. &e. .... So may. the Light

of Honour shine in me !

Let the Great Light of Patriotis\* shine in our. Lodge: Patriotism, willing to sacrifico itself for tho common

good, evon when neither thanks nor honour follow it : that asks not whother what the country'a weal requires

will or will not be popular ; but does the right without regard to consequenccs : the patriotism of Leonidas,

who died to hold Thermopylm ; of Curtius, wko leaped into the yawning gulf; of Winkelried, who turned the

Burgundian spear-points towards his heart; of Socrates, who died because the law willed it, rather than

cscape ; of ali who lore tho soil that gare them birth, enough to die for it unwept, unhonoured, and unsnng.

Fiat Lux l Ste. ite. . . . So may the Light of Patriotism shine in mei

Let the Great Light of Jostice shine in our Lodge! Justice, that gives to erery man his due, and pro-

nounces righteous judgment eTen when its possessor is plamtiff or defendant; that takes bribes neither from

fricndship nor dislike ; that is not rash nor censorious ; nor bates sin so much as to come to lore mankind too

little. Fiat Lux! ite. ite. . . So may the Light of Jusiiee shine in met

Let the Great Light of Toleratio\* shine in our Lodge: Toleration, that fears to usurp God’s prerogatire,

remembering the warning; Judge not, lest ye bejudged: and holds that every man has an estate in fee in his

opinions, and the absolute, ample right of free enjoyment. Fiat Lux, ite. Ste. .. So may the Light of Toleration

shine in me l

, Let the Great Light of Taum, greatest and erowning Light of ali, shine in our Lodge t Truth, the Impe-

rial and Dirine 1 The Infinito Attribute of God 1 Truth, that rcbukcs and abhors evasion, prevarication, and

mental reservation. Truth, that rejoices in the light— itself and Light twin emanatione from tho Deity. Fiat

Lux'! &c. ite. ... So may the Licine Light of Tnilh shine in me! [Cand/. repeats]. . . . Seal, now, and per-

fect your obligat ion as Gr/. Mnstcr of ali syrabolio Lodgcs : [says, and cand.\*. repeats] ... and when these

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greal lighh eease io illumine my soul, direet my cnntluci, and yuide my footsteps, may I, as Julte Mason and ieorlh~

lessman , eease lo exisl, and be remembered only to be despised; so help me God!

[The Ven.\ M.\ then displays to the candidato the tracing board, and says to bini]:

K\*. M.\ My Brotber, behold tbe 5 Great Squares and 3 Great Triangles of Mosonry: composcd a a

folio ws :

The sqcarc at the bottom of the octagon, that surronnds the Ineffable Name, and the 7 lotters of the words

with which Ilo creatod Liglit,^— of Prudenee, Temperante, Chastily and Sobriety.

The fint square on the right, — of JIeroism, Firmness, Equanimity and Patience.

Tho firat aquare on the left,— of Probity, Uonour, Fidelity and Punetudlity.

Theupper aquare on tho right, of Disinteresledness, Mercy, Foryiveness and Forbearance.

The upper square on the left,— of Charily, Kindness, Generosily and Liberalily.

The Triangle on the right,— of Gralilude to God ; Lote of Mankind ; and Confidenee in Iluinan Nature.

The Trinngle on th\*. left, — of Yencration, Derotedness and Palriolism: Yeneration of God; DevotedneSs

to family and frienda ; and ardent Lore for our country.

And tho Triangle in the eentre, — of Taum, which includes Frankness, Plain-dealiny and Sincerily; Jcs-

tice, which includea Equily and Imparlialily ; and Tulcraiion.

[The Orator then reads the fullowing Lecture] :

LECTURE.’

. The true Mason, my Brother, is a proctical Philosopher, who, under religious emblema, in all ages adopted

by wisdom, builds upon plana traced by nature and reoaon the moral edifice of knowledge. Ue ought to find,

in the aymmetrical relation of all the parta of thia rational edifice, tho principle and rule of all his dutics, the

aonrce of all hia plenaures. Ue im prores hia moral nature, becomes a better man, and finds in tbe reunion

of.virtuous men, asscmblcd with puro views, the meana of multiplying hia acta of beneficence. Mason ry and

PbiloSopby, without being one and the samo thing, have the same object, and propose to themselves the aame

'end, the worsbip of the Gr.’. Architect of the Universe, acquaintance and familiarity with the wondera of

nature, and the happiness of humanity, attained by the constant prae tice of all the virtues. - -

- .'As Gr.\*. Moster of all Symbolic Lodgcs, it ia your especial dnty to aid in restoring Mosonry to its primi»

tiye' purity. You hare hccome an instructor. Masonrylong wandered in error. Inatead of improTing.-it

degenerated from ita primitive aimplicity, and retrograded towards a system, diatorted by stupidity and igno-

rance, which, unable to construet a beautiful machine, mado a complicatcd one. Less than two hnndred years

ago, its organization was simple, and altogetber moral, its emblcms, allegories and ceremonies easy to be under\*

stood, and their purpose and object readily to be seen. It iras then confinod to a very amall numberof degrees.

Its constitutions were like thoso of a Society of Essenes, written in the first century of our era. There could

be seen the primitive Christianity, organized into Mosonry, the school of Pythagoras without incongroities or

abaurdities; a Masonry simple and significant, in which it was not necessary to torture the mind to discover

reasonable interprotations ; a Masonry at once religious and philnsopliical, worthy of a good Citizen and an

.enlightened philanthropist. -

•~-;ia\*Innovators and invpntors overturned that primitive simplicity. Ignornnce engnged in the work of making

degrees ; and trifles and gcwgawa and pretended mysteries, absurd or hideoua, usurped the place of Mosonio

Truth. , The picture of a horrid vengeance, the poniard' and the bloody head, appeared in the peaceful Temple

of Masonry, without sufficient esplanation of their symbolic meaning. Oaths, out of all proportion with

their object, shocked the candidate, and then became ridiculous, and were wbolly disregarded. Acolytes

were esposed to testa, and compelled to perform acta, which, if real, would have been abominable; bnt being

mere chimeraa, were preposterous, and escited contcmpt and laughter only. Eight hundred degrees of one

kind and another were invented : Infidelity, Ucrmcticism, Jcsuitry wero tanght under tho mask of Masonry.

XX. . . 8

The rituale, eren of the respectabis degrees, copied and mutilatcd by ignorant men, became nonsensicol and

tririal ; and tbe words eo corruptcd that it has bithcrto bcen found impossiblo to recorer many of them at ali.

Candidates were made to degrade themselres, and to submit to insulta not tolerabis to aman of spirit and

honour.

Ilence it iras, that, practically, the Iargest portion of the degrees cla.imed by theAncient and Accepted Rite,

and the Rites of Perfectioa and Misrnim, feli into disuse, were merely communicated, and their rito&ls became

jejune and insignificant. These Rites rescmblcd those old palaccs and baronial castles, the different parta of

which, built at different periods remote from one another, upon pians and according to tostea that greatly

varied, fornied a discordant and incongruous whole. Judaism and chiralry, superstition and philosophy,

philanthropy and insane hatred and longing for rcngeance, a pure mnrality and unjust and illegol rerenge,

were found strangely mated, and standing hand in hand within the Tomples of Peace and Concord: and the

wholo system iras one grotcsque commingling of incongruous things, of contrasts and contradictions, of

shocking and fnntastic extraragnnccs, of parta repugnant to good toste, and fine conceptioni orerlaid and

disfigured by absurdities engendered by ignorance, fanaticism and a senseless mysticis no.’

An empty and sterile pnmp, impossible indeed to be carried out, and to which no meaning whaterer was

attached, vrith far-fetehed esplanationa that wero either so many stupid platitudes or tbemaelres needed an

interpreter; lofty tities, arbitrarily assumed, and to which the inrentors had not condescendcd to attach any

esplanation that should acquit them of the folly of assuming temporol rank, power, and tities of nobility, made

the world laugh, and tho Initiate feci aahamed.

Some of these tities ire retain; but they hare irith us meanings entirely consistent with that Spirit of

Equality which is tbe foundation and peremptory law of ita being of ali Masonry. The Knight, irith us, is he

who devotes hia hand, his beart, bis broin to the Science of JIasonry, and professes bimself the Swom Soldier of

Truth: the Prince is he who aims to be Chief [Princeps], jint, leader, among his eqaals, in virtne and good

deeds: The Sovereign is he who, one of an order whose members aro ali Sorcreigna, is Supreme only becnute

the law and constitutions aro so, irhicb he administers, and by which he, liko erery brother, is gorerned.

The Tities, Puissant, Potent, Wise, and Tenerable, indicate that power of -Yirtuo, Intelligence, and Wisdom

which thoso ought to strire to attain who are placed in high office by the .suffrages of. their brethren: and ali .

our other tities and designations havo an esoteric meaning, consistent witli modesty and equality, and which

those who rcceiro them should fully understand. As Jias ter of a Lodge it is your duty to instruet your

Brethren that they are ali so many constant Iessons, teaching the lofty qualifications which are required

of those who daim them, and not merely idle gewgaws worn in ridiculous imitation of the times when the

Noblcs and Priests were masters and the Peoplo slarcs : and that, in ali truo Masonry, the Knight, the Pon-

tiff, tbe Princc, and tho Suvcrcign are but the first among their cqunls : and tho cordun, the clothing and

the jewol but symbols and cmblems of tho virtues required of ali good Masons.

The Mason kneels, no longer to present his petition for admittancc, or to rcceiro the answer, no Ionger to

a man as his superior, who is but his brother, but to his God; to whotn he appcals for the rectitudo of his

intentions, and whose aid he asks to enablc him to kecp his vows. No one is degraded by bending his knee

to God at the altar, or to receiTe the honour of ICnightbood as Bayard and Du Gucsclin knelt. To kneel for

other purposes, Masonry does not require. God gare to man a head to be horne ereet, a port upright and

majostic. "We assemblo in our Temples to cherish and inculcate sentiments that conform to that loftiness of

bqaring which the just and upright man is entitled to maintain, and we do not require those who desire to be

admitted among us, ignominiously to bow the head. IV e respeet man, bccauso wo respeet ourselvcs, that be

may conceiro a lofty idea of his dignity aS a human being, freo and independent. If modesty is a rirtue,

humili ty and >obsequiousness to man are base ; for there is a noblo pride which is tho most real and solid basis

of virtue. - Man should humble himself before tho Infinite God; but not before his erring and imperfect

brother.

As Mastcr of a Lodge, you will thereforo bo csceedingly carcful that no Candidato, in any Degrco, be

required to submit to any degrndation whaterer; as has bcen too much the custom in some of the Degrees:

and take it as a certain and inflesiblo rule, to which Micro is no esception, that Masonry requires of no man

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XX. . . 9

anything to which a Knigbt and Qcntlaman cannot honourably and without fecling outragcd or humiliatcd,

submit. .

The Supreme Council for the Southern Jurisdicdon of the United States at lcngth undcrtook tho indis-

pensable and long deluycd tosk of revising and reforming tbe work and rituals of thu thirty dogrecs under ita

jurisdiction. Retaining the esscntials of the degrees and all the means by which the mcmbcrs recognizo one

another, it has sought out and derclopcd tho leading idea of each dcgrce, rejeotcd the puerilitios and absurdi-

ties with which many of thcm wcre disfigurod, and made of them a connected systcm of morai, religious and

philosophical instruction. Scctarian of no creed, it has yet thought it not improper to use the old allogories,

bosed on occurrences detailed in the Ilcbrew and Christian books, and drawn from the Ancicnt Mysteries of

Egypt, Persio, Greece, India, the Druids and the Essenes, os vehicles to communicate the Grcat Masonio

Truths; os it hos used the legenda of the Crusades, and the ceremonies of the orders of Knighthood

It retaina none of the revolting and odious represcntations of a criniinal and wicked vengeanco. It has

not allowed Mosonry to play the ossassin ; to avenge the death, either of Hiram Abi, Charles the lst, or Jacques

De Molay and the Templars. The Ancient and Accepted Rite of Masonry hos now become, what Mosonry

at first was meant to be, a Tcacher of Great Truths, inspired by an upright and enlightened reoson, a firm

and constant wisdom, and an affectionate and liberal philanthropy.

' It is no longer a system, over the composition and arrangement of the different parta of which, want of

reflection, ohonce, ignorance, and perhaps motires stili more ignoble presided ; a system unsuitcd to our habits,

our manners, our ideas, or the world-wide philanthropy and universal toleration of Masonry; or to bodies

small in number, whose revenues should be devoted to the relief of the unfortunate, and not to empty show :

no longer a vicious aggregate of Degrees, sbocking by its anaohronisms and contradictions, powcrlcss to

disseminate light, Information, and morai and philosophical ideas.

As Master, you will teach those who are under you, and to whotn you will owe your office, that the deco-

ratione of many of the degrees are to be dispensed with, whenever the expense would interfere with the duties

of oharity, relief and benevolence ; and to be indulged in only by wealthy bodies that will thereby do no wrong

to those entitled to their assistance. The essentials of all the degrees may be procured at slight expense ; and

it is at the opdon of every Brother to procure or not to procure as he pleoses, the dress, decoradons and jewels

-\*of ony degree other than the 14th, IStb, 30th and 32d.

Tfe teach the truth of none of the legends we recite. They are to us but parables and allegories, in-

volving and enreloping Masonio instruction ; and vehicles of nseful and interesting Information. They

represent the differant phoses of the human mind, its efforts and struggles to comprehend natura, God, the

government of the Universe, the permitted existence of sorrow and eviL To teach us wisdom, and the folly of

endeavouring to explain to ourselves that which we are not capable of understanding, we reproduce the spee-

nlations of the Philosophers, the Kabbalists, the Mystagogues and the Gnosdcs. Every one being at liberty

to apply our symbols and emblems as he thinks most consistent with truth and reoson and with his own faitb,

we give them such an interpretadon only as may be accepted by all. Our degrees may be confcrred in France

or Turkey, at Pekin, Ispahon, Rome or Geneva, on Plymouth Rock, in the City of Penn or in Catholio

Louisiano, upon the subject of an absolute gorernment or the cidzen of a Free State, upon Sectorian or

Theist. To honour tho Deity, to regard all men as our Brethren, as cbildren, equally dear to him, of the Sup.'.

Creator of the Universe, and to mako himself useful to society and himself by his labour, ore its teachings to

its initiales in all the degrees.

Preacher of Liberty, Fraternity and Equality, it desires them to be attained by making men fit to receive

them, and by the morai power of an intelligent and enlightened Peoplo. It lays no plots and conspiracies.

It hatehes no prematura revolutions ; it encourages no people to revolt ngainst the constituted authorides ;

but recognizing the great truth that freedom follows fitness for freedom as the corollary follows the oxiom, it

strives to prepare men to gorern themselves. •

Where domesde slavery exists, it recognizes it os an institudon allowed by God, for purposes of infinite

wisdom and benevolencc, and which He will remove in bis own good time, as He gave Liberty to the Israel-

ites enslaved four hundred years' in Egypt, to the slaves of Imperial Rome and the Helots of Sparta, to the

Peasants of France, and the thralls and serfs of Saxon and Norman England ; and as he will give it to the serfs

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XX. . . 10

of Russia, tlie Coolies of India and tbe Peons of Melico. It inculcatos upon the Master, care and kindness

for tbe slare whom God bas placcd in bis power and under bis protection; nnd whoso unfitncss to be f ree, and

certoin annibilation if be were iiberatcd, create an irresistible neccssity for kecping him in bonduge. It

teaches him humanity and the alleviation of the condition of bis slaTe, and moderate correction and gentle

disciplina ; os it teaches tbem to the master of tbe apprentice : and os it teaches to the employers of other

men, in mines, nianufactorics and workshops, consideration and humanity for tbose who depend upon their

labour for their bread, and to .whom want of employment is starration, and oTerwork is feTer, consumption

and death.

As Master of a Lodge, you are to inculcate tbese duties on your brethren. Teach the employed to be

honest, punctualand faitbful, os well os rcspectful and obedient to oli proper orders: but also teach the em\*

ployer tbat every man or woinan who desires to work, hos a right to have work to do; 'and that they, and

tbose who from sickness or feobleness, loss of limb or of bodily vigour, old age or infancy, are not able to work,

hare a right to be fed, clotbed and sheltcred from the inclement elementa : that he commits an awful sin

against Masonry nnd in the sight of God, if he closes his workshops or factories, or censes to Work his mines,

wben they do not yield him what he regards as sufficient profit, and so dismisses his workmcn and workwomen

to starre; or wben he reduces the wnges of man or woman to so low a Standard that they and their familics

cnnnot be clothed and fed and comfortably housed; or by overwork must give him their blood and life in ex-

obange for the pittance of their wnges : and tbat his duty os a Masoh and Brother peremptorily requires him

to continue to employ those who else will be pinched with hunger and cold, or resort to theijt and vice: and

to pay tbem fnir wnges, though it may reduce or annui bis profits or even eat into his capital: for God hath

but ionoed him his wenith, and made him Eis almoncr and agent to inrest it.

The Dcgrees of which tbe Supreme Council of the South bas jurisdiction are divided intoseven classes.

The lst Class is cr.mpoeed of the 3 Symbolic Degrces, wliicli the Supreme Council, for the sake of peaco

and barmony, has for tbe present relinquished to.the Grand Lodges of tbe York Rite, reserving alirays tbe

rigbt to re-take tbem at plensure ; but in the mean time commencing with tbo 4tb Dcgrce, and requiring those

who desirc to receive it, to hare first obtained the three first in a York Lodge, and to be in good standing as

a York Mnsnn. Stili it has established tbe Rituals of tbose Degrees according to its own work and system,

and requires them to be referred to continually for esplanntion, and permits and indccd rccommends that they

be reguhirly conferred, .before tbe 4tb, on tbose who liare alrcndy reccircd tbem in tbe York Rite, in tbe muti-

latcd, corrupt and iuiperfcct state in wbicb they liare long existcd in tbat Rite, espceially sinco the crcation

almost witliin our own times, of (he Mnrk Master and Royal Arch Degrces.

The 2 d Cta.ee includes tbe 4tb, 5th, Gth, 7th and 8th Degrces. Tbe lst Class is that of The Duilders: the

2d, being tbe lst Clnss of tbe Capitular Order, is thut of Instructore.

The 3 d Ctass includes tbe 9th, lOtb and litis Dcgrees. It is tlie sccond of the Capitular Order, and is

the Class. of Directore of the Work.

The illt Class includes the 12th, 13 th and 14th Degrees. It is the third of the Capitular Order, and the

Class of Architecte.

The Sth Class includes the 15th, ICtb, 17 th and IStli Dcgrees. It is the fourth .-and last of the Capitular

Order, and the Class of Knighls.

The Gth Class includes tlie Degrees from the 19(h to tbe 27 th indusirc. It is tbo lst Class of tbe Areopagus;

and is styled the Class of PontiJJs.

The 7 th and lusi Class includes tho Dcgrees from tho 2Sth to the 33d iuclusiro. It is the 2d Class of the

Areopagus, and is styled tbe class of the Grand Elect.

Excopt ns mere symbols of tbe moral rirtucsand intcllectual qualities, tbe tools and implemcntsof Masonry

belong exclusi vely to tbe three first dcgrees. They also, howerer, serre to retniud the Mason who has adronced

further, tbat bis new rank is based upon tho hutnblc labours of tbe symbolic dcgrees, os they are improperly

tcruicd, inasniucli as all tbo Degrees are symbolic.

Thus tbe initiutes are inspired with a just idea of Masonry, to wit, tbat it is csscntialiy work ; both

teaebing and practising ladour ; and that it is nluigethor cniblciuatic. Three kinds of work are neccssary

to the preserration and protection of man and society: munual labour, speeially belonging to the three blue

XX. . . 11

Degrees ; labour in arms, symbolized by the intermediate Knightly Degrees ; and intellectual labour, belong-

ing particularly to bigher Masonry.

.We have preserved and multiplied such emblema as have a trae and profound mcaning. We rejcct many

of the old and senseless explanationi. We have not reduced Masonry to acold metnphysica tbat exiles every-

thing belonging to the domain of the imaginntion. The ignorant, and those hnlf-wise in reality bnt over-wiae

in their own conceit, may asaail our symbola with sarcasms ; but they are neverthelcss ingenioas Teiis that

cover the Trnth, respectcd by ali who know the means by which the heart of man is renched and his fcelings

enlisted. The Great Moralists oftcn had recourso to allegories, in order to instruet men withont repelling

.thern. But we have-been careful not to allow our emblems to be too obscure, so os to require far-fetehed and

furced interpretations. In our days, and in the enlightened land in which we live, we do not need to wrap

ourselves in veils so strange and impenctrable, as to prerent or hinder instruction instead of furthering it ; or

to induce the suspicion that we have couccaled mcanings which we communicate only to tho most rcliable

adepta.

The leading ideas in the Second Class, or that of Instructor\*, aro:

In the 4lh Degree; silence and discrction ; the Crst and indispensablc qualifications for one who would

advance in the Ancicnt and Accepted Rite.

In the 5th ; the honour and respect duo to the memory of departed excellcnce ; and that it alonc ahould

be the model for a Mason’s conduct.

In the 6 th; that no man is allowcd to advance in Masonry, who seeks to do so, through an idle curiosity

alone, and mere profane motives, with no zeal to arrive at the trutk : for such a man will be a mere dead limb

in Masonry, worthless to it and to himself.

In the Tth; that every Moson should be just,and keephis passions in proper subjcction. This is indicoted

by the bolance. Ever ready to find excuses for himself, he is taught that he ought to be a Provost and Severe

,Jadge of his own conduct and motives. - ■

In theSth; that the duty of a Moson is to improve and nssist his Brethren. Thereforo it is, that tho

, Candidate ascends the Seven Steps of exactitude, and hos explaincd to him and enforccd upon him the five

;points of fellowship: to work, to intercede, to pray, to love his brethren and to sustain them.

■■ • In the third Class: or that of Director\* of the Work:

Di the 9 th Degree ; That Masonry is the implacable antogonist of the three gToat evils that afilict homanity ;

tbe three great powers of darkness and evil, Falsehood, Fonadcism and Ignorance ; and that its mission upon

earth is ultimately to exterminate the first, that inciter of .the second, and of whom the third is the blind and

stnpid instrument.

In the IQth ; tbat when falsehood is destroycd, Fanaticism and Ignorance will shore its fate, and cease to

afflict humdnity.

'In the lllh; -that those who havo extinguished in their own souls these three Powers of Evii, aro alone

endtled to be scleeted to rule and govcrn men ; that Providcnce is the certain avenger of crime, no place

hiding the gnilty from its eye; and punishment, by torture of the body or of the soul being, by the infiexible

.law of God, tho eertalnyesult and consequence of vice and iniquity.

— — In the 4tb Class, or that of Architecte:

. In the 12/A Degree; That the five orders of Architecture, and the different working-tools of the three

..Degrees have a symbolie meaning, and constitute a complete code of Ethics ; by which the npright Moson

'must aquare and regulate his conduct

. In the \Zth; tbat resolution, padence, and perseverance are indispensablc to him who would arrive at the

.knowledge of Truth; which is attainod only by long and laborious investigntion, and by overcomiug tnany

'impedimenta, nine of which are indicated ; Indolence . . Preconceiced opinion . . Blind reliance on authorilg

■. . Inaccurate ducrimination ... Superfictal xnvestigalion . . Self conceit . . Rash haete in reaching cone lu-

tians . . . Setfintereet . . and Want of moral principle . . . which passed, man enters the 9th vault, where

Truth is revcaled to Qim : and thus those who seek knowledge as a mero instrument to serve their ambition,

their avarice or their vices, perish by it, like those jealous and ambidous Masons who were overwhelmed by

the ruins in which they dug.

XX. . . 12

In the 14/i/ That virtue is the true Perfection, and all Tirtuous men are brothera: that be who assists bis

brethren, Tisits the sick, obeys the dictates of loro and charity, and knows no other dietinction among men

thnn that between tbe Tirtuous and the ricious, obeys God’s law, and bas discorered the True Word, which

the selfisb, tbe unfeoling and the malicious can nerer discorer or comprehend. And the rank and honoar

conferred by this degree are emblems of-that reward which all nations hare belioTed awaits the rirtnous in

another world.

In tbe 5th Class ; or that of the Knighte:

In the IZth Degree; Tbat Patriotism, and Derotion to the interests, and lore for the institutione, of our

Conntry, are indispensable to the Perfect Mnson ; and, combined with fidelity and ineorrnpdble integrity,

entitle tbe possessor to be inrested with tbe highcst honours.

In the 16 th ; that Masonry rcwards those only who are ready to risk their lires in defenne of their country ;

and commits the powcr of judging to those only who hare prored their impartiality and their quick sense of

Justice and Equity.

We necd not recall to your mind tbe leading ideas of the l"th, 18th and 19tb Degrees, which you cannot

yet hare forgotten.

Tbe Dutics of the Class of Instructore, are, particularly, to perfect tbe younger Masons in the words,

signs and tokens and other work of the degrees they hare receircd ; to expluin to tbem the meaning of the

different emblems, and to espound the moral instruction which they conrey. And upon their report of pro-

ficiency alone can their pupils be allowed to adranco and receire an increase of wages.

The Directors of the Work are to report. to the Chnpters upon the regulnrity, actirity and proper direction

of the work of bodies in the lower degrees, and what is necded to be enacted for their prosperity and useful-

ness. In the Symbolic Lodges, they are particularly charged to stimulate the zeol-of the workmen, to induce

them to engnge in new labours and enterprises for the good of Masonry, their country and mankind ; and to

gire them fraternal adrico when they fall sbort of tbcir duty ; or, in cases tbat require it, to inroko against

them the rigor of Masonic law.

The Architecte should be selectcd from none but Brothers wcll instructcd in Symbolic Masonry, zealous,

and capable of discoursing upon that Masonry, illustrating it, and discussing the simple, questions of moral

pbilosophy. And one of them, at erery communicatiun, should bc prepared with a lecture, communicating

useful knowledge or giring good adTice to the Brethren.

The Knighte wear the sword. They arcbound to prerent and repair, os far as may be in their power, all

injustice, both in the world and in Masonry, to protect the wenk and to bring oppressors to justice. Their

works and lcctures must be in tliis spirit. They should inquiro whother Masonry fulfils, os far as it ouglit

and can, its principal purpose, which is to succour the unfortunato. That it mny do so, they should prepare

propositions to be offered in the Symbolic Lodges, calculatcd to attnin that end, to put an end to abuses, and

prerent or correct negligcnce. Those in the Symbolic Lodges who hare altained the rank of Knights are

most fit to be appointed Almoners, and charged to ascertain and make known who need and are entitled to

the charity of the order.

In tbe sixth class those only should be receircd who hare sufficient reading and information to discuss

the great questions of pbilosophy. From them the Orators of the Lodges should be selected, as well as those

of the Councils and Chaptcrs. They are charged to suggest sucli measures as ore necessory to make Masonry

entircly faithful to the spirit of its institution, both as to its charitablo purposes, and the diffusion of light

and knowledge ; such as aro necded to correct abuses that hare crcpt in, and offcnces against the rules and

generat spirit of tho order; and such as will tend to make it, as it was meant to be, the great Teacher of

Mankind.

As Master of a Lodge, Council or Chnpter, it will be your duty to impress upon the minds of your

Brethren these riows of tbe general plan and separate parts of the Ancicnt and Acceptcd Rite; of its spirit

and design; its harmony and regulari ty; of tho dutics of tho office» and memben; and of the particular

lessons intended to be taught by each degree.

Especially you nre not to allow nny assembly of the body orer which you may pnside, to close, without

recalling to the mind of the Brethren tho Masonic rirtues and dutics which a» represented upon the Tracing

XX. . . 13

Board of this Degree. That is an imperative duty. Porget not that, more tfaan threo thousand jears ago,

Zoroastxk said; Be good, be kind, be humane and eharitable; loce yowr fetiores ; console ihe afflicted; pardon

those who have done you torong. Nor that more than two thousand threo hundred jears ago Confucius repeated,

also qaoting the langunge of those who had lived before himself; Loce ibj neighbour as thyself: Do not to

others t ohat thou wouldst not toish shotdd be done to thyself: Forgive injuries . Foryice your enemy, be reeoneiled

to him, gioe him assistanee, incolet God in his behalf.

•Let not the moralitj of jour Lodge be inferior to that of the Persian or Chinese Philosopher.

Urge npon jour Brethren the teaching and the unostentatious prnctice of the moralitj of the Lodge, with-

ont regard to times, places, religions, or peoples.

Urge them to lore one anotber, to be devoted to one anotber, to be faithfal to the conntrj, ihe Govern-

ment and the laws : for to serve the countrj is to paj a dear and sacred debt :

To respect all forms of worship, to tolerate ali political and religions opinions ; not to blame, and stili .

less to condemn the religion of others : not to seelc to make converts ; bat to be content if thej have the religion

. of Socrates ; a veneration for the Creator, the religion of good works, and grateful acknowledgment of God’s

blessings:

To fraternize with all mcn ; to assist all who ore unfortunate; and to cheerfullj postpone their own inte-

rests to that of the Order :

To make it the constant nile of their lives, to thinlc well, to speak well, and to act well:

To place the sage above the soldicr, the noble or the Prince ; and take the wise and good as their models.

To see that their professions and practice, their teacbings and conduct do alwajs agree :

To make this also their motto: Do that which thou oughtest to do; let the resuit bo what it wilL

• Snch, mj Brother, are some of the duties of that office which joa have sought to be qaolificd to oxercise.

Maj jou perfora them well ; and in so doing gain hononr for jonrself, and advance the great caase of

Masonrj, Uumanitj, and Progress.

TO CLOSE.

Ten.’. M.’. Bro.\*. Sen.\*. "Warden, have joa anjthing ia the West, to bring before' this Lodge of Gr.\

Masters f

Sen.’. W.\ Nothing, Yen.’. Gr.\ Master.

Ten.’. M.’. Bro/. Jun.\*. "Warden, have joa anjthing in the South ?

Jun.’. W.’. Nothing, Yen.\ Gr. - . Master.

Ten.’. M’. Bro.\*. Orator, have joa anjthing in the North f

Orator: , . Nothing, Yen.\*. Gr.’. Master.

Ten.’. M.’. Has anj Gr.’. Master anjthing to suggest, offer or propose to this Lodge, for the benefit of

a Br.\ Moson, of this Lodge, of his Countrj, or of llumanitj T .

' •- iiu.’

Ten.’. U.\ \_ Br'.\ Sen.’. "Warden, what is the hour ?

Sen.’. W.’. The world waits for the Light.

• Ten.’. M.\ Then it is time for us to close ; that the Great Lights of this Lodge maj be borne into and

illuminate the world. The Sign, mj Brethren 1

[The Brethren give the lst Sign: Then the Yen.’. M.’. raps , 1 — tho Sen.’. W.’. , T — the Jun.’. TV.’.

f — and then all the Brethren clap , 7 with their hands ; and crj Lux est].

Ten.’. M.\ "Wherever the nine great lights are, there is this Lodge. Let the great Light of Veneration

go forth from hence, and sbine in the world I [The Pursuivant takes one of the Lights, and goes ont].

Ten.’. M.’. Let the great Light of Charity go forth into and inspire the world 1 [The Jun.\*. Deeeon

' takes one and goes oat].

Ten.’. 3I.‘. Let the Great Light of Generosity go forth into and ennoble tho world I [Tho Sen.\*. Deaeon

takes one, and goes out].

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Ven.\ M.\ Let the great Light of Eeroism go forth into the world and burn in the spirits of men i

[The Secretnry talces one and goes out].

Ven.\ Jf.\ Let tha Grcat Light of Uonour go fortli iuto tho world, and Baseness skulk and hide from ita

presence I [The Treosurer takes one and gocs outj.

7«n.\ M.\ Let the Great Light of Patriotism go forth and shina in the world L [The Orator takes one

and goes out].

Ven.’. M.'. Let the Grcat Light of Jusiice go forth and blazo upon the altara of oli men’s hearts I • [The'

Jun.’. VTarden takes one and goes out].

Ytn.\ 21.'. Let the Great Light of Toleration go forth, and dim the fires of Persecation t [The Sen.\*.

TYarden takes one and goes out].

Ten.'. M.'. I bear tho Light of Trctii into the world, to OTercome Falsehood and Error ; and this Lodge

is closed until the Lights return! [Ile goes out with the last Light; and the remaining Brethren follow ;

which eloscs the Lodge] .

FINIS.

tjjm\*

Noacliite ; or Prusstan Knight.

TUE CIIAPTER : ITS DECORATIOMS, ETC.

Ordera of this Degree are stylcd Grand Chapters.

A Gr.\*. Chaptcr nmst be hold in a rotircd piu.cc, on tho nigbt of tlio full moon, in cach lunar tnonth. Tho

placa is ligbtcd by a large windov or opcning, so arranged as to admit tho rays of tho moon, tho only light

allowed, at as early an hour of tbo night as practicable.

The presiding officcr sita facing the moonlight, and the Knights in front of him and on citlier hand, in no

: particular place or ordcr.

The effieers are ... a Knight Lieutenant Communder, Knight Official, Knight Introducer, Knight

Orator/ Knight of the Chancery, Knight of tho Finances, and Knight IVarden. The otber members are styled

Knight J/asons.

The dress is entirely black, escept the glores and apron ; with swords, spurs, and black masks. -

The order is a broad black ribbon, irorn from right to left; and the jemtl ia a ailver full moon, snspended

from the tbird button-hole of the vest, or a golden trianglo trarersed by an arrow, point downward, snspended

from the collar. On the jewel is an arm upraised, holding a naked sword, and aronnd it the motto, Fiat Jus\*

'titia. Ruat Coelum. The apron and gloves are yellow.

On the upper part of tho apron is an arm, nnkcd and upraised, holding a naked sword ; and nnder it a

hnman fi gure, erect, with wings, with the forcfinger of his right hand on his lips, and the other arm hanging

by his side, holding a key in the left hand ; being the Egyptian figure of Sileqce.

The battery is j raps, at eqtial interrals.

TO OPEM.

[The Lieutenant Commandet gires ; raps, and says] : -

. U.\ Com.\ Kt.'. Official, the full moon is half-way bctwcen tho horizon and the zenith. The honr for

this Gr/. Chapter to conrene has arrired. Let the Kt.\*. IVardcn post the Sen tineis and Patrols, that no spy

may gain admission among ns.

Kl.\ Off. Kt.\*. IVarden, post the Sentinels, and send forth the Patrols on all tho approaehes to this

Iloly Place, that no spy may witness our deliberations. • \_

[The Kt.\*. Warden goes out, remains a short time, returns, and reports; "Sir Official, the Sentinels ore

at their posts, and the Patrols occupy all the arenues of the forest."]

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Kt.-. Ojjicial. I1L\ Lt.’. Commander, the Scntinels and Patrols ara properly disposed ; and we aro !n

security.

Lt.'. Com.'. Sir Officiat, jou will tben examino every person present, and recairo from each the Paso\*

word, that we may know we hara no spy or.traitor among us.

[The Officiat reccires the Paas-word from eacb, and reporta : “ III.’. Lt.’. Commandor, none but trua

Knights are present.”].

Lt.’. Com.\ Sir Officiat, are you a Prusaian Knight ?

Off.'. I am.

Lt.’. Com.'. IIow wera you receired a Prnaaian Knight?

Off.'. B y tbe light of the futi moon, like our ancient brethren, initiated In tho Tempta of Belus.

Lt.'. Com.’. Whenco come we to-night?

Off.'. From the four quarters of tbe globe.

Lt.'. Com.'. What come we here to do ? \_

Off.'. To hear and consider the complainta of the oppreaaed, wbo cry out for justice upon their tyrantas

to judge those denounced to ua for crime : to dovise measares for the relief of struggling bumanity.

Lt.’. Com.’. Knights and Brethren, if these be your objects, gire me the Token.

[AU rise, draw their swords, and clash them together once].

Lt.\ Com.'. Sir Introducer, whence come you ?

Kt.'. lntrod.'. From the shores of Europe.

Lt.’. Com.'. What left you there ?

Kt.'. lntr.\ Want and distress : Women that wail for bread, and men for work : the hovel peoplod with

stolid miaery, nnder the shadows of the palace tenanted by Luxury: Starratiou and Deapair in Cities and

in the Coontry; and by their side Affluenco and Pomp.

Ltr. Com.'. IVhat come you here tu do ?

Kt.’. Intr.'. To aid in remedying these erils.

Lt.'. Com.'. Sir Orator, whcnce come you I

Kt.'. Orat.'. From the plains of Chaldca and the banks of the Nile.

Lt.’. Com.'. What left you there I v

Kt.'. Orat.'. Ignoranco, barbarity, atarery, and superstition.

Lt.'. Com.'. What come you here to do f

Kt.’. Orator.'. To punisti crime, to rebukc intolerancc, and to Iabour for the good of mcn.

Lt.'. Com.'. Sir Warden, whcnce come you?

Ward.’. From tho foresta of tho New World.

Lt.'. Com.'. What left you there ?

Word.'. Liberty and Free Thought.

Lt.’. Com.'. What come you here to do f

Ward.'. To Iabour to make them common to atl, as the air and light of Hearen.

Lt.'. Com.'. Knights and Brethren, if these be your objecta, gire me the token.

[All rise, and clash their swords together twice].

Lt.’. Com.'. Sir Almoner, what of the Treaaury ?

Alm.‘. 111.’. Lt.’. Commander, it is rich to orerflowing with tbe gratcful tears of widows, the thanks of

orphans, and tho blessings of the poor, the diatressed and tho destitute.

Kt.'. Lt.'. C.‘. Arnen t So mote it be fore Ter !

[The Knights aU clash their swords together thrice].

Lt.'. Com.'. Such being our duties, lct this Chapter be opened. Brethren, the Sign 1

[All the Knights raiso their arms towards Ilearen, the Sword in tha right band, and tnrn towards the

Moon : then, they dropping their arms, and facing the Lt.’. Commander , he says : “ This Grand Chapter is open

in due form. Sir Warden, make Proclamation that all wbo demand justice may draw near. ']

Kt.'. Ward.'. Whosocvcr hath been wronged by the great or oppressed by the powerful; whosoerer hath

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been nnjnatly accnsed or Iiis household ontraged: whosoerer hath fallen inio the hands of corrnpt jndges :

whosoerer hath soffered by bribery or extortion ; let bim come freely forwnrd and prefer hia complaint; and

right ahall be done him by thia Grand Chapter of Prassiaa Knighta, from whose jndgment thera ia no appeal.

seceftiox. .

The Candidate ia brought to the door of the Chapter, .without a sword or collar, with hia heod bare, in

ordinary gannents, wearing a plain white apron and white glores. The Knight Introdncer, who ia with him,

girea ; distinet, alow knocka upon the door. The Warden on the inside answera by a aingle rap, opena the

door, and aaka “Who deaire to enter thia Grand Chapter?'\* The Introdncer answers, "The Knight Intro-

dncer, haring the signa, words and gripa ; with a Master Mason, desccnded from Adoniram, and who boa

receired the 20th Degree.”

[The Warden receires the aigns, worda and gripa, and aays, “ Remain, my Brother, nntil I leam the will

of the HI.\*. Lt.\*. Commender;" and cloaea the door. Ilo goea to the Kt\*. Official, and whispera in hia ear that -

tho Kt.\*. Introducer, with a Master descended from Adoniram, and who has attoined tbe degree of Grand

Moster of ali Symbolic Lodges, desires to enterj.

■ The Kt.\*. Official saya aloud, " III.\*. Lt.\*. Commander, the Kt.\*. Introdncer, with a Master Mason, descend-

ant of Adoniram, and Grand Master of ali Symbolic Lodges, clothed in a white apron and white glores, desires

to enter”].

- Kt.\ C<m.\ Demand of the Kt.\*. Introdncer what this Mason, descendant of Adoniram tho Son of Abda,

desires.' '

■ . [The Kt.\*. Official goea to the door, and girea one rap. The Kt\*. Introdncer answers with ; slow. The

Kt\*. Warden opens the door]. . -

Kt.\ - hat is the deaire of our Brother, descendant of Adoniram, and Grand Master of all Sym-

bolic Lodges ? •

22.\*. lntr.\ He comes to demand jnstice.

Off.’. ' \* Against whom ?

Intr.\ : He will make that known to the I1L\*. Lt\*. Commander.

' Upon what charge ?

Inir.'. Oppression and injnatice.

Off.-. Do you ronch for the sincerity and good fiuth of the Brother ?

Litr.-. I do.

'Off,- 1 It is well. Walt again with patienee nntil I leam the will of the HL\*. Lt\*. Commander.

[The Kt\*. Official retnrna near the Lt\*. Commander].

Zt.-.'C.’. Sir Official, what does the brother demand?

Kt.’. Off.’. Jnstice.

Ii\*. C.’. On whom ?

K.’. 0.’. He will make that known only to yon.

Zt.’. C.’. ■ Upon what charge ?

K.’. 0.‘. Injnatice and oppression.

'‘Ii.\*, Coii s.\*. \*. Against anch demanda, the doore of onr Chapter are nerer elosod. Hasten to admit tho

Kt\*. Inteodneer and the Brother 1

\*' JB.V Off.'. . Sir Warden, admit the Kt\*. Introdncer and the Brother!

[They enter, and odrance to the Lt\*. Commander, and the candidate kneels before liim. Tbe Introdncer,

apeaking for him, saya]: “ Most Noble and 111.\*. Lt\*. Commander Noachite, I demand doom and jndgment

of Count Reinfred of Loegria and the Bishop of Yienne ; who, the one fnlsely claiming, and the other

eorrnptly jndging, hare taken from’ me my inheritance, and after dirided the same between themselres: to

the Connt balf, hnd half to the Chnrch."

• 14.’. Com.‘. Arise, my Brother I Thou needest notknccl for justice; to which the hnmblest man hath

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a right os Iie hath to nlr ; and trhicli, like air, !■ neillier to be bought nor sold. Who art thou, and what proof

dost thou offer that thy chnrge is true ?

Caud.’. I ara Inovn as Adolf the Sason, a man of humbls birth, a M aster Mason and Eaight of tbe

Roso Croii ; and I have fuught for tbe Cross in the Iloly Land. My patrimony lajr between tbe domain of

tho Count Reinfrcd and the estates of the Church; and the Bishop and the Coant covetod them. So while I

was absent in the Iloly Land, they had a monk who iras a cunning penman to forge a dced. and my ovn

scal therctoi by wbich, for moneys (it was said) loancd me by the Count on my departure, I did convey unto

him all my patrimony. Then the Count, before the Bishop’s Court, preferred his claim, the whick was

ipeedily dctermined in his farour; and I afterwards returning, find my patrimony shared between the Count

and Church, one half to each ; and nll appeal or other way of redress denied me. To this I ple^ge my

Masonio word: and morcorer, Th.\ Ili.’., let but the Count produce the parchment, and I will find the means

to prove it falso.

Lt.’. Com.’. The Count is here, a Mason and a Noochite. Stand forth, Sir Count, Knight and Mason,

and answer!

[A brother rises, comes forward and says, “On my Masonio word, the chnrge is false"].

It.’. Com.’. Hast thou the parchment?

Reinf.'. It is here. [Ile hands a roll of parchment to the Lt.\*. Com.\*.].

Lt.\ Com.’. Adolf the Sason, it is his Masonic word against ihine awn. 'What other proof hast thou

to offer?

Cand.’. Command, Th.\ 111.\*. Lt.\* v Communder, the Count Reinfred to make me answer to three qocs-

tions, and no more.

Lt.’. Com.’. Count Reinfred, answer ; and truly, rcmembering that thou art a Mason t

Cand.’. Upon what day, and in what year hath this conTcyance date ?

Ite in/.’. Of the natirity of St. John the Baptist, in the year 1187.

Cand.’. That day was I at Mayencc, with tbe Emperor Fredcric Barborossa. 'What witnesses attost that

I did seal it?

Reinf.’. John of Seis, and Thcobald, the Bishop’s almoncr.

Cand.’. And in what place did I scal the same and tbey attest it?

Reinf.’. Evcn in my audience-chambcr, at the castle.

Cand.’. That day, I say, was I at Mayence. Sir Knight Introdueer, is it not so?

Kt.\ Inlr.’. It is ; I saw thee there.

Cand.’. That day the Alinoner lay sicle at Marburg. A Knight here Icnoweth it.

Kt.’. Orat.’. 'Tia true. I found him tliero and garo him aid.

Cand.'. And on the parchment is the Tendens private mark; q koy, in tbe upper right hand comer. It

is tbe mark of Isaac the Jew of Yicnna : and he adopted it after Frederio tbe Emperor died ; having before

then stamped his parchment with a crown.

Kt.’. of Chan.\ It is most true. I know the’ Jew, these many years.

’Lt.‘. Com.\ The mark is here. Count Reinfred, what hast thou to answer ? . . • Ile standeth mute.

Brethren, your judgment. Is this Knight innocent or guilty ?

[All answer, “guilty, upon our words."].

Lt.’. Com.’. Most guilty and most wickcd! Fors worn and perjured Knight and Mason 1 I banish thee

forerer frora this Order. Dare never more to enter Lodgo or Chaptcr. l»ut off tliy Knightly badges ; and go

forth, condemned, disgraced, degraded. IVithin three days restoro this brother his possessions { or look thou

to thy head. And for thy use thereof, pay him forthwith an hiindred morksi Oo and obey I Brethren, is

this your judgment? '

„ [AU the Knights clash their swords. The sentenccd Knight puts off his order and jewel, and goes forth

in silence].

Lt.’. Com.’. And for the haughty Bishop, sec, Sir Chancellor, that with all speed the arrow and the

writing summon him to make restitution or preparo to abido the judgment of this Grand Chapter. For none

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ahall beso high or haughty that he shall plunder and oppress the feeblo with impunity. Adulf the Saxon,

art thnu sntisfied ?

Cand.'. 'Most amply, Tb.\ III.\*.

Inirod.'. Th.‘. III.\*. Lt/. Coni/., the place of Count Reinfred in our Grand Chnpter ia Tacant. I have

served with the good Knight Adolf under Frederick the Fmperor and Richard of England. Good Knight

and true ia he, and faithful Moaon, and I propoae him to the brethren for their suffrages.

H.'. Com.'. Adolf, is this thine own desirof

Cand.\ It is my most earnest wish.

■ Ii.'. Com.'. Brother Knights, if it bc your pleasure that Adolf the Saxon shall fili the place in this

Grand Chnpter, made vacant by tbe degradation of Count Reinfred, give me the token.

[All olash their swords].

H. ‘. Com.'. Adolf, the Brethren consent to reccive you into this Grand Chnpter; but I am yet required

to exact of you certain pledges. Dost thou ngree and promise that thou wilt be just and righteous, and in all

things strive to emulate and equal tbat Patriarch from whom we take the name of Nonchites ; who alone, with

his family, was found worthy to be sared, when God dcstroyed mankind with tbe Dcluge?

Cand.'. ' I do.

Ii.'. Com.’. Dost thou promise to avoid idleness, to live honestly, to deal fairly by all men, and to dis\*

coarage strife and contention T

Cand.'. I do.

Ii.’. Com.'. Dost thou promise that thou wilt be neither haughty nor vain-glorious ; nor obsequious to

the grent, nor insolent to thy inferiora T

Candr.' I do. .

U.'. Com.'. Dost thou promise that thou wilt be bamble and contrite before the Deity ; and ever beor in

mind the fate of Phaleg and his followers, who endeavoured to build a tower whereby they might climb beyond

the reach of another Deluge, and defy the Omnipotence of God ?

Cand.’.. ‘I do.

. Ii.'. Com.'. Dost thou promise, as a member of this Tribunal, to give righteous judgment only, ogainst

all persons whatsoever; to be impartiol between the high and the low-; to be cautious and slow to determine,

and prompt to exeeute ; to smite the oppressor and the wrong-doer, and protect the widow, the orpban, the

poor and the helpless ; to be sw&yed neither by bribe nor fear, nor favour nor affection ; and stili to temper

'Justlce with mercy ; remembering that there is no man who doth not err and sin t

Cand.'. I do.

Ii.'. Com.'. Kneel then, and assnme the solemn obligation of a Patriarch Noachite, or Prnssion Knight.

[The Candidate kneels on both knees, grasping with both hands the bilt of a sword, handed him by a

.brother, which hilt muat be in the ahape of a cross, and the sword held perpendicularly, the point upon the '

'Boor. In this attitnde he repeats the following obligation] :

OBLIGATIO\*.

I, A. . . . B. . . ., upon the aacred word of a Moster Mason, and Knight of the Rose Croix, do most

aolemnly promise and vow, that 1 will faithfully keep the secrets of this degree, and will reveal them to no

person in the World, unless to one who shall be legally authorized to rcceive them.

; ;-i {. I furthermore promise and vow that I will evermore give just and upright judgment, to the beat of

my knowledge and ability ; looking upon men's deeds with charity, and condcmning no one unheard : that I

will listen patiently to his defence, weigh impartially his statements, and decide for innocence in case of doubt.

I furthermore promise and vow, that I will aid in exeeuting the judgments of this Grand Cbapter; and if

myself aooased, will promptly and cheerfully submit to its jurisdiction.

I furthermore promise and vow to be merciful and compassionate ; and ever to remember that I am a

man, and that all- men are my brothers. And furthermore, tbat I will be humblb and modest in all my

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eonduct, and carefully aroid ali haaghtiness and insolence in my demeanour and conrersntion. So help me

God and keop me stcadfast to porform faitbfully tbis my tow !

The Lt\ Commandor directa him to boir tbree times to the ground, in token of kie-humility ; and then

raiees bim, and communientes the Signs,' ITords and Tokens.

. Siojt: . . . Raise «[5 Trith tbe 122cr&,<t££: CyvCCSnCII. the opposite

the <£Q££h: and at the some timo make ; SLC~ S WC rT? $ ZSe\* with the tl1[~C C •

Pass-woro: i&QtCSt\*\*\* pronounced ; times, slowly and in n melancholy tone.

Sacred ITord: . . . £AC23.\ . . . giren only thus : . . .

Tokex: . . . One brotber takcs the 122 1 C VJ?3^,<C\* of a Brother between his otrn % 22rn,}Q~II

iVJ8tCy?JK^LC+. and ; saying 22: the other responds by like JtC^SK of the

tCVJJisS^Ct of tbe first brother, saying fl&£22.\ and the first again the 1J5t<C12?a^Ci

of the second, saying TiQJtDpA.’.

To' enter a Chapter, a brother &5tn=a=}$ <£♦=&. The Sentinel or Guardian does tbe some.

Tbe Brother then gives thesign, takes the ; 122 the Sentinel or Guardian, and says — 12tCnCt2 t

5 The other responds ; times OH\*.’. and the first says ; times, J&OtCSl/.

[The Kt. Commander then inrests the Candidate rrith the apron, collar and jetrel of the Degree,' and directs

bim to kneel on both knees ; rrben he strikes him ligbtly irith bis svrord onthexight and lefcsbouldcr and on ..

the hend, saying: “By rirtue of the authority Tested in me by this Grand Cbnpter, I. do. constitute and create

yo u a hlason Nonchite, and Prussian Knight, and I do derote you, hcnccfonrard forover, to tho cause of

orery one trho hath been rrronged by the great or oppressed by the potrerful ; of erery one rrho hath been

unjuetly accused or his household outraged: of erery one nrho hath fallen into tbe hands of corrupt judges :

of erery one who hath suffered bj bribery or estortion ; of the oppressed, tbe rridoer, the orphan, the poor,

^he dietressed and tbe destitute. Arise, Knight and Soldier of Struggling and Sufiering Qumanity, and be

armed for the combats that airait you 1J

[He rises, and the KL\ Official bucklcs on bis spurs, and tbe Kt.’. Commander hands him a sword; and

tbe latter says] :

Kl.'. Coni.’. Tou are norr prepared to do the duties of n True Knight: and the Kt.’. Orator erili, on the

first conrenienc occasion, make known to you the history and final instruction of this Degree. [Tbis the Kt\*.

Orator may do ont of tbe Chapter, in prirate].

IIISTORY.

• The Knights of this Order originally United themselres together in the times of the Crusodes ; when, in

consequence nf the general disorder that prerailed ali orer Europe, and the multitude of Estates and Tities

lcft to bc ilisputed, vrunjr and riidence wont nnrebukcd, and bccame superior to the law. Compoeed at first

of a few Mae» na, wlm Imd Icarncd tbe rulcs of justice frum the tenchings of the Order, they eserted only a

moral influcnco, owing to tho purity of their lires, and the jnsticc of their opinions. They called themselres

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Nniichite Musons; bccause they stroTe to imitato the primeral justicc and purity of thc belored Patriareb.

Finding that whcre thcir influcnco was most needed, mere advice and exhortation, addressed to the rudo

Barone and haugli ty rapacioue Pricsthood, had no effect, tbey oesamed the power to enforce performnnce of

tbeir judgments ; and through tlyj common people and a multitudo of the poorer Knights who bad fonnd the

benefit of their protection, and who revered their jnstice, thcy found a ready means of compelling obedience,

and inflicting punishment. Tbeir number was limited, and their persone unknown. Tbey met alirays at

night, when the moon uras full ; and the more pcrfectiy to remain nnknown, allowed no light bothers.

Lest their own ntembers should bccniuc liauglity andrain-glorious on account of the myeterious power

they possessed, tbey inculcated humility, and inceseantly reminded each other of that hnaghtiness and pride

urhicb led the descendants of Noah to erect the Tower of Babel ; and of the miseries of Phaleg, who snggest-

ed the idea of ite building; and who therefor condemnod himeelf to a rignrous penitence, and buried bimself

in the rnat eolitudcs of Northern Uormnny, in urlint ia now tho kingdom of Pruasin, urbore ho is said to bavo

builded a templo in the shnpe of a Delta, and therein to liare passed his life iinplortng tbe mcrcy of God.

The Order, in sereml parta of Germany, was popularly known os the Iloly Vehme: and eren kings

trembled at its judgments. It continued to exercise ita rast powers, nntii lav and cirilization rendered them

no longer necessnry ; but the Order stili continued to exist, dcciding Maeonio controversies only ; and inflict-

ing no other than Masonic punishments. As it continued more particularly to flourish in Prnssia, whore

Frederio of Brunswick, King of Prussia, became the Grand Master General of the Order, tbe members took the

name of Prussian Knights, out of gratitude to that Monarch, whose ancestors rrere for threo hundred years ita

Patrone.

The Cbapters of this Degree are no longer Tribunals to try and pnnish for offences eommitted without

the limiti of Masonry. They claim no jurisdiction except between their owrn members, and exercise none

between those of tbe inferior degrees, except by tbeir consent. And in all their judgments it is their rnle and

duty to judge of othor men's motires and octions by tbe same rnles by which they judge their own ; to beliere'

othere eqnally as honest in their rierrs as themselres ; and to find for the conduct of others the same exenses

that they find for tbeir own; for this alone is jastice. And they prore their humility by their tolerance ;

which causes them to beliere that their opinions are as likely to be erroneous os the opinione of others to the

eontrary, and that the Deity alone knows what is truth.

They meet only on the nigbts of the full moon ; and allow no other light than hers ; becanse snch Tros .

tbe anoient enstom of the order, derived from the mysteries of Ceres and the old worship of Isis. In tbe

Hearenly bost tbey admire the work of the Supreme Creator, and tbe univeraal laws of harmony andmotion,

the tiro first laws that emanated from God.

You are cspecially charged in this Degree to be modest and humble, and not rain-glorions nor filled with

self conceit. Be not wiser in your ovrn opinion than the Deity, nor find fanlt with his works, nor endearour

to improve upon what he has done. Be modest also in yonr intercourse with your fellows, and slow to enter-

tain eril thonghts of them, and reluctant to ascribe to them evil intentions. A thousand presses, fiooding the

country with their evanescent Icaves, are busily and incessantly engaged in maligning tbe motires and

eondnct of men and parties, and in making one man tbink worse of another ; while, alas, scorcely one is

found that erer, eren accidentally, labours to make man think better of his fellow.

Slander and the Spirit of Lies nerer stalked as boldly orer any country in open daylight, os they do at

this day orer ours. The most retiring disposition, the most unobtrusiro demeanour, is no ihield against the

arrows of these demons. The most eminent public serrice only makes the hounds of rituperation and inree-

tire more eager and more unscrupulous, when he who hos done such serrice presents himeelf as a candidate

for the People’s Suffrages.

The eril is wide-spread and nnirersal. No man, no woman, no household is sacred, or lafe from this

new Inquisition. No act is so pure or so praiseworthy, that the unscrupulous render of lies who lires by

bis lies and by pnndering to a corrupt and morbid public appetite will not proclaim it as a crime. No motire

is so innocent or so luudable, that he will not hold it up as rillainy. Journalism sneaks abont and pries into

•tha interior of private houses, gloats orer tbe details of domestio tragedies of sin and shame, and deliberately

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inventa and industriously eirenlatea the most unmitigated and bnsoless folschoods, to coin money for those

rrho pursue it os a trade, or to effect & tempora ry resuit in the rrnra of faction.

We need not enlarge upon tbese erils. They are apparent to na all: and it is the duty of a Maeon to do

all that may be in bia porrer to lessen, if not to remore them. With the errora and eren sina of otber men,

that do not personally affect us or oura, and need not onr condemnation to be odious, rre baTe nothing to do :

and the jonrnalist has no patent that mulces bim the Censor of Moraia. There ia no obligation resting on na

to trumpet forth our diaapproral of erery rrrongful or injudicious or improper aet that erery other man

commita.

One onght, in trnth, to write or speak against no other one in tbis rrorld. Each man in it hos enongh to

do, to rratch and keep guard orer himaeif. Each of us isjick enongh in this grent Lazaretto: and joornaiiam

and polemical rrriting constantly remind us of a soene once rritneaaedin a little hospitol; rrhere it rroa

horrible to hcar horr the patienta mockingly reproacbed each other rrith tbeir diaorders and infirmities : horr

one, rrho rraa wasted by conaumption, jeered at another rrho rroa bloated by dropsy : horr one laughed at

another’s cancer of the face; and this one 'again at his neighboni^s locked-jaw or aqnint; until at last the

delirions ferer-patient sprang out of hia bed, and tore array tbe corerings from the rrounded hodies of hia

companions ; and nothing was to be aeen but hideona misery and mutilation. Such ia the rerolting work in

rrhich journalism and political partiaanship, and all tho rvorld ontside of Moaonry, are engaged.

Yery gencraliy, the censure bestowed upon men's acta, by those rrho hare appointed and commissioned

themselres Custodea Morum, Keepera of the Publio Moraia, ia undeserred. Often it ia not only nndeserred,

but praise ia deserred instcad of censure, and, rrhen the latter is not undeserred, it is always eztravagant,

and therefore unjust.

A Moaon rrill rronder rrhnt spirit they are endorred rrithal, that can basely libel at a man, eren, that is

fallen. If they had any nobility of soul, they rrould rrith hira condole his disastcrs, and drop some tears in

pity of his folly and rrretchedness : and if they rrere merely human and not bruta), Nature did grierons

rrrong to a human body, to curae it rrith a soul so cruci os to striro to add to a rrretchedness already intoler-

able. When a Moaon hears of any man that hath fallen into public disgrace. he sbould hare a mind to com-

‘miserate his miahap, and not to make him more disconsolato. To enrcnom a name by libels, that already ia

openly tainted, ia to add atripes rrith an iron rod to one that ia flayed rrith rrhipping; and to erery rrell

. tempered mind rrill seem most inhuman and diabolical.

■Notmostdiabolical, ncrertheless : because therc is a loicer decp, into rrhich journalism and partisanahip

daily plunge, and seem refrcsKcd os one might be rrbo indulges in the. lusury of a cool and perfumed bath.

Eren the man rrho does rrrong and commita errora often has a quiet horne, a fireside of bis orrn, a gentle

loring rrife and innocent children, rrho perhaps do not knorr of hia past errora and lapses— past and long

repented of; or if they do, do lore him the better, because, being mortal, ho hath erred, and being in the

image of God, he hath repented. Tbat erery blorr at this husband and father strikes full upon tbe pure and

tender bosoms of that rrife and those daughters, is a considerntion that doth not concern or stay the hand of

the boae and brutal journaliat and partisan : but he strikes horne at the abuddering, sbrinking, quirering,

innocent, tender boaom ; jmd tben goea out upon the great arteriea of cities, rrhere tbe current of life pulsates,

and holds his head erect, and. calla on his fellorrs to laud him and admire him for tho noble, generous, mauly

act b\* hath done, in striking hia Malay dagger through one heart into another tender and trustiDg one.

If you scek for high and strained carriages, you aball, for the most part, meet rrith them tn Iorr men.

•Arrogance ia a rreed that ever grovrs on a dunghill. It is from the rankness of that soil that ahe hath her

heigbt and spreadings. To be modest and unaffected rrith our superiora ia duty; rrith our equula, courtesy ;

rrith our inferiora, noblcness. There is no arrogance so grent as tho proclniming of other men’s errore and

•faulta, by those rrho underatand nothing but the dregs of actions, and rrho make it their business to besmear

deserring fames. Public reproof ia liko striking a decr in the herd. It not only rrounds him, to tbe loae of

blood, but betraya him to the hound, hia enemy.

The occupation of tho spy hath becn erer held dishouourable ; and it ia none the leas so, norv that, rrith

rare exceptions, orerr editor and erery partisan has bccome a pcrpetual spy upon the aetiona of other men.

Their malice makes them nimble-eyed, apt to note a fault and publish it, and, rrith a strained construction,

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to deprave those things that the doer’s intents have told bis soul were honcst. Likc thc crocodile, they slirao the

way of others, to make them fall ; and when that has happencd, they feed their insulting enry on the life-

blood of the prostrato. Thcy sct tiie vices of other men on bigh, fur tbe gaze of the world, and place tboir

virtues under ground, that none may note them. If thcy cannot wound upon proofs, they will do it npon

likelihoods: and if not upon them, they manufacture lies, aa God created the world, out of nothing; and eo

corrupt the fair temper of men’s reputatione ; knovring that the multitnde will believe them, becanse affirma\*

tions are apter to win bclief, than negatives to uncredit them ; and that a lie travels foster than an eagle flies,

while the contradiction lags aftcr it at a snail’s pace, and, halting, never overtakes it. Nay, it is contrary to

the morality of journalism, to allow a lie tobe contradicted in the journal that spawned it. And even if that

great farour is ever conceded, a slander once raised will scarce ever die, or foil of finding many that will allow

it both a horbour and trust.

Thia is, beyond any otlicr, the ago of falsehood. Ooce, to be suspected of equivocation was enough to

soil a gentleman's escutcheon ; but now it has become a strango merit in a partisan or pnblic man, always

and scrupulously to teli the truth. Lies are part of the regular ammunition of all campaigns and controver\*

sies, volued according as they are profitable and effective; and are stored up and have a market price, like

saltpetre and sulphur.

My brother, if men weighed the impcrfections of humanity, they would breathe less condemnation.

Ignorance gives disparagement a louder tongue than knowledge does. Wise men had rather know, than teli.

Frequent dispraises are but the faults of uncharitable wit: and it is from where there is no judgment, that the

heaviest judgment comes ; fo'r self-examination would make all judgments charitable. If we even do know

vices in men, we can ecarce show oursclvcs in a nobler virtue, than in tlio charity of conccaling them ; if that

be not a flattery, persuading to continuance. And it is the basest office man can fall into, to make his tongne

'the defomer of the worthy man.

- There is bnt one rule for the Moson in this matter. If there be virtues, and ho is called npon to speak of

him that owns them, let him teli them forth impartially. And if there be vices mixed with them, let him be

‘content the world shall know them by some other tongue than his. For if the evil-doer deserves no pity, his

'wife, his parente or his cbildren, or other innocent persons who love him may: and the bravo’s trade, praetised

“by him who stabs the defencelcss for a price paid by individua! or party, is really no more respectable now

,tban it was a hundred years ago, in Venice. Where we want experience, Charity bids us think the best, and

loave what we know not to the Scarchcr of Ilearts : for mistakes, suspicions and envy often injure a ciear

fame ; and there is leost danger in a charitable construction.

And, finally, the Mason should be humble and modest towards the Grand Architect of the Universe, and

not impugn his Wisdom, nor set up his own imperfect sense of Right against His Providenee and Dispensa\*

tions, nor atterapt too rashly to explore the Mysteries of God’s Infinite Essence and inscrutable pians, and of

that Great Nature which we are not mado capable to understand.

..'From all those vain philosophies let him stcer far away, which endcavour to account for all that is, witbout

admitting that there is a God, separato and apatt from the Universe w.hich is his work : that erect Universal

'Nature into a God, and worship it alone : that annihilate Spirit, and believe no testimony except that of the

bodily senses : 'that by logical formulas and dextrous collocation of words mako- the actuol, living, guiding and

protecting God fade into the dim mistiness of a mere abstraction and unreality, itsclf a mere logical formula.

Nor let him have any alliance witb those theorists who chide the delays of Providenee and busy themselves

to hnsten the slow march which it bos imposed upon events: who neglect tho proctical, to struggle after

impossibilities : who are wiser than nenven ; know the aims and purposes of the Deity, and can tee a aborter

‘ and more direct means of attaining them, than it pleases Him to employ : who would have no discords in the

'great harmony of the Universe of things ; but equal distribution of property, no subjection of one man to the

will of another, no compulsory labour, and stili no starvation nor destitution nor pauperiem.

Let him not spend his life, as they do, in building a new tower of Babel ; in attempting to change that

which is fixed by an inflexible lnw of God’s enactment: but let him, yielding to the Superior Wisdom of

Providenee, content to believe that the march of events is rightly ordered by an Infinite Wisdom, and leads,

thongh we cannot see it, to a great and perfect resuit, — let him, my Brother, be satisficd to fullow tbe path

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pointcd out b y that Proridencc, and to labour for tbo good of the buman raco in that mode in whicb God bns

chosen to cnact that that good shall be efTectcd : and abovo ali, lot htm build no Tower of Babel, under the

bclicf that, by ascending ho will mount eo high that God will diaappcar or bo aupcrseded by a great monstrous

aggregate of materiol forccs, or a mere glittering logical formula: but, erermore, itanding bumbly and

rorerently upon the earth and looking with awe andconfidence towards Ileaven, let him be satiafied that thore

is a real God, a person, and not a formula, a Father and a Protector, who Iotcs and sympathizea, and eompas-

sionates ; and that the eternal ways by irhich Ile rules the world are infinitely wiae, no matter how far they

may be abore tho feeble comprehension and iimited rision of man.

The blazonry of tbis degree is: . . lst. Azure, a Moon Argent, jurroonded with stare or. . . 2d. Sable,

an equilateral triangle trarersed by an arrow or.

The Statutes of the Order forbid holding a Tablo Lodge.

TO CLOSE.

[The Lt.\*. Com.\ gires ; raps, and says] :

Lt.\ Com.\ Sir Official, the Moon is passing from us. The hour for tbis Gr.\ Chapter to close hos arrived.

Gire notice to the Knights that our labours are about to end.

[The Et.\*. Official gires one rap, and says] :

Xt.\ Off.\ Brethren and Knights, prepare to close this Gr.\*. Chaptor. The light by whicb we work ia

about to be abscured.

Kl.\ Com.\ Sir Official, we hare heard the complnints of the opprcssed ; we hare jodgcd those denonnced

to us as criminals ; we hare administercd Justice and regarded Mercy. TThat more remams to be done f

Et.\ Off:. To go forth and labour in the cause of struggling humanity : to imitato in our conduct and

conrersation the rigbteous Patriarch ; and thus to become true Noachites.

Kt.\ Com.\ And is there no more t

Et.’. Orator/. Phaleg 1 Phaleg 1 Phaleg 1

Et/. Off.’. True 1 To rcmcmbcr the fate of Phaleg ; and warncd thereby, to be modest and hnmble, and

not boastful, rain-glorious, or wiso in our own conceit.

Kl.’. Com.‘. It is well. Go forth, my Brethren, and perform these duties. Sir Official, giTe notice to the

Knights that this Grand Chapter is darkened.

Off.f Knights and Brethren, this Gr.\*. Chapter is darkencd, and ita labours end. The Sign and Word,

my Brethren 1

[AU the Brethren gire the Sign and repeat the Poss-word, as direoted].

Et.\ Com.'. The light has departed. Fare well 1

FINIS.

Cfoenig-lnantir

Knight of the JRoi/al Axe , or Prince of Libanus.

LODGES, OFFICERS, DECORATIONS, ETC.

Bodies of this degree aro styled Cotteges. There are tiro apartments. The firafc ia a plain room, of moderata

dimensione, without any fized nnmber of lights, and prepared to represent a carpenter’s workshop on SIount

Lebanon. The second is hnng with red, and lighted by 36 lights, arranged by sixes and each six by twos.

It represents the Council Room of the Round Table. In the centre of the Room is 'such a table, around which

the brethren sit. The altar is in the East, and upon it are an open Bible, the Square and Compassos, and an

Axe.

The officers are a Chief Prince, who is styled Th.\ Puiesani; a Sen/. and Jun/. Grand Warden, and a

Sen.\*. and Junior Deacon.

•The Order is a broad, rainbow-coiored ribbon, worn as a eollar. It may be worn' as a sash, from right to

left; and is lined with pnrple. The jewel, suspended to tlio eollar, is an axe and handlo of gold. On the

top or and of the handle are the letters N/. and S.\ . . . On one side of the handle, L/. . . . On the other,

Ts/. '.‘ . On one side of the blade, A.\ C/. D/. Z/. N.\ E.\*. .• . . On the other, Sa.\ Kn/. Y.\ M.\ A.-. B.\

The letters on the top are the initials of the words Nodh and Solomons those on the handle, of Lebanon

and Tsidunians: those on the first side of the blade, of Adoniram, Cyrus, Darius, Zerubbabd, Nehemiah, and

Ezra : and those on the other side, of Shem, Khtm, Yaphet, Moses, Ahliab and Betset-Al.

The Apron is trhite, lined and bordered with pnrple. On the middle a round table is embroidered, on

which are' mathomatical instruments, and pians unrolled. On the flap is a serpent with three heads.

The . : Traeing Board is a-Tiew of the monntain and forests of Lebanon, the summit of the mountain

eorered with snow ; and of the 'Temple erected of its cedars and pines. It is in the form of an axe.

In the worlcsbop the Sen/. "Warden presides, and is styled Master Carpenier . He and ali the Brethren

wear frocks or blonses and aprons.

The baltery is : by but there is no particular alarm or battery in the workshop.

TO OPEZT.

[The Ch.\*. Prince gires one rap, and says] : " SI j Brethren, the day-star has risen in the East. It is time

to arouse the workmen ; that they may prepare for their labours. Brother Sen/. Or/. TVarden, are all the

Prince\* present f”

dn

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Sen.'. G.\ JF/. Th.‘. Puissant, they are.

Th.'. P.\ Announce to thcm, my brother, through tbe Jun/. Gr.\*. Warden, that I am about to open tfais

College; that directions may be givea to tho workmen, their complaiots be heord, and juatioe administered.

■ S.\ G.'. IF/. Bro/. Jun.\ Gr/. Warden, the Tb/. Puissant is about to open tbis College of Prinees of

Libanus. Make proclamation tbat all-who desire instruction, and tliose who hava.cpmplaints to prefer or

justice to demand may come forward and be beard. \_ "

Jun.’. G.\ IT/. Brethren, it is made known to me that tbe Th/. Puissant is about to open this Collego of

Prinees of Libanus. Let those yrho have instrnetions to osk, complaints to prefer, or justice to demand, draw

near and they shall be beard.

Th.\ P/. My Brethren, unite with me in imploring tbe blessing of the Supreme Deity npon our labours 1

[Ali tbe Knights repeat the foUowing prayor] : 1

FIUTXR.

Tbou Trho didst creato the universe, and host builded it in infinite magnificence, as Thou ort infinite in

skill and wisdom, bless us in our daily labours, and prosper and look indulgently npon the work of our handsl

Teach us and ali men that labour is honourable, and that to work well in our vocation is the noblcst destiny

of man 1 Improve, 0 beneficent God, the condition of the toiling millions 1 Teach the rieh and the haughty,

compassion for those over whom they have control ; and hasten the coming of the day when ldleness will no

longer be a privilege to boast of, nor labour be deemed ignoble ; and when ali men shall acknowledge the

great truth, that to work woll and faithfully in our appointed sphere, ia the most acceptable prayer that

erring man can offer up to Thee 1 Amen 1

Th.'. P:. Brother Jun/. Gr/. Warden, nrouse tho vrorkmen, hy the usual alarm.

The Jun/. Gr/. W/. raps T — the Sen/. Gr/. Warden t — and tho Th/. P/. t — Then, aiter a moment’s

silence, the Th/. P/. gives the sign, which all answer: and be snys, “ The cedars upon Mount Libanus wait

to be felled ; and this College is open.”

KECEPTIO.V.

The Candidate, in the dress, insignia, and jewols of a Prussian 'Knight, or Rose with svrord and other

apparel complete, ia brought to the door of the second apartment, invrhich theofficers and brethren areseated

around the table, on which are plana and mathematical instrumenta! ■ The Senior Deocon having chorge of

the rapa : by “P# g The Junior Deacon opens the door a Iittle, and asks, “ Who comes here t"

Sen.'. P/. A vrorthy Prussian Knight and Knight of the Rose Croir, who desires to obtain the Degree.

of Prince of Libanus, and to that end hath travelled hither from afar.

Jun.'. Deae.'. Das he received all the preceding degrees ?

Sen.'.

Jun.'.

Sen.'.

Jun.\*.

Sen.\

Jun.'.

closes the

Ch.'.

Jun.',

Prince of

Ch.'.

Ile has. •

Hath he approved himself a true Knight and a just Judgef

Ile has.

What further claim hath he to this privilege 7

The claim of birth ; and rnnk in Masonry.

I will advise the College of his request. Let him patiently nwait their answer.

Deae.'.

Deae.'.

Deae.'.

Deae.'.

Deae.'.

Deae.'.

door].

Pr.'. Brother Junior Deacon, who secks admittance to the 'College ?

, Deae.'. A Knight of the Roso Croix and Prussian Knight; who desirei to obtain the degree of

Libanus; in charge of the Knight our Senior Deacon.

Prinee.'. Has he received all the preceding degrees T

[He

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Jun.‘. Deae.'. The Senior Deacon answers that he has.

Ch.'. Pr.'. Ilath he approved himself a trua Knight and a juat Judgel

Jttn.'. Deae.'. The Senior Deacon answers that he has.

Ch.'. Pr.'. "What further claim hath he to this privilege?

Jun.'. Deae.'. The claim of birth, and rank in Masonry.

Ch.'. Pr.'. The claim is not sufficient. But Ict him be adraitted.

[He is admitted, and advances to the Tuble ; and the Th.\ Puissant addresses him thus] s

Ch.'. Pr. Is it your desirc, my Brotbcr, to obtain the degree of Prince of Libanus ?

Cani.'. It is.

• Ch.'. Pr.'. TVe know the grounds on which you claim it: but birth is not regarded hore; and rank in

Masonry does not of itself suffice. We are ali workmen in our seTeral yocations. Tou see us now engaged

in preparing pians for the labourers ; and studying the calculations of astronomy. None can, by our consti-

tutione, be admitted to the high privileges of this degree, unless he hath first wrought one year in the work-

shop; and obtained the unanimous suffrage of the workmen. Is your desire for this degree sufficient to

induce you to lay aside your insignia, your sword and jewels, for a time, and join the Sons of Labour, who

represent the toiling millions 1

Cani.'. .It is.

Ch.'. Pr.'. Go, then, my Brother, obtain their suffrages, and return to us.

[The Candidate withdraws, with the Senior Deacon, and goes to the door of the first apartment, where

they give three or four raps. The door is opened, and they enter. The workmen are hewing, sawing,

planing, mortising, &c., and the master-workmnn copying designa from a trncing-board. As the Candidato

entefs, he gives one loud rap, and the workmen pause].

31.’. Carp.‘. 'Whom have you there, Brother Senior Deacon 1

Sen.\Deae.\ .A Knight of the Kose Croix and Prussian Knight, who deaires your suffrages, that he

may obtain the degree of Prince of Libanus.

3L‘. Carp.’. Our suffrages are giren to those that loork. Hath he yet learned to work T

Seh.'. Deac?. Nay ; but desires to do so'; and hath for that come hither.

MC/Carp/ Doth heaeknowledge the dignity of labour ; and that it is no curse, but a prmlege, for maa

to be allowed to eam his sustenance by the exercise of bis strong arms and sturdy muscles f

Sen/. Deacon. He does. .

K'.Carp.\ .Does he admit that the honest labouring man, upright and independent, is, in nature'a

heraldry, tbe peer of Kings ; and that not labour, but idleness, is disgroceful t

• Sen.'. Deae.'. He does.

Jf/. Carp.'. Art thou willing to eat only what thou earnest ; pationtly to receire instruction ; and to recog-

nize and treat these humble workmen os thy brethren and thy equals ?

Cani/. \* 1 am. i

M 1 . Carp.'. -Then, as thou wast dirested of thy outward garments, upon thy first entry into a Masonio

Lodge, direst thyself now of thy insignia and jewels, and assume the dress and apron of a workman.

•> [The Candidato puts off his regalia, and is clothed in a blouse and coarse apron, and directed to saw a

l on g plank in two lengthwise. . TVhen he has finished, the Master Carpcnter says] : “My Brother, the «to,

the plane, and the Keuing-axe are the working tools of a Prince of Libanus. The saw symbolizes that steady .

patience r and.perseTering determination, by which the resolute man makee his way to the object of his endea\*

your through all obstacles ; and teaches us that Masons, labouring for the improrement of the world and the

greaf cause of buman progress, must be content to adrance— certainly, though nerer so painfully and slowly,.

1 toward» success.- . . As the flans cuts down the inequalities of surfoces, it is symbolical of Masonry, whieh,

ents off the prejudices of ignorance, and the absurdities of superstition, and aids to polish and cirilizs man-

kind. '-The azx is the great agent of cirilization and improrement. It is the troops, armed with that weapon,

that hare ' conquered barbariam. . Under, its blows the primeral forests disappear, and the husbondman dis-

places the wild hunter, and to the rude barbarism of the early ages succeed settled society and laws, and ali the

arts that refine and elerate mankind. The axe is nobler than the sword. And as the sturdy pioneer, armed with

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tho axe, strides onward in the front of cirilization ; and as the stout oak, and pine, and asb, and eim fall,

nerer to rise ngnin befiire him, so Masonry hows at tbose mighty Upns-trccs, Intolerance, Bigotry, Superstition,

Uncharitableness, and Idleness; and lets in tbe light of trutb and reasun upon the hnman miad, wliich tbese

Vices hare orersbadowed and darkened for centuries."

[Tbe Candidate is then made.to use tbe plane ; and then a brother brings him a pioce of drj bread and a

cup of water ; and tbe Master Carpenter says to him], “Eat, my brother, of tbe labouret^s food. It is tbine

own ; for thoa bast earned it ; and no one suffers because tbou dost eat."

[He is tben made to use tbe axe. Then tbe Master Carpenter says] : " My Brethren, tbis Knight, by hia

ready acquiescence in our rules, and bis cheerful conformity to our customs, has shown a true appreeiation

of the dignity of labour. 'i Ve mny require bim to toil with us a year ; or, at our option, ire may at once gire

him our suffrages. If no one wishes otherwise, iro will proceed to rote upou bts request to be udmitted among

tbe Princes of Libanus."

[The rote is taken by ballot ; and, it being declared irhito, tbe Candidate is informed tbat be is duly

elected to receire tbe degree, and tbat be irill repair to the second apartment Ee ia again inrested trith

his insignia and jeirels, during irhich time tbe Brethren go out one by one, and repair to tbe second chamber,

dressed in the insignia and jeirel of thia degree].

[Tbe Senior Deacon gires tbe alarm : raps, by Y.21 5 — and the Junior Deacon asks], “TVbo comes

here?"

Sen.% Deae.'. A Knight of the Rose Croix and Prussian Knight; irbo baring irrought cheerfully in tbe

irorkshop, and learned tbe use of the savr, plane and axe, hos received the suffrages of the irorkmen, and

demands to be receired a Prince of Libanus.

[The Junior Deacon repeats the same to the Th.\ P.\, trho orders him to be admitted. The three prin-

cipal officers are now in their proper seats].

Sen.'. Deae.'. Th.vPuissant Chief Prince, I present to you tbis Knight, trho has toiled in tho irorksbop,

and receired the unanimous suffrages of tbe Brethren.

Th.'. P.’. My Brother, do you stili persist in your desire to enter this associa tion of labourers T

Cand.'. I do.

Th.'. P.\ Are you not deterrod by the hazard of such toil and fare as you experienced in the irorksbop i

Cand.'. I am not.

Th.'. P.'. Go, then, and kneel st the altar, and recciro the obligation of this Degree.

He knecls upon both knees, with his hands upon the axe and Bible, and takes this obligation :

OnUGATIOX.

I t ^ B , of my own free will and accord, in the presence of the Supreme Architect of

the Universe, and tbis Illustrious College of Princes of Libanus, do hereby and hereon, most solemnly and

sincerely promise and swear, tbat I will nerer communicato the secrets of tbis degree to any person or per-

sona wbatsoever, unless he or they shall be Iawfully entitlod to the same, by baring legalif receired all the

preceding degrees, in the proper and legally constituted bodies, or from a legally autborized Inapector-General

or Deputy Inspector; nor then, without due authority for so doing from a legal and duly established Su-

preme Council of tbe 33d Degree. ' .

‘ I furthermore promise and swear, that I will erer hereaiter use my best endearours to elerate the cbarao-

ter of the labouring classes, and to improre their condition, to disseminate tho blessings of education among

their children, and to gire to themaelres their due and proper social and politica! weight; and recognizing

labour as honourable, 1 will regard the labouring man as my peer and equa!, so far as his honesty, rirtue, and

intelligence may entitle him to it ...... , , T \*i.

AU whieh I promise and swear, under the pcnalty of exposnre on the highest pmnacle of Mount Libanus,

there miserably to perish ia ita perpetua! snows. So hclp me God ; and aid me to kcep and obaerte the same 1

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[The Th.\ P.\*. raises him, and communientes the signs and words].

» \*

■ Sio»: . '. Raise Y&i&GJSUS: towards the S fHCt, the

fe^CfOtOVCn aa mncli as poasiblo, and let them VJQtt upon the tCyYiT&9SL\*» \*\* if — Yt 9?

with an Gy C. It alludes to <Cft 1 t—Si the t CHGt^ °f Libanus.

• Ahswsr: .... Raiso to the feCSSl,\* 0 ! 0 °f the y 8t<C&CGLI» Cy-

YC^SUCn. and let them VJGttiH^ 2l~ together, in.front.

Toks»: . . . Take 25$ Y$Ott>i each otheris &O ss LKi,Xt5f£h£:9£SS[ ( them, in sign of good faith.

Pa3s.vords: . . . s?5G&.-. "iCY^^t-Gt--. G&t5-Oin..-. Y=£:9n£~9-\*- t?m,osr-

%£±-.

Sachs» IVoBna: Gt'—&<tn9 •\*• 9— &S Q&.\*.

[The' Candidate is then invested with the apron, collar, and jewel of thedegree: and the Th.\ P.\*. explains

to him the initials upon the jewel ; eoncluding by saytng] : “ The Serpent with three beads, upon tbe flap of the

apron, is Idleness, tbe body from which issue the three vices aymbolized by the heads : Drunkenness, Impurity,

and Gaming : by which so many Youths have becn lost, and so many great Nations have sunk into ignoblc

imbecility and shameful bondage."

The Th.\*. P.\*. then recites to him the following Ilistory and Lecture :

HISTORY AXD LECTUKEL

The Tridnnians or Phoenicians were ever ready to aid the Israelites in their holy enterprisea. The tie

between them was the mysteries, into which the principal persons of.both Xations were initiated; Moses

haring necessarily reccired them in Egypt, before he could marry the daughter of a priest of On. These

mysteries, modificd by Solomon, or perhaps at an earlier day by Joshua or even Moses, to snit the genius and

manners of the Jewish People, became Masonry, such as.it was practised at the bnilding of theTemple, and

snch as it has in port come down to os. Hiram Eing of Tyre in Phoenicia, and Hiram Abi, also a Phoenician

and not a Jew, were also initiates ; and hence the intimate connection between them and Solomon, as Mosons.

Tho people of Tsidun, a city of Phoenicia, were employed by Noah to cut cedara on Mount Libanus, of which

to build the Ark, under the superintendence of Japhet. His descendants repeopled Tsidun and Phoenicia, and

prooured and furnished the cedar from Lebanon to build the Ark of the Coven&nt ; and at a later day his pos\*.

terity» noder Ad«\*hirjun.’cut in the same fowsts cedar? for King Solomon : and at a time stiU later, they felled.

^nbtr na the sum moustaios tu construet the secoad Tenple.

Upon the same mountain they establisbed Colleges of Artificers, like those in Etruria and afterwards at

Rome ; from which latter many deduce Maeonry. But the Etrurians, who emigrated from Assyria to Egypt

“and afterwards to Etruria; betterknown as the Hyksos,from Reeen [R. S. N.] on the Tigris, oras the Shcpherd

Kings, carried with them the same mysteries, which went aleo with them into Phoenicia ; and. the Etrurian

.and Roman Colleges 'were in all respecte like those of Mt. Libanus. These Artificers exerywhere adored the

Grnnd Architect of the Universo ; and had their signa and words, by which to recognize each other. Solomon

himeelf, whose wisdom necessarily gave him a true idea of the dignity of labour, built a small paloce on the

monntain, to which he often repaired to inspect the progress of the work. The names of the Pstriarcbs who

were. the Inspectore and Conductore of the workmen on the mountain at different penods are preserved in our

pass-words. The institution of Colleges upon Mount Libanus was perpetuated by the Drnses, from whom

the Crusaders obtained a knowledge of this degree.

■\*" Sympathy with the great labouring classes, respect for labour itself, and resolution to do soms good

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work in our dny and generation, these are tbe lessons of tfals Degree ; and they ars purely Maaonie.

Mosonry has mads a working man and his associates tbe Heroes of her principal legend, and himself the

companion of Kings. The idea is os simple and true as it is sublime. From first to last, Mosonry is t oork.

It renerates the Grand Arehileet of the Universe. It commemoratos the building of a Temple. • Ita principal

emblems are ihe working toola of Masons and Artisans. It preserTes the name of the first worker in braaa and

tron as one of its pass-words. When tbe Brethren meet together, they are at labour. The Moster is the ovet'

ater who sets the craft to work and giTCS them proper instruction. Mosonry is the apotheosis of Wokk. . \* -

It is the hands of brave forgotten men that have made this great, populous, caltirated world a world for

mj. It is ali work, and forgotten work. Tbe real conquerors, creators and eternol proprietors of every great

and civilized Iand are all the heroic souls that ever were in it, each in his degree ; ali the men that erer felled

a forest-tree or drained a marsb, or contrived a wise scheme, or did or said a true or valiant thing therein.

Genuine work alone, done faithfully, — that is eternol, even as the Almighty Founder and World-builder

Himself. All work is noble : a life of ease is not for any man, nor for any God. The Almighty Maker is

not like one who, in old immemorial ages, having made his machine of a Universe, sits ever since, and sees it

go. Out of that belief comes Atbeism. The faith in an Invisible, Unnameable, Directing Deity, present

everywhere in all that we see and work and suffer, is the essence of all faith whatsoever.

The life of all Gods figures itself to us as a Sublime Earnestnese,— of Infinite battle against Infinito

labour. Our highest religion is named the Worship of Sorrow. For the Son of Man there is no noble crown,

well worn, or even ill-worn, but is a crown of thorns. Man’s highest destiny is not to be happy, to love

pleasant things and find them.- His only true unhappiness should be that he cannot work, and get his destiny

as a man fulfilled. The day posses swiftly over, our life posses swiftly over, and the night cometh, wherein

' no man can work. That night once come, our happiness and unhappiness are vanished, and become as things

that never were. But our work is not abolished, and has not Tanished. It remains, or the want of it remoins,

for endless Times and Etcrnities. It is in our infiuenccs after death that we aro immortal.

■Whatsoever of morality and intelligcncc ; wbat of patience, pcrsevcrance, faithfulness, of method, in-

sight, ingenuity, energy ; in a word, whatsoever of Strzkctu a ronn has in him, will lie written in tho work

he does. To work is to try himself against Nature and her unerring, everlasting laws ; and they will retnrn

true verdict as to him. The noblest Epie is a mighty Empire slowly built together, a mighty series of heroio

dccds, a mightyconquest orer chaos. Dceds aro greater than words. They have a life, mute, but undenia-

ble ; and grow. .They people the vacuity of Time, and make it green and wortliy.

Labour is the truest emblem of God, tho Architect and Etcrnal Maker; noble Labour, which is yet tobe

the King of this Earth, and sit on the 'highest Throne. Men without duties to do, are like trees planted on

precipices ; from the roots of which all the earth has crumbled. Naturo owns no man who is not also a

Martyr. She scorns the man wbo sits screened from all work, from want, danger, hardship, the victory over

which is work ; and has all his work and battling done by other men : and yet there are men who pride them-

selres that they and theirs have done no work, time out of mind.

The chief of men is he who stands in the van of men, fronting the perii which frightens back all others,

and if not vanquished would devour them. Hercules was worshipped for twelve labours. The Czarof Russia

became a toiling sbipwright, and worked with his axe in the docks of Saardam s and something came of that.

Cromwell worked, and Napoleon ; and effected somewhat.

There is a perenniai nobloness and even sacrcdness in work. Be he never so bcnighted and forgetful of

his high calling, there is always hope in a man that actually and carncstly works : in Idlcncss alone is there

perpctual Despair. Man perfccts himself by working. Junglcs aro clcarcd nway. Fair sced-ficlds riso in-

stoad, and statcly citics; and withal, tbe man himself first censes to be a foul unwbolcsome jungle and desert

thereby. Even in the mcanest sort of labour, tho whole soulof man is composed into a kind of real harmony,

the moment he begins to work. Doubt, Desire, Sorrow, Remorse, Indignntion, and even Despair shrink mur-

xnuring far off into their caves, whenever the man bends himself rcsolutcly against his task. Labour is life.

From the inmost licart of tho worker rises his God-givcn Forcc, the Sacrcd Cclcstiol Life-cssonce, breathod

into him by Almighty God ; and awakens him to all noblcness, as soon as work fitly begius. By it man learns

Patience, Courage, Persevcrnnce, Opcnncss to light, readiness to own himself mistakcn, rcsolution to do better

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and improve. Only by labour will man continually leam tbe virtues. There ia no Religion in stagnation and

inaction; but only in activity and ciertion. There was the decpest truth in that saying of the old monks,

laborare est orare. “ Ilo prayeth best who Iovetli beat all things both 'great and amall and can man lavo

except by working earncstly to benefit that being whom be lorea?

“Work; and therein baro well-being," is the oldest of Gospels ; nnpreached, inarticulate, bnt ineradica-

ble and enduring forcrer. To imikc Disorder, wherever found, an etcrnal enemy ; to attack and subdue him,

and make order of him, tho subjeet not of Chaos, but of Intelligcnce and Dirinity, and of ourselves ; to attack

ignorance, stupidity and brutc-mindcdness, wherever found, to amite it wisely and unweariedly, to rest not

while we live and it lires, in the name of God, this is our duty as Mosons; commanded us by the IlighestQod.

Even He, with his anspoken voice, awfullcr than the thunders of Sinai, or the syllabled speech of tbe Qurri-

oane, speaks to us. Tho Unborn Ages ; tho old Graves, with their long-mouldcring dust speak to ns. The

deep Death-Kingdoms, tho Stars in their nover resting course, all Spaco and all Time, silcntly and Continually

admonish ns, that we too must work while it is called to^lay. Labour, wide as the Eartb, has its snmmit in

Heaven. To toil, whether -with the sweat of the brotv, or of the brain or heart, is worship, — the noblest thing

yet discovered beneath the Sta». Let the weary cease to think that labour is a curse and doom pronounced

by Deity. Without it there could be no true excellcnce in humnn nature. 'Without it and pnin and sorrow,

where would be the humnn virtues ? Where Patience, Persoverance, Submission, Energy, Endurance, Forti-

tudo, Bravery, Disinterestedness, the noblest excellencies of the Soul ?

Let him who toils complain not, nor feel humiliated. Let him Iook up, and see his fellow-workmen there,

in God's Eternity ; they alone surviving there. Even in the weak human memory they long survive,as Saints,

'os Heroes and os Gods : they alone survive, and people the nnmcasurcd solitudes of Time.

- To the primeval man, whatsoover good came, desconded on him (as in mere fact, it erer docs), direct from

- God ; whatsoerer duty lay visible for him, this a Supreme God had prescribed. For the primeval man, in

'whom dwelt Thought, this Univerae was all a Temple, life everywbere a "Wowhip.

Duty is with us ever: and evermore forbids us to be idle. To work with the hands or brain, according

to .our ocquirements and our capacities, to do that which lies before us to do, is more honourable than rank and

!titIe.'\*.Ploughe», spinne» and builders, invento» and men of science, poeta, 'advocates and write», all stand

dpoir one common levcl, and form one grand innumerable host, marching ever onward since the beginning of

the world; each entitled to our sympathy and respect, each a man and our brother.

It was 'well to give the earth to man os a dark moss, whereon to labour. It was well to provide rude and

'unsightly materinis in the ore-bed and the forest, for him to fashion into splendour and beauty. It was well,

not because of thiat splendour and beauty ; but because the act creating them is better than the things them-

selves ; because exertion is nobler than enjoyment ; because the labourer is greater and more wortby of honour

.than the idler. Masonry stands ap for the nobility of labour. It is Heaven’s great ordinance for human

Improvement. It has been broken down for ages ; and Masonry desires to build it up again. -It has been

'broken down, because men toil only because they must, submitting to it as, in some sort, a degroding neces-

fsity ; and desiring nothing so much on earth as to escape from it. They fulfil the great law of labour in the

'letter ; but break it in the spirit: they fulfil it with the muscles, but break it with the mind.

'Masonry teaches that every idler ought to hasten to some field of labour, manual or mental, as a chosen

and coveted theatre of improvement ; but he is not impelled to do so, under the teachings of an imperfect

civilization. Oa the contrary, he sits down, folds his hands, and blesses and glorifics himself in his idleness.

jlt is time that' this opprobrium of toil were done away. To be ashamed of toil; of the dingy workshop and

'dusty labour-field ; of the hard haud, stained with Service mora honourable than that of war ; of the soiled

'and weather-stainedgarments, on which Mother Nature hos stamped, midst sun and rain, midat flro and

steazh, her own heraldic honoara ; to be ashamed of these tokens and tities, and envious of the flaunting robee

'of imbecile idleness and vanity ; is treason to Nature, impiety to Heaven, a breach of Heaven's great Ordi-

nance. ^ToiL, of brain, heart or hand, is the only true manbood and genuine nobility.

Labour is a more beneficent ministration than man's ignorance comprchcnds, or his complninings will

admiL Even when its end is hidden from him, it is not mere blind drudgery. It is all a training, a

discipline, a dovelopmcnt of euergies, a nurae of virtues, a school of improvement. From the poor boy that

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gathers a few sticks fur his mother’s hearth, to tbe strong man wko felis tbe oak or guides the ihip or tlis

steam-car, ererj human toiler, -rrith every wcary atep and every urgent tosk, is obcyinga wisdom far obore

liis own wisdom, and fulfilling a design fur bcyond his own dcsign.

The grcat law of human industry is this ; that industry, working, either with tho hand or the mind,

the application of our powers to some task, to the achievement of some rosult, lies at the foundotion of

all human improvement. TVe ore not serit into the world like animals, to crop tbe spontnneous herbage of

the field, and then to lie down in indolent repose : but we are sent to dig the soil and plongh the aea ; to

do the business of cities and the work of manufuctories. The world is the grcat and appointed school of

industry. In an artificial state of society, mankind are divided into the idle and the labouring classes; but

such was not the design of Providence.

Labour is man's grcat function, his pcculiar distinction and his privilege. From being an animal, tbat

eats and drinks and sleeps only, to become a worker, and with the hand of ingcnuity.to pour his own thoughts

into the moulds of Nature, fashioning them into forms of grnce and fabrics of convenience, and converting

them to purposes of improvement and happiness, is the greatest possible step in privilege..

The Earth and the Atmosphere are man's laboratory. Vitii spade and plough, with mining-sbafts and

furnaces and forges, with fi re and steam ; amidst the noise and whirl of swift and bright machinery, and

abroad in the silent fields, man wos made to be orer working, erer experimenting. And while he and all his

dwellings of care and toil are borne onward with the circling skies, and the splendours of heaven are around

him, and their infinite dopths imago and invite his thought, stili in all the worlds of philosophy, in the

universe of intellect, man must be a worker. Ile is nothing, he can be nothing, can ochieve nothing, fulfil

nothing, vrithout working. Vithout it, he can gain neither lofty improvement nor tolerable happiness. The

idle must hunt down the hours as their prey. To them Time is an enemy, clothed with armour ; and they

must kill him, or themselves die. It never yet did answer, and it never will answer, for any man to do

nothing, to be exempt from all care and efiort, to lounge, to walk, ‘to ride and to feast olone. No man can

live in that way. God made .a law against it: which no human power can annui, no human ingenuity

evade.

. The idea that a property is to be nequired in tbe course of ten or twenty ycars, which shall suffice for the

rest of lifo ; that by some prosperous traffic or grand speculation, all tho labour of a whole life is to be occom- .

plishcd in a bricf portion of it; that by dextorous management, a large part of the term of human existence

is to be exoneratedirom tho cares of industry and sclf-denial, is fuundcd upon a gravo mistake, upon a mis-

conception of the true nature and design of business, and of the conditions of human welbbeing. The desiro

of occumulation for the sake of securing a life of ease and gratification, of escapiog from exertion and self-

denial, is wholly wrong, though rery common.

It is better for the Mason to live while he lives, and enjoy life as it posses ; to live richer and die poorer.

It is best of all for him to banish from the mind that empty dream of future indolence and indulgence; to,

address bimself to tho business of life, as the school of hia earthly education ; to settle it with himself now,

that independence, if he gains it, is not to give him exemption from employment. It is best for him to know,

that, in order to be a happy man, he must always bo a labourer, with the mind or the body, or with both ; and

that the reasonable exertion of his powers, bodily and mcntal, is not to be regarded as mere drudgcry, but os

a good discipline, a wise ordination, a training in this primary school of our being, for nobler endeavours, and

spheres of higher activity hereafter.

There are reasons why a Mason may lawfully, and even earnestly des ire a fortune. If he can fili some

fine palace, itself a work of art, with the productions of lofty genius ; if lio can be the friend and helper of

hurnble worth ; if he can seek it out, whero failing health or adverso fortuno presses it hard, and soften or stay

the bitter hours that are hastening it to madness or to tho grave ; if he can stand between the oppressor and

hia prey, and bid the fetter and the dungeon givo up their victim ; if he can build up great institutions

of lcarning, and academics of art; if he can open fountains of knowlcdgo for tho people, and conductivi

streams in tho right channcls; if ho can do bettor for tho poor than to bestow alms upon tlftjw-even to

think of them, and deviso pians for their clevation in knowlcdgo and virtue, instcad of forevdfcdpeqing the

old reservoirs and rcsources for their improvidcnce; if hc has sufficient lieart and soul to di je^iIs,^ or

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part of it; if irealth would be to bim the handmaid of exertion, fucilitating effort, and giring success to

endearour; tlicn may ho lawfullr, and yet warily and modestly, dcsire it. But if it ia to do notbing for hiin,

bnt to miniator easc and indulgence, and to place hischildren in the aaniebud scliool; thcn therc ia no reoaon

why he should deaire it.

What is thcre glorious in tho world, that ia not the product of labour, eitlier of the body or of tho

mind? IVhnt ia history, but ita record? "SVliat are the treasurea of genius and art, but its work? "What

are cultivated fields, but ita to il ? The busy marta, the riaing citiea, the enrichcd empires of tlie world are

but the great treasure-housca of labour. The pyramida of Egypt, the caatles and towers and temples of

Europe, tbe buried citiea of Italj and Mexico, the canals and railroads of Christendom, are but tracks, ali

round the world, of the mighty footatepa of labour. Without it, antiquity would not hare been. Without it,

there would be no memory of the post and no hope for tho future.

Even utter indolence repoaea on treasurea that labour at some timo gaincd and gnthered. ITe that doea

nothing, and yet doea not atarve, has stili his significance ; for bo ia a standing pronf that somtbody has at

some time worked. But not to such doea Masonry do honour. It honoura the Worker, the Toiler; him who

producea and not alone consumes ; him who puts forth his hand to add to the treasury of human comforts,

and not alone to take away. It honoura him trbo goes forth amid the atruggling elementa to fight hia

battle, and who shrinks not, with cowardly effeminncy, behind pillowa of ense. It honoura the strong muscle

and the manly nerve, and theresolute and brave heart, the aweating brow nnd the toiliog brain. It honoura

the great and beautiful officea of humani ty; manhood’s tnil and woman’s taak; paternal industry, and matcrnal

watchirig and weariness; wisdom teaching and patienco learning; the brow of caro that presides' orer the

State, and many-handed labour that toils in workshop, field- and study, beneath its mild and bencficcnt sway.

God has not made a world of rich men ; but rather a world of poor men ; or of men, at least, who

'simat toil for a aubaiatence. That ia, then, the beat condition for man, and the grand sphere of hnmon

improrement. If the whole world could acquire wealth, (and one man is os much entitled to it as another,

when he is born) ; if the preaent generation could lny up a complete provision for the next, as some men

deaire to do for their children ; tbe world would be deatroyed at a single blow. All industry would cease

with the necessity for it; all improrement would atop with the demand for exertion ; the dissipation of

fortnnes, the mischiefa of which are now connterrailed by tbe bealthful tone of society, would breed universa!

disease, and break out intp unireraal license; and the world would sink into the grare of its own loathsome

ricea.

'Almost all the noblest thinga thnt haTe been ochiered in the world, hare been ochiered by poor men ;

poor scholare, poor profesaional men ; poor artisans and artists ; poor philosophers, poeta and men of genios.

A certain Btaidncas and sobriety, a certain moderation and restraint, a certain presaure of circumatances, are

good for man. Hia body was not made for luxnries. It sickena, ainka and dies ander them. His mind was

not. made for indulgence. It growa weak, effeminate and dwarfish, under that cundition. And he who

pampera his body with luxuries and his mind with indulgence, bequeaths the consequences to the minds

and bodies of his descendanta, without the wealth which was their cause. For wealth, without a law of entail

to help it, has always lacked the energy eren to ieep its own' treasurea. They drop from its imbecile hand.

The third 'generation almost ineritably goes down the rolling wheel of fortune, and there leonis the energy

necessnry to rise again, if it rises at all ; heir, as it is, to tbe bodily diseases and mental weaknesses and the

soul’s rices of its ancestors, and not heir to their wealth. And yet we are, almost all of us, anxious to pat

onr children, or to ensure that our grand-children shall be put, on this road to indulgence, luxury, rice,

degradation and rnin thia heirship of hereditary disease, sool-raalady and mental leprosy.

•‘Tf wealth were employed in promoting mental culture at home, and Works of philanthropy abroad ; If !t

were multiplying studies of art, and building up institutions of learning around us ; if it were in erery way

rajsing the intellectunl character of the world, there could scarcely be too much of it. But if the utmost aim,

effort aftd ambition of wealth be, to procure rich furniture, and proride costly ontertainments, and build luxu-

rious houses, and minister to ranity, extraragance nnd ostentaiion, there could scarcely be too little of it.. To

a certain \*«nt it moy laudably be the minister of elegancies and luxuries, and the serritor of hospitalityand

'\* "5n

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phyaical enjoyment: but just in proportion as its tcndencies, dircstcd of all bigher aima and tastes, ara

runniog tliat way, they are running to perii and evil.

Nor does tbat perii attach to individuals and fiunilics alone. It stands, a fearful beacon, in the ezpcrienco

of Citiea, Republics and Empires. The lessons of past times, on tbis subject, are emphatio and solemn. The

bistory of wealth bas always been a history of corraption and downfall. The people never ezisted tbat coald

stand the trial. Boundlcss profusion is too little likely to sprcad fur any people the theatre of manly energy,

rigid self-deninl and lufty virtue. You do not look for tho bone and sinew and strength of a coantry, its lafticst

talenta and virtues, its martyrs to patriotiam or rcligion, its men to meet the days of perii and disaster, among

the cbildren of ease, indulgence and luzury.

In the great march of the races of men orer the earth, we have always secn opalence and luzury sinking

before poverty and toil and hardy nurture. That is the law which has prcsided over tho great processions of

cnipire. Sidun and Tyre, wliose merchants possessed the wealth of princes ; Babylon and Palmyra, the. senta

of Asiatic luzury; Koine, laden with the spoils of a world, overwhelmed by her own vices more tban by the

bosts of her enemies ; ali these, and many more are ezamples of the destructive tendencies of immense and

annatural accumulation: and men must become more gencrous and bcnevolent, not. more selfish.and effemi-

nate, as they become more rich, or the history of modern wealth will follow in the sad traia of all past

ezamples.

AU men desire distinction, and feel the need of some ennobling object in life. Tliose pcrsons are usually

most happy and satisfied in tbeir pursuits, who have the loftiest ends in view. Artists, mechanicians and

inventors, aU who seek to find principies or develop bcauty in their vrork, seem most to cnjoy it. The farmer

who labours for the beautifying and scientific cultivation of his estote is more happy in his labours, than one

'who tills his own land for a mere subsistence. Thia is one of tho signal testimonics which all hnman

employments give to the high demnnds of our naturo. To gnthcr wcalth never gives such satis fac tion as to

bring the humblcst piece of macbinery to perfcction ; at lcast, when wealth is sought for display and ostenta-

tion, or mere luzury nnd easo .and pleosure; and not for ends of philanthropy, the relief of kindred, or the

payment of just debts, or as a means to attnin some other great and noblc objcct.

"With the pursuits of multitudes is conncctcd a painful conviction, that they ncither supply a sufEoient

object, nor confer any satisfactory bonour. IVhy work, if the world is soon not to know that such a being

ever ezisted; nnd when one can perpetuate his narae, ncithcr on canvas nor on marblc, nor in books, nor

by lofty eloqucnce or statcsmanship ?

The answer is, that every man hos a work to do in himsclf, greater and sublimer than any work of genius;

and works upon a noblcr materia! than wood or marblc — upon his own soul and intellect; and may so attnin

the highcst noblcncss and grandeur, known on earth or in bcaven ; may so be the greatest of artists and of

authors ; and his life, which is far more than spccch, may bo cloqucnt.

The great author or artist only portrays what every man should be. Ue conceivcs, what we should do.

He conccives and represents moral beauty, magnanimity, fortitude, lovc, devotion, forgiveness, the soal’s

greatness. Ke portrays virtues, commendcd to our admiration and imitation. To embody those portraitures

in our lives, is the practical realizntion of those great' ideals of art. The magnanimity of Ileroes, celebrated

on the historic or poetic page; the constancy and faith of Truth’s martyrs; the beauty of lovo and pity

glowing on the canvas ; the delineations of Truth and Right, that flash from the lips of the Eloquent, are, in

tbeir essence, only that which every man may fcel and prnetise in the daily walks of life. The work of virtue

is nobler than any work of genius : for it is a nobler thing to be a hero than to describe one, to endwre martyr\*

dom tlmn to paint it, to do right than to plead for it. Aetion is greater than writing. A good man is a nobler

objcct of contamplation than a great author. There aro but two tliings wortli living for; to do what is worthy

of being writton ; and to writo what is worthy of being reiul ; and tho greater of these is the doing.

Every man has to do the noblcst thing that any man can do or describe. There is a widc field for the

couragc, chcerfulness, energy and dignity of human existcnce. Lct thereforo no Masou deem his life doomed

to mcdiocrity or meanness, to vanity or unprofitablc toil, or to any ends less than immortal. No one can

truly say tbat the grand prizes of life are for others, and he can do nothing. No mattor'how magnificent and

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noble an aot the author can describe or the artiat paint. It will be stili noblcr for you to go and do that

which one describes, or be the model wliich the other draws. .

The loftiest action that erer was described is not moro magnanimous than tbat wliich wo may find

occasion to do, in the daily walks of life ; in temptation, in distress, in bcreavement, in tho solcmn approach

to dcath. In the great Providence of God, in the great ordinances of our being, thcre is opened to every mna

a sphere for the noblest action. It is not e ren in extraordinnry situations, whcre all eyes are npon ns, where

dll our energy is arouscd and all our vigilancc is awakc, that the highest efforts of virtue are usually dcmandod

of ns ; but rather in silence and seclusion, amidst our occupations and our humes; in wearing sickness, that

makes no complaint; in sorely-tried honesty, that asks no praise; in simple disinterestedness, hiding tho

hand that resigns its advantage to another.

Masonry Beeks to ennoble comraon life. Its work is to go down into the obscuro and nnsearched recorda

of daily conduct and feeling ; and to portray, not the ordinary virtue of an extraordinnry life ; but the more

extraordinnry virtue of ordinary life. What is done and borne in the shades of privacy, in the bard and •

beaten path of daily care and toil, full of uncelebrated sacrifices ; in the suffering, and somctimes insulted

suffering, that wears to the world a cheerful brow ; in the long strife of the spirit, resisting pain, penury and

neglect, carried on in the inmost depths of the heart; — what is done and borne, and wrought and won there,

is a bigber glory, and shall inherit a brighter crown.

a On the volume of Masonic life one bright word is writtcn, from which on every sido blazes an ineflable

splendour. That word is Durr.

To aid in securing to all labour permanent employment and its just rcwnrd : to help to hasten the Corning

of that time when no ono shall suffer frora hunger or destitution, bccauso, though willing and able to work,

be can find no employment, or because he has bcen overtaken by sickness in the midst of his labour, are part

• of your duties as a Knight of the Royal Axe. And if we can sacceed in making some small nook of God’s

V crention a little moro fruitful and cheerful, a little better and more worthy o.f Him,— or in making some one

for two buman hearts a little tricer, and more manful and hopeful and happy, ve shall hare done work, worthy'

: of Hasons, and acceptable to our Pather in Heaven.

TO CLOSE.

[The Ch.‘. Princo gives one rap: and says; “ Bro.\ Son.’. Grand "Warden, what is the honrT”]

S.‘. G.\ W.\ Th.‘. Puissant, the sun has sct.

T%.\ P.\ It is time then to call tho vorkmen from their labours, that they may rest Announce to the

Princcs that this College is about to be closed.

S.\ G.\ W.\ Bro/. Jun.\ Gr.\*. IVarden, tho Th/. Puissant is about to closo this Collego of Princes of

' Libanus. You will communiente the same to the Brethren.

<7.\ W.\ Brethren, the Th/. Puissant is about to close this College of Princes of Libanus.

Th.\ P.\ - Brother Jun/. Gr/. Warden, we will call the workmen from their labonrs by the usual.alarm.

[The J/. G/. W/. raps t — the S/. G/. W/.T— and the Th/. P/. ? — and the sign is given and answercd ns

at opening.]

' • ' Th.\ P:, The cedars of Mount Libanus are fclled ; and this College is closed.

FINIS.

Ciuetttg-Cljirt

Chief of the Tabernacle.

THE LODCE, ITS OECORSTIOXS, ETC.

Lodges in thia Degree are styled Assemllies. The hangings are white, Bupported by rcd and black

columna, by twos, placed here and there, according to the taste of the architect. In the eaatern part of the

room, a sanctuary is sepnrated from tho rest of the room, by a balustrade, and a crimaon curtain in front of

the baluatrade, loopcd np on each side.

In the East of the sanctuary is a throne, to which you ascend by seven ateps. Before the throne is a

table covered with a crimaon cloth. On this is the roll of the Book of the Law, and by that a poniard.

- Abova the throne is a' representation of the Ark of the Covenant, crowned with a glory, in the centra

whereof is the Tetragrammaton in Ilebrew characters ; and on either side of the Ark are the Sun and the

Moon. •'

To the right of the first table, and more to the "West, is the horned altar of sacrifices. To the left, and

more to the West, the altar of perfumes. In the West are two chandeliers, eaclx with five branches; and in

the East one with two branches.

During a reception, there is a dark apartment, with an altar in the centre of it, near which are placed a

lighf and three skulls. In front of the altar is a human skeleton.

The Presiding Officer sits npon the throno. Ile reprosents Aaron, the High. Priest, and is styled II.'.

Excellent High Priest. The Wardens sit in front of the altar, and represent his two sons, Eloazar and Ithomar.

They are styled Excellent PrUsts; and ali the other members, Worthy Leciles.

The Iligh Priest wears a largo red tunic, over which is placed a shorter one of wliite, withoot slecves.

On his head is a close mitra of cloth of gold ; on the front of which is a painted or embroidercd delta, enclosing

the Inefiable Namo in Hebrew characters. Over the dress he wears a black sash, with silvcr fringe, from

which bangs by a rod rosette a dagger. The sash is wora from left to rigbt. Saspended on his breast is the

breast-plate, or Urira and Tburamim.

The two Wardens have the same dress, except the delta on the mitre, nnd the breast-plato.

The Levites wear a white tunic, cinctured with a red belt, fringed with gold. From this belt, by a black

rosette, is saspended a censer, of silver, which is the jewel of the Degree.

The apron is white, lined with deep scarlet, and bordered with red, blue and purple ribbons. In the

middle it hos a gold chandelier, with seven branches ; and on the flap a myrtle-tree of violet colour.

The Battery of the Degree is jG — by ? T ? ,

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TO OrEJT.

Tho II.'. P.\ gircs two raps, and says: “ Elcozar, my son, what is tlie hour?"

Eleas.'. M y father, it is tbo hour to replenish the fire that burns continuolly npon th» altar of burnt.

offering, and to preparo fur tho morning sacrifico. •

Er. Pr. Bro.\ Jun.’. Deacon, what is tho first caro of tho Chicfs of' the Tabomacle when about to

ossem ble?

Jun.'. Deacr. To seo that the Tabcrnacle is duly guardcd; that none may approach thereto, saTO those

to wbom its care and serrice are entrustcd.

Er. Pr. Attend to that dutj, and inform the Captain of the Guards that we are about to open tbis

Assemblj, to carry forth the aslics from the altar, and to prepare for the morning sacrifice; and instruet him

to seo that none approach, sare those nppointed for that serrice, lest they die.

[The Jun.\ Deacon gocs out, returns again, and says] : “M.\*. Eso.\*. IL‘. Priest, the Tabernacle is duly

guarded, and none.can approach but. those that hare the proper Pass-word."

Er. Pr. Eleazar, my son, are ali prescnt Chiefs of the Tabernacle ?

Elear. My father, oli present hare bcen initiatcd in the first degree, and know the sacred name of the

God of Israel, of which the letters only can be pronounced.

Er. Pr. What is that name ?

Elear. The Inefiable, at which the fallen angels trcmblo.

Er. Pr. Will you gire it to me ?

Elear. I cannot. It is forbidden to pronounce it, escept dnce each year by the High Priest, and in con-

formity to the ancient usage.

Mr. Excr. Pronounce the letters, then, with Ithamar.

• [The Wardens pronounce alternatdy, Yod . . . IIe . . . Yat . . . IIe.\*.].

Mr. Excr. Grcat is Adoni, Lord of the Aluim, who was known to our fathcrs only by Ilis name Ab

Sqedi : the only Truc God, that Is that which IIe Was and Siiall Ce: Father and Lord of Earth and Ilea-

ren 1 .Ithamar, my son, gire notico to tho Leritcs that I am about to open tbis Assembly, that they. may pre-

pare to discbarge the duties for which they hare bcen set apart.

Junr. JF.\ My Crcthren, tho M.’. Esc.'. II.'. Priest is about to open this Assembly of Chiefs of tbe Tabcr-

nacle. You will .takc duc noticc, and prepare to dischargc your appropriato duties.

Mr. Excr. The sign.my children 1

[Ali gire the sign. The M.\*. Esc.\*, raps? — the Scn.\ Wr.t — tho Jun.\*. Wr.t — and the M.\ Eso.\*. , — and

tbe M.\*. Esc.\*, declares the Assembly open].

BECEPTIOX.

The Candidate represents Eliasaph, the Bon of Lael, Chicf of the Ilouse of Gershon, the son of Leri. The

Sen.\*. Deacon, who represents Moses, prepares him, by bandaging his eres, and leads him to the daor of the

Lodge, where he gires £ raps, by f ? ? and ,— and the door is opened by the Jun.'. Deacon, representing

Joshua, who inquires, “Who comes here ?" •

Senr. Deacr. Eliosaph, tho son of Lael, and Chief of the Ilouse of Gershon, the son of Leri ; who desires

to bo prepared to do tho Service of tho pcople of tho Lord iu tho Tabcrnacle of tho Congrogation, and to make

an atonement for tho children of Israel.

Junr. Deacr. Does ho of his own accord and chcerfully make this request?

Senr. Dr. Ilo does.

Junr. Dr. Is lio duly prepared and worthy to recoire so grcat an lionour?

Senr. Dr. IIe is.

Junr. Dr. Is his soul prepared to reeeive and digest tho truth ?

Senr. Dr. It is.

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Jun.\ D.'. By what furthcr right does he expect to obtain so great a privilego ?

&n.\ D.'. Bccause the Lord has given hira, and thnse numbered with hira, as a gift to Aaron and his

sons, from nmong the ehildren of Israel ; and he and hia brcthren have been takca by the Lord, iostead of ali

the firsfrborn among the ehildren of Iaraol.

Jun.'. D/. It is vrell. Let him wait a time with patience, until tho II/. Excellent Iligh Priest is in-

formed of his request, and his answcr received.

[Tho Jun/. Deacon eloses the door, goes to the East and raps 6, 1 ; and the samo questions are asked and

lilce answers returned as at the door].

2T/. iV. It is well ; sinco he coraes endowcd with these necessary qualifieations, let hira be conducted to

the cell of probation and purification.

[The Jun/. Dcacon goes to the door, and repeats this order. The candidate is then conducted to the dark

apartment, and seatcd upon the floor, in frunt of the altar and skeleton. The apartment must be entirely

without light. The Sen/. Deacon says to him : “ My Brother, I leave you for a time. After you have counted

3, 5, 7 and 9, remove the bandage from your eyes, and a wait with patience and furtitude whatever shall befall

you." He then goes ont, and eloses the door, leaving him alone.

. After a littlo time a loud crash of thunder is imita ted, near the door of the apartment, suceeeded by a

profound silence. This is repeated threo times; and then, in the profound stillness one cries with a loud

voice, “ Korah, Dathan and Abiram, and their company have put fire in their censers, and laid incense

thereon, and stood in the door of the Tabcrnacle, before the Lord: and the Lord hath done a new thing, for

the Earth hath opened her mouth, and hath swallowed them up, for their presumption, with ali that apper-

taincd to them; and they have gone down alive into the chasm, and the earth has elosed upon them, and they

have perished from among the congregation.”

Another voice cries alond : “ Flee, ehildren of Israel, for there hath come a fire from the Lord, and con-

anmed the two hundred and fifty men that offered incense."

Another voice cries ; 44 The ehildren of Israel have murmured against the Lord, and against Moses and

Aaron, for the dea\*th of Korah and his company ; and Ho hath sent the plague npon them, and many thou-

sands have died thereof ; and the whole people is about to be destroyed.”

A profound silence continncs for some minntes, and then, by means of a wicket prepared for the purpose,

at.tne bottom of the door, a single feeble light is introdnced, and the wicket silently elosed again. Imme r

diately a gong is sounded loudly by the door; it thunders again, and chains are rattled together and dashed

loudly on the floor. This is followed by groans and cries as of persons in extreme agony ; and then by silence.

.\*■ .. Then the wicket is partly opened, and one in a disguised voice says to the candidate, through the wicket,

" Host thon repented of tby sins ?"]

Cand.'. I have.

Voice.'. Pray then to the God of Israel for mercy and forgiveness, lest he consume thee with fire, as he

nath consumed Nadab and Abihu, the sons of Aaron the Iligh Priest.

[After a pause of a few minutfes, the voice asks, “ Hast thou bowed thee to the earth and prayed?”

If the candidate answers in the affirmative (and if he does not, the question is repeated at intervals, until

he dooa), the door is opened, and the Sen/. Deacon enters, and says to him ; “ My Brother, thou hast heard

of the awful punishment with which God hath visited these who, not being duly qualified, have presumptuously

intermeddled with holy things. Take heed that thou do not so likewise; for os God hath said that no

stranger,. not of the seed of' Aaron, shall approach to offer incense before the Lord, that he be not dealt with

.as Korah and his company ; even so, if thou approachest our mysteries, exccpt with a pure heart, thy sins

jepented of, and a sincere desire to serve God and thy fellow-men, will their fate or a worse overtake .thee.

Dost thon now dare to proceed? . .

. The candidate assenting, the Sen/. Deacon sprinkles him with water, and cuts off a lock of his hair. say-

ing “ I sprinkle thee with this pure water in token of that purity of heart and blamelessness of life which

must hereafter characterize thee as a Levite without guile: and as I sever fiom thy liead this lock of hair,

even so must thou divest thyself of every selfish and sordid feeling, and devote thyself hereafter to the Service

of God, and the welfare, happiness, and improvement of mankind."

rxm. . . 4

He then clotbes hira io a white tunic and white drawcrs, with sandala on his fcet, and a white oloth over

bis hend, coTering hia eyes so as to prerent him from seeing, and then cnndueta bim to the door of the Assem-

bly, where, mpping ? ? ? , hc is adinitted. Upon entering. the-Jun/. Warden meets bim, opens the tunic,

and marks the sign af the uross upon his breast, saying, \*\* Upon thy cntrance into tbis Iloly Place, thoa nrt

markcd with the sign of the erosa, which,'pointing to the foor qoartors of tbe composs, is a Symbol of the

Universe of which God is the Soul; and it teaches jou boir insignificant is man, and how continually he

sbould bumble bimself in the presence of that Great Being who knovrs his inmost thoogbts."

He is then conducted tbree times around the room, from Eost to 'West, by tho way of tbe Soath, while

the II.\*. P.\*. reads :

“0 Mighty and Inscrutable Being, greater than Brahma, and of whom .Bel and Amun ore but personi-

fications of an attribute ; we how down before Tliee as tbe Primitive Creator, that with a thoughtrdidst from

Thyself ntter ali the worldsl Eternal Father, of whoae thought the Universe is bat a mode I Infinite in

attributes, of which each Is infinite! Incorruptible I coeval with Time, and co-extcnsive with apace! The

ancient Absolute, and sole original Existence; whose laws of Ilarmony guide the motions of tbe suns and

stars 1 Thou art tbe AII ; and in Thee ali tbings exist."

At tbe end of tbe 3d Circuit, the Sen.\*. Deacon and the Candidate balt in the Enst, wbere tbe Sen.\*. D/.

^gives ? ? ? , raps; and the IL\*. P.\*. asks]:

E.-. P.\ 'WbOm bring you hither with you, worthy Sen/. Deacon ?

Sen.-. Bea.-. Eliasaph tbe son of Lael, Cbief of the House of Gershon son ofLcvi; whom God bos given

os a gift to thee and to thy sons, from amoog the children of Israel; to do the Service of the cbildren of Israel

in tbe Tabernacle of tbe Congregation ; and to make atonement for the children of Israel.

JT/. P.-. Ilath be prayed in the silence and darkness of the cell of probation and pnrificatloa ?

Sen.-. D.\ Ile has.

IL’. P.’. Ilath ho heard the thundor of the Lord, and the roar of tho Earthquako ; and repented of his

sins?

Sen.-. D.-. Ile has.

. JT/. P.’. Hath be been sprinkled with the water of purification, and passed through the other necessary

ceremonies to prepare bim to receive the mysteries f

Sen.-. D.’. Ile has.

E.'. P.-. Hast tbou been warned that thou must enter here, and seek to know our mysteries, with a pure

heart, and a sincere desire to serve God and tby fellow-mcn f

Cand.-. I have.

JT/. P/. And art thou willing henceforwnrd to devote thyself to that Service ; to eschew and avoid vice

and iniquity, and practice virtue, cbarity and truth ?

Cand.-. I am, M/. Excellent.

E’. P/. Bro/. Sen/. Deacon, why do you travel from the East to tho West, by the way of tbe SouthI

Sen.-. D.\‘ We copy the example of tbe Sun ; and follow his beneficent courso. ,

E.'. P/. It is wcll. Ile is the foontain of light, and an emblcm of the kind bencficcnce of tho Deity.

Like him, let this Candidate hereafter shine among men, blcssing all within his sphereof action, and returning

good for evil. lictum now to tbe West; and thcnce approach the nitar by seven rcguLar steps, and place the

Candidate in due position to receive the obligation of a Lcrite or Chicf of the Tabernacle.

The Candidate is re-conductcd to the West, and made to rcach tho altar by seven steps, stcpping firstwith

the left foot; nt the altar he kneels, with his hands open upon the Iloly Bible, Squnrc and Compasses, the right

wrist over tho left at right angles, forming a cross. The brethren surraund him, each Crossing his arms upon

his brunst; and ho repeuts the fulluwing

onLtujtTio.v.

l f A B in the presence of the God of Israel, do hcrcby and hercon most solemnly and

sincerely promise and swenr, that I will never reveal any of the Secrcts of this Degree to any person not

legally authoriicd to receive them, nor without due authority warranting mc to do so.

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I furthcrmorc promise and swcar that I will be tractable and obedicnt to my superiora ; that I will keep

my body pure, and rcceire obcdiently tho doctrincs and mvsteries of this Ordor.

I furthernmre promise and swcar that I will henceforth, to the best of my altility.and knowledge, obey

the laws of God, and serre, and Iubuitr to do good to, my fellovr-men.

To all of which I do most solemnly swear ; binding myself under no less a penalty than that of having

the earth npen under my feet, and being swallowed up alive, like Korah, Dathan and Abirnm. So belp me

God ; and kecp mc stcadfust !

One of tho Brethren places the sharp point of a sword against the Candidate’s left breast: and the H.\

JP. - . nsks: “My brother, what fcclest thou ?" Upon hearing his answer he says, “It is the sword of Yengeahce

in the hand of a Brother: and as it now pains the flesh, remember that if thou dost violate thine obligation,

the sharp arrows of conscicncc and keen remorse will pierce thee through, and torture thee forever. .To whom

dost thou look for strength to enable thee to keep thy vows and escape this punishment?”

Cand.'. To God.

S.\ P.'. It is well. In Ilirn alonc, and not in our own fleeting and evanescent resolution there is safety.

"What now dost thou desire f '

Cand.'. Light.

Light is the gift of God, and conimon to ali men. Be thou henceforth a Son of Light.

Sen.’. W.\ God is one; unapproachable, single, etcrnal and unchanging; and not thatsupposed God of

Nature, Oionusos, Sabazius, Zagreus or Zeus, whose manifold power was imagined to be immediately revealed

to the Senses in the incessant round of movement, lifo and death.

Jun.'. W.‘. The Manifold is an infinite illustration of the One. The forces of Nature are the laws enacted

by the Absolute TJncreated Eiistence. In the abscnce of Creation by Ilim, no attributo could have becn

appended to His Name. By the cmnnations of His Omnipotcnce we become conscious of His Abstract Being :

and the Elohim, by means of which he created all that is, are His Creative Powers, and a portion of thosc

Emanatione.

Sen.\ W.\ AI and Bel and Chemosh and Osiris, and all the other Gods of the Ilcathcn are false idols ;

because, being but mon's attributos enlargcd and pcrsonificd, they are wholly unreal and have no ezistcnce.

.There is but one God, Infinite and Incomprehcnsible, to whom no human attribute can be assigned, even when

imagined to be infinito: one God, to attain to a conception of whom all ideas of all other supposed Gods are

but ineffectunl attempts, falllng infinitely more short of the mark at which they aim than an arrowsliotat

the Sun.

Jun.'. W.‘. Tho world Ls not God, but the work of God: nor are the Sun and Moon and the Starry Armies

' of Heaven, Gods or Elohim, but creatures of God, moulded by His Powers out of matter created by Him.

'The Powers of God are not Persona nor Beings separate from Ilim, but His Thoughts, immateriol as our

Thoughts, and existing in Ilim as Thought existi in our own Souls.

Sen.'. JT.'. God is tho Soul of the World, separate from and superior to the universe of tbings, as the

Soul of Man is- separate from and superior to his frail body.

Jun.\ 1 V.‘. He is neither jealous nor rerengeful, nor changeable. Ile doth not hate nor repent nor give

way to anger; butremains in ever undisturbed serenity and repose: and what is otberwise said of Him is

but languoge accommodated to the rude intellecta of the Conimon People, wbo demand a God with their own

passiona and infirmities ; and to whom any other is an unreality.

Sen.'. W.‘. There is no rival God ever at war with the Inefiable ; nor any independent and Self-ezistent

Evii Principle in rebellion against Ilim. Tho universe is a great wholo, in which everything tends to good

resuit, through an infinite series of things.Tike a great harmony in which discurds and cuncords minglo, and

which without cithcr would be iinperfcet.

Jun.'. IV.'. Man, too fccblo of iutellect to comprehcnd these mystcrics, rnust believe' : and simple fuith is

wiser than all the vain speculations of Philosophy. "Believe that God is a Spirit, the Soul of the Great Uni-

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Teno; ita Creator, Rulcr and Preservor: that one great law of Uarmony govcrns ali things: that ali evil

Deitiea and Demons axe bat iraaginary : and all the rulgar ideaa of God, mero idle and feeble attempta to

conceire of Him and Hia Attributea. • \*

Seju\ W.\ Believe tbia; and trust in Ilim, and in hia Goodnesa and Mercy. Be' sincere and trne, and

humble and patient; and thou shalt hereafter, in Ilia good time, learn the meoning of the great mystery and

riddlo of existencc.

[The cloth ia now removed from the Brothers eyea ; and bcing raised be receires the Sign, Token and

"Words.

Sicff : . . . Adrance the fJVJS 5 T and vrith the right hand make a motion as if taking something from

Y&C JtCVJT. It alludes to the mnnncr in which tbo H.\ Pricst' bore the Iloly Oil to feed tho Sacred firej

when ho entercd the Tabernacle to perform the sacrifices.

Toczk : . . . Mutually take tiie of each other with tho JJ&QiSSTI, QJ

QI S5 £ : , so os to form a kind of circle.

Pass-words : . . . One says OSt9\*Ot-'\* The other answcra, °l°©niC t— OffC tC\*C©tCn

°P t l °f

Sacred "Word: . . Ii

3L\ Exe.‘. I accept and receive you, my Brothcr, as a Levite and Chief of the Tabernacle, and conse-

crate and devote you henceforth to tbe Service of Tho Children of Light ; and I now invest you with the

tunic and belt, the jowel and apron of this degreo. The jewel, or censor of silver, is ever to remind yoa to

offer up unceasingly to God the incense of good dccds and charitablo actions dictatcd by a pure and npright

heart.

The three colours, crimson, blue and purple, with which the •white apron is bordercd, are symbola— the

first [from Qix, red, splendid] of tbe splendour and glory of God: tho sccond, [from rfon, blue, the same as.

fr\*J3 P, pcrfection], of Ilis infinite Pcrfcction : and the tliird, [from the Impcrial Colour], of Ilis Infinite

Majcsty and Power.

The Candlestick with seven branches, upon the apron, represents wbat were anciently known as the

scTcn planets or principal IleaTcnly Bodies, Satum, Jupitcr, Mars, the Sun, Moon, Tenus and Mercury: and

tho Seven Angcls that the Ilebrews assigned to their gOTernmcnt : . . To Satura, Michael, [Mic-At] : to

Jupiter, Gabricl [Gebri-Ai.] : To Mars, Auriel [Auri-At]: to the Sun, Zerachiel [Zerekhi-Ai.] : to the Moon,

Saphiel [Tsaph-Az] : to Tenus, Hamaliel [Khmali-Ai.] : and to Mercury, Raphnel [Reph-Ai,] : signifying, in

Ilebrew, respectirely, the Semblanco, the Strength, the Pire, the Rising, the Messenger, the Mercy and the

Ilcaling, of Al, the great Semitic God of the Ancient Patriarcha : as to whom and these planets and Angels,

and their connection with Masonry, you will be more fully instructed as you adrance.

Tho myrtle-tree, of violet colour, embroidered on the flap of the apron, is a symbol of the immortnlity

of the Soul ; a doctrine not found in the books of Moses ; but taught to tbo initiates, in the Ilebrew, as it was

in the Egyptian, Indian, Phoenician, Samothracian and Eleusinian Mystcrics.

Uear now tho Lectura of this Degree.

LECTURE.

Among most of the Ancient Nations thero was, in nddition to their public worship, a private one styled

tho Mysteries ; to which those only wcro admitted who had bcen prepared by certain ceremonies called

initiations.

xxur. . . 7

The most vvidcly disseminated of the ancient vrorships arere thoso of Isis, Orpheus, Dionusos, Ceres and

Mithras. Many barbarous nations rcccired the knoarledge of the mysteries in honour of these dirinities

from the Egyptians, beforo they arrircd in Grecce: and eren in the British Islcs the Druids celebrated those

of Dionusos, Iearned by them from tho Egyptians.

The Mysteries of Elcusis, cclcbrated at Atliens in honour of Ceres, sarallosred- up, as it arere, all the

others. All tbe neighbouring nations ncglected their oarn, to celebrate those of Eleusis ; and in a little wliile

all Greece and Asia Minor arere fillcd arith the initiates. They spread into the Roman Empire, and eren

beyond its limita, “ tliusc lioly and august Eleusinian Mysteries,” said Cicero, " in arhich the people of tho

remotest lands are initiated.” Zosimus says that they embraced the arhole human race ; and Aristides tenned

them the coramon tcmple of the arhole arorld.

There arere, in tho Eleusinian fcasts, taro sorts of Mysteries, the great and the little. Tho lattcr vere a

kind of preparation fur tho former ; and everybody wos admitted to them. Ordinarily there aras a novitiate

of threc, and sometimes of four ycars.

Clemens of Alexandria says that arhat aras taught in the great mysteries conccrned the universe, and

aras tbe completion and perfection of all instruction ; arherein things arere seen as they arere, and nature and

her arorks arere made knoarn.

Tbe ancients said tliat the Initiates arould bc more happy after death than other mortals ; and that, arhilo

the souls of the Profane, on learing their bodies, arould be plungcd in the mire and remain buried in darkness,

those of the Initiates arould fly to the Fortunate Isles, the abode of tho Gods.

Plato said that the objcct of the mysteries aras to rc-establish the soul in its primitive purity, and in that

state of perfection arhich it had lost. Epictetus said, “ arhatercr is met arith thcrcin, hos been instituted by

our Masters, for the instruction of man and the correction of morals.”

Proclus held that initiation elevated the soul, from a materini, sensual and purely human life, to a com-

munion and celestial intercourse with the Gods : and that a rariety of things, forms and species arere shoarn

initiates representing the first generation of the Gods.

Purity of morals and eleration of soul were required of the Initiates. Candidales arere reqnired to be of

spotiess reputation, and irreproachable rirtue. Nero, after murdering his mother, did not dare to be present

at the celebration of the mysteries: and Antony presented himself to be initiated, os . the most infallible

mode of proring bis innocence of the death of Aridius Cassius.

The initiates arere regarded as the only fortunate men. “It is upon as aloae,” says Aristophanes, “shineth

the beneficont day-star. IV e alone recoire.plcasure from the influence of his rays ; are, arho are initiated, and

rrho practise towirds citizen and stranger erery possible act of justice and piety.” And it is therefore not

'surprising that, in time, initiation came to be considered os nccessary, as baptism afterarards aras to the

Christiane ; and that not to hare been admitted to the Mysteries aras held a dishonour.

“ It seems to me,” says the great orator, philosopher, and moralist, Cicero, “ that Athens, among many

excellent inrentions, divine, and Tery useful to the human family, has produced none comparable to the Mys-

teries ; arhich for a arild and ferocious lifo hare substituted humanity, and urbanity of manners. It is arith

good reason they use the term initiation; for it is tbrough them that are in reality hare Iearned the first

principies of life ; and they not only teach us to live in a manner moro consoling and agreeable, but they soften

the pains of death by the hope of a better life hereafter.”

Where the Mysteries originated is not knoarn. It is supposed that they came from India, by the aray of

Chaldea, into Egypt, and thence arere carried into Greece. IVhererer they arose, they arere practised among

all the ancient nations ; and, os aras usual, the Thracians, Cretans and Athenians cach claimcd tho honour of

invention, and each insisted that they had borroared notliing from any other people.

•In Egypt and the Eost, all religion, eren in its most poetical forms, aras more or less a mystery ; and the

chief reason arhy ia Grceco a distinet narae and office arere assigned to the mysteries, aras because the saperfi-

cinl popular theology left a arant unsatisfied, arhich religion in a arider sense alone could supply. They arere

practical acknoarledgments of tho insufiiciency of the popular religion to satisfy the deeper thoughts and .

aspiratione of tlie mind. Tho vagueness of symbolism might perhaps rcach arhat a moro polpable and con-‘

rentional creed could nut. The former, by its indefiniteness, acknoarledgcd tho abstruseness of its subject; it

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treated a mystcrious subjcct mystieally ; it cndcavoured to illustrato wliat it could not expluin, to excilo aa

approprinte feeling, if it could not devclop an adcquate idea, and made tlie image a more subordinate convey-

ance for the conceptiun vhich itself nover bccamc too obvious or familiar.

The instruction nov con vcycd by books and letters vas of old conveycd by symbols ; and the priest had

to invent or to perpetuate a display of rites and cxliibitions, vhich vere not only more attractive to tho eye

tknn vords, but often to the mind moro suggestive and prognant vith meaning.

Afterwards, the institution bccamc ratlier moral and political, than religious. The civil magistrates

shaped the ceremonies to political ends in Egypt: the sagos who carried them from that country to Asia,

Greeco and the North of Europo, vere ali kings or legislators. The chief magistrato presided at those of

Elcusis, represented by an ofEcer styled Kin/j: and the Priest played but a subordinate part.

The Povers revercd in the Mysteries vero all in reality Nature-Gods ; none of vhom could be consistently

addressed as mere heroes, becauso their nature vas confessodly super-heruic. The Mysteries, only in fnct a

more solenin expression of the roligion of the ancicnt poetry, taught that doctrine of the Theocracia or Divine

Oneness, vhich evon poetry does not cntirely conccal. They vere not in any open hostility with the popular

rcligion, but only a more solemn exhibition of its symbols ; or rather a part of itself in a more impressive

forra. Tho essence of all mysteries, as of all polytheism, consists in this, that the conccption of an unap-

proacliable Being, singlc, ctcrnal and unchanging, and that of a God of Nature vbose manifold pover is

immedintely revealed to the sensos in the incessant round of movement, life and doath, feli asunder in tho

treatment, and vere separately aymbolized. They offered a perpetual problem to oxeite curiosity, and contri-

buted to satisfy the all-pervading religious sentiment, vhich. if it obtain no nourishment amuug the simple

and intelligible, finds compensating excitemcnt in a reverentia! contemplation of the obscure.

Nature is as free from dogmatism as from tyranny; and the earliest instrnetors of mankind not only

adopted her lessons, but as far as possible adhered to hor method of imparting them. They attemptod to reach

tho understanding throngh tho eye; and the greater part of all religious teaching vas nonveyed through this

ancient and most impressive modo of "exhibition" or demonstratum. Tho Mysteries wore a sncrcd drama,

exhibiting some legend significant of nature's change, of tho visiblO universe in vhich the Divinity is revealed,

and vhoso import vas in many respeets as open to the Pagan as to the Chriatian. Beyond the current

traditions or sacrcd recitals of the temple, fev explanations vere given to tho spectators, vho vero left, aa in

the school of nature, to make inferenccs for themsclvcs.

The method of indireet suggestion, by allegory or Symbol, is a more cflicacious instrument of instruction

than plain didaetie language; since ve are liabitually indifierent to that vhich is acquired vithout efibrt:

“The initiated are fev, though many bcar the thyrsus." And it vould liave bcen impossiblo to provide a

lesson suited to every degree of eultivation and capacity, unless it vore one framed after Nature's example,

or rather a representation of Nature licrself, employing her universal symbolism instead of technicalities of

language, inviting endless research, yet rovarding the humblest inquiror, and disclosing its secreta to every

one in proportion to his preparatory training and pover to comprehend them.

Even if destitute of any formal or official enunciation of those important trutbs, vhich' eren in acnlti-

vated ago it vas often found inexpedient to assert cxccpt under a vcil of allegory, and vhich moreorcr loso

their dignity and value in proportion as they are lcarncd mcchanically as dogmas, tho shovs of tho mysteries

certainly contained suggestions if not lessons, vhich in tho opinion not of one competent vitness only but of

many, vere ndapted to elevate the character of the spectators, enabling them to augur sotnething of tho

purposes of existcnce, as veli as of the means of improving it, to livo bettor and to die liappicr.

Unlikc tho reli-ion of books or crecds, these mystie shovs aml perfonnances vero not tho rcading of a

lecture, but the opening of a problem, implying ncither cxcraption from research, nor hostUity to philosophy :

fur on the contrary, philosophy is the great Mystagogue or Arch-Expounder of symbolism: though the inter-

pretations by the Grccian Philosophy of the old myths and symbols vere in many instances as ill-founded, os

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it to scefe, compare and jmlgc. The altera tion from symbol to dogma is as fatal to licauty of expression, as

that from fnitli to dogma is to truch and wholcsomeness of thouglit.

The first philosophy often reverted to the natural mode of tcaching; and Socrates, in particular, is said

to have eschewed dogma.», endeavouring, like the mysteries, rather to awaken and develop in the minds of

his bearers the ideas avitii which they were already endowed or pregnant, than to fili them with ready-made

odventitioua opinions. '

So Mnsnnry stili follows the ancient manner of teaching. lier symbola are the instrnetion shogives -

and tho lucturus aro huc often pnrtiul and insuifioierit one-sidcd endoavours to interpret those symbols. Ilo

who would becouic an accomplishcd Mason, must nut be content mercly to bear or even to anderstand tho

Jectures, but must, aidcd by them, and they having as it avere marked out the way for him, study, interpret,

and develop the symbols for himscif.

The earliest spcculation cndeavourcd to espress far more than it could distinctly comprehend ; and the

vague impressions of the mind fuund in the mysterious analogies of plicnomena their most apt and energetio

representations. The Mysterics, like the symbols of Masonry, vrero but an iinage of the eloquent analogies

of Nature ; both those and theso revealing no new sccret to such as ivere or are unprcpared, or incapable of

interpreting their signifieancy.

' • Everywhere in the Old Mysterics, and ia all the symbolism and ccremonial of the Hierophant was found

tbe snme mythical personage, iviio, like Ilermes or Zoroaster, unites human Attributes with Divine, and is

himself the Gud ivhose ivorship he introduccd, tcaching rude men the commcnccmcnts of civilization through

the infiucnce of song, and connccting with the symbol of his death, cmblcmatic of that of Nature, the most

essential consolations of rcligion.

1 The Mysteries embraccd the three great doctrinos of Ancient Theosophy.. They trented of God, Man

and -Nature. Dionusos, vrhose Mysteries Orpheus is said to hnve founded, vras the God of Nature, or of the

moisture vrhich is the life of Nature, ivho prepares in darkness the return of life and vegetation, or who

is himself the Light and Change evolving their varieties. He was theologically one with Hermes, Prome-

theus and Poseidon. In the Egcan Islands he is Butes, Dardanus, llimeros, or Imbros. In Crete he nppears

as Iasius or Zeus, whose worship remaining unveiled by the usual forms of mystery betrayed to profano

curiosity the symbols which if irreverently contemplated, were sure to be misnnderstood. In Asia be is the

long-stoled Bassareus coalcscing with the Sabazius of the Phrygian Corybantes ; the same with the mystic

Iacchus, nursling or son of Ceres, and with the dismembered Zagrens, son of Persephone.

In symbolical forms tho mysterics exhibited THE ONE, of which thb xxmrois is an infinite illus-

tration, containing a moral lesson, ealculatcd to guide tho soul through life and to cheer\* it in death.. Tho -

story .of Dionusos was profoundly significant. He was not only creator of the world, but guardian, liberator,

and savionr of the soul. God of the many-coloured mantle, he was the rcsulting manifestation personified,

the 'all in the many, tho varied year, life passing into innumcrablo forms.

The spiritual regeneration of man, was typified in the Mysterics by the second birth of Dionusos os off-.

spring of the Ilighcst; and the agents and symbols of that regeneration were tbe elcments tbat effected

Nature’s periodical purification — the air, indicated by the mystic fan or winnow ; tho firc, signified by the'

torch ; and the baptismnl water; for water is not only cleanser of all things,'but the genesis or source of all. :

These notions clothed in ritual suggested tho soul’s reforniation and training, the moral purity formally

proclaimed at Elcusis. Ile only was invited to approacli, who was “ of clcan hands and ingenuous speeeb,-

free from all pollution, and with a ciear conscience.” “ Happy the man,” say the initiated in Euripides and

Aristophanes, “who purifies his life, and who rcverently consecrates his soul in the thiasus of the God. -Let

him take hecd to his lips that he utter no profane word ; let him be just and kind to the stranger and to his

neighbour; let liim givo way to no vicious exccss, lest he make dull and heavy the organs of the spirit. Far

from the mystic dance of the thiasus be the impure, the evil speaker, the seditious Citizen, the selfish hunter

nfter gain, tho traitor ; all those, in short, whose practiccs aro moro akin to the riot of Titans than to iho\*

rcguluted life of tho Orpliici, or tbe Curctan order of tho Pricsts of Idscan /cus.

Tho votary, elevated boyond the sphero of his ordinary factiltics, and unablo to account for the agitation

which overpowered him, seemed to become divine in proportion as he ceascd to be human, to be a daemon or

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god. Already, in imagination, tha initiated vere numbered among the beatified. They aloae enjojed ths

true life, the Sun’s true lustro, whilo they hymnod thoir God boneath the mystio grovos of a mimie Elysium,

aad were really renova ted or regeneratcd under tho genial influenco of thoir dances.

“ They whom Proserpina guidos in her mysteries,” it vas said, “ who imbibe her instruotioa and spiritual

nourishment, rest from their labours and know strife no more, llappy they who witness and comprehend

these sacred ceremonies 1 They are made to know the mcaning of the riddlo of existence by observing its

aim and tcrmination as appointed by Zeus; they partake a benefit more valuable and enduring than the

grain bestowed by Ceres ; for they are exalted in the scale of intellectual existence, and obtain sweet bopes

to console 'them at their death.’'

No doubt the ceremonies of Initiation were originally few and simple. As the great truths of the primi-\_

tire revelation faded out of the memories of the masses of the People, and wickedness bccame rife upon the

earth, it becamo necessary to discriminate, to require longer probation and satisfactory tests of tbe candidatos,

and by spreading around what at first Were rather schools of instruction than mysteries, the Teii of secrecy,

and the pomp of ceremony, to heightea the opinion of their value and importance. .

Whatever pictures later and especially Christion writers may draw of,tbe Mysteries, they must, not only

originally, but for many ages, have continued pure ; and the doctrines of natural religion and morals thero

taught, have been of thehighest importance ; because both the most virtuous as well as the most learued and

philosopbio of the ancients speak of them in the lofticst terms. That they ultimately became degraded from

their high estate, andeorrupted, we know.

The rites of Initiation became progressiTely more complicated. Signs and tokens were inTented by

which the Children of Light could with facility make themselrcs known to each other. Different degrees

were inrented, as the-number of initiales enlarged, in order that there might be in the inner apartment of the

Temple a faroured few, to whom alone the more yoluablc secreta were entrustcd, and who could wield effect-

ually the infiuence and power of tho Order.

Originally tho mysteries were meant to be the bcginnitig of a ncw life of reason and virtue. The initiated

or esoteric companions were taught tho doctrine of the One Supreme God, the theory of death and eternity,

the hiddon mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection

from which it had fallen, its immortnlity, and tho States of reward and punishment after death. The .

uninitiated were deemed Profane, unworthy of public employmcnt or priTate confidcnce, sometimes proscribed

as Athcists, and ccrtain of everlasting punishment beyond the grave.

Ali persona were initiated into the lesser mysteries ; but few attained the groater, in which tbe true spirit

of them, and most of their secret doctrines were hidden. Tho vcil of sccrecy was impenetrable, sealcd by

oaths and penalties the most tremendous and appalling. It was by initiation only that a knowledge of the

Uieroglyphics could be obtained, with which the walls, columns and ccilings of the TomplcsWere decorated,

and which, believed to have been communicated to the Priests by rcvclation from the celestial deities, the

youth of ali ranks were laudably ambitious of deciphering.

The ceremonies were performed at dead of night, generally in apartments under ground, but sometimes

in the centre of a vast pyram id, with every applianco that could alarm and excito the candidate. Innumera\*

ble ceremonies, wild and romantic, drcadful and appalling, had by degrees been added to the few expressive

symbols of primitive observance, under which there were instanccs in which the terrificd aspirant actually

expired with fcar. .

The pyramida were probably used for the purposes of initiation, as were caveras, pagodas and labyrinths 5

for the ceremonies required many apartments and celia, long passages and wells.' • In Egypt a principal place

for the mysteries was tho island of Philee on the Nile, whoro a magnificent Temple of Oeiris stood, and hia

relies were said to be preserved.

T7ith their natural proclivities, the Priesthood, tbat sclect and cxclusive class, in Egyply India, Phoenicia,

Judca and Grcece, as well as in Dritain and Rome, and wherever clse tho mysteries were known, made use of

them to build wider and higher the fabrie of their own power. The purity of no religion continues long.

Bank and dignities succced to the primitive simplicity. Unprinciplcd, vain, insolent, eorrupt and venal.men

put on God’s livery to serTe the Devii witbal; and lusury, vice, intolcrancc and pride depose frugality, virtue.

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gentlenesa and humility ; and chaoge the altar where tfaejahould be servants, to a throne on which they

reign.

But the Kinga, Pliiloaophors and Statcamen, tbe wise and great and good who were admitted to the mys-

teries, long postponed their ultimate aelf-deatruction, and restraincd the natural tendenciea of the Prieathood.

And accordingly Zoaimua thought that the neglect of the mysteries after Diocleaian abdicated, waa the chief

canae of the decline of the Romaa Empire ; and in the year 364, the Proconanl of Greece would not close the

myateriea, notwithstanding a law of the Emperor Yalentinian, leat the people ahould be driven to despe-

ration, if prcvcnted from perfurming thera ; upon which,' aa they believed, the welfare of mankind wholly

depended. They were practiaed in Athens until the 8th century, in Greece and Home for several eenturiea

after Chriat; and in IVales and Scotland down to the 12th century.

The inhabitanta of India originally practiaed the Patriarchal religion. Even the later worahip of Yiahna

waa cheerful and aocial ; accontpanicd with the fcatire song, the aprightly dance, and the reaounding cymbal,

with libations of milk and honey, garlands, and perfumea from aromatic wooda and gnms.

There perhapa the myateriea commenced: and in them, under allegorica, were taught the primitive

trutha. TVe cannot, within the limita of thia lecture, detail the ccremoniea of initiation ; and ahall use general

languagc, except where aomething from those old myateriea stili remaina in Masonry.

The Initiate waa investcd with a cord of three threads, eo twincd aa to mako three times three, and called

zennar. Hence comes our cable-tow. It was an emblem of their tri-une Deity, the remembrauce of whom we

also preserve in the three chief officers of our Lodges, presiding in the three quarters of that Universe which

'our Lodges represent ; in our three greater and three lesscr lights, our three moveable and three immove-

able jewels, and the three pillars that support our Lodges.

The Indian mysteries were celebrated in subterranean caverns and grottos hewn in the solid rock ; and

the 'Initiates adorcd the Deity, symbolized by the solar fire. The Candidate, long wandering in darkness,

truly wanted Light, and the worahip taught him was the worship of God, the Source of Light. The vast Temple

of Elephanto, perhaps the oldest in the world, hewn out of the rock, and 135 feet aquare, was used for initia-

tione ,- as were the atill voster caverna of Salsette, with their 300 apartments.

'The periods of initiation were regulated by the incrcase and decrease of the moon. The myateriea were

divided into four ateps or degreea. The Candidate might receive the first at eight years of age, when he was

inveatod with the zennar. -Each degreo dispensed aomething of perfection. “Let the wretched man,” says

the Qitopadesa, “ practise virtue, wbenever he enjoys one of the three or four religious degreea; let him be

even-minded with oli created things, and that disposition will be the source of virtue."

After various ceremonies, chiefly relating to the unity and trinity of the Godhead, the Candidate was

clothed in a linen gnrment without a aeam, and remained under the care of a Brahmin until he was twenty

years of age, constantly studying and practising the most rigid virtue. Then he underwent the severest pro.

batton for the second degree, in which he was sanctified by the sign of the cross, which, pointing to the four

quarters of the compass, was honoured os a striking Symbol of the universe by many nations of antiqnity, and

was imitated by the Indians in the shape of their temptes.

• - Then he was admitted to the Iloly Cavern, blazing with light, wbcre, in costly robea, sat, in the Eost,

"West and South, the three chief llieropkants, representing tho Indian tri-une Deity. The ceremonies there

commenced with an anthem to the Great God of Nature; and then followed this apostrophe: “0 mighty

BeingI greater than Brahmat we bow down beforo Thee as the primal Creator! Eternal God of Gods 1

The World’s Mansioni Thou art the Incorruptible Being, distinet from ali things transient! Thou art

before all Gods, the Ancient Absolute Existence, and tho Supreme Supporter of the Universe I Thou art the

Supreme Mansion; and by Thee, 0 Infinite Form, the Universo was spread abroad."

The Candidate, thus taught the first great primitive truth, was called upon to make a formal declaration,

that he would be tractable and obedient to his superiors; that he would keep his body pure ; govern hia tongue,

and observe a passive obedience in recciviug tho doctrincs and traditions of the order ; and the firmest secrecy

in maintaining inviolable its hidden and abstruso mysteries. Then he was sprinkled with water (wlicnce our

baplism ) ; certain words, now unknown, were wliispercd in his ear ; and ho was divested of his shoes, and

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made to go thrce times around the cavem. Ilcnce our three circutts ; hencc we were neitlier barefoot sor

sbod ; and the words were the Pass words of that Indian degree.

The Gyninosophist Pricsts camo froin tho banks oftho Kuphratcs into Ethiopia, and brought with them

their scionccs and their doctrines. Thoir principnl Cullcge was at Mcroc, and their mjsterics were celebrated

in the Templo of Anuin, renowncd for his Oracle, -Eihiopia was then a powerful State, whiclT preceded

Egypt incivilization, and had a thcocratio governracnt. Above tho King was the Pricst; and could put him

.to death in the namo of tho Deity. Egypt was thcu composed of the Thebaid only. Middlo Egypt and the

Pelta ivere a gulf of the Mediterranean. The Nile by degrees formed an immense marsh, trhich, afterwards

drained by the labour of man, formed Lower Egypt; and iras. for many centuries governcd by the Ethiopian

Sacerdotal Caste, of Arabio origin; afterirards displaced by a dynasty of vrarriors. The magnificent ruins

of Axoum, with its oboliska and hieroglyphies, templcs, vast tombs and pyramida, around ancient Meroe, are

far older tlian the pyramids near Memphis.

The Priests, taughtby Hermes, embodied in books the occult and hermetic Sciences, 'with their own

discoveries and the revelations of the Sibyls. They studied particularly the most abstract Sciences, discovered

the famous geometrical theorems which Pythagoras afterwards learned from them, calculatcd eclipses, and

regulated, nineteen centuries before Caesar, the Julian year. They descended to practical inTestigations as

to the necessities of life, and made known their discoveries to the people ; they cultivated the fine nrts, and

inspired the people ivith that enthusiasm ivhich produced the avenues of Thebes, the Labyrinth, the Temples

of Karnac, Denderah, Edfou, and Philae, the monolithic obelisks, and the great Lake Moeris, the fertilizer of

the country. ■

The wisdom of the Egyptian Initiates, the high Sciences and lofty morality which they taught, and their

'immense knowledge, cxcitcd the emulation of the most eminent men, irhatever their rank and fortune; and

led them, despito the complicated and terriblo trials to be undergonc, to seek admission into the mysteries of

Osiris and Isis.

From Egypt, the mysteries went to Phoenicia, and ivere celebrated at Tyre. Osiris changed his name,

'and became Adoni or Dionusos, stili the representativo of the Sun; and afterwards these mysteries ivere

introduced successively into Assyria, Babylon, Persia, Grcece, Sicily, and Italy. In Grceco and Sicily, Osiris

• took the name of Bacchus, and Isis that of Ceres, Cybele, Rhea and Venus.

Bar Hebraeus says ; “Enoch ivas the first who invented books and different sorts of writing/ The ancient

Grecks dcelare that Enoch is the same as Mercury Trismegistus [Hermes], and that be taught the sons of

men the art of building cities, and enacted some admirable laws. . . He discovered tho knowledge of the

Zodiae, and the course of tho Plancis ; and he pointed out to the sons of men, that they should irorsbip God,

that they should fast, that they should pray, that they should givo alms, votive offerings and tenths. Ile

reprobated abominablo fouds and drunkcnncss, and appointed festivals for sacrifices to the Sun, at each of the

Zodiacal Signa."

Mane tho extracted his bistory from certain pillars which he discovered in Egypt, whereon inscriptione

had been made by Thotb, or the first Mercury, [or Hermes], in tbe sacred letters and dialecti but which were

after the fiood, translated from that dialoct into tho Greek tongue, and laid up in tho private recessos of the

Egyptian Temples. These pillars were found in subterranoan caverns, near Thebes and boyond the Nile,

not far from tho sounding statue of Memnon, in a placo called Syringes ; which are dcscribed to be certain

winding apartments underground; made, it is suid, by those who were skilled in ancient riies; who, fore-

seeing tho coming of tho Deluge, and fcaring lest tho memory of their ceremonies should be obliterated, built

and contrivcd vaults, dug with vast labour, in sovcral plaecs.

From the bosom of Egypt sprang a man of consummato wisdom, initiated in the sccret knowledge of India,

of Persia and of Ethiopia, named Thoth or Phtha by his compatriots, Taaut by the Phcenicians, Hermes Trisme-

gistus by tho Greeks, and Adris by the Rabbins. Nature seemcd to have chosen him for ber favourite, and to

havo lavishcd on him all the qualities neccssary to enable him to study lier and to know her thoroughly. Tho

Deity had, so to say, infused into him the Sciences and tho arts, in order that he miglit instruet the wholo

Wl IIo invented many things neccssary for the uses of life, and gave them suitablc names; he taught men

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how to write down their thoughts and arrange their gpeech ; he institu ted the ceremonies to be obserred in

the worship of each of tbe Goda ; he obserred the courses of the stars ; he inrented musio, the different bodily

exercises, aritbmetic, medicine, the art of working in metals, the lyre witli three strings; he reguhited the

tbree tones of the roice, the tharp, taken from autumn, the grave from winter and the middle from spring,

tfaere being then but three seasons. It was be who tauglit the Greeks the mode of interpreting terms and

things, wfrence they gare hitii the name of [Hermes] which signifies Interpreter.

- In Egypt he instituted hieroglyphics : he selcctcd a certain number of persons whom he judged fittest to

be the depositaries of his sccrets, of such only aa were- eapable of attaining the throne and the first offices in

the mysteriea ; he United tbem in a body, created thera Priests of the Living God, instructed them in tbe

Sciences and arts, and esplained to tbem the symbols by trhich they were veiled. Egypt, 1500 years before

tho time of Moses, revered in the mysteries Oxe Supreme God, called the Onlt Uxcreatkd. Under IIim.it

paid homnge to seren principal deities. It is to Hermes, who lived at tbat period, that we must attribute tbe

concealment or veiling [ velatio» ] of the Indian worship, which Moses unveUed or revealed, changing nothing

of the luws of Uermcs, escept the plurali ty of his mystic Goda.

The Egyptian Priests related that Hermes, dying, said: “Ilitherto I have lired an exile from my true -

country : now I return thither. Do not weep for me: I return to that celestial country whither each goes in

his tara. There is God. This life is but a death.” This is precisely tlie crecd of the old Buddhists or

Samaneans, wbo beliered that from time to time God sent Buddhas on earth, to reform men, to wean them

from Iheir rices, and lead them back into the paths of rirtue.

Among the Sciences taught by Hermes, tbere were secreta which he eommunicated to the Initiates only

npon pondition tbat they sbould bind " themselres, by a terrible oatb, nerer to dirulge tbem, escept to those

who, after long trial, sbould be found worthy to sncceed them. The Kings eren prohibited the rerelation of

them en pain of death. This secret was styled the Sacerdotal Art, and included alchemy, astrology, magism

-[magia], the Science of spirits, &c. He gare them the key to the Hieroglyphics of all these secret Sciences,

wbioh.were regarded as sacred, and kept concealed in the most secret places of the Temple.

The great secrecy obserred by the initiated Priests, for many years, and the lofty Sciences which they

professed, caused them to be honoured and respected throughout all Egypt, which was regarded by other.nations

'as 'tbe oollege, tbe sanctuory, of the Sciences and arts. The mystery which snrrounded them strongly escited

cnriosity. !. Orpheus metamorphosed himself, so to say, into an Egyptian. He was initiated into Theology

and Pbyaics. ■, And he so completely mode the ideas and reasonings of hia teachers his own, that his Hymns

ratber bespeak an Egyptian Priest tban a Grecian Poet : and he was the first who carried into Greece the

Egyptian fables. ,

Pythagoras, erer thirsty for learaing, consented eren to be circumcised, in order to become one of the '

Initiates : and tbe occnlt Sciences were rerealed to him in the innermost pnrt of the sanctuory.

\_ 'The .Initiates in a particular Science, haring been instructed by fables, enigmas, allegories, and hieror

glyphica, wrote mysteriously whenerer in their works they touched the subject of the Mysteries, and continned

to conceal Science under a reil of fictione.

TVhen the destruction by Cambyses of many cities, and the rnin of nearly all Egypt, in the year 528

before our era, dispersed most of the Priests into Greece and elsewhere, they bore with them their Sciences,

which they continued to teach enigmatically, that is to say, erer enreloped in the obscuri ties of fables and

hieroglyphics ; to the end that the rnlgar herd, seeing, might see nothing, and hearing might comprehend

nothing. ,A.ll the writers drew from this source: but these mysteries, concealed under so many nnexplained

enrelopes, ended in giring birth to a swarm of absurdities, which from Greece, spread orer the whole Earth.

In the Grecian Mysteries, as established by Pythagoras, there were three degrees. A preparation of fire

years’ abstinence and silence was required. If the candidate were found to be passionate or intemperate,

^contentious, or ambitious of worldly bonoura and diatinctions, be was rejected.

In bis lecturcs, Pythagoras taught the mathematios, as a medium whereby to prore tho existence of God

from obserration and by means of reason ; grammar, rbetoric and logic, to cultirate and improra tbat reoson ;

arithmetic, because he conceired that the ultimate benefit of maq consisted in the Science of number.s ; and

7d

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•

geometry, music and astronomy, bccause he conceiTed that man is indcbtcd to tbem for a knowledge of what

is really good and useful. •

He taught the true metbod of obtaining a knowledge' of tbe Divino laws ; to pnrify the soni from its

imperfections, to search for trutb, and to practise virtue ; thus imitating the perfectione of God. He thought

his system vain, if it did not contribute to expel vice and introduce virtue into the mind. He tanght thut tbe

two most excellent tbings were, to spcak the truth, and to render benefits to one anotber. ' Particnlarly he

inculcatcd Silence, Temperance, Fortitude, Prudcnce and Justice. Ile taught the immortality of the soul, the

Omnipotence of God, and the necessity of personal holiness to qualify a man for admission into the Society of

the Gods.

Thus we owe the particular mode of instruction in the Degree of Fcllow-Craft to Pythagoras ; and that

degree is but an imperfect reproduction of his lectures. From him, too, we havo mnny of our explanatione of

the symbols. He arranged his assemblies due East and 'West, becauso he held that Motion began in the East

and proceeded to the West. Our Lodgcs are said to be due East and West, because the Master represents the

risiDg Sun, and of courso must be in the East. The pyramide, too, were built precisely by the four Cardinal

points. And our expression, that our Lodges extend upwards to the IIcaTens, comes from the Persian and

Druidic custom of having to their Temples no roofs but the sky.

■ Plato developed and spiritualized the philosophy of Pythagoras. Even Eusebius the Christian admits,

that he reached to tbe vcstibule of Truth, and stood upon its tbreshold.

The Druidical ceremonies undoubtedly came from India; and the Druids were originally Buddhists.

Tbe word Druidh, like the word Magi, signifies wise or learncd men ; and they were at once philosophers,

magistrates and dmncs. . '

■ - There was a surprising uniformity in the Temples, Priests, doctrines and worshipof the Persian Magi and

British Druids. Tbo Gods of Britain were the snwc as the Cabiri of Samothrace. Osiris and Isis appeared

in their Mysteries, under the names of IIu and Ceridwen ; and like those of the primitive Persians, their

Temples were enclosurcs of huge unhewn stones, some of which stili remain, and are regardcd by the common

people with fear and Teneration. They were generally either circular or oval. Some were in the shape of a

circle to which a Tnst serpent was attached. The circle was an Eastcrn eymbol of the Universe, governed by

an Omnipotent Deity whose centre is ererywhere, and his circumfercnce nowhere: and the egg was a universal

symbol of the world. Some of the Temples were wingcd, and some in the' shape of a cross ; the winged ones

reforring to Kneph, the wingcd Serpent-Deity of Egypt ; whence the name of Nanstock, where one of them

stood. Temples in the shape of a cross were also found in Ircland and S.cotland. The length of one of tbese

yast structures, in the shape of a serpent, was ncarly three miles.

The grand periods for initiation into the Druidical mysteries, were quarterly; at the equinoxes and

solstices. In the remote times when they originated, these were the times corresponding with tbe 13th of

February, lst of May, 19th of August, and lst of November. The time of annual celebration was May-Evo,

and tho ceremonial preporations commenced at midnight, on the 29 th of April. When the initintions were

over, on May-Eve, fires were kindled on all the cairns and cromlcchs in the islnnd, which burned ali night to

introduce the sports of May-day. The festival was in honour of the Sun. The initiations wero perfurmed at

midnight ; and there were three degrees.

The Gothic mysteries were carried Northward from the East, by Odin ; who, being a great warrior,

modelled and varied them to suit his purposes and the genius of his people. lio placed over their celebration

twehe Hierophanta, who were aliko Priests, Counsellors of State, and Judgcs from whoso decision there was

no appeal.

■ He held the numbors three and nine in peculiar veneration ; and was probably himself the Indian Buddha.

Every thrice-three months, thrice-three victims were sacrificcd to the tri-une God.

The Goths had three great festivals ; the inost magnificent ot which commenced at the winter Solstice, and

was celcbrated in honour of Thor, tho Prince of the Power of tho Air. That being the longest night in tbe

year, and the one after which the Sun comes Northward, it^was commemorative of the Creation; and they

termed it mother-night, as the one in which the creation of the world and light from the primitiTe darkness

took place. This was the Yule, Jitul or Yeol feast, which afterwards bccamc Christmas. At this fcast the

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initiations were celebrated. Thor was the Sun, the Egyptian Osiris and Kneph, the Phoenician Bel or Baal.

The initiations wcro liad in hugo intricate cavcrns, terminating, os all the Mithriac caveras did, in a spacious

Tau It, whero tlio Candidate wnn hrauyht lo liyht.

Joseph was undouhtcdly initiated. After ho had interpreted Pharaoh’s droam, that Monarch mado him

his Prime Minister, let him ride in his sccond chariot, while they proclaimed before him, Annscnl; and set

him over tho land of Egypt. In addition to this, the King gave him a new narae, Tsnphnath-Paiineacb, and

married him to As’nnth, daughter of Potipherah a Priest of On or ITieropolis, where iras the Temple of

Athom-Be, tho Great Gud of Egypt; thus completcly Daturalizing him. He could not have contracted this

tnorriage, nor have exerciscd that high dignity, without being first initiated in the mysteries. TVhen his

Brcthren came to Egypt the second time, the Egyptians of his eourt could not eat with them, as that would

have been abominatiou ; though they ate with Joseph ; who was therefore regarded not os a foreigner,- but as one

of themselvos : and when he sent and brought his brcthren back, and charged them with taking his cup, he

said, “ Know ye not that a man like me prnetises divinationi” thus ossuming the Egyptian of high ranlc

initiated into the mysteries, and as such conversant with the occult Sciences.

So also must Moses have been initiated: for he was not only brought up in the eourt of the King, as the

adopted son of the King’s daughter, until he was forty years of age ; but he was instructed in all the learn-

ing of the Egyptians, and married afterwards the daughter of Jetliro, a Priest of On likcwise. Strabo and

Diodorus both assert that he was himself a Priest of Heliopolis. Before he went into the Desert there were

intimate relations betwccn him and the Pricsthood ; and he had succcssfully commanded, Joscphus informs

ns, an army sent liy the King agninst the Ethiopiuns. Simplicius asserts that Moses receivcd from the Egyp-

tians, in the mysteries, the doutriiics which he taught to the Ilebrews: and Clcment of Alexandria and Philo

say that he was a Thcolngian and Propilet, and interpreter of tho Sacrcd Laws. Mnnctho, cited by Josephus,

says he was a Priest of Heliopolis, and that his true and original (Egyptian) name was Asersaph or Osarsiph.

And in the institution of tho Hebrew Priestbood, in the powers and privileges, as well os the immunities •

and sanctity which he conferred upon them, he closely imitated the Egyptian institutione; making publie the

worship of that Deity wbom the Egyptian Initiates worshipped in private; and strenuously endeavouring to

keep the people from relapsing into their old mixture of Chaldaio and Egyptian superstition and idol-worship,

os they were ever ready and inclined to do ; even Aaron, upon their first clamorous discontent, restoring tbe

worship of Apis, as an image of which Egyptian God he made the golden calf.

The Egyptian Priests taught in their great mystories, that there was one God, Supreme and Unapproach-

able, who had conceiced the Universo by Ilis Intelligence, before He created it by his Power and Will. They-

were no Matcrialists nor Par.theists ; but taught that Matter was not eternai or co-existent with the great

First Cause, but created by Him.

The early Christians, taught hy the founder of their Religion, but in greater perfcction, those primitive

truths that from the Egyptians had passed to the Jcws, and been preserved among the latter by tho Essenes,

receivcd also the institution of the .Mysteries; adopting as their objcct the building of the symbolic Temple,

preserving tho old Scripturos of the Jews as their sacrcd book, and as tho fundamental law, which furnished

the new veil of Initiation with the Ilebraic words and formulas, which, corrupted and disfigured by time and

ignomncQ, uppear in many of our degreea.

Such, my Brother, is the doctrine of tho first degree of the Mysteries, or that of Chief of the Tubernacle,

to which you have now been admitted : and the rnoral lesson of which is, devotion to the Service of God, and

disinterested zeal and constant endeavour fur the welfare of men. You have here received only hints of the

true objects and purposes of the Mysteries. Uereafter, if you are permitted to advance, you will arrive at a

more complete understanding of them and of the sublime doctrincs which they teach. Be contcnt, thereforo,

with that which you have scen and heard, and await patiently the advent of tbe greater light.

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TO CLOSZ.

Es. Ps. Elcazcr, my son, what is the hour ?

Elt.\ The sacrifices are concludet], and tbe fire buras brightly upon the altar of burat-offering.

E’. Ps. Of what are the sacrifices symbolical?

Elea/. Of the sacrifico of our personiti feelings and of oar pleasures upon the altar of Duty.

Es. Ps. Of wliat is the ever-burning fire symbolical?

Elea.’. Of the never-ceasing mcrcy and goodocss of God; and of that zeal and darotion to his Service

and the welfore of men, which ought neTer to burn low or feebly in the hosom of a Chief of the Taberaaclo.

E:. Ps. Of what is the Tabernacle symbolical ?

Elea/. Of the Universe: in which God dwells, as the soul of man dwelleth in his body.

JI.‘. P.\ Of what are the six branches of tbe candlestich of gold symbolical?

Elea/. Of tbe six months of light; and the six days in which God created the Universe.

E/. P.’. Of what are the seven lamps symbolical ?

Elea/. Of the 7 planets; and of tbe 7 great stars that pointed the people of Israel to the North.

H.’. P.’. "What are the colours of tbe hangings of the Tabernacle ?

Elea.’. White, blue, purple and scarlet.

Es. Ps. Of what are these colours the symbols to the Chiefs of the Tabernacle ?

Sens. Ws. White of the candoar, innocence and purity, which are indispensable to a Levite: and Red

of the Glory and Splendour, Blue of the Infinite Perfection, and Purple of the Majesty and Power of that

Great Deity to whose Service the Levite is dedicated.

Es. Ps. What now remains to be done ? :

Sens. TFs. To meditate in silence, and prepare for the duties of the morrow.

E\ Ps. That we raay retire and do so, let this Asscmbly now be elosed. The sign, my Sons 1

[The sign is given, and the battery as at opening ; and the II.\*. P.\*. declares the Chapter elosed"].

FINIS.

Ctoentjj-Juiullj jjptpw.

Prince of the Taberna.de.

Tne LODGE ROQ1I, IT3 DECORATIOXS, ETC.

The Lodge consiste of tiro apartments, the first of which proceeds directly into the second, and is called '

the Testibule, rrhere the brethron clothe themselves. It is furnished at ali points like a Mas teris Lodge.

The second apartment is made completely circular, by means of a suite of hangings. The decorations

of this rary, os will be stated. hereafter, aocording to the three points of reception. In the centre is piaced a

oandlestick with seven branches, ench holding seren lights.

The dress is a blue silk tuuic pr alb ; the collar of which is decorated with rays of gold representing a

'glory ; And the body of it sprinkled with stars of gold. Upon the head is a close crown encircled with-stan,

and surmounted by a delta.

The sash or cordon is a broad watered scarlet ribbon, worn as a collar, or as a sash from right to lefl.

.The apron is white, lined with deep scarlet, and bordered with green; with the flap sky-blue. In the middle

'of the apron is a representation of the flrst Tabernaale, built by Moses.

' The jewel is the letter x, worn from a collar of broad crimson ribbon.

The Lodge is styled Assembly. The Cbief Prince is styled Th.\ Pausant: and there are three "W ardens,

who are styled Fuissant. The first IVarden represents Aarox the Iligh Priest, and sits in the "West The

‘second represents Betsel-Al [Bezaleel], and sits in the Sonth. The third represents Ahli-Ab [Aholiab], and

sits in the North.

The Ch.\*. Prince represents Moses: and the Candidate represents Eleazar the son of Aaron.

The battery is f f t ,

TO OPEX.

Th.\ P.\ Puissant "Warden in the North, I am about to open this Aesembly of Princes of the Taber-

nacle, that we mny take counsel for the welfare of the Order. Are we well guarded, so that none sare those

who are entitled to do so can approach the Tabernacle t

Zd Word.’. Th.‘. Puissant Chief Prince, the Tabernacle ia guarded on ali sides, and we are in security.

. Th.\ P.\ Puissant "Warden in the "West, are ali present Princes of the Tabernacle T

Iri Ward.\ AU are Princes of the Tabernacle, Th.\ P.\, and have seen the Perfcction of the Holy

Mysteries of the Hebrews.

Th.\ P.‘. "What are the duties of a Prince of the Tabernacle 1

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Ward.', . To Iabour incessnntly for tho glory of GoJ, tho honour of his Country and the hnppiness of

his Brethren.

Th.\ P.’. Puissnnt Warden in the North, whom dost thou reprcsent?

3 d Ward.'. Ahli-Ab, Th.\ P.\*., vrho aidcd in building the first Tabernacle.

Th.’. P.'. ICow did he Iabour upon the Tabernacle of tho Lord?

3<2 Ward.’. As an engravcr; beautifying tho vesscls thcrcof; and as an embroidcrer in blue and purplo,

and acarlet and Gne linen.

Th.’. P.’. What does bis oeeupation tcach thee, in morals ?

Zd Ward.’. To engrave upon my beart, and ever recollect, the Lairs of God and the Statutes of IUght-

eousncss, Yirtue and Truth ; and to mako my life beaatiful with the embroidery of good actions.

Th.\ P.\ Puissant Warden in the South, whom dost thou represent ?

2 d Ward.’. Betsel-Al. Th.\*. P.\, vrho aided in building the first Tabernacle.

Th.\ P.’. IIow did he iabour upon the Tabernacle of the Lord ?

2 d Ward.’. In gold and silver and brass; in the cutting of stones, and in the carving of vrood.

Th.’.P.\ Whnt does his occupation teach thee in morals ?

2 d Ward.’. Ever to atrive to attain perfection, and to be patient and perserering in etery good work.

Th.\ P.’. Puissant Warden in the West, Most Excellent Iligh Priest, what is your duty in the

Tabernacle ?

Iit Ward.’. To offer up prajers and thanks to the Deity, in lieii of Sacrifices; and to aid you trith my

counsel and adrice.'

Th.’. P.’. It is time to proceed to disebarge our duties. Aid me, Princes, to open this Assembly I . The

Sign, my Brethren 1

[Each gires the Second Sign.' The Th.\*. P.\*. raps ? ? ? , — each Warden successively the some: and the

Th.\*. P.\*. declares the Assembly open].

RECEFTIOX.

[The Candidate, representing Eleazar, the son of Aaron, is elothed in a vrhite tunie, without ornaments

or insignia, and conducted to the door-of the rcstibule, in charge of the-Scn.’. Dcncon, irbo enters with him

\rithout ceremony. This Toom is furnished in erery respeet like a Master hIason’s Lodge, «scept tliat, instead

of the Bible, a roll of parchment, representing the Book of the La\r, Ires upon the Altor: and the Hebrew

letter Yoo is in tho East, instead of the letter G. II ere the Sen.\*. Deacon addresses him thus] :

Sen.\ D.\ Bro.\*. Eleazar, thou hast becn chosen to bo anointed, consecratcd, and sanctificd, to minister

nnto the Lord in the Pricst's office. But before thou canst enter upon the hlysteries of Consecration, thou

must in the most solemn manner gire assurance that no unarortby motire prompts thee to seek to know those

Ancient Mysteries vrhich were instituted among the Patriarchs; and the knowlcdge of irhich is indispensabie

to him vrho would become a Priest in Israel. Kneel, thercfore,.and place thy hand on tbe Bookof the Law,

and m.ake true onswer to such questions as shall be oskcd thee.

lst. Dost thou, no\r representing Eleazar the son of Aaron, solcmnly declare that in seeking to knotr

the hidden Ancient Mysteries, thou art not actuntcd by any spirit of idlo curiosity, or the pride of knowledge ;

but by a sincere desire thereby to be the better-ablo to serve God, your Country and your Brethren, and more

effcctually to Iabour for tho reformation and improvement of mnnkind ?

Cand.’. I do.

2d. In tbe character of Chief of the Tabernacle, hast thou earnestly striven to discharge all the duties

required of thee, and to liTe Tvorthily, act justly, and fear God T

Cand.’. I have.

3d. Hast thou, vrhile a Chief of the Tabernacle, done wrong to nny ono, vrithout making reparation, os

far as was in thy power?

Cand.’. I have not.

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4th. Dost thou solcmnly -swear, upon the Holy Book of the Iaw, and with thy heart open beforo God,

and ali its thoughts Icgible to Ilim, that these answers aro truo and sincero, without equivocation or doubla

meaning, or any mental reservation whatsoever? If thou dost, say, “I swear,” and kiss the Book of the Law.

Cand.’. I swear.

[Tho Sen.\ Deacon then raiscs him, and directs him to wash himself in avessel prcpared for the purpose;

after which he instructa him in regard to the embiems and furniture of the Lodge room os follows] :

Sen.’. D.\ I an» chargod, my Brother, to explain to you the meaning of tho severa! symbols with which

yoii are now surrounded. ' ■

The Triangle with the letter Ton in the ccntre, suspended in the East, is an Emblem of the Deity, and

of equity ; because its sides are equal, and it is the first perfect figure that can be formed with straight lines.

The Square upon the Altar is an emblem of rcctitude of intention and action, and of obedience to

Constituted Authority: The Compassos, of Command, of the Motion of the Heavenly bodies, of harmony and

of Etcrnity.

The three lights on the East, West and South of the Altar, represent the Summer Solstice and the Yernal

and Autumnal equinoxes; the three persons of the Indian Godhead, the Creator, Preserver and Destroyer;

the three Egyptian Gods, Osiris, Isis and Ilorus : and, to us, the absolute Reason, the Creative Power, and

the Protecting Ixtej.liceuce that constitute the Godhead.

The two columna at the entrance represent the two solsticcs, and are the parallcl lines between which is

the circle with a point in the centre, representing tho Sun. The circle also represents the Deity, in the centra

of the universe ; and the two 'columna those erectcd by Enoch to perpetuate the history of the times before

the fiood.

The plumb is a symbol of decision, firmness and indepondence : of truth, and straight-forward simplicity.

1 Thelevel is a symbol of equality and equanimity ; and teaebes us tbat ali men are equal in the sight of

God and in the Mysteries.

The blaxing star represents Sirius or Sothis, the dog-star, announcing the approach of the inundation of

the Nile, to the forefathers of the Ilebrews, when they toiled upon its banks.

• The rough stone or ashlar represents the Profane who is ignorant of the Mysteries ; and the perfect cube

is a symbol of the Enlightened to whom they are known. \_

•To many of these symbols there are other meanings which it. should be your study to discover for your-

self. Often they are indicated to the initiate by a hint or a suggestion.only ; in order that, obtaining Masonio

ligbt by thonght and investigation, be may the more bighly value it. And, as many of the explanations

given in the three symbolic degrees embody the most common-place ideas, inventiona of men of no capacity,

after the true interpretation of these symbols bad long been lost, it is the more incumbent on you, by reflec-

tion and study, to learn the true meaning for yourself.

«v . • [This instruction being concloded, the Sen.\*. Deacon blindfolds the Candidate, takes him by the hand, and

leads him to.the door of the second apartment.

.This apartment, circular in shape, is now hung with scarlet : and around it, in front of the hangings ore

12 columns, each having painted on it in brilliant letters one of the signs of the zodiac, which thus follovr

each other in regular progression. The Presiding Officer (Moses) sits in the East, clothed with ali his insig-

nio, between the columns on which are the signs Taurus and Aries: The lst Warden, (Aaron) sits in the

West, between the signs Libra and Scorpio ; The 2d Warden in the South, between the signs Capricornus

and' Aquarius ; and the 3d Warden in the North, between the signs Cancer and Leo. In the centre of the

room, by the cbandelier, is’ a triangular altar.

The Sen.\*. Deacon 'raps at the door [???,]. It is opened by tho Jun.\ Deacon, who inquires : “Who

seeks admission to this inner chamber of the Mysteries ?’’]

— Sen.’. D.\ Eleazar the son of Aaron, who having been appointed to minister unto God in the Priesfs

office, desires first to know the Mysteries and receive the indispensable degree of Prince of the Tabernacle.

,Jun.’. D.\ Has he attained the degree of Chief of tho Tabernacle ?

Sen.’. D.\ He hos.

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Jun.\*. D.\ In that character, has ho earnestly striven to discharge all the duties required of him, and to

live .jvorthily, act justi/ and fear God t

Sen.\ j D.\ Ue has.

Jun.’. D.’. lias he, while sacb, done wrong to an/ one, without afterwards making 'reparation, m iar u

hath been In his power?

Sen.’. D.’. Ile bath not.

Jun.‘. D.\ Eleazar, art tbon octuated, in seeking to know the Mystories, hy a sincere desire to he thereby

hetter abte to serve God, /our countr/ and yonr brethreo, and more efficienti/ to laboar for the good of maa ?

Cand.’. I ara.

Jun.\*. D.\ Art thon not induced to come hither throngh idle ouriosit/ or the pride of knotrledge, and a

desire to become superior to th/ brothers and fellows ?

' Cand.’. I am not.

Juti.\*. 23. \*. B/ what further right does he expect to gain admission here f

Sen.’. D.’. By the Sacred "Word.

/un.\ D.’. lias he the Sacred 'Word?

'Sen.-. D.’. He has.

Jun.\*. D.\ Let him give it.

Sen.’. JD.‘. He cannot, except with our ossistance.

' Jun.\*. 13.\*. Let him begin then. . .

Cand.’. Yod. . . Sen.’. D.’. He. . . Jun.\*. D.'. Vav. . . Cand.’. He.

Jun.\*. 23.\*. The word is right. Let bim vrait until the Th.\*. P.\ Ch.\*. Pr.\*. is informed of his request.

[The Jun.\*. Deae.\*, closes the door, goes to tbe centre of the circle, and gives the batter/ ; and the Th.’.

P.\*. asks the same questione, in substance, as were asked at the door; and like answers are retnrned; until

the Th.\*. Puissant osks if the Candidate has the word; to which the Jun.\*. Deae.\*, answers: “ Ile has, and

with m/ aid and that of his guide our Sen.\*. Deacon, he hns given it.”]

Th.’. P-’. It is well. Since he comes endowed with these ncceseary qunlifications, let him enter, and be -

receired in due form.

[This is announced to tbe candidate, and be enters. Wben within tbe circle, he is sloppcd by the Jun.\*.

Dencon, who bares bis right arm, and holds a cnndle near enough to it to cause bim to feel the heat and a

sligbt pain ; and the Jun.\*. Dencon sa/s] : “ I test /ou b/ fire : nnd let this present pain evor remind /ou that

be who rashly assumes to perform offices for which he is unfit, deserves the fate of Nodab and Abibu, who

were consumod b/ fire from Heaven, wben the/ offered strange fire before the Lord in the wilderness of Sinu."

[The candidate is then led 3 times around the room ; whilo the Th.\*. P.\*. rends] :

Th.\ P.’. “And the Lord spake unto Moses, sa/ing, Bring the Tribe of Levi near, and present tbem

befure Aaron the Priest, that the/ mn/ minister unto bim. And the/ shall keep his charge, and the cbarge

of the whole congregatiun befure the tabernacle of the congregationi to do tbe Service of the tabernacle. And

thou shalt give the Levites unto Aaron and bis sons. Tbe/ are whully given unto him out of the cbildren of

Israel. And thou shalt appnint Aaron and his sons, and the/ shall wait on their Priests’ office; and the

stranger that cometb nigh shall be put to death."

[Tbe candidate is then halted in the South, b/ the 2d Wardcn’s stntion, who poure a small quantit/ of

water on his head, and sa/s] : “ Thou bast reached the South. I test thee with water, the second test. Let it

ever remind thee that none but the pure of heart enn be ndmittcd to tho Holy Tabernacle in the Heavens;

whore God, who is Infinite Purity, presides ; and that it is reformation and repentnnce, nnd not the blood of

animale sacrifiocd, that wash out sin; of which reformation the lavntion of the body is a symbol.”

[Then the candidate is again led 3 times around the room, while the lst Warden reods] t

Isi W.’. “At the door of the tabernacle of the congrogation I will meet with tbe cbildren of Israel; and

I will sancti?/ the tabernacle of the congregatiun and the altar: I will snnctify also both Aaron and his soa»,

to minUtcr t<! :no iu the Pricst’s office : and 1 will dwell nmong the cbildren of Israel, and I will be their God :

and they shall kuuw that I nm the Lord their God, that brought them forth out of the lond of Egypt, that I

might dwell among them ; I, the Lord their God.”

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[The candidate is tben halted in the 'West, by the lst Warden's station ; who causes him to kneel npon a

place prepared for the occasion with sand and gravel ; and says] : “Thou hast reached tho West. I tcstthee

with EARtn. It is tbe common motlicr, and to it our frail bodies return. It is well to knccl upon its bosom

when we would imploro the mcrcy and forgiveness of God. Let the beneficenco of tho earth, which pro\*,

doceth generously and liberally, even for the unworthy, teach thee generosity, and that the open hand is a fit

oompanion of the pure heart." \*

[Then the candidate is agam led 3 times round the circle, while the 2d Warden reads] :

2 d W.\ “ Ye shall do no unrighteousness in judgment:'thou shalt not respect the person of the poor,

nor honour the person of the mighty ; in righteousness thou shalt judge thy neighbour. Thou shalt not hate\_

thy brother in thy heart. Thou shalt not seek revenge, nor bear ill-will against the children of thy people ;

but thou shalt love thy neighbour as tliysclf. Thou shalt not glean thy Tineyard, nor gather every grape.

Thou shalt lcave somo for the poor and the strangcr. Ye shall bc boly, for I, Adonai, am holy. Ye shall keep

my Sabbaths, and reverence my sanctuary. Thou shalt riso up in tho presence of the hoary head, and honour

the face of the aged, and fear thy God. If thy brother be waxen poor and fallen in decay with thee, then

shalt thou relieve him, even if he be a strangcr or a sojourner, that ho may live with thee. Thou shalt not

lend him money upon usury, nor victuals for increase. Thou shalt open thine hand wide unto thy brother, to

thy poor and to thy needy in the land.”

[The candidate is then halted in the East, at the station of the Th.\ Puissant ; who says to hira, while the

brethren, with fans, make a wind about him] : “ Thou hast reached the East. I test tbee with air, the life of

ali men, the free, inestimable gift of God. Like Him it is mighty, but inTisible. Like Him it blesses us ever.

Be thou liberal and gcnerous as tho air: for, if God freely givcs thee light and air, and asks in return nothing

but grati tude and whispered thanks, thou mayest well afford to share thy plenty with thy destitute, afflicted

and unfortunate brother. Bro.'. Sen.\*. Deacon, whence come you?"

.Sen.\ Deac.'. Out of the darkncss.

Th.\ P.\ And whither go you ?

Sen.\rDtae.\, To the East, the place of Light, and cradle of the Myste ries.

2%.vP.\ 'Thou artalready there. Wliat is thy desire T

Sen.'i'Peae.\ . That this aspirant may go the way that we liare gone before him, and nttain unto the

new life.^’- .

Th.‘. P.‘. -The soul is immortal; but for the body, life comes only out of death. If he would see the

'light, conduct him to the Holy Altar, and let him there assume the proper obligation. . .

- [The Candidate is led to the altar, where he kneels (advancing to it from the 'West by six equal and one

Iong step), and, with his hands npon the book of the Law, repeats the following obligation] :

0BLIGATI02T.

I,. A. . . . . B , in the presence of the God of Abraham, Isaac and Jacob, and knowing that he is

now reading the thoughts of my heart, do horeby and hereon, most solemnly and sincercly promise and swear,

that I will nerer rereal to any person in tbe world the secrets of this dogree of Prince of the Tabernacle, nnless

it be. to one who is legally authorized to rcceire them ; and whcn I am lcgally authorizcd to communicate

them to him.

• I .furthermore promise and swear, that I will pay dne obedience to ali the laws, rules and regulations

which appertain to this degree, or may be regularly made and enactcd by the superior authority.

- - 1 furthermore promise and swear, that I will remember and obscrre the lessons which I haro receired in

this degree ; that I will be generous and liberal to the poor and needy, and just and impartial in publie and

prirate judgment, eren when deciding between myself and anothcr ; that I will not harbor malice nor seek

revenge, but will lore my neighbour like myself, so far as human infirmity will allow that I will uot entirely

glean my wheat-field nor my rineyard, but will leavo something for the hungry and tiw strangcr; and that I

will not oppresa or take usury of a brother. And should I wilfully violate tliis my obligation, I admit that I

.shall deserre to be consumed with fire from Ilcarcn, like Nadab and Abihu, and that my ashes should be flung

8d ■

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into the air, to be blown to tho four corncrs of the earth by tbc viods : and may God atd mo faitbfully to kcep

and' perform this, my obligation !

[Tho Candidate ia then told to riso. Ile docs so, and remaina standing blindfolded before the altar. A

brother in the vestibole rcads in a gloomy Toice as follovs] :

“Ilcbcl became a keeper of sheop, but Cayin wns a tillcr of the ground. In process of timo it came to

pass tliat Cayin brought, of tho fruit of tho ground, an oflering unto the Lord. And ilebel, he also brought,

of the firstiings of his flock, and of the fnt thercof. And the Lord had regard unto Ilebel and to his offering.

But unto Cayin and bis offering he had not regard. And Cayin vas very vroth, and his countenance vas

downcast. And the Lord said unto Cayin, ‘lVhy art thou vroth, and vhy is thy countenance dovncast ? If

thou doest veli, canst thou not lift it up ? but if thou doest not veli, sin concheth at the door. , Though unto

thee bo its desiro, thou shouldcst rulo oror it.’ Cayin spoko vitii Ilebel his brother; and it came to pass,

vben they vere in the field, that Cayin roso up against Ilebel, his brother, and slev him.”

[In the mean time, all the lights are estinguished, ezccpt a single lamp or candle: and, as the reading

concludes, threo brethren, elothed in black and vearing black masks, rush in, seize the Candidate, in silence,

tear the bandage from his oyes, and hurry him into the vestibule, vhero they force him into a coffin, placed on

the floor in the middle of the room. They then throv a black cloth orer bis body, learing the face uncorered,

and vithdrav. Both apartments are nov entiroly dark. All is silent. for a time, and then mournful roices

are heard in tho second apartment, saying, from difforent quarters of the room, os follovs] :

,1 st Yoice : . . . Osiris, the God of Light, is slain. The Spirit of Evii hath conquered, and darkness is

about to prcTail orer the earth. \_ •

2 d Yoice : . . . Trpno.v hath ilung the body in a coffin upon the vaters ; and Iris and Horus go in seorch

of il, mourning, orer the earth. '

Zd Yoice : . . . Cara is slain by Isvara, and committcd to the vares. Tho vintry constellations laugh

for joy; and tho earth is vrinkled witli cold, and shuddcrs at the darkness.

4/A Yoice: . . . Aurima.v has prerailcd orer Orjiczd. Tho Sis Evii Devs cry aloud for joy ; and the

three thousand years of eTil, sorrov and darkness commcncc.

5/A Yoice ; . . . Atts is slain in Phrygia, and his body remnins vithout scpulture, vhile all the land is

■curscd vith barrenness, and Crneix seeks him vecping, on the plains and among the mountains that resound ■

vith tho clashing of her cymbals.

C/A Yoice : . . . Tharmcz, mutilated by the vintry boar in Phoenicia, has dcsccnded to the shades, and

left tho vorld to mourn. Astarte, vearing tho crescent, sitting vith reilcd head on Mount Libanus, besieges

hearen vith prayers f»r his rcturn.

7/A Yoice : . . . Dion usos is slain hy the Giants ; and tho vomen mourn his death in the Etruscan forests

and upon the Syrinn mountains; and ail tho Malignant Signs of the Zodiac rcjoice.

8/A Yoice: . . Mitiiras is dend, is dead. Ilis body lies in the tomb, and tho Magi veep orer it, and

chant their funereal hymns, vhile tho shadovs of night gnther over thein, and all Persia and Armenia mourn:

but his suffering shall be the safety of the disconsolatc.

1 st Voice: . . Lct us cry unto tho Lord. Adoni-Ai.iiir, givo us Light 1

2 d Yoice: . . See our tcars, Al-Suedi, Most Mighty and Yictoriousl Savo i\s from the darkness, and

restore us to thy favour !

Zd Yoice: . . liare mercy upon us, Adojc-Tsbautii, Lord of tho Starry Ilosts of Ilearen, and Author of

our Existence 1 ILito meroy, Ai.-Ku.vsan, Lord of Mercy !

4/A Foicc: . . Thou art the Most lligh, 0 Alius! Thou art tho Pire, 0 AL, vliose tities are A»ar and

Aisii-Geoau l Thou art tho Light, 0 MetEc-ALniM ! Lift upon us tho light of thy countenance !

5/A Yoice: . . Guidc our footstops, and diroet us in the right path, 0 Lord our God. Io Nissi! Bo merci-

ful unto us, and vith Thy great Light drivo hack the Povcrs or Darkness!

[During theso lamcntations and crics, rcsounding from dincrcnt dircctions, in mournful and piercing tones,

tho coffin is taken up and carricd into the sccond apartment, and placed upon the floor in the centre. By this

time the room vili hare been changed, by dropping bangings entircly black on tho inside of the colurnus.

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Thero ia stili but a singlo dim light. At the head of the coffin is set an artificia! trce of thc thorny tamarisk

or tba acacia.

The Princcs now assume their seats, in pcrfect silencc, ali covered with black robes or mantlcs, ontirely

conccaling their jewels and regalia. Then the.Th.\*. Puissant speaks]:

Th.'. P.'. My Bretbrcn, the Power of Darkness has prevailed OTer the Prince of Light. The Earth

mourna and is wrinkled with frost. The leares fall from the trees ; snow shrouds the mountains, and cold

winds sweep over the shuddcring skies. Ali Nature laments; and we share the common sorrow. Excellent

First Warden,. let prayers be offered up in the TabernCcle for the retura of Light and the re-ascension of

the Sun, and of that Moral and Spiritual Light of which he is the type.

1j< Ward.'. Th.‘. Puissant, ali the Nations of the Earth do fast and pray. Our ancient toskmasters

on tbe banks of the Nile mourn for Osiris. The Chaldeans lament for Bel, and the Phoenicians for Tnxnuuz.

The Phrygian women clash their cymbals and weep fur Atts: on the Syrian hilis and over the Etruscan plains

the Virgins lament for Dion esos : wliile fur in India the Brahmins pray fur the return of Cara; and in

Persia the Magi predict the rcsurrcction of Mithras. The dead will rise again, as the wheat grows from the

grain ; and ali the world will then rejoice.

Th.'. P.'. . . We, like our Ancient Masters, mourn Osiris; the type to us of tho Sun, of Light, of Life.

The Scorpion and the Serpent rule the winter wares, on which the frail ark tosses that contains his body.

Weep,.ray Brethren, for Osiris 1 Wccp for Light lost, and Life doparted, and the Good and Beautiful oppressed

by Exjl 1 Mun hath fallen from his first Estate, and is lost, os tbe sun hath sunken into thc icy arms of winter.

Weep for Osiris, type of the Good, the True, the Beautiful! IIow shall his body be recovered from the

embraces of the hungry sca ; and earth again be gladdencd by his prcscnce ?

. 2 d Ward.:. Th.\*. Puissant, nino Princes offer to go forth and seorch for the body of Osiris.

. Th.’. P.\ Let them go forth, my Brotlier, by threes, to the Eost, the West and the South, and make

diligent seareh ; while we continue in fasting and prayer.

[The Brethren walk ronnd, os if searching for the body, and after a time they gather round the coffin :

and one says] : “ Behold, my brethren, the body of Osiris under this spreading tamarisk." Each of the Brethren

hnokes the first sign ; and says, . " God vtUls it.” Then\* a brother says, “ Corer the face, my brethren, and let

us hasten to the Th.\*. P.\*. Ch.\*. Prince, and make known to him that the body is fjnnd.”

;[They corer the face, and return to the.Station of the 2d Warden; and the Jun.\ Beacon says': “Puissant

2d Warden, Prince Betsel-Al, we hare found the body of Osiris cast on shore at Byblos, and concealed by a

tamarisk-tree, which by the wonderful rirtue of the body hos grown up around it in a night"].

2d Word.’. Th.\*. P.\*. Ch.\*. Prince, the body of Osiris hos been found at Byblos, where it hath been east

ashore, concealed by a. tamarisk-tree, which by the wonderful yirtue of the body has grown up around it.

Th.'. P.'. Summon the Princcs, my brother, to attend us while we repair thither : for it is promised that

the dead shall rise again.

2 d Ward.'. Princes and brethren, tbe body of Osiris is found, at Byblos; and the Ch.\*. Prince goeth

thither, and summons you to bear him company.

[The Brethren again surround the coffin. In the mean time, the room is hung with red as before, and the

lights are lighted. The Th.\*. P.\*. says, “ My Brethren, assist me to raise this body." Ile takes off the corer-

ing, grasps the right hand of the Candidate with his right, and the lcft with his left, and with the assistance

of the three other officers, roises him to his feet].

Zd Warden: . . Osiris is risen again, and prevails against the Powers of Darkness. Orpheus and

Dionufos return from the Shades. Cama and Atys rise again ; and Adoni rcigns henccforth in UeaTcn.

2 d Ward.’. . . The Sun turns back from the South, and darkness Ileos before him. To-day is the great

feast of the Winter Solstice.

\_ lrf Ward.'. . . The reign of Light and Life has recommenced. The feet of the young Spring shine afar

off upon the Mountains ; and the Bull and Eam lead on the glittering constellations: Let ali the world

rejoice I The reigu of Eril ends ; and the’ Good Principle is victorious. Let Earth and Ileavcn be glad 1

Zd Ward.'. The seed dies, and out of its death springs the young shoot of the new wheat, to produco an

hundred-fold.

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. 2 d Ward.\ The vorm dies in its narro v prison-house, voven by itself, and ont of ita death springs the

brilliant moth, eniblem of immortality. .

Ia\* JFard.\ The deadly serpent dies, and sclf-renevs its ovn existcnce; and out of the death of Night'e

sleep, the minor mystcry, comes the rencved lifo of the morning.

Th.\P.\ . . Nov, as orer, out of Death springs Life: out of Darkness erer comes theLight; and to

Evii, in etcrnal circle Good succeeds. Ilcnce the profound truth of the Indian idea of the Godhead ; God,

three in One ; the Creator, the Preserrer and the Dcstroyer: the thrce sides of the Triangle ; the One Oaly

Absolute; dereloping Ilimself in thrce Modes, and those raodes one harmony.

[The Candidate is nov seated ; and the Th.\ P.\ proceeds, addressing him] : •

• Th.\ P.\ “ My Brother, the allegory in vhich you have performed a port, ve vili shortly endearoar moro

fully to explain to you. As an initiate of the time of Moses, you hare represented the different personifica.

tions of the Sun among the Ancient Nations, and the Principle of Liglit and of Good, worring vith and

victorious orer that of Darkness and EviL

“IVhen the Hebrev Initiate, vhom you hare represented, had been raised as you hare, from his simulated

and allegorical deatb, he vas briefly taught the meaning and application of the ceremony through vhich he

had passed. History is silent as to the language of that explanation. Hear horrerer its substance, as spoken

in the Deserts four thousund years ago.

• You ara taught by this Mystery/ it rras said to him, ‘ that tho Ileathen Gods are TJnrealities, and mere

ideal personifications eithcr of the hcavenly bodies, of the Porrcrs of Nature, or of the Principies of Light

and Darkness, and Good and Eril. The Egyptians, Phcenicians, Chaldeans and Philistines hare thus giren

to the Sun, the Moon, the Stars, Qenren, Earth, tbe Sky, Light, Fire, the Air and the Sen, personal charae\*

teristies and names. Tbey rrorship the Porrers of Nature in the Constellations, and the ConsteUa tions in the

animals imaged there. The idol is mere rrood and stone, the representation of an unreal ideality. Our

People, prone to idol-worship are forbidden to make to themseircs.any symbol or idol of the Deity. There is

but one Only True God, rrho bath no bodily sbape, nor hath been secn of any mnn. Ue is n r t the Light, nor

Fire, but pure Absolute I.ntellect and Existesce, the Soul and Spirit of the Unirerse, vhich Ile created vith

a thought. The Post, tbe Present and the illimitable Future, the infinite series of erents and successions of

time in both directions, ore all present to Uim at one and the same moment. . There is to Him no Future and

no Past. Present everyvhere, there is to Ilim ncithcr There nor Elseichere. Evcrything to Him is Here

and Kow. Ile is unchangcablc, immutabis, infinitely just, vise and poverful. Ile can neither be angry nor

repent "Wliat ve term his punishments are but the incritable results, that by bis great lavs of cause and

effect, the corollaries from unircrsal harmony, flov from and follov sin and crime.

• s

“The soul is immortal. The body, perishing, dissolves into atoms infinitely small and mingles again vith

nature, and forms nev bodies, of maa, and liring things belov man, and the Tcgetable creation. The soul, a

spark of the Univers:il Soul, imprisoned in the body, bccomes sordid vith the body ’3 imperfections ; and must

be purified before it can rcturn and mingle again vith the Unircrsal Source. It is immortal, not of necessity,

but unless God pleases, as it and all things emanated from Him, to absorb it again into HimselL No sin that

man commits vili go unpunished, and after death the soul vili feel the results of its sins and errors here, by

a lav as infiexible os that vhich holds the stars to their courscs.

“You are also taught hov constant is the struggle in every man’s natare bctween the Divine "Will,

implanted in every man by God, and the natural vili, prone to vice and error, and caused by the frailty of the

flesh. Osiris and Typhon, Ormuzd and Ahriman, Yishnu a'nd Siva, make of every human soul, as they do of

the vorld and universe, a buttlc-field. All tho universo coheres. The struggle betveen matcrial light and

darkness is more than a Symbol of that betveen good and cvil. It is in tlio truest sense the same. Such is the

lav of harmony. The contest is One : and it goes on under different forms, in the universe and all its ports.

“ It vili hencefonvard be your duty to seek full instruction in these great mysteries, vhich the mass of

the people are incapable of understanding. To them, matcrial images of God vili ever be indispcnsable. One

religion after anotlicr vili spring up, and grov for a time, and decay and die, and givo placeto another; the

framers and a selcct fev vili knov tbe great primitive truths vhich must be the foundations of all religions;

but the people vili ever vorship idols and images, eithcr corvcd of vood and stone, or found on earth or in the

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heavens, or the gross material ideas and images which in tbeir own minds they will form and enthrone aa

representations of the Deity. Ile will e ver be to them only an ideo! aggregate of their own mental faculties

and their passions, os nnreal as an image in a mirror.

“To you it will be giren to nnderstand these truths; and the esoterio mcaning of the allegories and fables

which are baught the people; and which, without their knowiog it, contoin ali truth. 'We hope thatyou will

zealoQsly ayail yourself of the opportunities which we shall gladly giyo you, to learn from us oli that we our-

selves know of the true ossence and rclations of the Deity and Nature.’ Such, in substance, wero the lessons

taught to tho Ilobrcw Initiato ; whom you are yet for a whilo to reprosont, whilo you are finally consccratcd,

as he wos, to the seryice of God, as a 1’riest before Ilim, and to that of man, as a Teae lier and Benefactor.

Make bare thy right foot, and kneel before me

The candidate kneels, with his right foot naked. The Th.\*. F.\ takes in his left haud a small ressel of

perfumed oil ; and says : “ I will sanctify the Tabernacle of the congregation, and the Altar. I will sanctify

also both Aoron and his sons, to minister to me in the Friest’s office. In tbe Tabernacle of the congregation

without the yail, which is before tho testimony, Aoron and his sons shall order it from erening to morning

before the Lord. It shall be a statute forever unto their generations, on behalf of tho children of Israel. And

thou shalt anoint Aaron and bis sons, and consecrate them, that they may minister unto me in the Priest’s

office." [He pours a little of the oil on the head of the candidate, and says] : “ Eleazar, son of Aaron, I do

anoint thee and consecrate thee to the seryice of truth and yirtue, which is the seryice of the Lord; to minister

unto Him and unto thy fcllow-men in this world, which is His truest Tabernacle and Temple.”

... He then takes a small yessel, with a liquid resembling blood, and using a small brush or pencil, suiting

the action to the woTd, says : “ TVith the blood of the ram slain for a burnt offering I touch the tip of thy right

ear^the thumb of thy right hand, and the great toe of thy right foot, and with the same blood I sprinkle thy

garments, and do sanctify thee and them. Thine ear ia hereafter to be eyer open to the ciy of distress, the

prayer of want, the moan of suffering, the supplication of tho penitent, and the call of duty: thy hand is

henoeforth to be opened wide in charity, and reody to labour in eyery good work : and thy feet are to atand

.firmly whereyer duty places thee, howeyer dangerous the post ; nor eyer to slide upon the slippery paths of

.Temptation."

. He raises him and gives him tbe signs, token and words, and mrests him with the insignia and jewel of

the Degree ; and then says : “ Brethren, behold a new Priest of the Tabernacle, to be instructed and preparcd

to falfil ali his duties as a Pnnce of Well-Doers in this Tabernacle of clay,.that he may be raised on the great

dayof account, a shining monument of God’s glory, in the Tabernacle not made with honds, eternal in the

Heayens."

lst Srotr : of Reeognition: . . . Itaise the eyes to Hearen, and X 8 \*Ct C23 21 9 the tJ&QS-ET,

as if to X Y them from ?z: 0 f k.ZZZ±<l it9$l & Y. At the sama time, P lace the tl&O^sn

on the inclining the &CQII towards the StHCt : then 121021 the tJ&Osrn

n? 3paf EROSIS Js0tt>z to the ti& 9 1

^d. The Gkskd Sion : . . Place both hands the & COEI, with the YSt$23ni— and CkJ9\*

cyrc^ncn, and joining so as to form a triangle; the Jg of the 1^5 9- ssy -

S^CtiCs aboye.

■3dSicN: of elosing: ... Make a similar triangle with tho VJ8 t<£kJ9\*~Sl,<C+^, the ©JZ3i extended

and tho “fSe SStTl^ turned Hli2l~]lQXR-- the body being the basc, the 0+23£b, «sQ^ELO: and VJ5IC-

the sides, and the 23<C<£Y9'tSSlof the {y ?\*rY£: of tho lattcr the apes, of tho Triangle.

‘ Token : . . . Mutually take each other’s hands ; the t with the t and the t with tho f C>?Y, X X 2

J5SSI them — and give the 1’ass-word.

Psss-woan: EI<CtCf- 1 zC&'SO&-’- [Substitute for the lattcr word.On 8^?]: • • or. in Enghsb, Y&C

w SI<2 el

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Sacred "Word ; [substituto Gngrrj] . . or in English, &gn #9tt£=

ST.

[The following lecture ia thcn rcad to the Initiate] : .

LECTUEE.

Symbola arere the almost unircrsal langungc of ancient theology. They arere the most obvioue-mcthod

of instructiori; for, like naturo hcrsclf, they addressed the undcrstnnding through tho cye; and the moet

ancient expressione dcnoting communication of religious. knowledge, signify ocular exbibition. The liret

teachers of mankind bonwed this method of instruction ; and it comprised an endless Btore of pregnant

hieroglyphics. These lessons of the olden timo avere the riddles of the Sphynx, tempting the curious by their

quaintness, but inrolving the personal risk of the odrenturous interpreter. “ The Gods themselves," it aras

said, “ disclose their intentions to the aviae, but to fools their teaching is unintelligible and the King of the

Delphic Oracle aras said not to declare, nor on the other hand to conceal; but emphnticnlly “ intimate or signi/}/.”

The Ancient Sagcs, hoth barbarian and Greek, involved their meaning in similar indirections and enigmos ;

their lessons arere conYeyed either in visible symbols, or in those “ parablea and dark sayings of old," arhich

the Israelites considered it a sacred duty to hand doam unchangcd to successive generations. The explanatory

tokens employed by man, arhether emblematical objects or actions, symbols or mystic ceremonies, arere like

the mystic signs and portenta either in dreams or by the arayside, supposed to be significant of the intentions

of the Gods; both required the aid of anxious thought and skilful intcrpretation. It aras only by a correct

apprcciation of analogous problems of nature, that the arill of llcavcn could bc undcrstood by the Diviner, or

the lessons of IVisdom bccome manifest to the Sage.

The mysteries arere a series of symbols ; and arhat aras spoken there consistcd arliolly of accessory expla-

natione of the act or image ;■ sacred commentaries, explanatory of cstablished' symbols ; arith little of those

.independent traditions-embodying physical or moral speculation, in arhich the elements or planets arere the

actors, and the crcation and rcvolutions of the arorld arere interminglcd arith rccollections of ancient erents:

and yet arith so much of that also, tbat nature became her oarn expositor through the medium of an arbitrar/

symbolical instruction; and the ancient vicars of the relation betarecn the human and divine received

dramatic forms.

- There has erer bcen an intimate alliance bctvreen the taro systems, the symbolic and the philosophicol, in

the allegories of the monuments of all ages, in tho symbolic arritings of the priests of oli nations, in tho ritnols

of all sccret' and mysterious socicties : there has been a constant series, an invariable uniformity of principies,

arhich come from an aggregate, vast, imposing and true, composed of parta that fit barmoniously only there.

Symbolical instruction is recommended by the constant and nniform usage of antiquity; and it hos

retained ita infiuence throughout all ages, as a system of Mysterious Communication. The Dcity, in his revela-

tions to man, odopted the use of materini images for the purposc of enforcing sublime truths; and Christ

taught by symbols and parablcs. The mysterious knoarledge of the Druids aras embodied in signs and

symbols. Taliesin, describing his initiation, says, “ The secrets arere imparted to me by tho old Giantess

( Ceridwen , or Isis), arithout tho use of audible language.” And again lio says, •• I nrn a silent proficient."

Initiation aras a school, in arhich arere taught the truths of primitive rcvclation, the cxistcucc and attri-

butas of ono God, tbo immortality of the Soul, rearards and punishments in a futuro lifc, the phenomena of

Nature, tho arts, the Sciences, morality, legislation, philosopliy and philanthropy, and arhat are noar style

psychology and metaphysies, arith animal magnetism and the other occult scicnccs.

All tho ideas of the Priests of Ilindostan, Persia, Syria, Arabia, Chaldea, Phoenicia, arere knoarn to the

Egyptian Priests. The rational Indian philosophy, after pcnctrating Persia and Chaldea, gare birth to the

Egyptian Mysteries. Ve find that the usc of Hieroglyphics aras prcceded in Egypt by that of the easily

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understood symbols and figures, from tha mincral, animal and vegetable kingdoms, nsed by the Indians,

Persiana and Chaldeans to exprcss their thoughts: and tbis primitive pbilosophy was the basi» of the modera

philosophy of Pythagorae and Plato.

Ali the philosophere and legislatore that made Antiquity illustrious ivere pupila of the initiation ; and

ali the bencficent modificatione in the religione of the difierent people instructed by them ivere oiring to tbcir

institntion and extension of the mysteriee. In the chaoe of popular superstitione, those mysteries alone kept

man from lapsing into absolute brutishness. Zoroaster and Confucius drew their doctrines from the mysteriee.

Clemens of Aloxandria, speaking of the Groat Mysteries, says, “Ilcre ends ali instruction. Nature and. ali

tbings are seen and knoivn.” Ilad rnoral truths alone beon taught the Initiate, the mysteries could nover

have deserved or received the magnificent enlogiums of the most enlightened men of Antiquity, — of Pindar,

Plniarch, Isocrates, Diodorus, Plato, Euripides, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius

and others ; — philosophere hostile to the Sacerdotal Spirit, or historians devotcd to the investigation of Truth.

No: Ali the Sciences ivere taught tliere: and those oral or ivritten traditione hriefly communicated, vrhich

reached back to the first age of tbe ivorld.

Socrates said, in the Phscdo of Plato ; “ It ivcll appears that those ivho established the mysteries, or

secret asscmblies of the Initiatcd, ivere no contemptible personages, but men of great genius, who, in the

early ages strove to teach us, under enigmas, that he who shall go to. the invisiblo regione, vrilhout bcing

purified, will be prccipitated into the abyss ; while he ivho arrives there, purged of the stains of tbie world,

and accomplished in virtuo, will he admitted to the dwelling-place of the Deity. . . The initiatcd are certain

to attain the company of the Gods.”

- • Pretextatus, Proconsul of Achaia, a man endovred ivith ali the virtues, said, in the 4th century, that to

doprive’ the Grceks of those Sacred Mysteries which bound together the irhole human raco, irould make life

insupportable.

Initiation ivne coneidered to be a myBtical death; a descent into the infernal regione, ivhere every pollu-

tion, and the stains and imperfectione of a corrupt and evil life were.purgcd nway by fire and ivatcr ; and the

perfect Epopt ivos then said to be regtneraled, new-bom, restored to a renovated exis te neo of life, light .and

jruriYy;.' and placed under the Divino Protcction.

.A neir language iras adapted to theso cclcbrations, — and also a langunge of hieroglypbics, unknoivn to

,any bnt those ivho had received the highest Degreo. And to them ultimately wore confined the learning, the

morality and the political power of every people among vrhich the mysteries vrero practised. So effectually

.iras the knoirledge of tho hieroglyphics of tbe highest degreo hidden from all bat a favoured fevr, that in

. process of time their meaning iras entirely lost, and none could interpret them. If the same hieroglyphics -

.ivere employed in tbe higher os in the loirer degrees, they had a difierent and more abstruse and figuratire

.meaning. It was pretended, in later times, that the sacred hieroglyphics and language ivere the same that

-.ivere used by the Celestial Deitics. Evorything that could heightcn the mystery of initiation iras added, nntil

the very narae of the ceremony possessed a strange charm, and yet conjured up the irildest fcars. The greatest

rapture came to be expressed by the word that signified to pass through the mysteries.

The Priesthood possessed ono-third of Egypt. They gaincd much of their infiuencc by means of the

Mysteries, nnd spared ne .means to impress tho people ivith a full sense of their importance. They represented

them os the,beginning of a now life of reason and virtue : the initiated, or esoteric companions itera said to

entertain the most agreeable anticipatione respecting death and eternity, to comprehend all the hidden myste-

ries of Nature, to have their souls restored to the original perfection from ivhich man had fallen; and at their

death to be horne to the celestial mansions of the Gods. The doctrines of a future state of reirards and

punishments formed a prominent featuro in the mysteries ; and they nere also bolieved to assure much

tempora! happiness and good fortune, and affbrd absolute security against tho most imminent dangers by land

and sea. Public odium was cast on those ivho refused to be initiated. They ivere considered profane, univorthy

of public employment or private confidcnce; and held to be doouied to etemal punishment os impious. Io

betray tho sccrots of the Mysteries, to ivear on tho stage the dress of an Initiate, or to hold the Mysteries up

to derision, ivos to incur death at tho hands of public vengcanco.

It is certain that up to the time of Cicero, the mysteries stili retained much of their original character of

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sancti ty and purity. And at a later day, as we know, Nero, after committing a horrible crime, did not dare,

even in Greece, to aid in the celebration of tho Mysteries ; nor at a stili later day was Constantine, tl)e Chris-

tian Emperor, allowed to do so, after his marder of bis relatives.

Every where, and in all their forms, the Mysteries were funercal ; and celebrated the mystica! death and

restoration to life of some divino or heroic personage : and the details of the legend and the mode of the death

voried in the different Countries where th'e Mysteries were practised. \* \*

Their cxplanation belongs both to astronomy and mythology ; and the Legend of the Moste^s Degrse is

bat another form of that of the Mysteries, reaching back, in one shape or other, to the remotcafe antiquity.

Whether Egypt originated the legend, or borrowed it from India or Choldea, it is now impossible to

know. But the Ilcbrews received the Mysteries from the Egyptians ; and of conrse were familiar with their

legend,— known os it vras to those Egyptinn Initiates, Joseph and Moses. It was the fable (or rather the

trulh elothed in allcgory and figures) of Osixis, the Sun, Souree of Light and Principio \*of Good, and

Typho», the Principle of Darlcness p.nd Evii. In all the histories of the Gods and Beroes lay couched and

hidden astronomical details and the history of the operations of visible Nature; and those in their turn vere

also symbols of higher and profounder truths. None but rude uncultivated intellects coold long consider the

Sun and Stars and tho Powers of Nature as Divine, or as fit objects of Iluman Worship ; and they will consider

them so while the world lasts ; and ever remain ignorant of the great Spiritual Truths of which these ore the

hieroglyphies and expressions.

A brief summary of the Egyptian legend will serve to show the leading idea on which the Mysteries

among the Hebrews were based. '

Osiris, said to have beon an ancient King of Egypt, was tho .Sun ; and Isis, his wife, the Moon : and his

history recounts, in poetical and figurative style, the annual journey of the Great Luminary of Tleaven

through the different Signs of the Zodiac.

In the absenco of Osiris, Typhon, his Brothcr, filleu with Envy and Malice, sought to usurp his throno;

hut his pians wero^frustrated by Isis. Then ho resolved to kill Osiris. This he did, by persuading him

to enter a coffin or sarcophagus, which he then flung into the Nile. After a long scarch, Isis found the

body, and concealed it in the depths of a forest ; but Typhon, finding it there, cut it into fourteen pieces, and

scattered tlicm hither and thither. After a tedious scarch, Isis found thirteen pieces, the fishes having eaten

the other (the privates), which she replaccd of wood, and bnricd the body at Philrc ; where a temple of sur-

passing magnificonce was ercctcd in honour of Osiris.

Isis, aidcd by her son Orus or Ilorus warred against Typhon, slcw him, reigned gloriously, and at her

death was re-united to her husband, in the some tomb.

Typhon was represented as born of the earth; tho upper part of his body coTered with feathers, in

stature reaching the clouds, his arms and legs covered with scales, serpents darting from him on every side,

and fire flas hi ng from his moutb. Ilorus, wlio aided in slaying him, bccamo the God of the Sun, answering

to tho Grecian Apollo ; and Typhon is but the anagram of Python, the great serpent slain by Apollo.

The word Typhon, like Ere, signifies a serpent, and life. By its form the serpent symbolizes life, which

circulatcs through all nature. IVhcn, towards the end of autumn, tho Woman (Virgo), in the constellations

secms (upon the Chaldenn spliere) to crush with her hecl the head of the serpent, this fignro fore telis the Corning

of winter, during which life seems to retire from all bcings, and no longcr to circulato through nature. This

is why Typhon signifies also a serpent, the Symbol of winter, which, in tho Catbolie Templcs, is represented

surrounding the Terrestrial Globe, which surmonnts the heavenly erose, emblcm of redemption. If the wonl

Typhon is derived from Tupoul, it signifies a treo which produces npplcs (mala, evils), tho Jcwish origin of

the fall of man. Typhon means also one who supplants, and signiGcs tho ltuman passions, which expel from

our hearts the lessons of wisdom. In the Egyptian Fable, Isis wrote tho sacrcd word for the instruction of

men, and Typhon efiaced it as fast as she wrote it. In morals,- bis namo signifies JPride, Ignoranee and

Falsehood.

Wlien Isis first found the body, where it had floated ashoro near Byblos, a shrubofenca or tamarisk near

it had, by the virtue of tho body, shot up into a treo around it, and protected it; and hcncc our sprig of acacia.

Isis was also aidcd in her scarch by Anubis, in the shape of a dog. lio was Sirius or the Dog-Star, the friend

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and counsellor of Osiris, and tho inventor of language, grammar, astronomy, surveying, arithmetic, mnsic and

medical Science ; the first raaker of laws ; and who taught the worship of thcGods, nnd the buildingof Temples.

In the Mysteries, the nailing of the' body of Osiris up in tho chest or ark was termed'the aphanism, or

disappearance [of the Sun at the IVinter Solstice, below the Tropic of Capricorn], and the recovery of the

different parts of his body by Isis, the Eurcsis, or finding. The Candidate went tbrough a ceremony repre-

senting tbis, in all the Mysteries evcrywhere. The main facts in the fable were the same in all conntrics ;

and the prominent Deities wcro everywhere a male and a female.

In Egypt they were Osiris and Isis : in India, Mahadeva and Sita : in Phoenicia, Thammuz (or Adonis)

and Astarte (or Venus): in Phrygia, Atys and Cybele: in Persia, Mithras and Asis: in Samothrace and

Greece, Dionusos or Sabazeus and Rhea : in Britain, IIu and Ceridwen ; and in Scandinavia, Woden and Frea :

and in every instance theso Divinities represented the Sun and the Moon.

The Mysteries of Osiris, Isis and Horus, seem to have bccn the model of all the othcr ceremonies of initia 1 \*

tion subsequently establishcd among the different pcoplcs of tho old world. Those of Atys and Cybele, cele-

brated in Phrygia ; those of Ceres and Proserpine, at Eleusis and many other places in Greece, were hut

copies of them. This we leam from Plutarch, Diodorus Siculus, Lactantius and other writers ; and in the

'absence of direct testimony should necessarily infer it from the similarity of the advcntures of tbese Deities ;

for the ancients held that the Ceres of the Greeks was the same as the Isis of the Egyptians; and Dionnsos

or Bacchus as Osiris.

In the legend of Osiris and Isis, as given hy Plutarch, are many details and circumstances other than

those that wo have briefly mentioned ; and all of which we need not repeat here. Osiris married bis sistcr

Isis; and laboured publicly with her to ameliorate the lot of men. Ile taught them agriculture, while Isis

invented laws. He built temples to the Gods, and establishcd their worship. Both were the patrons of artists

and their useful inventione ; and introduced the use of iron for dcfensive weapons and implementa of agricul\*

ture, and of gold to adorn the temples of the Gods. He went forth with an array to conquer men to civiliza-

tion/teaching the people which he overcame to piant the vino and sow grain for food.

Typhon, his brother, slew him when the sun was in tho sign of the Scorpion, that is to say, at the autnmnal

oquinoi. They had been rival claimants, says Synesius, for the throne of Egypt, os Light and Darkness con-

tend ever for the empire of the world. Plutarch adds, that at the time when Osiris was slain, tho moon was

at'itsfnll; and therefore it was in the sign opposite the Scorpion, that is, the Bull, the sign of the vernal

equinox.

- Plutarch assures ns that it was to'represent these events and details that Isis established the mysteries,

in which they were reproduced by images, symbols, and a religions ceremonia), whereby they were imitated :

nnd in which lessons of piety were given, and consolations under the misfortunes that afflict ns here below.

Those' who instituted these mysteries meant to strengtben religion and console men in their sorrows by tho

lofty hopes found in a religious faith, whose principies were presented to them covercd by a pompous ceremo-

nia!, and nnder the sacred veil of allegory.

Diodorus speaks of the fnmous columna erected near Nysa, in Arabia, where, it was said, were two of the

tombs of Osiris and Isis. On one was this inscription : “ I am Isis, Qucen of this country. I was instructed

by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Satum,

most ancient of the Gods. I am the wife and sister of Osiris the King. I first made knowa to mortals Ihe

use of wheat I am the mother of Orus the King. In my honour was the city of Bubaste built. Rejoice,

0 Egypt, rejoice, land that gave me birth I” . . . And on the other was this : “ I am Osiris the King, who

led my armies into all parts of the world, to the most thickly inhabited countries of India, the North, the

Danubo, and the Ocean. I am the eldest son of Saturo : I was born of tho brilliant and magnificent egg, and

iny substance is of the same nature as that which. composes light. There is no place in the universe where I

have not appeared, to bestow my benefits and make known my discoveries. ’ The rest was tUegible.

To aid her in the search for the body of Osiris, and to nurse her infant child Ilorus, Isis sought out and

took with her Anubis, son of Osiris, and his sistor Nophtfi. He, os we have said, was Sirius, the brightcst star

in the Heavens. After finding him, she went to Byblos, nnd seated herself near a fountain, where she had

lcarned that the sacred chest had stopped which contained the body of Osiris. Thero she sat, sad and silent,

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shedding a torrent of tears. Thitber came the woraen of the Court of Quccn Astarte, and she spoke to tbem,

and dressed their liair, pouring upon it deliciouslj perfumcd ambrosia. Tbis known to tbe Qaeen, Isis w»s

engnged as nurso for her child, in tbe palace, one of the columns of which was made of tbe erica or tamnri^k,

tbat had grovrn up over tbe cbcst containing Osiris, cut down by tbe King, and, unknown to bim, stili en\*

closing tbe chest: which column Isis afterwards demandod, and from it extracted tbe cbest and the body,

which, the latter wrapped in thin drapery and perfumed, she carried away vrith her. • • ' ....

Blue Mosonry, ignorant of its import, stili rctains among its emblems one of a woman weeping over a

broken column, holding in her hand a branch of acacia, myrtle, or tamarisk, while Time, ire are told, standa

bebind ber combing out the ringlets of her hair. We nced notrepeat the rapid and tririal.esplanation tliero

given, of this representation of btix, irecping at Byblus, over the column tora from tbe palace of tbe King, tbat

containcd the body of Osiris, irhile Horus, tbe God of Time, pours ambrosia on her bair. - ■

Notbing of this recital was historical; but the whole iras an allegory or sacred fable, containing a mean\*

ing known only to thosc who wero initiated into tbe mysterics. AU the incidents were astronomical, with a

mcaning stili dccper lying bebind that explanation, and so hidden by a double reil. The mysteries, in

whiuh these incidents were representcd and explained, were like those of Eleusis in their object, of whiub

Pausanias, who was initiated, says that the Qreeks, from the remotest antiquity, regarded tbem as the best

calculated of ali things to lcad men to piety: and Aristotlo says they wero the most valuable of all religious

institutions, and thus wero called mysteries par cxcellcnce ; and the Temple of Eleusis was regarded. as, in

some sort, the common sanctuary of tbe whole earth, where religion had brought together aU tbat was most

imposing and most august.

Tbe object of aU the mysteries was to inspire men with piety, and to console them in the miseries of life.

Tbat consolation, so afforded, was the bope of a happicr future, and of passing, after death, to a state of eter\*

nal felicity. ' \_

Cicero says that tbe initiates not only receircd lessons which made life more agreeable, but drew from tbe

ceremonies bappy bopes for the moment of denth. Socrates says tbat thosc who wero so fortunate as to be

admitted to the mysteries, possessed, when dying, the most glorious hopes for ctcrnity. Aristides says that

they not only procure the initiates consolatiuns in the present Jife, and means of delirerance from the great

weight of their erils, but also tho precious advantage of passing after death to a bappier state.

Isis was the Goddcss of Sais ; and the fanious Feast of Lights was celcbrated there in her honour.

There were cclebratcd tho mysteries, in which were represented tho death and aubsequent restorntion to

life of the God Osiris, in a secrct ccremony and scenic representation of his sufferings, called the Mysteries

of Night.

The Kings of Egypt often exercised the functions of the Priesthood ; and they were initiated into the

sacred Science as soon as they attaincd the throne. So at Athcns, the First Magistratc, or Archon-King

superintended the mysteries. This was an imnge of tho union that existcd betwecn the Priesthood and

Boyalty, in those early times when legislators and kings sought in religion a potent politicnl instrument.

Herodotus says, speaking of tbe reasons whyanimals were deiticd in Egypt: “If I were to exploin

theso reasons, I should be led to the disclosuro of thoso holy matters which I particularly wish to avoid, and

which, bat from neuessity, I should not hnre discusscd at all.” So ho says, ‘‘ The Egyptians hare at Sais the

tomb of a ccrtain personnge, whom I do not think myself permitted to speci fy. It is behind the Templo

of Minerva.” [The latter, so called by the Grceks, was rcally Isis, whose was the often-cited enigmatical

inscription, “I am what was and is and is to conic. No mort.il hath yct unvcilcd me."] So again he says:

“Upon this lakc arc representcd by nigiit tho accidcnts which happened to liini whom I dare not nome.

The Egyptians call them their mysteries. Conccrning these, at tho samo timo that I eonfess myself sufficiently

informed, I feel ntyself compelled to bc silent. Of the cercmonics also in bonour of Ceres, I may not venture

to speak, further than the obligations of religion will allow me."

It is easy to see what was t the great object of initiation and tho mysteries; whoso first and greatost

fruit was, as all tho ancicnts testify, to civilizo savago hordes, to soften their ferocious manners, to introduco

among them social intercoursc, and lcad them into a way of life more worthy of men. Cicero considera the

establishment nf the Elcusinian mysteries to he tho grratest of all the benefits cnnfcrrcd by Athens on othor

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'comraonwealths ; their affecta having been, he says, to civilize mcn, soften their savago and ferocious manners,

and teach them the true principies of morala, which iniliate man into the only kind of lifo worthy of him.

The aame philosophia orator, in a passage whcre he apostrophizes Ceres and Proserpina, says that mankind

oves these Goddesses tho first elements of moral life, as wcll as the first means of sustenance of physical

life; knowledge of the laws, regulation of morals, and those examples of eivilization which have improved

the manners of men and cities. ,

Bacchas in Euripides says to Pentheus, that his new institution (the Dionysiae Mysteries) deserved to he

known, and that one of its great advantnges was, that it proscribed ali impurity : that these were the Mys te-

ri es of Wisdom, of which it would be imprudent to speak to persons not initiated: that they were established

among the Barbarians, who in that showed greater wisdom than the Greeks, who had not yet received them. •

■This double object, political and religious,— one teaching our duty to men, and the other, what we owe to

the Gods ; or rather, respect for the Gods calculnted to maintain that which we owe the laws, is fonnd in

tbat well-known verse of Virgil, borrowed by him from the ceremonies of initiation : “ Teach me to respect

Jnstice and the Gods." .This great lesson, vrhich the Ilierophant impressed on the initiates, after they had

witnessed a representation of the Infornal regions, the Poet places after his description of the different punish-

menta snffered by the wieked in Tartarus, and immediately after the description of that of Sisyphus.

Pausanias, likewise, at the close of the representation of the punishments of Sisyphus and the daughters

of Danaus, in the Temple at Delphi, makes this reflection ; that the crime or impiety which in them had chiefly

merited this punishment, was the contempt which they had shown for the Mysteries of Eleusis. From this

reflection of Pausanias, vrho was an initiate, it is easy to sce that the Priests of Eleusis, vrho taught the dogma

of punishment in Tartarus, included among the great crimes deserring these punishments, contempt for and

disregard of the Holy Mysterics ; whose object was to lead men to piety, and thereby to respect for justice and

the laws, chief object of their institution, if not the only one, and to which the needs and interost of religion

itself were subordinate ; since the latter was but a means to lead more surely to the former: for the whole

force of religious opinions being in the hands of the legislators to be wielded, they we^e sure of being better

obeyed. '

t. The Mysteries were not merely simple Iustrations and the observation of somo arbitrary formulas and

ceremonies ; nor a means of reminding mcn of the ancient condition of the race prior to eivilization: but they

led men to piety by instruction in morals and as to a fature life ; which at a very early day, if not originally,

formed the chief portion of the ceremonial.

\*" • Symbols were used in the ceremonies, which referred to agriculture, as Masonry has preserved the ear of

wheat in a Symbol and in one of her words: but their principal rcference was to astronomical phenomena.

Much was no doubt said as to the condition of brutality and degradation in which man was sank before the

institution of the Mysteries ; but the allusion was rather metapbysical, to the ignorance of the uninitiated,

than to the wild life of the earliest mcn.

The great object of the Mysteries of Isis, and in general of all the Mysteries, was a great and truly politio

one. It was to ameliorate our race, to perfect its manners and morals, and to restrain society by stronger

bonds than those that human laws imposc. They were the invention of that ancient Science and wisdom

which ezhansted all its resources to make legislation perfect; and of that philosophy which has ever sought

to secure the happiness of man, by purifying his soul from the passions which can troublo it, and as a neces-

sary consequence introduce social disorder. And that they were the work of genius is evident from their

employment of all the Sciences, a profound knowledge of the human heart, and the means of subduiug it

It is a stili greater mistake to imagine that they were the inventions of charlatanism, and means of decep-

tion.' They may in the lapse of time bave degenera ted into imposturo and schools of false ideas; but tbey

were not so.at the beginning; or else the wisest and best men of autiquity have uttered the most wilful

falsehoods. In process of time the very allcgories of the Mysteries themselves, Tartarus and its puuishments.

Minos and the other judges of the dead, came to be misunderstood, and to be false because they were so;

while at first thoy were true, because they were recognized as merely the arbitrary forms in which truths were

enveloped.

The object of the Mysteries was to procure for man a real felicity on earth Dy the means of virtue : and

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to that end he was taught that his soul was immortal ; and tbat error, sin and rice muat needs, by an inflexible

law, produce their coosegucnces. The rude representation of physical torture in Tartarus wna butan image

of tbe certain, unavoidable, eterual consoqucnces that flovr l>y the law of God’s cnactment from the sin cora-

mitted and tbo vice indulged in. The poets and mystagogues laboured to propagate these doctrines of the

aouTs immortali ty and the certain punishmont of sin andTico, and to accredit thera with the people, by teaching

them, the former in their poems, and the lattcr in the sanctuaries ; and they clothed them with the charms, the

One of poetry, and the other of spectacles and magic illusions.

They painted, aided by ali the rcsources of art, the rirtuous man’s happy life after death, and the horrore

of the frightful prisons destincd to punish the ricious. In the shades of the sanctuaries, these deligbts and

horrors were exhibited as spoctacles, and the initiates witnessed religious dramas, under the name of initiatum

and mysteries. Curiosity was excitcd by secrccy, by the diffieulty exporienced in obtaining odmiasion, and by

tbo tests to be undorgone. The candidate was amused by the rariety of the scenery, the pomp of the deco-

rations, the appliances of machinery. Respect was inspired by the gravity and dignity ofthe actors and the

majesty of the oeremonial; and fcar and hope, sadness and delight, were in turns excited.

The Hierophanta, men of intellect, and well understanding the disposition of the people and the art of

controlling them, used every appliance to attain that object, and gire importance and impressireness to their

ceremonies. As they corered those ceremonies with the reil of Sccrecy, so they preferred that Night should

cover them with ita wings. Obscurity adds to impressireness, and assists illusion; and they used it to

produco an effect upon the astonished initiate. The ceremonies were conducted in caverns dimly lighted :

thick grores were planted around the Temples, to produce that gloom that impresses the mind with a reli-

gious awe.

The rery word mystery, according to Demetrius Phalereus, was a metaphorical expression that denoted

the secret awe whiok darkness and gloom inspired. The night was almost always the time fixed for their

celebration ; and they were ordinarily tormed noctumal ceremonies. Initiatiuns into the Mysteries of Samo\*

thrace took placo at night; as did those of Isis, of which Apulcius spcaks. Euripides makes Bacchus say,

that his mysteries were edebrated at night, bccauso there is in night something august and imposing.

Nothing excitos mcn’s curiosity so mucli- as Myatcrr, concealing tliings which they desire to know: and

nothing so much increascs curiosity as obstacles that interpose to prerent’ them, from iadulging in the gratifi\* -

cation of their desires. Of this the Lcgislators and Hierophanta took adrantage, to attract the people to their

sanctuaries, and to induce them to scek to obtaia lcssons from which they would perhaps hare turned away

with indiffcrence, if they had hecn pressed upon them. In this spirit of mystery they professed to imitate

the Dcity, who hides Hioisclf from our senses, and conceals from us the springs by which He mores the

Unircrse. They admitted that they concealcd the highcst truths uoder the reil of allcgory, the more to excite

the curiosity of men, and to urge them to inrestigation. The sccrecy in which they buried their mysteries,

had that end. Those to whom they were confidcd, bound themselres, by the most fcnrful oaths, nerer to rereal

them. They were not allowed eTen to speak of these important sccrcts with any others than the initiated;

and Ihe penalty of death was denounced against any one indiscreet cnough to rereal them, or found in the

Tempie without being an initiate : and any one who had betrayed those secrcts, was avoided by all, m

cxcommunicatcd.

Aristotle was aceused of impiety, by the Ilicrophant Eurymedon, for haTing sncrificed to the manes of his

wife, according to the rite used in the worship of Ceres. Ile was compcllcd^to flee to Chalcis ; and to purge

his metnory from this staiu, he dirccted, by hiswill, the erection of a Statue to thatGoddcss. Socrates, dying,

sacrificed to Esculapius, to exculpate himsclf from tho suspicion of Athcism. A price was set on the bead of

Diagoras, because he had divulged the Secret of the Mysteries. Andocides was accused of the same crime,

as was Alcibiades, and both were cited to answer the charge before the inquisition at Athens.where the People

were the judgcs. JEschylus the Tragedlan was accused of haring represented the mysteries on the stage ; and

was acquitted only on proring that he had nerer bcen initiated.

Seneca, comparing Philosophy to initiation, sars that the most sacrcd ceremonies could be known to the

adepts alono ; but that tnany of their precepts were known eren to the Profane. Such was the caso with the

ductrine of a future life, and a state of rewards and punishments bcyond the grate. The ancicnt lcgislators

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clothed this doctrinc in the pomp of a mysterious ceremony, in mystic vords and magical rcprcsentations, to

imprcss upon the mind the truths they taught, by the strong influcnce of such sccoic displars upon tho

seoses and imagination.

In the snme vay they taught the origin of the aoul, ita fall to the earth paat the sphcrcs and through tbe

elementa, and its final rcturn to the place of ita origin, vhen, during tho continuancc of ita union vith earthly

matter, the aacrcd fi re, vhich formed its essence, had contracted no staina, and its brightness had not been

marred by foreign particles, vhich denaturalizing it, veighed it dovn and delayed its retura. Thcse meto-

physical ideas, vith difficulty comprchended by the mass of the initiates, vere represented by figo res, by

symbols, and by allegoricol analogies ; no idea being so abstract that men do not seek to give it expression by,

and translate it into, eensible images.

The attraction of Secrecy vas enhanced by the difficulty of obtaining admiasion. Obatacles and euspense

redoubled curiosity. Those vho aapired to the iniliation of tho Sun and in the Mystcrica of Mithras in Persia,

undervent many trials. They commcnccd by easy testa and arrived by degrees at those that vere most ernei,

in vliich the' life of tho Candidate vas often endangered. Gregory Nazianzen ternis tkcm torture» and myatio

punishment». No ono can be initiated, saya Suidaa, until after he has proven, by the most tcrriblc trials, that

he poasessea a rirtuous aoul, exempt from the avay of every passion, and os it vere impassiblc. There vere

tvelre principal tests ; and sonie make the number largcr.

The trials of the Eleusinian initiations vere not so terrible ; but they vere serere ; and the suspense,

abore ali, in vhich the aspirant vos kept for sereral years [the memory of vhich is retained in Masonry by

the.ayes of those of the different degrees], or the interral betveen admission to the' inferior and initiation in

the great myateries, vae a species of torture to tho curiosity vhieh it vas desired to excite. Thus tbe Egyp-

tian Pricsts tried Pythagoras before admitting him to knov the secreta of the sacred Science. Ile succeeded,

by hia ineredible patience and the courage vith vhich he surmounted ali obstacles, in obtaining admission

to their society and receiring their lessons. Among the Jevs, the Essenes admitted none among them, until

. they had paased the testa of sereral degrees.

• By initiation, those vho before vere felloto<iiizens only, became broihers, connected by a closer bond than

before, by means of a religious fraternity, vhich bringing men nearor together, United them more strongly:

and the veak 'and the poor could-more readily appeal for assiatanco to the poverful and the vealthy, vith

vhom religious ossociation gare them a closer fellovsbip.

. .. Tbe initiate vas regarded as the farourite of the Gods. For him alone Hearen opencd its treasnres. For\*

tunate during life, he could, by rirtue and the farour of Hearen, promise himself after death an eternol

felici ty'. »

. The Prieata of the Island of Samothrace promised faronrable vinds and prosperous royages to those vhof

vere initiated. It voa promised them that the Cabiri, and Castor and Pollux, the Dioscuri, should appear to

them vhen the storm raged, and gire them calms and smooth aeas: and the Scholiast of Aristophanes says

that those initiated in the myateries there vere just men, vho vere pririleged to escape from great erils and

tempests.

Tbe initiate in the mysteriea of Orpheus, after he vas purified, vos considcred as released from the empire

of eril, and transferred to a condition of life vhich gare him the happiest hopes. “I hare emerged from eril,” he

vas made to say, “ and hare attained good." Those initiated in the mysteriea of Eleusis beliered that the Sun

blazed vith & pare splendour for them alone. And, as ve see in the case of Pericles, they fiattered themselres

that Ceres and Proserpine inspired them and gare them viadom and counsel.

Initiation dissipated errors and banished misfortune : and after haring filled the heart of man vitii joy

during life, it gare him the most blissful hopes at the moraent of death. Xf e ove it to the Goddcsses of Eleusis,

says Socrates, that ve do not lead the vild life of the earliest men : and to them are due the flattering hopes

vhich initiation gires us for the moment of death and for ali eternity. The benefit vhich ve reap from these

august cercmonies, says Aristides, is not only prcsenfc joy, a delirerance and enfranchisemcnt. from the old

illa ; but also the sweet hope vliich ve hare in death of possing to a more fortunate state. And Theon says

that participation in the mysteries is the finest of ali things, and the source of the greatest blessings. The

happiness promised there vas not limitcd to this mortol life ; but it extended beyond the grare. There a nev

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life was to commoneo, during wliich tho initiato was to enjny a bliss Trithout alloy and without limit. Tbe

Corybantes promisci! etcrnal lifo to the initiatos of tho mystcries of Cybelo and Atys.

Apuleius represents Lucius, while stili in tho furm of an ass, as addressing bis prayers to Isis, whom ha

speaks of as the same as Ceres, Venus, Diana and Proserpine, and as iiluminating the w&lls of many cities

simultaneously with ber feminine lustre, and sulistituting her quivering light for tbe bright rnys of tbe Sun.

Sbe appears to bim in his rision as a beuutiful fcmale, “ orer whose divine neck her long thick hair hung in

graceful ringlets.” Addressing bini, she says, “ The parent of Unirersal nature attends tby call. The

mistress of the Elementa, initiatire germ of genorations, Supreme of Deities, Queen of deported Spirits, first

inhabitant of llearen, and uniform type of ali the Gods and Goddesses, propitiated by thy prayers, is with

thee. She gorerns with her nod the luminous heights of tbe firmament, the saluhrious breezes of the ocean,

the silent dcplorable deptbs of the sbades below ; one Sole Dirinity under many forma, worshipped by tbe

diderent nations of tbe Earth under many tities, and with rarious religious rites."

Directing bim bow to proceed, at her festiral, to re-obtain his human sbape, she snys : “ Throughout tbe

entire course of the remainder of thy life, until tbe Tery last breath has ranished from thy lips, thou art

deroted to my Service .... Under my protcction will thy life be happy and glorions ; and when, tby days

being spent, thou shalt descend to the shades below, and inhabit the Elysian Solda, there aiso, eren in tbe

subterranean hemisphere, shalt thou pay frequent worship to my propitious portion : and yet further; if,

through sednlous obedience, religious devotion to my ministry, and inviolable ehastity, thou shalt prore thjaelf

a worthy object of divine favour, then shalt thou feel tho influenco of the power that I olone possess. The

number of thy days shali be prolonged beyond the ordinary decrees of fate.”

In the procession of the festival, Lucius saw the image of the Goddess, on either side of whicb were

female attendants, that, “with irory combs ia their hands, made belicve, by the motion of their arms and the

twisting of their fingers, to comb and ornament the Goddess' royal hair.” Afterwards, clad in linen robes,

came the initiated. “The hair of tho women was moistened by perfume, and enveloped in a trnnsparcnt

corering; but the men, tcrrestrial stars, as it were, of tho great religion, were thoroughly sharen, and their

bald heads shone esceedingly.”

Afterwards camo the Priests, in robes of white linen. Tho first bore a lamp in tbe forra of a boat,

emitting flame from an orifice in tbe middlc: the sccond, a small altar: the third, a golden palm-trce : and

the fourth displayed the figure of a left hand, the palrn open and espandcd, “ representing therehy a Symbol

of equity and fair-dcaling, of which the left hand, as slowcr than the riglit hand, and more roid of skill and

craft, is therefore an appropriate emblem."

Afler Lucius had, by the grace of Isis, recovered his human form, tho Priest said to bim, “Calamity hath

no hold on those whom our Goddess hath choscn for lier Service, and whom her majesty hath vindicated."

And the pcople dcclared that he was fortunata to bo “ thus after a mnuner born again, and at once bctrutbed

to the sorvice of tho Iloly Ministry."

When he urged the Chief Priest to initiata him, he was answered that. there was not “a single one

among the initiated, of a mind so depraved, or so bent on hia own dcstruction, as, without receiving a special

command from Isis, to dare to undertake. her ministry rashly and sacrilegiously, and thereby commit an eet

cortnin to bring upon himself a dreadful injury.” “For,” continued the chief Priest, “the gates of the

shades below, and the care of our lifo being in tbe hands of the Goddess, — the eeremony of initiatum into the

Mysteria is, os it were, to suffer death, with the prccarious chance of rcsuscitation. Wherefore tho Goddess,

in the wisdom of her Dirinity, hath been accustomed to select as persons to whom tho secrets of her religion

can with propriety be entrusted, those who, standing as it were on tho utmost limit of the course of life they

havo completcd, may through her Providence he in a manner horn again, and comuience the career of a new

existence.”

When he was finally to be initiated, he was conducted to the nearest baths, and afler haring bathed, the

Priest first solicited forgireness of the Gods, and then sprinklcd him all over with the clearest and pareat

water, and conducted him back to the Temple; where, says Apuleius, “ afler giving me some instruction

that mortal tongue is not permitted to reveal, he bade me for the succeeding ten days restrain my appetite,

eat no animal food, and drink no winc.”

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• Thesa ten days elapsed, the Priest led him into the inmost rccesses of tho Sanctuary. “ And here,

studioiis reader," he continues, “peradventure thou wilt be gufficiently anxious to know all that was said and

done, which, were it lawful to divulgo, I would toll thee; and, wcrt thou permitted to hcar, tiioo shonldst

lcnow. Nevertheless, althougli tlio diaciosure would affix the penalty of rash curiosity to my tongue as well

as thy ears, yet will I, for fear thou shouldst be too long torraented with religious longing, and suffer the pain

of jjrotracted suspense, teli the truth notwithstanding. Listen then to what I ahall relate. I approaehed the

abode of death; with my foot 1 pressed the threshold of Proserpinae Palaee. I toas transported through the

elemenis, arui eondueled back again. At midnight I sato the bnght light of the sttn shining. I stood in the pre-

eence of the Gods, the Gods of Heaven and of the Shades belotc; ay, stood near and toorshipped. And now

hara I told thee such things that, hearing, thou necessarily canst not understand ; and being beyond the

comprehension of the Profane, I can enunciatc without committing a crime.”

After night had passed, and the morning had dawned, the usual ceremonies were at an end. Then he

was consecrated by twelve stoles being put upon bini, clothed, crowned with palm-leaves, and exhibited to the

people. The remaindcr of that day was colebrated as his birthday and passed m festivities : and on the third

day afterwards, the samc religious ceremonies were repeated, including a religious breakfast, "fuliowed by a

final eonsummation of ceremonies.”

. A year afterwards, be was warned to prepare for initiation into tho mysteries of “the GreatGod, Supreme

Parent of all the other Gods, the invincible Osiris." “For,” says Apuleius, “although there is a striet

connezion between the religions of both Dcities, and eyem the essence of botii Divinities is identical, the

ceremonies of the respective initiations are considerably different.”

Compare with this hint the followiog language of the prayer of Lucius, addressed to Isis ; and we may

judge what doctrines were taught in the mysteries, in regard to the Deity: “ 0 Iloly and Perpetual Preserver

of the Human Kacel ever ready to cherish mortals by Thy munificence, and nfford thy sweet matemal affec-

tion to the wretched under misfortune ; whose bounty is never at rest, neither by day nor by night, nor

throughout the very minutest particle of duration ; thou who stretehest forth thy health-bearing right hand

orer the land and oror the sea for the protection of mankind, to disperso the storms of life, to unravel the

inextricablo entanglement of the wcb of fate, to mitigato the tempests of fortune, and restrain the malignant

influences of the stars, — the Gods in Heaven adore thee, the Gods in the shades beloto do thee homage, the

elarsobey thee, the Divinities rejoiee in thee, the elements and the revolving seasons serve thee! At thy nod the

winds breathe, clouds gather, seeds grow, buds germinate: in obedience to Thee the Earth revolves AMD the

Sum aiYES his light. It is Tnotr wno covermest the Universe and treadest Tartaros under tht teet."

. .Then he was initiated into the nocturnal mysteries of Osiris and Serapis: and afterwards into those of

Ceres at Rorne: but of the ceremonies in these initiations, Apuleius says nothing.

Under the Archonship of Euclid, bastards and slaves were ezcludcd from initiation: and the same exclu-

sion obtained ngninst the Muterialists or Epicureans who denied Providence and consequently the utility of

initiation. By a natural progress, it came at length to be considered that the gates of Elysium would open

only for the initiates, whose souls had been purified and rogenerated in the sanctuarics. But it was never held,

on the other hand, that initiation alone sufficed. We learn from Plato, that it was also nccessary for the soul

to be purified froin every stnin : and that the purification necessary was such as gave virtue, truth, wisdom,

strength, justice and temperance.

Entrance to the Temples was forbidden to all who had committcd homicido, even if it were involuntary.

So it is stated by both Isocrates and Theon. Magicians and Cliarlatans, who made trickery a trade, and im-

postore pretending to be possessed by evil spirits, were ezcludcd from tho sanctuaries. Every impious person

and crimina! was rcjected ; and Lampridius States that before the cclebration of the mysteries, publio notico

was given, that none nced apply to enter but those against whom their consciences uttered no reproach, and

who were certain of their own innocence.

. It was required of the initiato that his heart and hands should be free from any stain. Porphyry says

that man’s soul, at death, should be enfranchi.icd from all the passions, from hate, envy and the others ; and,

in a word, be as pure as it is required to be in the mysteries. Of course it is not surprising that parricides and

perjurers, fcnd others who had committcd crinies against God or man, could not be admitted.

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In the Mysteries of Mithras, a lecture iras repeated to the initiate on the subjectof Justice. And the

great mornl lrsson of tho mysteries, to irhich all their mystic ccremonial tended, expressed in a single line by

Virgil, iras to praetice Juatice and retere Ihe Deittj ; — thus rccalling men to justice, by connecting it irith the

justice of the Gods, irho require it and punish its infroction. The initiate could nspire to the fhrours of the

Gods, only because and trhile he respected tbe rights of socio ty and those of humanity. “The sun,” says the

chorus of Initiates in Aristophanes, “ burns irith a pure light for us alone, who, admitted to the myeteries,

obserre the Iairs of piety in our intercourse irith strangers and our fellow-citizens.” The rerrnrds of initia-

tion ire re attached to the praetice of the social lirtues. It iras not enough to be initiated merely. It iras

necessnry to be fuithful to the laves of initiation, irhich imposed on men dnties in regord to their kind.

Bacchus alloircd none to participate in his mjsteries, but men vrbo conformed to the rules of piety and justice.

Sensibility, aboro all, and corapassion for the misfortunes of others, ircre prccious rirtues, irhich initiation

strove to encournge. “Nature," says Jurenal, “has created us compassionato, since it has endowed ns

irith tears. Sensibility is the most admirable of our senses. What man is truly irorthy of the torch of the

mysteries ; the man such as the Priest of Ceres requires him to be, if he regards the misfortunes of others as

■wholly forcign to himself?” ,

\* All irho had not used their endearours to defeat a conspiracy ; and those irho had - on tho contrary

fomented one ; those citizens irho had betrayed thoir country, irho had surrendered an adiantageous post

or place, or the vessels of the State, to the enemy ; all irho had supplied the enemy irith money ; and in

general, all irho had come short of their duties as hoaest men and good citizens, irere excludcd from tho

mysteries of Eleusis. To be admitted there, one must bare lircd equitably, and irith sufficient good fortune

not to bo regnrded as hated by tbe Gods. \_ '

Thus the Society of tho Initiates iras, in its principle, and according to the‘trae purpose of lts institution,

a society of rirtuous men, irho laboured to free their souls from tho tyranny of the passions, and to dorelop the

germ of all the 'social rirtues. And this iras the menning of the idea, nflcrirarils misunderstood, thnt entry

into Elysium iras onlyalloired to the initiates: bccnusc cntrancc to the sanctuarics iras allovred to the rirtuous

only, and Elysium iras created for rirtuous souls alone.

The prccise nature and dctails of the doctrinos os to a future lifc, and reirards and punishments there,

derelopcd in the mysteries, is in a tneasure unccrtain. . Little dircct Information in regard. to it has come dovrn

•torus. No doubt, iu the ccrcmonics, there iras n sccnic representation of Tartarus and the judgmontof tho

dead, rescmbling thnt irhich ire find in Virgil: but there is as little doubt 'that these representations irere

■explaincd to be allcgorical. It is not our purpose here to repent the dcscriptions giren of Elysium and Tar-

tarus. Tbat irould be aside from our objoct. We are only conccrned irith the great fact that the Mysteries

taught the doctrino of the soul’s immortality, and that, irf some shape, suffering, pain, remorse and agony,

erer folloir sin as its conscquenccs.

II u man ccrcmonies are indeed but imperfect symbola ; and the alternate baptisms in fire and irater

intended to purify us into immortality, are erer in this irorld interrupted at the moment of 'their anticipated

completion. Lifo is a mirror irhich refleets only to deccire, a tissuo perpctually interrupted and broken, an

urn forever fcd, yet nerer full.

All initiation is but introductory to the grent change of death. .Bnptisra, anointing, embalming, obse-

qui es by burial or fire, are preparatory symbols, like the initiation of Hercules\* beforo descending to the

Shades, pointing out the mental change irhich ought to preccdo the rencirnl of existcnce. Death is the true

initiation, to irhich slcep is the introductory or minor mystery. It is tho final rite irhich United tbe Egyptian

irith his God, and irhich opens the samo proinise to all irho are duly prepared for it.

The body iras deemod a prison for the soul ; but the latter irns not uondemned to eternal banishment and

iiiiprisonmeiit. Tho Fathor of the Worlds permits its chains to be brokcn, and has proridcd in the course of

Naturo tho means of its cscape. It iras n doctrina of iiumcmorial antiquity, shnred aliko by Egyptians,

Pythagorcans, the Orphici, and by that clmraeteristic Bacchie Snge, “ tlio Prcceptor of tho Soul,” Silenus,

that death is far better than lifc ; that the rcal death belongs to those irho on carth aro immersed in tho

Lethe of its passions and fascinations, and that the truc lifc couiinenccs only when the soul is emancipated

for its retum.

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And in this senso, as presiding oror lifo and death, Dionusos is in tlio higbest sense the Liberator : sinco,

lilce Osiris, he frees the soul, and guides it in its migrations beyond tho grave, preserving it froin the rislc of

again falling under the slavcry of rnatter or of some inferior animal form, tho purgatory of Metempsychoais ;

and exalting and perfecting its nature through the purifying disciplino of his mystcries. “ The great consom-

mation of ali philosophy," said Socrates, professedly quoting froni traditional and mystic sources, “ is Death:

He who pursues philosophy aright, is siudying hoxa to die”

All soul is part of the Univcrsal Soul, whose totality is Dionusos ; and it is therefore he who, iis Spirit of

Spirits, leads. back tho vagrant spirit to its homo, and accompanies it through the purifying processos, botb

reni and symbolical, of its eartlily transit. Ile is therefore emphaticaUy the Mystes or Uierophant, the great

Spiritual Mediator of Greek rcligion.

The human soni is itsclf Sacuono;, a God xcithin the mind, capable through its om power of rivalling tho

ennonization of the liero, of malcing itsclf immortal l>y the prncticc of tho good, and tho contcmplation of tho

beautiful and true. The romoval to the Ilappy Islands couid only bo understood mytliically ; everything

earthly must die ; Man, like CEdipus, is woundcd from his birth ; his-renl elysium can exist only boyond the

grave. Dionusos died and dcsccndcd to the Shades. Ilis passion was the great Secrct of the Mystories; os

Death is the Grand Mystery of existcnce. Ilis death, typical of Nature's Death, or of her periodical decay

and restoration, -was one of the many symbols of tbe paliugenesia or sccond birth of man.

■Man, descended from the elemcntal Porces or Titans [Elohim], who fed on the body of the Pantheistio

. Deity creating the Universe by self-sncrifice, commemorates in sacramental observance this mysterious pas-

sion ; and while partaking of the raw flesh of the vietiip, seems to be invigorated by a fresh draught from the

fountain of universal life, to receive a new pledge of regenerated existence. Death is the inscparable antece-

dent of life ; the seed dies in order to produce tbe piant, and earth itself is rent asunder and dies at the birth

of Dionusos. Hence the significancy of the phallus, or of its inoffensive substitute the obelisk, rising as an

emblem of resurrection by the tomb of 'buricd Deity at Lerna or at Sais.

Dionusos-Orpheus descended to the Shades to recover the lost Virgin of tho Zodiac, to hring back his

mother to the sky as Thyone; or what has the some mcaning, to consummate his eventful marriage with

Persephone, thereby securing, like the nuptials of his father with Semele or Danae, the perpetuity of Nature.

Hisunder-earth office is the depression of the year, the wintry aspect in the alternations of bull and serpent,

whose united series makes np the continuity of Time, and in which, physically speaking, the stern and dark

■are ever the parents of the beautiful and bright.'

It wasthis aspect, sombre for the moment but bright by anticipation, which -was contemplated in the

mystories : the human -sufferer was consoled 'by witnessing the severer trialis of tbe Gods ; and the vicissi-

tudes of life and death, expressed by apposite symbols, such as the sacrifice or snbmersion of tho Bull, the

extinction and rc-illumination of tho torch, excited corresponding emotions of alternate grief and joy, that

play of passion which was present at the origin of Nature, and which accompanies all her changes.'

The greater Eleusini» were celebratcd in the month Bocdromion, when tbe seed was buried in the ground,

and when the year, verging to its decline disposes the mind to serious reflection. The first days of the cere-

monial were passed in sorrow and anxious silencc, in fasting and expiatory or lustral offices. On a sudden,

the scene was changed : sorrow and lamentation were discardcd, the giad name of Iacchus passed from mouth

to mouth, tho image of the God crowned with myrtle and bearing a lightcd torch was borne in joyful pro\*

cession from the Ceramicus 'to Eleusis, where during the ensuing night, the initiation was completcd by an

imposing revelation. The first scene was in the rfporaor, or outer court of the sacred enclosure, where amidst

utter darkness, or while the mediating God, tlie star llluminating the Nocturnal Mystery, alone carried an

unextinguished torch, the candidatos were ovcrawed with terrifio sounds and noises, while they painfuliy

groped their way as in the gloomy cavern of the soul’s sublunar migration; a scene justly compared-to tho

passage of the Valley of the Shadow of Death. For by the immutable law exemplified in tho trials of Psyche,

man mustpass through the terrors of the under-world, beforo he can rcach the height of Ileaven. At length

the gates of the adytum were thrown open, a supernatural light streamcd from the illuminated statue of tho

Goddess, and enchanting sights and sounds, mingled with songs and danccs, exalted'the communicant to a

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rnpture of supreme felicitj, realizing, as far as scnsuous imagory could dcpict, the anticipated reunion with

tbe Gods.

In the dcarth of direct evidence as to the dctail of tlie ccrcmonies cnactod, or of the meanings connected

■with them, tbcir tendency must be infcrred from the cKnracteristics of the contemplated deitiee with their

accessory symbola and mythi, or from direct testimony as to the value of the Mysteries generally.

The ordinary phenomena of Tegetation, the dcath of the sccd in giving birth to the piant, connecting the

sublimest hopes with the plainest oceurrences, iras the simple yet beautiful formula asaumed by the great

mystery in almost ali rcligions, from the Zcnd-Avesta to the Gospel. Aa Proserpina, the divine power is as

ths seed decaying and destroyed ; na Artemia, she is the principle of its destruction - r bnt Artemia Proserpina

is also Core Soteiro, the Sariour, who leads the Spirits of Hercules and Hyacinthus to Heaven.

Mnny other emblema were employed in the mysteries, — os the dore, the myrtle-wreath, and others, ali

significant'of life rising out of death, and of the eqnivocal condition of dying yet immortol man.

Tbe horrors and punis hments of Tartarus, as described in the Phmdo and the ASneid, with all the eere\*

monies of the judgments of Minos, Eacus and Rhadamanthus, wcre represented, sometimes more and tome\*

times less fully, in the Mysteries; in order to impress upon the minds of the initiates this great lesson, — tfaat

we should be ever prepared to appear before the Supreme Judgc, with a henrt pure and spotless ; as Socrates

teaches in the Gorgias. For the soul stained with crimes, be s.ays, to descend to the Sbades, is the bitterest

ill. To adhere to Justice and Wisdom, Plato holds, is our duty, that we may some day take that lofty road

that leads towards the heavens, and avoid most of the evils to which the soul is exposed in its subterranean

journey of a thousand years. And so in the Phaedo, Socrates teaches that we should seek here below to free

our soul of its passions, in order to be ready to enter our appcarance, whenever Destiny summons us to the

Sbades.

Thus the Mysteries incnlcated a great moral truth, reilcd with a fable of huge proportions and the appli\*

ances of an impressiTe spectaclo, to which, exhibited in the snnetuaries, art and natura! magic lent all they had

that wos imposing. They sought to strengthen men against the horrors of denth and the fcarful idea of atter

annihilation. Dcath, says the author of the dialogue cntitlcd Axiochtu, included in tho works of Plato, is but

a pnssage to a hnppier state: but one must hare lived wcll, to nttain that most. fortunate resuit. So tbatthe

doctrine of the imraortalily of the soul wns consoling to the rirtuous and rcligious man alone : while to all

others it camo with mcnaces and despair, surrounding them with terrors and alarius that disturbed their repose

during all their life.

For the materini horrors of Tartarus, allcgoricnl to the initiate, wcre rcal to tho mass of the Profane ;

nor in latter times, did, perhaps, many initiates rcad rightly tho allegnry. The triplc-walled prison, which the

condemned soul first met, round which swelled and surged the ficry wares of Phlegethon, wberein rolled roaring

hngo blazing rocks; the great gate with columns of adamant which none sare the Gods could crush; Tisi»

phone, their warder, with her bloody robes; the lash resounding on the mongled bodies of the miserable

unfortunates: their plnintire groans, minglcd in horrid barmony with the clashings of their chains; the

Furies, lashing the guilty with their snakes ; the awful abyss where Hydra howls with ita hundred heads,

greedy to devour ; Tityus, prostrate, and his entrails fed upon by the cruel vulture ; Sisyphus, ever rolling his

rock; Ixion on his wbeel; Tantalus tortured by etcrnal tliirst and hunger, in tho midst of water and with

delicious fruits toaching his head; the daughters of Danaus at their eternal, fruitlcss tosk ; bensts bitingand

venomous reptiles stinging; and devouring flame eternally consuming bodies crcr renewed in endless agony:

all these sternly impressed upon the people the terrible consequcnces of sin and vice, and urged them to pursue

the patiis of honesty and virtue.

Anjl if, in tho ceremonies of tho Mysteries, these matcrial horrors wcro cxplaincd to the initiates as mere

symbola of the unimaginable torturo, remorse and agony that would tend the immatcrlal soul and rack the

immortal spirit, they wcre feeble and insuiEcient in the samo modo and mensure only, as all materini images

and symbola fall short of that which is beyond tho cognizance nf our sonses : and tho grave Ilicrophnnt, the

imagery, the paintings, the dramatic horrors, the funerenl sacrifices, the august mysteries, the solemn silcnce

of the sanctuarics, wcre none the less impressive, bccause they wcre known to be but symbola, that with

materini shows and images made the imagiuation to bo tho tcachcr of tho intdlect.

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So, too, it viu representod, that except for the gravest sina there was an opportunity for expiation ; and

tha testa of water, air and firt were represented; by means of which, during the march of many years, the

eoul could be puriiicd, and rise towards the ethereal regions ; that ascent being more or less tedious and

laborioas, according as each soul was more or less clogged by the gross impedimenta of ita sins and vices.

Herein was shadowed forth, (how distinctly taught the initiates we know not), the doctrine that pain and

sorrow, misfortune and remorse, are the inevitable consequertces that flow from sin and vice, as effect flows from

causa ; that by eaeh sin and evcry act of vico the soul drops baek and loscs ground in its advanco towards

perfection; and that the ground so lost is and will be in reality never so recovercd as that the sin shall be as

if it never hod been committed; but that throughout ali the eternity of ita existence, each soni shall be con-

scious that every act of vice or baseness it did on carth has made the distance greater between itself and

nltimate perfection.

We see this trath glimmering in the doctrine, taught in the Mysteries, that though slight and ordinary

offcnccs could be expiated by penancc, repentance, acts of benelicence and prayers, grave crimes were mortal

sins, beyond the reach of ali such remedies. Eleusis closed lier gates against Nero ; and the Pagan Priests

told Constantino that among ali their modes of-expiation there was none so potent as could wash from his soul

the dark spots left by the murder of his wife, and his multiplied pefjuries and itssassinations.

The object of the ancient initiations being to ameliorate mankind and to perfect the intellectual part of

man, the nature of tho human soul, its origin, its destination, its relations to the body and to universol natare,

ali formed part of the mystic Science ; and to them in part the lessons given to the initiate were directed.

For it was believed that iniciation tended to his perfection, and to preventing the divine part within him.

overloaded with matter gross and earthy, from being plunged into gloom, and impeded in its return to the

Deity. The soul, with them, was not a mere conception or abstraction ; but a reality including in itself life

and thought; or, rather, of whose essence it was to live and' think. It was matcrial; but not brute, mert,

inactive, lifcless, motionless, formicas, lightless matter. It was held to be active, rcasoning, tbinking ; its

natural horne in the higbest regions of the universe, whence it descended to illuminate, give form and move-

ment to, vivify, animate, and carry with itself the baser matter; and whither it unceosingly tends to reascend,

when and. as soon os it can free itself from its connection with that matter. From that substance, divine,

inGnitely delicate and active, essentially lnminous, tho sonis of men were formed, and by it alone, unitingwith

and organizing their bodles, men liced. -

This was tho doctrino of Pythagoras, who learned it 'wlien he received the Egyptian Mysteries : and it

was thq doctrine ofall who by means of the ceremonial ofinitiation thought topurify the soul. Yirgilmakes

the spirit of Anchises teach it to i&neas : and ali the expiations and lnstrations used in the mysteries were

but symbols of those intellectual ones by which the soul was to be purged of its vice-spots and stains, and

freed of the incumbrance of its earthly. prison, so that it might rise unimpeded to the sonrce from which it

came.

• -Hence sprnng the doctrine of the transmigration of souls; which Pythagoras taught as an allegory, and

those who came after him received literally. Plato, liko him, drow his doctrines from the East and the

mysteries, and nndertook to translate the language of the symbols used there, into that of philosophy; and to

prove by argument and philosophica! deduction, what, feli by the consciousnoss, the mysteries taught by

symbols as an indisputable fact, — the immortality of the soul. Cicero did the sauie ; and followcd tbe myste-

ries in teaching that the Gods were but mortal men, who for their great virtues and signal Services had deserved

that their souls shonld, after death, be raised to that lofty rank.

It being taught in the Mysteries, either by way of allegory, the meaning of which was not made known .

•xcept to a select few; or, perhaps only at a later day, as an actual reality, that the souls of the vicious dead.

passed into the bodies of those animals to whose nature their vices had most affinity, it was also taught that

the soul could avoid theso transmigrations, often successive and numerous, by the practice of virtue, which

would acquit it of them, free it from the circle of successive generatione, and restore it at once to its source.

Hence nothing was so ardently prayod for by the initiates, says Proclus, as this happy fortune, which, delivering

them from the empiro of Evii, would restore them to their true life, and conduct them to the place of final

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rest. To tliis doctrina probably rcfcrrcd Iliose figures of animnls and monstcrs which Tere exhibitcd to the

initiate, before allowing bim to see the sacrcd Hght for which bo siglicd.

Plato says, that souls will not rcach the tcrm of tlieir ilis, until the rerolutions'of the world have restored

them to thoir primitivo condition, and purified thcm from the stains which they hare contracted by the eonta-

gion of firo, earth and air. And ho liehl that they could not be allowed to enter Ileaven, nntil they had

distingnishod themsclves by the practiccof virtue in somo ono of threo severai bodies. The Manicheana allowed

fi ve: Pindar, the same nutnbcr as Plato ; as did the Jcws.

And Cicero says, that the ancient soothsayers, and the intcrpretcrs of the will of the Gods, in their reli-

gious ceremonics and initiations, taught that Te expiate here below the crimes committed in a prior lifo ; and

for that aro born. It was taught in tlicsc mysteries, that tho soul passes through severai states, and that the

pains and sorrows of this lifo are an expiation of prior faults. -

This doctrine of transmigration of souls obtained, as Porphyry informs us, among tho Persiann and

Magi. It was held in tho East and the West, and that from tho remotest antiquity. Herodotus found it

among the Egyptians, who made tho term of the circle of migrations from one human body, tbrongh animale,

fisbes and blrds, to another human body, threo thousand yeard. Empedocles even held that souls wentinto

plants. Of these, the laurei was the noblest, as of animals tho lion ; both bcing consecrated to the Sun, to

which it was held in the Orient, virtuous souls wcre to return. The Curds, tho Cbincse, tho Kabbalists, oli

held tho same doctrine. So Origen held, and the Bishop Synesius, the lnttor of whom had bcen initiated, and

who thus prayed to God ; “ 0 Father, grant that my soul, reunited to the light, may not be plunged again

into the defilements of earth 1" So the Gnostic3 held; and even the Disciples of Christ inquired if the man

who was born blind, was not so punisbed for some sin that ho had committed beforo his birth.

Tirgil, in the celebrated allegory in which be dovelops the doctrines taught in tho mysteries, enunciated

tbe doctrine, held by most of the ancient philosophers, of the prc-existcncc of souls, in the eternal fire from

which they emanate ; that liro which animates tho stars, and circulatcs in evory part of Naturo : and tho

purificatione of the souj, by fire, water and air, of which ho spcaks, and which threo modes were cmployed in

the Mysteries of Bacchus, wcre symbols of the passngo of the soul into different bodies.

Tho relations of tho human soul with the rest of naturo wcro a chicf objcct of the scicnce of the mysteries.

The man was therc brought face to face with entire nature. The world, and the sphorical onvelope that sur-

rounds it, wcre represented by a mystic cgg, by the side of the imagc"of tho Sun-God whosc mysteries wcre

eelchratcd. Tho fatnuus Orpliic cgg was cmisciwatcd to Bacchus in his mysteries. It was, says Plutarch, an

imago of the Universe, which engenders everything, and contains everything in its bosom. “ Consuit," says

-Macrobius, “the initiales of the mysteries of Bacchus, who konour with spccial veneration the sacred egg."

Tho rounded and nlmost sphcrical form of its shcll, he says, wliich cncloscs it on evory side, and- confines

within itsclf the principies of lifo, is a syuihulic imago of tho world; and tho World is the universnl principio

of ali things.

This Symbol was borrowcd from the Egyptians, who also consecrated' the egg to Osiris, germ of Light,

himsclf born, says Diodorus, from that famous egg. In Thebes, in Upper Egypt, he was represented as emit-

ting it from his mouth, and causing to issue from it tho first principle of heat and light, or the Fire-God, Yul-

can, or Piitha. We Gnd this cgg even in Japan, hctwecn tho horns of the famous Mithriac Bull, whose

attributes Osiris, Apis and Bacchus ali borrowed.

Otpheus, author of the Grecian Mysteries, which ho carried from Egypt to Greece, consecrated this sym-

bol: and taught that matter, uncrcatcd and informous, existed from all cternity, nnorganized, as chaos; con-

taining in itself tho Principies of all Existcnccs confuscd and intormingled, light with darkncss, the dry with •

tho liuuiid, hoat with cold; from which, it after long ages taking tho f-hape of an immenso cgg, issued tho purest

matter, or first substanco, and the residue was divided into the fuur elementa, from which proceeded heaven

and earth and all things else. This grand Cosmogonio idea ho taught in the mysteries; and thus the Hiero-

phant oxplaineil the mcaning of the mystic cgg. sccn by tho initiatos in the Sanctuary.

Thus entire Nature, in Ucr primitive organization, was presented to him whom it was wished to instrutt

in her aeercts and initiate in hor mysteries ; and Clemens of Alexandria might well say that initiadon was a

real physiology.

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So Phanes, tho Light-God, in the Mysteries of the New Orphics, eraerged from tho ogg of chaos : and the

Persiana bad the great egg of Orrauzd. And Sanchoniathon telis us that in tho Phoenician theniogy, tho

matter of chaos took tho form of an egg ; and bo adds : “ Such aro tho lossons which tho Sun of Thnhion, first

Hierophant of the Phocnicians, turnod into allegories, in which. physica and astronomy intcrmingled, and

which he tanght io the other Hierophanta, whoso duty it wos to preside at orgies and initiatione; and who,

secking to excite the astonishment and admiration of mortale, faithfully transmitted theso things to their auc-

cessors and tbe initiates." ' . ‘

In the myatories was also taught the division of tho Universal Cnaso into an Active and a Passive canse;

of which two, Osiris and Isis, — the heavens and the earth, were symbols. Theso two First Causes, into which

it wos held that the great Universal First Cause at the bcginning of things divided itself, woro the two groat

Divinities, whoso worship was, according to Varro, inculcated upon the initiates at Samothrace. “As is

taught,” he says, “ in the initiation into tho mystories at Samothrace, Ileaven and Earth are regnrded as tho

two first Divinities. They are the potent Gods worshipped in that Island, and whose names are consecrated in

tho booles of oar Augnrs. One of them is malo and the other female ; and they bear the snme relation to eoch

other as tbe eoal does to the body, humidity to dryness." The Curetes, in Croto, had builded an altor to

Ileaven and to Earth; whose mysteries they celcbratcd at Gnossus, ia a cypress grove.

Theso two Divinities, the Active and Passive Principies of the Universe, were commonly symbolized by

the generalive parta of man and woman; to which in remote ages, no idea of indeconcy was attached; the

Phallus and Citis, emblema of generation and production, and which, as such, appoared in the mysteries. The

Indian Lingam was tho union of both, as wero the boat and mast, and the point within a circle ; ali of which

expressed tbe same philosophical idea os to the Union of the two groat Causes of Naturo, which concur, ono

actively and the other possively, in the generation of all bcings: which woro symbolized by what we now

term Gemini, tho Twins, at that remoto period whea the Sun was in that Sign at the Vernal Equinox, and

when they woro Malo and Femalo; and of which the Phallus was perhaps taken from the generative organ of

the Bull, when about twenty-five hundred years before our era ho opened that equinox, and became to the

'Ancient World tho Symbol of the crpative and generative Power. '

Tho initiates at Elcusis commenced, Proclus says, by invoking the two great causes of. nature, the Heavens

and the Earth, on which in succcssion they fixed their eyos, addressing to ench a prayer. And they deemed

ittheir duty to do so, he adds, because they saw in them the Father and Mother of all generations. The con-

'couriebf these two agents of the nniverso was termed in theological language a marriage. Tcrtullian, accusing

tho Valentinians with hnving borrowed these symbols from the Mysteries of Eleusis, yet admits that in those

Mystories they wero explained in a manner consistent with decency, as ropresenting the powers of natare. -

He was too little of a philosophor to comprehend the sublime esoteric meaning of these emblems, which will,

if you advance, in other Degrees bo unfolded to you.

The Christian Fathors contented themselvcs with reviling and ridiculing the use of these emblems. But

as they in the earlicr times created no indecent ideas, and were worn alike by the most innocent youtha and

▼irtuous women, it will bo far wiser for us to seck to penetrate their meaning. Not only the Egyptians, says

Diodorus Siculus, but every other people that consecrate this Symbol (the Phallus), decm that they thereby do

honour to tbe Activo Force of tho universal generation of all living things. For tho samo reason, os we leam

from the geographer Ptolemy, it wos revered among the Assyrians and Pcrsians. Proclus remarks that in tho

distribution of the Zodiac among the twolve great Divinities, by ancient astrology, six signs were assigned to

the male and six to the female principio.

There is anothor division of nature, which has in all ages struck all men, and which was not forgotten in

the Mysteries; tbat of Light and Darkness, Day and Night, Good and Evii; which mingle with, and clash

against, and pursuo or are pursued by cach other throughout the universe. Tho Great Symbolic Egg distinctly

reminded the initiates of this great division of the world. Plutarch, troating of the dogma of a Providence,

and of that of the two principies of Light and Darkness, which ho regarded as the basis of tho Ancient Theo-

logy, of the Orgies and the Mysteries, as well among tho Greeks as the Barbarians, — a doctrine whose origin,

according to him, is lost in the night of time, — cites, in support of bis opinion, the famous Mystic Egg of the

dUciples of Zoroaster and the initiates in the Mysteries of Mithras.

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To the initiates ia the Mysteries of Elcasis was exhibited the spectacla of these two principies, in the

successivo sccncs of Darkncss and Light which passed before their eyes. To the profoandest darkness, accom-

panicd witl» illusioos and borrid pliantnms, succccdcd the most briUiant light, whose splendour blazed round

the statue of tho Goddcss. Tho candidate, says Dion Chrysostomus, passed into a mysterions te m ple, of

astonishing magnitude and beauty, where were eshibited to him many mystio scenes ; vrhere his ears were

stonned with many voices; and where Darkness and Light successively passed before him. And Themistina

in liko manner describes the initiate, when about to enter into that parfc of tho sanctuary tenanted by the

Goddcss, as filled with fear and religious awe, wavcring, unccrtain in what direction to advance through the

profound darkncss that envelopes' him. But when the Uierophant has opened the entrance to the inmost

sanctuary, and remoTed the robe that hides the Goddcss, he exhibits her to the initiate, resplendent with divino

light. The thick shadow and gloomy atmosphero which had environcd the candidate vanish ; he is filled with

a vivid and glowing enthusiasm, that lifts his 60ul out of the profound dcjoction in which it was plunged; and

the purest light succeeds to the thickest darkness.

In a fragment of the snmc writer, preserved by Stobmus, we learn that tbo initiate, np to the moment

when his initiation is to be consummated, is alarmed by every kind of sight: that astonishment and terror

take his soul captive ; he trembles ; cold sweat flows from his body ; until the moment when tho Light is sbown

him, — a most aslounding Light, — the brilliant sccne of Elysium, whera he sees charming mcadows overarched

by a ciear sky, and festivals celebrated by dances ; where bc bears harmonious voices, and the mnjestio chnnts

of the Qierophants ; and views the sacred spectacles. Thcn, absolutely free, and enfranchised from the

dominion of ali ilis, he mingles with the crowd of initiates, and crowned with flowers celebrates with them the

boly orgies, in the brilliant realms of ether, and the dwelling-place of Ormuzd.

In the Mysteries of Isis, the candidate first passed through the dark valley of the shadow of death ; then

into.a place representing the elements or sublunary world, where the two principies chuh and contend; and

was finally admitted to a luminous region, where the sun, with his most brilliant light, put to rout tho shades

of night. Then he himself put on tho costume of the Sun-God, or tho Visiblo Source of Ethereal Light, in

whose mysteries he was initiated ; and passed from the empire of darkncss to that of light. Aftor having set

his feet on the threshold of tho palace of Pluto, he ascended to the Empyrcan, to tho bosom of tho Eternal

Principia of Light of the Universe, from which ali souls and intclligenccs emanate.

Plutarch admits that this theory of two Principies was the basis of all the Mysteries, and consccrated in

the religious cercmonics and mysteries of Greccc. • Osiris and Typhon, Ormuzd and Ahriman, Bacchus and

tho Titans and Giants, allrepresented these principies. Phancs, tho luminous God thatissucd from the Sacred

Egg, and Night, bore tho sceptres in the Mysteries of tho New Bacchus. Night and Daywere two of the

eight Gods adored in tho Mysteries of Osiris. The sojourn of Proscrpine and also of Adonis, during six

months of cach year in the upper world, abode of light, and six months in the lower or abode of darkness,

allegorically represented the same division of tho Universo.

The connexion of the different initiations with tho Equinoxcs which separate the Empire of the Nights from

that of the Days, and fix the moment when one of these principies begins to prcvail over the otber, shows that

the Mysteries referred to the continual contcst between tho two principies of light and darkness, each alter-

nately victor and vanquished. The very objcct proposed by them shows that their basis was tho theory of tho

two principies and their relations with the soul. “ IV e celebrate the august Mysteries of Ceres and Proserpine,”

says tbo Emperor Julian, “ at the autumnal Equinos, to obtain of the Gods that the soui may not expericnce

the malignant action of tho Power of Darkness that is then about to have sway and rule in Nature.” Sallust

the Philosopher makes almost the same remark as to tho relations of the soul with tho pcriodical march of light

and darkncss, during an annunl rcvolution ; and assures us that the mystcrious festivals of Grccce relatcd to

the same. And in all tho explanations given by Macrobius of tho Sacred Fables in rrgard to tho Sun, adored

under the names of Osiris, Ilorus, Adonis, Atys, Bacchus, Stc., we invariably sco that they refer to tho theory

of tho two Principies, Light and Darkncss, and tho triumphs gained by ono over tho other. In April was

celebrated tho first triumpi» obtained by the light of day over the lcngth of tho nights ; and tho ceremonies

of mourning nnd tejoicing had, Macrobius says, as their objcct the vicissitudes of the annual administration

of tho world.

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' This brings us naturally to the tragic portion of these religious sccncs, and to the allcgorical history of

tha different adventares of the Principle, Light, rictor and vanquished by turns, in the combats wagcd with

darknesa during each annual period. Ilere we reach the moat mysterious part of the ancient initiatione, and

that most intereetiDg to the Mhson who laments the death of his Grand Mastcr Hiram. Orer it Herodotus

throwe the auguet reil of mystery and silence. Speaking of the Temple of Minerra, or of that leis who was

styledthe Mother of the Sun-God, and whose' Mysteries «ero termed Istac, at Sais, ho speaks of a Tomb in

tbe Temple, in the rcar of the Chapel and against the \rall ; and says, “ It is the tomb of a man, rrhose nam e

respect requires me to conceal. Within the Temple rrere greafobelisks of stone, [phalli], and a circular lake

pared with stones and revetted with a parnpct. It seemed to me as large as that at Delos," [where the Myste\*

ries of Apollo were celebrated]. ‘‘ In this lake the Egyptians celebrate, during the night, rrhat they style tho

Mysteries, in which are represented the sufferings of the God of wkom I have spoken above." This God

was Osiris, put to death by Typhon, and who dcsccnded to tho Shades and was restorcd to life ; of which be

bad spoken before.

We are reminded, by this passage, of the Tomb of niram, bis death, and his raising from tho grate,

symbolical of restoration of life ; and also of the brazen Sea in the Temple at Jerusalcm. Herodotus adds:

\*\*I impose npon myself a profound silence in regard to tbesc Mysteries, with most of which I am acquainted.

As little will I speak of .the initiations of Ceres, known arnong the Greeks as Thcsmophoria. What I shall

say will not violate the respect which I owe to religion.”

Athenagoras qnotes tbis passage to show that not only tbe Statue but the Tomb of Osiris was exhibited

in Egypt, and a tragic representation of his sufferings; and remarks that the Egyptians had mourning eere-

monies in honour of their Gods, whose deaths they lamentcd ; and to whom they afterwords sacrificcd as haring

possed to a state of immortality.

It is, however, not difficult, combining the different rays of light that emanate from the different Sane-

tnories, to learn the genius and the object of these secret ceremonies. We have hints, and not details.

'We know that the Egyptians worshippcd the Sun, under the name of Osiris. The misfortunes and

trngical death of this God were an allegory relating to the Sun. Typhon, like Abriman, represented Dark-

nessv ' The sufferings and death of Osiris in the Mysteries of the Night were a mystic image of the phenomena

of Nature, 'and the conflict of the two great principies which- share the empire of Nature, and most influence

our soals. The Sua is neither born, dies nor is raised to life : and tho recital of these events was but an alle-

gory, veiling a higher trnth.

Horus,son of Isis, and the same as Apollo or the Sun, also died and was restored again to life and to his

mother; and the priosts of Isis celebrated these great events by mourning and joyous festival succeeding each.

other.

- ■' In the mysteries of Phoenicia, established in honour of Thammuz or Adoni, also the Sun, the spectaclo of

his death and resurrection was eshibited to the initiates. As we learn from Meursius and Plutarch, a figure

was ezhibited representing the corpse of a young man. Flowers were strcwed upon this body; the women

moumed for him ; a tomb was crccted to bim. And these feasts, as we leam from Plutarch and Ovid, possed

into Greece. ■

In the mysteries of Mithras, the Sun-God, in Asia Minor, Armenia and Persia, the death of that God was

lamented, and his resurrection was celebrated with the most enthusiastic ezpressions of joy. A corpse, we

learn from Julian Firmicus, was shown the initiates, representing Mithras dead ; and afterwards his resurrec-

tion was nnnounced; and they were thon invited to rejoice that the dead God was restored to life, and had by

means of his sufferings secured their salvation.. Three months before, his birth had been celebrated, under

the emblem of an infant, bom on tho 25th of December, or the 8th day before the ICalends of January.

In Greece, in the mysteries of the same God, honoured under the name of Bacchus, a representation was

giveu of his death, slain by the Titans ; of his desccnt into holi, his subscqnerit resurrection, and his retura

towards his Principle or the pure abode whence he had descended to unito hiraself with matter. In the

islands of Chios and Tenedos, this doath was represented by tho sacrifico of a man, actually immolntcd.

The mutilation and sufferings of tho same Sun-God, honoured in Phrygia under tho name of Atys, cnused

tho tragic. scenes that were, os we Icam from Diodorus Siculus, represented annually in the mysteries of

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Cybelo, mothcr of the Gods. An imago iras boroc there, ropresenting the corpse of a young mas, over wlioso

tumb tears ivere shcd, and to ivhom funeral honours ivere paid.

At Samothrace, in the mysteries of the Cabiri or great Gods, a reprosentation iras given. of the death

of one of tbem. Tbis namo iras giren to the Sun, bccauso the Ancient Astronomcrs gave the nnme of

Gods Cabiri and of Samothrace to the tiro Gods in the Constcllation Gemini ; ivhom others term Apollo and

Hercules, tiro names of the Sun. Athcnion sajs that the young Cabirua so siain iroa the samo %s the Diona\*

sos ar Bacchus of the Grccks. The Pelasgi, ancient inhabitants of Greece, and irho settled Samothrace,

colobrntod these mysteries, irhoso origin is unkuoirn: and they ivorsbipped Castor and Pollux na patrona of

navigation.

The tomb of Apollo iras at Delphi, irherc his body iras laid, after Python, the Polar Serpent that annuolly

herolds the coming of autumn, cold, darkness and irinter, had siain him, and orer irhom the God trinmpbs,

on the 25 th of March, on bis rcturn to the lainb of the rernol equinos.

In Crete, Jupiter Ammon, or the Sun in Aries, painted irith the attributes of that equinoctial sign. the

Itam or Lamb ; — that Ammon irho, Martianus Capella says, is the same as Osiris, Adoni, Adonis, Atys, and the

other Sun-Gods, — had also a tomb, and a roligious initiation; one of tho principal ceremonies of ivhich con-

aisted in clothing the initiate irith the skin of a irhite lamb. And in this ire see the origin of the spron of

irhite sheep-skin, used in Mnsonry.

Ali these deaths and resurrections, these funercal emblema, theso anniversarios of mourning and joy,

these cenotaphs raised in different places to the Sun-God, honourcd under different names, had but a single

object, the allegorical norration of the erentsirhich happen here beloir to tbe Light of Nature, tbat.sacrcd

fire from irhich our souls irere deemed to emanate, irarring irith matter and the dark principia resident thercin,

erer at rariance irith the Principle of Good and Light poared upoa itself by the Supreme Dlriuity. Ali these

mysteries, says Clemens of Alesandria, displaying to us murders and torabs alone, ali these roligious tragedies,

had a common basis, variously ornamented: and that basis iras tbe iictitious death and resurreution of thu

Sun, Soulof the "World, principle of life and morement in the Subhmary World,.and sourccof our intclligcnces,

irhich aro but a portion of the Eternal Light blazing iu that Star, their chief centro.

It iras in the Sua that Souls, it iras said, irere purificd; and to it they- repaired. It iras one of tho gates

of the soul, through irhich the thcologiaus, says Porphyry, say that it re-ascends toirarda the home of Light

and tho Good. Whcrefore, in tho Mysteries of Elcusis, the Dadoukos (tlic first oQlccr after the Hierophant,

irho represented the Grtind Demiourgos or Makcr of the Universe), irho iras posted in the interior of the Tem-

plo, and tborc rcceircd tho Candidntes, represented the Sun.

It iras also licid that the vicissitudes experieneed by tho Fathcr of Light had an in&uenco on the destiuy

of souls ; irhich, of the samo substance as he, shared his fortunes. This irc Icam from tho Emperor Julian

and Sallust the Philosopher. They aro afiiictcd when he suffers : they rcjoicc trhen he triumphs orer the Potrer

of Darkness irhich opposes his siray and hinders the happiness of Souls, to irhom nothing is so tcrrible as

darkness. The fruit of the sufferings of the God, father of light and Souls, siain by the Chief of tho Poirers

of Darkness, and again restorcd to life, iras received in the mysteries. “ His death irorks your Salration

said the High Pricst of Mithras. That iras the great sccrct of this rcligious tragody, and its expected fruit; —

tho resurrection of a God, irho, repossessing himsclf of his dominiun orer Darkness, should associato irith.

him in his triumph tbose rirtuous Souls that by their purity irere irorthy to share His glory ; and that strovo

not against the divine force that dreir them to Him, irhon he had thus conqucrcd.

To the initiate iras also displayed the spectaclo of tho chief agents of tho Univcrsal Cause, and of tho

distribution of tho irorld, in tho decail of its parts arranged in most regulae order. The Unircrse itself sup-

pliod man with tho modcl for tho first Templo roarcd to tho Divinity. Tho arrangement of the Templo of

Solomon, tho symbolic ornaments irhich formed its chief docorations, and the dross of the High Pricst,-^-all,

as Clemens of Alesandria, Josephus and Philo state, had refcrenco to the order of tho irorld. Clemens informa

us that tlie Templo contained many emblema of the Scasons, tbe Sun, the Moon; the plancts, the constcllations

Ursa Major and Minor, the zodiac, the elementa, nnd the otlicr parts of the wnrbl.

Josephus, in his dcscription of tho Iligh 1’rieal’s Vcstmcnt», prutcstiiig against the charge of impiety

brought against tho Hebrcirs by otber natious, for contcmning tho Ileathcn Dirinitics, declares it false, bccauso.

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in the constructum of the Tabcrnacle, in the vestments of tha Sacrificers and in the Sacrcd vessels, the whole

IVorld was in nome sort rcpreacntcd. Of tha thrce parta, ha says, into which tho Templo was divided, two

.represent Earth and Sca, open to all men, and the third, Heaven, God's dwelling-place, reaerved for Ilimalone.

The twelve loavea of Shew-bread signify tho twelve montlia of tha year. Tho Candlestick repreaentod tha

twelve signa through which tho Seven Plancta run their couraes ; and the sovcn lighta, thosc pinnata ; the Teiis,

of foar coloars, the four elementa ; tho tunio of the Iligh Priest, the earth ; the hyacintb, nearly blue, the

Heavens; the ephod, of four coloura, the whole of nature; the gold, Light; the breast-plate, in the middle,

thia earth in the ccntre of the world ; the two Sardonvxes, used aa clasps, the Sun and Moon ; and the twelve

precious atonea of the breast-plate arranged by threes, like the Seasons, the twelve months, and the twelve

signa of the zodiac. Eren the loavea were arranged in two groups of ais, like the zodiacal signa above and

below the Equator. Clemens, the learned Biahop of Alexandria, and Philo, adopt all theae explanations.

Hermes calla the Zodiac, the Great Tent, — Tabernaculum. In the Royal Arch Degreo of the American

Bito, the Tabernacle has four Teila, of diderent coloura, to each of which belonga a banner. • The colours of

the four are White, Blue, Crimaon and Purplo, and the bannera bear the images of the Bull, the Lion, the Man

and the Eagle, the Constellatione answcring 2500 yeara beforo our era to the Eqiiinoctial and Solstitial pointa:

to wbicb belong four stars, Aldebaran, Regulus, Fumalhaut and Antares. At each of theae veila there are

three words : and to each division of the Zodiac, belonging to each of these Stars, are three Signa. The four

signa, Taurus, Leo, Scorpio and Aquarius, were termed the Jtxed signa, and are appropriately osaigned to the

four Teiis. .

So the Cherubims, according to Clemens and Philo, repreaentod the two hemispheres ; their wings, the

rapid course of the firmament, and of time which reTolTea in the zodiac. “For the Hearens dy '/ saya Philo,

spealring of the winga of the Cherubim : which were winged repreaentations of the Lion, the Bull, the Eagle

and the Man ; of two of which, the buman-headed, winged balla and lions, so many havo been found at Nim-

'roud; adopted aa beneficent symbola, when the Sun entered Taurus at the vernal equinox and Leo at tho

. summer solatice : and when, also, he entered Scorpio, for which, on account of ita malignant influencea, Aquila,

the engle r 'waa substituted, at the autumnal equinox ; and Aquarius (the wator-bearer) at the wintor solatice.

• . So, Clemens aays, the oandlestick with seven branebes repreaentod the seven planets, hke which the seven

'branches were arranged and regulatcd, preserving that muaical proportion and System of barmony of which

tlie sun was the centro and connection. They were arranged, says Philo, by threes, like the planets above

and those below the sun ; between which two groups was the branch that represented him, the mediator or

moderator of the celestial barmony. He ia, in foct, the fourth in the musica! scale, as Philo remorks, and

.Martianus Capella in his hymn to the Sun.

Hear the candlestick were other emblema representing the heavens, earth, and the vegetative matter out

of whose boaom the vapours arise. The whole temple was an abridged image of the world. There were

candlesticks with four branches, symbola of the elementa and the seasons with twelve, symbola of the eigns;

and even with three hundred and sixty, the number of days in the year, without tho aupplementary days.

Imitating the famous Temple of Tyre, where were the great columns consecrated to the winds and fire, the

Tjrian artist placed two columns of bronze at the entrance of the porch of the temple. The hemispherical

brazen sea; supported by four groups of bulla, of three each, looking to the four Cardinal pointa of the compass,

represented the bull of the vernal equinox, and at Tyre were consecrated to Astarte ; to whom Hiram, Jose-

phua says, had builded a temple, and who wore on her head a helmet bearing the image of a bull. And the

throne of Solomon, with bulla adorning ito arma, and supported on lions, like those of Ilorus in Egypt and of

tho Sun’ at Tyre, likewise referred to the vernal equinox and aummer solatice.

Those who in Thrace adored the sun, under the name of Saba-Zeus, the Grecian Bacchus, builded to him,

saya Macrobius, a temple on Mount Zelmisso, its round form representing the world and the sun. A circular

aperture in the roof admitted the light, and introduced the image of the sun into the body of the sanctuary,

where he seemed to blaze aa in the heights of Heaven, and to dissipato the darkneas within that temple which

was a representative Symbol of the world. There the passion, death and resurrection of Bacchus were repre-

sented.

So the Temple of Eleusis was lightod by a window in the roof.

The sanctuary ao lighted, Dion compares

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to the univorse, from which he says it differed io sizc alone ; and in it tbc grc.it lights of nature played a great

part and wero mystically represontcd. Tbo imngcs of the Sun, Moon and Mercury wero rcprescntcd there,

(tho lattcr the samo as Anubis who acconipanicd Isis) ; and thoy avo stili tho three lights of a Masonic Lodge ;

except that for Mercury, the Master of the Lodge has becn absurdly substituted.

Eusobius names as the principal Ministers in' tho Mystorics of Eleusis, first, the Hierophant, clothed with

the attributos of the Grand Architcct (Demiourgos) of the Univorso. After him came the Dadoukos, or torch-

bearer, ropresentative of tho Sun: then the altar-bearor, representing the Moon: and last, the Hierocenjx,

bearing the caduceus, and representing Mercury. It was not permissiblo to rovcal the different emblems and

the mysterious pageantry of initiation to tho Profane ; and tberefore we do not know the attributes, emblems

and ornaments of these and other officers ; of which Apuleius and Pausanias darod not speak.

IVe know only that everything recounted tliero was marvellous ; everytbing done there tended to astonish

the initiate ; and that eyes and ears were equally astounded. The Ilierophant, of lofty height, and noble

features, with loDg hair, of a great age, grave and dignified, with a voice sweet and sonorous, sat upon a throne,

clad in a long trailing robe ; as the Motive-God of Nature svas held to boenveloped in His work, and hidden

under a veil which no mortal can raise. Even his nanie was concealed, like that of tho Demiourgos, whoso

name was ineffable.

The Dadoukos also wore a long robe, his hair long, and a bandeau on his forchcad. Callias, when holding

that oSicc, fighting on the great day of Marathon, clothed with the insignia of his office, was taken by the

Barbarians to be a King. The Dadoukos led the procession of the initiatos, and was charged with the puri-

•fications. '

"We do not know the functions of tho I 'pibomos or assistant at the altar, who represented tho moon. That

planet was one of the two homes of souls, and ono of the two great gates by which they desoended and re-

ascended. Mercury was charged with tho conducting of souls through the two gToat gates; and in going from

the sun to tho moon, they passed immodiately by him. Uo admitted or rejcctcd them as they wore more or

less pure, and thereforo tho Uicroceryx or Sacrcd Ilcrald, who rcprescntcd Mercury, was charged with tho

duty of excluding the Profane from tho Mystcries.

The same officers are found in the procession of initiatos of Isis, dcscribed by Apuleius. All clad in robes

of whito linen, drawn tight across the breast, and close-fitting down to the vory fcct,. came, first, one bearing

a lamp in the sli.ipe of a boat; sccond, ono carrying an altar; and tliird one oarrying a golden palm-troe and

tho caduceus. These aro the samo as the throo officers at Eleusis, aftor tho Ilierophant. Then ono carrying

an open hand, and pouring rnilk on the ground from a golden vosscl in the shape of a wotnan's breast. The

hand was that of justico: and tho milk alluded to tho Galnxy or Milky Way, along which souls dcscended and

remounted. Two others followcd, ono bearing a winnowing-fan, and tho other a water-vase; symbols of tho

purification of souls by air "and water: and the tliird purification, by oarth, was represented by an imago of

the animal that cultivates it, the cow or os, borne by another offioer.

Then followed a chest or ark, magnificently ornamented, containing an imago of tho organs of genera-

tion of Osiris, or perhaps of both seses: emblems of the original generating and producing powers. "When

Typhon, said the Egyptian fable, cut up tho body of Osiris into pieccs, he flung his gonitals into the Nile,

where a fish devourcd thom. Atys mutilated himsolf, as his Pricsts aftcrwards did in imitation of him ; and

Adonis was in that part of his body woundod by the boar: all of which represented tho loss by tho Sun of

his vivifying and generativo powcr, when he reached tho autumnal equinos (tho Scorpion that on old monu-

menta bites those parts of tho Vernal Bull), and dcsccndcd toward the region of darkncss and wintor.

Then, says Apuleius, came “ono who carried in his bosom an objcct that rejoiced the heart of the bearer,

a venerable effigy of tlie Supreme Dcity, neither bearing rescmblancc to man, cattlo, bird, bcast, or any living

creaturo: an exquisito invention, vonerablo from tho novol originality of tho fashioning: awondcrful, ineffable

symbol of religious mystorics, to bo looked upon in profound silcnco. Such as it was, its figuro was that of a

small urn of burnishcd gold, hollowcd vory artistically, roundcd at tho bottoui, and covcrcd all ovor tbc out-

sido with tho wondcrful hieroglyphies of the Egyptians. The spout was not elevated, butextended laterally,

projocting like a long rivulot; while on the opposito sido was tbc handlc, which, with similar lateral extension.

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bore on ita sammit an aap, curling ita body into folds, and atretching upward ita wrinklcd, acaly, swollen

throat."

Tho salient basilisk, or royal ensign of the Pkaraohs, often occura on tho monumenta — a serpent in folda,

with bis bead raised erect above the folda. The basilisk was the phoenix of tho serpent-tribe: and the raso or

nrn was probably the vessel, ahaped like a eucumber, with a projecting spout, out of which, on the monu-

menta of Egypt, the priests are represented pouring streama of the. crux ansata or Tau Cross, and of sceptris

over the kings.

. . In the Mysteries of Mithras, a sacred care, representing the whole arrangement of the world, was used

for the reception of the initiates. Zoroaster, saya Eubulns, firat introdnced this custom of conseerating cares.

They were also consecrated, in Crete, to Jupiter; in Arcadia, to the Moon and Pan; and in the Island of

Naxos, to Bacchus. The Persiana, in the care whero the Mysteries of Mithras were celebrated, fixed the sent

of that God, Eather of Generation, or Demiourgos, near tho equinoctial point of Spring, with the Northern

portion of the world on hia rigbt, and the Southern on his left.

Mithras, saya Porphyry, presidcd orer the Equinoxes, seated on a Bull, tho symbolical animal of the

Demiourgos, and bearing a sword. The equinoxes were the gates through which souls passed to and fro,

between the hemisphere of light and that of darkness. The milky way was also represented, passing'ncar

each of theso gates ; and it was, in the old theology, termed the pathway of souls. It is, according to

Pythagoras, vast troops of souls that form that luminous belt.

The route followed by souls, according to Porphyry, or rather their progressive march in the world, lying

through the fixed stars and planets, the Mithriac cave not only displayed the zodiacal and other constellations,

and marked gates at the four equinoctial and solstitial points of the zodiac, wheroat souls enter into and escape

from the world of generations ; and through which' tbey pass to and fro between the realms of light and dark-

ness; but it represented tho seven planetary spheres which they needs must traverse, in descending from the

heavon of the fixed stars to tho elements that envelop the earth: and seven gates were marked, one for each

planet, . through which they poss, in descending or returning.-

TI TVe leam this from Celsus, in Origen ; who says that tho symbolic image of this passage nmong the Stars,

used in the Mithriac Mysteries, 'was a lodder, reaching from earth to heaven, divided into seven steps or

stagos, to each of which was a gate, and at the summit an eighth, that of tho fixed stars. The first gate, says

Celsus, was that of Satura, and of lead, by the heavy naturo whereof his dull slow progress was symbolized.

•The seeond, of tin, was that of Yenus, symbolizing her soft splendor and easy flexibility. The third, of brass,

was that of Jupiter, emblem of his solidity and dry naturo. The fourth, of iron, was that of Mercury, express-

ing his indefatigable activity and sagacity. Tho fifth, of copper, was that of Mars, expressive of his inequalities

and rariable nature. The sixth, of silver, was that of the Moon ; and the seventb, of gold, that of the Sun.

Thin order is not the real order of these Planets ; but a mystorious onc, liko that of the days of the Week

consecrated to them, commencing with Sa-turday, and rctrograding to Sunday. - It was dictated, Celsus says,

by eertain barmonic relations ; those of the fourth.

" Thus there was an intimate connexion between the Sacred Science of the Mysteries, and ancient astronomy

and physies ; and the grand spectacle of the Sanctuaries was that of the order of the Known Universe, or the

speotacle of nature itself, surrounding the soul of the initiate, os it surrounded it when it first descended

through tho planetary gates, and by the equinoctial and solstitial doors, along the Milky Way, to be for the

fiist timo immured in its prison-house of matter. But the mysteries also represented to the Candidate, by

aensible symbols, the invisible forces which move this visible universe, and tho virtues, qualities and powers

attached to matter, and which maintain the marvellous order observed therein. Of this Porphyry informs ns.

The world, according to the philosophers of antiquity, was not a purely material and mcchanical machine.

A great Soul, difiused everywhere, vivified ali the members of the immense body of the universe ; and an In-

telligence, equally great, directed all its movements, and maintained the cternal harmony that resulted there-

from. Thus the Unity of the Universe, represented by the symbolic egg, contained in itself two unities, the

Soul and the Intelligence, which pervaded all its parts ; and they wero to tho Universo, considered os an

onimated and intelligent bcing; what intelligence and tho soul of lifo are to tho individuality of man.

The doctrine of the Unity of God, in this sense, was taught by Orpheus. Of this his hymn or palinodo

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is a prouf ; fragmenta of which ara quoted by many of the Fathcrs, as Justin, Tatian, Clemens of Alexandria,

Cyril and Theodurct, and the wholo by Euscbius, quoting from Aristobulus. The ductrineof tho Loaos (word)

or the Noos (intclleot), bis incarnntion, death, rcsurrcction or trnnsfiguration ; of bis Union with matter, his

divisioa in the visible world, which he perrodes, his retura to the original Dnity, and the whole theory relatire

to the origin of the soul and ita destiny, were taught in tbc mysteries, of which they were the great object.

The Emperor Julian explnins the Mysterics of Atys and Cybele by the same metaphysical principies,

respecting the demiurgical Intelligence, its doscentinto matter, and ita retura to its origin: and extends this

oxplanntion to those of Ceres. And so likewise does Sallust the Philosopher, rrho admite in God a secondary

intelligent Force, wltich desceuds into the generntire matter to organize it. These mystical ideas naturally

formed a part of the sacred doctrine and of the ceremonies of initiation, the object of which, Sallust remarks,

rros to unite maa with tho "World and tlie Deity; and the final term of perfection rrhercof rras, according to

Clemens, the contemplation of nature, of real beings and of causes. The definition of Sallust is correct. The

mysteries were practised as a means of perfecting the soul, of making it to knorr its own dignity, of remiod-

ing it of its noble origin and immortality, and consequently of its rclations vrith the Universe and the Deity.

What was meant by rcal beings, rras invisible beings, genii, the facullics or poveers of nature ; everything

not a pact of the visible world, which was called by way of opposition, apparent existcnco. Tue theory of

Genii, or Powers of Nature, and its Forces, personified, made part of the Sacred Science of initiation, and of

tkac religious spectacle of different beings exhibited in the Sunctuary. It resuited from that belief in the

providence and superintendence of the Guds, which was one of the primary bases of initiation. The adminis-

tration of the Universe by Subaltcrn Genii, to whom it is confiderl, and by whom good and evil axe dispensed

in the world, was a consequence of this dogma, taught in the Mysteries of Mithras, vrhere was shown that

faraous egg, sbared between Ormuzd and Ahriman, each of whom oommissioncd twenty-four Genii to dispense

the good and evil found therein ; they bcing under twelve Superior Gods, bix on the side of Light and Good,

and six on that of Darkncss and Evil.

This doctrine of the Genii, depositarios of the Universal Providcnco, was intimatcly connectcd with the

Ancient Mysteries, and adopted in the sacrifices and initiatiuns both of -Grecks. and Barbarians. Plutarch

says that the Guds, by means of Genii, who are intermediates between them and.men,.draw near to mortala

in tho ceremunies of initiatiun, at which. the Guds chargc them to assist, and to distribute punishment nud

blessingl Thus not the Deity, but his ministers, or a IJrinciplo and Power of Evil, were deemed the authors of

vice and sin and suffering : and thus tiie Geuii or angcls differcd in character liko men, somo being good and

some evil; some Celcstial Godj, Archangels, Angels, and soinc Infernal Gods, Dcmons and fullen Angels.

At the head of the latter was their Chief, Typhon, Ahriman or Shaitan, the Evil Principle; who, baving

wrought disorder in nature, brought troubles on meu by land and sea, and caused the greatest ilis, is at last

punished for his criincs. It was these events and incidents, says Plutarch, which Isis desired to represent in

tho ccreinunial of the mysteries, establishcd by bcr in mcuiory of her sorrows and wanderings, whcreof she

exhibited an image and representation in her Sanctuarics, where also were afforded encouragements to piety

and consolation in misfurtune. The dogma of a Providence, he says, administering the Universe by means of

intermediary Powers, who maintain the connection of man with the Dirinity, was consecratcd in the mysteries

of the Egyptians, Phrygians and Thracians, of the Magi and the Disciples of Zoroaster; as is plain by their

initiations, in which mournful and fuocreal ceremonies mingled. It was an esscntial part of the lessons given

the initiates, to teach them the relations of their own souls with Universal Naturo, the greatest lessons of all,

meant to dignify man in his own eyes, and teach him his place in the universe of things.

Thus the wholo system of the Universe was displayed in all its parts to the eyes of the initiate; and tho

symbolic cave which represented it was adorned and elothed with all tho attributos of that Universe. To this

world so organized, endowed with a double force, active and passive, dividcd between lightand darkness, moved

by a living and intelligent Force, governed by Genii or Angcls who preside over its different parts, and whose

nature - and character nre more lofty or low in proportion as they possoss a greater or less portion of dark matter,

—tu tliia world desccnds the soul, cmanation of the ethcrcal Ure, and exiled from the luininous region nbove

the world. It enters into this dark matter, whercin the hostile Principies, ejeh seconded by hia troops of

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Genii, are ever in confliet, thcrc to submit to ono oi more orgnnizations in the body which is its prison, antil it

eball at laet retarn to its place of origin, its true native country from which during this lifo it is an exile.

But one thing remained, — to represent its retura, tbrough the constellations and planctary spbercs, to its

originol home. The cclestial fire, the philosophers said, soul of the world and of fire, an universal principio,

circulating above the noavens, in a region infinitely pure and wholly luminous, itself pure, simple and un-

.mixed, is above the world by its specific lightness. If any part of it (say a human soul) descends, it acts

against its nature in doing so, nrged by an inconsiderate desire of the intelligence, a perfidious love for mattcr

which causes it to descend, to know what posses here below, wbere good and' evil are in confliet. The Soal, a

simple' substance, when unconnectod with mattcr, a ray or particle of the Divine Tire, wbose home is in Heaven,

ever turns towards that home, while unitcd with the body, and struggles to retura thither.

Teaching this, the mysterics strovc to rccall maa to his divine origin, and point out to him the pieans of

returning thither. The great sciencc ocquircd in the mysterics was knowlcdgo of man's sclf, of tho noblcness

of his origin, the grandeur of his destiny, and his superiurity over tho animals, which can never acquire this

knowlcdge, and whom he rescmblcs so long as ho docs not rcflect upon his existcnce and sound the depths of

his own nature.

By doing and suSering, by virtue and piety and good dccds, the soul was enabled at length to frce itself

from the body and ascend, olong the path of tho Milky Way, by tbo gato of Capricorn and by the seven

spheres, to the place whence by many gradatioris and successive lapses and enthralments it had desccnded.

And thus the theory of the spheres, and of the signs and intelligenccs which preside there, and the whole Sys-

tem of astronomy were connected with that of the soul and its destiny ; and so wcre taught in tho mysteries,

in which were developed the great principies of physies and metaphysies as to the origin of the soul, its condi-

tion here below, its destination and its future fate.

The Greeks fix the date of the establishment of the Mystories of Eleusis at the year 1423 B. C., during

the reign of Erechtheus at Athens. According to some anthors, they were instituted by Ceres herself; and

according to others, by that Monarch, who brought them from Egypt, where, according to Diodorus of Sicily,

he was born. Another tradition was, that Orpheus introduced them into Greece, together with the Dionisiad

oeremonies, copying the latter from the Mysteries of Osiris, and the former from tliose of Isis.

.Nor was it at Athens only, that the worship and Mysteries of Isis, metomorphosed into Ceres, were esta-

blished. The Bceotians worshipped the Great or Cabiric Ceres, in the recesses of a sacred grove, into which

none bat initiates could enter ; and the ceremonies there observed, and the sacred traditions of their mysteries,

' were connected with those of the Cabiri in Samothrace.

So in Argos, Phocis, Arcadia, Achaia, Messenia, Corinth, and many other parts of Greece, the Mysteries

were practised, revealing every where their Egyptian origin, and every where having the same generol featnres ;

but those of Eleusis, in- Attico, Pausanius informs us, had been regarded by the Greeks, from the earliest times,

as being as far superior to ali the others, as the Gods are to mere Heroes.

. Similor to these were the Mysteries of Bona Dea, the Good Goddess, whose name, say Cicero and Plutarch,

it was notpermitted to any man to know, celebrated at Home from the earliest times of that city. It was

these Mysteries, practised by women olone, the secrecy of which was impiously violated by Clodius. ' They

were held at the Kalends of May; and, according to Plutarch, much of tho ccremonial grcatly rcsemblcd that

of the Mysteries of Bacchus.

The Mysteries of Venus and Adonis belonged principally to Syria and Phoenicia, whenco they pnssed into

(lisece and Sicily. Venus or Astarte was the Great Female Deity of the Phoenicians, as Hercules, Melkarth

or' Adoni was their Chief God. Adoni, colled by the Greeks Adonis, was the lover of Venus. Slain by a

wound in the thigh inflicted by a wild boor in the chase, the flower colled anemone sprang from his blood.

Venus received the corpse, and obtained from Jupiter the boon tbather lover should thereafter passsixmonths

of each year with her, and the other six in the Shades with Proserpine ; an allegorical description of the

■ alternate residence of the Sun in the two hemispheres. In these Mysteries, his death was represented and

' mourned, and after this maceration and mouraing were concluded, his rcsurrection and ascent to Heaven were

announced.

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Ezckiel speaks of tho festivals of Adonis undor the namo of those of Thararauz, an Assyrian Deity whom

‘overy yoar tho 'womcn mourned, seatcd at tho doors of thcir dwcllings. Thcso Mystcrics, Iike tho others, were

cclcbrated in the Spring, at tho Yernal Equinos, when ho was rcstorod to life; at which time, when thoy were

instita tcd, the Sun (Anojf, Lord, or Mas ter) was in the Sign Taurus, tho domicile of Venus. Ha was repre-

sented with horna ; and tho hymn of Orpheus in his honour stylos him “the two-horned God;” as in Argos

Bacchus was represented with the feet of a bull. •

Plutarch says that Adonis and Bacchus ivere regarded as one and the same Deity; and that this opinion

was founded on the great similarity in very many respecta bctween the Mysteries of these tiro Gods.

The Mysteries of Bacchus ivere known as the Sabazian, Orphio and Dionysiae Eestivals. • They went back

to the remotest antiquity among the Greeks, and ivere attributed by some to Bacchus himself, and by others

to Orpheus. The rcsemblance inceremonial bctivecn the observances established in honour of Osiris in Egypt,

and those in honour of Bacchus in Grcecc, the mythological traditions of the tiro Gods, and the symbols

uscd in the festivols of each, omply prove thcir identity. Noither the nome of Bacchus, nor the Word orgies

applied to his feasts, nor the sacred words used in his mysteries, ore Greek, but of foreign origin. Bacchas

was an Oriental Deity, worshipped in the East, and his orgics celebrated there, long before the Greeks adopted

them. In the earliest times he was worshipped in India, Arabia and Bactria.

He was honoured in Greece witb publio festivols, and in simple or complicatcd mysteries, varying in cere-

monial in various places; as was natnral, because his worship had come thither from different countries and

at different periods. The people who celebrated the complicated mysteries were ignorant of the meaning <J.‘

many words which they used, and of many emblems which thoy reverod. In the Sabazian Feasts, for example

[from Saba-Zeus, an oriental name of this Deity], the words Eroi, Saboi, were used,' which ore in nowise

Greek ; and a serpent of gold was thrown into the bosom of the initiate, in allusion to the fable that Jupiter

had, in the form of a serpent, had connection with Proserpine, and begotten Bacchus, the Bull; whence the

enigmatical saying, repeated to the initiates, that a bull engendered a dragon or serpent, and the serpent in

tum engendered tho bull, who becnme Bacchus : the meaning of which was, that the Bull (Taurus, which then

.opened the Vernal Equinos, and the Sun in which Sign, figurativcly represented by the Sign itsclf, was Bacchus,

Dionusos, Saba-Zeus, Osiris, &c.), and the Serpent, anotbor constellation, occupicd such relative positions in the .

Heavensj that when one rose the other sct, and vice versa.

The serpent was afamiliar symbol in the mysteries of Bacchus. The initiates grnspcd them' with their

hands, as Ophiucus docs on tho celcstial globo : and tha Orphco-tclcstcs, or Purificr of Candidatcs, did the

same, crying, as Demosthenes taunted Eschincs with doing in public at tho head of the women whom his

mother was to initiate, Erot, Saboi, Htes, Atte, Atte, IItes 1

The initiates ia these mysteries had preserved the ritual and ccrcdionies that accorded with the simplicity'

of the earliest ages, and the manners of the first mcn. Tho rulcs of Pythagoras were followed there. Like

the Egyptians, who held wool unclean, they buried no initiato in woollen garments.' They abstaincd from

bloody sacrifices ; and lived on fruits or vegetables or inanimate tbings. They imitated the life of the contem-

plative Sects of the Orient; thus approzimating to the tranquilli ty of the first roen, who lived oxempt from

troublo and crinies in the bosom of a profound pcace. Ono of the most precious advantages promised by thcir

initiation was, to put man in communion with the Gods, by purifying bis soul of ali tho passions that inter-

fere with that enjoyment, and dim the rays of divino light that are communicatcd to every soul capable of

recciving them, and that imitates their purity. One of tho degrees of initiation was tho state of inspiration

to which the adepts were claimed to attain. Tho initiates in tho mysteries of tho Lamb, at Pepuza, in Phry-

gia, professed to be inspirod, and prophesicd : and it was claimed that tho soul, by means of thcso rcligious

ceremonies, puriGcd of ali stain, could sco the Gods in this life, and ccrtainly, in all cases, after death.

The sacred gates of the Templc, wbere the ceremonies of initiation were performed, were opened but once

in each year, and no stranger was ever allowcd to entor it. Night tlirew lier veil ovor thoso august mysteries,

which could bo revenled to no ono. There the sufferings of Bacchus ivero represented, who, liko Osiris, died,

dcsccndcd to hcll and roso to lifo again ; and raw flesti was distributcd to tho initiates, which each ate, in

memory of tho death of the Deity, torn in pieces by tho Titans.

These mysteries also were celebrated at the vernal equinox; and the emblcm of gencration, to express the

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active energy aml gencrativc power of the Divinity was a principal symbol. The initiates wore garlands and

crowns of myrtle and laurei.

• In thcse mysteries, tho aapirant wa» kept in terror and darkncss threo daya and nighta ; and was then

made to perform the Afanopof, or ccremony repreaenting tlio death of Bacchus, the sanie mythological per-

sonngo with Osiris. This was effected by confining him in a close cell, that he migiit seriously rcflect, in soli-

tude and darkness, on tho business bo was engaged in ; and his mind be prepared for tbe reception of the

• sublime and mysterious truths of primitive revelation and philosophy. This was a symbolic death; the

deliverance from it, regeneration ; after which ho was called Stfvrtf or twin-born. "While confined in the ceD,

the pursuit of Typhon after the mangled body of Osiris, and the search of Rhea or Isis for the same, were

enacted in his liearing; the initiated crying aloud the nnmes of that Deity derived from the Sonscrit. Then

it was announced that the body was found ; and tho aspirant was liberated amid shouts of joy and exultation.

Then ho passed through a reprcsentation of Ilell and Elysium. “ Then,” said an ancient writer, “ they

are entertained with hymns and danccs, with the sublimo doctrines of sacred knowledge, and with wonderful

and holy visions. And now bccome pcrfcct and initiated, they are FREE, and no longer under restraint ;

but, crowned and triumphant, they walk up and down the regions of the blosscd, converse with pure and holy

men, and celebrato tfie sacred mysteries at pleasure.” They were taught tho nature and objects of the mys-

teries, and the means of making themselves known, and received the name of Epopis ; were fully instructed ia

the nature and attributes of the Divinity, and the doctrine of a future state ; and made acquainted with the

-jnity and attributes of the Grand Architect of the Universe, and the true meaning of the fables in regard to

the Gods of Paganism : the great Truth being often proclaimed, that ‘‘ Zeus is the primitive Sourco of all

things ; there is ose God ; one power, and one ruler over all.” And after full explanation of the many sym-

bols and emblcms that surrounded them, they were dismissed with the barbarous words Koyf and OajtoJ, cor-

ruptions of tho Sanscrit words, Kanska aum Pakscha ; meaning, objeci of our wishes, God, Silmce, or Worship

ihe Deily in Silenee.

Among the emblems nsed was the rod of Bacchns ; which once, it was said, he cast on the ground,'and it

became a serpent; and at another time he struck the rivers Orontes and Hydaspes with it, and the waters

receded and he passod over dry-shod. "Water was obtained, during the ceremonies, by striking a rock with it»

The Bacchm crowned their heads with serpents, carriad them in vases and baskcts, and at the or

finding, of the body of Osiris, cast one, alive, into the aspiranffs bosom.

The 3Iysteries of-Atys in Phrygia, and those of Cybele his mistress, liko their worship, mnch resembled

those of Adonis and Bocchus,’ Osiris and Isis. Their Asiatio origin is universally admitted, and was with

great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than

any other people, mingled allegory with their religious worship, and were great inventors of fables; and their

sacred traditions os to Cybele and Atys, whom all admit to be Phrygian Gods, were very various. In all, as

we learn from Julius Firmicus, they represented by allegory the phenomena of nature, and the succession of

physicol facts, under the veil of a marvellous history.

Their fcasts occurrcd at tho cquinoxes, commencing with lamentation, mourning, groans and pitiful cries

for the death of Atys ; and ending with rejoicings at his restoration to life.

. 'We shall not recito the different versions of the legend of Atys and Cybele, given by Julius Firmicus,

Diodorus, Arnobius, Lactantius, Servius, Saint Augustine and Pausanias. It is cnough to say that it is in sub-

stance this; that Cybole, a Phrygian Princess, who invented musical instrumenta and dances, was enamoured

. of Atys, a youth ; that either he in a fit of frenzy mutilated himself, or was mutilated by her in a paroxysm

"of jealousy ; that he died, and afterwards, like Adonis, was restored to life. It is the Phoenician fiction as to

"the Sun-God, expressed in other terms, under other forms and with other names.

Cybele was worshipped in Syria, under the name of Rhea. Lueian says that the Lydian Atys there

established her worship, and built her a temple. The name of Rhea is also found in the ancient eosmogony

of tho Phoenicians by Sanchoniathon. It was Atys the Lydian, says Lueian, who, having been mutilated, first

established the Mysteries of Rhea, and taught the Phrygians, the Lydians and the people of Samothrace to

celebrate them. Rhea, like Cybele, was represented drawn by lions, bearing a drum, and crowned with towers.

According to Varro, Cybole represented tho earth. Sho partook of the characteristics of Minerva, Venus, the

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Muon, Diana, Nemesis and tbe Furies ; iras clad in precious stones ; and her Iligh Priest irore a robe of pnrple

and a tiara of gold.

Tbe Grand Fcast of tbe Syrian Goddcss, like that of the Mother of tbe Gods at Romc, iras celebrated at

the remal equinos. Precisely at that equinos the Mysteries of Atjs ivere celebrated, in irhich tbe initiates

ivere taugbt to espect the reirards of a future lifc ; and the flight of Atys from the jealous fury of Cybele iraa

describcd, bis eonccalmcnt in the mountains and in a caro, and his self-mutilation in a fit of delirium ; in

irhich act his priests imitated hira. Tbe feast of the pnssion of Atjs continued three days ; tbe first of irbicb

ivas passed in mourning and tears; to irhich afterirards clamorous rejoicings succeeded; bj irhich, Macrobius

sajs, the Sun iras adored under the name of Atjs. The ceremonies irere all ailegorical, sonte of irhich,

according to the Emperor Julian, could be esplained, but more remained covercd irith tho Teii of mjstery.

Thus it is that sjubols outlost their esplanations, as many hare dono in Masonry, and ignorance and rashness

substitute neir ones.

In another legend, giren by Pausanias, Atys dies, irounded like Adonis by a irild boar in the organs of

generation ; a mutilntion irith irhich all the legends ended. The pine-tree under irhich he iras said to hare

died, iras sacrcd to him ; and iras found upon many monumenta, irith a bull and a ram near it; one the sign

of exaltation of the Sun, and the other of that of the Moon.

The irorship of the Sun under the name of Mithras belonged to Persio, irhence that name came, as did

the erudite symbola of that irorship. The Persians, adorers of Firo, regarded the Sun os the most brilliont

abode of the fecundating energy of that element, irhich gires life to the earth, and circula tes in erery part of

the universe, of irhich it is, as it irere, the soul. This irorship passed from Persia into Armenia, Cappadocia

and Cilicio, long before it iras knoirn at Home. The Mystcries of Mithras flourished more than any others in

the imperial city. The irorship of Mithras commenced to prerail thero under Trajan. Adrian prohibited

these Mysterios, on account of tho cruel scenes represented in their cercmonial: for human victims irere

immolated thercin, and tlie -eventa of futurity lookcd for in their palpitating cntrails. They rcappenrod in

greoter splcndour than crcr under Commodus, irlio irith his ovrn hand sacrificed a rictim to Mithras: and

• they irere stili more practiscd under Constantine and his succcssors, irhen the Priests of Mithras irere found

everyirhere in.the Roman Empire, and the monuments of his irorship appearcd cren in.Britain.

Caves irere consecrated to Mithras, in irhich irere collcctcd a multi tudeof astronomical. cmbleus and ;

cruel tests irere required of the initiates.

- The Persians built no templcs; but norshippcd upon tho summits of hilis, in enclosurcs of unheirn

stones. Theyabominated images, and mado tho Sun and Firc cmblcms of the Dcity. Tbe Jeivs borroircd

this from them, and represented God as appearing to\_ Abraham in a Hame of fire, and to Moses os a firo at

Iloreb and on Sinai.

AVith the Persians, Mithras, typilicd in tbe Sun-, iras the invisible Dcity, the Parent of the Universe, tho

Mediator. In Zoroaster^s cave of initiation, tbe Sun and Plancts irere represented over-head, in gems and

gold, as also iras the Zodiac. The Sun appearcd emerging from the back of. Tauras. Three great pillars,

Eternity, Fecundity and Authority, supported the roof ; and tbe irhole iras an cmblem of the universe.

Zorooster, like Moses, claimcd to hare convcrsed face to face, as man irith man, irith the Dcity ; and to

have received from him a System of pure irorship, to be communicatcd oiily to tbe rirtuous, and those irho

irould devote themselres to tho .\*;udy of Philosophy. His farno spread oret the irorld, and pupils came to

him from every country. Even Pythagohas iras hi3 scliolar.

After bis novitiate, the candidate entered tbe carcrn of initiation, .and iras received on tho point of a

sirord presented to his nakcd left breost, by irhich ho iras slightly irounded. Bcing croirned irith olive,

anointed irith balsam of benzoin, and otheririse prepared, he iras purificd iritk fire and irnter, and irent

through seven stages of initiation. The symbol of these stages iras a high laddcr irith seven rounds or steps.

In them, ho irent through many fcarful trials, in irhich darkncss played a principal part. Ile sair a repre-

sentation of tlio iricked in Ilades ; and finally emerged from darkncss into ligbt. Received in a place repre-

senting Elysium, in the brilliant assembly of the initiated, irhcre the Arcliimagus presided, robed in blue, he

ossumed the obligations of secrecy, and iras entrusted irith the Sacrcd AVords, of irhich the Inefiuble Name

of God iras the chicf.

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Then oli tho incidenls of his initiation were explained to him: he was taught that these ceremonies

brought him nearer the Deity ; and that he should adore the consecrated Fire, tho gift of tbat Deity and His

visible residcnee. Ilo was taught the sacred charactcrs lrnown only to the initiatcd ; and instructcd in regard

to the ereation of tho world, and the truo pbilosophical meaning of tho vulgar mythology; and especiolly of

tho legend of Ormuzd and Ahriman, and the symbolic meaning of the six Amshaspands created by the former:

Bahman, the Lord of Light; Ardibehest, the Genius of Fire; Shariver, the Lord of Splendour and Metals;

Slapandomad, the Sourcc of Fruitfulness ; Khadad, the Genius of Water and Time; and Amerdad, the Pro-

tector of the Vegetable World, and the prime eause of growth. And finally he was taught the trne nature of

the Supreme Being, Creator of Ormuzd and Ahriman, the Absolute First Cause. styled Zssojlhi Aismxs,

'In the Mithriac initiation were several degrees. The first, Tertnllian says, was thatof Soldier of Mithras.

.The ceremony of reecption consisted ia presenting the Candidate a erown, supported by a sword. - It was

placed near his head, and he repelled it, saying “ Mithras is my Crown.” Then he was declared the soldier

of Mithras, and had the right to call the other initiates fellow-soldiers, or companions in arms. Hence the

titia Companions in the Royal Arch Degree of the American Rite.

Then he passed, Porphyry says, through the degree of the Lion, — tho constellation Leo, domicil of the

Sun and Symbol of Mithras, found on his monuments. These ceremonies were termed at Rome Leontic and

. Heliac ; and Coracia or Hiero- Coracia, of the Raven, a bird consecrated to the Sun, and a sign placed in the

Heavens.below the Lion, with the Ilydra, and also appearing on the Mithriac monuments.

Thence he passed to a higher degree, where the initiates were called Perses and children of the Sun.

Above them were the Fathers, whose chief or Patriarch was styled Father of Fathers, or Paler Patratns. The

initiates also bore the title of Eagles and Hatcks, birds conseeratod to the Sua in Egypt, ths former sacred to

the God Mendes, and the latter the emblem of the Sun and Royalty.

.. The little island of Samothrace was long the depository of certaia august mysteries, and many went

thither from all parts of Greeco to be initiated. It was said to have been settled by the ancient Pelasgi, early

■Asiatic colonist3 in Greece. The Gods adored in the Mysteries of this island were termed Canini, an oriental

■word, from Cabar, great.. Yarro calla the Gods of Samothrace, Potent Gods. In Arabie,. Tenus .is called

Cabar. Torro says that the Great Deities whose mysteries were practised there, were Heaven and Eorth.

. These were but symbols of the Active and Passive Powers or Principies of universal generation. The two

Twins, Castor and Pollux, or the Dioscuri, were also called the Gods of Samothrace; and the Scholiost of Apol-

lonius. citing Mnoseos, gives the names of Ceres, Proserpine, Pluto and Mercnry, as the four Cabiric Divini-\*

ties worshipped at Samothrace, as Axieros, Axiocersa, Axiocersus and Casmillus. Mercury was, there as

everywhere, the minister and messenger of the Gods ; and the yonng eervitors of the altars, and the children

employedin the Temptes were called Mercuries or Casmilli; as theywerein Tuscany, by the Etrusci and

Pelasgi, who worshipped the Great Gods.

.\* Tarquin the Etruscan was an initiate of the Mysteries of Samothrace; and Etruria had its Cabiri as

■Samothrace had. , For the worship of the Cabiri spread from that island into Etruria, Phrygia and Asia

' Minor : and it probably came from Phoenicia into Samothrace : for the Cabiri are mentioned by Sanchoniathon ;

and the word Cabar belongs to the Ilehrew, Phoenician and Arabie Ianguages.

The Dioscuri, tutelary Deities of Navigation, with Tenus, were invoked in the Mysteries of Samothrace.

The constellation Aurigo, or Phaeton, was also honoured there with imposing ceremonies. Upon the Argonantio

expedition, Orpheus, an initiate of these Mysteries, a storm arising, oounselled his companions to put into

Samothrace. They did so, the storni ceosed, and they were initiated into the Mysteries there, and sailed again

with the assurance of a fortunate voyage, under the auspices of the Dioscuri, patrons of sailors and

navigation. ..

But much more than that was promised the initiates. The Uierophants of Samothrace made something

infinitely greater to be the object of their initiatione ; to wit, the consecration of men to the Deity, by pledg-

ing them to virtue; and the assurance of those rewards which the justice of the Gods reservo for initiates

after death. ' This, above allelse, made these ceremonies august, and inSpired everywhere so great a respect

for them, and so great a desire to be admitted to them. That originally caused the island to be styled Sacred .

It was respected by all nations. ■ The Romans, when masters of the world, left it its liberty and laws. It waa

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ah asylum for tbe unfortunato and a sanctuary inriolablc. Tbcro mcn were absolred of tbe crime of

homicidc, if not committed in a tcmple.

Children of tender age wero initiated tbere, and inTested ■with. tbe sacred robe, tbe pnrple cincture and

tbe ctoira of olire, and scatcd upon a throne, liko other initiates. In the oeremonies vae represented tbe

■ death of the youngest of the Cabiri, slain by. his brothers, who fled into Etruria, oarrying with tbem the chest

or ark that contained his genitals : and tbere tho Phallus and the sacred ork were adored. Herodotus says

that tho Samothracian initiates understood the objcct and origin of this rorerence paid the Phallus, and why

it was exhibited in the Mystcries. Clemens of Alexandria says that tho Cabiri taaght the Tuscans to reTere'

it. It was consecrated at Ileliopolis in Syria, where the Mysteries of a Dirinity having many points of

resemblance with Atys and Cybele were represented. The Pelasgi connected it with Mercnry ; and it appeors

on the monumenta of Mithras ; always and ererywhere a Symbol of the life-giving power of the Sun at the

Yernal Equinos. ‘ -

In the Indian Mysteries, as the Candidate made his three circuits, he paused each time he reoched the

South, and said, “ I copy the example of the Sun, and follow his beneficent course." Blue Mosonry has

retained the Circuits, but has utterly lost the explanation ; which is, that in the Mysteries the Candidate

invariably represented the Sun, descending Southward towards the reign of tho Eril Principle, Ahriman,

•Siva, or Typhon, (darkness and winter) ; there figuratively to be slain, and ofter a few days to rise ogain

from the dead,'and commence to ascend to the Northward.

Then tbe death of Sita was bewailed ; or that of Cama, slain by Iswara, and committed to the wayes on

a chest, like Osiris and Bacchus duringwhich the Candidate was tcrrificd by phantoms and horrid noises.

Then he was mado to personify Yishnu, and perforat his avatars, or labours. In the two first he was

taught in allegories the legend of tbe De luge : In the lst he took thrco steps at right angles, representing the

three huge steps taken by Yishnu in that avatar; and hcnce the three steps in tho Maste^s degree, ending at

right angles.

The nine aratars finisbed, ha was taught the neccssity of faith, as superior to sacrifices, octs of charity, or

mortifications of the flcsh. ' Then he was adntonishcd agqinst firc crimes, and took a solemn obligation neter

to commit them. Ile was then introduced into a rcprcsentation of Paradiso ; the Company of the Members

of the Order/ magnificently\*arrayed, and tbe Altar with a fi re blazing upon it, os anomblem of the Deity.

Then a new name was givcn him, and he was invcstcd in a whitc robo and tiara, and receired the siges,

tokens and lecturcs. A cross was markcd on his furcbcad, and an inrertcd level, or tbo Tau Cross, on his

brcast. He receired the sacred cord, and dirers amulets or talismans ; and was then inrestod with the sacred

YYord or Sublime Name, known only to the Initiated, the Trilitcrol A. U. M.

Then tho multitudo of emblcm» was explaincd to tho Candidate ; the arcana of scionco hidden undor

them, and tho different rirtucs of which tho niythological figures wero mere personifications. And he thus

learned the meaning of thoso sytnbols, which, to the uninitiated, were but a maze of unintelligible figuret.

' The third degreo was a life of scclusion, after the Initiate's children wero capable of proriding for them-

sclres ; passed in tha forest, in the practice of prayers and ablutions, and living only on regetables. He

was then said to bc born again.

The fourth was absolute rcnunciation of tho world, sclf-contemplation and self-torture; by which Per\*

fection was thought to be attained, and the soul merged in tho Deity.

In tbe second degree, the Initiate was taught the Unity of the Godhcnd, the happiness of the patriarcha,

tho destruction by tho Deluge, the deprarity of the heart and tho neccssity of a mediator, the instability of

life, the final destruction of all created things, and the restoration of tho world in amore porfcct form. Thcy

inculcated the-Etornity of the Soul, explained the meaning of tho doctrine of the Metempsychosis, and held

the doctrine of a state of future rcwards and punisbments: and thcy also earnestly urged that sins could

only be atoncil for by rcpentance, reformation and roluntary penanco ; and not by mere ceremonies and

sacrifices. .

The Mysteries among the Chinese and Japancsc came from India, and wero foundcd on the same prin-

cipies and with similar rites. The word giren to the new initiate was O-sii-to Fo, in which we recognize the

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original name a. u. ir., couplcd at a much later time with that of Fo, the Indian Baddha, to show that he was

the Great Dfiity himself.

The equilateral trianglo was ono of their symbola ; and so was the mystical V ; both alluding to the Tri-

one God, and the lattcr being the inefiable name of the Deity. A ring eupported by two eerpents oras em-

blematicol of the world protected by the povrer and wisdom of the Creator; and that is the origin of the two

parallel lines (into which time hos changed the two serpents), that support the circle in our Lodges.

Among the Japanese, tho term of probation for the highest degree was twenty years. '

The main features of the Druidical Mysteries resembled those of the Orient.

The ceremonies commenced with a bymn to the sun. The candidates were arranged in ranks of threes,

Jives and sevens, according to their qualifications ; and conducted nine times around the Sonctnary, from East

to Tfest. The Candidate undcrwent many trials, one of which had direct refercnce to the legend of Osiris.

He was placed in a boat, and sent out to sea alone, having to rely on his own skill and presence of mind to

reach the opposito shore in safety. The death of II c was represented in his hearing, ‘with every extemal

mark of sorrow, while he was in utter darkness. Ile met with many obstacles, had to prove his conrage,

and expose his life against armed enemies ; represented various animals, and at last, attaining the permanent

light, he was instructed by the Arch-Druid in regard to the Mysteries, and in the moraiity of the Order, incited

to act bravely in war, taught the great truths of the immortality of the soul and a future state, solemnly en-

joined not to neglect the worship of the Deity, nor tho practice of rigid moraiity ; and to ayoid sloth, conten-

tion, and folly.

The aspirant attained only the exoteric knowledge in the two first degrees. The third was attained only

by a few, and they persone of rank and consequence, and aftcr Iong purification, and study of ali the arts

and Sciences known to the Druids, in solitude, for nine months. This was the symbolical death and barial of

these Mysteries.

■ Tho dangeroas yoyage npon the actual open sea, in a small boat coyered with a skin, on the eyening of

the 29th of April, was the last trial, and closing scene, of initiatura. If he declined this trial, he was dis-

missed with contempt. If he made it and sncceeded, he was termed thrice-born, was eligible to ali the digni-

ties of the State, and receired complete instrnction in the philosophicol and religioas doctrines of the Druids.

The Greeks also styled tho Ejtojtrijf, Tptyoyof, thrice-born ; and in India perfection was assigned to the

.Yogee who had accomplished many births.

The general features of tho Initiations among the Goths were the same os in all the mysteries» A long

probation, of fasting-and mortification, circular processions, representing the march of the celestial bodies,

many fearful tests and trials, a descent into the infernol regions, the killing of the God Baldcr by the Eril

Principle, Lok, the placing of his body in a boat and Bending it abroad upon the waters ; and, in short, the

Eas tero Legend, under different nomes, and with some yariations.

The Egyption Anubis appeared there, as the dog guarding the gntes of death. The Candidate was

immured in the representation of a tomb ; and when released, goes in search of the body of Baider, and

finds him, at length, restored to life, and sented upon a throno. He was obligated upon a naked sword, (as

is stili the custom in the Rit Moderne), and tealed his obligation by drinking me ad out of a human skulL

Then all the ancient primitive truths were made known to him, so far as they had survived the assaults of'

time: and he was informtd os to the generation of the Gods, the creation of the world, the dcluge, and the

resurrection, of which that of Baider was a type.

He was morked with the sign of the cross, and a ring was given to him as a Symbol of the Divine Pro-

tectum ; and also as on emblem of Perfection ; from which comes the custom of giving a ring to the Aspirant

in the 14th Degree.

' • The point within a Circle, and the Cube, emblem of Odin, were explained to him; and lastly, the naturo

of the Supreme God, “ the author of everything that existeth, the Eternal, the Ancient, the Living and Awfiil

Being, the Searcher into concealed things, the Being that never cbangeth with whom Odin the Conqueror

was by the vulgar confounded : and the Tri-une God of the Indians was reproduccd, as Onnr, the Almighty

F athee, Frea, [Rhea or Phre), his wife (emblem of universal mailer), and Thor his son, (the Mediator).

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Hera ire recognizo Osiris, Isis, and Eor or Horas. Around the bead of Thor, as if to ahoir his easters' origin,

tvrelro stara irere arrnngcd in a circle.

" Ile iras also taught the ultimate destruction of the irorld, and the Tising of a neir one, in irhich the

brare and lirtuous shall enjoy orerlasting bappiness and delight: as the means of secoring irhich bappy for\*

tune, he iras taught to practise the strictestmorality and rirtue.

The initiate iras prepared to receire the great lessons of ali the Mysteries, by long trinis, or by absUnence

and cbnstity. For many days he iras required to fast and be continent, and to drink liquids calcnlated to

diminish bis passions and keep bim chaste.

Ablutians irere also required, symbolical of the pnrity necessary to enable the soul to escape from ita

bondage in matter. Sacred baths and preparatory baptisma irere used, lustratione, immersions,lustral sprink-

lings, and purificatione of erery kind. At Athens they bathed in the Ilisaus, irhich thence became a sacred

rirer; and before entcring the Tcmple of Eleusis, ali irere required to iroah their hands in a rose of lustral

iratcr placed near the entrance. Clean hands and a pure heart irere required of the Candidates. Apuleius

bathed seren times in tbe sea, symbolical of the Seren Spheres through irhich the Soul must re-ascend: and

the llindus must bathe in the sacred rirer Ganges.

Clemens of Alesandria cites a passage of Menander, irho speaks of apurification by sprinkling three times

irith salt and irater. Sulphur, resin and the laurei also serred for purification, os did air. earth, irater and

fire. The initiates at Heliopolis, in Syria, says Lucian, sacrificed the sacred lamb, symbol of Aries, then the

sign of the Yernal Equinos; ate his flesh, as the Israelites did at the Passover; and then tonebed bis bead

and feet to theirs, and knelt upon the fieeee. Then they bathed in irarm irater, drank of tbe same, and slept

upon the ground.

There iras a distinction betireen the lesser and greater mysteries. One must hare been for some years

admitted to the former, before he could receire tbe latter, irhich irere but a preparation for them, the Yestibule

of the Temple, of irhich those of Eleusis irere the Sanctuary. There, in the lesser mysteries, they irere pre-

pared to receire the holy truths taught in the greater. The initiates in .the lesser irere callod simply Mystes ,

or Initiates ; but those in the greater, Hpoptts, or Scers. An ancicnt poet says that the former irere an imper-

- feet sbadovr of the latter, as sleep is of Death. After admission to the former, the initiate iras taught lessons

of morality, and the rudiments of the sacred Science, the most sublime and secrctpart.of. irhich iras reserred

for tbe Epopt, irhosair the Truth in its nakedness, irhile the Mystes only rieired it through a Teii and under

emblema fitter to exuite than to satisfy his curiosity.

Before communicating the first secrets and pritnary dogmas of initiation, tbe priests required the Candi-

date to take a fearful oath nerer to dirulge the secrets. Then he made his roirs, prayers and sacrifices to the

Guds. The skins of the riotims consecrntcd to Jupitcr irere spread on tbe ground, and he iras made to set his

feet upon them. Uo irns then taught some cnigmatic formulas, as ansirers to questions, by irhich to mako

himself knoirn. He iras then enthroncd, investcd irith a purple cincture, and croirned irith fioirers, or

brnncbes of polm or olire.

We do not certainly knoir the time that iras required to elapse betireen the admission to the Lesser and

Greater Mysteries of Eleusis. Most irriters fix it at firo years. It iras a singulae mark of farour irhen Deme-

trius iras made Mystes and Epopt in one and the same ceremony. When at length admitted to the degree of

perfeution, the initiate was brought face to face irith entire nature, and learned that the soul iras the irhole of

nian ; that earth iras but his place of exile ; that Ilearen iras bis natire country; that for the soul, to be bom

is really to die' ; and that death vras for it the return to a neir life. Then he ontercd the' sanctuary; but be

did not receire the vrhole instruction at once. It continued through soTeral years. There irere, as it irere,

many apartments, through irhich he adVanced by degrees, and betireen •which thickreils interrened. There

irere Statues and Paintings, says Proclus, in the inmost sanctuary, shoiring theforms assumedby the Gods.

Finally the lnst reil feli, the sacred covering dropped from the image of the Goddcss, and she stood reTealed

in ali her splendour, surrounded by a dirine light, irhich, filii ng the irhole sanctuary, dazzled the eyes and

penetrated the sotil of the initiate. Thus is symbolizcd the final rerelation of the truo doctrine as to the nature

of Dcity and of the soul, and of the relations of each to matter.

This iras preceded by frightful scenes, alternations of fear and joy, of light and darkness ; by glittering

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ligh^aing and the crash of thunder, and apparitions of spectres, or magical illuaions, impressing at once the

eyes and ears. Thia Claudian describes, in his pocm on tho rape of Proserpine, where be alludes to what

pnssed in her mysteries. “The templo is shaken,” he crics; " fiorcely glcams tho lightning, by wliich tho

Dcity announces hia presence. Earth trcmblea ; and a terrible noise ia beard in the midat of thcse terrora.

The Temple of the Son of Cecrops resounda with long-continued roars ; Eleasis nplifts her sacred torches ; the

serpents of Triptolemus are hcard to hias ; and fearful necate appears afhr.”

The celebration of the Greek Mysteries continued, occording to the better opinion, for nine days.

On the first, the initiates met. It was the day of the full mo.on, of the month Boedromion ; when the moon

woa full ai the end of the sign Aries, near the Pleiades and the place of her ezaltation in Taarns.

. The second day, there was a procession to the sea, for purification by bathing.

.The third woa occupied with' offerings, expiatory sacrifices and other religious rites, such as fasting,

monrning, continence, &a. A mullct vras immolated, and offerings of grain and living animals made.

On the fourth, they carricd in procession the mystic vrreath of flovrera, representing that which Proser-

pine dropped vrhen seized by Pluto, and the Crown of Ariadne in the Heavens. It was borne on a triumphol

cor. drawn by oxen ; and womcn followed heoring mystic chests or boxcs, wrapped with pnrple cloths, oon-

taining grains of sesame, pyramidal biscuits, salt, pomegranates and the mysterious serpent, and perhaps the

mystic phallus.

On the fifth, was the snperb procession of torches, commemorati ve of the search for Proserpine by Ceres ;

the initiates morching by trios, and each bearing a torch ; while at the head of the procession marched the

Dadoukos.

The sixth was consecrated to Iacchus, the young Light-God, son of Ceres, rearcd in the sanctuaries and

bearing the torch of the Sun-God. The chorus in Aristophanes terms him the luminous star that lights the

nocturnal initiation. He was brought from the sanetnary, his head crowned with myrtle, and borne from the

gate of the Ceramfcns to Eleusis, along the sacred way, amid dances, sacred songs, every mark of joy, and

mystic cries of Jacchut.

' On the seventh there were gymnastic exercises and oombats, the victors in which were crowned and

rewarded.

On the eighth was the feast of iEsculapius. .

. On the ninth the famoas libation was made for the souls of the departed. The Priests, occording to

Athenseus, filled two vases, placed one in the East and one in the West, towards the gates of day and night,

and overtnrned them, prononneing a formula of mysterious prayers. Thus they invoked Light and Darkness,

the two great principies of nature.

During ali these days no one could be arrested, nor any suit brought, on poin of deatb, or at least a heavy

fine : and no one was allowed, by the display of nnusual wealth or magnificence, to endeavour to rival this

sacred pomp. Everything was for religion.

Such were the Mysteries ; and such the Old Thought, as in scattered and widely separated fragmenta it

hos come down to us. The human mind stili speculates npon the great mysteries of nature, and stili finds its

ideas anticipated by the ancients, whose profoundest thoughts are to be looked for, not in their philosophies,

but in their symbols, by which they endeavoured to express the great ideas that vainly struggled for utterance

in words, os they viewed the great circle of phenomena, — Birth, Life, Death or Decomposition, and New Life

out of Death and Bottenness, — to them tbe greatest of mysteries. Bemember, while you study their symbols,

that they had a profounder sense of thcse wonders than we have. To them the transformatione of the wonn

were a greater wonder than the stars ; and hence the poor dumb scarabaeus or beetle was sacred to them. Thus

their faiths are condensed into symbols or expanded into allegories, which they understood, but were not

always able to explain in language ; for there are thoughts and ideas which no longuage ever spoken by man

has words to express.

Thus ends the instruction of this Degree ; and we reserve the further explanation of the symbols and

ceremonies of the Mysteries, especially os connected with astronomy, for the next Degree.

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TO CLOSE.

Th.'. P/. Puissant Warden in the "West, what is the hour?

ls< W.‘. Th/. P.\, it is time for the ovening sacrifice.

Th.'. P.'. Puissant Warden ia the North, Prince Ahli-Ab, ivhat tidings hast thou ia the North ?

3 d W.\ Th/. Puissant, Balder, slain byLok, has arisen from the dead; and the nations of the North

rcjoice, for the long nights of wintar grow shorter.

.. Th.’. P.’. Puissant Warden in the South, Prince Betsel-Al, what tidings hast thon in the South?

2 d W;. Th/. Puissant, Osiris slain by Typhon is restored to life ; and the dwellers on the hanlcs of the.

Nile ore glad, for light hegins to prerail against darkncss.

Th.'.’P.’. Puissant "Warden in the West, Excellent Iligh Priest, what tidings hast thou.in the West?

ls< W.'. Th/. Puissant, Uu, slain by Ceridwen and cast upon the stormy 'vraters, is again alive ; and the

people of the Western Islands celebrate the irinter solstice, and the triumph of the Poirers of Light orer those

of.Darkness.

Th.'. P.’. And so eyerywhere the Principis of Good preyails over that of Eril, and men rejoice. My

Brethren, the fast is orer, and the feasts commence. It is time to cloae this Assembly of Princes of the

Tabernude. Assist me, my Brethren, to do so, by giring me the sign of closing.

[The sign is giren ; the Th/. P/. raps [ : , ]— each Warden in succession the same — and the Th/. P/.

declares the Assembly closed.]

Climttg-Jfiftlj Dtgnt.

Knight of the Brazen Serpent .

TQE LODGE: IT 3 DECORATIONS, ETC.

The Lodge, in this Degree, is styled The Council; and represenla that held near Mount Sinaij when the

New Moon oceurred at the Yernal Equinox, in the last year of the journeying of the children of Israel in

the desert. The hangings are red and blue. In the East is a throno, orer which is a transparency ; and on

that is painted a burning bash, haring in its centro the word niD’. Besides this transparency, the Lodge has

seren lights, extending from East to West, and the centre one being a great globnlar light in the centre of

'the room.representing the snn. The other lights are of wax, three on each side of the Central light; and

orer the seren are suspended the following emblems, arranged from East to West: . . lj . . . J/ . . . %

; „ . Q ? ... S ...3) ... that is, . . . Saturn, Jupiter, Mars, The Sun, Venus, Mercurt, The

M oow.. .Around the Lodge are twelve columns, each having on its capital one of the zodiacal signs, com-

mencing in the East with Taurus, and going round by the North, West and South m regular order.

In the North is a painting, representing Mount Sinai, with the tents of the Hebrews in the foreground.

The Lodge is supposed to be in the open air, at daybreak, in front of the tent of Moses, where he gare audi-

ence to the people who came to prefer their comploints and grievances. The arched ceiling overhead shonld

represent the morning sty.

Orer the seat of the Presiding Officer is a winged globe encircled by a Serpent: and on each side of him

is a short column on which is a Serpent, his body coiled in folds, and his head and neclc erect abore the folds.

The Presiding Officer represents Moses and Osiris, and is styled Mosi Potent Leader. He sits in the East.

' The Senior Warden represents JosnuA and IIorus, and sits on his right. The Junior Warden represents

Oaleb, or Anubis, and sits in the West. He is styled Lteulenanl Commander, and the Sen.\ Warden, Com-

munder of the Eost. The Orator is styled Eigh Priest, represents Eleazar and Orion, and sits in the South.

The Secretary is styled Register, and sits on the right of Joshua. The Treasurer sits on the left of the Pre-

siding officer. The Sen.\*. Deacon is styled Examiner, and the Junior Deacon, Archer.

Thp order is a crimson ribbon, on whieh are embroidered the words, one nnder the other, . . OSIRIS . .

ORMUZD OSARSIPH . . MOSES . . and under them a Bull, with a disk, surmounted by a crescent,

‘ between his horas. This is worn from left to right : and across it, from right to left, is worn a broad, white,

watered ribbon on which. are the words . . ISIS . : CERES . . orer a dog’s head and a crescent. On the

right breast, on the left breast, and at the Crossing of these orders is a star of gold. Under that on the right

breast is the letter A.\*, [for Aldebaran ] : under that on the left breast the letter A.-, [for Jnlares] : and under

that at the Crossing of the orders, the letter F.\ [for Pomalhaut]. On the crimson cordon is the word rftiaa

■ [GBURH — Palor] ; and on the white, -|1X [AUN — Pirfui] . . meaning Actice Energy, or Generative power,

and Passire Energy or Capaciiy to produce.

■ The jewel is a Tau Cross surmounted by a circle, — the Crux Ansata , — round which a serpent is entwined.

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On the cross is engraved the word 'nVt [KnaLaTI; Et has suffered or been i eounded}, oa the upright part of

the cross : and on the arms the word "pinu, [NeKjiuSiiTaN . . the brazen serpent].

The apron is white, lined and edgcd tvith black ; the whito side spotted with golden stors, and the bloek

side with silrer ones. Thase on the white side represent, by thoir positions and distances, the Pleiades, the

Hyades, Orion and Capella. Those on the black side represent the stnrs of Perseus, Scorpio and Bootes. 'In

the middle of tho Trhito side is a trianglo in a glory, in the centre of which is 'the word mn\*. On the fliip is

a serpent in a circle,- Trith his tail in his mouth, and in the centre of the circle so formed, a scarabmus or

beetle. Over this is a star of gold, -with tbe letter R.\ [Regulits] orer it: on the right side of the apron

another, trith the letter A.\ [Jldebaran] orer it; on the left side another, with the letter A.\*. [ArUares] over

it: and at the bottom of the apron another, with the letter E.\*. [ Fomalhaui] orer it.

The battcry is z — by U slow ; quick and ,

to oszs.

M.’. P.\ Brethren, Princes of the Tabernocle and Knights of tho Brazen Serpent, if the day and tbe hour

hare arrired, I propose to open here a Coancil of Knights of the Brazen Sorpent, for mutnol instruction and

the performonce of the necessary duties. Be clothed ; and awoit, eoch in his place or station, the castomary

orders.

[The brethren ore clothed, and the officers assume their statione].

M.’. P.\ Bro.'. Examiner, it is our first duty to sce tbat tre are secare from intrasion. See that the

guards are set, and infora them that we are about to open this Coancil, tbat they may keep watch and ward

os' they should do.

- Sen.’. B.’. Bro.\*. Archer, set tbe guards without the doors of the Council, and adrue them that it is

aboat to be opened ; that they may keep watch and ward as they should do, and ollow nono who are not

entitled to approach.

[The Archer goes out, returas, gires tho olarm of the degree, which is answered from without,- and.

reports]:

Jun.’. B.\ Most Respectable Examiner, the guards are posted, and duly informed os to their duties, and

we are secure against intrusion.

Sen.’. B.‘. M.\ Potent Leader, the guards aro posted, and duly informed as to their duties; and we are

secure against intrusion.

M.’. P.‘. Bro.\*. Lt.\*. Commandor, are ali prcscnt Knights of'tho Brazen Serpent? Be certain of that,

by receiring the pass-word from each.

[The Jun.\*. 'Warden goes round, receires tlie pass-word from each Brother, returas to his place, and

says] :

Jun.’. TF.\*. M.\*. P.\*. Leader, all prcscnt hara the Pass-word, and I recognizc them as Knights of the

Brazen Serpent.

M.’. P.’. Thanks, my Brother l Bro.\*. Commandor of tbe Ilost, what is tho hour?

Sen.’. TF.\*. Most Potent Leader, it is the break of day, of tho morning of the Yernal Equinos. The

God-like child sits upon tho waters in the gates of the Oricnt, not yct arisen; whilo the Earth awaits to

rejoico at tho blcssing of his smiles. The Circlo surmounted by tho Crcsccnt.shines in the Hearens ; and in

tho sign of tho Celestial Bull, House of Venus and placo of the Moon’s Exaltation, tho Sun, mighty with a

new life, and tho New Moon are in conjunction, and open the New Year and the Choldcan Saros: wbilo,

blusbing and reluctant, tho boautiful Star Amalthea rises with the Sun in the East.

K’. P.’. If that be the hour, it is time to open this Council. Vfhom docs our brother Eleazar represent

hero ? t- 1

Sen.’. TF.\*. Obio.v, whom Zoroastcr dying inrakod; on whoso shoulders glitter Bellatrix and Betelgueux,

Rigel at his feet, and in his belt threc Kingly Stars, known of old timo to marinor and husbandman: Osuw,

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' visible to nll the habitable world ; who follows the Celestial BulI, and\* with bim comes to tho Meridian, ever

in vain pursuit, cnamored of Merope, who with her sistor Plciads ever floes before her ardent lorer.

JST.’. P.\ Whom does our brother Caleb reprosent here ?

Seti.’. W.’. Sirius, callcd by the Egyptians Anubis and Sotbis, and by the Ilebrews Caleb Anubacii ;

who, as the Sun enters the Celestial Buil and mcets the joyous Pleiades, sweet Virgins of the Spring, rises

with the Eing of Day, and doublcs the activity of his lires and his solstitial ardour; who, rising with Cancer,

will at the Stimmer Solsticc bring enervating heat, feror and hydrophobia, and the Etesian winds; and with

bis setting, sharp cold, and frosts, wrinkling carth’s haggard face, and chilling the blood in all her ancicnt

reins.

2f.\ P.’. And whom do you, my Brother, represent hero ?

Sen.\ W.\ IIorus, the son of Isis and Osiris ; before whom Typhon the Malignant Serpent of the

Northern Pole and Power of Evii Ices aghast, and sinks in the dark 'Western Occan, as Aldebaran leads tho

starry armies of Ileaven up the sky's eastcrn slopc, and tho dogs of Orion dimb upward, straining at the

Ieosb, while the foul Scorpion shudders on the world's westcrn edge, and hears the loud bay of Orion’s hounds,

Sirius and Procyon, urging her to the fatal plunge.

M.’.P.‘. Whom does the Most Potent Leadcr represent?

jSen.% W.\ Osiris, King of the Starry influenccs of Light and Life; Oruuzd, Great Principle of Good;

Arrs, Adonis, Dionusos, Baccijus, Apollo; — all Deitics that in all ages have represented with most feeble

«xpression the Divine Source of good, the Eternal, Infinite, Incomprehensible, Father of Light and Life.

21.'. P.’. Alos 1 I tm his most feeble and inconsiderable creature ; and even as I am, so is the Sun of

Spring, that the Ancients deemed a God and the Source of life and generation ; and so were Osiris, Ormuzd,

Atys, Saba-Zeus, Bel and Amun, and all the mighty Deities imagined by those who watched the stars in

Ethiopia and Egypt, on the Chaldean plains and upon the slopcs of the Himalayan Moantains. I am but a

poor, feeble, erring, fallible man, who need your aid, my brethren, your countenance, your encouragement, -

your counsel, to enable me to perform aright the duties that here devolve upon me. Bro.\*. Com.\*. of the Qost,

'are you a Knight of the Brazen Serpent ?

Sen.\ W.\ M.\ Potent, I know tho meaning of the Cross around Whioh twines the Serpent, and of the

coilcd - boailiso.

V.'. P.’. Where obtained you that degreo ?

Sm.\ W.\ In a legal Council of Knights of the Brazen Serpent, held in a place represeuting tho open -

space in front of the Tent of Moses near Mount Sinoi.

M.\ P.\ When was the first Council of Knights of the Brazen Serpent held?

JLru;’. In the fortieth year of the journeying of the people of Israel, at tho Vernal Equinos, when tbe

days of Moses were almost an hundred and twenty years, and the end of his pilgrimago drew nigh ; and when

the people of Israel murmured and complained that he had brought them up from Egypt to die there in the

wilderness.

Qu;. Atwhathour?

Ana.\ At tbe first dawn of day ; when Aldebaran, preceded by Orion and his dogs, led up the glittering

host of Heaven in the East, and Capella glea£ed also on the Eastern margin of the Desert ; while low in the

West Antares shone malignant, and Fomalhaut% the South looked calmly on the land of Canaan: — when the

people were gathering the manna, and the cloud stili rested on the Tabernacle.

Qu.’. ■ What are our duties, as Knights of the Brazen Serpent?

- Ans.\ ■ To purify the soul of its alloy of earthliuess, that through the gate of Capricorn and the seven

spheres it may at length ascend to its eternal horne beyond tbe Stars ; and to preserve and perpetuate the

great truths enveloped in the symbols and allegories of the Ancient Mysterics.

P.’. That we may perform these duties, Valiant Commandor of the Most, it is my pleasure that

this Council be now opened. This you will make known to the Esc.\*. Lt.\ Commender, and he to the Knights,

that all may have due notice.

Sen.’. }P.‘. Esc.\*. Lf. Commandcr, it is the pleasure of tho M.\ Potent Leader, that this Council be now

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opcncd, in ordcr that tho dutics incumbent epon os bere may be pcrformcd. Thia jon vili mako known to

tho Knighta, tbat they, liaving duo notice, may aid in opcning tho samo.

Jun.’. W.\ [Rapping ; ] Knighta and Masons, you vili bc plcaacd to givo duo attention, vhile tbo M.\*.

Potent Leader vitii our aid opena tbia Conncil; that vo may here procccd to perform the dutiea that devolve

npon ua.

M.‘. P.’. Lct the Scvcn Mystic Lights dispel the darkncss of the Counoil 1

[The Jun.\*. AVarden lighta in succcssion the three lights on the AVest of the Central Light, aaying, as

he lights each, beginning on the AVest, as follows] :

Jutu'. W.\ The Mootr ahines in our Counoil ; and over it presidea the Archangcl Tsaph-Al, the messon-

ger of God:

Merccrt ahinca in our Counoil ; and over it preaidea the Archangcl Refii-Al, tho Ilealing Influence

of God:

■ ' V encs shines in our Counoil; and over it preaidea the Archangcl Khmau-Al, the Merciful Kind-

nesa of God.

[The Sen.\ AVarden then lighta in succcssion the 'three lights on the East of the Central Light, saying,

as he lights each, beginning in the East, as follows] :

Sen.\ W.\ Satcrx shines in our Council; and over it presidea tho Archangel Mich-Al, the Semblance

and Image of God:

J cpiteu shines in our Council ; and over it presides tho Archangel Gedir-Al, the Strength and

Mightiness of God:

— Maks shines in our Council ; and over it presides the Archangel Auri-Al, the Light and Pire of God,

[Then the M.\*. P.\ advances and lights the Contrai Light, saying] :

21.’. P.\ The Sex, the nowly riseri Osiris, the bencficent Ormczd, Type of the Principle of Good and

Light, and feebic and imperfcct image of tho Deity, shines in our Council; and over it presides the Archangel

Zerekiii- An, the Rising of God, the Sun of Eightcousncss.'

[Then the M.\*. P.\ returns to his place, and says, “The Sign, my Brcthren!” All give the sign: then

the M/. P.\*. raps || slow — ; quick and , — and each AVarden does the samo in succcssion ; and the M/. P.\

declares the Council to bc duly opcncd].

RECEXTIOX.

The Candidato is propared in the ante-room, by bcing dressed in a plain garb, vithout insignia or jevel,

and loadcd with chains.

The Examiner (liaving first satisfied himself as to his proficicncy in tho prcceding degrees), accompanies

him to the door of the Lodgc, and gives tbo alarm [ || sio v — ; quick — and , ] ; vrhich is ansvrcrcd by ono

rap from vrithin, and the Archer opens the door and asks,

Arch.". AVho comes here, and upon vrhat mission ?

Exam.’. One of the pcople of Israel, to announce to the M.\*. P.'. Leader a great misfortune that has

befallen the people ; and to imploro at his hands relief and assistancc.

Ardi.’. AVho is the applicant, and by vliat right does ho claim admission hero?

Ex.’. Eliab, the son of Pallu, of the Tribe of Reubcn ; loaded wiUi-chains, in tokcn of tho penitcnce of

the People, vvho tlee in terror before the venomous springing serpenta that Adonai hath aent to panish them.

[The Archer directs tho Candidato to wait a time, until the Most Potent Leader is informed of his request,

eloses the door, and reporta to the Lt.\ Commandor, who reports to the JL\ Potent, who directs that the

applicant be admitted. Uo enters, and "is led up in front of tho M.\ P. - ., vvhero he kneels, and the Examiner

ansvers for him]. \*

M.‘.P.'. AVho art thou that comest thus, loaded viti: chains?

Ex.’. Eliab, of the Tribe of Reubcn, sent in behalf of the People, who dare not como before you, Adonai

bcing angered vitii them.

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2!.'. P.’. Ah ! disobedientand stiff-necked raca l How have they agam tempted Ilis angcr ?

Ex.\ M.\ Potent Leader, tbe soul of the People was much discouraged, because of the way, journoying

from Mount lior, by the way of tho Red Sea, to compase the land of Edom ; and coming liither unto Punon,

they spake against Adonai, calling hiin tlie Power of Evii, and against you, saying: “ Why liath Al-Sclicdi

and his servant Moses brought us np out of Egypt, to die in the wildernessf There is no bread, nor any

water, and our souls loatho this unsubstantial manna. TVe go to and fro, lo I now almost these forty years,

and as Aaron, who gavc back to us tho worsbip of the celestial Biill hath died in the Dcsort, so also shall we

all die here. Let us put trust ia Adonai no longer ; but let us call on tho Great Gods Amun dnd Astarte, Osiris

and Isis, to delirer us from this bondage of misery.” And as they cried aloud on those Gods, and many

among them invoked Typhon, tho Power of Darkness and Evii, lo I Adonai seni venomous springing serpents

among them, who dart upon the people, curling round and biting them, and by their vonom much people of

Israel hath already died. Ahd those that rcmain havc repented, and say “ W e havesiuned; for we havo

spoken against Adonai and his servant Moses.” And they said unto me, “Put heavy chains upon thy ncck

in token of our penitence, and go for us unto Moses our Leader, and bescech him to pray unto Adonai that ho

take away the serpents from us and I havo done as they desired.

M.’. P.'. Ilast thou also murmured, and called upon the false Gods of the Egyptians and Phccnicians ?

Ex.’. Because I refuscd, and withstood the people, and rebuked them in the name of Adonai, Lord of

Tsbautb, they sought to slay me ; but repenting they sent me hither, because I had not sinned like them.

M.’. P.’. Thou hast done well, arise I Relieve him of his chains, and give him a seat of honourj for

that he hath not forgotten his duty to his God. And ye, my Brethren, rcmain hero with patience, until I pray

unto the God of Israel again to forgive and save his People that he hath chosen.

[The M. - . P.\, who represents a very feeble old man, rises, assisted by two brethren, and is afasent for a

time. When he returns, ho brings with him a serpent of brass entwined round a Tau Cross, with his head

elevated above it: and after taking his seat, he says] :

1 • 2f.’. P.'. I havo prayed for the People, and Adonai hath said unto me, “Make thee an image of a venom-

ous springing serpent, and set it upon a polo; and it shall come to pass that every one that is bitten, when he

-looketh upon it, shall live.” Take thou therefore, Eleazar the High Priest, this Serpent and Cross, and place

it upon.a pole, and set in the middle of the camp ; and make proclamation that those who Iook upon it, con-

fcssing their sins, and having faith in the Most High God, though they have been bitten by the venomous

springing serpents, shall not die, but live; for Adonai is Al-Khanajt, the God of Mercy.

- [Eleazar takes the serpent, and goes out. After a time ho returns and says] :

Orator: . . M/. Potent Leader, great is Adoxai , Al-Khanan, the God of Mercy ! for he hath had mercy

on Dis People Israel : and every one that hath beheld the serpent, owning his sin and doing homage to the

Most High, is healed, and liveth; and the plagae of the serpent is stayed. ,

- M.’. P.‘. Praise ye the Lord, Ano» ai, Al mrr L'At Atius, my children, the Supporter of tho Heavens

and the Earth 1 — for He is Great, and Ilis mercy endureth foreTcr, and He hath forgiven His people Israel.

. The plague of Serpents is stayed; and as they have fled to their caves in the rocks, so the Celestial

Serpent flees, with the Scorpion, bofore the glittering stars of Orion. The great festival of the vernal equinox

approaches, my Brethren, and it is time to prepare oursclves by purification for the passover. Light will soon

prevailonce more over darkness ; and the pulses of life again beat in tho bosom of earth, long chilled by the

wintry frosts. My brethren, what signs indicate the approach of the Great Festival ?

Com.‘. of E.’. The twenty-seven stars of the Husbandman, by the mystio numbers, one, two, and three,

have disappeared during the glancings of the Dawn. The Celestial Ram, ciear in tho East at the morning

twilight, announces the approaching entry of tho Great Light of Ileavon into Taurus ; and the Celestial Twins,

chief Cabiri of Samothrace and Gods of Mariners, plunged in the solar firos, accompany tho sun across. the

npper Heavens, and go down with him into the dark bosom of tho waters when he sets.-

Lt.\ Com.’. The Pleiades prepare to lead up the Sabrean year: the Ileavenly Watchors, Succoth-Benetb,

Virgins of Spring and daughters of Atlas and Hesperia, whoso lost sistor, wedded to a mortal lover, weeps

with dishevellsd hair, afar off in the Heavens. • \_ ,

Orator: ■. . The Sun, flushed with victory, and marching towards the Celestial Lion of the Summer Sol-

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atice, Trill to-naorrov meet the nev Moon in the Sign of the Colcstial Bull, and Earth trill rcjoice and thrill

vith happlnesa through ali her veins and arteries, at the new life vhich the fortunate conjunction promises.

To-morrov vith him vili rise the Pleiades, and the rainy Uyndcs, in vhoso van marchcs tho brilliant Alde\*

haran, Leader of all the Ueavcnly armies.

Com.\ of H.\ TVith him vili rise Orion’s Dogs, — Sothis, the Star of Isis, vhose ligtit glittera many-

oolourcd, like that of the diamond, and vhom Ormuzd sct orer the celcstial bost; and Procyon, both strain-

ing at the leasli up the bluo slopo of Hcaren ; and behind thcin Orion, known to the Assyriahs os Nirnrod,

vho taught mortals the chase and to vorship the eternal fire : Orion, before vhom Perseus for to the vestword

flees; and vho vith his bright stars glittering on his shoulders and in his belt vili nnite vith Horus, and

rising heliacally vitb tho Celestial Bull, vili conqucr Typhon, and plungo him in the dark «estorn ocean OTer

vhich over broods eternal night.

M.\ P.\ Thus shall Osiris conquer Typhon, and Ormuzd, Aliriman. Thus again, in the ever-revolving

circle of changc, shall tbe Empire of Light prevail against that of Darkness, and the Principle of Evii fleo

before the Principle of Good. And evermore through the bright gate of Capricorn shall the souls of men

ascend to their old starry horne ; until the final victory of Light, vhen IVintor and Darkness and Evii shall be

no more forever ; but in all God’s universe, as novr aniong tho stars that circle around Ilis Throne in solemn

liarmony, eternal Light, undying Uappiness, and everlasting Spring. Therefore, my children, prepare .by

continence and fosting and the proper purificatione, os the soul is prepared to ascend to Ileaven, for the Great

Festi val of the Passover,. vhich and the opening spring it celebrates are types to ns and to all initiates of tbe

Sacred Mysteries, of that eternal spring of Light and Uappiness, vhich God has promised, and for vhich ve

humbly bus confidently hope.

Lt.‘. Com.\ Most Potent, vrhat shall be done vitii the brazen ininge of the Serpent and the Cross, vhich

thou didst cause to be set up before the peoplc?

M.\ P.\ I give it you, my Brethren, that it may be evermore a symbol of Faith, Rcpcntance and Mercy ;

vhich are the great mysteries of man’s destiny. .And lest the knovlodgq of its true symbolio meaning sbould

be lost, and tho people of Israel should hcreafter, folloving the caample of the Egyptians and-Phcenicions,

.imagine this mere emblem and symbol of hcaling and dirinatiun to be a Divinity, and invent fur it a history,

and make of it a nev God, os they are erer prone to do, ye shall perpetuate the rcmcmbrancc of thisday’s-

occurrences, and the true meaning of tho Serpent and the Cross, and of our other symbola, and of the fables of

Osiris and Ormuzd, as a part and the last degree of thosc Sucred Mysteries vhich Joseph, the son of Jacob,

like mysclf, learned from the Egyptians ; and vhich I have taught to you, such as our forefathers, before the

days of Abraham and the Pharaohs, practised them upon the plains of Chaldca.

— — Kneel, therefore, my children, and vitii me svear, in the prcsence of the Most Uigh God, faithfully

to kcep and perpetuate the true meaning thereof, nnd the sccrcts of the lasc degree of theso our Mysteries ;

and to tench and proctiso tho virtues vhich our symbols illustrato, and represont.

[All kneel, induding the Candidate ; 'and all repeat the folloving]

OBLIGATIO\*.

I do solemnly promise and svoar, before tbe Most Uigh God, hy Ilis names, Adonii, Lord of Ucaron and

Earth, and Al-Khanan, a God full of Mcrcy and Compassion, that I vili never rcveal the secrets of this Degree

of Knight of tho Brazen Serpent, nor by my prcsence aid in rcrcnling thoin,.to any person vho shall not be

eotitlcd to rcccive them, by having passe d through all tho previous degrees uf the Ancicnt and Auceptcd Bite;

nor vithout duc authority lavfully obtained.

I furthermoro promise and svear that I vili perpetuate tlic truo meaning of tho Tau Cross entvined vith

a Serpent, and of tlic other symbols of Masonry, nnd of tho ancicnt fables of Osiris and Ormuzd, so for as I

may be capable of doing so ; and vili preveut them, if in my pover, from bcing the occasion of the vorship

of nev iduis and iinages, visible or mental.

I furthermore promise and svear that I vili at all times earncstly endcavour to practise all the virtues

vhich tho symbols of Masoury represont and illustrate; aud repenting of my sins, my orrors and my vicos, I

vili strive .to reform vhatever in my conduct and conversation may be amiss.

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And ahoald I wilfully and knowingly fail or ncglcct to kcep and perform any part of thia my obligation,

I conaent to be decracd unvrorthy of Divine mcrcy or liuman kindncas; and that tbo Cory scrpcnta of remorse

and an accusing conacicnco aliall torturo mo fororcr. So hclp mo God, and aid mo to kcup thosc promisca !

[The M.\ P.\ tben takcs hia seat, and saysj :

M.\ P.’. My son Eliab, approach and rocoire the Signa, TTorda and Tokena of thia Degree.

[The Candidate is caused to approach the East by z serpentine ateps, advancing first the right foot; and

tbe M.\ Potent then communicates to him the Signa, Worda and Tokens].

Dui-Gdabd: . . . 9~ the & (COII, and vrith the forefingerSg some object on the

SLt? 'S-K5TI . . • or, cyrcssn the CiQiSTI and ©J23 to a distance before you, looking forvrard, as if

descrying some object afar off, and § g J ZZ°f 2 2S£ti°f 5 1 ?

. latSiGJf: . . . Placo the °f in the t&QcsTI, forming a ft$£±C±-. they lay V\* on the

' 2d Sigk: . . . Place the t&QcCfH over the iCO+Y, inclining the to the samo side, os if you

1$<C tV. a Qt5 §©2^ thcre.

3d Sign : . . . Make the of the tt$£=0:on. h 5 \* i£:<C t>f. as a t ©r&8t2 t does.

Tokim: . . . Place yourself npon the right of the person to be examined, and take hia tJJft 9 vrith

your t&QiSTL

Answxs: .... Ile takea your tJ/t2 i= » t Y’ ^rith kia

2d Tokkt :... f t (Ctr X & the Ttf 2 of each othei^s &QXSH£±, and put the °f & against

eoch other, so oa to form a < Y I t 9 G~Stt £•

Pas^woRD: . . . f&©tOY9\*'»

Sacrm "Wosd : . . . ©t-1[&0S?©S?.\

[The M.\*. Potent then invcsts tho Candidato vrith tho apron, collar and jevrel of tlie Degree, saying] :

M.\ P.'. I novr acccpt and receive yoa a Knight of tho Brnzen Serpent ; and I inrcst you vrith the apron,

collar and jevrel of the Degreo. Their blazonry, so far as you do not already understand it, vrill be fnlly

esplained in the lcctnre of thia Degree, vrhich you vrill reccive from tbe Brother Orator, to vrhose seat yoa

vrill novr repair.

LECTUKE.

. My Brother, vre haro represented beforo you tbe incidents upon vrhich thia Degree vras foundcd; and you

understand its objecta and purpoaea. It ia both philosophical and moral. While it tcaches the necessity of

reformation aa vrell aa rcpentance, oa a means of obtaining mcrcy and forgiveness, it is also devotcd to an

explanation of the symbola of Masonry: and especially to those vrhich are connectcd vrith that ancient and

unirersal legend, of vrhich that of Hiram Abi is biit a vnriation; that legend which, representing a marder or

a death, and a restoration to life, by a drama in vrhich figure Osiris, Isis and Ilorus, Atys and Cybele, Adonia

and Venus, tho Cabiri, Dionusos, and many another rcprcsentntive of tho actire and paasire Povrera of Nature,

taught the initiates in tho Mysterios that the rulc of Evii and Darkncss is but temporary, and that that of

Light and Good vrill be etcrnal.

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Maimonides says : "In tlic days of Enos, the son of Soth, mcn fcll into gricvous orrors, and even Enos

himsclf partook of thcir infatantion. Tltcir language aras, that since God has placed on high the heavenly

bodies, and uscd thcm as his ministcrs, it was evidently his will, that they should rcceivo from man tho aarao

vencration as the servants of a groat prince justly claim from the subjoct multitude. Imprcssed with this

notion, they began to build temples to the Stars, to sacrifice to thcm, and to worship them, in the vain ezpec-

tation that they should thus pleasc the Creator of ali things. At first, indeed, they did not snppose the Star?

to be the only Dcities, but adored in conjunction with thcm the Lord God Omnipotent. In process of time,

however, that great and venerablc Name wns totally forgotten, ahd the whole human race retaincd no other

rciigion tban the idolatrous worship of the Uost of Heaven."

The first learning in tho world consistcd chicfly in symbols. The wisdom of the Chaldeans, Phccnicians,

Egyptians, Jews ; of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, • Plato, of ali the

ancicnts, that is come to our hand, is symbolic. It was the modo, says Serranus on Plato’s Symposium, of

the Ancient Philosophers, to represent trutb by certain. symbols, and hidden images.

“ All that can be said concerning the Gods," says Strabo, “ must be by the exposition of old opinions and

fables : it being tho custom cf the‘ancients to wrap up in enigma and allcgory their tboughts and discourses

concerning Nature ; which are therefore not easily explaincd.”

As you learned in the 24th Degreo, my brother, the ancient pbiloSophers regarded the soni of man as

having had its origin in Iloayen. That was, Macrobius says, a settlcd opinio, n among them all; and they held

it to be the only true wisdom, for the soul, wliile United with the body, to look ever towards its source, and

strive to return to the place whence it camo. Among the fixed stars it dwolt, until, scduced by the desire of

animating a body, it dcsccndcd to be imprisoned in matter. Thenccforward it has no other resource than

recollection, and is ever attracted towards its birtb-placo and home. The means of return are to be sought

for in itself. To re-asccnd to its source, it must do and suffer in tho body.

Thus the mystcrics taught the great doctrino of tlic divino naturo and longings after immortality of tho

soul, of tho nobility of its origin, the grandeur of its destiny, its superiority over the onimals who have no

aspirations Ilcarenward. If they struggled inrain to express its nalure, by comparing it to Firo and Light,—

if they erred as to its original place of abode, and the mode of its desccnt, and the path which, dcscending

and ascending, it' pursucd among tho stars and spheres, these wcre the accessorios, of tho Great Truth, and

mero allegories designed to mako ibe idea more impressive and as it wcre tangible, to the human mind.

Let us, in order to understand this old Tlioughr, first follow the soul in its desccnt. The sphere or Heaven

of the fixed stars was that Holy Hcgion, and those Elysian Fiolds, that wcre the nativo domicil of souls, and

the place to which they re-nsconded, when they had recovcrcd their primitive purity and simplicity. From

that luminous region the soul sct forth, when it journcycd towards tho body ; a destination which it did not

reach until it had undergone three degradations, designated by the nnme of Dcaths; and until it had passed

through the scveral spheres and tho elemonts. All souls remaincd in possession of Heaven and of happiness,

so long as they wero wise enough to avoid the contagion of the body, and to kccp thcmselves from any contoet

with matter. But those who, from that lofty abode, where thoy wcre lappcd in etcrnal light, bavo lookcd

longingly towards tho body, and towards tbat which wo here bdow call li/c, but which is to tho soni a real

deaih; and who have conccived for it a secrct desire,— those souls, viutiras of their concupisccnce, are attracted

by degrees towards tho inferior regions of the world, by tho mere weight of the thought and of that tcrrcstrial

desire. Tho soul, perfcctly incorporea!, does not at once invest itself with tho gross envclopo of the body, but

little by little, by successive and inscnsible alterations, and in proportion as it removes further and further

from the simple and pcrfcct substance in which it dwclt at first. It first surrounds itself with a body com-

posed of the substance of the stars ; and afterwards, as it dcsccnds through tho several spheres, with cthereal

matter more and more gross, thus by degrees dcscending to an cartbly body ; and its number of degradations

or deatbs being the samo as that of tho spheres which it traverses. •

Tho Galaxy, Macrobius says, crosses tho zodiac in two opposite points, Cancer and Capricorn, the tropical

points in tho sun’s coursc, ordinarily called tho Gates of the Sun. Those two tropies, beforo his time, corre-

sponded with those constcllations, but in his day with Gcmiui and Sagittarius, in conscipicncc of the preces-

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sion of the oquinoxes ; but the signa of the Zodinc remained unchangcd ; and tho Milky Way crossed at the

signs Cancer and Capricorn, though not at thosc constellationi.

Through tlicso gaies souls were supposed to dcecend to earth and re-ascend to Ile a ve n . One, Macrobius

eays, in his Drcam of Scipio, wa3 styled the Gate of Men ; and the other, the Gate of the Gode. Cancer was

the former, because souls doscended by it to the earth ; and Capricorn the latter, bccause by it they re-ns-

cendcd to their seats of immortality, and became Gods. From the Milky Way, according to Pythagoras,

diverged tho ronte to the dominions of Pluto. Until they left the Galaxy, they were not deemed to haye com-

menced to descend towards the tcrrcstrial bodies. From that they dcparted, and to that they returned. Until

they reachcd the sign Cancer, they had not left it, and wero stili Gods. When they reached Leo, they com\*

menced their apprcnticcship for their future condition ; and when they wero at Aquarius, the sign opposite

Leo, they wcre furthest rcmovod from liurnan life.

The soul, dcsccnding from tho cclcstial limite, whero the Zodiac and Galaxy unite, loses ita spherical

shape, the ahape of ali Divine Nature, and is lengthened into a cone, as a point is lengthened into a line ;

and then, an indivisible monad before, it divides itself and becomes a duad — that is, unity becomes division,

disturbance and condiet. Then it begins to experience the disorder which 'reigns in matter, to which it anites

itself, becoraing as it were intoxicated by draughts of grosser matter; of which inebriation the eup of Bac-

chus, between Cancer and Leo, is a syrabol. It is for them the eup of forgetfulness. They assemble, says

.Plato, in the fields of oblivion, to drink tliere the water of the river Ameles, which causes men to furget

.everything. Thia fiction is also found in Yirgil. “If souls,” says Macrobius, “carried with them into tbe

bodies they oecupy all the knowledge which they had acquired of divine things, during their sojourn in the

Heavens, men would not differ in opinion as to the Deity; but some of them forget more, and some less, of

that which they had learned."

We smile at theso notions of the ancients; but we must leam to look through these material images and

‘allegories, to tho ideas, struggling for uttcrancc, the great speechlass thoughts which they envelope: and it is

well for us to consider whether we ourselves have yet found out any better way of representing to ourselves the

- soul’s .origin and its advent into this body, so entirely foreign to it; if, indeed, we have ever thought about it

; at all ; or have not censcd to think, in despair.

The highest and purest portion of matter, which nourishes and constitutes divine existences, is what the

poets term nectar, the beverago of the Gods. The lower, more disturbed and grosser portion, is what intoxi-

dates souls. The ancients symbolized it as the River Lethe, dark stream of oblivion. IIow do we explain the

soul's forgetfulness of its ontecedents, or reconcile that utter absence of remembrdnce of its former condition,

with its essential immortality. In truth, we for the most part dread and shrink from any attempt at explana^

tion of it to ourselves.

Draggcd down by the heaviness produced by this inebriating draught, tho soul falis along the zodiac and

the milky way, to the lower spheres, and in its descent not only takcs, in each sphere, a new envelope of the

material composing the luminous bodies of the planets, but reccives thero the different faculdes which it is to

exoreiso whilo it inhabits tho body.

In Satura, it acquires the power of rensoning and intclligence, or what is termed the logical and contem-

plative faculty. From Jupitcr it receives the power of action. Mars gives it valour, enterprise and impetuosity.

From the Sun it receives the senses and imagination, which produce sensation, perccption and thought. Yenns

inspires it with desires. Mercury gives it the faculty of expressing and enunciating what it thinks and feels.

And, on entering the sphere of the Moon, it acquires the force of generation and growth. This lunary sphere,

lowest and basest to Divine bodies, is first and highest to terrestrial bodies. And tbe lunary body there

assumed by the soul, while'as it were the sediment of cclcstial matter, is also the first substonce of animal

matter. '

The celcstial bodies, Ileavcn, the Stars and tho other Divine elements, ever aspire to rise. The soul,

reaching the region which mortality inhabits, tends towards terrestrial bodies, and is deemed to die. Let no

one, says Macrobius, bo surprised that wc so frequcntly speak of tho death of this soul, which yet we call

immortal. It is ncither annulled nor destroyed by such death; but mcrely enfcebled for a time; and does

not thereby forfeit its prorogative of immortality ; for aftcrwards, frced from the body, wlien it has been purified

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from tho vice-stains contmcted during that conncction, it ia rc-establishcd in all its privileges, and returas to

the luminous abode of its immortality.

. On its rcturn, it rcsturcs to eaoh sphore through which it asoonds, tho passions and eorthly faculties

reccived from thom: to tho Moon, the facul ty of incrcase and diminution of the body ; to Mercury, fraud, the

architect of evils ; to Venus, the seducti ve -hive of plcasurc ; to the Sun, the passion for grcatness and empire;

to Mars, audacity and temerity; to Jupitcr, avaricc; and to Satum, falschood and dcccit: and at last, reliercd

of all, it entors nakcd and pure into tho eighth sphore or highcst lleaven.

All this agrees with the doctrine of Plato, that the soul cannot re-enter into IleaTen, nntil the revolutione

of the universo shall liare restorcd it to its primitive condition, and purified it from the effects of its contact

with the four elementa.

This opinion of the pre-oxistence of souls, as pure and celestial substanccs, beforo their anion with our

bodies, to put on and animate which they desccnd from lleaven, is one of great antiquity. A modern Rabbi,

Manassch Ben Israel, says it wos alwaya the belicf of the Hebrews. ' It was that of most philosophers who

ndmittcd the immortality of the soul: and therefore it was taught in the Mysteries; for, as Lactantius says,

they could not see how it was possible that the soul sbould exist afler the body, if it had not existed before it,

and if its nature was not independent of that of the body. The snme doctrine was adopted by the most learaed

of the Greek Fathers, and by many of the Latins ; and it would probably prevail largely at the present day,

if men troubled themselves to think upon this subjcct at all, and to inquire whether the souPs immortality

involved its prior existence.

Some philosophers held that the soul was incarceratcd in the body, by way of punishment for sins

committed by it in a prior state. IIow they reconciled this with tho same soul’s unconsciousness of any such

prior state, or of sin committed there, does not appear. Othcrs held that God, of his mere will, sent the soul

to inhnbit the body. Tho Kabbalists united the two opinions. They held that there are four worlds, Aiiluth,

Briarth, Jezirath and Aziath ; the world of emanat ion, that of crcaiion, that of forms, and tho material World;

one above and more perfect than the other, in that order, both as regards tbcir own nature and that of the

beiugs who inhabit tbem. All souls are originnlly in the world Azilutli, the Supreme lleaven, abode of God

and of puro and immortal spirits. Tbose who descend from it without fault of their own, by God’s order,

are giftcd with a divine fire, which preserves tbem from the contagion of. -matter,. and restores them to. lleaven

so soon as their mission is ended. Those who desccnd through their own' fault, go from world to world,

insensibly losing their love of Divine things, and their sclf-contcmplntion ; until they rcach the world Aziath,

falling by their own wcight. This is a pure .Plntonism, elothed with the imngcs and words pcculiar to the

Kabbalists. It was the doctrine of the Esscnes, who, says Porphyry “ believe that souls descend from the most

subtile ether, attracted to bodies by the scductions of matter." It wns in substanco the doctrine of Origcn;

and it came from the Chaldcans, who largely studied tho theory of the Ucavens, the spheres, and the infiucnces

of tho signs and constcllations.

The Gnostics mado souls asccnd and desccnd through cight Ilcavcns, in each of which were certain

Powcrs that opposed their return, and often drovo thera baek to carth, wlien not suiCcicntly purified. Tho last

of those Powcrs, ncarest the lumino.us abode of souls, was a serpent or drngon. .

In the anclent doctrine, certnin genii were chargod with the duty of conducting souls to the bodies destined

to rcceive them, and of withdrawing tbem from those bodies. Accofding to Plutarch, thesc were the functions

of Proserpine and Mercury. In Plato, a familiar genius accompnnics man at his birth, follows and watehes

him all bis life, and at death conducts him to tho tribunal of the Great Judgc. Thcso genii are the media of

coiumunication betwcen man and tho Gods ; and the soul is over in their prcscncc. This doctrine is taught

in the oracles of Zoroaster: and tbese Genii were the Iutclligenccs that resided in the planets.

Thus tho sccret Science and mysterious embloms of initiation were conncctcd with the Ileavens, the

Spheres and the Constcllations : and this conncction must bo studied by whomsoevcr would understand tho

ancicnt mind, and be cnablcd to interpret the allegorics, aml exploro the meaning of tho symbols, in which

the old sagos endcavourcd to delineate tho ideas that struggled within them for nttcrance, and could bo but

insufficicntly and inadcquatcly expressed by langunge, whose words aro images of those things alone that con

be graspod by and oro within the empire of the senses.

XXY. . . 11

It ia not poasiblo for ua thoroughly to appreciate tha feelinga with whieh the ancienta rcgardcd the

Heavenly bodics, and the idcaa to whieh their observa tion of tho Ileavens gave rise; bocauso wc cannot put

ourselves in tbcir places, look at the stars with their eycs in tho world's youth, and divcst ourselves of tho

knowledge whieh even the commonest of us have, that makea na regard the Stars and Planets and all the

TJniverse of Suns and Worlds, as a mere inanimate machine and aggregate of senselesa orbs, no more astonishing

except in dcgree, than a clock or an orrery. JFe wonder and aro omazed at the Power and 'Wisdotn, (to most

men it seema only a kind of Infinite Ingenuit g), of the Makeb : they wondered at the Work, and endowed it

with Life and Forco and mystcrious Powers and mighty Infinencea.

Memphis, in Egypt, was in Latitudo 20° 5" North, and in Longitude 30° 18 / Eost. Thebas, in Upper Egypt,

in Latitade 25“ 45 / North, and Longitude 32° 43' East. Babylon waa in Ladtnde 32° 3<y North, and Longitude

44° 23' East: while Saba, the ancient Sabasan capital of Ethiopio, waa about in Latitudo 15” North.

Through Egypt ran the great River Nile, Corning from beyond Ethiopio, its source in regions whoUy

nnknown, in the abodes of heat and fire, and its course from South to North. Ita inundations had formed the

alluvial landa of Upper and Lower Egypt, whieh they continued to raise higher and higher, and to fertili\*® by

their depoaita. At first, 03 in all newly-settled countrics, those inundations, occurring annually and always at

the snme period of the year, were culamitics : until, by means of levees and drains and artificiol lakes for

irrigation, they became blessings, and were looked fur with joyful anticipation, os they had before been awaited

with terror. Upon the deposit left by the Sacrcd River, as it withdrew into its banks, the busbandman sowed

his seed ; and the rich soil and the genial sun ensured him an abundant harvest.

Babylon lay on the Euphrates, whieh ran from Southeast to Northwest, blessing, as all rivere in the Orient

do, the and country through whieh it flowed ; but its rapid and uncertain overflows bringing terror and

disaster.

To the ancients, as yet inventore of no astronomical instrumenta, and looking at tho Heavens with the

eyes of children, this earth was a level plain of unknown extenk About its boundariea there was speculation,

but no knowledge. The inequalities of its surface were the irregularities of a plane. That it was a globe,

or that anything livod on its under aurface, or on what it reated, they had no idea. Every twenty-four hours

the sun camo up from beyond the Eastcrn rim of the world, and travelled . across the sky, over the earth,

olwaya South of, but sometimes nearcr and eometimes further from the point overhead; and sunk below the

world’s "Western rim. With him went light, and after him followed darkness.

. And every twenty-four hours appeuredin the Ucavens another body, visible chiefly at nigbt, but aomo

times even when the sun shone, whiuh likewise, as if following the sim at a greafer or less distance, travelled

. aerose the sky ; sometimes as a thin crescent, and thence incrcasing to a full orb resplendent with silrer light ;

and sometimes more and sometimes less to the Southword of the point overhead, within the same limita as

the Sun.

- Man, enveloped by the thick darkness of profoundest night, when everything around him hos disappeared,

and he seems alono with himsclf and the blauk shades that surround him, fcela his existence a blank and

nothingness, except so far as mernory reculis to him the glories and splendoura of light. Everything is deod

"to him, and he, as it were, to Natnre. IIow crushing and overwhelming the thought, the fear, the dreod, that

perhaps, that darkness may be eternal, and that day may possibly never return ; if it ever occure to his mind,

while the solid gloom closes up against him like a wull ! What then can restore him to life, to energy, to

activity, to fellowship and communion with the greut world whieh God has spread around him, and whieh

perhaps in the darkness may be possing away ? Light restores him to himself and to nature whieh seemed

lost to him. Naturally, therefore, the primitive men regjirded light as the jirinciple of their reol existenee, •

without whieh life would be but one continued wearinese and despair. This neeessity for light, and its setual

Creative energy, were felt by all men: and nothing was more alarming to them than its absence. It became

their first Divinity, a single ray of whieh, flashing into the dark tumultuous bosoni of cimos, caused man and

all the universe to emerge from it So all tho poets sung who imagined Cosmogonies ; sucli was the first

dogma of Orpheus, Moses and the Theologians. Light was Ormuzd, adored by the Persiana, and Darkness

Ahriman, origin of all evils. Light was tho life of the universe, the friend of man, the substance of the Gods

and of the SouL

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XXV. . . 12

■ The sky vas to tlicm a great solld concavo arch; a hcmispbcro of unknown matcrial, at an unknown

distance above tbe flat lcvel earth ; and along it journeycd in their conrses the Sun, the Moon, tho Plane ts and

tbe Stare.

Tbe Sun vas to thcm a great globe of fire, of unknown dimensione, at an onknown distance. The Moon

vas a moss' of softer ligbt; the stars and plancts lucent bodies, armed vith unknown and supernatural

influences.

It could not fail to be soon Abserved, that at rcgular intervals tbe days and nighta vero equal ; and tbat

tvo of tbese intervals measurcd tbe same space of time as elapsed between tbe successive inundations, and

between tbe returas of spring-time and harvest. Nor could it fail to be perceived that tbe changes of the

moon occurred regularly ; tbe same number of days always elapsing between the first appearance of her

silver crescent in tbe 'West at evening and that of her full orb rising in tho East at tho same hour : and the

same again, between that and the new appearance of the crescent in the "West.

It vas also soon observed that the Sun crossed the Heavens in a different line each day, the days being

longest and the nights shortest vhen the line of his passage vas furthest North, and the days shortest and

nights longest vhen that line vas furthest South ; that his progress North and South vas perfectly rcgular,

marking four periods that vere always the same, — those vhen the days and nights vere equal, or tho Vernal

and Autumnal Equinoxes : that vhen the days vere longest, or the Summer Solstice ; and that vhen they

vere shortest, or the Winter Solstice.

\Vith the Vernal Equinos, or about the 25th of Marcii of our Calendar, they found that there unerringly

came soft vinds, the retura of warmth, caused by the Sun turning back to the nortbvord from the middle

ground of hia course, the vegetation of the nev year, and tho impulso to amatory action on the part of the

animal creation. Thcn the Bull and the Bam, animals most valuable to tho agriculturist, and symbols them-

selves of vigorous generativo pover, recovered their vigor, tbe birds mated and builded their nests, the seeds

germinatod, the grass grev, and the trees put forth leavcs. IVith the Summer Solstice, vhen the Sun reachcd

the estreme northera limit of his course, came great heat, and burning vinds, nnd lassitude and exhaustion ;

then vegetation withcred, man Ionged for the cool breezes of Spring and Autumn nnd the cool vater of the

vintry Nile or Euphrates, and the Lion sought for that element far from his homo in the desert.

"With the Autumnal Equinox came ripe barvests, and fruits of the tree and vine, and falling leaves, and

cold evenings presaging vintry frosts ; and the Principio and Powers ofDarkncss', prcvailing over those of

Light, drove the Sun further to the South, so tbat the nights grcwlongcr than the days. And at the Winter

Solstice the earth vos vrinkled vith frost, the trees vere lcafless, and the Sun rcaching the most Southern

point in bis carcer, scemcd to hesitate vhether to continue desccnding, to leavo the vorld to darkness and

despair, or to turn upon his steps and rctrace bis course to the Northvard, bringing back seed-time and spring,

and green leavcs and flowcrs and ali tbe dclights of lore.

Thus, naturally and ncccssarily, time vas divided, first into days, and then into moons or months, and

years ; and vith these divisions and the movements of the Ileavenly bodies that marked them, vere assoeinted

and connected ali men’s pbysical enjoyments and privations. Wholly ngricultural, and in their frail habitae

tions greatly at the mcrcy of tho elementa and the changing seasons, the primitivo people of tho Orient vero

most deeply interestcd in the recurrcnce of tbe periodical phenomena presented by the tvo great luminarics

of Ilcaven, on vhoso regularity ali their prosperity depended.'

And the attentive observer soon noticed tbat the smaller lights of Ilcaven vere, npparently, even more

regular tban the Sun and Moon, and foretoldwith unerring certainty,by their risings and settings.the periods

of recurrcnce of the different phenomena and seasons on which tho pliysical wcll-bcing of ali mon depended.

They 'soon fclt the neccssity of distinguishing the individual stars or groups of stars, and giving tbom names,

tbat they might understand each other, vhen referring to and designating thcm. Neccssity produced desig-

nations at onco natural and artificinl. Observing that, in the circle of the year, the tenewal and periodical

appearanco of the productions of the earth vero constantly associatcd, not only vith tho courses of the Sun,

but also vith tho rising and setting of ccrtain Stars, and vith their position rclatively to tho Sun, the centro

to which they referred tho vholo starry host, tbe mind naturally connected the celestial and terrestrial objecta

that vere in fuci connected; and they commcnccd by giving to particular Stars or groups of Stars tbe names

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of those terrestri al objecta which seemed connected with them ; and for thoso which stili reraained unnamcd

by this nomenclature, they, to complete a systcm, assum ed arbitrar/ and fanciful namcs.

Tbus tbe Ethiopian of Thebes or Saba styled those Stars under which the Nilo commcnccd to ovcrflow,

Stan of Inundation, or that poured out xcaltr [Aquarius].

Those Stars among which the Sun was, when he had reached the Northern Tropie and began to retreat

South vrard, were termed, from his retrograde motion, the Crab (Cancer).

As he approached, in Autumn, the middlo point between the Northern and Southern extremos of his

journeying, the days and nights becamo equal; and the Stars among which he was then fonnd, were called -

Stars of the Balance (Libra).

. Those Stars among which the Sun was, when the Lion, driven from the Desert by thirst, came to slake it

at the Nile, were called Stars of the Lion (Leo).

Those among which the Sun was at harvest, were called thoso of the Glcaning Virgin, holding a Sheaf of

"Wheat (Virgo). \* J

Those among which he was found in Fcbruary, when tho Ewes brought thcir young, were called Stars of

the Lamb (Aries).

Those in March, when it was time to plough, were called Stars of the Ox (Taurus).

Those under which hot and burning winds came from tho desert, venomous liko poisonous reptiles, were

called Stars of the Scorpion (Scorpio).

Observing that the annual retura of the rising of the Nile was always accompanied by the appearance of

a beautiful Star, which at that period showed itself in the direction of the sourccs of that rirer, and seemed

to wara the husbandman to be careful not to be surprised by the inundation, the Ethiopian compared this act

of that Star to that of the Animal which' by barking gives warning of danger, and styled it the Do»

(Sirius). - . . “

Thus commcncing, and as astronomy came to be more studied, imaginary figures were traced ali orer the

Heavens, to which tho different Stars were assigned. ' Chief among them were those that lay along the path

•which the ‘Sun travclled as he climbed towards the North and descended to the South : lying within certain

. limita and oxtending to an equal distance on each sido of the lino of equal nights and days. This belt, cnrr-

■ing liko a Sorpent, was tormod tho Zodiao, and divided into'twelvo Signs. . ' -

At the rernal equinox, 2455 ycars before our Era, the Sun was entering the sign and constellation Tauros,

or theBull; having passed through, since he commenced, at the Winter Solstice, to ascend Northward, the

• Signs Aquarius, Pisces and Aries ; on entering the first of which he rcached the lowest limit of his joumey

Southward. ‘

From Taurus, he passed through Gemini and Cancer, and reached Leo when he arrived at the terminus of

his journey Northward. Thence through Leo, Virgo and Libra he entered Scorpio at tho AutUmnal Equinox,

and jonrneyed Southward through Scorpio, Sagittarius and Capricornus to Aquarius, tho terminus of his

journey South. •

The path by which he jonrneyed through these signs, bccame the Ecliplic ; and that which passes through

the two equinoxes, the Equator.

They knew nothing of the immutable laws of nature; and whenever tho Sun commenced totend South\*

ward, they fcared lest he might continue to do so, and by degrees disappear forever, leaving the earth to be

ruled forever by darkness, storm and cold. \_

Hence they rejoiced when he commenced to re-oscend after the TVinter Solstice, strnggling against the

malign influences of Aquarius and Pisces, and amicably received by the Lamb. And when at tbe Vernal

Equinox he entered Taurus, they stili more rejoiced at the assurance that the days would again be longer than

the nights, that the season of seed-time had come, and the Summcr and harvest would follow.

And they lamented when, after the Autumnal Equinox, the malign influence of the venomous Scorpion,

the vindictive Archer and the filthy and ill-omened He-Goat dragged him down towards the Vinter Solstice.

Arriving there, they said he had been slain, and had gone to the rcalm of darkness. Remaioing there

ihree days, he rose again, and again ascended Northward in the heavens ; to redeem the earth from the

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gloom and darkness of Wintcr, which soon became emblomatical of sin and cvil and sufforing; oa thc Spring,

Summer and Autumn became emhlcms of happin(\*s9'and immortnlity.

Soon they personified the Sun, and worshipped liirn undor thc nante of Osiris, and transmuted the Iegend

of his descont among the Wintcr Signs, into a fablo of his dcath, his descent into tho infemal regions,

and his resurrection.

The Moon became Isis, the wife of Osiris; and wintcr, as well as the dcsert or the oeean into which the

Sun desoended, bccame Trrnox, the Spirit or Priuciple of Evii, warring against and destroying Osiris.

From the journey of the Sun through the twelvo signs came the Iegend of the twelve labours of Bercales,

and the incarnations of Vishnu and Bouddha. Ilence came the Iegend of the murder of Hiram Abi, repre-

sentative of the Sun, by the three fellow-crafts, symbols of the three winter signs, Capricornus, Aquarius and

Pisces, who assniled him at the three gntcs of Hearcn and slew him at the winter solstice. Bence the search

for him by the nine fellow-crafts, the other nine signs, his finding, burial and resurrection.

TheCelestial Taurus, opening the new year, was the Creative Bull of the Bindfis and Japnnese, breaking

with his horn the egg out of which the world is born. , Bence tho bull Aris was worshipped by the Egyptians,

and reproduced as a golden calf by Aaron in the desert. Bence thc cow vras sacrcd to the Hindfts. Ilence,

from the sacrcd and beneficent signs of Taurus and Leo, the human-headod winged lions and bulls in the

palaces at Kouyounjik and Kimroud, like irhich irere the Cherubim set by Solomon in his Temple : and hence

the twelve brazen or bronze ozcn, on which- the laver of brnss was supported.

The Celestial Vulture or Eagle, rising and setting with the Scorpion, was suhstituted in its place, in many

cases, on account of the malign influences of the latter: and thus the four great periods of the year ivere

marked by the Bull, the Lion, the Man (Aquarius) and tbe Eagle ; which wero upon the respective atandards

of Ephraim, Judnb, Beuben and Dan ; and stili appear on the shicld of American Royal Arch Masonry. '

Afterwards the Ram or Lamb became an object of adoration, when, ip his turn, he opened the equinox,

to deliver the irorld from thc wintrv reign of darkness and cvil.

.Around the ccntral and simple idea of the annual dcath and resurrection of the Sun, a multi tude of

:;circumstantial .details soon clustored. Some wcre derived from other nstronomical phonomena ; while many

"irere merely poetical ornamenta and inventions.

Besales the Sun .and Moon, those ancients also saw a.bcautiful Star, sbiningwith a soft, silvery light,

•always following the Sun at no great distnnce when he set, or prcccding him when he rosc. . Another of a red

;and angry colour, and stili .another more kingly and brilliant.thnn all, carly attracted their attention, by their

•free movements among thc fixed hosts-of Heavcn: and thc latter by Iris unusu.il brilliancy, and the regulority

■with which he rose and set. Thcse were Venus, Mars and Jupitcr. \_ Mercury and Saturn could scarcely ha ve

bcen noticcd in the world’s infancy, or until astronomy began to assume thc proportions of a science.

In the projection of the celestial sphere by the astronomical priests, the zodiac and constellations, arranged

in a circle, presented their hnlves' in dinmetrical opposition ; and the licmisphere of wintcr was said to be

adverse, opposed, contrary, to that of summer. Over the angols of thc latter rulcd a king (Osiris or Oiuiuzn),

enlightcncd, intelligent, Creative and beneficent. Over the fallen angcls or cvil genii of the former, the demons

or Devs of tbe subterranean empire of darkness and sorrow, and its stars, ruled also a chief. In Egypt the

Scorpion first ruled, the sign next the Balance, and long the chief of the winter signs; and then the Polar

Bear or Ass, called Typhon, that is, delvge, on account of the rnins which inundated the earth while that con-

stellation domincered. In Persio, at a later day, it was thc Serpent, which, pcrsoniSed &s Ahriman, was the

Evii Principio of the religion of Zoroaster.

The Sun does not arrive at the same moment in each year at the cquinnctial point on tho equator. The

erplanation of bis anticipating that point belongs to.the Science of astronomy; and to thatwo refer you for it.

The cousequence is, what is termed the precession of the equinnxes, by menns of which the Sun is constantly

changing his place in the zodiac, at each vernal equinos ; so that now, tho signs retaining the names which

they had 300 yenrs before Christ, they and the constellations do not correspond; the Sun bcing now in the

eonslellation Pisces, when he is in the sign Aries.

Tho annual amount of precession is 50 seeonds and a little over [50" 1.]. The poriod of a complete Revo-

lution of the Equinoxes, 25,856 years. The precession amounts to 30° or a sign, in 2155.6 years. So that, as

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tfaa sun now entera Pisce\* at the Vernal Equinos, he entered Aries at tliat poriod, 300 years B. C., and Tanms

2455 B. C. And the dirision of the Eeliptic, now callcd Tauras, lies in the Constellation Aries ; while tho

rign Gemini is in the Constellation Tauras. Four thousand’ sis hundred and ten years beforo Christ, the sun

entered Gemini at the Yornal Equinos.

At the two periode, 2455 and 300 years before Christ, and now, the entranees of the sus at the Equinosos

and Solstices into the sigus, were and ore os follows :

B. C. 2455. . -

Yern. Equinos, he entered Taurus . . . from Aries.

Summer Solstice . . . Leo .... from Cancer.

Autumnal Equinos . . Scorpio . . . from Libra.

Winter Solstice . . . Aquarius . . from Capricornus.

B. C. 300.

Yern. Eq Aries .... from Pisces.

Summer Sols. .... Cancer ... from Gemini.

Autumn. Eq Libra .... from Yirgo.

Winter Sol Capricornus . . from Sagittarius.

1856.

Yern. Eq Pisces .... from Aquarios.

Sum. Sols Gemini . . . from Taurus.

Aut. Eq. ...... Yirgo .... from Leo. •

Winter Solst .... Sagittarius . . from Scorpio.

f • "

From oontounding sigiu with causa came the worship of the sun and stars. “If,” says Job, “I beheld

.the sun when it shined, or the moon progressive in brightness ; and my heart hath been secretly enticed, or

my mOuth bath icissed my hand, this were an iniquity to be punished by the J udge ; for I shonld hare denied

the God that is above."

Perhaps we ore not, on the whole, much wiser than those simple men of the old time. For what do wo

know of effeci and eause, except that ono thing regularly or habitually^oZ/ow\* another f

. •: So, becanse the beliacal rising of Sirius preeeded the rising of the Nile, it was deemed to eause it ; and -

other stars trere in like manner held to eause extreme beat, bitter cold, and watcry storm.

A-religious rererence for the zodiacal Bull [Tauros] appears, from a very eorly period, to hare been

pretty genero!, — porhaps it was anirersnl, throughout Asia; from that choin or region of Caucasus to whicb

it gare name, and which is stili known under the appellation of Mount Taurus, to tlie Southern extremi des of

the Iadian Peninsula ; extending itself also into Europe, and through the Eastcm parts of Africa,

v iThis eridently originated during.thoee remote ages of the world, when tho colure of tho vernal equinos

passed aeross the stars in the bead of the sign Taurus, [among which was Aldebaran] ; a period when, as tho

most ancient monuments of all the oriental natione attest, the light of arts and letters first shone forth.

• •• 'The Arabian word Al-de-baran, means the foremost, or leading, star: and it could only hare been so

named, when it dii precede, or lead, all others. The year then opened with the sun in Taurus; and the mul-

titude of ancient- sculptores, both in Assyria and Egypt, wberein the bull appears with lunctte or crescent

horns, and the disk of the sun between tliein, are dircct allusions to the important festiral of the first new

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moon of the year : and there was cvcrywhcre an annanl celobration of tlio festival of the first new moon,

when the year opencd with Sol and Luna in Taurus.

David sings : “ Blow the trumpet in the -Kew Moon; in the time appointed ; on onr solomn feost-daj :

for this is a statute unto Israel, and a law of the God of Jacob. This he ordained to Joseph, for a testimony,

when he came out of the land of Egypt.”

The reverenco paid to Taurus continued Iong after, by the prccession of the Equinoxes, the colure of ths

veroni equinox had como to pass through Aries. The Chinese stili hare a temple, colled “ The Falace of the

horned Bull and the same Symbol is worshipped in Japan and ali over Hindostan. The Cimbrians

carri e d a brazen bull with them, as the imago of their God, when they overran Spain and Gaul ; and the

representation of the Creation, by the Deity.in the shape of a bull, breaking the shell of an egg with his

horas, meant Taurus, opening the year, and bursting the symbolical shell of tho annually-recurring orb of

the now year.

Thcophilus says that the Osiris of Egypt was supposed to be dead or absent fifty days in each year.

Landsecr thinks that this was because the Sabasan priests wcre accustomcd to see, in tho lower latitudcs

of Egypt and Ethiopia, the first or chief starrf of the Husbandman [Bootes] sink achronically beneath the

'Western horizon; and tben to begin their lamentations, or hold forth tho signal for others to wcep : and when

his prolifio virtues were supposed to be transferred to the vernal sun, bacchanalian rerelry became devotion.

Before the colare of the yernal Equinox had passed into Aries, and after it had left Aldebaran and the

Hyades, the Pleiades were, for seven or eight centuries, the leading stars of the Sabaoan year. And thns we

soe, on the monumenta, the disk and crescent, symbols of the sun and moon in conjunction, appear success-

ively,— first on the head, and then on the neck and back of tho 'Zodiacal Bull, and more recently on the fore-

head of the Bam.

The diagrammatical character or symbol, stili in use to denoto Taurus, y , is this Tcry crescent and disk:

a symbol that hos come down to us from those remoto ages when this momorablc conjunction in Taurus, by

marking the commencemcnt, at oncc of the Sabtcan year and of the cyclo of the Chaldcan Saros, so pre-

eminently distinguishcd that sign, as to becomc its charactcristic symbol. On a bronze bull from China, the

crescent is attached to the back of the Bull, by means of a cloud, and a currcd groove is provided for the

occasional introduc tion of the disk of the sun, when solar and lunar timo were coincident andconjunctive,

at the commencemcnt of the year, and of .the lunar cycle. AVhcn that was made, tho year did not open with

the stars in the head of the Bull, but when tbc colure of the yernal Equinox passed across tho middle or later

degrecs of the astcrism Taurus, and the Pleiades were, in China, as in Canaan, the leading stars of the year.

The crescent and disk combincd always represent the conjunctivo Sun and Moon; and when placed on

the head of the Zodiacal Bull, the commencemcnt of tho cyclo termed Saros by the Chaldeans, and Metonie

by the Grccks ; and supposed to bc alludcd to in Job, by the phrasc, “ Mozzarotll in his season that is to

sny, when the first now Moon and ncw Sun of the year were coincident, which happencd once in eighteen

years and a fraction.

On the sarcophagus of Alexander, the same symbol appears on tbe head of a Bam, which, in the time of

that monarch, was the leading sign. So foo in the sculpturcd tcmples of the Uppcr Nile, tho crescent and

disk appear, not on the head of Taurus, but on the forchead of the Bam or the Bam-headcd God, whom the

Grecian Mytbologists called Jupiter Ammon, really the Sun in Aries.

If we nowlook for a moment at the.individual stars which composed and were near to the respectiTe con-

stellatione, we may find something that will connect itself with the symbols of the Ancient Mystcries and of

Masonry.

. It is to be noticcd that when the Sun is in a particular constollation, no part of that constcllation will be

seen, except just before sunrise and just after sunsct; and then only tho cdgo of it: but tho constellations

opposite to it will be visible. "When the Sun is in Taurus, for example, that is, when Taurus sets with the Sun,

Scorpio rises as lic sets, and continues visiblo through tho night. And if Taurus rincs and sets with the Sun

to-day, he will, six months hcncc, riso at sunset and sct at sunrise ; for the stars tlius gain on the Sun two

hours a month.

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Going back to the time when, watched by the Cbaldean shepkerds, and tke busbandmen of Etbiopia and

Egypt,

“Tho milk-white Bull with golden horna

Led on the new-born year,”

wo seo in the neck of Taurus, the Pleiades, and in his face the Hyades, " whieh Grecia from their shower-

ing namcs," and of whom the brilliant Aldebaran is the chief; while to the southwestward is that most

splcndid of all the constcilations, Orion, with BetclgueuX in his right shoalder. Bellatrix in his left shoulder,

Bigel on the left foot, and in his belt tho three stars known as the Three Kings, and now as the Tard and Eli.

Orion, ran the legend, porsecuted tho Pleiades ; and to sare them from his fury, Jupiter placed thera in the

Heavens, where he stili pursucs them, but in vain. They, with Arcturus and the Bands of Orion, are men-

tioned in the Book of Job. They are usually eallcd.tlic Sevcn Stars, and it is said there were seven, before the

fall of Troy ; though now only six are visiblc.

The Pleiades were so named from a Greek word signifying io sail. In all ages they bave been observed

for signs and scasons. Virgil says that the sailors gnve names to “ tho Pleiades, IIyado3 and the Northern

Car; Pleiadas, Hyadas, Claramque Lycaonis Arcton And Palinurus, he says, —

Arcturum, pluviasque Hyadas, Geminosque Triones,

Armatumque auro circumspicit Oriona , —

studied Arcturus and tho rainy Hyades and the Twin Triones, and Orion' cinctured with gold.

Taurus was the prince and.leader of the celestial host for more than two thousand years: and when his

head set with the Sun about the last of May, the Scorpion was seen to rise in the Southeast.

The Pleiades were sometimes callod Vergilice, or the Virgins of Spring; because the Sun entered this

clnster of stars in the season of blossoms. Their Syrian name was Succoth, or Succoth-beneth, derived from a

Chaldean word, signifying to speculate or observe.

The Hyades are five stars in the forni of a Y, 11® southeast of the Pleiades. The Greeks counted them

as seven. When the vernal equinoxwas in Taurus, Aldebaran led up the starry host; and as he rose in the

East, Aries was about 27° high.

When he was close upon the meridian, the Heavens presented their most magnificent appearance. Capella

was a littlo further from the meridian, to the nortb; and Orion stili further from it to the souihward. .Procyon,

Sirius, Castor and Pollux had climbcd about halfway from the horizon to the meridian. Regulus had just

risen npon tho ecliptic. The Virgin stili lingered below the horizon. Pomalhaut was halfway to the meridian

in the Southwest ; and to the Northwest were the brilliant constellatione, Perseus, Cepheus, Cassiopeia and

Andromeda ; while the Pleiades had just passed the meridian.

Orion is visible to all the habitable world. The equinoctial line passes through the contre of it. When

Aldebaran rose in the East, tho Three .Kings in Orion followed him ; and as Taurus set, the Scorpion, by

whose sting it was said Orion died, rose in the East.

Orion risos at noon about the Oth of March.\_ His rising was accompanied with great rains and storms,

and it became very terrible to mariners.

• In Boutos, called by the ancient Greeks Lycaon, from hikos, a wolf, and by tho nebrews, Caleb Anubach,

the Barking Dog, is the Great Star Arcturus, whieh, when Taurus opened the year, corrospondcd with a

season remarkable for its great heat.

Next 'comes Gemini, the Twins, two human figures, in the heads of whieh are the bright Stars Castor

and PoLtux, tho Dioscuri, and the Cabiri of Samothrace, patrons of navigation : whilo South of Pollux ars

the brilliant Stars Sirius and Procyon, the greater and lesscr Dog ; and stili further South, Canopus, in tbe

Ship Argo.

Sirius is apparently the largest and brightest Star in the Heavens. When the Yernal Equinox was in

Taurus, he rose heliacally, that is, just before the Sun, when, at the Summer Solstice, tbe Sun entered Leo,

about the 21st of June, fifteen days previous.to the swelling of the Nile. Tho hcliacal rising of Canopus was

also a precursor of the rising of the Nile. Procyon was the forerunner of Sirius, and rose before him.

There are no important Stars in Cancer. In the Zodiacs of Esne and Dendera and in most of the astro\*

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logical remains of Egypt, the sign of this constcllation was a beetlc (Scarabecus), which thence became sacred,

as an emblem of the gate through which souls descended from Iloaven. In the crest of Cancer is a closter of

Stars formcrly called Prccsepe, the Mangcr, on each side of which is a small Star, the tiro of which were

callcd Aselli, little asses.

In Leo are the splcndid Stars, Regolcj, -directi/ on the ecliptio, and Dexebola in the Lion’s taiL South\*

east of Regulus is the fine Star Coit IItdr.e.

Tho combat of Hercules with the Ncmocan lion iras his first labour. It iras the first sign into irhieh the

Sun passed, after faliing beloir the Summcr Solsticc ; from irhieh time he struggled to re-oscend.

The Nile OTerflowed in this sign. It stands first in the Zodiao of Dendcra, and is in oli' the Indion and

Egyptian Zodiacs.

In the lcft hand of Visco (Isis or Ceres) is tho beautiful Star SriCA Virginis, a little South of the EclipUe.

Vixdeuiazrix, of less magnitude, is in tho right arm; and Northwest of Spica, in Bootes (the husbandman,

Osiris), is the splendid Star Arcturus.

The diTision of the first Decan of the Virgin, Aben Ezra sa/s, represents a beautiful Virgin with flowing

hair, sitting in a chair,.with two ears of corn in her hand, and suckling an infant. In an Arabian MSS. in

the Royal Library at Paris, is a picture of the Twelre Signs. That of Virgo is a young girl with an infant

by her side. Virgo was Isis ; and her representation, carrying a child (Uorus) in her arms, eshibited in her

temple, was accompanied by this inscription : “ I ah all that is, that itas, axd that siiall be ; and the fruit

which I brought forth is the Sun.”

Nine months aftar the Sun enters Virgo, he reaches the Twins. ‘When Scorpio begins to riso, Orion sets;

irhen Scorpio comes to the meridian. Leo begins to set, Typhon reigns, Osiris is slaiu, and Isis (the Virgin)

his sister and irife, folloirs bim to the tomb, weeping.

The Virgin and Bootes, setting heliacally at the autumnal equinos, dolivored the world to the wintry

constellations, and introduced into it the genius of Evii, represented by Ophiucus, the Serpent.

At the moment of tho IVintcr Solstice, the Virgin roso heliacally (i cith the Sun), hai-ing the Sun (Uorus)

in her bosom.

In Libra are four Stars of the second and third magnitudo, irhieh we shall mention hereofter. They aro

.Zuben-es-Cbamali, Zuben-el-Gemabi, Zuben-hak-rabi, and Zubcn-el-Gulii. Near the last of these is the brilliant

and malign Star, Axtares in Scorpio.

In Scorpio, Astares, of the lst magnitude,- and rcmarkably red, was ono of tho four great Stars, Foxal-

haut, in Cetus, Aldebarax in Taurus, Reoulcs in Leo, and Astares, that formcrly answcred to the Solstitial

and Equinoctial points, and were mucli noticcd by astronomers. This sign was sometimes represented by a

Snake, and sometimes by a Crocodile, but generali/ by a Scorpion, which last is found on the Mithriac Monu-

menta and on the Zodiac of Dendcra. It was considercd a sign accursed, and the entrance of the Sun into

it commenced the reign of Typhon.

In Sagittarius, Capricornus and Aquarius thero are no stars of importanco.

Near Pisces is the brilliant Star Foualuaut. No sign in the Zodiac is considcred of more malignant

influenco than tliis. It was deemed indicative of Tioleitce and Death. Both the Syrians and Egyptians

abstained from eating fish, out of dread and abhorronce ; and wben the lattor. would represent anything as

odious, or express hatred by Uicroglypliics, tbey painted a fish.

In Auriga is the bright Star Capella, which to the Egyptians nover set

And, circling ever round the North Pole aro Sevcn Stars, known as Ursa Major, or the Great Bear, which

liavc been an objcct of universal observation in all ages of tho World. -The/ wcro vcncratcd aliko by tho

Priests of Bol, tho Magi of Persia, the Shepherds of Chaldca and tho Phoenician navigators, os well as by

the astronomers of Egypt. Two of them. Merae and Dubue, always point to the North Pole.

The Phocuicians and Egyptians, says Eusebius, were the first ivho ascribed divinity to tho Sun, Moon

and Stars, and regarded thom as tho sole causcs of the production and dostruction of all heings. From them

went abroad over all tho world all known opinions as to tho gcncration and dcscent of the Gods. Only the

llebrcws looked beyoud the visible world to an invisiblc Creator. All the rest of the world regarded as Gods

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those luminoos bodies tbat blazc in tho firmament, offcred thcm sacrifices, bowed down before tbem, and

raised neitber their souls nor their worship above the visiblo Heavens.

The Chaldcans, Canaanites and Syrians, among whom Abrabam lived, did thc same. The Canaanites

consecrated borses and cbariots to tbe Sun. The inhabitants of Emesa in Phoenicia adored hira nnder the

nnme of Elagabalus; and the Sun, as Hercules, was tho great Deity of the Tyrians.. The Syrians worshipped,

with fear and dread, the Stars of the Constellation Pisces, and consecrated images of them in their Temples.

The Sun as Adonis was worshipped in Byblos and about Mount Libanus. There was a magnificent Temple

of the Sun at Palmyra, which was pillaged by the soldiers of Aurelian, who rebuilt it and dedicated it anew.

The Pleiades, under the name of Succoth-Beneth, were worshipped by the Babylonian colonists who settled

in tbe country of the Samaritana. Saturn, under the nome of Remphan, was worshipped among the Copte.

The planet Jupiter was worshipped, as Bel or Baal ; Mars as Malee, Melech or Moloch ; Venus os Ashtoroth

or Astarte, and Mercury as Nebo, among the Syrians, Assyrians, Phasnicians and Canaanites.

Sanchoniathon says that the earliest Phccnicians adored the Sun, whom they deemed sole' Lord of the

Hearens ; and honoured him under the name of Beel-Samix, signifying King of Heaven. They raised columns

to the elements, fire and air or wind, and worshipped thcm; and Sabeismor the worshipof the Stars fiourished

everywhore in Babylonia. The Arabs, under a sky always ciear and serene, adored the Sun, Moon and Stars.

Abulfaragiu8 so informa us, and that each of the twelve Arab Tribes invoked a particulor Star as its Patron.

The Tribe Hamyar was consecrated to the Sun ; the Tribe Ceunah to the Moon ; the Tribe Misa was under

the protection of tho beautiful Star in Taurus, Aldcbaran ; the Tribe Tai, under that of Canopus ; the Tribe

Kois, of Sirius ; the Tribes Lachamus and Idamus, of Jupiter ; the Tribe Asad, of Mercury ; and so on.

The Saracene, in the time of Heradius, worshipped Venus, whom they called Cabar, or The Great ; and

they swore by the Sun, Moon and Stars. Shahristan, an Arabio author, says that the Arabs and Indians

before his time had temples dedicated to tho seven Planets. Abulfaragius says that the seven great primitive

nations, from whom all others desccnded, the Persians, Chaldeans, Greeks, Egyptians, Turks, Indians and

Chineee, all originally were Sabeists, 'and worshipped tho Stars. They all, he says, like the Chaldeans,

prayed, turning towards the North pole, three times a duy, at Sunrise, Noon and Sunset, bowing themselves

throe times before the Sun. They invoked the Stars and the Intelligences which inhabited them, offored them

sacrifices, and called the fixed stars and planets Gods. Philo says that the Chaldeans regarded the stars as

sovereigu orbiters of tho order of the world, and did not look beyond tbe visible causes to any invisible and

intellectual being. They regarded Nature as the Great Dirinity, that exercised its powers through the action

of its ports, tbe Sun, Moon, Planets and Fixed Stars, the successive revolutions of the seosons, and the' com-

bined action of Heaven and Earth. The great feast of the Sabeans was when the Sun reached the vernal

equinox; and they had five other fcasts at the times when the fire minor planets entered the signs in which

they had their exaltation.

Diodorus Siculus informs us that the Egyptians recognized two great' Divinities, primary and eternal,

the Sun and Moon, which they thought governed the world, and from which every thing receives its nourish-

ment and growth: ‘that on them depended all the great work of generation, and the perfection of all effectis

-produoed in nature. "We know that the two great Divinities of Egypt were Osiris and Isis, the greatest

agents of nature; according to some, the Sun and Moon, and according to others, Heaven and Earth, or the

active and passive principies of generation.

And we learn from Porphyry, that Chceremon, a learned priest of Egypt, and many other learned men of

that n&tion, soid that the Egyptians recognized as gods, the stars composing the zodiac, and all those that

,by their rising or setting marked its divisions ; the subdirisions of the signs into decans, the horoscope and

,the stars that presided therein, and which were called Potent Chiefs of Heaven : that considering the Sun

as the Great God, Architect and Ruler of the World, they explained not only the fable of Osiris and Isis, but

generally all their sacred legends, by the stars, by their appearance and disappearance, by their oscension,

•by the phases of the moon, and the increase and diminution of her light ; by tho march of the sun, the

.division of time and the heavens into two parts, one assigned to darkness and the other to light; by the

.Nile ; and, in fine, by the whole round of physical causes.

Lueian telis us that the bull Apis, sacred to tbe Egyptians, was the image of the celestial Bull, or

15n

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Taurus ; and that Jupiter Ammon, horned like a ram, vas an imago of the constellation Aries. And Clemens

of Alesandria assures us that the four principal sacred animals, carried in their processions, vere emblema

of the four signs or Cardinal points vhich fixed the seasons at the cquinoses and solstices, and divided into

four parts the yearly march of the sun. They vorshipped fire also, and vater, and the Nile, vhich river

.they styled Father, Prcserver of Egypt, sacred emanation from the Great God Osiris ; and in their hymns to

vhich they callcd it the god crovned vith millet (vhich grain, reprosented by the psehent, vas part of the

head-dress of their kings), bringing vith him abundance. The other clements vere also fevered by them:

and the Great Gods, vbose names are found inscribed on an ancient column, are,- the Air, Heaven, the Earth,

the Sun, the Moon, Night and Day. And, in fine, as Eusebius says, they regarded the Universe os a great

Doity, composcd of a great number of gods, the different parts of itself.

Tho same vorship of the Ileavenly Ilost extended into erery part of Europe, into Asia Minor, and

among the Turks, Scythians, and Tartars. The ancient Persiana adored tho Sun as Mithras, and also the

Moon, Venus, Fire, Earth, Air and 'Water; and, having no statues or altars, they sacrificed on high places

to the rieavens and to the Sun. On seven ancient pyrea they burned incense to the Scven Planets, and con-

sidered the elements to be divinities. In the Zend-Avesta ve find inrocations addressed to Mithras, the stars,.

the elements, trees, mountains, and every part of nature. The Celestial Bull is invoked there, to vhich the

Moon unites herself; and the four great stars, Toschter, Satovis, Haftorang, and Venant, the great Star Ra-

piton, and the other constellations vhich vateh over the different portions of tlie earth.

The Magi, like a multitude of ancient nations, vorshipped fire, nbove all the other elements and povers

of nature. In India, the Ganges and the Indus vero vorshipped, and the Sun vas the Great Divinity. They

vorshipped the Moon also, and kcpt up the sacred fire. In Ceylon, tho Sun, Moon, and other planets vero

vorshipped: in Sumatra, the Sun, called Iri, and the Moon, callcd lianda. And the Chinese built Temples

to Ileaven, the Earth, the genii of tho air, of the vater, of the mountains and of tho stars, to tho sea-dragon,

and to the planct Mars.

The celebratcd Labyrinth vas built in honour of the Sun ; and its tvclro palaccs, like the tvelve superb

columns of the Templo at Ilieropolis, covcrcd vith symbols relating to the tvelve signs and the occnlt quali-

tics of the elements, vere consecratcd to the tvelve Gods or tutclary genii of the signs of the Zodiac. The

figure of the pyraraid and that of the obclisk, rcscmbling the shupe of a flamo, causcd these monumenta to bo

consecratcd to the Sun and to Fire. And Timaeus of Locria says: “ The. equilateral triangle enters into the

composition of tho pvramid, vhich has four cqual faces and cqual anglcs, and vhich in this is like fire, tho

most subtle and mobile of the elements." They and the obelisks vero crcctcd in honour of the Sun, termed

in an inscription upon one of the latter, translated by tho Egyptinn Uermapion, and to bo found in Ammi-

anus Marccllinus, “Apollo the strong, Son of God, ho vho made the vorld, truo Lord of tho diadems, vho

possessos Egypt and filis it vith his glory.”

The tvo most famous divisions of the Keavens, by scven, vhich is that of the planets, and by tvelve, vhich

is that of the signs, aro found en the rpligious monuments of all tho people of the ancient vorld. The tvelve

Great Gods of Egypt are met vith everyvhere. They vere adopted by the Grceks and Romans; and the

latter assigned one of them to each sign of the Zodiac. Their imngcs vere seen at Athcns, vhero an altar vas

crccted to each ; and they vere painted on tho porticos. The People of the North had their tvelve Azes, or

Senate of tvelve great Gods, of vhom Odin vas chicf. The Japancsc had the same number, and like tho

Egyptians divided them into classes, seven, vho vero the most ancient, and five, afterwards added : both of

vhich numbcrS’ aro veli knovn and consecrated in Masonry.

Thcro is no more atriking proof of tho univfcrsal adoration pnid tho stars and constellations, than the

arrangement of the Ilebrev camp in tbe Desert, and the allegory in regard to the tvelve Tribcs of Israel,

ascribed in tho Ilcbrov legonds to Jacob. The Ilebrev camp vas a quadrilateral, in sisteon divisions, of

vhich tho contrai four vere occupied by images of tho four elements. Tho four divisions at tho four angles of

tho quadrilateral eshibited the four signs that the nstrologers call jTretf, and vhich they regard as subject to

the influenco of the four great Royal Stars, Regulus in Leo, Aldebaran in Taurus, Antares in Scorpio, and

Fomalhaut in the mouth of Pisces, on vhich falis the vater ponrcd out by Aquarius ; of vhich constellations

the Scorpion vas rcprcscntcd in the Ilebrev bkuonry by the Celestial Vulture or Eagle, that rises at the samo

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time with it and is its paranatellon. The other signs were arranged on the four faces of the quadrilatcral, and

in the parallcl and interior divisions.

There is an ostonishing coincidence between the characteristics assigncd by Jacob 'to his sons, and thoso

of the signs of the Zodiac, or the planets that havo their domicil in those signs. . .

- Rtuben is comparcd to running watcr, anstable and that cannot ezcel ; and he answers to Aqnarias, his

ensign being a man. The water pourcd out by Aquarius flows towards the South Pole, and it is the first pf

the four Royal Signs, asccnding from the winter Solstice.

The Lion (Leo) is the device of Jitdah; and Jacob compares him to that animal, whose constellation in

the Heavens is the domicil of the Sun ; the Lion of the Tribe of Judah ; by whose grip when that of appren-

tice and that of fellow-craft,— of Aquarius at the winter Solstice and of 'Cancer at the vernal equinos, — had

not succeeded in raising him, Ilirau was lifted out of the grave.

Ephraim, on whose ensign appears the CelestiaI Bull, Jacob compares to the os. Ean, bearing os his

device a Scorpion, he compares to the Cerastes or horned Serpent, synonymous in astrologicnl language,

vrith the vulture or pouncing cngle ; and which bird was ofton substituted on the flag of Dan, in place of the

venomous scorpion, on account of the terror which that reptile inspired, as the Symbol of Typhon and' his

molign influenccs ; wherefore the Eagle, as its paranatellon, that is, rising and setting at the same time with

it, va s natnrally used in its stead. Hence the four famous figures in the sacred pictures of the Jews and

Christiana, and in Royal Arch Masonry.of the Lion, the Os, the Man and tbe Eagle, the four creaturos of the

Apocalypso, copicd there from Ezekiel, in irhose reveries and rhapsodies they are scen revolving around blaz-

ing circles.

The Rom, domicil of Mars, chief - of the CelestiaI Soldiery and of the tirelve Signs, is the device of Gad,

vrhom Jacob aharacterizes as a warrior, chief of his army.

, Caneor, in irhich aro the sta» termed Aselli, or little asses, is the device of the flag of Jssachar, whom

Jacob compares to an ass.

..^Capricom, of old represontod with the tail of a fish, and called by\*astronomers the Son of Neptune, is

the device of Zebidon, of whom Jacob says that he dwells on the shore' of the sea.

Sagittarius, chasing the CelestiaI lVolf, is the emblem of Berpamin, whom Jacob compares to a hunter:

and in that constellation the Romans placed the domicil of Diana the huntress. Virgo, the domicil of Mer-

cury, is borno on the flag of NapUali, whose eloquenco and agility Jacob magnifies, both of which aro attri-

butes of tbe Courier of the Gods. And of Simeon and Leei he speaks as nnited, as are the two fishes that

make the Constellation Pisces which is their armorial emblem.

■Plato, in his Republic, followed the divisions of tbe Zodiac and the planets. So also did Lycurgus at

Sparta, and Cecrops in the Athenian Commonwealth. Chun, the Chinese legislator, divided China into twelve

Tcheou, and specially designated twelve mountains. The Etruscans divided themselves into twelve Cantons.

Romulus appointed twelve Lictors. There were twelve tribes of Ishmael and twelve disciples of the Hebrew

Reformer. The New Jerusalem of the Apocalypse has twelve gates.

.The Souciet, a Chineso book, speaks of a palace composed of four buildings, whose gates looked towards

the four corners of the world. That on the East was dedicated to tbe new moons of the months of Spring;

that on the West, to those of Autumn ; that on the South to those of Summer ; and that on the North to those

of Win ter: and in this palace the Emperor and his grandees sacrificcd a lamb, the animal that represented

the Sun at the vernal equinoz.

Among the Greeks, the march of the Choruses in their theatres represented the movements of the

ileavens and the planets, and the Strophe and Anti-Stropho imitated, Aristozenes says, the movements of tha

Stars. The number five was sacred among the Chinese, as that of the planets other than the Sun and Moon.

• Astrology consecrated the numbers twelve, seven, thirty and three hundred and sizty ; and everywhere seten,

.the number of the planets, was as sacred as tweloe, that of the signs, the months, the oriental cycles, and the

sections of the horizon. We sholl speak more at large hereafter, in another degree, as to these and other

numbers, to which the ancients ascribed mysterious powers.

The Signs of the Zodiac and the Stars appearcd on many of the ancicnt coins and mcdals. On the public ■

seol of the Locrians-Ozoles was Hesperus or the planct Venus. On the mcdals of Antioch on tho Orontes was

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the ram and crescent; and tho Eam iras the spccial Deity of Syria, assigncd to it in the dirision of the eorth

among tbe tirelre signs. On the Cretan coins iras the Equinoctinl Bull ; and he also appeored on those of the

Mamertina and of Athcns. Sagittarius appcared on those of the Persiana. \_ In India the twelre signs appeored

upon the ancient coins. The Scorpion iras engrarod on tbe medals of the Kings of Comagena, and Capricorn

on those of Zeugma, Anazorba and other cities. On the medals of Antoninus are found nearly'all the signs

of tho Zodiac.

Astrology iras practised among ali the ancient nations. In Egypt, the book of Astrology iroa borne

rercrentially in the rcligious processions ; in irhich the foir sacred animal» irere also carried, as emblema of

the equinoxes and solstices. The same Science flourished among the Chaldeans, and orer the irhole of Asia

and Africa. When Alexander inradcd India, the astrologers of the Oxydrnces came to him to disclose the

secrets of their Science of Ilearen and the Stars. The Brahmins irhora Apollonius consulted, taught him

the secrcts of Astronomy, irith tlie cercmonies and prayers irhoreby to appease the Gods and learn the future

from the stars. In China, astrology taught the mode of gorerning the State and families. In Arabia it iras

deemed the mother of the Sciences ; and old librarios are full of Arabie books on this pretended Science. It

flourished at Bome. Constantine had his horoscope drairn by the astrologer ■Valens. It iras a Science in

the middle ages, and eien to this day is neither forgotten nor unpractised. Catharine de Medici iras fond of

it. Louis XIV. consulted his horoscope, and the learned Casini commenced his career os an astrologer.

The ancient Sabmans established feosts in honour of each planot, on tho day, for each, irhen it entered

ita place of exaltation, or reached the particular degree in the particular sign of the zodiac, in irhich

astrology had fixed the place of its exalta tion ; that is, the place in\* the Hearens irhere ita inflaence iras

supposed to be greatest, and irhere it acted on Nature with the greatest enorgy. The place of exalta tion of

the sun iras in Aries, bccause, reaching that point, he airakcns all Nature, and irarms into life ali the

germs of vegetation; and therefore his moBt solcmn feast among all nations, for many years before our

Era, iras fixed at the time of his entrance into that sign. In Egypt, it iras callcd the Feast of Fire and

Light. It iras the Passovor, irhen the Paschal Larnb iras slain and catcn, among' the Jcvrs, and Neurouz

among the Persians. Tho Komans preferred tho place of domicil to that of exaltation ; and edebrated the

feasts of the planets under the signs that ircre their Ttouses. The Chaldeans, irhom, and not the Egyptiaus,

the Sabmans folloired in this, preferred the places of exaltation.

Saturn, from the length of time rer[uired for his apparent rerolution, iras considercd the most remote,

and the Moon the nearest planet. After the Moon came Mercury and Venus, then the Sun, and then

Mars, Jupiter and Saturn.

So the risings and settings of the Fixed Stars, and their conjunctions with the Sun, and their first

nppearance as they emerged from his rays, fixed tho cpochs for the feasts instituted in their honour; and

the Sacred Calendars of the ancients ircre rcgulatcd accordingly.

In the Iloman games of the circus, edebrated in honour of the Sun and-of entire Nature, the Sun,

Moon, Planets, Zodiac, Elementa, and tbe most apparent parts and potent agents of Nature irere personified

and represented, and the conrses of the Sun in the Ileaiens irere imitated in the Hippodrome ; his choriot

being drairn by four horses of different colours, representing the four elementa and seasons. The courses

irere from Eost to West, like the circuits round the Lodge, and seren in number, to correspond irith the

number of planets. The morements of the Seren Stars that rerolTC around tbe pole irere also represented,

as irere those of Capella, irhich by its heliacal rising at the moment irhen the San reached the Pleiades,

in Taurus, announced the commencement of tho annual rerolution of the Sun.

Tho intersection of the Zodiaoby the colures at tho Equinoctial and Solstitial points, fixed four periods, each

of irhich lias, by one or more nations, and in somo cases by the same nation at different periods, been taken

for the commencement of the year. Some adopted the V ernal Equinox, because then day began to prerail orer

night, and light gained a rictory OTer darkness. Sometimes the Summer Solstice iras preferred ; because then

day attained its maximum of duration, and the aeme of its glory and perfcction. In Egypt, another reason

nas, that then the Nile began to orerfloir, at the heliacal rising of Sirius. Somo preferred the Autumnal

Equinox, because then the harrests irere gathered, nnd the hopes of a ncir crop were deposited in the bosom

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of the earth. And some preferred the Winter Solstice, because thcn, the abortent day having arrived, tboir

length commenbed to increase, and Light bcgan the carcer destined to end in rictory at the Ycrnal Equinos.

The Sun was figura tively said to die and be 5orn again at the Winter Solstice ; the games of the Circus,

in honour of the invinciblo God-Sun, were then celebrated, and the Roman year, establishcd or reformed by

Numa, commenced. Many peoplcs of Italy commenced their year, Macrodius says, at that time; and reprc\*

sented by the four ages of man the grodual succession of poriodical increase and diminution of day, and the

light of the Sun ; likening him to an infant born at the Winter Solstice, a young man at the Vernol Equinos,

a robust man at the Summer Solstice, and an old man at the Autumnal Equinos.

This idea was borrowed frifm the Egyptians, who adorcd the Sun at the Winter Solstice, under the figuro

of an infant.

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The image of tho Sign in which each of the four seasons commenccd, became the form under which iras

figured the Sun of that particular scoson. The Lion’s skin iras worn by Ilerculcs ; the horas of the Bull

adorned the forehead of Bacchus; and the autumnal serpent wound its long folds round the Statue of Serapis,

2500 years before our era ; irhen those Signa corrcsponded irith the commenccments of the Seasons. Wheu

other constellatione replaccd tkcm at thoso points, by means of the precession of the Equinoscs, those attri-

butes irere changed. Then the Ram furnished the horns for the head of the Sun, under the name of Jupiter

Amnion. Ile iras no longer born esposed to the watersof Aquarius, like Bacchus, nor enclosed in an urn like

the .God Canopus ; but in the Stables ef Augeas or the Celestial Goat. He then completed his triumph,

mounted on an oss, in the constellation Cancer irhich then occupied tho Solstitial point of Summer.

Other attributos the images of the Sun borrowed from the constellations irhich, by their rising and sctting

fised the points of departure of the year, and the commencements of its four principal divisions.

First the Bull and afterirards the Ram (called by the Persians the Lamb), was regarded as the regenerator

of Nature, through his union with the Sun. Each, in his tura, was an emblem of the Sun OTercoming the

winter darkness, and repairing the disorders of Nature, which every year waa regenerated under these Si«ns,

after th'o Scorpion and Serpent of Autumn had brought upon it barrenness, disaster and darkness. Mithras

was represented sitting on a Bull ; and that animal was an image of Osiris : whilo the Greek Bacchus armed

his front withjts horns, and was picturod with its tail and feet

The Constellations also became note-worthy to the husbandman, which by their rising or setting, at morn-

ing or erening, indicated the coming of this poriod of rcnewcd fruitfulncss and new lifo. Capella, or the Kid

Amalthea, whose horn is called that of abundance, and whose place is over the equinoctiai point, or Tanrns ;

and the Pleiades, that long indicated the Seasons, and gave rise to a multitudo of poetie fables, were the most

obserred and most celebrated in antiquity.

The original Roman year commenccd at the Yernal equinos. July was formerly called Quintilis, the 5th

iiionth, and August Sextilis, the 6th, os September is stili the 7th month, October the 8th, and so on. The

Persians commenced their year at the some time, and celebrated their great feost of Neurouz when the Sun

entered Aries and the Constellation Perseas rose, — Perseus, who first brought down to earth the heaienly fire

consecrated in 'their temples: and ali the ceremonics then practised reminded men of the renovation of Nature

and the triumph of Ormuzd, the Light-God, oier the powers of Darkness and Ahriman their Chief.

The .Legislator of the Jews fised the commencement of their year in the month Nisan, at the Yernal

Equinos, at which seoson the Israelites marcbed out of Egypt and were relieved of their long bondage; in

commemora tion of which Esodus, they ate the Paschal Lamb at that Equinos. And when Bacchas and his

ormj had long marched in burning deserts, they were led by a Lamb or Ram into beautiful meadows, and to

tho-Springs that watered tho Temple of Jupiter Ammon. For to the Arabs and Ethiopians, whose great

Difinity Bocchus was, nothing was so perfect a type of Elysium os a Country abounding in springs and

rirulets, i « .

Orion, on the some meridian with the Stars of Taurus, died of the sting of the celestial Scorpion, that

rises when he sets ; as dies the Bull of Mithras in autumn : and in the Stars that correspond with the autumnal

equinos we find those malerolent genii that ever war against the Principio of good, and that take from the

Sun and the Hearens the frait-producing power that they communicate to the earth.

With the Yernal equinos, dear to the sailor as to the husbandman came the Stars that, with the Sun, open

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navigation, and rule tho stormy Seas. Tben the Tirins plunge into the solar fires, or disappoor at setting,

going doirn irith tUe Sun into the bosom of the iraters. And theso tutelary Dirinitics of mariners, the Dioscuri

or Chief Cabiri of Samothrace, sailed irith Jason to posscss thcmselres of the golden-fleeced ram, or Arios,

irhose rising in tbe morning announced the Sun’s entrj into Taurus, irhen the Serpent-bearer Jason rose in

the erening, and, in aspect irith the Dioscuri, iras deemed their brother. And Orion, son of Neptune, and

most potent controller of the tempest-tortured occan, announcing sometimes calm and sometimes tempest, rose

after Taurus, rejoicing in the forehead of the neir year.

Tho Summer Solstice iras not less an important point in the Sun’s march than the Vernal Equinos, espc-

cially to tho Egyptians, to irbom it not only marked the end and term of the increasing length of the days and

of the domination of light, and the maximum of the Sun's eleration ; but also the annuol recurrence of that

phenomenon pcculiar to Egypt, tho rising of the Nile, irhich, ever accompanying the Sun in hiscourse, seemed

to rise and fall as tho days groir longer and shorter, bcing loirest at the Win ter Solstice, and bighest at that

of Summer. Thus the Sun seemed to regulato its swelling ; and the timo of his arriral at the solstitial point

being that of the first rising of the Nile, iras selected by the Egyptians as the beginning of a year irhich they

called the Year of God, and of the Sothiac Period, or the pcriod of Sothis, tho Dog-Star, irho, rising in the

morning, fixed that epoch, ao important to the pcople of Egypt. This year iras also called the Ilcliac, that is

the Solar year, and. the Canicular year; and it consisted of three hundred and siity-fire days, nithout inter-

calation ; so that, at the end of four years, or of four times three hundred and sisty-fire days, making 14C0

days, it needed to add a day, to make four complete rerolutions of the Sun. To correct this, some Nations

made ev.ery fourth year consist, as ire noir do, of 366 days : but tho Egyptians preferred to add nothing to the

year of 365 days, irhich, at the end of 120 years, or of 30 times 4 years, iras short 30 days or a month; that

is to say, it required a month more to completo tho 120 rerolutions of the Sun, though ao many nere counied,

that is, so many years. Of course the commcncement of the 121st year irould not correspond irith.tho Summer

Solstice, but irould precede it by a month: so that, irhcn the Sun arrircd at the Solstitial point irhence he at

first set out, and irbereto he must nceds rcturn, to make in rcality 120 years, or 120 complete rerolutions, tho

first month of the 121st year irould hare ended.

Thus, if the commencement of the year irent back 30 days erery 120 years, this commencement of the

year, continuing to recede, irould, at the end of 12 times 120 years, or of 1460 years, get back to the Solstitial

point, or primitive point of departure of the period. The Sun irould then baro made but 1459 rerolutions,

though 1460 irero counted ; to make up irhich, a year more irould nccd to bc added. So that the Sun irould

not have made his 1460 rerolutions until the end of 1461 years of 365 days eoch,— oach rerolution being in

reality not 365 days esactly, but 365}.

This period of 1461 years, each of 365 days, bringing back the commencement of the Solar year to tho

Solstitial point, at tho rising of Sirius, after 1460 complete Solar rerolutions, iras called in Egypt the Solhiae

period, tho point of departure irhereof iras tho Summer Sulsticc, first occupied by the Lion and afterrrards by

Cancer, under irhich sign is Sirius, irhich opened the period. It iras, says Porphyry, at this Solstitial Neir

Moon, accompanicd by the rising of Seth or the Dog Star, that the beginning of the year iras fixed, and that

of the generation of ali things, or, as it irere, the natal hour of the irorld.

Not Sirius alonc determined the period of the rising of the Nilo. Aquarius, his urn, and tbe stream floiring

from it, in opposition to the sign of the Summer Solstice then occupied by the Sun, opened in the erening tho

march of Night, and receivcd the full Moon in his cup. Abore bini and ivith him rose the feet of Pegasus,

struck iThereirith, the iraters floir forth that tho Muses drink. • The Lion and the Dog, indicating, irere sup-

posed to cause tho inundation, and so irere irorshipped. Whilo the Sua passed through Leo, the iraters

doubled their depth ; and tho sacred fountains pourcd their streams through the heads of lions. Hydro,

rising bctween Sirius and Leo. oatended under three signs. Its head rose irith Cancer, and its tail irith the

feet of tho Virgin and the beginning of Libra; and the inundation continued irhile the Sun passed along its

ivhole estent.

Tho successive contcst of light and darkness for the possossion of tho lunar disk, each being by turns

victor and ranquished, oxnctly rescmblcd irhat passed upon the carth by the aetion of the Sun and his jour-

neys from one Solstice to the other. The lunary rerolutions preseated tho samc periods of light and darkness

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aa the year, and was tbe objcct of thc sarao rcligious fictions. Above the Moon, Pliny said, everything ia

pura, and filled with eternal light. Thera onda the cone of shadow which the earth projecta, and which pro-

ducea night; there enda the aojourn of night and dnrknesa ; to it the air extends ; hut tiierc tre ontor the pnre

aubstance.

The Egyptians assigned to the Moon the demiurgie or Creative force of Osiris, who united himseif to her in

the spring, when the Sun communicated to her tbe principies of generation which she afterwards disseminated

in the air and all the elementa. And the Persiana considered the Moon to liave been impregnated by the Celes\*

tiai Bnll, firat of the aigns of spring. In all ages, the Moon has been-supposed to have great influence upon

vegetation, and the birth and growth of animala, and the belief ia as widely entertained now aa ever, and that

influence regarded as a mystcrious and inexplicablc onc. Mot the astrologera alone, but Naturalists like Pliny,

Philosophere like Plutarch and Cicero, Thcologians liko the Egyptian Priests, and Metaphyaiciana like Pro\*

cius, believed firmly in theso lunar influcnues.

“The Egyptians," says Diodorus Siculus, “ acknowledged two great Gods, the Sun and Moon, or Osiris

and Isis, who govern tho world and regulate its administration by the dispensation of the seasons . . . Such

is the nature of these two great Divinities, that they impresa an active and fccundating force, by which the

generation of beinga ia effected ; the Sun, by beat and that spiritual principia that forma the breath of the

winds ; the Moon by humidity and dryness; and both by the forces of the air which they share in common.

By thia beneficiai influence everything is born, grows and vegetates. "Wherefore this whole huge body in

which nature resides, is maintained by the combined action of the Sun and Moon, and their five qualities,—

the principies spiritual, fiery, dry, bumid and airy.”

So five primitive powera, elementa or elementary qualities, are united with the Sun and Moon in the

Indian theology, — air, spirit, fire, water and earth ; and the aame five elementa are recngnized by the Chi-

neae. • The Phoenicians, like the Egyptians, regarded the Sun and Moon and Stare os sole causca of genera-

tion ani destruotion hora below.

The Moon, like the Sun, changed continually the track in which she crossed the Heavens, moving ever to

and fro between the upper and lower limita of the Zodiac : and her different places, phoses and aspecta there,

and her relations with the Sun and the Constcllations, have been a fruitful aource of mythological fables.

All the planets had wbat astrology termed their houses, in the Zodiac. The Ilouse of the Sun was in Leo,

and that of'the Moon in Cancer. Each other planet had two signa ; Mercury had Gemini and Yirgo ; Yenus,

Taurus and Libra ; Mars, Aries and Scorpio ; Jupiter, Pisces and Sagittarias ; and Satum, Aquarius and

Capricornus. From tbis distributiori of the signa also came many mythological emblema and fables ; aa also

many came from the places of exaltation of tbe planets. Diana of Ephesus, the Moon, wore the image of a

crab on her bosom, because in that sign was the Moon's domicil ; and lions bore up the throne of Horna, the

Egyptian Apollo, thaSun persbnificd, for a like reason ; while the Egyptians consccrated the tauriform scara-

btcus to the Moon, because she had her place of exaltation in Taurus : and for the same reason Mercnry is

said to have presented Isis with a helmet like a bull's head.

A further division of the Zodiac was of each sign into three parts, of 10° each, called Decans, or, in

the whole Zodiao, 36 porta ; among which the seven planets were apporLioned ancw, each planet having an

equal number of decans, except the first, which opening and closing the series of planets five times ropeated,

neceasarily had one decan more than the others. This sub-diviaion was not invented until after Aries

opened the rernal equi nox ; and accordingly Mars, having his house in Aries, opens the series of decans

and closes it; tbe planets following each other, five times in succession, in the following order, Mars, the

Sun, Yenus, Mercury, the Moon, Satum, Jupiter; .Mars, &c. ; so that to each sign aro assigned three planets,

each occupying 10 degrees. To each Decan a God- : or Genius was assigned, making thirty-six in all, one of

whom, the Chaldeans said, came down upon earth! every ten days, remained so many days, and re-ascended

to Henven. This division is found on the Indian sphere, tho Persian, and that Barbarie one which Aben

Ezra describes. 'Each genius of the Decans had a name and special cbaracteristics. They concur and aid in

the effects produced by the Sun, Moon and other planets charged with tho administration of the world ; and

the doctrine in regnrd to them, secrot and august as it was hcld, was considered of tho gravest importanco;

and its principies, Firmicus says, were not entrustcd by the ancieuts, inspired as they wero by the Deity, to

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any but tho initiatos, and to them oniy with gront reservo, and a kind of foar, and when cantioatly enveloped

with an obscura Teii, that they might not come to be known by the profane.

With these Decans were connectod the paranaiellons, or tbose stare outside of the Zodiac, that rise and

set at the snme moment with the several dirisions of 10” of each sign. As there vere anciently oniy forty-

eight celestial figures or constellatione, of which twelve wero in the Zodiac, it follows that there arere, outside

of the Zodiac, thirty-six other asterisms, parapatellons of the sercral thirty-six Decans. For example, as

when Capricorn set, Sirius and Procyon, or Canis Major and Canis Minor rose, they were tho Paranaiellons of

Capricorn, tbough at a great distance from it in the heavens. The rising of Cancer was known from the

sctting of Corona Corcalis and tho rising of the Great and Littlo Dog, its three paranaiellons.

The risings and settings of the Stars are always spoken of as connected with the Sun. In that connec-

tion there are three kinds of them, cosmical, achronicol and heliacal, important to be distinguished by oli

wbo would understand this ancient learning.

171100 any Star rises o t sets with the eamo degree of the same sign of- the Zodiac that the Sun occupies

at tho time, it rises and sets simultaneously with the' Sun, and this is termed rising or setting cosmicatty; but

a star that so rises and sets can never be seen, on account of the light that procedes, and is left behind by the

Sun. It is therefore necessary, in order to know hia place in the Zodiac, to obsenre stars that rise just before,

or set just after him.

A Star that is in the east when nigbt commences, and in the wcst when it ends, is said to rise and set

achronically. A Star so rising or setting was in opposiiion to the Sun, rising at the' end of evening twiiight,

and setting at the beginning of morning twiiight, and this happened to each Star but once a yeor, because

the Sun moves from West to East, with reference to the Stars, one degree a day.

- When a Star rises as night ends in the morning, or sets as night commenccs in the evening, it is said to

rise or set heliacalbj, because the Sun (Helios) seems to touch it with his luminous atmosphere. A Star thus

re-appears after a disappcarancc, often, of severa! months, and thenceforward it rises an hour earlier each

day, gradually emerging from the Sun's rays, until nt the end of three months it procedes tho Sun six hours

and rises at midnight. A Star sets heiiaeally.when no longer romaining visiblo abore tho Western horizon

after sunsct, the day arrires when they ccase to be seen setting in the West. . Thoyso remain invisible, until

the Sun passes so far to the Eastward as not to eclipse them with bis light; and then they re-appear, but in

the East, about an hour and a half before. sunrise ; and this is their heliacal rising. In this interval; the

cosmical rising and setting take place.

Besides the relatione of the Constellations and their pnranntcllons with the houses and places of exalta\*

tion of the Planets, and with tbeir places in the rcspective Signs and Decans, tho Stars were supposed to

produce different effecta according as they rose or set, and occording as they did so either cosmically, achroni-

cally or heliacnlly ; and also according to the different seasons of the ycar in which these phenomena occurred;

and these differences were carefully marked on tho old Calendars ; and mnny things in the ancient allegories

aro referable to them.

Another and most important diTision of the Stars was into good and bod, beneficent and malevolenti

With the Persians, the former, of the Zodiacal Constellations, were from Aries to Virgo, inclusive; and the

latter from Libra to Pisces inclusive. Ilence the good Angels and Genii, and the bad Angcls, Dovs, Evii

Genii, Deviis, Fallen Angcls, Titans and Giants of the Mythology. The other thirty-six Constellations were

equally dividcd, eighteen on each side, or, with those of the Zodiac, twenty-four.

Thus tho symbolic Egg, that issued from the mouth of the invisible Egyptian God Kxzrs ; known in

the Grecian Mysteries as the Orphic Egg ; from which issued the God CnuMoso of tho Corcsians, and tho

Egyptian Osiris, and Pixa.ves, God and Principle of Light; from which, brokcn by tlie Sacred Bullof the

Japaneso the world emerged ; and which tbo Greeks placcd at tho fcet of Bacchus Tacri-corxbs; the Magian

Egg of Oruuzd, from which came the Amshaspands and Devs; was divided into two holves, and equally

apportioned between the Good and Evii Constellations and Angcls. Those of Spring, os for example Aries

nnd Taurus, Auriga and Capella, were the beneficent stars-; and those of Autumn, as tho Balancc, Scorpio,

the Serpent of Ophiucus and the Dragon of the Hesperides, were types and subjects of the Evii Principle,

and regarded as malovolent causcs of the ili effects expcricnced in autumn and wintor. Thus aro explained

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the mysteries of tbe journeyings of tha human soni through the' spheres, when it descends to the earth by the

Sign of the Serpent, and returns to the Empire of light by that of the Lamb or Bull.

The Creative aotion of Ucavcn rraa manifestod, and all ita dcmiurgic energy doveloped, most of ali at the

vernal equinos, to which refer all the fables that typify the victo ry of Light over Darkness, by the triumphe

of Jupiter, Osiris, Ormuzd and Apollo. Always the triumphant God takes the form.of the Bull, the Ram or

the Lamb. Then Jupiter wrests from Typhon his thunderbolts, of which that malignant Deity had possessed

himself during the winter. Thcn the God of Light overwhelms his foe, pictured as a huge Serpent. Then

Winter ends; the Sun, scatcd on the Bull and accompanicd by Orion blazcs in the Ueavens. All natare

rejoices at the victory; and Order and Ilarmony aro every where re-established, in place of the diro confusion

that reigned while gloomy Typhon domineered, and Ahriman prcvailed against Ormuzd.

The universal Soul of the 'World, motive power of Ileavcn and of the Spheres, it was held, ezercises ite

Creative energy chiefly through the medium of the Sun, during his rcvolution along the signa of the Zodiac,

with which signs unite theparanatellons that modify their ioflucnee, and concurinfurnishingthcsymbolia attri-

butes of the Great Luminary that rcgulates Xature and is the depositary of her greatest powers. The oction

of this Universal Soul of the World is displayed in the morements of the Spheres, and above all in that of

the Sun, in the successions of the risings and settings of the Sears, and in their perindical returns. By these

are explainable all the metamorphoses of that Soul, pcrsonificd os Jupiter, as Bacchus, as Vishnu or as

Buddlio, and all the various attributes ascribed to it; and also tbe worship of those animals that vrere conse-

crated in the ancient Templcs, representatives on earth of the Celestial Signs, and supposed to receive by

transmission from them the rays and emanations which in them flow from the Universal Soul.

- All the old Adorers of Nature, the Theologians, Astrologera and Pocts, as vrell as the most distinguished

Philosophers, supposed that the Stars were so many animated and intelligent beings, or eternal bodies, active

canses of effecta here below, animated by a living principle, and directed by an intelligence that was itself but

an emanation from and a part of the Iife and universal intelligence of the world : and we find in the hierarchi-

cal order and distribution of their eternal and divine Intelligences, knowq. by the nnmes of Gods, Angels and

Genii, the same distributione and the same divisions as those by tvhich the ancients divided the visible universe

and dlstributed its parta. And the famous divisions by seven and by twel ve, apportainingto the planets and

thesigns of tho zodiac, is everywbere found in the hierarchical order of the Gods, tbe Angels, and the other

Minis ters' that are tbe depositaries of that Divine Force which moves and rules tho world.

These, and the other Intelligences assigned to the other Stars have absolute dominion over all parts of

Nature ; over the elementa, the animal and vegetable kingdoms, over man and all his actions, orer his virtues

and vices, and over the good and evil which divido between them his lifo. The possions of his sohl and the

maladics of his body,— these and the entire man aro dependent on the heavens and the genii that there ia-

habit, who preside at his birth, control his fortunes during Iife, and receive his. soul or active and intelligent

part when it is to be re-united to tbe pure Iife of the Iofty Stars. And all through tho great body of the

world aro disseminated portions of the universal Soul, impressing movement on every thing that seems to move’

of itself, giving Iife to the plants and trees, directing by a regnlnr and scttlcd plan the organization and

developraent of their germs, imparting constant mobility to the running waters and maintaining their eternal

motion, impelling the winds and changing their direction or.stilling them, calming and arousing tbe ocean,

unchaining the storms, pouring out the lires of volcanoes, or with carthquakcs shaking the roots of hage

mountains and the foundations of vast continenta ; by means of a’ force that, bolonging to Nature, is a-

mystery to man.

And these invisible Intelligences, like the stars, are marshalled in twi» great divisions, under the banners

of the two Principies of Good and Evii, Light and Darkness ; under Ormuzd and Ahriman, Osiris and Typhon.

The Evii Principle was tho motivo-power of brute matter ; and it, personided as Ahriman and Typhon, had its

hosta and armies of Devs and Genii, Fallen Angels and Malevolent Spirits, who waged continuat war with the

Good Principle, the Principio of Empyreal Light and Splendour, Osiris, Ormuzd, Jupiter or Dionusos, with his

bright hosts of Amshaspands, Izeds, Angels and Archangels; a warfare that goes on from birth until death,

in the soul of every man that lives.

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TVe have horetofore, ia tbe 24th Dcgree, recited tbe principal incidents in tbo legcnd of Osiria and Isis,

and it remains but to point out tbe astronomical phenomena which it bas conrcrted into mythological facta.

Tbe Sun, at tbe vcrnal equinos, was tbo fruit-compelling star tbat by bis warmth proroked generation

and poured upon tbe sublunary world ali the blcssings of Heaven ; tbe beneficent God, tutelary genius of

universal vegetation, tbat communicatos to tbe dull earth new activity, and stirs hei; great heart, long ohilled

•by winter and his frosts, until from her bosom burst all the greenness and perfume of spring, making ber

rejoice in leafy forests and grassy lawns and flower-cnnmclled meadows, and tbe promiso of abundant ctops

of grain and fruits and purple grapes in their due season.

He -was tben called Osiris, Ilusband of Isis, God of Cultivation and Benefactor of Men, ponring on tbem

and on the earth tbe cboicest blcssings within tbe gift of tbe Divinity. Opposed to bim was Typhon, his

antagonist in tbe Egyptian mythology, as Abriman was the foe of Ormnzd, the Good Principia, in tbe theology

of tbe Porsians.

The first inbabitants of Egypt and Ethiopia, as Diodorus Siculus informs us, saw in the IleaTens two first

ctcrnal causes of things, or great Divinities, one the Sun, whom they called Osiris, and the other tbe Moon,

wkom they called Isis ; and these they considered the causes of all the generations of earth. Xhis idea, we

leorn from Eusebius, was the same as that of the Pbccnicinns. On these two great Divinities the adminia-

tration of the world depended. All sublunary bodies receivcd from . them their nourishment and increase,

during the annual revolution which they controlled, and the difTorent seqsons into which it was divided.

To Osiris and Isis, it was beld, were owing civilization, tbe discovcry of agricultore, Iaws, arts of all kinds,

religious worship, temples, the invention of letters, astronomy, the.gymnostic arts, and music; and thus they

were the universal benefactors. Osiris trarelled to civilize the countries which he passed through, and com-

municate to them his valuable discoreries. Ile built cities, and taught men to cnltivate the earth. 'Wheat

and wine were bis first presents to men. Europe, Asia and Africa partook of the blessings which he eom-

municatcd, and the most remote regions of India remembered hini, and claimcd bim as one of their great Gods.

You havo learned how Typhon, his brother, slcw bim. Ilis body was cut into picccs, all of which were

collectcd by Isis, exccpt bis organs of generation, which bad becn thrown into and devoured in the waters of

the river that every year fertilized Egypt. Tbe other portions were buricd by Isis, and over them sho erccted\*

a tomb. Thereafter she remained single, loading lier subjccts with blcssings. Sbe curcd tho sick, restored

•sight to the blind, made the paralytic whole, and even raised tbe dead. - From ber Horus or Apollo learned

•divination and tbe Science of medicine.

Thus the Egyptians pictured the beneficent action of tho two luminarics that, from tbe bosom of the

elementa, produced all animals and men, and all bodies that are born, grow and die in the eternal cirrio of

generation and dcstruction here below.

When the Cclostial Bull opencd the new year at tbe rernal cquinox, Osiris, nnitcd with the Moon, com-

municatcd to ber tbe sceds of fruitfulncss which sbe poured upon tho air, and tbcrcwith impregnated the

generatire principies which gave activity to universal vegotation. Apis, represented by a Bull, was tho living

and sensible image of the Sun or Osiris, when in union with Isis or the Moon at tbe Tcrnal equinox, concur-

ring with her in provoking everything that lives to generation. This conjunctiva of the Sun with tho Moon

at tho rernal cquinox, in tbe constellation Taurus, required tho Bull Apis to have on his shoulder a mork

resembling tbe Crescent Moon. And tho fccundating infiucncc of these two luminarics was expressed by

images that would now be deemcd gross and indecent, but which then were not misunderstood.

Everything good in Naturo comes from Osiris, — order, harmony, and tbe farourable temperature of the

scasons and cclcstial periods. ’ From Typhon corae tho stormy passions and irrcgular impulses that agitate

the brute and material part of man ; maladics of the body, and riolcnt shocks that injuro the licalth and

dorange the systcin ; inclement weather, dorangement of the scasons, and eclipses. Osiris and Typhon were

tho Ormuzd and Abriman of tho Persians ; principies of good and evil, of light and darkness, ovor at war

in tho administration of tho universe. \_ \_ -

Osiris was the image of gencrativc powcr. This was expressed by his symbolie statues, and^ by the sign

into which ho entered at the vernal cquinox. Ile cspociully dispensed tho humid principio of Nature, gene-

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rative element of all things ; and the Nile and ali moistaro were regarded as emanations from him, Trithoat

which thero could be no vcgetation.

Tbat Osiris and Isis were tlie Sun and Moon, ia attcstcd by many ancient writers; by Diogenes Laer-

tius, Plutarch, Lucian, Sui Jus, Macrobius, Martianus Capella and otbers. Ilis povrer was symbolized by an

Eye over a Sceptre. The Sun was terrued by the Greeks, the Eye of Jupiter, and tbo Eye of the World ;

and his is tbe All-Seeing Eye in our Lodges. The Oracle of Claros styled him King of the Stars and of

the Eternal Firc, that ongenders the ycar and the seasons, dispenses rain and winds, and brings aboat day-

break and night. And Osiris iras inrokcd as the God that 'resides in the Sun and is enveloped by his rays,

the inrisible and eternal force that modifies the sublunary world by means of the Sun.

Osiris was the same God knoirn as Bacchus, Dionusos and Serapis. Serapis is the author of the regu-

larity and harmony of the world. Bacchus, jointly with Ceres (identified by Ilerodotus with Isis) presides

over the distribution of all our blcssings; and from the tiro emanates everything beautiful and good in

Natare. One furnishes the germ and principle of every good ; the other receires and preserres it as a depo-

sit ; and the latter is the function of the Moon in the thcology of the Persians. In each theology, Persian

and Egyptian, the Moon acts .directly on the' carth ; but she is fecundatcd, in one by the Celestial BulI and in

the other by Osiris, irith irhom she is united at the rernal equinos, in the sign Taurus, the place ofher exalta-

tion or greatest influence on the earth. The force of Osiris, says Plutarch, is exercised through the Moon.

She is the passive cause, relatirely to him, and the active cause relatirely to the earth, to ivhich she trans-

mits the geras of fruitfulness rcceived from him.

In Egypt the earliest movement in the iraters of the Nile began to appear at the vemal equinox, when

the new Moon occnrred at the entrance of the Sun into the constcllation Taurus ; and thus the Nile was held

• to receive ita fertilizing power from the combined action of the equinoctial Sun and the neir Moon, meeting

in Taurus. Osiris was often confoundcd with the Nile, and Isis with the earth ; and Osiris was deemed to

net on the earth, and to transmit to it liis emanations, through both tbe Moon and the Nile j whence the fable

that his generative organs were thrown into that river. Typhon, on the. other hand, was the principle of-

aridity and barrenness ; and by his mutilation of Osiris was meant that drought which cansed the Nile to

retire witbin his bed and shrink up in autumn.

Elsewhere than in Egypt, Osiris was the Symbol of tho refreshing rains that descend to fertilize the

earth ; and Typhon the burning winds of autnmn ; the storay rains that rot the flowers, the plants and

leaves ; tbe short, cold days ; and everything injurious in Natare, and that produces corruption and destrne-

tion. • . \* . ' ■

In short, Typhon is the principle of corruption, of darkness, of the Iower world from which come earth-

quakes,- tumultuous commotions of the air, burning heat, Iightning and ficry meteors, and plague and pesti-

lence.. Such too was the Ahriman of the Persians ; and this rerolt of the Evii Principle against the Princi-

ple of Good and Light, has becn represented in every cosmogony, under many varying foras. Osiris, on

the contrary, by the interaediation of Isis, filis tho materiol world with happiness, purity and order, by

which the harmony of Nature is maintained. It was said that he died at the autumnal equinox, when

Tauras or the Pleiades rose ia the evening, and that he rose to life again in the Spring, when vegetation

was inspired with new activity.

Of course the two signa of Tanrus and Scorpio will figure most largely in' the mythological history of

Osiris, for they marked the two equinoxes, 2500 years before our Era ; and next to them the other constellar

tions, neor the equinoxes, that fixed the limits of the duration of the fertilizing action of the Sun ; and it is

also to be remarked that Venus, the Goddcss of Generation, has her domicil in Taurus, as the Moon has there

her place of exaltation.

When the Sun was in Scorpio, Osiris lost his life, and that fruitfulness which, under the form of the BuIl

be had communicated, 'through the Moon, to the Earth. Typhon, his hands and feet.horrid with serpents, and

whose habitat in the Egyptian planispliere was under Scorpio, confined him in a chcst and fiung him into the

Nile, under the 17th degree of Scorpio. Under that sign he lost his life and yirility ; and he recovcred them

in the spring, when ho had connection with the Moon. When he entered Scorpio, his light diminished, Night

ro-assumed her dominion, the Nile shrunk within its banks, and tbe earth lost her verdure and the trees their

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leavca. Therefora it ia that on the Mithriac Monumenta, the Scorpion bites the tcsticlea of tbe Eqninoctial

Bull, on irhich sita Mitbraa, the Sun of Spring and God of Gonoration ; and that, on the same monumenta,

Tre see tiro trees, one corered irith young Ieares, and at ita foot a little bull and a torch burning ; and the

other loaded irith fruit, and at its foot a Scorpion, and a torch rerersed and extinguished.

• Ormuzd or Oairis, the beneficcnt Principio, that giTes the irorld light, wns personified by the Sun, apparent

source of light. Darkness, personified by Typhon or Ahriman, iras his natural enemy. The Sagea of Egypt

described the neccaaary and eternal riralry or opposition of these principies, erer parsuing one the other, and

one dethroning tbe other in erery annual rerolution, and at a particular period, one in the Spring, under the

Bull, and the other in Autumn under the Scorpion, by the legendary history of Osiria and Typhon, detailed

to ua by Diodorus and Synesius ; in irhich history irere also personified the Stars and constellatione Orion,

Capella, the Tirins, the Wolf, Sirius and Hercules, irbose riaings and settings noted the advent of one or the

other equinos.

Plutarch giTes us the positions in the Heavens of the Sun and Moon, at the moment irhen Osiris iras

murdered by Typhon. The Sun, he says, iras in the Sign of the Scorpion, irhich he then entered at the

autumnol .equinos. The moon iras full, he adds ; and consequently, as it rose at snnset, it occupied Taurus,

irhich, opposite to Scorpio, rose aa it and the Sun sank together, so that she iras then found alone in the sign

Taurus, irhere, sis months before she had been in union or conjunction Trith Osiris, the Sun, receiring from

him those genus of universal fertilization irhich ho communicated to her. .It iras the sign through irhich

Osiria first oscended into his empire of light and good. It rose Trith the Sun on theday of tbe Yernal Equinos ;

it remained sis months in the luminoua hemisphere, ever preceding the Sun and abore the horizon during

the day; until in autumn, the Sun arriving at Scorpio, Taurus iras in complete opposition irith him, rose

irhen ho set, and completed its entire course abore the horizon during the night ; presiding, by rising in the

erening, orer the commenccment of the Iong nights. Uence in tbe sad cercmonics commemorating the death

of Osiris, there iras borno in procession a golden bull corered irith blacic crapc, image of the darkness into

irhich the familiar sign of Osiris iras entering, and irhich iras to epread. orer tho Northern regions, irhilo

the Sun, prolonging the nights, iras to be absent, and each to remain under the dominion of Typhon, Principio

of Eril and Darkness.

Sctting out from the sign' Taurus, Isis, as the Moon, irent secking for Osiris througii all the superior signs, .

in each of irhich she becarne full in the successirc months from the autumnal to the vornal equinoz, irithout

finding him in either. Let us folloir her in her allcgorical iranderings.

Osiris iras slain by Typhon his riral, irith irhom conspircd a CJucen of Ethiopia, by irhom, says Plutarch,

irere designated the irinds. The paranatellons of Scorpio, the sign occupied by the Sun irhen Osiris iras

slain, irere the Serpcnts, reptiles irhich supplied the attributos of the Eril Genii and of Typhon, vrho himself

borc tbe form of a serpent in the Egyfuian planisphere. And in the division of Scorpio is also found Cassio-

peia, Qucon of Ethiopia, irbose sctting brings stormy irinds.

Osiris desccnded to tho shades or infernal regions. There ho took the name of Serapis, identical irith’

Pluto, and assumed his nature. Ile iras then in conjunction irith Scrpcntarius, identical irith ASsculapius,

•whose form he took in his passage to the luirer signs, irherc he takcs the names of Pluto and Ades.

Then Isis irept the death of Osiris, and the golden bull corered irith crnpe iras carricd in procession.

Nature mourned the impending loss of her sumtner glories, and the adrent of the empire of night, the irith\*

drairing of the iraters, made fruitful by the Bull in spring, the cessation ofthe irinds that broughtrains to

sirell the Nile, the shortening of the days and the despoiling of tho carth. Then Taurus, dircctly opposite

the Sun, entered into the cono of shadoir irhich the carth pmjects, by irhich tho Moon is eclipsed at full, and

irith irhich, making night, the Bull rises and dcsccnds as if corered irith a reil, irhilo he remains abore our

horizon.

The body of Osiris, encloscd in a chest or cofiin, iras cast into the Nilo. Pan and the Satyrs, near Chem-

mis, first discorercd his death, announeed it by tjioir crics, and ereryirhero creatcd sorroir and alarm. Taurus,

irith the full Moon, then entered into the cone of shadoir, and under him iras the Cclcstial Rirer, most properly

called the Nile, and below, Perseus, the God of Clicuimis, and Auriga, leading a she-goat, himself identical

irith Pan, irbose irifo Aiga tho she-goat.iras styled.

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Then Isis went in search of the body. She first met certain cbildren who bad secn it, roceivcd from tbem

tbeir Information, and garo tliem in rcturn tbe gift of dirination. Tbo sccond full Moon oceurrod in Gemini,

the Twins who prcsidud over tbe oraclcs of Didymus, and one of wliom was Apollo, tlio God of Divinution.

She learned that Osiris had, through mistake, hnd connection with her sistor Ncphte, which she discovered

by a crown of leaves of the melilot, which lie had left behind him. Of this connection a child was born,whom

Isis, aidod by her dogs, sought for, found, roarcd, and attached to herself, by the name of Anubis, her faitbfnl

guardian. The third full Moon occurs in Cancer, domicil of the Moon. The paranatcllons of that sign are,

the crown of Ariadne or Proserpine, mado of leaves of the melilot, Procyon and Canis Major, one star of which

was called the Star of Isis, while Sirius himself was honoured in Egypt under the name of Anubis.

Isis repaired to Byblos, and seared herself near a fountain, where she was found by tbe women of the Conrt

of a King. She was induced to visit his Court, and bocame the nurse of his son. The fourth full Moon was

in Leo, domicil of the Sun. or of Adonis, King of Byblos. The paranatellons of this sign are the fiowing

water of Aquarius, and Cepheus, King of Ethiopia, called Regulus, or simply The King. Behind him rise

Cassiopeia his wifc, Queen of Ethiopia, Andromeda his daughtcr and Perseas his son-in-law, all paranatelloas

in part of this sign, and in part of Virgo.

Isis suckled tho child, not at her breast, but with the end of her fingor, at night. She burned ali the

mortal parta of its body, and then, taking the shape of a swallow, she flew to the great column of the palace,

made of the tamarisk-tree that grew up round the coffin containing the body of Osiris, and within which it

was stili enclosed. The fifth full Moon occurred in Virgo, the true image of Isis, and which Eratostbenes calls

by that name. It pictured a woman snckling an infant, the son of Isis, born near the winter solstice. This

sign has for paranatellons the most of tho Celestial Sbip, and the swallow-tailed fish or swalJow abovo it, and

a portion of Perseus, son-in-law of the King of Ethiopia.

Isis, having rocoverod the sacrcd coffer, sailcd from Byblos in a vesscl with the eldest son of the King,

towards Boutos, whero Anubis was, having charge of her son Horus; and in the morning dried up a river,

wbenes orose a strong wind. Landing, she hid the coffer in a forost. Typhon, hunting a wild boar by moon-

Rght, discovered it, recognized the body of his rival, and cut it into fourteen pieces, the number of days

between the full and new Moon,. and in every one of which days the Moon loses a portion of the light that at

the commenccment fillcd her wbolo disk. The sixth full Moon oceurrod in Libra, over the divisions separating

Which from Virgo are the Celestial Sbip, Perseus, son of the King of Ethiopia, and Bootes, said to have nursed

Horus.' ’• The river of Orion that sets in the morning is also a paranatellon of Libra, os are Ursa Mqfor, the

Great Bear or Wild Boar of . Erymanthus, and the Dragon of the North Pole, or the celcbratcd Python from

which tbe attributes of Typhon wcre borrowcd. . All these surround the full Moon of Libra, last of the

Superior Signs, and the one that preccdes the new Moon of Spring, about to be reproduced in Taurus, and

there be once more in conjunction with the Sun.

Isis collects the scattered fragmenta of the body of Osiris, buries them, and consecratos the phallos,

carried in pomp at the Pamylia or feosts of the vernal equinos, 'at which time the congress of Osiris and the

Moon was celebrated. Then Osiris had .returned from the shades, to aid Horus his son and Isis his wife

sgainst the forces of Typhon. He thus reappeared, say some, under the form of a wolf, or, others say, under

that of a horse. The Moon, fourteen days after she is full in Libra, arrives at Taurus and unitos herself to

tbe Sun, whose fires she thereafter for fourteen days continues to accumulato on her disk from new Moon to

full. ., Then she unites with herself all the months in that superior portion of the world where light always

Tfligns, with harmony and order, and she borrows from him the force which is to destroy the germs of evil

that Typhon had, during the winter, plantod everywhere In nature. This passage of the Sun into Taurus,

whose attributes he assumes on his retum from the lower hemisphere or the shades, ia marked by the rising

in the evening of the "VVolf and the Centaur, and by tho heliacal setting of Orion, called the Star of Horus,

and which thonccforward is in conjunction with the Sun of Spring, in his triumph over the dorkness or

Xyphon.

Isis, during the absence of Osiris, and alter she had hidden the coffer in the place where Typhon found

it, had rgjoined that malignant enemy; indignant at which, Horus her son deprived her of her ancient diadem,

when she rejoined Osiris os he was about to attack Typhon : but Mercury gave her in its place a hclmet shaped

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like the head of a bull. Then Ilorus, as a mighty warrior, such as Orion was described, foaght with and

defeated Typhon; who in the shape of the Serpent or Dragon of the Pole had assailed his father. So, in Orid,

Apollo destroys the same Python, whcn Io, fnscinated by Jupiter, is metamorphoaed into a cow, and plaecd

in the sign of the Celestial Bull, wbere she bccomes Isis. The cquinoctial year ends at the moment when tho

Sun and Jloon, at the vernal equinos, are United with Orion, the Star of Horas, placed in the Hearens under

Taurus. The new Moon bccomes young ngnin in Taurus, and shows herself os a crescent, for the first time,

in the nest sign, Gemini, the domicil of Mercury. Then Orion, in conjunction with the Sun, with whom he

rises, precipitates the Scorpion, his riTal, into tbe Bhades of night, causing him to set whenerer he himself

renppears on the eastern horizon, with the Sun. Day lengthens and the germs of evil are by degrees erodi\*

cated : and Horus (from Aur, Light) reigns triumphant, symbolizing, by his succession to the characteristics

of Osiris, the eternal renewal of the Sun’s youth and Creative vigour at the vernal equinos.

Such are the coincidcnces of astronomical phenomena with the legcnd of Osiris and Isis ; sufficing to

show the origin of the legcnd, overloaded os it became at length with ali the ornamentatioa natural to the

poetical and figurative genius of the Orient. '

Not only into this legcnd, but into those of ali the ancicnt nations, entcr tho Bull, the Lamb, the Lion,

and the Scorpion or the Serpent; and traces of the worship of tho Sun yet linger in ali religione. Every-

whcre, even in our Order, survive the equinoctial and solstitial feasts. Our ceilings stili glitter with the

greater and lesser luminarics of the Heavens, and our lights, in their number and arrangement, hare astro-

nomical references. In ali churches and chapels, as in ali Pagan temples and pagodas, the altar is in the Eost;

and the ivy over the\_east Windows of old churches is the Hedera Ilelix of Bacchus. Eren the cross had an

astronomical origin ; and our Lodges are- full of the ancient symbols.

The lcarned author of the Sabcean Kesearchcs, Landsccr, adranccs anothcr theory in rcgard to tbe legend

of Osiris ; in which he makcs the constcllation Bootes play a lcading.part. Ile observes that, as none of the

stars were risiblo at the samo time with the Sun, his actual place in the zodiac, at any given time, could only

be osccrtained by the Sabman astronomers by their obserrations of the stars, and of their heliacal and

achronical risings and settings. There were many solar festivals among the Sabxans, and part of them

agricultural ones ; and the concomitant signs of those festivals were the risings and settings of the stars of the

Husbandman, Beor-drirer or Uunter, Bootes. His stars were, among tho Ilicrophants, tho cstablished noc\*

turnal indices or signs of the Sun's place in the cciiptic at diderent scosons of the year: and tho festivals

were named, one, that of tho Aphanism, or disappearance ; anothcr, that of the Zclesis, or search, &c., of Osiris

or Adonis, that is, of Boiitcs.

The rcturns of ccrtain stars, as connectcd with their concomitant scasons of spring (or seed-time) and

harvest, scemed to tbe ancicnts, who had not yet discorcred that gradual cliangc, rcsulting from the apparent

movement of the stars in longitude, which has becn termed the prcccssiqn of the equinoxes, to be eternal and

immutable ; and those periodical returns were to the initiated, eren more than to tho vulgor, celestial oracles,

announcing the approach of those important changes, upon which the prosperity, and even the rery existence

of man must ever depend : and the oldest of the Snbtean constellatione sccm to hare becn, an astronomical

Friest, a King, a Queen, a Musbandman and a Warrior; and these moro frcqucntly recur on the Sabasoa

cylinders than any other constellatione whateTer. The Kin>j was Cepheus or Chcphcus of Etbiopia ; tho Hus~

bandman, Osiris, Bacchus, Sabazcus, Xoah or lioiites. To the lattcr sign, tho Egyptians were nationally, tradi-

tionally and habitually gratcful ; for they conceired that from Osiris all the greatest of terrestrial enjoyments

were derired. The stars of the Husbandman were the signal for those successire agricultural labours on

which the annual produce of tbe soil depended; and they came in conscqucnco to be considcred and hailed, in

Egypt and Etbiopia, as the genial stars of terrestrial productirencss ; to which tho oblations, prayers and

vows of the pious Sabccan were regularly offered up.

Landsecr says- that the stars in Bootes, rcckoning down to thoso of tho 5th magnitude inclusive, are

twmty-six, which sccming achronically to disappear in succession, produccd the fable of the cutting of Osiris

into twenty-six pieces by Typhon. There are more stars than this in the coustellation ; but no more that tho

ancicnt rotaries of Osiris, eren in tho ciear atmosphere of the Sabman climates, could observo without tele\*

scopes.

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Plutarch says Osiris was cut into fourtecn pieccs: Diodorus, into twenty-six; ia regnrd to which, and to

the whole Iegend, Landscc^s ideas, varying from those commocly ontertained, aro as follows : —

Typhon, Landsccr thinks, was tlm ocean, which tho ancicnts fubled or believed surroanded tba Enrth,

and into which ali the stars in thuir turn uppear successirely to sink: [perhaps it was Darkness personifiod,

which the ancients callcd Trrno.w ’ Ile was hunting by moonlight, saya tbe old Iegend, when be met with

Osiris].

The ancient Saba must have becn near latitudo 15° north. Aroum is ncariy in 14°, and the Western Saba

or Meroe is to tbe north of that. Forty-eight centuries ago, Aldebaran, tlie ieading star of tho yeor, had, at

the rernal equinox, attained at daylight in tho morning, an elevation of about 14 degroes, sufficient for him

to have ceosed to be e ombust, that is, to liare emerged from the sun’s rays, so as to be visible. The ancients

allowed twelve days for a star of the first magnitude to emerge from the solar rays : and tberc is less twilight,

the further South we go.

At the samo period, too, Cynosura was not tho pole-star ; but Alpha Draconis was ; and the stars rose and

set with very different degreos of obliquity from those of their present risings and settings. By having a globa

constructed with circumvolving poles, capablc of any adjustment with regard to tho colures, Mr. Landseer

ascertained that, at that remote period, in Iat. 15° north, tbe 26 stars in Bootes, or 27, including Arcturus,

did not set ochronically in succcssion: but scveral set simultaneously in couplcs, and six by threes simulta-

neously; so that, in ali, tbere wcre but Jourteen separate settings or disappearances, corresponding with the

fourteen pieces into which Osiris was cut, according to Plutarch. Kappa, Iota and Theta, in the uplifted

Western hand, disappeared togother, and last of ali. They really skirted the horizon; but were invisible in

that low latitudo, for the three or four days mentioned in some of the versions ; while the Zelesis or search

was proceeding, and the women of Phoenicia and Jerusalom sat weeping for the Wonder, Thammuz: after

which they immediately reappeored, below and to the eastward of a Draconis.

And, on the Tery morning after the achronicol doparture of the last star of the Ilusbandman, Aldebaran

rose heliacally, and became visible in the East in the morning before day.

And prccisely at the moment of the heliacal rising of Arcturus, also rose Spica Virginis. One is near

the middle of the Ilusbandman, and the other near that of the Virgin: and Arcturus may have been the

part of Osiris, which Isis did not recover with the other picccs of the body.

At Dedan.and Saba\* it was thirty-six days, from the beginning of aphoniam, I. e. the disapptarance

of these stars, tothe heliacal rising of Aldebaran. During these days, or forty at Medina, or a few more af

Babylon and Byblos, the stars of the Husbandman successirely sank out of ?ight, during tbe crepusculum or

short-lired morning twilight of those Southern elimes.' . They disappeared during the glancings of the dawn,

the special season of ancient sidercal observation.

Thus tbe forty days of mourning for Osiris wcre measured out by the period of the departnre of his Stars.

When the last had sunken out of sigbt, the rernal season was ushered in ; and the Sun arose with tho splendid

Aldebaran, the Tauric leader of the Ilosts of Ilearen ; and the whole East rejoiced and kept holiday.

With the exception of the Stars \*, t and 9, Bootes did not begin to reappear in the Eastern quarter of the

Heavens till 4fter the lapse of about four months. Then the Stars of Taurus had dcclined Westward, and

Virgo was rising heliacally. In that latitude, also, the Stars of Ursa Major [termed ancicntly tho Ark of

Osiris] set ; and Benetnasch, tbe last of them, rcturned to the Eastern horizon, with those in the head of Leo,

a little before the Summer Solstice. In about a month, followed the Stars of tho Husbandman: the chief of

themj Has, Mirach and Arcturus being rery nearly simultaneous in their heliacal rising.

.Thus the Stars of Bootes rose in the East immediately after Vindemiatrix, and as if under the genial

induence of its rays: He had his annual career of prosperity : ne revclled orientally for a quarter of a year,

and attained his meridian altitude with Virgo; and then, as the Stars of the Water-Urn rose, and Aquarius

began to pour forth his annual deluge, he dcclined Westward, preceded by the Ark of Osiris. In the East, he

was tho Sign of that happiness in which Nature, the great Goddess of passive productipn, rejoiced. No w, in

‘the West, os he declines towards the Northwestern horizon, his generative vigour gradually abates: tho Solar

year grows old: and as his Stars descend bencath the Western Wave, Osiris dies, and the world ^mourns.

Tho Ancient Astronome‘rs saw ali the great Symbola of Masonry in the Stars. Sirius stili glitters in our

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Lodges as tha Blazing Star, ( VEloile Flamboyanlc). The Sua is stili symbolized by tbe point Trithin a Circle;

and, with the Moon and Mercury or Anubis, in tbe thrce Grcat Lights of tbe Lodge. Not only to these, but

to the figures and numbers cxhibitcd by tbe Stars, were ascribcd peculier and divine powers. The reneration

paid to numbers had ita source there. The three Kings in Orion are in a straight line, and equidistant from

each other, tbe two extreme Stars bcing 3°.apart, and each of the thrce distant from tbe one nearest it 1° 30'.

And as the numbcr three is peculior to Apprenticcs, so the straight line is the first principle of Geometry, having

length but no breadth, and being but the extcnsion of a point, and an emblem of Unity, and thus of Good, as

the divided or broken line is of Duality or Evii. Near tbese Stars are the Hyades, jfire in number, appropriate

to the Fellow-Craft; and close to them the Pleiades, of the Mastc^s number, seven : and thus these three sacred

numbers, consecrated ia Masonry as they were in the Pytbagorcan philosophy, always appear together in the

Ileavens, when the Bull, omblem of fertility and production, glitters among the Stars, and Aldebaran leads

the Hosts of IleaTen (Tsbauth). ,

Algenib in Perseus and Almaach and Algol in Andromeda form a right-angled triangle, illustrate the 47th

problem, and display the Grand JIaster’s aquare upon the skies. Dcnebola in Leo, Arcturus in Bootes and

Spica in Virgo form an equilateral triangle, univers.al emblem of Perfcction, and tbe Deity with Ilis Trinity of

Infinite Attributes, Wisdom, Power and Harmony ; and that other, the generative, preserving and destroying

Powers. The Three Kings form, with Bigel in Orion, two triangles included in one : and Capella and Men-

kalina in Auriga, with Bellatrix and Betelgucux in Orion, form two isosceles triangles with p Tauri, that is

equidistant from each pair; while the four first made a right-angled parallelogram, — the oblong squareso

often mentioned in our degrees.

• Julius Firmicus, in his description of the' mystories, says, “But in those funerals and lamentations which

are annually celebratcd in hohour of Osiris, their defenders pretend a physical reason. They call the seeds

of fruit, Osiris ; the Eartb, Isis; the natural heat, Typhon : and bccause the fruits are ripened by the natural

heat, and collected for tbe life of man, and are separated from their marringe to the eartb, and are sown again

when 'Winter approaches, this they would have to be the death of Osiris; but when the fruits, by tlu» genial

fostering of the eartb, begiu again to be generated by a new procrcntion, this is the finding of Osiris.”

No doubt the dccay of Tegetation and the falling of the leaves, cuiUoms of dissolution and evidences of

the action of that Power that changcs Life into Death, in order to bring Life again out of Death, were regarded

as signs of that Death that seemed coming upon all Nature; as the springing of lcavcs and buds and fiowera

in the spring wos a sign of restoration to life: but these were nll sccondary, and referred to the Sun as first

cause. It was his figurativo death that was mourned, and not theirs ; and with that death, os with his retura

to life, many of the stars were connected.

Vie have already alluded to the relations which the twelve signs of the Zodiae bcar to the legend of the

Mastc^s Degree. Some other coincidenccs niay have sufficient interest to warrant mention.

Hiram was assailed at the East, "West and South Gates of the Tomplc. The two equinoxes were callod,

wo liave secn, by all the Ancients, tlie Gates of Hcaven, and the Syrians and Egyptians considered the Fiah

(the Constellation near Aquarius, and one of the Stars whercof is Fumalhaut) to bo indicative of violence

and death.

Hiram lay several days in the grave ; and, at the IVintcr Solstice, for fivo or six days, the length of the

days did not perceptibly increase. Then, the Sun commencing again to clhnb Nortlnvard, as Osiris was said

to arise from the dead, so Hiram was raised, by the powerful attraction of the Lion (Leo), who waited for him

at the Summer Solstice, and drew him to himself.

The narnes of the three assassins may have been adopted from thrce Stars that wo havo already named.

VTe scarch in vain in the Ilebrew or Arabie for the names Jubelo, Jubela and Jubelum. They .embody an

utter absurdity, and aro capable of no explanation in those languages. Nor are the names Gibs, Gravdoi,

Ilubhen and the likc, in the Ancient and Accepted Rite.any more plausible, or better referablo to any ancient

lan"ua"Q. But when, by the prcccssion of the Equinoxes, the Sun was in Libra at tho Autumnal Equinox,

l,e mcCin that sign, where tho rcign of Typhon commcnccl, thrce Stars forming a triangle, -Zubat-es-ChamaU

h the -West. Ziibcn-Hak-Itabi in tho East, and Znben-El-GM in the South, tho latter imraod.atcly below tho

fropio of Capricorn, and so within tho rcalm of Darkncss. From these names, those of tho murderers have

perhaps been corrupted. In Zuben-IIak-Rabi we may see the original of Jubclum Akirop ; and in Zuben-

El-Gubi, that of Jabelo Gibs : and tiine and ignorance may ere a hare transmuted the words Es Chamali into

one aa little like tbcm as Grarelot.

Isis, the Moon pcrsonified, sorrowing sougbt for ber husband. Nine or twelre Fellow-Crafts (the Rites

Tary aa to the namber), io white aprons, were sent to search for Iliram in the Legend of the Masteris Degree;

or, in this Rite, the Nine Kniglits Elu. Along the path that the Moon travols are nine conspicimus Stars, by

which nautical men determino their longitudo at Sea; — Arietis, Aldobaran, Pollux, Regulus, Spica Virginis,

Antares, Altair, Fomalhaut and Markab. These might bo well said to accompany Isis in ber search.

In the York Rite, ticelee Fellow-Crafts were sent to. search for the body of Hiram and the murderers.

Their number corrcsponds with that of tho Pleiades and Ilyadcs in Taurus, among which Stars the Sun was

found when Light began to prevail orer Darkness, and the Mystcrios were lield. These Stars, ire hare shown,

received early and particular attention from the astronomers and poets. The Pleiades were the Stars of the

ocean to the benighted mariner; the Virgins of Spring, heralding the scason of blossoms.

.As six Pleiades only are now risible, the number twolve may hare been obtained by thom, with Aldebaran,

and five far more brilliant Stars than any other of the Ilyadcs, in' the sanie region of the neaTens, and which

werealways spoken of in conncction with the Pleiades; — the Thrce Kings in the belt of Orion, and Bellatrix

and Betelgueux on his shoulders ; brightcst of the flashing starry hosts.

“Canst thou,” asks Jub, “ bind the swcet influences of the Pleiades or loose the bands of Orion?” And

in the book of Amos wo find these Stars connectcd with the rictory of Light orer Darkness : “ Seek Him,”

says that Seer, "that maketh the Seren Stars (the familiar name of the Pleiades), and Orion, and tdkneth

mx soasow or dzath inio nornino.”

'An old legend in Masonry says that a dog led the Nine Elu to the carern where Abiram was hid. Bootes

was anciently callcd Calcb Anubach, the Barking Dog ; and was personified in Anubis, who bore the head of

a dog, and aidcd Isis in her search. Arcturus, one of his Stars, fiery red, as if ferrent and zoalous, is also

connectcd by Job with the Pleiades and Orion. When Taurus opened the ycar, Arcturus rose after the Sun,

et the time 'of the Winter Solstice, and seemed seorching him through the darkness, until, sixty days after\*

wards.he rose at the same hour. Orion then also, at the Winter Solstice, rose at noon, and at night seemed

to' be in search of the Sun. '

‘So;\*referring again to tho time when tho Sun ontored the autumnal equinox, there are nine remarkable

Stars that' come to the meridian noarly at the same time,, rising ns Libra sots, and so seeming to ehase that

Cohstellation. They are Capella and Menknlina in the Charioteer, Aldebaran in Taurus, Bellatrix, Betel\*

guoux, the Three Kings and Rigel in Orion. Aldebaran posses the meridian first, indicating his right to his

peculior title of Leader. Nowhcre in the hearens are there, near the sanie meridian, 40 many splendid Stars.

And dose behind them, but further South, follows Sirius, tho Dog-Star, who' showed the nino Elu the way to

the murdereris care.

Besides the dirision of the signs into the ascending and descending series (referring to the npward.and

downward progress of the soul), the Iatter from Cancer to Capricorn, and the furmer from Cupricorn to Cancer,

thore was another dirision of them not less important; that of tho six superior and six inferior signs ; the

former, 2455 years before our era, from Taurus to Scorpio, and 300 yoars before our era, from Aries to

Libra; and the Iatter, 2455 years B. C. from Scorpio to Taurus, and 300 years B. C. from Libra to Aries; of

which we hare already spoken, os the two Hemispheres, or Kingdoms of Good and Evii, Light and Darkness;

‘of Ormuzd and Ahriman among the Persians, and Osiris and Typhon among the Egyptians.

i With the Persians, the sii first Genii, creatcd by Ormuzd, presided over the six first signs, Aries, Tauras,

Gemini, Cancer, Leo and Virgo: and the six eril Genii, or Devs, created by Ahriman, orer the six others,

Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. The soul was fortunate. and happy under the

Empire of the six first; and began to be scnsible of evil,-when it passed uuder the Balance or Libra, the

seventh sign. Thus the soul entered the rcalm of Evii and Darkness when it passed into the Coostellations

that belong to and succeed the autumnal Equinox; and it re-entercd the realm of Good and Light, when it

arrived, rcturning, at those of tbc Vernal Equinox. It lost its felicity by means of the Balance, and regained \*

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it by means of the lamb. Tbis is a necessary consequence of the prciuiscs j and it is confiimed by the autbo-

rities and by emblems stili extant.

Sallust tbe Philosophor, spcaking of tho Fcasts of Rejoicing, colobrated at tho Yernal Equinox, and those’

of Mourning, in memory of the rape of Proserpine, at tho autumnal equinox, says that the former were cele-

brated, becausc then is efTcctcd, as it were, the return of the soul towards the Gods : that tho time when the

principle of Light rccovcred its superiority over that of Darkncsa, or day over night, iras the most faronrable

one for souls that tend to rc-ascend to their Principle; and that when - Darkness and the Night again becomo

victo rs, was most favourable to the descent of souls towards the infernal regions.

Por that rcason, the old astrologers, as Firmicus States, fixed the locality of tho river Styx in the 8th

dcgree of the Balance. And he tbinks that by Styx wos allegorically meant the earth.

The Emperor Julian gives the samc explanation, but more fully developed. He States, as a reason why

the august Mysteries of Ceres and Proserpine wero oelebrated at the Autumnal Equinox, that at that period

of the year men fcared lest the impious and dark power of tho Evii Principle, then commencing to conquer,

should do harm to their souls. They were a precaution and means of safety, thought to be necessary at the

moment when the God of Light was passing into tho opposito or adverso rcgion of the world ; while at tho

Yernal Equinox there was less to be feared, because then that God, presont in ono portion of the world,

recalled souls to Jiim, he says, and shotced himsdf io be their Saviour. He had a little before developed that

theological idea, of the attractiye force which the Sun exercises over souls, drawing them to him and raising

them to his luminous sphere. He attributes this effect to him at the feasts of Atys, dead and restored to life,

or the feasts of Kejoicing, which at the end of three days succeeded the mourning for that death ; and he

inquires why those mysteries were celebrated at tho Yernal Equinox. Tho reason, he says, is evident As

the sun, arriving at the equinoctial point of spring, drawing nearer to us, increascs the lengtb of the days,

that period seems most appropriate for those cercmonies. For, bcsidcs that thcro is a great affini ty between

the substance of Light and the nature of the Gods, the Sun Itas that occult forco of attraction, by which be

draws matter towards himself, by means of his warmth, making plants to shoot nnd grow, &c. ; and why can

he not, by the sarae divine and puro action of his rays, attract and draw to him furtunato souls. Then, as

light is analogous to the Divine Nature, and favourable to souls struggling to return to their First Principle,

and as that light so incrcases at tbe Yernal Equinox, that the days prevail in duration over the nights, and as

the Sun has an attractivo force, bcsidcs the visible oncrgv of his rays, it follows that souls aro attracted towards

the solar light. Ile doos not further pursuc the explanation ; becausc, he says, it bclongs to a mystorious doc-

trino, bcyond the reach of the vulgar, and known only to those wlio undcrstand the mode of action of Deity,

like the Cbaldeaa autbor whom he cites, who had ircatcd of the Hysterica of Light, or the God with seven

rays.

Souls, the Ancicnts lield, having emanatcd from the Principle of Light, partaking of its dcstiny hero

below, cannot be indiffcrent to or unaficctcd by thcso revolutions of tho Great Luminary, alternately victor

and overcome during evcry Solar rcvolution.

This will be found to be confirmod by an cxnmination of somc of tho Symbola used in the Mysteries.

One of the most famous of tliese was The Serpent, the pcculiar Symbol also of this Dcgree. The Cosmogony

of the Ilebrews and that of the Gnostics designated this reptile as the author of the fate of Souls. It was

consecrated in tbe Mysteries of Bacchus and in those of Elcusis. Pluto ovcrcame the virtuc of Proscrpino

under the forin of a serpent; and, like the Egyptinn God Serapis, was always picturcd seatcd on a serpent,

or with that reptile entwincd about him. It is found on the Mithriac Monumcnts, and supplied the attributes

of Typhon to tho Egyptians. The sucrcd basilisc, in coii, with licad and nock crcut, was tlio royal ensign of

tho Pliaraobs. Two of them were entwincd around and bung suspemlcd from the wingcd Globe on tho

Egyptinn Monumcnts. On a tablet in one of the Torabs at Thebes, a God with a spear picrccs a serpcnPs

licad. On a tablet from tho Tcmple of Osiris at Phikc is a tree, with a man on ono sido, and a woman on tho

other, and ia front of the woman an erect basilisc, with horns on its licad and a disk between tbe horns. Tho

head of Medusa was cncircled by winged snakes, which, the licad removed, lcft the Hierogram or Sacrud

Cyphcr of tho Ophitcs or Sorpent-worshippcrs. And the Serpent, in conncction with tho Globe or circle is

found upon tlie monumcnts of ali the Ancient Xntions.

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Over Libra, tho sign through which souls wcre said to doscend or fb.ll, is found, on tbe Celestial Globe,

tho Serpent, grasped by Scrpentarius, the Serpent-bearer. The head of the reptile is under Corona Borealis,

tbe Northern Crown,' callcd by Ovid, Libera, or Proserpine; and the two Constellatione riso, with the Balance,

after the Virgin (or Isis), whoso foct rost on the enstern horizon at Sunriso on tho day of tho equinox. As

tho Serpent extende oror botli signs, Libra and Scorpio, it has beon the gato through which souls dcsccnd,

dnring tho whole time that thoso two signs in succcssion marked the autumnal equinox. To tliis alluded the

Serpent, which, in the Mysteries of Bacchus Saba-Zeus, was flung into tho bosomof the initiate.

And hcnce came the enigmsitical exprossion; the Serpent engendare the Bull, and the BuU the Serpent;

alluding to the two adverso constellations, answering to tho two oquinoxes, one of which rose as tho other set,

and which werc at the two points of the heavens through which souls passed, ascending and descending. By

tho Serpent of Autumn, souls feli ; and they wore rogenerated again by the Bull on which Mithras sate, and

whose attributes Bacchus-Zagreus and the Egyptian Osiris assumcd, in their mystcrics, wherein were repre-

sented the fall and regoneration of souls, by the Bull slain and restored to Iife.

Afterwards the rcgencrating Sun assumed the attributos of Aries oc the Lamb ; and in the Mysteries of

Ammon, souls wore rogenerated by passing through that sign, after having fallcn through the Serpent.

The Serpont-bearor, or Ophiucus, was Aesculapius, God of Ilealing. In the Mysteries of Eleusis, that

Constellation was placed in the eighth Ilearen: and on the eighth day of those Mysteries, the feast of iEscu-

lapius was celebrated. It was also tenned Epidaurus, or the feast of the Serpent of Epidaurus. The Serpent

was aacred to Aesculapius ; and was connected in various ways with tho mythological adventures of Ceres.

So the libations to Souls, by pouring wine on the ground, and looking towards the two gates of IleaTen,

those of day and night, referred to the ascent and descent of Souls.

Ceres and the Serpent, Jupiter Ammon and the Bull, all figured in the Mysteries of Bacchus. Suppose

Aries, or Jupiter Ammon. occupied by the Sun setting ia tho "West; — Virgo (Ceres) will be on the Eostern

horizon, and in her train the Crown, or Proserpine. Suppose Tauras setting ; — then the Serpent is in the

East; and reciprocally; so tbat Jupiter Ammon, or tho Sun of Aries causcs the Crown to rise after the Virgin,

in the train of which comes the Serpent. Place reciprocally tho Sun at the other equinox, with the balance

in.' the ('West, in conjunction with tho Serpent under the Crown; and we shall see the Bull and the Pleiades

rise in. the Eost~ Thus aro explaincd all the fablos as to tho generation of the Bull by the Serpent and of the

Serpont by the Bull, the biting of tho tcsticles of tho Bull by tho Scorpion, on the Mitbriac Monumcnts; and

that Jupitor mado Corcs with child by tossing iuto her bosom tho tosticlcs of a Eum.

In tho Mysteries of the bull-horncd Bacchus, tho officers Iiold serpents in their liands, raised them above

thoir heads, and cried aloud, “ Era I" tho generic oricntal namc of the serpent, and the particular name of the

constellation in which the Persiana placed Eve and the serpent. The Arabians call it Retem; Ophiucus himself.

Rava, and tho brilliant stor in his head, Ras-al-Rawa. The uso of this word Eoa or EooS caused Clemens of

Alexandria to say' that the priests in the Mysteries invoked Eve, by whom evil was bronght into the world.

Tho mystic winnowing-fan, encirclcd by serpents, was used in the feasts of Bacchus. In the Isiac Mys-

tcries a bosilisc twined round the handle of the mystic vase. The Ophites fed a serpent in a mystcrious ork,.

from which they took him when they celebrated tho Mysteries, and allowed liim to glide among the sacred

bread. Tho Eomans kcpt serpents in the Tcmples of Bona Dea and iEscuIapius. In the Mysteries of Apollo,

the pursuit of Latona by the serpent Python was represented. In the Egyptian Mysteries, tho dragon Typhon

pursued Isis.

Accordiog to Sanchoniathon, Taapt, the interpreter of Ileaven to men, attributed something divine to the

natare of the dragon and serpents, in which the Phcenicians and Egyptians followcd him. They have more

ritnlity, more spiritual force, than any other creature ; of a fiery nature, shown by tho rapidity of their motions,

without the limbs of Other animals. They assume many shapes and attitudes, and dart with extraordinary

quickness and force. When they have reachcd old age, they tlirow off that age and are young again, and

increase in size and strengtb, for a ccrtain period of years.

. The Egyptian Priests fcd tho sacred serpents in the temple at Thebes. Taaut himself had in his writings

discusscd these mysteries in regard to the serpent. Sanchoniathon said in another work, that the serpent was

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iminortal, and re-entercd into himself: irhieh, nccording to somo ancient tkeosophista, particularly those of

India, was an attribute of the Dcity. And lio also said that the serpent nerer dicd, unless by a violent deatb.

The Phccnicians called the serpent Ayathodemon [the good spirit] ; and Kneph iras the Serpent-God of the

Egyptians.

The Egyptians, Sanohoniathon said,. represented the serpent with the head of a hawk, on acconnt of the

swift flight of that bird: and the chief Ilierophant, the sacrcd interpreter, gare rery myaterious explanatione

of that symbol; saying that such a serpent iras a rery divine creature, and that, opening his eyes, he lighted

irith their rays the irbole of first-born space: when he closes them, it is darkness again. In reality, the

hawk-headcd serpent, genius of lighc, or good genius, iras the symbol of the Sun.

In the hieroglyphic cliaracters, a snake iras the letter r or w. It occurs many times on the Rosetta stone.

The horned serpent iras the hieroglyphic for a God.

According to Eusebius, the Egyptians represented the irorld by a blue circle, sprinkled irith flames, rrithin

irhieh iras extended a serpent irith the head of a hawk. Proclus says they represented the four quarte rs of

the irorld by a cross, and the soul of the irorld, or Kneph, by a serpent surrounding it in tho form of a circle.

AVe read in Anaxagoras, that Orpheus said, that the water, and the ressel tliat produced it, irero tho

primitire principies of things, and together gare existcnce to an animnted bcing, irhieh wns a serpent, irith

two heads, one of a lion and the other of a bull, between irhieh iras the figuro of a God whose samo iras

Hercules or Kronos that from Hercules came the egg of the irorld, irhieh produced heaven and eartb, by

diriding itself into two hemispheres: and that the God Phanes, irhieh issued from that egg, iras in tho shape

of a serpent.

The Egyptian Goddess Ken, represented standing naked on a lion, held two serpents in her hand. She is

'the same as the Astarte or Ashtaroth of the Assyrians. Hera, irorshippcd in the Great Temple at Babylon,

held in her rigkt hand a serpent by the head ; and near Khca, also irorshippcd there, irere two large silrer

serpents.

In a sculpture from Kouyunjik, two serpents nttarhed to poles are near a firc-altar, at irhieh two eunachs

are standing. Upon it is the sacrcd firc, and a bcarded figuro leads a irild goat to tho sacrifico.

The serpent of tho Templo of Epidaurus was sacred to AEsculapius, tho Godof Medicino, and 462 ycars

after the building of the city, iras taken to Rume after a pestilcnce.

The Phccnicians represented tho God Aonii/, (Kneph or Aniun-Kiicph) by a serpent. In Egypt, a Sun

supported by two asps was the emblem of Ilorhat the good genins ; and tho serpent with the wingcd globe

was placed OTer the doors and Windows of tho Tcmplos as a tutclary God. Antipater of Sidon calls Amun

“ the renowned Serpent," and the Cerastes is often found embalmed in the Thcbaid.

On ancient Tyrinn coins and Indian Mcdals, a serpent was represented, coilcd round tho trunk of a tree.

Python, the Serpent Deity, wns cstccmcd oraculnr; and the tripud at Delphi was a triple-hcaded serpent of

gold.

The portals of ali the Egyptian Temples are dccorntcd with tho hierogram of the Circle and the Serpent

It is also found upon the Temple of Naki-Rustan in Persia ; on the triumpha! arch at Pcchin, in China; orer

the gates of the great Temple of Chaundi Teera, in Jara ; upon the walls of Athcns ; and in the Temple of

Minerva at Tegea. The Mexican hierogram was formed by the intcrsccting of two great Serpents, which

dcscribed the circle with their bodies, and had cnch a buman head in its mouth.

All the Buddbist crosscs in Ircland hnd serpents carrcd upon them. IVreaths of snakcs are on the coi\*

umns of the ancient Ilindn Temple at Burwah-Sangor.

Among the Egyptians, it was a symbol of Divino IVisdom, when extended at length; and, with its tail

in its mouth, of Eternity.

In tho ritual of Zoroaster, the Serpent was a symbol of the Universe. In China, tho ring between two

Serpents was tho symbol of the world goremed by the power and wisdom of tho Creator. Tho Bacchanala

carrietl serpents in their hands or round their heads.

The Serpent ontwined round an Egg, was a symbol coinmon to the Indians, tho Egyptians and the Druids.

It referred to the creation of the Universe. A Serpent with an egg in liis moutli was a symbol of tho Universe

containing within itself the germ of all things that the Sun develops.

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Tbe properi/ posiossod bj tho Scrpont, of casting its ikin, and thna apparenti/ renowing ite joulh, madn

It an embicoi of etornity and immortali ty. The Syriam women atill eraploy it os a charm against barrenness,

u did tbo ( deroteM of Mithras and Saba-Zens. The Earth-born civiliter\* of tbe early world, Fohi, Coerops

and Erechtheus, were balf-aan, holf-scrpent. Tho snake was tho guordian of tho Atbenian Acropoliz.

Ifixansran, tbe brazcn jorpent of tbo wildcrncss, bccame naturalizod omong tbe llebrews aa a token of heal-

iag powor. “ Eo /e," eoid Christ, “ wise as serponts, and haraloss as doves."

Tbo Scrpont was os often a Symbol of malevolenco and enmity. It appears among the emblems of Siva-

Boudra, tbe powor of desolation and doatb : it is tbe bane of ASpytus, Idmon, Arcbemorus and Philoctetes ;

it gnaws tbe roots of tbe tree of iife in tbe Eddas, and bites tbe heel of nnfortnnate Eurydice. In Hebrew

writors it is genorally a type of avii ; and is particulari/ so in tbe Indian and Persian Mythologics. T7ben

tbe Sca U cbnrned by Mount Mandar rotating within tbe coils of the Cosmical Serpent Vasonki, to prodoce

tbo Amrita orwator of immortality, tbe serpent vomite a bideons poison, wbicb spreads tbrongh and infects tbe

universe, but wbicb Visbnn renders bormless by swallowing it. Abriman in oerpent-form invades tbe realm of

Onnoxd; and tbe Bull, embjem of life, is wonnded by him and dies. It was tborofora a religio us obligation

witb over/ derout followcr of Zoroastcr to oztorminato roptilos, and other impure animale, espccially serpents.

Tbe moral and astronomicai significans/ of tbe Serpent wcre connectcd. It became a no axi m of the Zend\*

Aresta, tbat Abriman, tbo Principia of Evii, made tbo Great Serpent ofWintcr, wbo assaulted tbe creation of

Ormuzd.

A eorpent-ring was awcll known Symbol of time : and to express dramatically how time preys npon itsclf,

the Egyptiau prieets fcd vipors in a subterraneas chambcr, as it were in tbe sun's winter abode, on the fat of

baUs, or tbe /carie plenteousneee. Tbe dragon of winter pursues Ammon, tbe golden ram, to Mount Casias.

Tbo Virgin of tbe zodiae U bitten in the heol by Serpens, who, with Scorpio, riaes immcdiatcly behind ber ;

and os bone/, tbe emblcm of purity and eolvation, was tbought to be an antidote to tho serpenris bite, so tho

boes of Arietans, tbo emblems of. naturo's abundance, are dostroyed through the agency of tbe serpent, and

XtgenerzUd within tbe entrails of tbo Yernal BulL,

Tbo Sun-God is finali/ rictorious. Cbrisbna crusbes tbe bead of the serpent Calyia; Apollo dcstroys

Python, and Hercules tbat Lcrnoan monstcr whose poison festered in the foot of Philoctetes, of Mopsus, of

Chiron, or of Sagittarius. Tbo infant Hercules dcstroys tho pornicious snakes detested of tbe gods, and oror,

Jlko St, Ooorgo of England and Michoel tlie Arcbangol, wars against hydras and dragons.

The eclipses of tho sun and moon wore believed by tho oriantals to bo oansed by tbo ossanlts of a dmmon

Ia dragra\*fbra ; and tbe/ endearoured to scaro oway tho intrudor by shouts and mcnaces. Tbis was tho ori-

giaal Lcmthan or Crooked Serpent of old, tranafixod in tbo oldsn time by tbe powor of Jehovah, and sus\*

pended as a glittering tropby in tbo sky ; yet also tho Power of Darkness, eapposed to bo oror in pursoit of

Sun and Moon. When it finali/ orcrtakes tliem, it will ontwine them ia its folds, and provent tbeir shining.

In tbo lsst Indian Arata ra, as in tbo Eddas, a serpent vomiting flames is oxpeetod to destroy tbo world. Tbo

scrpont p resides over tho closs of tlie year, rrhero it guards tho approach to tho golden fieeee of Aries, and

tho throe apples or seasons of tbo Hesperides ; presenting a formidabis obstacle to tbe corcer of tho Sun>God.

Tho Grest Ecstro/er of snakes is occasionally marricd to thom; Hercules with tbo northern dragon begets tbo

tbree ancestors of Scythia; fi>r tbo Sun oooms at ono time to riso victorious from tbo contost witb darkness,

and at anotber to siuk into its ombraces. Tbo nortbern eonstcllatiou Draco, wboso sinuositiee wind liko a

river through tbo wintry bear, was mads tbo astronomicai cincture of tbo universe, as tho sorpent encircles

tho mundano egg ia the Egyptlan bieroglyphies.

Tbo Persian Abriman was callod “ Tho old serpent, tbo llar from tho heginnlng, tbo Prince of Darkness,

and tho roTer vp and down." Tho Dragon was a well known symbol of tho waters and of great rirers ;

and it was natural tbat hy tho postoral Asiatio Tribes, tho powerful nations of tho alluvial plains in tbeir

aeigbboorbood, wbo adored tho dragon or Fisb, sbould themsclves bo symbolized under tho form of dragons ;

and, ttvereome by tbe superior might of tbo Uebrow God, at monstrous Leriatbans maimed and dostroyed by

him. Opbioneus, in tbe old Creck Tbcology, warred against Kronos, and was ovcrcnmo and cast into bis

proper dement, tbe sea. Tborc be is instollcd as the Sca-God Oannes or Dragon, tbo Lcviatlmn of tbe watcry

half of orcation, tbo dragon wbo vomited a fiood of water alter tbo pcrsccutcd womun of tbe Apocalypse, tbe

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monster vho tbreatoned to devour Ilesiona aud Andromeda, and vho for a limo bccama the grave of Hercules

and Jonah : and he corrcsponds vith the obscure nome of Itahab, vhom JehoTah is said in Job to haie

transfixed and orercome.

In tho spring, the year or Sun-God appears as Mithras or Europa mounted on the Bull ; but in tbe opposite

half of the Zodiao he rides the emblem of the vatcrs, the vingcd horse of Nestor or Poseidod: and the ser-

pent, rising helincally at the autumnal equinox, bosotting tvi t li poisonous mfluence the cold constellation Sagit-

tarius, is explained as the reptile in the path vho “ bites tho horso's heels, so that his rider falis backvard."

Tho sanie serpent, the Oauncs Aphrenos or Musaros of Synccllus, vas the Midgord Serpent vhich Odin sunlc

beneath the sea, but vhich grev to such a size as to encirclo the vhole earth.

For those Asiatio symbola of tho coutest of tho Sun-God vith the Dragon of darkness and vinter vere

imported not only into tho Zodiac, but into the moro homely circle of European legend ; and both Thor and

Odin fight vith dragons, as Apollo did vith Python the great scaly snake, Achilles vitii tho Scamander and

Bellerophon vith the Chimtcra. In the apocryphal book of Esther, dragons herald “ a day of darkness and

obscurity and St. George of England, a problematio Cappadocian Prince, vas originally only a xarying

form of Mithras. Jchovah is said to have “ cut Rahab and vounded the dragon." The latter is not only the

type of earthly desolation, the dragon of the deep vaters, but also the leadcr of the banded conspirators of

the sky, of the rebellious stars, vhich, according to Enoch, “ camo not at the right time and his tail drev

a third part of the Ilost of Ileaven, and cast them to the carth. Jehovah “ dixidod the sea by his strength,

and broke the heads of tho Dragons in the vaters." And, according to the Jevish and Persian belief, the

Dragon voiild, in the latter days, the vinter of time, enjoy a short period of licensed impunity, vhich vould

be a scason of tho greatest suffering to the people of the earth ; but ho vould finally bo bound or destroyed

in the great battle of Mcssiah ; or, as secms intimated by the Babbinical figure of being eaten by tho falthful,

be, like Ahriman or Vasouki, ultimately absorbed by and united vith tho Principio of good.

Near the imago of IUica, in the Templo of Del at Babylon, vero tvo largo serponts of silxor, says

Diodorus, caeli vcigliiug thirty talents ; and in the samo Tcmple vas an imngo of Juno, holding in her right

hand the head of a serpent. The Grccks callcd Bcl, Bdiar; and Ilesychius interprets that vord to mcan a

dragon or great serpent. Ve learn frora the book of Bel and the Dragon, that in Babylon vas kept a great

live serpent, vhich the people vorshipped.

The Assyrians, tho Emperors of Constantinoplo, the Parthians, Scythians, Saxons, Chincso and Danes ali

bore tho serpent as a Standard; and among tho spoils takcn by Aurclian from Zenobia vero such standards,

Persici Dracones. The Pcrsians represented Ormuzd and Ahriman by tvo serpents, contending for the mun-

dane egg. Mithras is represented vith a lion's head and human body, cncirclcd by a serpent. In the Saddor

is this precept : “ tVhon you kill serpents, you shall repeat the Zend-Axcsta, and thenco you vili obtain

great merit; for it is the same as if you had killcd so many dexils."

Serpents encircling.rings and globes, and issuing from globes, are common in tho Persian, Egyptian,

Chinese and Indian monuments. Vishnu is represented reposing on a coiled serpent, vhoso folds form a

canopy over him. Mahadcxa is represented vith a snake around his ncck, onc round his hair, and armlots of

serpents on both arms. Bhairaxa sits on the coils of a serpent, vhose head risos abovo his ovn. Parvati has

snakcs about her ncck and vaist. Vishnu is tho Prcscrxing Spirit, Mahadexa and Bhairaxa are names of

Sixa, the Evii Principle, and Parxati is his consort. Tho King of Exii Dcmons vas called in Hinda Mytho-

logy, Kaga, the King of Serpents, in vhich namc ve trace the Ilcbrev Kachash, serpent.

In Cashmero vero sexen hundred places vhere carxed images of serpents vere vorshipped: and in

Tbihct the great Chinese Dragon ornamented tho Tcinplcs of tho Grand Lama. In China, tho dragon vas tho

stamp and symbol of royalty, sculptured in ali the Tcmplos, blazoncd on the furnituro of tho houses, and

intervoxen vith the xcstments of the chief nobility. The Emporor bcars it as his armorial dexice: it is

engraved on his sceptre and diadem, and on all the xases of the imperial palacc. The Chinese believe

that thoro is a dragon of oxtraordinary strength and soxcrcign pover, in lieaxen, in the air, on tho txaters,

and on tho mountains. Thcir God Fohi is said to haxe had the form of a man, torminating ia tho tail of a

snake, a combination to bo moro fully explainod to you in a subsequent degree.

Tho dragon and serpent aro tho 5th and Gth sign of the Chinese Zodiac ; and tho Hindus and Chincso

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beliove that, at cvory cclipso, tlic sun or uiooa ia scized by a hugo serpent or dragon, tbo serpent Asoolce of

the llindus, which cnfulds the glube; and tlic conatcllation Draco; to which also refers “ tlie War in Hcaren,

• when MichacI and his Augeis fouglit against the dragon.”

Sanchoniatbon says that Taaut was the authur of the worship of serponts among tho Phtcnicians. Ilo

“ consecrated,” hc says, “ tho species of dragons and serpents; and the Phocnicians and Egyptians folhnred

him in this superstition." Uo was “ the first whn made an Image of Coelus ;" that is, w.ho represented tho

Heavenly Ilost of Stars hy visible symbuls ; and was probably the same as the Egyptian Thoth. On the

Tyrian eoins of the ago of Alexander, serpents are represented in many positions and attitudes, coiled round

trees, creet in front of nitnrs, and crushcd by the Syrian Hercules.

The seventh letter of tho Egyptian alpbabet, called Zeuta or Life, was sacred to Thoth, and was expressed

by a serpent standing on his tuil :• and that Deity, the God of. healing, like i&sculapius, to wbom the serpent

vas consecrated, leans on a knotted stick round which coils a snake. The Isiac tablet, describing the mys-

teries of Isis, is charged with serpents in every part, as her embloms. Tho aep iras specially dedicated to

ber, and is seen on the heads of her statues, on the bonnets of her priests, and on tho tiaras of the Kings

of Egypt. Serapis was sometimes represented with a human head and serpentine taii; and in one engraving

two minor Gods aro represented with him, onc by a serpent with a bull’s head, and tho otlicr by a serpent

with the radiated head of a lien.

On an ancient sacrificia! vcssel found in Denmark, having severat compartments, a serpent is represented

nttacking a kneeliog boy, pursuing him, retreating from him, appealed to beseecliingly by him, and conversing

.with him‘. We ore at onco reminded of the Sun at the new year represented by a child sitting on n lotus, and

of the relations of tho Sun of Spring with the Autumnal Serpent, pursued by and pursuing him, and in Con-

junction with him. Othcr figures on thia vessel belong to the Zodiac.

■The bose of tho iripod of the Pythian Priestess was a triple-beaded serpent of brass, whose body, folded

in circlcs growing wider and wider townrds the ground, formed a conical column, while the throe heads, dis-

poaed triangularly, uphcld tho tripod of gold. A similar column was placed on a pillar in the Hippodrome at

.Constantinoplc, by the founder of that city ; one of the heads of which is said to have been broken off by

Mahomet the Seeond, by a blow with bis iron mace.

Tho British God IIu was cnllcd “ The Dragon — Ituler of the World,” and his car was drawn by serpents.

His ministers were styled Addcrs. A Druid in a poem of Tulicssin says, "I am a Druid, I am an Architect,

I am o Prophet, I am a Serpent (Gnadi)." Tho Car of the Goddess Ceridwen also was drawn by serpents.

In the elegy of Uther Pendragon, this passage occnrs in a description of the religious rites of the Druids:

“ While the Sanctaary is earnestly inroking The Gliding King, bofure whom t/i« Fair One retreats, upon the

Teii that covere the hugestones; whilst the Dragon mores round over tho places which contain ressels of

drink-offering,.whilst the drink-offering is in the Golden Horne:” in which we readily discover the mystie and

obscure nllusion to the Autumnal Serpent pursuing the Sun along the circle of the Zodiac, to the celestial cup-

or crater, and the Golden horns of Virgil’s milk-white Bull : and, a line or two further on, wo find tho Pricst

imploring the rictorious Beli, the Sun-God of the Babylonians.

• With theserpent, in the Ancient Monuments, is very often fuund associ.ated the Cross. The Serpent upon

a Cross was an Egyptian Standard. It occurs repeatedly upon the Grand Staircase of the Temple of Osiris

at PhiloB: and on the pyramid of Ghizeh are represented two kneeling figures erecting a Cross, on the top

of wbich is a serpent ercct. The 'Crux Aneala was a Cross with a coiled Serpent abore it ; and it is perhaps,

the most common of ali emblems on the Egyptian Monuments, carried in the hand of almost every figure of n

Deity or a JPriest. It was, as we leam by the monuments, the form of tlie iron tether-pins, used for making

fast to the ground tbo cords by which young animale were confincd; and os used hy shcpherds, became a

Symbol of Koyalty to tbe Shepherd Kings.

.. A Cross, 'like a Teutonio or Moltese one, formed by four curTed lines within a circle, is also common on

the Monuments, and represontod the Tropics and the Colurcs.

Tho Caduceus, borne by Hermes or Mercury, and also by Cybele, Minerva, Anubis, Hercules Ogmius the

God of tho Celts, and the personified Constcllation Virgo, was a wingcd wand, entwined by two serpents. It

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vas originally a simple Cross, symbolizing tbe equator and equiaoctial coi uro, and tho four elemants proceed.

ing from a common oentre. This Cross, snrmounted by a circlo, anjl that by a crescent, became an emblem

of tho Supreme Dcity— or of the active power of goncration and tho passivo power of production conjoined,—

and was appropriated to Thoth or Mercury. It then assumed an improvod form, tbe arms of the Cross being

changed into wings, and the circle and crescent being 1 formed by two snakes, springing from tbe wand, form ing

a circle by Crossing each other, and their heads making tbe borns of tbe crescent; in which form it is secn in

tho hands of Anubis.

Tbe triple Tau, in tbe centrc of a circlo and a triangle, typifies the Sacred Narne ; and represents tbe

Sacrcd Triad, tbe Creating, Prcserving and Destroying Powers ; os well as .tho three great lights of Masonry.

If to tho JIasonic point within a Circle, and the two parallel lines, we add tho single Tau Cross, weTiavo the

Ancicnt Egyptian Triple Tau.

A column in the form of a cross, with a circle orer it, was urfed by tbe Egyptians to measure the increase

of the inundations of the Nile. The Tau and Triple Tau are found in many Ancient Alphabeta.

WitU the Tau or tho Triple Tau may be connccted, within two circlcs, tho double cube, or perfection; or

the pcrfect ashlar. .

.The Crux Ansata is found on the sculpturos of Khorsabad ; on the ivorios from Nimroud, of the same age,

carried by an Assyrian Monarch ; and on cylinders of tho lator Assyrian poriod.

As the single Tau represents the one God, so, no doubt, tho Triple Tau, the origin of which cannot be

traced, was meant to represent the Trinity of his attributes, tbe three JIasonic pillars, Wisdom, Strexcth and

Hu&uoirr.

The Prophet Ezekiel, in tbe 4th verse of the 9th chapter, says : “ And tho Lord said unto him, \* Go through

tho midst of tho city, through the midst of Jerusalem,.and mark the letter Tau upon the forcheads of thoso

that sigh and mourn for ali the abominations that be done in tho midst thercof.’ " Se the Latin Vul-ate, and

the probably most ancient copics of the Septuagint translate the passago. This Tau was in tbe fora of the

cross of this degree, and it was the emblem o£ li/c and salcation. Tho Samaritan Tau and tbe.Ethiopic Tavvi

aro tho e vident prototype of tho Grcekv; and we leam\* from Tertullian, Origen and St. Jeromo that the

Ilebrow Tau was ancicntly written in the form of a Cross.

In ancicnt times the mark 2’au was sct on.thosc who had becn acquittcd by. their judges, ns a Symbol of

innoconce. The miiitary commanders placed it on soldiers who cscaped unhurt from the field of battle, os a

sign of their safety under the Divine Protection.

It was a sacred synibol among the Druids. Divcsting a treo of part of its branches, they left it in tbo

shape of a Tau Cross, preserved it carofully, and consecrated it with solemn ceremonies. On the tree they ent

deeply the word Tau, by which they meant God. On tho right arni of the Cross, they inscribcd the word

IIssuls, on the left Bele.v or Belexcs, and on the tniddle of the trunk Tuaraius. Tbis represented the sacred

Triad.

It is certain that the Indians, Egyptians and Arabians paid veneration to the sign of the Cross,

of years before the coming of Christ. Everywhoro it was a sacred synibol. The Ilindus and tbe Celtio

Druids built many of their Temples in the form of a Cross, as the ruins stili remaining clcarly show, and pari

ticularly the ancient Druidical Templo at Classerniss in tho Island of Lewis in Scotland. Tho Circle is of 12

Stonos. On each of the sides, east, west and south are three. In the centro was tho imago of the Deity ; and

on tho north an avonue of twice nineteen stones, and onc at the entrancc. Tho Supernal Pagoda at Benares

is in tho form of a Cross ; and tho Druidical subtcrrancan grotto at New Grango in Ircland.

Tho Statue of Osiris at Rorao had the same emblem. Isis and Ceres also borc it; and tho- caveras of

initiation wcre constructed in that shape with a pyramid orer the Sacellum.

Crosscs wcre cut in the stones of the Tcmplc of Serapis in Alexandria; and many Tau Crosscs are to be

secn in tho sculpturos of Alabastion and Esne, in Egypt. On coins, the Symbol of the Egyptian God Knoph

was a Cross within a Circle.

The Crux Ansata was tho particular emblem of Osiris, and his sceptro ended with that figurc. It was

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also the emblem of Hermes, and was considercd a Sublime Hicroglyphic, possessing mysterious powers and

rirtues, na a wonder-working amulet. .

The Sacrcd Tau occurs in tho lianda of the mummy-shapcd figures between tbo forelega of the row of

Sphynxes, in the great avenuo lcading from Luxor to Knrnac. By the Tau Cross the Cabalists expresaed the

number 10, a pcrfcct nutnber, denoting Ilcarcn, and the Pythagorean Tetractys, or incommunicable name of

God. The Tau Cross is also found on the stones in frontof tbe doorof the Temple of Amunoth III, at Thebes,

who reigned about tho time when the Israelitcs took possession of Canaan : and the Egyptlan Priests corried

t in all tho sacred proccsaions.

Tcrtullian, who had been initiated, informa us that the Tau was inscribcd on the forehead of erery persoa

who had been admitted into the Mysteries of Mithras.

Aa the simple Tau represented Life, so, when the Circle, Symbol of Eternity iras added, it represented

E ternal iife.

At the Initiation of a King, the Tau, as the ouiblera of life and koy of the Mysteries, was impressed upon

his lips.

In the Iudian Mysteries, the Tau Cross, under the name of Tiluk, was marked npon tbe body of the

Candidate, as a sign tiiat lie was set apart for the Sacred Mysteries.

■ On the upright tablct of the King, discorercd at A'imroud, arc the names of thirtoen Great Gods (among

which are Yat and Bel) ; and the lcft hand character of every one is a cross composed of two cuneiform

characters.

■ The Cross appears upon an Ancient Phoenician medal found in the ruins of Citium ; on the very anclent

Buddhist Obelisk near Ferns in Ross-shire ; on the Buddhist Round Towers in Ireland, and upon the splendid

-obelisk of the same era at Eorres in Scotland.

Upon tho faqade of a temple at Kalabche in Nabia are three regal figures, each holding it Crux Ansata.

Likc the Subtcrranean Mithriatio Temple at New Grange in Scotland, the Pagodas of Benares and Mathnra

were in the form of n Cross. Magnificent Buddhist Crosses wero erectcd, and are stili standing, at Clonmac-

hoise, Finglns and Kilcullen in Ireland. Wherever the monumenta of Buddhism are found, in India, Ceylon

or Ireland, we find 'the Cross: for Buddha or Boudh was represented to hnve been crucified.

All' tlie plancts known to the Ancients, were distfnguished by the Mystio Cross, in eonjunction with

the solar or lunar symbols ; Satura by a cross OTer a crescent, Jupitor by a cross under a crescent, Mars by

a erosa resting obliquely on a circlo, Venus, by a erosa under a circle, and Mercury by a cross surmounted

by a oirele and that by a crescent.

'Tho Solsticcs, Cancer and Capricorn, the two Gates of Hearan, are the two pillars of Hercules, beyond

which he, the Sun, nerer journeycd: and they stili , appear in our Lodges, as the two great columna, Jachin

and Bonz, and also as tbo two parallcl lines thnt bound the circle with a point in the centre, embicm of tho

Sumbctwoen tbe two tropies of Cancer and Capricorn.

Tho Blazing Star in our Lodges, we havo already said, represents Sirius, Anubis, or Mercury, Guardian

and Guido of Souls. Our Ancient English brethren\* also considered it an emblem of the Sun. In the old

Lecturos they said ; “ Tho Blazing Star or Glory in tho centre refers us to that Grand Luminary the Sun,

which enlightcns the Earth, and by ita gcnial inilucncc dispenses blessings to mankind.” It is also said in

those Iccturcs to be an emblem of Prudencc. Tbo word Prudentia means, in ita original and fullest significa\*

tion, Foretighl : and occordingly the Blazing Star has been regarded as an emblem of Omniscience, or the

All-Soeing Eye, which to the Ancients was the Sun.

Eren tho Dagger of tho Elu of Nino is that used in the Mysteries of Mithras ; which, with its blade black

and hilt wfiite, was an emblem of the two principies of Light and Darkness.

Isis, the same as Ceres, was, as we learn from Eratosthencs, tho Constellation Virgo, represented by a

wotnan holding an ear"of wheat. The different emblema which aecompany her in the description giren by

Apuloius, a serpent on either side, a golden vase,' with a serpent twmed round the handle, and the animale

that marcbed in proccssion, the bcar, the ape, and Pegasus, represented the Constellatione that rising with tho

Virgin, when on the day of tho Vcrnal Equinox aho stood in the Oriental gate of Hcavcn, brilliant with the

rays of the fuii moon, seemed to march in her train.

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The cup, eonsecrated in the Mysteries both of Isia and Eleusis, was ths Constellation Crater or tha Cup.

The sacred vessel of the Isiae ceremony finds ita counterpart in tbe. Heavens. The Olympie robe presented

to the initiate, a magnificent mantlc, covered with figures of serpents and animala, and nnder which were

twelre other sacrcd robea, wherewith he was clothed in the sanctuary, alludcd to the starry Hea-ren and the

twelve signa : while the seren preparatory immersions in the sca alluded to the seren apherea, through which

the soitl plunged, to arrive here below and take up ita abode in a body.

The Celestial Virgin, during tho three last centuries that preccded the Christian em, occupied tbe horo-

scopo or Oricntal point, and that gate of IIcaTen through vrhich tho Sun and Moon ascended above tbe horizon

at the two equinoxes. Again it occupied it at midnight, at the wintcr Solstice, the preciae moment when tho

ycar commenced. Thus it was essentially connected Triti» the march of times and aeoaons, of the Sun, tho

Moon, and day and night, at the principal epochs of the ycar. At the eqninoxes were celebrated tbe greater

and lesscr Mysteries of Ceres. "When aouls descended past the Balance, at the moment when the Sun occn-

picd that point, the Virgin rose before him ; she stood at the gates of day and opened thenx to him. lier bril-

liant Star, Spica Virginis, and Arcturus, in Bootes, northwest of it, heralded his coming. 'When he bad

rcturned to the vernal equinor, at the moment when souls were regenerated, again it wos the Celestial Virgin

that led the march of the signa of night ; and in her stars came the beautiful full moon of that month. Night

and Buy -were in succession introduced by her, when they began to diipinish in length ; and souls, before

arriving at the gates of Ilell, were also led by her. In going through these signa, they passed the Styx in the

Sth degree of Libra. She waa the famous Sibyl who initiated Eneas, and opened to him the w&y to the infernal

regions. .

Thia peculiar situation of the Constellation Virgo, has caused it to enter into ali the sacred fablcs in

regnrd to nature, under difTerent names and the most raricd forma. It often takes tbe name of Isis or the

Moon, which, when at its full at the Vernal Equinos, vas in union with it or bencath ita feet. Mercury (or

Anubis) baring his domicil and exaltation in the sign Virgo, was, in ali the sacred fables and Sanctuaries,

the insepnrable companion of Isis, without whose cnnnscls she did nothing.

Thia relation between the cmblcms and mysterious rccitals of the initiatione,. and. the Ileavenly bodica and

•order of tho world, was stili- more ciear in the Mysteries of Mithras, adorcd as the Sun in Asia Minor, Cap-

padocio, Armenia and Persia, and whose Mysteries went to Romo in the time of Sylla. Tbis is nmply pioved

by the descriptions we liave of the Mithriac cave, in which were figured tho two morements of the Ucarens,

that of the fixed Stars and that of the Planets, the Constellatione, the cight mystie gates of the spheres, and

the symbols of the elementa. So on a celebrated monument of that religion, found at Bome, were figured, the

Serpent or Ilydra under Leo, as ia thc.IIoavcns, the Celestial Dog, the Bull, the Scorpion, the Seren Planets,

rcprcscntcd by seren altara, the Sun, Moon, and emblema relating to Light, to Darkness, and to their succes-

sion during the year, where each in tum triumpha for gix months.

The Mysteries of Atys were celebrated when the Sun entered Aries; and among the emblema was a rara

nt the foot of a tree which was bcing cut down.

. Thus, if not the wliole truth, it is yct a largo part of it, that the Ileathcn Pantheon, in its infinito direr-

sity of natnes and pcrsonifications, was but a multitudinous, though in its origin unconscious nllegory, of

which physical phenomona, and principally the Ilearcnly Bodies, wcro the fundumcntal types. The glorious

images of Dirinity which formed Jchovah's Ilost, were the Divino Dynasty or real theocracy which gorerned

the early world ; and the men of the golden nge, whose looks hcld commereo with the skies, and who watchcd

tho radiant rulers bringing winter and summer to mortals, might be said with poctic truth to liro in imme-

diate communication with IleaTen, and like the Ilebrew Patriarcha, to sco God face to face. Then tho Coda

introduced their own worship among mnnkind: then Oannes, Oe or Aquarius roso froii» tho Red Sea to impnrt

Science to tho Babylonians ; then the bright Bull legislatcd for India and Creto; and tho Lights of Hcaven,

pcrsonificd as Libor and Ceres, hung tho Bceotian hilis witli Tineyards, and garo tho golden shcaf to Elcusia.

The children of men were, in a sense, alliod, or niarried, to thoso sons of God who sang the jubilce of crea-

tion ; and the encircling rault with its countlcsa Stars, which to the excited imagination of the solitary Chal-

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dcan wandercr appearcd as animatcd intelligences, might naturallybe compared to a gigantic luddcr, on which,

in their rising and setting, tho Angel luminaries appcared to be ascending and descending between earth and

Ilearcn. The original rcvclation died out of men’s racmories; they worshippcd the Creature instead of tlie

Creator; and holding ali eartbly tliings as connected by etcrnal links of harmony and sympathy with tbe

beavcnly bodies, they unite J in one view astronoray, astrologyand religion. Long wandering thus in error,

they at length ceased to look upon the Stars and externa! nature as Gods ; and by directing their attention to

the microcosm or narrower world of self, they again became acquainted with the True Ruler and Guide of the

Universe, and used tlie old fablea and su perati tions as symbola and allcgories, by which to convcy and nnder

which to Iiido the great trutba which bad fadcd out of most men’s reraembrance.

In tho Ilcbrcw writings, the term " Ilcarcnly Ilosts” includes not only the counscllors and emissaries of

Jchovah, but also tbe cclestial luminaries ; and tbe stars, imagined in the East to be animated intelligences,

presiding over human weal and truo, aro identified with the more distinctly imporsonated niessengers or angels,

who exeeuto tho Divine dccrees, and whosa predominance in bearen is in mystcrious corrcspondcnco and

relation with the powcrs and doniinions of the earth. In Job, the Morning Stars and tbe Sons of God are

identified; theyjoin in the same chorus of praise to the Almighty; they are both snsceptible of joy ; they

walkin brightncss; and are liable to itnpurity and impcrfcction in the sigbt of God. The Elohim originally

included not only foreign superstitious forma, but also ali that host of heaven which was revealcd in poetry

to tho shepherds of the desert, now as an encampment of warriors, now as oarcering in chariots of fire, and

now ns winged messengers, ascending and descending tbe Tault of heaven, to communicate the will of God to

mankind.

“ The Eternal," says the Bereshith Itabba to Genesis, "called forth Abrnham and his postority ont of tbe

dominion of the stars ; by nature, the Israelite was a servant to the stars, and born nnder their influence, as

; are the heathen ; bnt by virtue of the law given on Mount Sinai, he became liberated from this degrading

servitude." Tho Arabs liad a similar logend. Tho Prophet Amos explicitly asserts that the Israelites, In the

desert, worshipped, not Jchovah, but JIoloch, or a Star-God, cqnivalcnt to Satum. The Gods EI or Jehovah

Were not merely planetary or solar. Their symbolism, like that of every other Deity, was coextensive witix

natare, and with the mind of man. Tet the astrological character is ossigned even to Jehovah. He 13 described

as scatcd on tho pinnacle of the universe, leading forth the Hosts of Heaven, and telling them unerringly by

name and numbor. nis stars are His sons and His eyes, which run through the whole world, keeping watch

oror men's deeds. Tho stars and planets were properly the angels. In Pharasaic tradition, os in the phrase\*

ologyof tho' New Testament, the Heavenly Host appears as an Angelic Army, divided into regimenta and

brigades, under the comraand of imaginary chiefs, snch as Mossaloth/Lcgion, Karton, Gistra, &c., — each

Gistra being captain of 365,000 myriads of stars. Tbe Seven Spirits which stand before the throne, spoken

of by several Jewish writers, and generally presamed to have been immediately derived from the Persian

Amshaspands, were ultimately the seven planetary intelligences, the original modcl of the seven-branched

golden candlestick exhibited- to Moses on God’s mountain. The stars were imagined to have fought in their

courses against Sisera. The Hcavens were spoken of as holding a predominance over earth, as governing it

by signs and ordinances, and as containing the elements of that astrological wisdom, more especially culti\*

vated by tbe Babylonians and Egyptians.

'Each nation was supposed by the Hebrews to have its own guardian angel, and its own providential star.

One of the ehief of the Celestial Powers, at first Jehovah himself in the character of the Sun, standing in the

height of Hoaven, overlooking and governing all things, afterwards one of the angels or subordinate planetary

genii of Babyloninn or Persian mythology, was the patron and protector of their own nation, “the Prince that

standeth for the children of thy people.” The discorda of earth were accompanicd by a warfore in 'the sky ;

and no people anderwent the visitation of the Almighty, without a corrcsponding chastisement being inflictcd

on its tntelary angel.

The fallen Angels wero also fallen Stars ; and the first allusion to a feud among the spiritnal powers in

early Hebrew Mythology, where Rahab and his confederates are defeated, like the Titans in a battle against

the Gods, seems to identify the rebellious Spirits as part of tho visiblo Ilearens, whera the “higli ones on

high" are punished or chained, as a signal proof of God's power and justico. God, it is said —

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" Stirs thc sea with hia might — by his undcrstanding Ilo smoto llahab— Ilis brcath cleara tbo face of

Ileavon — His hand picrccd tho crooked Serpent ... God withdraws not his anger ; beneath bini bow the

cunfodcratea of llahab."

Rahab ahvays means a sea-monstcr ; probably some such legendary monstrous dragon, as in almosl ali

mythologies is the adversar/ of Ileaven and demon of eclipse, in wbose belly, significanti/ called the belly

of Ilell, Ileroules, liko Jonah, passed three days, ultimatcly cscapingwith the loss of his hairorrays. . Chesil,

tho rcbellious giant Orion, represented in Job as riveted to tho sky, was comparcd to Ninus or Nimrod, the

mythical foundor of Nineveh (City of Fish) the mighty hunter, who slew lions and panthers before tho Lord.

ltahab'3 confedcrates are probably the “ Iligh ones on Iligh," the Chesilim or constellations in Isaiah, the

Hoavenly Ilost or HeaTenly Powera, among whose number wcro found folly and disobedicnce.

“ I beheld," says Pseudo-Enoch, “ seven stara like great blazing mountains, and liko Spirits, entreating

me. And the angcl aaid, This place, until the consummation of Heoven and Earth, will be the prison of the

Stars and of the Host of Hearen. These are the Stars which over-stepped God’s cominand before their time

arrived ; and came not at their proper season ; therefore was he offended with them, and bound them, until

the time of the consummation of their crimes in the secret year." And again : “ These Seven Stars aro those

vrhich have transgressed the commandment of the Most High God, and which ore here bound until the num-

bor of the days of their crimes be completed.”

The Jewish and early Christian writers lookod- on tho worship of tho sun and the elements with com-

parative indulgence. Justin Martyr and Clomens of Alexandria admit that God had appointed the stars as

legitimate objects of heathen worship, in order to preserve throughout the world some tolerable notions of

natural religion. It seemed a middlo point betwcen Ileathenism and Christianity ; and to it certain emblema

and ordinanccs of that faith seemed to relate. The advent of Christ vras announced by a Star from the

East; and his nativity was celebrated on the shortest day of the Julian Calendar, the day when, in the

physical commemorations of Persia and Egypt, Mithras or Osiris was ncwlv found. It was then that the

acclamntions of tho Ilost of Hcaven, the unfailing attendants of the Sun, surrounded, as at the spring-

dawn of creation, tho cradlo of his birth-place, and that, in tho words of Ignatius, “ a star, with light inex-

pressible, shono forth in tho Ilcavcns, to destroy the powcr of magic and the bonds of wickedness; for. God

.. himself had appeared, in tho form of man, for the rencwal of etcrnal lifo."

But howover infinite the variet/ of objects which belped to devolop the notion of Doity, and eventually

sassumed ita placo, substituting tho worship of the.creaturo for that of tho creator; of parts of the body, for

that of the soul, of tho universe, stili the notion itsolf was essentiali/ ono of unit/. The idea of one God, of a

Creative, productive, governing unity resided in the earliest exertion of thought : and this monotbeism of the

primitive ages, makes evory succeeding epoch, unlcss it be thc present, appear only as a stage in the progress

of degeneracy and aberration. Every where ia the old faiths we find the idea of a supreme or presiding Deity.

Amua or Osiris presides among the many Gods of Egypt: Pan, with the musio of his pipe, directs the chorus

of the constellations, os Zeus leads the solemn procession of tho cclestial troops in the astronomical theology

of the Pythagoreans. “ Amidst an infinite diversity of opinions on ali other subjects,” says Maximus Tyrius,

» tho whole world is unanimous in the belief of ono only almighty King and Father of Ali.”

Thcro is always a Sovereign Power, a Zeus or Deus, Mahadeva. or Adidcva, to wbom belongs tho main-

tcnauce of the order of the Universe. Among thc thousand gods of India, the doctrine of Divine Unity is

never lost sight of : and tho ethereal Jove, worsliippcd by the Persian in an ago long before Xenophanes or

Anaxagoras, appears as supremely comprehensive and indepondont of planctary or elcmental subdivisions, as

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essentia!!}’ incnpaUc of utteranco or description, in a language ali tlio words of which liavo a sensuous

meaning. Thus, the idua buiiig purhups thc sume in ali, its exprcs3ions and uttcranccs aro infinitcly vaiious,

and brunuh itito an infinite diversity of crcods and secta.

AU relicinus expressiou is syuibulism; sinco we can describe only whut we soo; and tbe true objecta of

rcligiun aro unscen. Tbe carlicst instrumenta of cducation were symbola ; and they and ali other roligious

furms differed and stili differ acuurding to cxternal circumstances and imagery, and according to diffurences

of knowlcdgo and mcntal cukiratiun. To present a visible symbol to tho eyo of another is not to inforrn bim

of the meaning which’ tliat Symbol has to you. Ilencc Ilie philosopbcr soon snperadded to these symbols, •

explanatione addressed to tho ear, susceptiblc of niore precision, but Icss effective, obvious and impressive

tban tbe painted or sculpturcd fornis which lie despised. Out of tbese explanatione grow by degrees a variety

of narratives, whose true objcct and meaning were gradually forgotten. And when tbeso were abandoned,

nnd philosophy resorted to delinitions and formulas, its laugunge was but amore refined symbolism, grappling.

with and attempting to picture iduas intpossiblo to bc expressed. For tbe most abstract expressiou for Deity

which language can supply, is but a siyn or symbol fer an object uuknown, and no more truthfui and adequat»

than the terms Osiris and Yislinu, exeept as being less sensuous and explieit. To say tliat Ue is a Spirit, ia

but to say that Ue is not matter. JJViat spirit is, we can only defino as the Ancients did, by resorting, os

if in despair, to some sublimizcd species of matter, as Light, Fire, or Ether.

No symbol of Deity can be appropriate or durable exeept in a relative or moral sense. We cannot exalt

vrords that bave only a sensuous meaning, alove sense. To call Hira a Poicer or a Foret or an Intelliyence, ia

merely to dcceive oursclves into tho belief that we uso words that bave a meaning to us, wben they bave none,’

or at least no more tban the ancicnt visible symbols bad. To call Him Sovereign, Faiher, Grand Arehitect of

the Universe, Extension, Time, Beginniny, JUiddle and End, Whose face is tumed on ali sides, the Source of life

and death, is but to present other men with symbols by which we vainly endeavour to communicate to them

the sanie vague ideas which men in all ages have impotcntly struggled to express. And it may bo doubted

whetbcr we bave succecdcd either in commnnicating, or in forming in our own minds, any more distinet and

definite and truo and adequnte idea of tho Deity, with oli our mctaphysical conceits and logical subtleties,

than the rnde ancients did, who cndoavourcd to symbolize and so to express his attribates, by the Fire, tbe

Light, tbe Sun and Stars, the Lotus and tbe Scarabaeus ; ali of them typos of wbat, exeept by types, more or

loas sufficient, could not bo expressed at ali.

■ The primitive men recognized the Divine Presence under a variety of appearances, withont losing their

faitb in tbis anity and Supremncy. The invisiblo God, manifested and on one of Uis rnany sides visible, did

not cense to be God to bim. Ue recognizod him in the Evening breeze of Eden, in the wbirlwind of Sinai, in

tbe Stono of Beth-EI ; and identificd Uim with tbe fire or thunder or the imraovable rock adored in Ancient

Arabia. To bim the image of tbe Deity was refiected in all that wos pre-eminent in excellence. Ue saw

Jehovah, like Osiris and Bci, in tbe Sun as well as in ths Stars, which were his cbildrcn, bis eyes, “ which

run through the whole World, and watch over tbe Sacrcd Soil of Palestine, from the yearis eommencement ta

its close.”- Ue was the sacred fire of Mount Sinai, of the burning busb, of tbe Persians, those Puritans of

Paganism.

- Naturally it followcd that Symbolism soon becamo more complicated, and all tbe powcrs of neaven wero

re-produeed on eartb, until a web of fiction and allcgory was woven, which the wit of man, with bis iimited

means of expianation, will nerer unravel. Ilcbrew Theism itseif becamo inrolvcd in symbolism and image-

worsbip, to wbich all rcligions ever tend. We havo already seen what was tho symbolism of ths Tabernacle,

the Templo and the Ark. The Ucbrew cstablishment tolcratcd not only the uso of emblematic vessels, vest- \*

menta and cherubs, of Sacred Pillars and Seraphim, but aymbolical representations of Jehovah himself, not

even confined to poetical or illustrative language.

•■“Among the Adityias,” says Chrishna, in tbo Bagvat Ghita, “I ani Tishnu, the radiant Sun among the

Stars ; among the waters, I am occan ; among the mountains, tho Uimalaya ; and among the mountain-tops,

Meru.” The Psalma and Isainli are full of similar attempts to convey to the mind ideas of God, by ascribing

to him sensual proportions. Ue rides on tlio clouds, and sits on the wings of the wind. Ucaven is hia pavilion

and out of his mouth issue lightniugs. ■ Men cannot worship a mere abstraction. They require some outr

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irard form in irhich to clotbe their coneeptions, and inrest their sympathica. If they do not abapo and carro

or paint.risible imagcs, they baro invisible oncs, pcrhops quite as inadequato and unfaithful, irithin their oirn

minda.

The incongruous and monstrous in the Oriontal images came from the deaire to embody the Infinite, and,

to conrey by multiplicd, because indiridually inadequate symbola, a notion of the Dirine Attributos to tho

underatanding. Ferbaps tre sbould find tbat ire mentally do tbe same tbing, and make rrithia oursolree

images quite as inoongruous, if judgcd of by our own limited coneeptions, if ire irere to andertako to annlyze

and gain a ciear idea of the mass of infinite attributes irhich ire assign to tbe Deity; and eren of His Infinite

J ustice and infinite Mercy and Lore.

"We may irell say, in the languagc of JIaximus Tyrius : “ If, in the deaire to obtain some faint conception -

of tbe TJnirersal Father, the Nameless Lairgirer, men had recourse to words or names, to silrer or gold, to

animals or plants, to mountain-tops or flowing riTers, erery one inscribing the most ralued and most beautiful

things irith tbe name of Deity, and irith tbe fondness of a lorer clinging irith rapture to each tririal reminis\*

cence of the Belored, irhy should ire scek to reduce this unirersal praetice of symbolism, necessory, indeed,

since the mind often needs tbe excitement of tbe imagination to rouse it into actirity, to one monotonous

Standard of formal propriety ? Only lct the image duly perform its task, and bring the dirine idea irith ririd-

ncs3 and truth before tbe mental eye ; if this be efiected, rrhether by tbe art of Phidias, tbe poetry of Homer,

tbe Egyptian Hieroglypb, or the Persian element, ire need not caril at extcrnol difierences, or lament tbe

seeming fertility of unfamiliar creeds, so long as the great essential is atlained, that nen aes made to bsmeubex,

TO UNDERSTAND AND TO LOTE.”

Certainly, irhen men regarded Ligbt and Fire as sometbing spiritual and abore ali the corruptions and

exempt from all the decay of matter; irhen they looked upon tbe Sun and Stars and Planets as composed of

this finer element, and as tbemselres great and mystcrious Intelligenccs, infinitely .superior to man, liring

Existenccs, gifted irith migbty powcrs and iriciding rast infiuences, those elements and bodies conreyed to

tbem, irhen used as symbols of Deity, a far more adequate idea tban they can noir do to ns, or tbon ire can

comprehend, noir that Fire and Light are familiar to us as air and irater, and the HeaTenly Luminories are

lifeless irorlds like our oirn. Perbaps they gare them ideas as adequato as ire obtain from tbe mere words by

rrhich ire endearour to symbolize and shadoir fortb the ineifablc mysteries and infinite attributes of God.

Tbere are, it is true, dangers inseparable from symbolism, irhich counterrail its ' adrantages, and afiord

an impressire lesson in regard to the similar risks attendant on tbe use of language. Tbe imagination, inrited

to assist the rcason, usurpa its place, or leares its ally liclplcssly cntangled in its ireb. Nomes irhich stand

for things are confounded irith them; the means are raistakcn.for tbo end: the instrument of interpretation

for tbe objcct ; and thus symbols come to usurp an indopendent character as truths and persons. Tbough

perbaps a necessary path, they ircre a dangerous one by rrhich to npproach tho Deity; in irhich “many,” says

Plutarcb, “mistaking the sign for the thing significd, feli into a ridiculous superstition ; rrhile others, ia

aroiding one extreme, plungcd into the no less hideous gulf of irreligion and impiety.”

All great Reformers baro irarred against tbis eril, deeply feeling the intellectual migehief arising out

of a degraded idea of the Supreme Being : and baro claimcd for their oirn God an existence or personality

distinet from the objecta of ancient superstition ; disoirning in Uis name tho symbols and images that had pro\*

faned Ilis Temple. But they liare not secn that the utmost irhich can bc efiected by human effort, is to sub\*

stituto impressions relatirely corrcct, for others irbose falsehood has been detccted, and to replace a grose

symbolism by a purcr one. Erery man, irithout being airarc of it, irorships a conception of his oirn mind;

for all symbolism, as irell as all language, sliarcs the subjectiro character of tho ideas it represents. The

epithets ire apply to God only rccall either risible or intellectual symbols to the eye or mind. Tho modos or

forms of manifestation of the merentia! feeling that constitutcs the religious sentiment, are incomplete and

progressiro; each term and symbol predicates a partial truth, remaining alirays amenablo to improTement or

modiiication, and, in its turn, to bo superseded by others moro accurate and comprohensiro.

Idolatry consists in confounding the symbol irith the thing signified, tho substitution of a matcrial for a

mental object of irorship, after a higher spiritualism has becomo possiblo; an ill-judged preference of the

inferior to tho superior symbol, an inadequate and sensual conception of the Deity : and eTory religion and

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every conception of God ia idolatrous, in so far aa it ia impcrfect, and aa it aubatitutea a fccLle and tcmporary

idea m the sbrinc of that Undiscovcrable Being who can bo known only in pnrt, and who oan tberefore bo

hononred, eTen by the most enlightencd among his worshippers, only in proportion to their limited powers of

nnderstanding and iniaging to thcmscirea Ilia perfectiona.

Like the belief in a Deity, tho belief in the soul’3 immortality ia rather a natural feeling, an adjunct of

self-consciousness, than a dogma bclongiug to any partieular age or country. It givea eternity to mnn’s natare,

and rcconciles its secming anomalies and contradictione ; it makea him strong in wcakness and perfectable in

imperfection ; and it alono givcs an adcquate objcct for hia hopca and energies, and value and dignity to hia

pursuita. It ia concurrent with the belief in an infinite extcrnal Spirit, since it ia cliiefly tbrough consciona-

ness of the dignity of the mind within ua, that wo learn to appreciato ite evidences in the Universe.

To fortify, and aa far oa poasible to impart thia hope, was the great aim of ancient wisdom, whether ex-

presaed in forma of poetry or philosophy; as it waa of the mysteriea, and aa it is of Maaonry. Life riaing out

of death was the great mystery, which aymbolism delightcd to reprcsent under a thousand ingenious forma.

Nature waa ranaacked for atteatationa to the grand truth which aeems to transcend ali other gifte of imagina-

tion, or rather to be their esscnce and consummation. Such evidencea wero easily discovered. They were

found in the olive and lotus, in the evorgreen myrtle of the J D/stas and of the grave of Polydorus, in the deadly

bat self-renewing serpent, the’ wonderful moth emerging from the coffin of the worm, the phenomena of ger-

mination, the settings and risings of the sun and stars, the darkening and growth of the moon, and in sleep,

“ the minor mystery of death."

. The atories of the birth of Apollo from Latona, and of dead heroes, like Glaucus, resuscitated in caves,

wore allegoriea of the natural alternatione of life and death in natare, chahgea that are but expediente to

pre serve her virginity and pnrity inviolnble in the general sum of her operations, vrhose aggregate preaents

only a majestie calm, rebuking alike man’a preaumption and hi 3 despair. The tvpical death of the Nature-

God, Osiris, Atys, Adonis, Uiram, waa a profound but consolatory mystery : the healing charms of Orpheus

were connected with his dcstruction ; and his bones, thoae valued pledges of fertility and victory, were- by a

beantiful eontrivonco often buricd within the sacred precincts of his immortal equivalent.

In their doctrines as to the immortality of the soul, the Greek Philosophers merely stated with more pre-

etston ideas long beforo extnnt indcpcndently among themselves, in the form of symbolical suggestion. Egypt

nnd Ethiopia in these matters loarncd from India, where, os everywhere else, the origin of the doctrine w&s

as remote and untraceable as the origin of man himself. Its natural expression is found in tho language of

Chrishna, in tbe Bagvat Ghita: “I myself never was non-existent, nor thou, nor these princes of the Earth;

norshall we ever bereafter ceaso to be. . . The soul is not a thing of which a man may say, it hath been,

or is about to be, or is to be hercafter ; for it is a thing without birth ; it is pro-existent, changeless, eternal,

and is not to be destroyed with thia mortal frame."

According to the dogma of antiquitv, the thronging forms of life are a series of purifying migrations,

through which the divine principle rc-ascenda to the unityof ite source. Inebriated in the bowl of Dion usos,

and dazzled in the mirrorof cxistenco, the souls, those fragmen ts or sparks of the Universal Intelligence,

forgot their nativo dignity, and passed into the terrestrial framea they coveted. The most usual type of the

spirit’s descent was suggested by the sinking of the Sun and Stars from the upper to the lower hemisphere.

TVhen it arrived within the portala of the proper empire of Dionusos, the God of this World, the scene of

delusion and change, ite individuality became clothed in a material form ; and as individual bodies were com-

pared to a gnrment, the world was the investiture of the Universal Spirit. Again the body was compared

•to a vase or uni, the sours recipient; the world being the mighty bowl which reccived the descending Deity.

In tinother image, ancient as the Grottos of the Magi and the dcnunciations of Ezckiel, the world was as a

dimly illuminated cavem, where shadows seem realities, and where the soul becomes forgetful of its celcstial

origin in proportion to ite proneness to material foscinations. By another, the period of the Soul’s embodi-

ment is as wben exbalations are condcnsed, and the acrial elcment assumes the grosscr form of water.

But if vapor falis in water, it was held, water is again tho birth of vapora, which oscend and adora the

Heavena. If our mortal existence be the death of the spirit, our death may be tho renewal of ite life; as

physical bodies are exalted from earth to water, from water to air, from air to fire, so the man may rise into

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tho liero, tho liero into thc God. In the courso of Nature, tho soul, to rccoTcr its lost estate, must pasa

through a series of trials and migrations. Tbo sccnc of thoso trials is the Grand Sanctuary of Initiations, the

world: tbeir primary agente aro tbo elcments; and Dionusos, as Sovcreign of Nature, or the sensuous irorld

personified, is officinl Arbiter of the Mysteries, and guido of the soul, which he introduces into the body and

dismisses from it. Ile is tho Sun, tbat iibcratir of thc elcments ; and his spiritual mediation eras suggestcd

by the sarae imagery which made tho Zodiac the supposed patb of the spirits in their descent and their retura,

and Cancer and Capricorn the gates through whicli they passed.

Ile was not only Creator of the "World, but guardian, liberator and Sariour of the SouL Ushered into

tho irorld amidst lightning and thunder, he became the Liberator celebrated in the Mysteries of Thebes,

dclirering earth from Winteris chain', conducting the nightly chorus of the Stars and the celestial rerolution

of tho year. His symbolism eras the inexhaustible imagery cmployed to fili up the stellar devices of the Zodiac:

ho was tho Vernal Bull, the Lion, the Kam, tbe Autumnal Goat, the Serpent: in short, the Taried Deity, the

resulting manifestation personified, the ali in tbe many, the Taried year, life possing into innumerable fonns ;

essentially inferior to none, yet cbnnging with the seasons, and undergoiog their pcriodical decay.

He mediates and intercedes for man, and reconciles the Universal Unseen Mind with the individualized

spirit of which he is emphatically the Perfecter j a consummation which ho eficcts, first through the vicissi\*

tudes of the.elemental ordeal, the alternate fire of Summer and showers of Win ter, “the trials or tests of an

immortal Nature and secondarily jind symbolically through the Mysteries. He holds not only the cup of

gcncration, but also that of wisdom or initiation, whose infiuence is contrary to that of the former, causing tho

soul to abhor its materiat bonds, and to long for its retura. Tho first was tbe Cup of Forgetfulness ; whilo

thc second is the Urn of Aquarius, quaffed by the returning spirit, as by the rcturning Sun at the Winter

Solstice, and embiematic of the exchange of worldly impressions for tho recovered recollection of the glorious

sights and enjoyments of its pre-existence. Water nourishes and purifies ; and the urn from Trhich it flows

was thought worthy to be a Symbol of the Deity, as of tho Osiris-Canobus who with lWing water irrigated tho

soil of Egypt ; and also an cmblcm of Ilope that sliould chcer tho dwellings of the dead.

The sccond birth of Dionusos, like thc rising of Osiris and A tys froin the dead, and the raising of Hiram,

is a type of the spiritual regeneration of man. Psyche (the Soul) like Ariadne, had two lorers, an earthly

and an immortal onc. The immortal suitor is Dionusos, the Eros-Phancs of the Orphici,.gradually.exalted

by the progress of thought, out of the Symbol of Sensuality into the torch-bcarer of tho NuptialS’ of the Gods ;

thc Divine Influcnco which physically callcd the World into bciug, and which awakcning thc soul from its

Stygian trancc, restores it from earth to Ilearcn.

Thus the scientific theories of the ancients, cxpoundcd in the mysteries, as to the origin of tbe soul, its

dcsccnt, its snjourn hero below, and its rcturn, wcrc not a mere barren contemplation of the nature of tho

world, and of tho intelligcnt bcings existing therc. They wcrc not nn idlc speculation as to the order of the

world, and about the soul, but a study of thc means fur arriring at tho great ohjcct proposed, — tho perfccting

of the soul ; and, as a necessary conscquencc, thnt of mornls and socicty. This Earth, to them, was not tho

SouPs homo, but its placo of exile. Ilearcn was its bnme, and thero was its birth-place. Tu it, it ougbt in\*

ccssantly to turii its eyes. Man was not a terrestria! piant. Ilis ruots wcrc in Ilearcn. The soul had lost its

wings, clogged by tho riscosity of mnttcr. It would rccorer them when it extriented itsclf from matter and

cummcnccd its upward ilight.

Mattor being, in their riew, as it was in that of St. Paul, thc principio of all the passions that trouble

reason, mislcad tho intelligcnce, and stain the purity of thc soul, the Mysteries taught man how to enfcebletho

aetioti of matter on the soul, and restore to the lattnr its natura! diuninion. And Icat tho stains so contractcd

hlmuld continue after death, lustrations wcrc used, fasling», expiations, maccrations, continencc, andabovoaU

initiations. Many of theso practices wcrc at first mcrcly symbolical, — matcrial signa indicating the moral purity

requirod of the initiatos ; but they aftcrwards caine to he regardod as actual productivo causcs of that

purity.

The cfTcct of initiation was meant to be the samc as that of philosophy, to puriry thc soul of its passions,

to wcakcn the empire of tho body over tho divine porlion of man, and to givo him bcre below n happiness

anticipatory of tho felioity to ho ono day cnjoycd by him, aud of thc futuro vision by him of the Divino Bcings.

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And thoreforo Proclus and tho othcr Platonis ta taaght “ thattho mysteries and initiations withdrow souls from

tbis mortal and material Iife, to re-unite them to tho Gods; and dissipatcd for the adepta the shades of igno-

ranco by tbo splcndoura of tbe Dcity." Such were the precioua fruits of tbo last degrce of tbo Mystie

Science, — to ace Naturo in her springs and sonrcea, and to become familiar with tbe canscs of tliings and iridi

real existenccs.

Cicero says that the soul must escrciso itself in the practice of tlie virtues, if it would speedily retura to

ita place of origin. It sbould, whilo imprisoned in tbe body, freo itself tberefrom by the contemplation of

superior beings, and in some sort bo divorccd froin tbe body and tbe senses. Tbose who remain enslaved,

subjugated by tbcir passions and violating the sacred laws of religion and society, nrill re-ascend to Heaven,

oniy after they shall have been purified through a long successionof ages. -

The initiate vas required to emancipate hinuelf from hia passiona, and to free bimself from the hindrances

of the senses and of mattcr, in order that he might rise to the contemplation of the Deity, or of that incorpo-

real and unchanging light in wliich liro and subsist the causcs of creatcd natures. “ VTe must," says Porphyry,

“fleo froin everything sensual, that tho soul may with ease re-unite itself "witli God, and live happily with

Uim." “ Thia is the great work of initiation," says Hierocles, — " to recall the soul to what ia truly good and

bcautifnl, and make it familiar thcrcwith, and they its own ; to delirer it from the pains and ilis it endures

here below, cnchainod in mattcr as in a dark prison ; to facilitate its retura to the cclcstial splendours, and to

cstabliak it in the Fortunate isles, by restoring it to its first estate. Thereby, when tho hour of death ar rives,

the soul, freed of its mortal garmenting, whieh it leaves behind it as a legacy to earili, will rise buoyantlv to

ita bome among the Stars, there to re-take its ancicnt condition, and approacb towards the Divine nature as

far as man may do."

Plutarch compares Isis to knowledge, and Typhon to ignoranee, obscuring the light of the aacred doctrino

whose bloze ligbts the soul of the initiate. No gift of the Gods, be bolds, is so precioua as the knowledge of

tbe Truth, and that of the Nature of the Gods, so far as our limited capacities allow us to rise towards them.

The Valcntinians termed initiation light. The initiate, says Psellus, becomes an Epopt, when admitted to

see THE divise ligots. Clemens of Alezandria, imitating the language of an initiate in theMysteries of Bac-

chus, and inviting this initiate, whora he tenns blind like Tiresias, to come to see Christ, wbo will blaze upon

hia eyeswith greater glory than tho Sun, exclaims: “Oh Mysterics moat truly holyl Oh pnre Light 1 "When

tho torch of the Dadoukos gleams, .Ilcavcn and the Dcity ore displayed to my eyes I I am initiated, and

become holy !” This was the true objcct of Initiation ; to be Banctified, and to see, that is, to have just and

faithful eonceptions of the Deity, the knowledge of whom was tue Light of the mysterics. It was promised

the initiato at .Samothrace, that he.ahould becomo pure and just. Clemens says that by bapdsm, souls are

illuminaled, and led to the pure liyht witli whieh minglea no darkness, nor anything matcrioL The initiate,

become an.Epopt, was callcd x Seee. “ Hail, new-doex Liem!" the initiales criod in the Mysterics of Bac-

chus.

Such was hcld to be the cffcct of complete initiation. It lighted up the soul with raya from the Divinity,

and became for it, as it werc, the cyo with whieh, according to the Pythagoreans, it contemplatas the field of

Truth ; in ita myatical abstractions, whcrcin it rises superior to the body, whose action on it it annuis for the

time, to re-enter into itself, so os entircly to occupy itself with the view of the Divinity, and tbe means of

coming to resemble Uim.

Thns enfeebling the dominion of tho senses and the passiona over the soul, and os it were freeing the

latter from a sordid slavery, and by the steady practice of ali the virtues, active and contemplative, our ancicnt

brethren strove to fit themselvea to retura to the bosom of the Peity. Let not our objecta os Mosons fall below

theirs. TVe use the symbola whieh they used; and teach the same- great Cardinal doctrines that they taaght,

of the existencc of an intellcctual God, and the immortality of the soul of man. If the dctoils of their doc-

trines as to the soul scem to us to verge on absurdity, let us compare them with the common notions of our

own day, and be silent. If it sccms to us that they regarded the Symbol in some cases as the thing sym-

bolized, and worshipped the sign as if it were itself Deity, let us refleet how insufficient are our own ideas of

Deity, and how we worship thoso ideas and images formed and fashioned in our own minds, and not the Deity

Himsclf: and if we ore inclincd to smile at the importance they attachcd to lustrations and fasts, let us pause

10n

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and inquire irhether the same ireakncss of human naturo does not exist to-day, eausing rites and eeremonies

to bo regarded as actirdy efficient for tbe salration of souis.

And let as erer remomber tbe irords of an old irriter, irith irbich ire conclade this lecture : “ It is a plea-

sure to stand on the shore, and to see sbips tossed upon the sca: a plcasure to stand in the irindoir of a castle,

and see a battle and the adrentiircs thereof: but no plcasure is comparabis to the stonding on the rantage-

ground of Tnimt (a hili not to be commanded, and irhere the oir is always cieor and serene), and to see

the errors and iranderings, and mists and tempests, in the role beloir; so always that this prospeci bewith

pili/, and not icith swtlling or pride. Certainly it is lleaTen upon Earth to hare a man’s mind more in charity,

rest in Proridence, a.vd tcrjt ufox tue foles of Txutii."

ro CLOSE.

M.\ P.\ Bro.\ Lt.\ Commander, iThat is the hour?

Lt.\ Com.‘. M.\ Potent Lcadcr, the tirilight after Sunset. The Pleiades, and Aldebaran and the Thrco

Kings of Orion hare sunk in the "Western ocean, and Perseus rises irith the Scorpion in the E.ast.

M.\ P.\ Tben it is time to close this Chaptcr, until Light, orer alternating irith Darkness, ns Good

irith Eril, and Happiness irith Sorroir, in this irorld, again obtains the mostery. Iloir sholl ire be safe irhile

Evii and Darkness froirn from their gloomy thrones upon the Earth?

Li.\ Com.\ By foith in God’s Proridence, repentance of onr sins, and reformation.

M.\ P.‘. Bight, my son 1 . Bro.'. Commander of the llost, gire notice that this Coancil is noir aboat

to close, in order that the Brethren may rest from their labours.

Com.\ ofJL". Bro.'. Lt.\*. Com.\, mako knoirn to tho Brethren that the M.\*. P.'. Leader is noir about

to close this Council,’ that, irhile the Scorpion dominccrs in llcarcn irith tho Serpent, they may rest from

their laboura.

Lt.\ Com.\ Brethren, the M.'. P.\*. Leader is about to close this Council, that irhile the Scorpion and

Serpent domineer in Ilearen, you may rest from your labou». Best, therefore, until Aldebaran again leads

np the Hosts of Hearen.

[Tho Sen.'. and Jun.\*. ‘W.’. and the Mastcr, cach in succcssion, rap as in opening: tho sign is giren ;

and the M/. P.'. declares the Council closed].

FINIS.

Prince of Merci/ or Scottish Trinitarian.

DECORATION'5, & C.

Lodoes of this dcgrco aro styled Chaplers. The hangings are green, supportcd by niue columns, altor-

nately white and rcd ; upon cach of which is a chandelier, holding nine lights. The canopy orer tho Throne

is green, white and red ; and beforc the Throne is a table, covered with a cloth of the samo colours. Instead

of a gavel, the Presiding officer uaes an \*arrow, tho plumo of which is red on one side and green on the other,

the spear white, and the point gilded.

By the altar is a statue representing Trcth, clad in the same colours. It is the Palladium of the Order.

The altar itself, in the centre, is of 'atriangular shape, tho top being a gilded piate in the shape of a Delta,

on which in glittering stones is tho IneSable Nam e, Hin\*, and under it the letters I.\*. H.\ 2/. on a Crux

.Ansata. ...

The officers aro, a Chief Prince, styled Most. Excellent, two Wardens, styled Excellent, two Deacons, a

•Sacrificer and a Guard of the Palladium. The other members are styled Prinos.

The Chief Prince wears a tri-colored tnnic, green, white and red, and a crown. snrmonnted with nine

points. The other membors wear a white tunic. Ali wear the Order, which is a broad tri-coloured collar, green,

white and red.

The apron is red, with a white border. In the middle of it, is an equilateral triangle, embroidered with

gold ; in the centre of which is the jewel. The flap is sky-blue.

The jewel is an equilateral triangle of gold, in the centre of which is a heart of gold. On the heart are

engrared the letters H\*. The jewel is suspended from the collar.

The latteryva , I raps — by ; — |J — and £ — given thus [; — ;f — ;; ,].

The Slep : . . . Is ; equal steps— the first with the left foot.

The Age: . . . 5 , years — the square of ; times ;

The Order: . . . Standing; the ti&QSSTI on the §

The tessera, or mark, giren to the Initiate, is a small fish made of silrer or ivory ; on one side of which is

the word nirr, and on the other, in the Rose Crois cipher, the Pass-word of tho dcgree.

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to orE.v.

Ch.\ Pr.\ . Esc/. Scn.\ "Wardcn, I am about to opcn tliis Cliapter of Princes of Mercy, in tho inner

chamber of the Mrsteries. Satisfy yoursclf tliat ali present are entitleil to remain. ■

[The Sen/. 'Warden goes round and receires the Pass-word of the Degree from each Brother, retnrna to

bis station, and says] :

S.‘. ir.-. M/. Esc.\*., ali present are of the Faithful ; and haTe passed throagh the three degrees of the

Mysteries.

3l.‘. Exc.'. Bro.'. Jun.'. Deacon, the first duty of a Cbapter of Princes of Mercy, when ossembledf

J.\ Deae.'. To see that the Chapter is duly guarded, M/. Esc.'.'

. 31.'. Exc.’. That being yonr duty, see that the Soldiers of the Cross are at their posts ; and inforat the

Captain of the Guards that ire are about to open this Chapter of Princes of Mercy ; that he may redouble his

vigilance. •

[Tho Jun/. Beacon goes out, returns, closes the door, gires tho alarm of tho Begree, which is onswercd

from without, returns to his place, and says] :

J.\ Dtac.'. M.\*. Esc.\*., the Guards are at their-posts; and their Captain is duly warned that this Chapter

is about to be opened.

31.'. Exc.'. Who commands the Guards ?

/.\*. Deae.’. One who has assumed the name and emulates the fideli ty of Ulric tho Goth, orer whose body

the soldiers of Bomitian forced their way into a Lodge of Christian Masons.

j|£\*. Exc.'. We may then safely proceed. Bro.\*. Sen.'. Warden, are you a Prince of Mercy ?

Sen.’. TP/. I hare seen the luminous Delta, and bccome ono of the Faithful by means of the Triple

CoTenant of which we bear the mark.

J£\ Exc.’. What is that Triplo Corenant?

Sen.'. W.'. That made with Xoab, when God sct his bow in tho Ilcarens : that mado with Abraham and

his doscendants; and that mode with ali the Earth, that the dny should come when Light and Truth and

Ilappincss should be victorious orer Bnrkness, Falschood and Misery.

M.’. Exc.'. IVhere did oor ancient Brethren meet to celebrato their mysteries which we imitate f

Sen.'. W.'. ' In the innermost recesscs of the great Templo at Elephanto, hewn out of the solid rock, and

in the most sccret chamber of the rast subtcrrancan Templo of Bouddha at Salsette ; within the colurnos of

the rooflcss fanes of Persia; in the forest Teraples of tho Druids; in the dcpths of tho Pyramiils of Memphis;

in the dark raults of Creto and Samothrace; under the Iloly of Holies at Jcrusalem ; in the great Templc of

Elcusis ; and ia tho dark catacombs under Home, whero the Christian Masons met at midnight to aroid the

wrath of the persecuting Emperors.

j!£'. Exc.’. AVhat does our Lodge represent ?

Sen.'. W.'. Tho catacombs.

31.". Exc.'. "Whom do we imitate in this Degree ?

Sen.'. W.'. Tho Christian Masons, who met when Bomitian was Emperor ; when the night was dark and

gluomy, tho night of wo and persecution ; when danger and death, like hounds, hung on the footsteps of our

Christian brethren, aud tliey wero driren to the caTerns and quarries for shelter and for safety'.

31.'. Exc.'. Home is a lifeless corpse, and lier Emperors are sbadows; but Masonry stili lires, and tho

smoke from the fires of Persecution no longer asccnds to llcarcn. Yet tho tpiril of Persecution lires and is

strong, and men forget that all mankind are brethren. Lct us take hced, my Brethren, that wo fall not into

that great sin. Strength to resist temptation comes from God. Lct us humbly knccl before him, and confcss

our errors, and imploro his mercy for the helpless and tho pcrsccutcd.

[Ali kncol ; and M.'. Exc/. repeats the following]

MATER.

Our Fathcr [the Lord’s Prayer]. "VTe hare sinned against Thee, 0 our Father, and hare broken Tby

commandments. 'We hare forgotten Mercy, and practised Intolerance. "Wo haTe judged our Brother harshly.

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and coudemncd hiui unheard. Softcn our henrts toirards those ivho go astray, and teach us Merey, and help

us to Iook ivith lonioncy on tbcir fuiliogs, tbcir shortcomings and tbeir errors! If ire are not in possession of

the Truth, help us to attain it! If ivc already hare it, bclp us in our irnyirardness to look irith kindness and

compnssion upon those irho are lcss fortunate tban ire, and yct perhaps more deserving of Tby Merey I If

those irhom ire thiuk Ueretics and Saperstitious are truly in error, and striving honestly to attain tbe Truth,

teach us to pity and not to hutc thom ; and if thcy are in Error and do not strire to reach the Truth, teach us

to pity them the more! Help us to rcsist and subdue our cril passions, our pride of opinion, our bitter and

rovcngeful fccling\* ! ■ Toueh the licarts of all Persccutors, and teach thana that, as Thou only hast the knoir-

Icdgo uncrringly to determino wliat it Truth, so Thou alono hast the right and prcrogatiro to eondemn errori

Make all mcn humano and Lcuevulent! Ilasten the coming of that promised dawn, irhen all irar and all

persecution for opinion's sake shall cease, and all mankind shall feel and knoir that there is no heresy so

monstrous as persecution, and no olfence greater in Thy sight tban intolcranco 1 Placo thy hand bctircen

man's lifo and tho oannon’a mouth ! Scnd hack the sirord, tho pike and the musket.to the furnace, to be -

forged into the peaceful implementa of agrieulture and the arts ! Let, in Thy good time, Peace and Loro and

Harmony reign soTereign in the irorld, and War and Ilatred and Discord be knoirn no more forevert

Strengtben our faith in Thee and in Thy Goodness and Benerolcnce! Pardon us our errors, our sins and our

presumption; and help and strengthen us to kcep our Masonic roirs and sacrcd obligations, as those did irhom

JDomitian persecutcd and Nero slew ! Amen !

. AU: . . . So mote it bel Amen!

'3t.'. Exe.'. Bro.. - . Sen. - . Warden, let this Chapter be noir opened for the disposal of such business, and

for such proper irork os may come before it. This you irill communicate to the Esc. - . Jun.\*. Warden, and he

to all the Princes, that they may take duo notice thercof, and aid us in the performance of our duties. '

Sm.‘. IF! - . Esc. - . Bro. - . Jun. - . "Warden, it is the pleosure ofthe M. - . Exc. - . Ch.\ Prince, that this Chapter

be noir opened. Yoa will therefore so annonnee to all the Princes, that, haring dne notice, they may aid as

in the 'performance of our duties. -

. . Jun.'. W.'. Brethren, it is the pleosure of the Most Esc. - . Chief Prince, thnt this Chapter .be noir opened.

Yoa irill take dne notice thcrcof, and be prepared to aid us in the performance of onr duties.

' 'M.'. Exe.'. Togethcr, my Brethren !

[AH gire the second sign. Then the Jun. - . W. - . raps ; — the Sen. - . W. - . J — and the M. - . Esc. - . £

Thon all tho Princes clap irith their hands [ ; U £ ] — and applaud, crying igdlX 1 &<£©&]. ' "

' M.\ Exc.'. The labours of this Chapter are resumed.

RECEPTIO».

The Candidate represents a Catechumen, irho has receired the second degree of the-Essenion and early

Christian Mysteries. Ile must be dressed in a plain irhite robe, reaching from the neck to the feet ; and be

barefooted, "irith his eyes baudaged, so as entirely to prerent his seeing. A rope is passed three times around

his body. In this condition he is led to the door of the Chapter; irhero the Examiner, irho conducta him,

raps [ ; ] — irhich is ansirered from irithin by [ | ] — and the Examiner raps [ £ ]. The door is then partly

opened by the Guard of the Palladium: irho asks:

■ Guard : Who comes to disturb the Faithful in their meditations ?

Exam.’. A Catechumen, irho, haring passed through the two first degrecs of the Sacred Mysteries, seeks

noir to be admitted to the full light, and to become ono of the Faithful.

Qu,'. Has he passed the regular terms of probation, and undergono the necessary tests and triols ?

Ans.'. He hos.

Qu.'. Is he of pure morals, and derout; and irill he devoto himsclf zealously to the teoching and diflfu-

sion of the True Faith ?

Ana.'. He irill.

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Qu.\ Art tliuu prcpared tu undergo stripes and persccution, hunger and destitution, and tlic sco£Ea and

.nccrs of the Profane, in the Service of ilasonrj ?

An \*/. I am.

Qu.\ lias hc sufficient discernment to sco the Truth under the Teii that corers it from Profane eyes 7

Does he understand that ali Masonry is a succcssion of allegories, and ali ita teaching3 symbolic ; and can he

ice, witbout receiring offence, the performance of ceremonies in which the Hebrew, the Egyptian, the Peraian

rnd the Christian bchold the embodiment of tbcir pcculiar fuith, he beingloft free to apply and interprot tlio

lame ns he plcuscs 7 . ■

Ans.‘. Ilo has ; he doce ; he can.

Qu.\ Docs he respeet the faith of every man that hath .a faith in this ago of unbelief and universal

doubt 7 Does hc rovere the character of ali llcformers and all the great Tcachers of Morali ty 7

A n.i.\ Ile docs.

Qu.\ Hovr is he called ?

Ana.'. Constans. '

Exam.'. Lot him wait with patience until his request is made knorrn to this M.\*. Exc/. Chapter of Pxinces

of Mercy, and ita will is asccrtained.

[Ile eloses the door, and goes to the East; where the same qaestions are asked, and like answers retnrned

as at the door].

M.\ Exc.’. If he be blind, barefoot and firmly bound, let him be admitted, after he shall have washed

his hands in pure frater, and rcceived the customary rrarning.

[The Guard goes again to the door, opens it, and says] :

Guard: It is the rrill of the Chapter that, if he he blind, barefoot and firmly bound, he be admitted,

after he shall have rrashed his hands in pure frater, and rcceived the customary vrarning.

[The Examiner then places before tho Candidate a borri of pure frater, in which he rrashes his hands, and

dries thern on a napkin. IV hile hc is doing so, the Examiner says] :

Exam/. IVhile thou dost purify thy outcr man, forget not that thou must present tbyself here with a

pure soul, frithout rrhich the cxtcrnal clcanliness of the body will by no means be occepted, and of which this -

laration is a mere Symbol.

[The hands of the Candidate are then confincd bchind his back; and he is led into the Chapter, which

remains in pcrfcct silenec, cxcept when that silcnce is brokcn by tho voice of the M/. Exc.\ He is led nine

times around tho Lodge ; while the M.‘. Exc.‘. rcads as follows] :

1x7 Circuit: . . . Thus said the Holy Books of ancient India: There are three Supreme Gods, the three

Forms and Aspecte of the First, the Supreme, Single, Imperishablc, Infinite, Omnipotent, Excellent, Perfect,

Incorporcal, Invisible God Parabrauua, Omnipresent, the Unirersal Substance, Cause of all Phenomena, and

Soul of tho lVorld: and theso three, the Powers of Creation, Prescrcation and Destructum, distinet in persona,

are but onc God, the Trimocrti, Triple Form of the Supreme, the IVord A.\*. U/. M/., first utterance of the

Etcrnal.

2 d Circuit: . , . Chrisbna, they said, ninth Incarnation of Yishnu, the second person of the Trimourti,

born of a royal virgin, without sin, was chasto and holy. He rrashed the feet of the Brahmins ; he descended

into licii ; he orose again, and asccndcd to hearen ; he charged his disciples to tcach his pure doctrines, and

gare tbem the gift of miraclcs. Ile will appear again at tho end of the world, the tenth Incarnation of Yishnu.

Ile will become man, and mounted on a white horse, with a sword glittering like a comet, will traverse the

world and destroy tho guilty. The hearens shall be rollcd array, the celcstiol spheres be confounded and halt

in tbcir courses : the sun shall luse his light, and the great serpent breathing torrents of fire shall consume

the universo ; but the secds of creation shall be preserved in the lotus ; and a new ereation and new age of

innocencc shall commcnce. ,

Zd Circuit: . . . Above all Existcnccs, said the AhcicntBuddhists, isthe Spirit, Universal, Indestructible,

who during incalculable Time preserres all that is, and remains in repose, until tho Larvs of Destiny obligo

him to creato new worlds. From Ilim florr the Bouddbas, each a Trinity, of Intelligence, I<aw and Union,

each a Bcdecmcr. Maitreya, born of a virgin, shall come as Sakya did, to regenerate, the world. The Stors

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aliall saluto Ilim at his Nativity, the Earth eihale perfumes, the jcwels JiiJden in her bosom rise glittering

to the surfaco, cverywhero Lloom the lotus, the running waters become ciear as crystal, the winds breathe

softly, and the sky be pure and sereno ; the torturos of the wicked shall be suspended, all venomous reptiles

and beasts of proy disappear, feroeious men lose their fiorco instincta and become good and gentlo, tbo .sick

and infirm become well and strung, and all mankind unite in Orisons to God.

4lh Circuit: . . . From Zerimne Akiierexe, tho Supreme Divinity and Ancicnt TJnlimited Time, said

the old Persians, inacccssiblo -in his glory, his nature and his attributes, ( and to be worshippcd with silent

vcncration, camo Time, that is the Age of the Universo; ih whose bosom the Universo reposes. From tho

Supreme emanated the Pure Light, and OrmuzJ, tho King of Light, the Jlystorious "Word IIonover,' the Divine

Vili, base of all esistcncc and Source of all Good. -Ile vili in tho fourth age create Sosiosclv the Saviour, who

shall prepare the human raec for the goucral rcsurrcction. A Great Comet shall dash>against the Earth : the

good and the bad shall ariso and resume their bodies : and all shall be as it vas on tho Grst day of tho crea-

tion. Ahriman, the Spirit of Evii, shall be plunged into thick darkness and covered with a torrent of melted

brass. The Earth sliall shake like a sick man. The mountains shall melt, and torrents of metal flow from

their bosoms, tbrough which all souls shall pass, that thus parting with the defilement of their sins, they may

be fitted for the bliss that awaits them. Universal Nature shall be regenerated. A now Earth, more beautiful,

more fertile, moro dclicioas than the first, shall become the home of restored mankind. Darkness shall disap-

pear, there shall be no more hell nor torment, Orinuzd shall rcign alone ; and he with his angcls, and Ahriman

with his innnmcrable demons shall together offer up to the Eternal a sacrifice that shall never end.

5 th Circuit: . . . Mithra, it was said in the Ancient Sabean Mysterics, is the Grand Architect of the

Universe Ilimaelf, appearing in visible shape, the Spirit of tho Sun and Light, tho Eye of Oant/ZD. Uo rulcs

tho harmonions marches of the Stars, makes Nature fruitful, wars against the evils that scourge her, pours

ont apon the earth the blcssings of Iloavcn, proclaims the Divine Vord, and lives in the souls of the Prophets,

who are his echocs. Uo is Love, King of the living and dead, the Supremely Pure, Uoly and Vise. He is

Three and One; for his Essenco illuxixates, varus and xaees fruitful at once. He is the Incarnate

Mediator, bringing back souls to God. Seated in the Middle Chamber, between Light and Darkness, he pre-

sides over initiations, crowned with the Sun of Trath and Justice, and bearing the Gavel of gold, Eternal,

living, victorious and intelligcnt.

6 th Circuit: . . . The Supreme God Alfader, said our Ancient Brothren, the Drnids of Scandinavia,

Gormany and Gaul, is Eternal. He made Heaven, Earth and Air, and Men, and gave to men immortal souls.

Oouf and Fkxa, his First-Creatcd, and Thor, their son, are the Supreme Council and Trinity of the Gods.

The reign af evil shall draw near to its end. The Great Dragon shall tum in the Ocean and the Vorld be

inundated : the earth shall shudder, the trees be uprooted, the mountains topple and fall beadlong, the Volf

Fenris devour the Sun, and the Great Dragon vomit torrents of venom. The Stars shall fiee awny and heaven

melt, and the Evii Angels and Giants war against the Gods and Heroes. The Volf Fenris shall devour Odin

and perish ; Thor peris.h by the poison of the expiring Serpent; and firo consume tho Universe. Anew world

shall emergo from tho bosom of the flames, beautiful with green meadows. The fields shall produce bounti-

fully without labour, calamity be onknown, and a vast golden palace more brilliant than the Sun receive and

be the home of tho Just forever. Then the Supreme Being shall come from his dvvclling on high, administer

Divine Justice, pronounce his decrees, and establish his immutable laws.

. 7 th Circuit: . . . Ahu>t-Re, said tbe Ancient Egyptians, the Uncreated, Immutable, Omnipotent God,

anthor, preserver, and soul of Nature is the Supreme Triad, Father, Mother and Son, from tvhom the long

choin of Triads descends to the Incarnatione in human form. Osiris, final conqueror of Trpnox the Power

of -Evil, shall sit in judgment on all the dead. Horcs and Anubis shall wcigh tho actions of each in tho

nnerring scales; Thoth record the resuit, and Osiris, Supreme Judge, pronbunco the final sentence, on each

according to his deserts. The irreclaimable depart to the lower hemisphere of darkness, remorse and pain:

the imperfect retura to earth to inhabit other bodies and espiate their sins ; tho Just retura to the bosom of

the Deity, to enjoy eternal happiness in the roalm of light and love.

8<A Circuit: . . . Thus was it promised unto Judau: Tho sceptre shall not depart from Judah, nor a

lawgirer from betwcen his feet, until SniLon come ; and unto Ilim shall the gathering of tbe People be. Unto

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us a child Ia born; unto ua a son ia givon ; and the Government shall be upon hia shouldcr; and hia nomo,

shall bo callcd Wondcrful, Counsellor, The Mighty God, The Everlasting Fnthcr, The Prince of Peace.' Of

the incrcaae of hia Government and peace there shall be no end, upon the Throne of David, and upon hia

Kingdom, to order it, and to establish it with judgment and with justico from benceforth even for ever. There

shall come forth a Rod out of the stem of Jcssc, and a Branch shall grow out of his roots : and the Spirit of

God shall rest upon hira, tho spirit of vrisdom and understanding, the spirit of counsel and power, of know\*

ledge and tho fcar of God: He shall not judgo after the sight of hia eyes, nor reprove after the heoring of his

ears ; but with righteousncss shall he judge the poor, and reprove with equity for the meek of the earth.

The wolf shall dwcll with the lamb, and the leopard shall lio down with the kid ; and tho calf and the young

lion and the fatling together, and a littlo cbild shall lead them: they shall not hart nor destroy in all my Holy

Mountain ; for the Earth shall be full of the knovrledgo of God, as the waters cover the sea. Ile will swallow

up death in victory, and God will wipe away tears from o£f all facea. Ile will feed hia flock like a shepherd ;

and gather tho lambs in his arma, and carry them in Hia bosom, and gently lead those that are with young..

The Sun shall be no more thy light by day, nor shall the Moon shine to give thee ligkt: but the Lord shall bo

unto Thee an Everlasting Light, and thy God thy Glory.

9 th Circuit; ... In the Beginning was the "Word, and the 'Word was with God, and the Word wos God:

all thinga were made by Him: in Him waa life, and that life was the light of Mankind : the true\* Light,

which lighteth every man that cometh into the world. And the Word bccame incarnate, and dweltamong

men, and they beheld bis glory, the glory of the First-Born of the Father, full of benevolence and truth.

Thu3 said the ancient Christian Masons ; and they said also ; God 80 loved the world that he gave hia only

Son, that whosoever believeth in Him ahould not perish, but bave everlasting life. For He sent not that Son

into tho world to condemn it ; but that through him it migbt be saved. There are Three that bear record in

Hcaven; The Father, the Word, and the IIolt SriRiT, and these Three are one. Love is of God, and every

one that loveth is born of God, and knowcth God, and he that Iovcth not knowcth not God, for God is Love;

and hath loved us, and hath sent bis Son to be the propitiation for our sina, that wo might live through Him;

and hath imparted to us His Spirit : and in the dispensation of tho fulncss of times He will gather together in

one all thinga in Christ, both in heaven and on earth; for it pleasod thc.Fathcr that. in him ahould be ,thc

Plenitude of all Pcrfection ; and, having mado peace through the blood of hia erosa, that by him he ahould

reooncile all thinga unto himsclf.

[The Candidate ia now ha Ite d in front of tho Jun.\ Wardcn] :

• J.'. Word.'. Thua in all ages the goldon threads of Truth bave gleamed in the woof of error. Fortunate

tho Mason, who, by the Light of Wisdom, the true Masonic Light, first cmanation from the Deity, can disccrn

the golden threads, God’s hieroglyphics, written wben Time began ; and read them aright, aa they were read

by our ancient Brcthren in the early ages l

Sen.\ 7F.\ Thua in all ages the Word of God, Ilia TnocciiT, tho Groat Creative Power, not spoken

through matcrial organa, 'nor in a voico audiblo to mortal ears, has soundcd in the Soula of Men, and taught

them the Grcat Truths of Roason, Philosophy and Roligion. Fortunato tho Mason to whom that Word,

tho Deity manifest, is audible, intciligible, significant: Gon’s Tuocgot, that made tho Stars and all that

is, and the Great Laws of Ilarmony and Motion !

3f.\ E re/. Thus in all ages rosy gleams of light tinging the dark clouds of error have taught mankind

that Truth and Light, pcrfect and glorious, lingor below the Horizon of .Mortal vision, in time to rise, like

tho Sun, and fili God’s univorse with light and glory, at tho Dawn of his promised Day. Fortunate tho Mason

who with firm Faith and Hopo accepta these struggling rays that gild tlio clouds, aa amplo ovidcnco that in

God'a good Time his dawn of Day will come, and be ctcrnal!

[The Examiner givoa ; rapa].

Jun.\ W.'. Brothor Examinor, whom havo you there, blind and in bondagef

Ex.\ Brotbcr Constans, a worthy Catcehumcn, who having pasacd tho ncccssary terma of probation, and

undergone the testa aud trials, now auxiously Uosircs to sco tho groat light, and to bo received among tho

Faithful.

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Jun.'.'W.\ .Brother Constans, is tliis request caased, not by idlc curiosity, but by a sincere desire to

attain unto the Trutb, tbat thercby thou mayst the bettcr perform thy duties botb towords God and man f -

Cand.‘. It is.

Jun.\ IF.\*. Brothcr Examiner, dost thou vouch for him, that ho is zealous and devout, that he is trne and

honest, that he can bc secrct and silent?

Ex.'. I do.

Jun.\ W.\ Then, sinco thou art his surcty, lct him see to it, ali his life, that he bring no shame upon

thee, by making false thy plcdgo in his bchalf. Lead him, my Brother, to the Senior WardenI -

[Ilalting in front of tho Son.\ 1Vardcn's station, the Ex/, gires || rapa].

Seu.!. IF.-. Bro.-. Examiner, whom have you therc, blind and in bondoge?

Ex.'. Bro.\*. Constans, a worthy Catechunien, Scc.

Sen.'. JF.\ Bro.\*. Constans, is this request, &c. ?

Cand.'. It is.

<Sen.\ IF.-. Bro.\*. Examiner, dost thou vouch for him, that ho loreth his Brcthren, that he is kind and

gentle, that he is modest and humhle, and not proud, haughty, sclf-conceitcd or vain-glorious 1

Ex.'. I do.

Sen.'. IF.-. Then, sinco thou dost bccome his surcty, lct him see to it, ali his life, t-hat he bring thee

not to shamo, by making false thy pledge in his behalf. Conduct him to the II.\*. Excellent in the Orienti

[In front of the M.\ Excellcnt\*s seat, the Examiner raps £ by ; ; , ].

M.‘. Ex.\ Bro.\*. Ex.-, wliora have you there, bound and in bondage ?

Ex.'. Bro.\*. Constans, a worthy Catechumen, &c.

. !£.'. Ex.'. Bro/. Constans, is this request, &c. ?

Cand.'. It is.

M.'. Ex.’. Be sure, my Brother, that you answer not hostily or lightly; but upon due and profbund

reflection and self-examination, and in sincerity and truth.” Are you prepared to assume the arduous duties

which will devolve upon yon as one of the Faithful ?

Cand.’. I im.

jlf.-. Ex.’. Bro.\*. Examiner, dost thou vouch for his stabili ty and resolution ; for his cbnrage in danger.

and his contempt of death ; for his truth and sincerity, and that he vili be merciful and tolerant f

Ex.\ I do.

M.\ Ex.\ It is well. Let him take heed that he bring not shame upon thee, by making false the pledge

which thou hast given for him. Eneel then, my brother, that tbou mayst join us in prayer 1

[All kneel, and the following prayer and response are repeated] :

PEAT3K.

Infinitely Ulustrious and Supreme Father, who creatcst and dost chcrish and support all men, infinitely

various of counsel, all-pure, all-powerful, all-mighty God, who consuincst all things, and again thyself repro\*

ducest and repairest tliem ; erer in cndless circlo bringing life out of death and light oat of dorknesa ; who

directest the incdable harmonies that are the lawof'the bonndless Universe 1 Thou Uni venol. Parent of

eternally successive being, Father of Motion, infinitely various in design ; whose thought produced the Eorth

and Starry Heavens; who art everywhere present, co-extensive with Time and Space; of whose essence are

justice, mercy and goodness ; Anthorof life and Soul of all that moves; bear our suppliant voices,. and be

not ofifended at our prayers 1 Aid us to keep thy commandments and perform our duties 1 Eeep us fxom the

slippery descents of vice, and help us to stand firm in the ways of duty 1 Support and strengthen this our

Brother, and all Mosons everywhero 1 Fili our souls with love for Thee and gratitude ! Save ns from perae,

cutors, and tcach us and all our Brethren to be tolerant of error, tho couimon lot of man : and send our life

a happy, blameless end. 0 1 Father, give us Faith and Understanding, and fit us for admission to the Sub

lime Mysteries of Ueaven 1

Our Father, who art in Ueaven, &c. I Arnen 1

[All respond ; 11 So mote it be, now and everraore, in this World, and in tho world to come !”]

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M.\ Ex.\ Bro.\ Examiner, you will re-conduct thia Brother to the Ese.\*. Scn.\*. Warden, wbo will place

him near the Great Light by the proper steps.

[Ile is conductcd to the 'West ; and the Examiner places him before the Altor, by ; steps, commcneing

Trith the left foot: whero he knecls and receivcs the following]

OBLIGATIOR.

I t A B of my own freo will and accord, in the presence of the Great Creator of the

Universe, and of this Vencrable Chapter, do most solemnly promise and swear, that I will never reveal the

secreta of this degree to any person in the world, either intentionally or for want of due inquiry, unless it be

to one who shall rcguiarly have reccivcd all the'lower degrecs of the Ancient and Accepted Bite, in a regular

and constitutional manner. I furthcrmore promise and swear, that I will never confer or aid in conferring

this degree, nor be present at conferring it, upon any one, unless it is so done by virtue of a particular

permission or warrant from a regularly established Sup.\*. Council of the 33d degree ; to whose authority,

laws, rules and regulations I now swear true faith, loyalty and allegiance ; or by virtue of authority from

a Sovereign Inspector General or Deputy Inspector duly authorizcd : and that even in such case I will not

do so, if the Candidate be not a worthy Brother, of pure life and irreproachable manners and morals. .

I furthermore promise and swear, that I will be zealous, firm, upright, honest, true, frank, humblc,

modest, gentle, kind, silent, discroet, mcrciful and tolerant; and that I will endeavour to obey the New

Commandment by loving my Brother.

And should I wilfully or knowingly violato this my obligation, I consent to be condcmned, cast out

and despised by all mcn: and may tho Ruler of the Universe guide and assist me to keep this my solemn

obligation 1

[Suddenly there is a distnrbance at the door, and the Guard comes in in hasto and breathless, and says:

“The Soldiery have discovercd our.rctrcat. Thcy are too numerous to bo resisted, and thoy approach

rapidly.” (Arms ore clashed together in the ante-room.) “ I hear the clash of their arms."]

M.\ Ex.\ Up! my Brethren, and escapo by the secret passages. Separate from one another, and let

each take care of himself. Away ! Away !

[All the members go out, leaTing tho Candidato knccling before the altar. A number now rush in at the

door, with clash of arms and fierce loud words, and surround the Candidate. One of them represents the

Centurion].

Cent.\ Comrades, it is here our Gods are blasphemcd, and the rites of sorcery are practised. But the

tattored rogues havo escaped us again. Search for the passages by which they have fled, and pursue them.

Away 1 Ah, here is one that in their hurry they have left behind, lllindcd and bound, and knceliug before an

altar 1

1 , si Sold.‘. Shall I hew the blasphemous Judcan in picccs ?

2 d Sold.\ Stand aside, till I thrust my lance through him.

Zd Sold.’. Devote him to the Eternal Gods !

Ccnt.\ Silence, my men ! Domitian nceds him for tho Amphitheatro and the Lions. What art thou,

knave ? Dost thou worship the Immortal Gods of Home ?

Cand.\ No.

Ccnt.\ Not even J" lpitcr nor Mars ?

Cand.\ No. , .

Cent.\ A rank Judean and an unboliever ! Itis said that ye havo a Word by which ye pretend to work

miraclcs. It is here, too, that ye blasphemously imitate the Iloly Mystcrics. [Ue places the point of his sword

against tho Candidate’s breast]. Givo me that Word, or die 1

Cent.\ Tho Word I dog of a Jew !

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Cent.’. Tho "Word, tho Word, I say ; if you would live !

Cent.'. Tlicn dio! But, no, I will not disgrace a Roman sword with ignoblc blood. Call in thc Pcrsiaa

slaros with thc bowatring !

[A small coni is placed around the Candidato’s neck, and twisted so as to hurt him slightlyj.

Cent.’. Wait until I givc the signal ! Wilt thou not yet speak the Word ?

Cent.'. Why, what a stuhborn knavo ! Bo ready, s laves Now 1

21.'. Exc.'. Ilold, my Brethrun ! The trial is sufHcient. Remove the cord and.nnbind his hand3. Con-

stans, thou art worthy to be acceptcd among the Faithful. What now dost thou most desire ?

Canti.'. Light.

21.'. Exc.-. I am como a Light into the world, tliat whosoever believeth in me shonld not abide in darkness.

Whilo yo havc Light, bclieve yo in the Liglit, that ye may bo tho Children of Light. This is Life Eternal, to

know the only Truo God, and the Word that did create the CTniverse, in whom is Light, and that Light the Life

of men. My Brethren, aid me to bring this newly acceptcd Brothcr to Light.

[The bandnge is removed, and tho M.’. Esc.’, assists him to rise ; and says] :

M.'. Exc.'. Behold, thc darkness is past, and the True Light now shineth. My Brother, you have beforo

this been brought to Light in Masonry, when tlie Worsliipful Master, with the aid of the Brethren, first made

you a Mason. You have been taught to believe in the True God, whom the ancient Patriarcha worshipped.

You have passed herctofore through Dogrees intended to remind you of the Essenian and Ilebrew Mysteries ;

and in this you see a faint imitation of those practised by the first Christiana in the catacombs under Home.

As you were not required to profess a belief in the tenets of the Essenes or the Pharisees, so neither here are

you required to believe in the divine mission or character of Jesus of Nazareth. We sbadowforth the Secret

Biscipline of the carly Christiana, as we do the Egyptian, Persian, Grecian, Ilebrew and Scandinavian Myste-

ries, as the diverso and varying and often ccccntric forms in which Masonry has developed itself in the different

ages of the world. Masonically we know not whether you be Christian, Jew or Moslem. We have no right

to aek. If you be Christian, you will see in this, as in the ISth Degree, a Christian ceremony; and so you

have the right to regard and interpret itl Your Brethren will respect your faith, as they have a right to

demand that you sball respect theirs. If you be not a Christian, you will see in it a mere historical allegory,

symbolizing great Truths, acknowledged alike by you and them.

While you were veiled in darkness, you heard repeated by the Yoice of the Great Past its most ancient

doctrines. None has the right to object, if the Christian Mason sees forcsbadowed in Chrishna and Sosiosch, in

Mithras and Osiris, the Divine Word that, as he believes, became Man, and died upon the cross to redeem a

fallen race.' Nor can he object if others see reproduced, in the Word of the beloved Disciple, that was in the

beginning with God, and that was God, and by whom everything was made, only the Locos of Plato, and the

Word or Uttered TnoccnT or First Emanation of Light, or the Perfcct Reason of the Great, Silent, Supreme, '

Uncreated Deity, believed in and adored by all.

We do not undervalue tho importance of any Truth. We utter no word that can be deemed irreverentby

any one of any faith. We do not teli the Moslem that it is only important for him to believe that there is but

One God, and wholly uncssential whether Mahomet was his prophet. We do not teli the Hebrew that the

Messiah whom he expects was born in Bethlehem ncarly two thousand years ago ', and that he is a heretic

because he will notso believe. And os little do we teli the sincere Christian that Jesus of Nazareth was but

a man like us, or his history but the unreal revival of an older legend. To do either is beyond our jurisdiction.

Masonry, of no one age, bplongs to all time ; of no one religion, it finds its great truths in all.

To Every Mason, there is a God ; One, Supreme, Infinite in Goodncss, Wisdom, Foresight, Justice, and

Benevolence ; Creator, Disposer and Preserver of all things. How, or by what intermediates He creates and

acts, and in wbat way Ile unfolds and manifests Ilimsolf, Masonry leaves to Crceds and Religions to inqnire. ■

To every Mason, the soul of man is immortal. Whether it emanates from and will retura to God, and

what its continued mode of existcnce hereafter, each judgos for himsclf. Masonry was not made to settle that.

To every Mason, Wisdom or Intellicence, Force or Strengtu, and IIarmonv, or Fitness and Beaott,

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are the Trinity of the attributes of God. "Witli the subtletios of Philosophy conceraing them Masonry does

not mcddle, nor decide as to Ihe reality of the supgosed Existcnces which are their Personifications ; nor whe-

ther tho Chriatinn Trinity be sucb a personifieation, or Reality of the graves t import and significance.

To every Mason, the Infinite Justice and Bencvolence of God give ample assurance that Evii vrill nlti-

mately be dethroncd, nnd the Good„the True and the Bcautiful reign triumphant and eternol. It teaches, os

it fecis and knows, that Evii, and Pain and Sorrow exist as pnrt of a TVise and Beneficent plan, all the parte

of which work togethor under God’s eyc to a resuit which shall be perfection. TVhether the existence of evil

is rightly explaincd in tliis crced or in that, by Typhon the Great Serpent, by Ahriman and his Armies of

TTicked Spirits, by the Giants and Titans that war against Ilearen, by the two co-exiatent Principies of Good

and Evii, by Satan’s temptation and the fall of Man, by Lok and the Serpent Fenris, it is beyond the domain

of Masonry to decide, nor does it necd to inquire. Nor is it within its Province to determine how the ultimato

triumph of Liglit and Truth and Good, over Darkness and Error and Evii is to be achioved; nor whether the

Redeemer, looked and longed for by all nntions, hath appeared in Judco. or is yet to come.

It reverenccs all the great reformers. It secs in Moses, tbe Lawgiver of the Jews, in Confucius and

Zoroastcr, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Tcachers of Mornlity, and Eminent

Reformers, if no more: and allows every brother of the Order to assign to each such highcr and even Divino

Character as his Creed and Truth require.

Thus Masonry disbelieves no truth, and teaches unbelief in no creed, except so far ns such creed may

lower its lofty estimate of the Dcity, degrade Qun to the level of the passions of humanity, deny the high

destiny of man, imptign tho goodness and benevolence of tho Supremo God, strike at the great colunins of

Masonry, Charity, Hope and Faith, or inculcato immorality, and disrcgard of the activo duties of the Order.

Masonry is a worship ; but ono in which all civilizcd men can unite ; for it does not undertako to oxplain

or dogmatically to scttlo .thosc grent mystcries, that are above the fccblo comprchcnsion of our human intollcct.

It trusts in God, and norEs; it nrt.icvr.s, likc a child, aml is humlilo. 'It draws no sword to corapcl others to

adopt its belief, or to be hnppy with its hopes. And it waits with paticnco to understand the mystcries of

Natnre and Nature’s God hcreafter.

The grciitest mystcries in the Universe are those which aro ovor going on around us: so trite and common

to us that wc never note them or retlect upon them. AVise men teli us of tho latas that regulate the motions

of the spheres, which flashing in liugc circi es and spinning on their axes aro niso evor darting with inconccivn\*

blc rapidi ty through the infinities of Spaco ; while wo atoins sit here, nnd dream that all was mado for us.

They toll us learnedly of centripetal and contrifugal /urces, gravity and attraction, and all tho other sounding

terms, invented to hidc a icant of mcaning. There aro other furccs in tho Universe than those that aro

mechanica).

Hero aro two minuto sccds, not much unlike in appcnrance, and two of largqr size. Iland them to the

lenrndd Pundit, Chcmistry, who tolis us how combustion goes on in tho lungs, and plants are fcd with phos-

pliorus and carbon, nnd tho alkalies nnd silex. Lct lier dcconiposo them, analyzo them, tortnre them in all tbo

ways shc knows. Tho not resuit of ench is a littlc sugar, a little fibrin, a litti o ws^r— carbon, potassium,

sodiuni and tho like — ono cares not to know whnt.

AVe hidc them in the ground ; nnd the slight rnins moisten them, and tho Sun shines upon them, and little

slender shoots spring up and grow ; — and what a mirnclc is tho mero growth ! — tho forco, the.powcr, tho

capaciti/ (which is tho true word) by which the littlc fccblo shoot, that a small worin can nip off with a singlo

snap of its mandiblcs, extracts from tho cnrth and air nnd wnter tho different elements, so learnedly cata\*

loguod, with which it incrcascs in staturo, and risus iinpcrccptildy tnwards tho skyt Tho slcndcr shoot is a

better chemist tlinn Licbig.

One grows to bo a slender, fragile, feoble stalk, soft of texture, liko an ordinary wocd : anothor a strong

bush, of woody fibro, armed with thorns, and stnrdy cnough to bid dcfianco to tho winds : the third a tendor

treo, subjcct to bc blightcd by tho frost, and looked down upon by all tho furost; while anothor spreads its

rugged arma abroad, and cares for ncithcr frost nor ice, nor tho sno ws that for months lio pilcd around its roots.

° n But lo! out of tho brown foul carth, and coluurlcss invisiblc air, and limpid rain-wator, the chemistry of

the sccds has extractcd colours— four different shades of green, that paint tho lcaves which put forth in the

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spring upon our planta, our shrubs and our trees. Later stili come the fiowcrs — the ririd coloars of the rose,

tho bcautiful brilliance of the carnation, the modest blush of the applc, and the splendid whito of tho orange.

Whcnco couio tho coloura of tho Icavcs and flowcrs ? By what proccss of cheroistry aro they oxtrnctcd from tho

carbon, the' phosphorus and the lime ? Is it any greator miracle to make something out.of nothing f

riuck tho flowcrs. Inhalo the deliciona perfumes; each perfect, and all dolicioua. Whence hara ihcy

como? By what combination of acida and alkalies could the chcmist’3 laboratory produce themt

And now on two comes tho fruit — the ruddy apple and the golden orange. Pluck them — open them !

The texture and fabrio how totally different! The taste how entirely dissimilar — the perfnme of each distinet

from its flowcr aud from tho uther. Whence tho taste and this new perfumo ? The same earth and oir and

water have been made to furnisli a different taste to each fruit, a different porfumo not only to each fruit, bat

to each fruit and its own flower.

Is it any moro a prohlem whcnco como thought and tvill and pcrcoption and all the phenomena of tho

mind, than this wheneo cume tho colours, the perfumes, tho taste of tho fruit and flowcr? .

And lo! in each fruit new sceds, each gifted with the samo wondrous power of reproduction — each witb

the sanie wondrous farcta wrapped up in it to bo again in tum evolvcd. Porces tliat had lired three thousand

years in the grain of wheat found in the wrappings of an Egyptian mummy : forccs of wbich learning and

Science and wisdom know no moro than they do of the naturo and laws of action of God. 'What can ice know

of the nature, and how cau ire uudcrstand the powcrs and modo of operation, of the. human soul, when the

glossy leavcs, the pearl-whito fluwer, and the golden fruit of the orange are a miracle wholly beyond our com-

prehension ?

Wo but hide our ignorance in a cloud of words ; — And the words too often are mere combinations of sounds

without any meaning. What is the centrifugal force ? A tendency to go in a particular direction 1 Wbat

esternal force, then, produces tliat tendency ?

- What force drawa the necdle round to the north ? What force mores the musole that raises the arm,

when the will determines it shall rise ? Whenco comes the wiU itself ? Is it spontaneous — a first. cause,

ur an effoct ? These too are miraclcs ; iuezplicable as the creation, or the existence and self-existence of God.

Who will explain to us the passion, the peoyishness, the anger, the memory and affeotions of the small

ennary-wren ? the consciousness of identity and the dreams of the dog ? tho reasoning powers of the elephant ?

the rrondrous instincts, passions, gorernment and civil policy and modes of comznunication of ideas of the ant

and bee ?

Who has yet made us to undorstnnd, with all his learned words, how heat comes to ns from the Sun, and

light from the remoto Stars, setting but upon its journey earth-ward from some, what time the Chaldeans

commenced to build the Tower of Babel ? Or how the image of an esternal object comes to and fizes itself

apon the retina of tho eye ; and when therc, how that mero empty, unsubstantial. image becomes transmuted

into the wondrous thing thnt we call Sicut ? Or how tho wares of the atmosphere striking upon the tympa-

num of the ear — thoso thin, invisible waves of a compound of oxygen and nitrogen — produce the equally

wondrous phenomenon of nesamc, and become the roar of the tornado, the crash of the awful thunder, the

mighty roice of the occan, the chirping of tho crickct, the delicate swcefr notos and exquisite trills and

▼ariations of tho wreii and mocking-bird, or the magia mclody of tho instrument of Paganini?

- Our senses aro mystories to us, and we are mysteries to ourselres. Philosophy hos taught us nothing as

to the nature of our sensations, our perceptions, our cognizancos, the origin of our thoughts and ideas, but icords.

By no effort or degree of reffection, nerer so long continued, can man becomo oonscious of a personal identity

in himsclf, separate and distinet from his body and his brain. Wo torture ourselres in the effort to gnin an

idea of ourselres, and weary with the exertion. Who has yct made us understand how from the contnct with

a foreign body, the image in the eye, the ware of air impinging on the car, particular partides entering

the nostrils, and coming in contact with the palate, come sensations in the nerres, and from that, perception

.in the mind ?

What do wo know of Substanco? Men eron doubt yct whethor it exists. Philosophors tdl us that our

liehses only make known to us the allribxtlta of substanco, extension, hardncss, colour, and tho like; but not the

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ihing itsdf that is eitonclcd, solid, black or whito ; as we know tlic altribulcs of the Soul, its thougbts and ita

-perceptions, and not the Soul itself which porceives and thinks.

What a wondrous mystcry is thcrc in hcat and light, cxisting, we know not how, within certain

limita, narrow in comparison with infinity, beyond which on every side stretch ont infinite apaca and the

blackness of unimaginable darkncsa, and the intensi ty of inconceivnble coldl Think only of the mighty

Power required to maintain warmth and light in the Central point of such an infinity, to whoae darkneas,

that of ilidnight, to whoae cold that of the last Arctic Island ia nothing 1 And yet Gon ia every-where.

And what a myatery are the effccts of heat and cold upon the wendroua fluid that we call trater 1 What

a mystery lies bidden in CTcry flake of snow and in every crystal of ice, and in their final transformation

into the invisible Tapor that rises from the ocean or the land, and floats abore the summits of the moantains 1

What a multitudo of wonders, indecd, has chemistry unveiled to our eyes t Think only that if some

aingle law enacted by God were at onco repcaled, that of attraction or affinity or cohcsion, for example, tho

whole material world, with its solid granite and adamant, its veins of gold and siher, its trap and porphyry,

its huge beds of coal, our own frames and the very ribs and bones of this apparently indestructible carth,

would instantaneously dissolvo, with ali Suns and Stars and Worlds thronghout all the Universe of God, into

a tliin invisible vapor of infinitely minute particles or atoms, diffused tbrough infinite space ; and with them

light and heat would disappear ; unless the Deity Himself be, as the Ancient Persians thougbt, the Eternal

Light and the Immortal Pire.

The mysteries of the Grcat Universe of God 1 ITow cai» wo with .our limited mental Vision expect to

grasp and comprehend them ! Infinite Space, stretehing out from us every way, without limit : infinite Time,

without beginning or end ; and We, hebe, and now, in tho centre of cach. An infinity of suns, the neorest

of which only diminish in size, viewed with the most powerful telcscope : each with its retinue of worlds ;

infinite numbers of such suns, so remote from us that their light would not reach ns, journeying during on

infinity of time, while the light that has rcachcd us, from some that we seem to sec, has been upon its journey

for fifty centuries : our- world spinning upon its asis, and rushing ever in its Circuit round the sun ; and it, tho

sun and all our system rovolving round some .grcat Central point;- and that, and suns, stars and worlds ever-

more flashing onward with incredible rapidity tbrough illimitablo space: and then, in every drop of water

that we drink, in every morsel of much of our food, in tho air, in the carth, in the sea,.incrcdible multi tudes

of living creatures, invisible to the naked eye, of a minuteness beyond bclief, yet organized, living, feeding,

perhaps with consciousness of .identity, and memory and instinct.

Such are the mysteries of the grcat Universe of God 1 And yet we, whose lifo and that of the world on

-which we live form but a point in the centre of infinite Time: we, who nourish animalcuke within, and on

whom vegetablcs grow without, would fain learn how God crcated this Universe, would understand Ilis

Powers, Ilis Attributos, Ilis Emanations, Ilis Mode of Existcnce and of Aetion ; would fain know the plan-

according to which all events procccd, that plan profuund as God Ilimsclf ; would know the laws by which

ho Controls Ilis Universe ; would fain sce and talk to Ilitn facc to facc, as man talks to man : and wo try not

to beliete, bccause we do not understand. \*

He commands us to love onc anotber, to love our ncighbour as ourself ; and we disputo and wrangle,

and hate and slay each other, bceauso we cannot be of one opio ion ns to the Esscnco of His Xature, os to

His Attributes ; wbether Ho kecamo man born of a woman, and was crucificd ; whether tbe Uoly Ghost is of

the same substance with the Father, or only of a similar substance ; whether a fccblo old man is God’s Vice-

gerent; whether some are elected from all eternity to bo saved and others to be condcmncd and punishcd;

whether punishment of tho wickcd after death is to bo eternal ; whether this ductrinc or tho other be horesy

or trutli drcnehiug tho world with blood, dcpopulating realms, and turning fertile lands into deserts; until,

fer religious war, persccution and bloodshed, the Earth for many a century has rolled round the Sun, a

charncl-housc, stcaming and rceking with human gore, the blood of brother slain by brother for opinion’s

sake, that has soakcd into and polluted all her veins, and mado her a horror to lier sisters of the Universo.

And if men were all Masons, and obcyed with all their heart Iter mild and gentlo teachings, that world

would bo a paradise; while intolerance and persccution mako of it a bcll. For this is the Masonic Creed:

Believe, in God’s Infinite Benevolcnce, AVisdom and Justice : UorE, for the final triumph of Good over Evii,

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and for Perfeci Ilarmony as the final resuit of ali tlie concorda and discords of the Universe: and be Chari-

tadle as God is, towards the unfaith, the errors, the follies and the faults of men : for all make one great

brothcrliood.

On bciug now agam brought to light, you see before you the luminous Delta, with three eqaal sides, in

all ages the rcprcscutation of Deity, the Trinity of Wisdom, Power and Ilarmony ; and npon it ins Inef-

tadle Nave, and the Croas, hcrctofore expiained to you, as the Crux Ansata, or Egyptian emblem of iznmor-

tality; with the Greck lettera I.\*. II/. 2 .\*. which to the Christian are the name of his Rcdcemer, and will be

explained to you hereafter. Ecccire now tho signs, tokens, and words of this Degree.

Ist Sicy : . . . Of Entrance: . . . Place the over the C^C^-as if to protect Y\*C23from

the of the £\*% ZZ,

2d Sicif: . . . Of the Trinity: . . . Form a < ¥ , t90 s= $UC with the 23in,£i and rtf J %V6 ?ZX-

— and place them over the C: 0 ! 0 2 22G .? &» at the 52 $Z2°f£±.

3d Stoir: , . . Of Appeal: . . . f T i ?~" Lyx tho over the &CGTT — ?Ot22£2: S and the

VICZZ — and say | ? I C ™ 2 }Q23 € [“To me,” (i. e. Help — d moti) “ Sons or rns

Trutu

Dce-Guard: . . . Ji£©sniontheti&92.

Token: . . . Press n\,5 lightly on the ii&g fllCJdi of a brother, pronouncing at the

same time the Pass-W ord.

Pass-Word: . . . Sl^25(Ct-'.

Sacred Word : , . . rtirr.

[The Brother is then seated and rcceives the following instruction, by dialogus between the Sen.\ and

Jan.\*. Wardens].

nrsTRtrcTioN’.

Sen.\ TT.\ Bro.\*. Jun.\ Warden, are you a Prince of Mercy?

Jun.\ W.\ I have secn the Delta and the Ifoly Names upon it, and an an Ameth Iike yonrself, in the

Triple Covswaxt, of which we bear the mark.

Qu.\ What is the first 'Word upon the Delta t

' Ans.'. The Ineffable Narao of Deity, the true mystery of which is known to the Ameth alone.

. Qu.\ What do the three sides of the Delta denote to us f

' Ans.\*. To us, and to all Masons, the three Great Attributos or Developmonts of the Essence of the Deity;

Wisdom, or the Reflectivo and Designing Power, in which, when there was nought but God, the Plan and Idea

of the Universe wos shaped and formsd : Force, or the Executing and Creating Power, which instantaneously

acting.realized the Type and Idea framed by Wisdom; and the Universe, and all Stars and Worlds, and Light

and Life, and Men and Angels and all living creatores were ; and IIarvony, or the Preserving Power, Order

and Beanty, maintaining the Universe in ita State, and constituting the law of Ilarmony, Motion, Proportion

and Progression: — Wisdom, which ihouyht the plan; Strencth which ereated: Harmont which upholds and

presenes: — the Masonic Trinity, three Powers and one Essence : the three columns which support the Universe,

Pbysical, Intollectnal and Spiritual, of which every Masonic Lodgeis a typo and Symbol : — while to the Christian

Mason, they reprcsent tho Three that bear record in Ileavcn, the Fatuer, tho Word and tho IIolt Spirit,

which three ore One.

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Qu.\ What do tho thrco Grcck letters upon tlic Delta, I.\*. II.’. 2.\*. [ Ioia, Eia, and Sigma] rcprcsent.

Three of the Names of tbe Supreme Deity among the Syriana, Phocniciana and Hebreirs . . . Inna

[nirr]; Sdf-Existcnce . . . Ea or Al [\*7x] : the Kature-God, or Soul of the Universe . . . Snnnror Siuddai [nt?];

Supreme rotcer. Also three of the Sis Chief Attributos of Gud, among the Kabbalists W isdom [Izn], tbe

Lilelleet (Smf) of the Egyptians, the lUord (A 05-05) of the Platonists, and the Whdom (2<xpwt) of the Gnosties:

. . Macnifice.vce [El], the Symbol 'of which iras the Lion's Ilead: . . and Yictort and Glort [SeftootA],

irhich aro tho tiro columna Jacsix and Boaz, that stand in tho Portico of the Temple of Masonry. Io tho

Christian Mason they aro tho thrco first lottcrs of the name of the Son of God, irho died upon the eroaa to

redeem mankind.

Qu.\ What is the firat of the Tdbee Covexaxts, of irhich ire bear the mark?

Ans.’. That irbich God made irith Noah ; triten He said, “ I irill not again curse the earth any more for

“ man’a sake, neither irill I amite any more ererything liring as I hare done. Wbile the Earth remaineth,

“ soed-time and harrest, and cold and beat, and irinter and summer, and day and night shall not cease. I

“ irill establish my covenant irith you, and irith your seed after you, and irith erery liring creature. ’ Ali

“ mankind shall no more be eut off by the iratcra of a flood, nor ahall tbere any more be a flood to destroy

“ the earth. Thia is the token of my coronant I do set my boir in the cloud, and it shall be for a token of

“ a corenant betirecn me and the earth: an everlosting covenant betireen Me and erery liring creature on

“the earth."

Qu.’. 'What is the second of the Three Corcnants ?

Ans.‘. That irhich God made irith Abraham ; when ho said, “I am the Absolute Uncreated God. I irill

“ makc my corenant botircen me and thee, and thou shalt be the Fathcr of Many Nations, and Kings shall

“ come from thy loins. I irill establish my covenant betirecn Me and thee, and thy descendants after thee,

“ to the remotest generations, for an crerlasting corenant ; and £ irill bo thy God and their God, and irill gire

“ thoo the land of Canaan fur an ererlasting possession.”

,Qu.’. What is tho third covenant?

Ans.’. That irhich God made irith ali men by Ilis prophets ; irhen ho said : “ I irill gather all nations

“ and tongues, and they shall como and scc my Glory. I irill create ncir Ilcarens and a new earth ; and the

“former shall not he remembered, nor come into mind. The Sun shall.no more shino by.day, nor. the Moon

“ by night; but the Lord shall be an ererlasting light and splcndpur. Ilis Spirit and his Word shall remaiu

“irith men furerer. The fourth heast shall be the fourth kingdom upon earth, diverse from all Kingdoms,

“ and shall lay irostc and dcTastate the earth; and shall speak against tbe Supreme God, and persecuto his

“ Saints, and think to change his etcrnal lairs ; but the Ancicnf of Days shall judge him, and take airay his

“ dominion, and consume and destroy it unto the end ; and tho kingdom and dominion, and all poirer under

“ Ilearcn shall be giren to the Pcopte of the Saints of the Most Iligh, vrhose kingdom ia an ererlasting king\*

“ dom, and all men shall serve and obey Ilim. The Ilcarens shall vanish airay like rapour, and the earth

“shall iras old like a garment, and they tbat dircll thcrcin shall die; but my salvatio n shall be forever,

“ and my rightcousncss shall not end ; and there shall be Light among tho Gentiles, and salration unto the

“ ends of the earth. Tho redeemed of the Lord shall rcturn, and ererlasting joy be on their heads, and sorrovr

“ and mourning shall ileo airay."

< 2 «.\ What is tho Symbol of tho Triple Covenant?

Ans/. Tho Triplo Triangle.

Qu.\ Of irhat else is it tho symbol to us?

Ans.’. Of tho Trinity of Attributes of tho Deity ; and of tho triple csscnco of Man, the Principio of Life,

tho Intelloctual Power, and tho Soul or Imraortal Emanation from tho Deity.

Qu.’. What is tho first great Truth of tho Sacrod Mystcrics?

Ans.’. No nian hath secn God at any time. Ilo is One, Etcrnal, All-Poworful, All-Wise, Infinitely Just,

Merciful, Benevolcnt and Compassionatc, Creator and rreserrer of all things, the Source of Light and Life,

cocxtensive irith Timo and Spacej Who thought, and iritli tho Thought created tho universe and all liring

things, and the souls of men: That Is.— the Pexxaxext; irhile ererything beside is a pcrpotual genesis.

Qtt.’. What is the second great Truth of the Sacred Mystcrics ?

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Ana.’. The Soul of Man ia Immortal ; not the resuit of orgnnization, nor an aggregate of modes of action

of mnttcr, nor a succcs-sinn of phononicna and pcrccptions ; but an Existence, ono and idcntical, a living

spirit, a spark of the Ornat Central Liglit, that hath entered into and dwclls in the body; to bc separa ted

therefrom at death, and rcturn to Cod who garo it: that doth not disperse or ranish at deatb, like breath or

n smoke, nor can be annihilatcd ; but stili exists and possesses activity and intelligcnce, even os it osistcd ia

God, before it was enrelopod in the body.

Qu.'. What is the third great Truth in Masonry?

Ana.’. The impulsa which dirccts to right condact, and deters from eri me, is not onlyolder than the ages

of nations and cicies, but coeval rritli that Dirine Being who sees and rules both hearen and earth. Nor did

Tarqnin less violato that Etornal Law, though in his reign there might hare been no written Iaw at Rome

ngainst such violencc ; for tbc principlc that iinpels as to right condact, and warns as against guilt, springs

out of the naturo of things. It did not begin to bc Iaw whon it was first written, but wben it originated, and.

it is coeval with the Divino Intelligcnce icself. The consequenee of virtue is not to be made the end thereof;

and laudable pcrformanccs must have deeper roots, motires and instigations, to give them the stamp of virtnes.

If a man shall lay down as tho chief good that which has no conncction with virtue, and measure it by his

own interests, and not according to its moral merit; if such a man shall act consistently with his own prin-

cipies, and is not sometimes inducnced by the goodness of his heart, he can cultivatc neither friendship, justice

nor gencrosity. It is impossible for the man to bo brave, who shall pronouncc pain the greatest evil ; or tem-

perate, who shall propose plcasure as the highcst good.

Qu.\*. What is the fourth great Truth ia Masonry?

Ane/. The moral truths are os absolute as tho metaphysical truths. Even the Deity can not mako it that

there should be efiects without a cause, or phenomena without substance. As little could He make it to be

stnful and evil to respeet our pledged word, to love truth, to moderate our passions. The principies of Morality

are axioms, like the principies of Ceometry. The moral laws aro tbc necessary relations that flow frora the

natare of things, and thoy are not created by, bnt havo existed eternally in Cod. Tbeir oontinued existence

does not depend npon the exercise of His wili.. Trnth and Justice aro of His essence. Not because we are

fceble and God omnipotent, is it our duty to obey his law. We may bc forced, but are not under obligation,

to obey the stronger. God is the principlc of Morality, but not by Tlis mere wili, which, ubstracted from ali

other of His attributos, would be neither just nor unjust. Good is the expression of His wili, in so far as

that wili is itself the expression of eternal, absolute, uncrcatcd justice, which is t» God, which His wili did

not create ; but which it exeeutes and promulgatos, as our wili proclaims and promalgates and exeeates the

idea of the good which is in ns. He has given as the law of Truth and Justice ; bnt He has not arbitrarily

institnted that law. Justice is inherent in Ilis wili, because it is containcd in His intclligence and wisdom, in

Hisvery naturo and most intimate essence.

. Qu.\ What is the fifth great Truth in JIasonry ?

. . Ana.’. There is an essential distinction bctwecn Good and Evil, what is just and what is unjust; and to

this distinction is attached, for every intelligent and free creatore, the absolute obligation of confurming to

what is good and just. Man is an intelligent and free being, — free, because he is conscious that it is his duty,

and becanse it is made his duty, to obey the dictatcs of truth and justice, 'and therefore he must necessarily

have the power of doing so, which involves the power of not doing so capable of comprebending the dis-

tinction between good and evil, justice and injustico,ond the obligation which accompanies it, and of nnturnlly

adhering to that obligation, independently of any contract or positive law; capable also of resisting the

temptations which urge him towards evil and injustice, and of complying with the sacred law of eternal

justice.

That man is not governed by a resistless Fate or inexorable Destiny; but is free to choose between the

evil and the good: that Justice and Right, the Good and Beautiful, aro of tho essence of the Divinity, like

His Infinitude; and therefore they are laws to man: that we are conscious of our freedom to act, os we aro

conscious of our identity, and the continuaace and conncctedness of our existence ; and have the sarae

evidence of one as of the other ; and if we can put one in doubt, we have no certainty of either, and everytbing

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is unreal : that we can deny our frce trill and irce agency, only upon the ground tliat they are in tbe naturo

of things impossiblo; whieh would be to dcny tbe Omnipotencc of Cod.

Qu.\ What is tbe sixth great Truth of Masonry?

Aiis.". Tbe neces.sity of practising the moral truths, is obligat ion. Tbe moral truths, necessary in tho

cye of rcason, are obligatory on tbe will. Tbe moral obligntion, like tbe moral truth that is ita foundation, is

absolute. As the necessary trutiis are not more or less necessary, so tbe obligation is not more ,or less obliga\*

tory. There are degrees of importanco among different obligations; but none in the obligation itsclf. IV o

are not nearbj obliged, almost obliged. We are wbolly so, or not at all. If there be any place of refugo to

Tvhick we oan escape from the obligation, it censes to esist. If tbe obligation is absolute, it is immutable and

universa!. For if that of to-day may not be that of to-morrow, if what is obligatory on me may not be obli-

gatory on you, tbe obligation would differ from itsclf, and be variablc and contingent. Tbis fact is tho prin-

ciple of all morality. That every act contrary to right and justice, deserves to be repressed by force, and

punished when committed, equally in tbe absence of any law or contract: that man naturally recognizes the

distinction betwecn the merit and demerit of aetions, as ho does that between justice and injustice, honesty

and disbonesty ; and fcels, without being taught, and in tbe absence of lnw or contract, that it is wrong for

vice to be rewarded or go unpunished, and for virtue to be punished or left unrcwardcd: and that, tbe Deity

being infinitely just and good, it must follow as a necessary and inflexiblc law that punishment sliall be tho

resuit of Sin, its inevitable and natural effcct and corollary, and not a mero arbitrary Yengeance.

Qu.’. What is tbe seventb great truth in Masonry?

Ans.\ Tbe immutable law of God requires, tliat besidos respecting the absolute rights of othors, and

being merely just, we should do good, be cbaritablc, and obe^the dictatos of the generous and noble sen-

timents of tbe soul. Charity is a law, because our consciendo is not satisficd nor at ease if we liare not

xolieYed tho suffering, the distressed and the destitute. It is to <jio: tliat whicli lic to whom you give has no

right to take or demand. To be cbaritablc is obligatory on us. We aro the Almoncrs of God’s bounties. But

tbe obligation is not so precise and influxible as tbe obligation to be just. Charity knows neither rule nor

limit. It goes beyond all obligation. Its bpauty consists in its liberty. “Ile that loveth not, knowcth not

God ; roR Gon is love. If we lore ono anotber, God dwelleth in us, and Ilis lore is perfected in us. God

is lore; and be that dwellcth in lore, dwollcth in God, and Gml in Ilim.” .To bo kindly affcctioncd one to

anotber witb brotherly lore; to relicrc.the necessitics of tbe nccdy, and bo generous, liberal and hospitablc ;

to roturn to no man ovil for oril: to. rejoice at tho good fortuno of otbers, and sympathize witb them in tlieir

sorrows and reverses; to liro peaceably witb all men, and repay injuries witb benefits and kindness; tbese

are tbe sublime dictatcs of the Moral Law, taught from tbe infancy of tbe World, by Masonry.

Qu.". What is tbe cighth great Truth in Masonry ?

Ans.". That tbe laws whicb coutrol and regulate tbe Unirerso of God, are those of motion and harmony.

We see only tbe isolatcd ineidents of tbings, and witb our fcoblc and limitcd capacity and Vision cannot dis-

cern tlieir connection, nor the miglity chords that makc tbe apparent discord perfect harmony. Evii is merely

apparent, and all is in reality good and perfect. For pain and sorrow, pcrsccution and hardships, affliction

and destitution, sickness and death aro but the means, by whieh alono tho noblcst rirtues could -be dcrclopcd.

Without them, and witbout sin and error, and wrong and outrag^as tbcro can bo no effcct without an

adequate cause, there could be neither paticnce under suffering and distress; nor prudcnce in difSculty ; nor

temperanco to avoid esces3 ; nor courage to meet danger ; nor truth, when to speak tbe truth is hazardous ; nor

love, wlion it is met with ingratitudo ; nor charity for the nccdy and destitute ; nor forbearanco and forgive-

ness of injuries: nor toleration of crruncous opinions ; nor cbaritablc judgmcnt and construution of men’s

motives and aetions ; nor patriotism, nor heroism, nor honor, nor sclf-dcnial, nor generosity. Thcse and most

otlier virtues and escellcncics would havo no esistcnco, and even tlieir names bo unknown ; and the poor

virtues that stili esisted, would scarce deserve the namc ;' for life would bo one flat, dead, low level, above

whieh nono of tho lofty elements of human nature would emerge; and man would lie lapped in contcnted

indolcnco and idlencss, a mere wortbless negative, instead of tbe brave, strong soldior against tho grim legions

of Evii and rude Difiiculty.

Qu.\ What is tbe ninth great Truth in Masonry ?

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Ans.'. The great Icading Joctrino of this Degrce; — that the Justice, tho Wisdoit and the JIerct of God

aro aliko infinito, alike pcrfcet, and yet do not in tiic Ieast jar or condiet onc with the other; hut form a Great

Perfcct Trinity of Attributos, throo and yet one: that, tho principio of morit and demerit bcing absolute, and

every good action deserviug to be rcwardcd, and oyery bad one to be punished, and God being as just os lio is

good; and yet the casos constantly rccurringin this world, in which crime and crnelty, oppression, tyranny and

injustice are prosporous, bappy, fortunate and sclf-contcnted, and rule and reign, and enjoy all the blessings

of God's bcncficoncc, while tho virtuous and good are unfortunate, miserablo, destitute, pining away in dun-

geons, perishing witlrculJ, and famishing with hunger, slavcs of oppression, and instrumenta and victims of

tbe miscreants that govcrn ; so that this world, if' there were no esistcnce beyond it, would be one great

theatre of wrong and injustice, proving God wholly disregardful of Ilis own necessary law of merit and

demerit; — it follows that .there raust be another life, in which these apparent wrongs shali be repaired: That all

the powcrs of man’s soul tend to infinity ; and his indomitablo instinct of immortality, and the universal hope

of another life, testificd to by all crecds, all poctry, all traditions, establish its certainty; for man is not an

orphnn; but hath a Father in heaven : and the day must come wlien Light and Truth, and the Just and Good

shali be yictorious, and Darkness, Error, "Wrong and Evii be annihilated, and known no moro forever: That

the uniyerse is one great Ilarmony, in vvhich, according to the faith of all nations, deep-rooted in all hearts in

the primitive ages, Light will ultimately prcvail over Darkness, and the Good Principio over the Evii; and the

myriad aouls that hnve emanated from the Divinity, purificd and ennoblcd by the struggle here below, will

again return to perfect bliss in the bosom of God, to offend against whose laws will then be no longer possiblc.

<Ju.\ What, then, is the one great lesson taught to us, as Masons, in this Degrce?

Ans.\ That to that stato and realm of Light and Truth and Perfeetion, which is absolutcly certain, all

the good meh on earth are tending ; and if there is a lavr from whose operution none aro esempt, which inevi-

tably conveys their bodies to darkness and to dust, there is another not less certain, nor Iess powerful, which

conducta their spirits to that stato of Ilappincss and Splcndour and Perfeetion, the bosom of their Father and

their God. The whcols of Naturo are not mado to roll backward. Everything presses on to Eternity. From

the birth of Time an impetuous current has set in, which bears all the sons of men towards that interminable

ocean. Meanwhile, Ilearen is attracting to itsolf whatever is congenial to its natnre, is enriching-itself by the

spoils of tbe Eartb. and collccting within its capacious bosom whatever is pure, permanent and divine, leaving

nothing for tbe last fi re to consume but the gross matter that crcates concupiscence ; wliile everything fit for

that good fortune shall.be gathered and selccted from tho ruins of the world, to adorn that Eternal City.

Let every JIa6on then obey the voice that calls him thither. Let us seek the things that are above, and

be not content. with a world that must shortly porisb, and which we must speedily quit, while we neglect to

prepare for that in which we.are invited to dwell forever. While everything within us and around us reminds

us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations

for another world, and earnestly imploro that holp and strength from o'ur Father, which alone can put an end

to that fatal war which our desiros have too long wnged with our destiny. Whcn these more in the same

direction, and that which God’s will renders unavoiduble shali become our choice, all things will be oara ; life

will be divosted of its Vanity, and doath disarmed of its terrors.

Qu.\ What are tho symbols of the purification necessary to make us pcrfect Alasons ?

Ans.\ Lavation with puro wtw§r, ot. baptism ; because to cleanse tho body-is emblcmaticoi of purifying

tho soul ; and becanse it conduces to tho bodily hcalth, and virtue is tho health of the soul, as sin and vico

are its malady and sickncss: — unction, or anointing with oil ; becnuso thcrcby wo nro sot apurt and dudicntcd

to dio sorvico nnd priosthood of thu llouutiful, tho Truo, nml tho Good and rubos of wliito; eudduiua of

oandour, purity and truth.

Qh.\ What is to us tho chicf synibol of man’s ultimato rcdcuiption and regenerntion ?.

Ans.\ • The fratcrnal supper, of bread which nourishes, and of winc which refreshcs and eshilarates,

syrabolical of tbe time which is to come, when all mankind shali be ono great harmonious brotherhood ; and

toaching us these great lessons: that as matter changcs over, but no singlo atom is annihilated, it is not

rational to suppose that tho far nobler soul does not continuo to exist beyond tho grave: that many thousands

who have died before us might claim to bc joint owncrs with oursclvcs of the particlcs tbat compose our mortal

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bodies ; for raattcr erer forms new conibinations ; and the bodies of tlic ancient dead, tbe patriarcha befors

and since tho flood, the kings and cnramon pcople of ali ages, resolved into their constituent elcments,.are

carried upon the wind over ali continente, and cnntinunlly enter into and forni part of the habitations of new

souls, crcating new bonds of sympnthy and brotherhood between eacli man that lires and ali his race. And

thus, in the bread we eat, and in the wine ire drink to-night, may enter into and form part of ns the identical

partiulcs of mnttcr that once formed parts of the matcrial bodies callcd Moses, Confucius, Plato, Socrates, or

Jcsus who dicd upon the cross. In the truest sense, ire eat and drink the bodies of tho dead; and cannot any

that there is a single atom of our blood or body, the ownership of which some other soul xnight not dispate

with us, and produce prior title. It teaches us also the infinite beneficence of God, who sends us seed-timo

and harrest, each in ita season, and mnkes Ilis showers to fall and Ilis sun to shine nlike apon the eril and the

good; bestowing upon us unsolicitcd Ilis innumerable blcssings, and asking no return. For thero are no

angcls stationed upon the watch-towcrs of crcation to call tho world to prnycr and sacrifice; but Ilo bcstows

Ilis benefits in silcnce, like a kind friend who comes at night, and leaving his gifts at our door, to be found by

us in tho morning, goes quietly away and asks no thanks, nor censes his kind offices for our ingratitude. And

thus the bread and wine teach us that our Mortal Body is no more We than the honse in which we live, or the

gnrments that we wenr; but the Soul is I, the ora, identical, unchangeable, immortal emanatioa from the

Deity, to return to God and be forerer bnppy, in Ilis good time; as our mortal bodies, dissolving, return to tho

elementa from.which tbey came, their particles Corning and going over in perpctual genesis. To our Jcwish

Brethren, tbis supper is symbolical of the Passover ; to the Christian Mason, of that eaten by Christ and his

Disciples, when, celebrating the PassoTcr, he broke bread and gave it to them, saying, “Tako! cati this is my

body:” and giving them the cup, he said, “Drink to ali of it! for this is my blood of the New Testament,

which is shed for many for the remission of sins thus symbolizing the perfcct harmony and union bctwcen

himself and tho faithful; and his doath upon the cross for the salvatinn of man.

Jf.\ Exr.;. My Brethren, let us purifv this 'our ncwly adopted Brothcr, and doroto him to the serrico of

God and virtue.

[A Brothcr brings a cup of pure water; and the M.\ Esc. - , pours a small quantity upon tho bead of tho

Candidate, saying] : '

J/.\ Exc.\ As the first Christian Masons, in the gloomy catacombs under the Eternal City, baptized their

initiatos with pure water, as a Symbol of regeneration, eren so do I pour this water upon thy bead, os a Symbol

of that purifiention of the soul by suffering and sorrow, by which, parting with the stains of sin and tbe sordid-

ness of Tice, it becomes fit to return to its eternal horne in tho bosom of the Fathcr wholoTeth a 11 the children

Ile hath made.

[Then a Brothcr brings perfumed oil in a cup, and the M.\ Esc. - ., dipping his fiager in it, marks with it

a Tau cross upon the forehead of the Candidate, saying] :

,V.\ Exc.\ By this sign I do devote thee henceforward to the cause of Truth. [27ie Statue is then unteded,

and he continues] : Bchold the Palladium nf this Ordcr. It is no imnge or idol to be worshipped; neither the

Egyptian Isis, nor Astarte of the Phccnicinns, nor Ceres, the symbol of nature ; but an emblcm of Purity and

Truth, — Truth, which hero we worship, — Truth, tho antngunist of Error, Fraud and Falschood, and of which

you are now tho servant.

[A vcssel containing bread, and a vase containing wine, are now placcd upon the table in front of the

Throne; and theM. - , Esc. - , says]:

M.‘. Exc.\ Not in irroTcront imitation of the rites \*f any church, nor as hero nssuming to administer

any sacrament; but to rencw our obligations of fraternal kindncss and aflcction, and to express our sincero

and heartfelt gratitudo to God for Ilis beneficence and Ilis sure promises, let us eat and drink together.

[Each Bruthcr eats a morsel of the bread, nnd drinks of tho wine ; and then the M.\ Esc. - , says]:

M.‘. Exc.\ Faith in God’s IVord, and a sincere rcliancc upon his loving kindncss and benovolence, are

the truo bread of life ; and virtue and good deeds, and kindly and geninl affections, are the wine that esalts

aml nourishcs the soul. Let these of which we have now partaken ever bo symbols to us of Faith and Yirtue,

and remind us that we are the Brethren of every truo and upriglit Mason on the globe.

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[The M/. Ese/, thcn dothcs tlie new Brothcr in a wkite tunic, and invosts liirn with tlic apron, collar and

jewcl; saying] :

J/l\*. Ejcc.\ My Brothcr, tlie cnluurs of this Dogrcc aro grccn, ichite and red. The green is an emblcm of

the immortality of God, tlie Suul, and Virtue; thc vehite, uf Sinceri ty, Candour and Purity; and tlie red, of

Zeal, Fervour and Courage. They aro aUo the Symbol of tho Iloly Trinity; tlie grccn, of the Infinite Wisnoir

and Supreme I.vtellicence that furmed within itsclf the idea of the universe ; the red, of the Word, or efficient

Force, by which it sprang into' esistenee ; and tho white, of the Spirit or perfect Harmony by which it is

uiaintaincd and ali its movements rcgulatcd.

By tho Iloly Name upon the Delta, I charge thee to be true, sincere, merciful and tolerant ; and as I press

the point of this arrow against thy heart, so may Eternal Truth there penetrato and enter and abide furerer 1

And as tho arrow flies straight to its mark, so be thou ever frank, bonest and straightforward in ali thon sayest

and doest, rcniemboring that in this World thou art bcing preparod for that which is to corao! And so I

rcccivo thee as ona of thc Fuitliful and a Prince of Mercy : and I present thee with this tessera Or mark, which

thou wilt hereaftcr wear, in evidenue that thou art entitlcd to thc pririlegos and bonours of this Dcgrce.

[Tho following lecturo is thcn rcad to the ucvr Brothcr] :

LECTUBE. .

Tlie history of Masonry is thc history of Philusopliy. Mosons do not pretond to sct themselres np for

instructors of the human racc : but, tliough Asia produccd and preserred tlie mysteries, Masonry has, in

Europe and America, given regularity to their doctrincs, spirit and action, and dereloped the moral adrantoges

which mankind may rcap from them. More consistent, and inore simple in its mode of procedere, it hos put

an end to the rast allcgorical pantheon of ancient mythologies, and itself become a Science.

jtfono can deny that Christ taught a lofty morality. “Lore ono another: forgive 'those that despitcfnlly

“ use yoa and persecuto you : bo pure of heart, meck, humblc, contented: lay not up riches on earth, but in

“ hearen: submit to the powers lawfully over you : become like these little cbildrcn, or ye can not be sared,

“ for of such is the Kingdom of Ilcavcn: forgive thc repentant; and enst no stone at the sinner, if you too

“hore sinned: do.unto otlicrs as yo would have others do unto you:’’ such, and not abstruse questions of

theology, wero his simple and subliinc teachings.

The early Christians fotlowed in his footsteps. The first prcaclicrs of the faith had no thought of domina\*

tion. Entircly animated by his saying, that hc among them should bo iirst, who should serre with the greatest

derotion, they wero humble, modost aml charitaldc, and they kncw how to communicate this spirit of the inner

man to tho churchcs under their dircetion. These churches wcre at iirst but spontaneous mcetings of ali

Christians inhabiting the same locality. A pure and severe morality, mingled with rqligious enthusiasm, was

the charocteristic of each, and excitcd thc admiration even of their persecuto». Every thing was in common

among them ; their property, their joys and their sorrows. In the silence of night they met for instruction

and to pray together. Their lovc-fcasts, or fratcrnal repasts, ended these rcunions, in which all dificrences in

social position and rank were effaced in the presence of a paternal Divinity. Their sole object was to make

men better, by bringing them back to a simple worship, of which universal morality was the basis; and to

end those numerous and cruel sacrifices which everywhere inundated with blood tho alta» of the Gods. Thus

did Christianity reform the world, and obey the teachings of its founder. It. gavo to woman herproper rank

and influence ; it regulatcd domestic life ; and by admitting the slavcs to the lovo-feasts, itby degrees raised

them above that oppression under which half of mankind had groaned for ages.

This, in its primitive purity, as taught by Christ himsclf, was the truo primitive religion, as communicatod

by God.to the Patriarcha. It was no ncw religion, but thc reproduction of tho oldest of all; and its true and

perfect morality ia fhe morality of Masonry, as is the.morality of every crccd of antiquity.

In the early days of Christianity, there was an initiation like those of the Pagans. Pcnons were admitted

on special conditions only. To arrive at a .complete knowlcdge of the doctrine, they had to poss three degrees

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of instruction. Tho initiales irero consequontly dirided into threo classes; the first, Audilors, the sccond,

Catechumeni, and tho third, the Faithful. Tho Auditore irero a sort of noviccs, irho irere prepared by certain

ceremonios and ccrtain instruction to rcceire the dogmas of Christianity. A portion of these dogmas iras

made knorrn to the Catechumens; who, after particular purifications, rcceived baptism, or the initiation of tho

theogenesis ( divine gcncration ) ; but in the grand mysteries of that roligion, tho incarnation,. natirity, passion

and rosurrection of Christ, none irero initiated but the Faithful. Thesc doctrines, and tho celcbration of the

Iloly Sacramenta, particularly the Eucharist, irero kept irith profound secreey. These mysteries irero divided

into tiro parts ; the first styled the Mass of the Catechumens ; the second, the Mass of the Faithful. The

celebration of the Mysteries of Mithras iras also styled d mass; and the ceremonies used irere tho same.

There irero found all the sacramonts of the Catholie Chureh, OTen the breath of confirmation. The Pricst of

Mithras promised the' initiates delirerance froni sin, by means of confession and baptism, and a futuro lifo of

happiness or miscry. Ile celebrated the oblation of bread, imago of the resurrection. The baptism of noirly-

born children, extreme unction, confession of sins,— all bolongcd to the Mithriac rites. Tho candidate iras

purified by a species of baptism, a mark iras impressed upon his forehead, he offered bread and irator, pro-

nouncing ccrtain mystcrious irords.

During tho perseeutions in tho early ages of Christianity, tho Christiana took refuge in the rast catacoinbs

irhieh stretehod for miles in erory direotion under the oity of Rome, and are snpposed to hare beon of Etruscan

origin. There, amid labyrinthine irindings, deep caverns, hidden chambers, chapels and tombs, the persccutcd

fugitires found refuge, and thero they performed the ceremonies of tho Mysteries.

Tho Basilideans, a soct of Christiana that aroso soon after tho time of tho Apostles, practised tho Mysteries,

irith the ohl Egyptian legond. They symbolized Osiris by the Sun, Isis by the Moon, and Typhon by Scorpio ;

and woro crystals bearing these embleras, as amulcts or talismans to protcot them from dangor ; upon irhieh

irerc also a brilliant star and tho serpent. They nere copied from the talismans of Persia and Arabia, and

given to erory candidate at bis initiation.

Ircn.-eus telis us that tho Simonians, onc of the carlicst sccts of tho Gnostios, had a Pricsthood of tho

Mysteries.

Tertullian telis us that the Valentinians, the most celebrated of all tho Gnostic schools, imitated, or rather

perrerted, the Mysteries of Eleusis. Ircnmus informs us, in sercral curious chapters, of the mysteries prac-

tised by tho Marcosians; and Origen gives much Information as to tho mysteries of the Ophites; and there is

no doubt that all tho Gnostic sccts had mysteries and an initiation. They all claimed to possess a secret doc-

trine, coming to them directly from Jesus Christ, different from that of the Gospels and Epistlos, and superior

to those Communications, irhieh, in their eyes, irero mcrcly exotcrie. This socrct doctrine they did not com-

municate to crcry one ; and among tho extensive sect of the Basilideans liardly one in a thousand knoir it, as

iro leam from Ircnmus. IV e knovr tho name of only tho highcst class of thoir initiates. They irero styled

. Flecto r Eius [Ex>ixr«], and Strangors to the "World [;tioe ir xoipu]. Tlioy had at least three degroes — tho

Jlaterial, tho Intelleetual and the Stfirilual; and tho losscr and greator mysteries: and the number of those

irho attained tho highcst degroe iras quito small.

Baptism iras one of their most important ceremonies; and the Basilideans celebrated the lOth of January,

os tho anniversary of the day on irhieh Christ iras baptized in Jordan.

They had the ceremony of laying on of hands, l>y ivay of purifieation ; and that of the mystio banqubt,

cmblcm of that to irhieh they bolieved the Ilcarcnly Wisdora irould one day adrnit them, in tho fulncss of

tbings [n>jpHj/ia]. .

Their\* ceremonies wero much. moro likc those of the Clinstiuns thiin thoso of Grcece ; out they mmglcu

irith them much that iras borroired from the Oricnt and Egypt: and taught the primitire truths, inixed irith

a multitudo of fantastic errors and fietions. • # .

The discipline of the secret, iras the concealment ( occultatio ) of certam tenets and ceremonies. So says

Clemens of Alexandria. . , . , ,

To avoid perseoutiori, tho early Christians irero ccunpellcd to use great procaution, and to hold mcetings of

tho Faithful [o//7ie Household of Failh] in private places, under concealment by darkness. Tlioy assemblod

iu tho night, and they guarded against the iutrusion of falso brethren and profane porsons, sp.es, irho m.gl.t

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causo their arrcst. Thcy converse! togetlier figura tivoly, ani by tbo use of symbols, Iosfc covans and eavcs-

droppcrs might ovorhear : and tbero existcd among tlicm a fuvoured class, or Order, vho vere ioitiated into

ccrtain mysteries whiuh they ivere bomid l>y solcmn promisc not to discluse, or oven converso about, except

vitii such as lmd rceeivcd them undor tho sanie sanction. Tlicy ivero callcd Ilrelhren, the Failhful, Stcwards of

the J fgsteries, Superintendente, Deculces uf the Secrel, and Arcuitects.

In tho HierarchUe, attributo! to St. Dionysius the Aroopagite, tho first Bishop of Athcns, the tradition of

tho sacramcnt is said to liavo beon dividod into thrce degroes, or grades, pnrificaiion, initiat ion, and accom-

plishment or ptrfctlion ; and it mcntions also, as part of the ceremony, the bringing to sight.

Tho Apostolic Constitutione, attribute! to Clemens,' Bishop of Home, describes tho early church, and

says: “These rcguiations must on no account be communicate! to all sorts of persona, because of the myste\*

ries containcd in tfieni.” It spcaks of the Dcacon’s duty to kcep tho doors, that nono uninitiated should enter

at the obiution. Ostiarii, or doorkoepcM, kcpt guard, and gavo notice of the time of prayer and church-

nssemblics ; and also by private signal, in times of pcrsccution, gave noticc to thoso within, to enable them to

avoid danger. Tho mystories vero open to the Fideles or Faithful only ; and no spectators ivere allowed at the

communion.

Tertullian, who died about A.D. 21G, saya in his Apologi/: “None are admitto! to the religious mysteries

vithout an oath of secrecy. l\'e appeal to your Tbrncian and Eleusinian mystcrios ; and we are specially

bonnd to this caution, because if ve prove faithless, we should not only provoke Ileaven, but drav upon our

heads the ntmost rigour of human displeasurc. And should strangers betray us? They knov nothingbut

by report and hearsay. Far hence, ye Profane! is the prohibition from ali holy mysteries."

Clemens, Bishop of Alcxandria, born about A. D. 101, says, in his Stromata, that he cannot cxplain the

mysteries, because be should tliercby, according to tho old proverb, put a svord into the hands of a child. Ile

freqaently compares the Discipline of the Secret vith the heathen Mysteries, as to their internet and recondite

wisdom.

■Whenevcr tho early Christians bappencd to be in company vith strangers, more properly termed the

Profane, they never spoke of their sacramenta, but indicated to ono another what they meant, by means of

symbols, and-sccret watchvords, disguisedly, and as by direct communication of mind vith mind, and by

enigmas.

Origen, born A.D. 134 or 135, answcring Celsas, vho had objecte! that the Christians had a concealed

doctrine, said: .“Inasmuch as the cssentiol and important doctrines and principies of Christianity are openly

taught.it is foolish to object that there aro other things that are recondite; for this is common to Christian

discipline vitb that of these philosophers in whose. tcachings some things vere cxotcric and some esotcric : and

it is enough to say that it vas so vith some of the disciplcs of Pythagoras."

The formula which the primitive church pronounced at the moment of celebrating its mysteries, vas this:

“Depart, ye Profane 1 Let the Catechumena, and those- vho haTe not been admitted or initiated, go forth.”

Archelaus, Bishop of Cascara in Mesopotamia, vho, in tho year 273, conducto! a controversy vith the

Manichmans, said: “These -mysteries the church nov communientes to him vho has passed through the

introductory degree. They ore not explained to the Gentiles at all; nor are they taught openly in the hearirig

of Catechumene; but much that is spoken is in disguised terms, that tho Faithful [iltavotj, vho possess the

knowledge, may be stili more informed, and those vho are not acquainted vith it, may suffbr no disadvantage."

CyriI; Bishop of Jerusalem, vas born in the year 315, and dicd in 38G. In his Catechesis he says: “The

Lord spake in parables to his hearers in gencral ; but to his disciples he explained in private the parables and

allegories vhich he spoke in public. Tho splendour of glory is for those vho are early enlightcned : obscurity

and darkness are the portion of the unbelicvcrs and ignorant. Just so the church discovers its mysteries to

those vho have advanced beyond the class of Catechumena: ve cmploy obscure terms vith others."

St. Basii, tho Great Bishop of Caesarea, born in the year 32G, and dying in the year 37G, says: “IFe

rcceivo the dogmas transmitte! to us by vriting, and those which have descended to us from tho Apostles,

beneath the mystery of oral tradition: for sevcral things have bcen handed to us vithout vriting, lestthe

vulgar, too familiar vith our dogmas, should loso a duo respeet for tlicm. . . . This is what the uninitiated

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are not permitted to contemplato; and\*how should it cvcr be propcr to writo and circulate among thc pcoplo

an account of thcm ?"

St. Grcgory 2sarian7.cn, Bishop of Constantinoplc, A. D. 379, says: “You liare bcard as much of tbo

mystery as sre arc allowed to speak openly in the ears of all : tho rcst trill be communicated to'you in private ;

and tliat you must rctain within yourself. . . . Uur mystcries aro not to be made knovrn to strangers.”

St. Ambrosc, Archbishop of Milan, who was born in 3-10, and diod in 393, says, in his work De Mysteriis:

•‘All the mystcry sbould be kept conccaled, guardcd by faithful eilence, lest it should be inconsiderately

dirulged to the cars of the Profane. ... It is not given to all to contemplate the depths of our mystories . . .

that they may not be seen by those who ought not to behold thcm ; nor reccived by those who cannot preserre

thcm.” And in another work: “Ile sins against God, who divulges to tho unwortby the mysteries confided

to him. The danger is not merely in riolating truth, but in tclling truth, if he allow himself to givo hinta of

them to those, from whom they ought to be concealed. . . . Bcware of casting pcarls before swinol . . .

Every mystcry ought to be kept secret ; and, as it wcre, to be covered over by silcnce, lest it should rashly bo

dirulged to the ears of the Profane. Take heed that you do not incautiously reveal the mysteries!"

St. Augustin, Bishop of Ilippo, who was born in 347, and diod in 430, says in one of his discourses:

“Ilaving dismissed the Cateckumens, we hare retaincd you only to bo our hearers; because, besides those

things whicli belong to all Christians in common, we are now to discourse to you of sublime mysteries, which

nono are qualiSed to hear, but those who, by the Master’s favour, aro made partakers of them. . . . To kave

taught them openly, would have boen to botray them.” And he refers to the Ark of the Corenant, and says

that it signified a mystery, or seoret of God, shadowcd ovor by tho cherubims of glory, and honoured by heing

voiled.

St. Chrysostom and St. Augustin speak of initiation moro than fifty timos. St. Ambrose writes to those

who are initiated: and initiation was not merely bnptism, or admission into the church, but it referred to

initiation into tho mystcries. To tho baptized aml initiated the mysteries of rcligion wcro unvcilcd ; they wcro

kept socrct from the Catcohumens ; who wero permittod to hear tho Scripturos read and tho ordinary discourses

deliverod, in which tho mystcries, resorred for the Faithful, wero nover treated of. VThcn the Services and

prayers wero ended, the Catechumcns and spectators all withdrew.

Chrysostom, Bishop of Constantinoplc, was born in 334, and dicd in 417. Ile says: “I wish to speak

openly; but I dare not, on account of those who are not initiated. I shall therefore avail mysclf of disguised

ternis, discoursing in a shadowy ninnner. ... At liero the liolv mystcries are celcbrated, wc drive away all

uninitiatod persons, and then closo the doors." Ilo mentions the aeolamntions of the initiated ; “which," he

says, “ I here pass over in silence ; for it is forhidden to disclose such things to the Profane.” Palladius, in

his life of Chrysostom, rccords, as a great outrnge, that, a tumuit having been cxcited against him by his

cncmics, they forccd their way into the penetralia, where the uninitiated behcld wliat it was not proper for

them to see : and Chrysostom mentions the samc circumstance in his cpistlc to Pope Innocent.

St. Cyril of Alcxandria, who was made Bishop in 419, and died in 444, says in his 7th Book against

Julian : “Theso mysteries aro so profound and so exalted, that they can he comprehcndcd by those only who

aro enlightenod. I shall not, therefore, attempt to speak of what is so admirahlc in thcm, lest by discovcring

them to tho uninitiated, I should offend against the injunction not to give what is lioly to the impure, nor cast

pearls before such as cannot estimate their worth. ... I should snv much more, if I wero not afraid of being

lieard by those who are uninitiated ; because men are apt to deride what they do not understand. And the

ignorant, not heing aware of the weakncss of their mimis, condcmn what they ought most to venerate."

Thoodorct, Bishop of Cyropolis in Syria, was born in 393, and mado Bishop in 420. In one of his throe

Dialogues, callcd tho Immutablc, he introduces Orthodoxus, spcaking thus: “Answer me, if you please, in

mystical or obscure terms; for perhaps there are some persons present, who are not initiated into the mystc-

ries." And in his prefaco to Ezckicl, tracing up the secret discipline to the commencoment of the Christiau

era, ho says: “Thcse mysteries aro so august, that wc ought to kecp thcm with thc greatest caution."

Minucius Felix, an eminent lawyer of Home, who livod in 212, and wrote a dcfcnce of Christianity, says :

“ Many of thcm [the Christians] know each other by tokons and signs ( nolis et insignibus), and they form a

fricridship for each other, ahnost before they bccomc acquaintcd."

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TIio Latia Vord, tessera, originali/ meant a square piceo of iraod or stono, used in rnaking tesselited

pavenients, aftcrwards a tablet ou irhich anything iras written, and tlicn a cube or dic. Its most general nse

iras t» designato a piece of mctal or wood, sqnare in shape, on irhich tho iratch-ivord of an Armj Troa in-

scribed ; ivhence tessera c-auie to nican the watch-word itself. There iras also a tessera hospitalis, irhich iras a

piece of iroud cut into two parta, os a plodge of friendship. Each party kept one of the parts; and the/ sirore

mutual fidelity by Jupitcr. To break tlic tessera iras considered a dissolutioa of the friendship. The eorly

Christiana used it as a JIark, tbc irateh-irord of friendship. TVith them it iras generally in the shape of a

fisli, and made of bone. On its face iras inscribcd the irord IzSvf, a fish, tho initials of irhich represented

tlio Grcck irords, I^iovf X|»sro; QioJ Tiif, Zurr^ ; Jcsu,s -Christ, the Son of God, the Saviour.

St. Augustine, (de Fide et Symbolis) says : “ This is the faith irhich in a feir irords is giren to the Norica

to be kept by a Symbol : thesc feir irords are knoirn to ali the Eaithful: that by beliering they may be aub-

missire to God; by bcing thus submissire, they may lire rightly; by liring rightly, they may purify their

hearts ; and irith a pure heart may understand irliat they beliere.”

Maximus Taurinus says : " The tessera is a symboi and sign, by irhich to distingnish betireen the Foith-

ful and the Profane."

Tho most ancicnt Trinitarian dnctrine on rccord is that of the Brabrains. The Eternal Supreme Essence,

called Parabrahiia, Breuu, Paratua, produced the Universo by sclf-redection, and first rcrealed himself os

Brahma, tho Creating Poiror, then as Visnxo’, the Presercing Power, and lastly as Sita, the Deslroying and

lienovaiing poiror; the three Modes in which the Supreme Esscnce revenis himself in the material Universe;

but irhich soon came to be regarded as three distinet Dcitics. Thcse three Dcitics they styled the TanroETr,

or Triad.

The Persians rcceired from the Indians the doctrine of the three principies, and chonged it to- that of a

principle of Life, irhich iras individualized by the Sun, and a principio of Death, irhich iras symbolized by

cold and darkness ; parallel of the moral World ; and in irhich the continual and alternating struggle betireen

light and darkness, life and death, seemed but a phaso of the great struggle betireen the goodand eril princi-

pies, embodied in the legendof Orjiuzd and AnsiirAir. Mithras, a Median reformer; iras deified after his

death, and inrested irith the attributes of the Sun ; tho different astronomical phenomena being figura tively

detoiled os actual incidents of his life; in the same manner os the history of Boddha iras inrented among the

Hindds.

The Trinity of the Hindils became among' the Ethiopians and Abyssinians Nepst-Avov, Phtha, and

Neith — the God Creatos, whose emblem iras a ram — Matter, or the primitive mud, symbolized by a globe or

nn egg, and Thouout, or tho LiaHTwhich contains the germ of ererything; triple manifestation of one and

the same God, (Athom), considered in three aspects, as the Creative povser, goodness and wisdom. Other Deities

were specdily inrented ; and among them Osiris, represented by tho Sun, Isis, his irife, by the Moon or Earth,

TrrnoH, his Brother, the Principle of Eril and Darkness, and Doriis, son of Osiris and Isis. And this Trinity,

of Osiris, Isis and IIorcs became subsequently the Chief Gods and objects of worship of the Egyptians.

Tho ancient Etruscans, a race that from the city of Resen on tho Tigris, are supposed to have emigrated

to Egypt, and to hare been knoim thero as the Ilyksos, or Shepherd Kings ; and irho, driven thence, sailed

from the shores of Libya to Umbria in Italy; acknoirledgcd only one Supreme God; but they had imnges for

his different attributes, and temples to these images. Each toirn had one National Temple, dedicatcd to the

three great attributes of God, Strehoth, Riches and Wisdoh, or Tina, Talna and Minerva. The National

Deity irae alirays a Triad nndor ono roof; and it iras the same in Egypt, irhere one Supreme God olone iras

aeknoirledged, but iras irorshipped as a Triad, irith different names in each different home. Each city in

Etruria might hare os many gods and gates and temples os it pleascd ; but three sacred gates, and one Temple

to three Divine Attributes irere obligatory, irhererer the laws of Tages (or Tauut or Thoth) irere recerred.

The only gate tbat remains in Italy, of the oldcn time, undestroyed, is the Porta dei Circo at Yolterra; and it

has upon it the three heads of the three National Dirinities, one upon the key-stone of its magnificent arch,

and one abore each side-pillar.

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The Buddhists hold that the God Saeta of the IlindQs, called in Ceylon, Gautaha, in India hejond tho

Ganges, Soeoxaeodom, and in Chinn, Cut-kia, or Fo, constitutcd a Trinity [Tiuratxa], of Bocddiia, Diaua

and Saxga, — Intelligence, Late, and Union or Ilarmony.

' The Chinese Sabcans representod tho Supreme Deity as composed of Chaho-ti, the Supreme Soeeretgn,

Tiex, the Heaviiu, and Tao, the ZTnicersal Supreme Jieason and Principle of Faiih; and that from Chaos, an

immense silence, an immeasnrable void, without perccptiblo forms, alone, infinite, immutable, moving in a

circle in illimitable space, without changc or alteration, when vivified by the Principle of Truth, issned all

Boings, under tho influence of Tao, Principio of Faith, who produced one, one produced two, two' produced

three, and three produced all that is.

The Sclavono-V endes typified the Trinity by the three heads - of the God Triclat; and the Prucii or

Prussians by the Tri-uno God, Perkocx, Pikollos and Potrihpos, tho Deities of Liyhl and Thunilcr, of Udi

and the Earth, its fruits and animals : and the Scandinavians by Odix, Frea and Tuor.

Aceording to Philo of Alexandria, the Supreme Being, Primitive Light or Archetype of Light, nniting

with "Wisdom [Sojua], the mother of Creation, forms in Ilimself the types of all things, and acta upon the

Universe througb the "Word, [Ao^oj . .Logos], who dwolls in God, and in whom all Ilis powers and attributes

develop themsclves ; a doctrine borrowed by him from Plato ; whilo tho Kabbalists represented the Firstrbom

of lacu, (the Universal Form, containing in Ilimself ali beings), the Creative agent, prosorver and dnimating

principle of the world, as containing within Ilimself the three primitive Forces of the Deity, Light, Spirit

and Lite [$aj, mtvfia and Za ij . . . Phos, Pneuma and Zue] ; and as further revealcd in the ten Emanations

or Sephiroth, which aro but attributes of God ; Suprexacy, Wisdosi [tho Novj or Aoyoj . . Nous or Logos] ;

Prudexce [the j . . Phroncsis of the Gnostics, or tho Street/ • • Suncsis of the Platoniats] ; JSIageiticsicce,

Severi tt, Beautt, Victort, Glort, Estabushjiext and Dominius : designating JFistlom, Prudence, Magnifi -

cenee, Secerily, Yiclory and Glory, and Dominion, by sis of the most sacred names of Deity in tlie Hebrevr: . ..

Jeh . . Inun . . El . . Elohim . . . Zedaotii and Adoxai.

Simon Magus and his disciples taught that the Supremo Being or Centre of Light produced first of all,

three couplcs of united Esistences, of both seses, [Stv-/tof. . . Suzugias], which ivere the origins of all things:

Reasox and Ixtestivexess; Speecu and Tnoccnx; Calcclatiox and Reflection : [Nolf and Ejtimn,

and Erroto, Aoywjiof and ErOv/ir^tf . . . Kous and Epinoia, Phune and Ennoia, Logismos and Enthumcsis] ; of

which Ennoia or IVisdom was tho first produced, and Mother of all tliat esists.

Othcr Disciples of Simon, and with them most of the Gnostics, adopting and modifying ‘the doctrine,

taught that the rDujptt.ua . . Pleroma, or Plexitcde of Superior Intelligenccs, having the Supreme Being at

their head, was composed of eight Eons [Aiuhj; . . Aioncs] of different seses j ■ . Profitxsitt and Silence;

Spirit and Truth; the IVord and Life ; Mas and the Chcrch : [B v$ot and Styrj ; Ilnvpa and A XijOua ; Aoyof

and Zarj ; Arflpurtoj and ExxJjjtio. . . . Buthos and Sige; Pneuma andAlcthcia; Logos and Zoo; Anthrtpos

and Ekklcsia].

Bardesanes, whose doetrines the Syrian Christiana long cmbraccd, taught that the unknown Fathor,

liappy in tho Plcnitude of Ilis Life and Perfections, first produced a Companion for Ilimself [Stfuyo\* . . .

Suzugos], whom He placed ia the Celestial Paradise, and who became, by Him, the Mother of Christos, Son

of the Living God: i. e. (laying aside the allegory), that tbo Eternal conceivcd, in the silence of his decrees,

the Thought of rovealing Ilimself by a Being who should be Ilis image or Ilis Son : that to the Son succeedcd

his Sistor and Spouse, the Iloly Spirit, and they produced four spirits of the elements, male and female, Maio

.and Jabseho, Nouro and Ruebo; then Sevcn Mystic Couplcs of Spirits, and Hcavcn and Eartb, and all that

'is ; then seven spirits governing the planets, twelvc governing the Constellatione of tho Zodiac, and tliirty-six

Starry Intelligenccs whom he called Deacons : while the Iloly Spirit ISophia-Achamoth], being both tho Uoly

Intelligence and the Soul of the physical world, went from tho Pleroma into that matenal world and tbero

mourned lier degradation, until Christos her former spouse, com.ng to-hor w.th h.s Divine L^ht and Uve,

guided her in dic way to purification, and ske agaiu united hersclf with h.m a. h,s pnmitive Com-

pamon,

Basilides, tho Christian Gnostic, taught that there wcrc sevcn

emanations from the Supremo Being: Tho

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First-born, Thought, tlic Word, Rcflection, Wisdora, Power and Righteousness [ilpofoyowf, Novf, A ojo\*, fyxw^stf,

~opia, Aurauif and Atxacooin; . . . Protogonos, Nous, Logos, Phronesis, Sophia, Dunamis and Dikaiosune] ; from.

whora emanated other Intclligcnccs in succession, to tho numher, in all, of three hundred and sixty-five; which

were God manifested, and couposcd the Plenitudo of the Divine Emanations, or tho God Abraxas; of which

the Thought [or Intcllect, Xovt . . Nous] united itsclf, by baptism in the river Jordan, with the man Jesns,

servant [itaxoroj , . Diakonos] of the human race ; but did not suffer with him ; and the disciplcs of Basilides

taught that the Novf put on the appcarance only of humanity, and that Simon of Cyrene was crueified in hia

stcad and asccndcd into heaven.

Basilidcs held that out of the unrevealed God, who is at tho liead of the world of emanations, and exalted

abov^ all conccption or designation ['0 dxaromuaito{, o^vo;], were evolved seven living, aolf-suhaisteht, ever-

activo hypostatized powcrs :

First: The Intellectual Powers.

lat. Noos Xov; The Mind.

2d. Logos Aoyo; The Reason.

3d. Phronesis . . •tponjsi} .... The Thinking Power.

4th. Sophia .... Wisdom.

Seco.vd: Tue Active or Oterative Power.

5th. Dunamis . . . Aircuu; .... Alight, accomplishing the purposes of Wisdom.

Third: The 5Ioral Attribctes.

6th. Dikaiosune . . Aunuoovn; . . Holineas or Moral Perfection.

7th. Eircnu .... Etpipo; . : . . Inward Tranquillity.

These Seven Powers (Avwumf . . Dunameis), with the Primal Ground out of whioh they were evolved

constituted in his schcmo the Tlpa-tq O ySaat [Proto Ogdoas], or First Octave j tho root’ of all Existence. From

this point, tho spiritual life proceeded to evolve out of itself continually many gradations of existence each

lower one being stili tho impression, the anietype, of the immediate bigher one. Ile suppoaed there were 365

of these regions or gradations, expressed by tbe mystical word Afipojaf [Abraxas].

. The aPpt i£aj is thus interpreted, by tho nsual method of reckoning Grcek letters nnmerically . . . a, 1 . '.

fi, 2 . . p, 100 . . o, 1 . . |, 60 . . a, 1 . . j, 200 = 365 : which is the whole Emanation- World, as the deve-

lopment of the Supreme Being.

In the system of Basilidcs, Light, Life, Soul and Good were opposed to Darknoss, Death, Matter and Evii

throughout the whole coursc of the universe. ' \*

According to the Gnostie vicw, God was represented as tho immanent, ineomprehensible and original

sonrce of all perfection ; the Unfathomable Abvss, (piffof . .buthos), according to Valentinos, exalted above

all possibility of designation; of whom, properly speaking, nothing can be predicated; the amtonuasnf of

Bosilides, the u» of Philo. From this ineomprehensible Essence of God, an immediate transition to finite thin^s •

is inoonceivable. Sdf-limitation is the first beginning of a communication of life on the part of God the

first passing of the hidden Deity into manifestation ; and from this proceeds all further self-developing nmni-

festation of the Divine Essence. From this primal link in the chain of life there are evolved in $e first place

the manifold powers or attributes inherent in the divino Essence, which, until that first self-comprehension,

were all hidden in the Abyss of Ilis Essence. Each of these attributos presents the whole divine Essence

under one particular aspect; and to each, therefore, in this respect, tho title oflGod may appropriately be

'applied. These Divino Powers evolving themsclves to self-subsistcnce, becomc Chcreupon the germs and prin\*

ciples of all further devclopments of life. The life containcd in them unfolds and individualizes itself more and

more, but in such a way that the successive grades of this evolution of lifo continually sink lower and lower ’•

the spirits become feebler, the further they are removed from the first link in the series.

■ The first manifestation, they termed rtpurij xatdxq^tf iaurou, [proli kalalBpsis Keautou\ or rfporov xatazipttbw

•em Stdv, [proton Katalcplon tou Theoii] ; which was liypostatically represented in a vowf or Xoyof, [Nous 'or Logos}.

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In the Alexandrum Gnosis, tlio Platonic notion of the fxi ; [Hulfc] predominates. This is tbe deod, tho

unsubstantial — the boundary that limits from rvithout tbe erolution of life in its gradually advancing progrcs\*

sion, rvhereby tbe Pcrfcct is ever evolving itself into the lcss Perfcct. This again, is represented under

vorious images ; — at one time as the darkncss that exists along-side of the light; at another, os the void

[itvu/ta, xtrov . . . Kenoma, Kenon], in opposition to tho Fulness, [llJ.j;puua . . . Pleroma] of the Divine Life ;

oras the shadorv that accompanies the light; or as the chaos, or tbe sluggisb, stagnant,' dark rrater. This

matter, dead in itself, possesses by its orrn natura no inbcrent tendcncy ; as life of every sort is forcign to it,

itself makes no encroachment on the Dirine. As, horrerer, the evolutions of the Dirine life (the essences

dereloping themselres out of the progressiro emanntion) become fceblcr, the further they are remored from

the first link in the series ; and as their connection rrith the first becomes looscr at cach successire step, there

arises at tho last step of the erolution, an imperfeet, defectivo product, rvhich, nnable to retoin its connection

rrith the chain of Divine life, sinks from the "World of Eons into tho material chaos: or, nccording to tho

same notion, somerrhat difforently expressed, [according to the Ophites and to Bardcsanes], a drop from the

fulnes3 of the Dirine life bubblcs over into the bordering void. Ilcreupon the dead matter, by commixturo

rrith the living principle, rvhich it rvanted, first of all receives animation. But, at tho same time, also, tho

'dirine, the living, becomes corrupted by mingling rrith tho chaotic mass. Existcnce nor v multiplies itself.

There arises a subordinate, defective life ; thero is ground for a' norr rrorld ; a creation starts into being, beyond

the confines of the rrorld of emanation. But, on the other hand, sinco tho chaotic principle of matter hos

acquired vitality, there norv arises a more distinet and moro active opposition to tho God-like — a barely nega-

tive, blind, ungodly naturc-porrer, rvhich obstinately resists all influcnce of the Divine: hence, as producta of

tho spirit of the vJu;, (of the ttrtvfta vXixov . . Pneuma llulikon), aro Satan, malignant spirits, rvicked men, in

none of rvhom is there any rcasonablc or moral principle, or any principle of a rntionul rrill; but blind pas-

sions alone have the osccndnncy. In them thero is the same couflict, as the schcmc of Platonism supposes,

betrveen the soul under the guidance of Divine reason. [the tovf . . Nous], and the soul blindly resisting rcason

— betrveen tho «porota [pronoia] and the atayi; [anage], tlio Divine Principle and tho natural.

The Syrian Gnosis assumed tho esistencc of an active, turbulcnt kingdom of evil, or of darkncss, rvhich,

by its cncroachmcnts on tho kingdom of light, brought about a commixturo of.thc light rrith the darkncss, of

the God-like rrith the ungodlike.

Eren among tlio Platonists, somC' thought that along rrith an organized, inert matter, the substratum of

the corporcal rrorld, there existed from the bcginning a blind, lawlcss motirc porver, an ungodlike soul, as its

original motive and active principle. As the inorganic matter vras organized into a corporcal rrorld, by tlio

plastic porver of the Dcity, so by tho sanie porrer, larr and rcason rvere communicatcd to that turbulent, irra-

tional soul. Thus the chaos of the S>jf rras transformed into an organized rrorld, and that blind soul into a

ration.nl principle, a mundane soul, animating the Universe. As from the lnttcr procccds all rational, spiritual

life in humanity, so from the former procccds all that is irrntional, all that is under the blind srray of passion

and appetite ; and all malignant spirits are its progeny.

In one respeet all the Gnostics agrccd: they all beld, that there rras a rrorld pnrcly cmnnnting out of the

vital dcvclopmcnt of God, a creation evolrcd dircctly out of tho Dirine Es3cncc, far exalted abovo any outrranl

creation produccd by God's plastic porrer, and conditioncd by a pre-existing matter. They agrced in holding

tliat the framer Of (Ilis lower World rvas not the Fathcr of that highcr xcorld of emanation; but the Demiurgo

[a^utovpyof], a being of a kindred nature rrith the unirerse framcd and govcrncd by bim, and far inferior to

that highcr system and the Fathcr of it.

But some, setting out from ideas rvhich had long prcvailed among cortain Jetrs of Alexandria, supposed

that the Supreme God crcated and govcrncd the rrorld by Ilis ministcring spirits, by the angels. At the head

of thosc angels stood ono rvho had tho dircction and control of all ; there foro callcd tho Artificer and Govcrnor

of tho World. This Demiurgo tlicy compnred rrith the plastic, animating, mundano spirit of Plato and tho

Platonists [the Stixtfof iiit . . Dcuteros Theos ; the Otof yinfro r . . Thcos Gcuctos], rrho, moreover, according tu

tho Timmus of Plato, strires to represent tho Idea of the Dirine Rcason\*, in that rvhich is becoming, (as contra-

distinguishcd from that rvhich is), and tcmporal. This angcl is a representative of the Supreme God, on the

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lowcr stagc of oxistence : lio docs not aci indepcndently, but mcroly according to tbo ideas inspired in fiim by

the Supremo God ; just as the plastic, mundane soul of the Platonists ereates all tbings a fler the pattern of the

ideas communicated by tiro Supreme Rcoson [Nooj . . Nous — the 5 tat t ?<\*>» . . bo esti zoiin — tlio ttapaSivf/ta . .

paradcigmo, of the Divine 1'casun hypostatized]. But theso ideas transcend hia limitcd esscncej he cannot

understand them ; he is merely tlieir unconscious organ ; and therefore is unable himself to comprehend the

whole scopo and mcaning of thu vvork which he performs. As an organ under the guidance of a higher

inspiration, lio rCTcals higher truths than ho himself can comprehend. The mass of the Jows, they hcld,

recognized not the angel, Ly whoni, in all the Thcophanies of the Old Testament, God revealed himself; they

knew not the Demiurge in his true rclation to tho hidden Supreme God, xoho never reveals himself in the sensibie

world.. They confouuded the typo and the arehetypo, tho Symbol and the idea. They rose no higher than the

Demiurgo ; they took him to be tho Supremo God himself. But the spiritual men among them, on the con-

trary, clearly perceived, or at least dicined, the ideas veilod under Judaism: thoy roso beyond the Demiurge,

to a knowledge of the Supreme God; and are thereforo properly his worshippers [£fpart£urcu . . Therapeutai].

Other Gnostics, who had not hcen followers of the llosaic religion, but who had, at an carlier period,

framcd to thcmsclves an oricntal Gnosis, regnrdcd the Demiurgo as a being absolutcly hostile to the Supreme

God. Ile and his angels, notwithstanding their finite naturo, wcre to cstablish their indepcndcnco ; they will

tolerate no forcign rule within their rcalm. Whatever of a higher naturo doscends into their kingdom, they

aeek to hold imprisoncd there, lest it should raisc itscif above their narrow prccincts. Probably, in this System,

the kingdom of the Demiurgic Angels corrcspondcd, fur the most part, with that of the dcccitful Star-Spirits,

who seek to rob man of his frccdom, to beguile him by various arts of dcccption, and who exercise a tyrannical

sway ovor the things of this world. Accordingly, in the system of these Sabmans, the seven Plaoet-Spirits,

and tho twolvo Star-Spirits of tho zodiac, who sprang from an irregulor connection betwcen tho cbeated Fetahil

and the Spirit of Darkncss, play an important part in overything that is bad. The Demiurge is a limited and

limiting being, proud, jealous and revengeful; and this his character betrnys itself in the Old Testament,

which, the Gnostics held, camo from him. They transferred to the Demiurge himself, whatever in the idea of

God, as presented by the Old Testament, appeored to them defective. Against his will and rule, the vXjj was

continually rcbelling, rcvolting without control against the dominion which he, the fashioner, would exercise

over it; costing off the yoko imposed on it,- and destroying the work he had begun. The same jealous being,

limited in his power, ruling with despotic sway, they imagined they saw in nature. Ile st rives to chcck the

germina tion of the divine sccds of lifc which tho Supremo God of IEolincss and Lovc, who has no connection\*

whatever with the scnsiblo world, has scattercd among men. That pcrfcct God was at most known and wor-

shipped in mystcries by a few spiritual men.

The Gospcl of St. John is in great mensure a polemic against the Gnostics, 'whose different sects, to solve

the great problems, the creation of a materio! world by an immaterial Being, the fall of man, the incarnation,

the redemption and restoration of tho spirits called men, admitted a long series of intclligences, intervening in

a serios of spiritual operations ; and which they designated by tho names, The Beginning, the Word, the Onlg

Begotten, Life, Light and Spirit [Ghost] : in Grcck, ’Ap^, Aoyoj, Moroyt^jf, Zaq, 9of and Ilvtvpa [Arche, Logos,

Monogenes, Zue, Phos and Pneuma]. St. John, at tho beginning of his Gospel, avors that it was Jesus Christ

who existcd in the Beginning; that Ilo was the Word of God by which everything was made: that Ile was

the Only Begotten, the Life and the Light, and that he diffuses among men tho Uoly Spirit [orGhost], the

Divine Life and Light.

So the Pleroma [nb;pt>pa], Plenitudo or Fulness, wns a favorito term with the Gnostics, and Truth and

Grnco wero the Gnostic Eons : and tho Simonians, Dokutus and other Gnostics hcld that tho Eon Christ Jesus

was never really, but only apparently elothed with a human body: but St. John replies that tho Word did

really become Flesb, and dwelt among us; and that in ITim werc the Pleroma and Truth and Grace.

The Gospel of St. John commenccs with these words; as translatcdin ourversion: “In the Beginning was

tho "Word, and the Word was with God, and tho Word was God : the same was in the beginning with God."

This, a statement of tho doctrine of the Gnostics against whorn the author of tho book was writing, expanded

into its full meaning, is as follows. “ Wlien tho work of Emanation and Creation commenccd, and the Supreme

God, until then existing alonc, in the profundity of his own nature, unmanifested, bogan to manifest Himself,

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tlio "Word, Hia first Emanation, was, commenced to cxist. That word was (pros ton Theon) near.to, an immediate

and primary emanation from God ; and was God Himself manifested in one aapeot or mode, of dovelopmont/’

And then it is declarcd that by this 'Word, first and immediato emanation from God, everything was mado tbat

was made : all subsequent emanations procecded from Ilim : and out of Him came life and the light giren

unto men. And then the antbor proceeds to prove that this Word was Jesus Cbrist.

In the doctrine of Valentinus", rearcd a Cbristian at Alexandria, God was a Perfect Being, an Abyss,

[Bttfof . . B ut hos], wbich no intelligence could sound, bccause no oye conld reach the invisible and incfifable

Iicigiits on which he dwelt, and no mind could comprehend the dnration of his existence ; He has always been ;

Ile is the Primitive Father and Beginning [the Hportatup and Hpoapzy . . Propator and Proarchb] : He will ne

always, and does not grow old. The dcvelopment of His Ferfections prodnced the intellectnal world. After

baving passed infinite ages in reposo and silence, Ile manifested frimself by His Thought, source of all His mani-

festations, and which rcceived from Him the germ of His creations. Being of His Being, His Thought [Emu . .

Ennoia] is also termedXapt; [Charis] Grace or Joy, and Siyj.or Appiprov, [Sige or Arreton,] Silence or the Inef-

fable. Its first manifestation was Nou\* [Nous], the Intelligence, first of the Eons, commencement of all things,

first revelation of the Divinity, the Mo nyirrif [Monogenes], or Only Bogotten : next, Truth [A?j^tta . . Aletheia],

his componion. Their manifestations were the Word [Aoyoj . . Logos] and Life [Zaq . . Zoe] ; and theirs,Man

and the Church [Avdpaxof and Exx\i;ota . . Anthropos and Ekklesiaj : and from these, other twelve, six of whom

were Hope, Faith, Cbarity, Intelligence, Happiness and Wisdom ; or, in the Hebrew, Kesten, Kina, Antphe,

Ouananim, Thaedes, and Oubina. The harmony of the Eons, struggling to know and be United to the Primitive

God, was disturbed, and to redeem and restore them, the Intelligence [Nov;] prodnced Chris't and the Holy

Spirit his companion; who restored them to their first estate of happiness and harmony; and therenpon

they formed the Eon Jesus, born of a Virgin, to whom the Christos United himself in baptism, and who, with

his Companion Sophia-Achamoth, saved and redecmcd the- world.

The Marcosians taught tliat the Supreme Dcity produccd hyhis words tho Aoyof [Logos] or Plenitudo of

Eons : Ilis first utteranco was a syllablo of four letters, cach of which bccame a being ; his second of four, his

tliird of ton, and his fourth of twelve; thirty in all, which constitutcd the IlXrpo/xtt, [1’leroma].

The Yalentinians and others of tho Gnostics, distinguishcd threo orders of cxistcnces: — lst. The divino

germs of life, exalted by their nature above matter, and akin to. the Sofia [Sophia], to the mundano souland.

to the Pleroma: — the spiritual natures, fitn{ .tm-porixm’ [Phuseis Pneumatikai] : 2d. The natures originating

in the life, dividcd from the former by tho .mixture of the v>jj, — tho psychical natures, 4 v 2 «xai [Phuseis

Psuchikai] ; with which bcgins a perfectly new order of cxistcncc, an imago of that higher mind and System,

in a subordinato grnde ; and finally, 3d. The Ungodlikc or Ilylic Nature, wbich resists all amelioration, and

whosc tendcncy is only to dostroy — tho naturo of blind lust and passion.

The nature of the itmpauxw [pneumntikon], the spiritual, is csscntial rclationship with God (the o/ioovutor

«P Bt$ . . Ilomoousion to Theo) ; hcnce the life of Unity, the undivided,.the absolutely simple (avaw ira nj,

liavotiSrj . . Ousia henike, monoeides).

The essence of the 4vgt\*ot [psuchikoi] is disruption into multiplicity, manifoldncss ; which, however, is

subordinate to a higher unity, by which it allows itsclf to be guidcd, first unconsciously, then consciously.

The esscnce of the vuxoi [Hulikoi], (of whom Satan is tho head), is tho diroct opposite to all unity;

disruption and disunion in itself, without the least sympathy, without any point of coalescence whatover for

unity ; together with an effort to destroy all unity, to extend its own inherent disunion to everything, and to

rend everything asunder. This principio has no power to posit anything ; but only to negative : it is unablo

to create, to produce, to form, but only to destroy, to dccomposc.

By Marcus, the disciple of Valentinus, the idea of a Koyo< rou m-tat [Logos Tou Ontos], of a Word, mani-

f C stin<>’ tho hidden Divine Essence, in the Creation, was spun out into tho most subtle details— the entiro

creation being, in his view, a continuous utterance of the Ineffable. Tho way in which tho germs of divine life

[the arappavortmT.orixa . . spermatn pneumatika], which lie shut up in tho Eons, continually unfold and indi-

vidualizc thcmselves more and more, is represented as a spontaheous analysis of the several names of the

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IncfFable, into thcir scvcr.il souiids. An echo of tho Pleroma falis clown into tbe [Hyle], and bccomes

tho forming principio of a now, but lowcr crcation.

One formula of the pneumatical baptism among the Gnostics ran thus: “In tbe Nave which is bidden

from ali the Divinities and Powers” [of the Demiurge], “ The Nam e of Truth” [the Axrfttia. [Aletheia], self-

manifostation of tho Buthos], which Jcsus of Nazareth has put on in the light-zones of Christ, the living

Christ, through tho Ilo ly Ghost, for the rcdcmption of the angcls, — the Namo b y which ali things attain to

Perfcction." The Candidate tlicn said : “ I am cstabliahed and redeemed ; I am redeemed in my soul from

this world, and from all that bclougs to it, by tbe name of m.T, who bas redeemed tbe Soul of Jesus-by the

living Christ." Tho asscmbly then said: “Peace (or Salvation) to all on whom this name rests 1"

The boy Dionusos, torn in pieccs, according to the Bacchio Mystcries, by the Titans, iras considered by

the Manicheans as simply representing the Soul, swallowed up by the powers of darkness, — the divine life rent

into fragmenta by matter : — that part of the luminous essence of the primitive man [the itparos wtyuxof [Protos

'Anthropos] of Mani, the itpauv a^Oponos [Praon Anthropos] of the Yalentinians, the Adam Kadmon ; and the

Kaiomorts of tho Zcndavesta], swallowed up by the powcrs of darkness ; the Mundane Soul, mixed with matter

— tbe secd of divine life, which had fallcn into matter, and had thence to undergo a process of purification

and dcvelopmcnt.

‘The Tvuaif [Gnosis] of Carpocratcs and his son Epiphanes consisted in the knowlcdge of one Supreme

Original being, the highest unity, from whom all existcnce has cmanated, and to whom it strives to retura.

The finite spirits that rule over the sereral portions of the Earth, seek to eounteract’ this universal tendency

to unity ; and from their influcncc, their laws and arrangements, proceeds all that checks, disturba or limita

the’ original communion, which is' tho basis of natare, as the outward manifestation of that highest Unity.

These spirits, moreover, seek to retain under their dominion the souls which, emanating from tho highest

Unity, and stili partaking of its nature, have lapsed into tho corporeal world, and have there been imprisoned

in bodies,’in order under their dominion to be kept within the cycle of migration. From 'these finite spirits,

the popular religions of different natione derive their origin. -But the souls which, from a reminiscence of

their former condition, soar upward to the contempladon of that. higher Unity, reach to such perfect freedom

and repose, as nothing ofterwards can disturfa or limit, and rise superior to tho popular deities and religions.

As examples of this 'sort, they named Pythagoras, Plato, Aristotle and Christ. They made no distinction

between the latter and the wise and good men of every nation. .They taught that any other soul which- could

soar to the same hcight of contcmplation, might be regarded as equal with him.

” TheOphites commenced their System with a Supremo Being, long unknown to the Iluman race, and

stili so to the greater number of men ;’ the BuSof [Buthos], or Profundity, Source of Light, and of Adam-

Kadmon, the Primitive Man, made by the Demiourgos, but perfected by the Supreme God by the communica-

tion to him of tho Spirit [nvnyux . . Pneuma]. The ffrst emanation was the Thought of the Supreme Deity,-

[the Errata . .-Ennoia], the conception of the Universe in the Thought of God. This Thought, called also

Silerice (Zty nj . Sige), produced the Spirit [tlvivfui . . Pneuma], Mother of the Living, and "Wisdom of God.

Togctber with this Primitive Existence, Matter existed also, (the Waters, Darkness, Abyss and Chaos), eternal

like : the Spirituol Principle. Bythos and His Thought, uniting with Wisdom, made her fruitful bythe

Divine Light, 'and She produced a perfect and an imperfect being, CJirutos, and a Second and inferior wisdom,

Sophia-Achamoth, who falling into chaos remained entangled there, bccame enfeebled,- and lost all knowledge

of 'the Superior’ Wisdom that gave her birth. Communicating movement to Chaos, she produced Ialdabaoth,

the Demiourgos, Agent of Matcrial Crcation, and then ascended towards her ffrst place in . the scalo of ereo-

tion. Ialdabaoth produced an angel that was his image, and this a sccond, and so on in succcssion to the sikth

a fler the Demiourgos : tho seven being rejlections one of tho- other, yet different and inhabiting seven distinet

regions. The namos of the six thus produced were Iao, Sabaoth, Asoxai, Eloi, Orai and AsTArnAt. Ialda-

baotb, to become independentof his mother, and to pass for the Supreme Being, made the world, and man, in

his own image; and his mother causcd the Spiritual principle to pass from him into mon.so made; and

'hcnccfonrn.rd tho contost bctireen the Demiourgos and bis motlier, bctireen light and darkncss, good and eril,

iras concentrated in man ; and the imago of Ialdabaoth, rcflcctcd npon mattcr became tho Serpcnt-Spirit,

Satan, the Eril Intclligenco. Ere, crcatcd by Ialdabaoth, had by his Sons childrcn that irere angels liko

thcmsclrcs. Tho Spiritual light iras irithdrairn from man by Sophia, and the irorld surrendered to the

influence of eril; until the Spirit, urged by the entrcatics of Wisdom, induced the Supreme Being to send

Christos to redeem it. Compelled, despite bimself, by his Motlicr, Ialdabapth causcd the man Jesus to bo

born of a Virgin, and the Cclestial Sariour, uniting irith his Sistor, Wisdom, dcsccndcd through the regions

of the scrcn angels, appeared in each under the form of its chicf, concealcd his own, and entered irith his

sister into the man Jesus at tho baptism in Jordan. Ialdabaoth, finding that Jesus iras destroying his empire

and abolishing his irorship, caused the Jews to hate and crucify him ; before irhich happened, Christos and

Wisdom had asccnded to tho cclestial regions. They restored Jesus to life and garo him an ethereal body, in

irhich he remaincd eightccn months on carth, and recciring from Wisdom tho pcrfcct knowledge [r«\*jif . .

Gnosis] communicatcd it to a small number of his apostlcs, and then aroso to tho intermediate region

inhabited by Ialdabaoth, irhere, unknoirn to him, he sits at his right hand, taking from him the Souls of

Light purified by Christos. Whea nothing of the Spiritual irorld shall remain subjcct to Ialdabaoth, tho

rodemption irill be accomplisbed, and the end of the irorld, the complction of tho return of Light into the

Plcnitude irill occur.

Tatian adopted the theory of Emnnation, of Eons, of the cxistence of a God too sublime to alloir Ilimsclf

to be knorm, but displaying Himself by Intolligcnccs emanating from Ilis, bosom. The first of these iras his

Spirit [n»tvpa . . Pneuma], God Himself, God thinking, God conceiring the universe. The second iras tho

Word [Aoyof . . Logos] no longer merely the Thought or Conccption, but tho Crcatire Utterance, manifestation

of the Divinity.but emanating from the Thought or Spirit ; the First-Begottcn, author of tho visible creation.

This iras the Trinity, composed of the Fathor, Spirit and Word.

The Elxaltes adopted the Seren Spirits of tho Gnostics; but namcd them Ilcarcn, Water, Spirit, Tho

Iloly Angels of Praycr, Oil, Salt and the Earth.

", Tho opinion of tho Doketcs as to the human nature of Jesus Clirist, iras that most generally receircd

among the Gnostics. Thcydeemcd the intolligcnccs of the Superior World too pure and too much the antago-

nists of matter, to be irilling to unite irith it: and licld that Clirist, an Intclligcncc of the first rank, in appear-

ing upon tho carth, did not bocorne confounded iritli matter, but took upon liimsclf only tho appcarance of a

body, or at tho most used it only as an enrelope.

Noiifcus termed the Son the first Utterance of the Fathcr; the Word, not by Ilimsclf, as an Intelligcnco,

and unconnccted irith the flcsb, a real Son; but a Word, and a pcrfcct Only Bcgottcn; light emanated from

tho Light ; irater floiring from its spring ; a ray emanated from the Sun.

Paul of Samosata taught that Jesus Clirist iras the Son of Joscph and Mary; but that the Word, Wisdom

or Intclligcncc of Gud, tho Jfouf [Xous] of the Gnostics, had united itself irith him, so that ho might bo said

to bo at once the Son of God, and God Himself.

Arius callcd tho Sariour the first of creaturos, non-emanated from God, but really crcatcd, by the direct

irill of God, before time and tho ages. According to the Church, Christ iras of the samo nature os God;

according to somo dissenters, of the samo nature as man. Arius adopted the theory of a naturo anologous

to both. Wlicn God resolrcd to create the Human race, Ile made a Bcing irhich he callcd Tue Word, Tue

So.v, Wisdom [Aoyo;, Tioj, Sofux . . Logos, Uios, Sophia], to the end that Ile might giro esistcnce to men. This

Word is tho Ormuzd of Zoroaster, the Ensoph of the Iiabbala, the Xo« [Xous] of Platonism and Philonism,

and tho To?ta or Afpiovpyor [Sophia or Demiourgos] of the Gnostics. lio distinguishcd the Inferior Wisdom,

or tho daughter, from the Superior Wisdom ; the lattcr bcing in God, inherent in Ilis naturo, and incapablo

of communication to any creature : the second, by irhich the Son iras made, comraunicated itself to Him, and

therefore Uo Himself iras entitlcd to be called the Word and the Son.

Manes, founder of tlic Sect of the Manichcans, irlio had lired and been distinguishcd among the Persian

Magi, profitod by the ductrincs of Scythiauus, a Kabbalist or Judaizing Gnostio of the times of tho Apostles ;

and°knoiring thosc of Bardesancs and Harmonius, derired his doctriues from Zoroasterism, Christianity and

Gnosticism. He claimcd to be the IIapo\*U;Toj [Parakletos] or Comfortcr, in tho Sense of a Tcachcr, organ of

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the Deily, but not ia that of tbe Iloly Spirifc or Iloly Ghost: and commenced hia Epistola Fundamenti in tliese

words, \* Manca, Apostle of Jesus Clirist, clectof God the Father; Behold the Words of Salvation, emanating

from tlio liting and ctcrnal fuuntain." The dominant idea of his doctrino iras Panthcism, derivcd hy him

from ita source in tbe rogions of India and on tbe coufinca of China: that the cause of ali that exists is in

God ; and at Iaat, God ia ali in ali. AU soula aro cqunl — God is in all, in nien, animals and planta. There are

twc Goda, one of Goud and the other of Evii, each indcpcndcnt, etcrnal, chief of a distinet Empire; necessa\*

rily, and of tbcir very natures hostile to one anothcr. The Evii God t Satan, is tbe Genius of matter alo ne;

The God of Good ia infinitoly hia Superior, the Tru’e God ; while the other is but the chief of all that is the

Enemy of God, and iuuat in the end succumb to Ilis Power. The Empire of Light alone is eternal and true ;

and this Empire is a great chain of Emanations, all conncctcd with the Supreme Bcing which they make mani\*

fest; all Ilm, under different forms, ckoson for one end, the triumph of the Good. In each of His members

lie hidden thousands of ineffable treasures. Excellent in His Glory, incomprchensible in His Greatness, the

Father has joincd to Qimsclf those fortunate and glorious Eons [Aumijj . . Aiones], whose Power and Number

it is impossible to determino... This is Spinoza’s Iufinity of Infinite Attributes of God. Twolve Chief Eons, at

the head of all, were the Genii of the twelre Constellations of the Zodiac, and called by Manes, Olamin. Satan,

also, Lord of the Empire of Darkness, had an Ariny of Eons or Demons, emanating from his Essence, and

reflccting moro or leas his imngc, but dirided and inbarmonious among thcmsclvcs. A war among them

brought them to tho confines of the Rcalm of Light. Dclighted, they sought to conqucr it. But the Chief of

the Celestial Empire created a Power wbich he placcd on the frontiers of Ileaven, to protect his Eons, and

destroy tho Empiro of Evii. This was the Mother of Life, the Soul of tho World, an Emanation from the

Supreme Bcing, too pure to eome in immediate contact with matter. It remained in the highest region ; but

produced a Son, the first Man [the Kaiomorts, Adam-Kadmon, llpurof ArSpurtof [Protos Anthropos], and

Hivil-Zivah ; of the Zend-Avesto, tho Kabbalo, the Gnosis and Sabeismj ; who commenced the contest with the

Powers of Evii ; but, Iosing part of his panoply, of his Light, his Son and many souls born of the Light, who

Were devoured by the darkness, God sent to his assistance the living Spirit, or the Son of the First Man [T l&s

AvBfuttov . . . Uios Anthropouj, or Jesus Christ. The Mother of Life, general Principle of Divine Life, and

the first Man, Primitive Being that reTeals the Divine Life, are too sublime to be connected with the Empire

of Darkness. The Son of Man or Soul of the World, enters into the Darkness, becomes its captive, to end by

tempering and softening its savage nature. The Divine Spirit, alter having brought back the Primitive Man

to tho Empiro of Light, rabies abovo the world that part of the Celestial Soul that remained unaffected by

being minglcd with tho Empire of Darkness. - Placed in the region of the Sun and Moon, this pure soul, the ■

Son of Man, the Redeemer or Christ, labours to deliver and attract to Himself that part of the Lightor ofthe

Soul of the First Man, diffused through matter ; which done, the world will ccase to exist To retain the rays

of Light stili remaining among his Eons, and over tending to escape and return, by concentrating them, the

Prince of Darkness, with their conscnt, made Adam, whose soul was of the Divine Light, contributed by the

Eons, and his body of matter, so that ho belonged to both Empires, that of Light and that of Darkness. To

prevent the light from escaping at onco, the Demons forbado Adam to eat tho fruit of “knowledge of good

and evil," by which he would bavo known the Empire of Light and that of Darkness. Ile obeyed; an Angel

of Light induced liim to transgress, and gave him the means of victory ; but the Demons created Eve, who

sedaced him into an act of Sensualism, that enfeeblcd him, and. bound him anew ia the bonds of matter.

This is repeated in the cose.of every man that lires.

To deliver the soul, captive in darkness, the Principle of Light, or Genius of the Sun, charged to redeem

the Intellectual World, of whioh he is the type, came to manifest Himself among men. Light appoared in the

darkness, but the darkness 'comprehended it not; according to the words of St. John. The Light eould not

nnite with the darkness. It but put on the appearanee of a human body, and took the name of Christ in the

Messiah, only to accommodate itself to the language of the Jews. The Light did its work, turning the Jews

from the adoration of tho Evii Principle, and the Pagans from the worship of Demons. But the Chief of the

Empire of Darkness caused him to bc crucified by the Jews. Stili he suficred in appearanee only, and his

death gave to all souls tha symbol of their cnfranchisemcnL The person of Jesus having disappeored, thero.

was secn in his place a cross of Light, over wbich a celestial voice pronouuced these words: “The cross of

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Liglit ia called Tho AVord, Christ, The Cate, Joy, The Brcad, The Sun, Tho Resurrection, Jesns, The Fathcr,

The Spirit, Life, Truth and Gracc.”

AVith tho Priscillianists there wcrc two principies, one Ilio Divinity, the other, Primitive Matter and Darie\*

ness ; each ctcrnal. Satan is the son and lord of matter; and the sccondary aogels and demons, childrcn of

matter. Satan crcated and governs the-visible worhl. Dut the soul of man emanated from God, and is of tho

same substancc with God. Scduccd by the evil spirits, it passos through various bodies, nntil, purificd and

reformed, it rises to God and is strcngthencd by Ilis liglit. These powers of evil hold monkind in pledge; and

to redeem tbis pledge, tbe Saviour, Christ tbe Redeemer, came and died upon the cross of expiation, thus

discharging the written obligation. Ile, likc ali souls, was of the same substance with God, a manifestation

of the Divinity, not forming a second person ; unborn, like the Divinity, and nothing else than the Divinity

under another form. .

It is uscless to trace these vagaries further; and we stop at the frontiers of the reolm of the three hnndred

and sixty-five thousand emanations of the Mandaltes from the Primitive Light,Firaor Ferho and Yavar; and

retarn contcntedly to the simple and sublime creed of Masonry.

Such were some of the ancient notions concerning the Dcity ; and taken in connection with what hos

been detailed in the preccding Degrees, this Lecture afforda you a true picture of the ancient speculations.

From the beginning until novr, those who have undertakon to solve the great mystery of the creation of a

material universe, by an Immateriol Deity, have interposed between tbe two, and between God and man, divers

manifestatione of,'or emanations from, or personified attributes or agents of, the Great Supreme God, who is

coexistent with Time and coextensive with Space.

The universal belicf of the Orient was, that tbe Supreme Being did not Ilimself create either the eorth

or man. The fragment which commcnccs the Book of Genesis, consisting of tbe first chapter and the three first

verses of the sccond, assigns the creation, or rather the formation or modclling of the world from matter alroady

existing in confusion, not to lucu, but to the Er.ouni, wcll known as Subordinatc Dcitics, Forces or Manifesta-

tions, among the Pboenicians. .The sccond fragment imputes it to Incn-Eumm [Lord ofthe Elohim ] : and St.

John assigns tbe creation to the Aoyoj or AVord ; and asserts that Cnaisr was that AVord, as well os Ltcm and

Life, other emanations from the Great Primeval Dcity, to which other faiths bad assigned the work of creation.

An absolute existence.wholly iramatcrial, in no way within tlic reach of our senses ; a cause, but not an

efibet, that nover was not, but cxisted.during an inHnity of ctcrnitics, beforo there was anything else except

Time and Space, is wholly bcyond the rcach of our conccption3. The mind of. man has wearicd itself in

speculations as to Ilis nature, Ilis esscnce, Ilis attributes ; and ended in bciBg no wiscr than it began. In

the i rh possibili ty of concoiring of immatcriality, wc feci at sca nnd lost whenever we go bcyond tho domain

of matter. And yct wo know that there are Fowcrs, Forces, Causcs, that are thcmselves not matter. AYo givo

them names, but ichat they rcally arc, and what tlieir esscnce, we aro wholly ignorant

But, fortunately, it does not follow that wc may not believe or even know, that which we cannot explain to

ourselves, or that which is beyond the reach of our comprcbension. If wo believed only that which our intel\*

lcct can grasp, mcasurc, comprehcnd, and have distinet nnd ciear ideas of, wo Bhould believe scarce anything.

The senses are not the wituesses that bcar testimony to us of tho lofticst truths.

Our greatest difficulty is, that language is not adequate to express our ideas; because our words refer to

things, and aro images of what is substantial and materini. If wo use tho word “ emanation," our mind in-

voluntarily recurs to something material, issuing out of some other thiug that is material; and if we rejeci this

idea of matoriality, nothing is left of tho emanation but an unrcality. The word “ thing” iUolf suggests to us

that which is material and within the cognizancc and jurisdiction of tho senses. If we cut away from it the

idea of matoriality, it presents itself to us as no thing, but an intangibie unrealky, which the mind vainly on-

deavours to grasp. Exislence and Being are ternis that have tho same colour of matcriality ; and when we speak

of a Power or 1’orce, tho mind immcdiatclj images to itself one physical and materini thing acting upon another.

Eliminate that idea ; and tho Power or Force, devoid of physical charactcristics, seems as unreal as the shadow

that danccs on a wall, itself a mere abscnce of liglit; as spirit is to us mcrcly that which is not matter.

Infinito space and infinite time, aro the two priuiary ideas. AVc formulize them thus: add body to body

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and sphore to sphero, until the imagination wcarics; and stili thcre irill rcmain beyond, a roid, empty, unoc-

cupicd siuce, limitlosa, becausc it is void. Add cvcnt to crent in continuous succcssion, furerer and forarer,

and thcre will stili remuin, bufurc and after, a tiue in which thcre was and will bo no ovent, and also endless

becausc it too is roid.

Thus these two ideas of the boundlcssncss of spaee and tlic endlessness of time seem to involve the ideas

tliat matter and events are limitcd and finite. We cannot conceive of an infinily of worlds or of erents; but

only of an indefinite number of each; for, as wo struggle to conceire of thoir infinihj, the thought erer occurs

in despite of ali our cfibrts — thcre must bc spuee . in which tliere are no worlds ; therc must bare been time wben

thcre were no erents.

We cannot conceire how, if this earth mores millions of millions of miles a million times repeated, it is

stili in the centre of spau; nor how, if we lired millions of millions of ages and centuries, we sbould stili be

in the centro of oternity — with stili as much space on one sido as on the otber; with stili as much time before

ns as behind ; for that seems to say tbat the world bas not mored nor we lired at all.

Nor can we comprehend how an infinite series of worlds, added together, is no larger than an infinite

series of atoms ; or an infinite series of centuries no longer than an infinite series of seconds; both being alike

infinite, and therefure one series containing no more or fewer units than the other.

Nor hara we the capaci ty to form in ourselrcs any idea of tbat wbich is immalerial. 77 a use the word,

but it conrcys to us only the idea of the absence and negation of materiality ; which ranishing, Space and

Time alone, infinite and boundlcss, seem to us to be left.

We cannot form any conccption of an effcct without a causc. We cannot but bclicre, indeed we know,

tliat, how far socvcr we may Itare to run back along the chain of cffccts and causes, it cannot bo infinite; but

we must come at last to something which is not an eifect, but the first cause : and yet the fact is literally beyond

our comprehension. The mind refuses to grasp the idea of «(^existence, of existence without a beginning.

As well expeet the hair that grows upon our head to understand the nature and immortality of the soul.

It does not nced to go so far in search of mysteries ; nor baro we any right to disbelicre or doubt. the

existence of a Grcat First Causc, itself no effcct, bccause we cannot comprehend it; becausc the words we uso

do not eren express it to us adequately.

We rub a needlc for a iittle while, on a dark, inert mass of iron ore, that had lain idle in the earth for

many centuries. Som'cthing is thereby communicated to the Steel — we term it a virtue, apotcer, or a quality —

and then we balance it upon a pirot ; and, lo 1 drawn by some inrisiblc, mysterious Power, one polo of the

necdle turns to the North, and therc the same Power kccps the samo pole for days and years; will keep it

thcre, perhaps, os Iong as the world lasts, carry the necdle where you will, and no matter what seas or monnt-

ains interrene between it and the North Pole of the world. And this Power, thus acting, and indicating to

the.mnrinor his course orer the trackless ocean, when the stars shine not for many days, sares ressels from

shipwrock, families from distress, and those from sudden dcatli, on whose lires the fato of nationa and the

peace of the world depend. But for it, Napolcon might nerer hare rcached the ports of France on his retura

from Egypt, nor Nelson lived to fight and wia at Trafalgar. JIen call this Power Magnetum, and then com-

placently think that they hare explained it oli ; and yet they hare but giren a new name to an unknown thing,

to hide their ignorance. What is this wonderful Power? It is a real, actual, active Power: that we know and

see. But what its essenee is, or how it acts, we do not know, any more than we know the esscnce or the mode-

of action of the Crcatiro Thought and Word of God.

And again, what is that which we term galvanism and dedricily , — which erolred by the action of a littis

acid on two metals, aided by a magne t, circles the earth in a second, sending from land to land the Thoughta

that gorera the transactions of indiriduals and nations ? The mind has formed no notion of matter, that will

include ii; and no name that we can gire it, helps us to understand its essenee and its being. It is . a Power,

like'Thought and the Will. We know no more. -

What is this powor of gravilation that makes ererything upon the earth tend to the centre ? How does it

reach out its inrisiblo hands towards the erratio meteor-stones, arrest them in their swift course, and draw

them down to the earth's bosom ? It is apotcer. We know no more.

What is that heal which plays so wonderful a part in the world’s economy? — that adorio, latent erery-

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whcrc, within us and witbout us, produccd by combustion, by intenso pressuro, ond by swift motion ? Is it

substanoo, matter, spirit, or immatcrial, a mere Forcc or State of Matter ?

And what is light/ A substance, say tbe books,— matter, tlint trarels to us from tlie sua and stars, ench

ray separable into seVen, by the prism, of distinet colours, and with distinet peculiar qualities and action. And

if a substance, what is its essence, ond what power is inherent in it, by which it journeys incalculable myriads

of miles, and reachcs us ten thousand ycars or more after it leaves tho stars.

AII povrer is equally a mystery. Apply intenso cold to a drop of water in the‘centre of a globe of iron,

and tbe globe is shattered as tbe water freezes. Confine a little of the same limpid element in a cylinder which

Enceladus or Typhon could not have riren asunder, and apply to it intense heat; and the vost power that

couehed latent in the water shirers the cylinder to atoms. A little shoot from a minute seed, a shoot so soft

and tender that the least bruisc would kill it, forces its way downward into tbe bard eartb, to the depth of

many feet, with an cncrgy wholly incomprehensible. What aro these mighty forces, loeked up in the small-

seed, and the drop of water?

Ifay, what is Lire itself, with all its wondrous, mighty cnergies, — that power which maintains tlio heat

■vrithin us, and proventa our bodies, that dccay so soon without it, from resolution into their original elementa?

Life, that constant mirncle, the naturo and esscnce whcreof have cluded all the philosophe»; and all their

learned dissertations on it are a mere jargon of worda ?

' No wonder the ancient Persians thought that Light and Life urere one, — both cmanations from tho Supreme

Deitv, the archetype of light. No wonder that in their ignorance they worsbipped the Sun. God breatbed

into man the spirit of life, — not matter, but an emanation from Nimself; not a creature made by Him, nor a

distinet cxistence, but a Poicer, like Ilis ovrn Thought: and light, to thoso great-aoulcd ancienta, also seemed

no creature, and no gross matcrial substance, but a pure cmanu.tion.from tbo Dcity,immortaI and indestructible

liko Ilimself. . ‘

IVhat, indccd, is re.vutt? Our dreams are as real, wliile tliey laat, as tho occurrcnces of the daytimc.

17 e see, lienr, fcel, act, experience plcasure and suffer pain, as viTidly and aetually in a dream as whea awakc.

The occurrcnces and transaotions of a year are crowdcd into the llmits of. a second: and the dream remem-

bercd is as rcal as the past occurrcnces of life.

The philosopho» teli us that we hare no cognizance of substante itself; but only of its attributes: .that

xrhen wo sce that which vo call a biock of marblc, our pcrceptions givo us Information only of something

extended, solid, coloured, heary, and tho liko; but not of the Tery thing itself, to which these attributes belong.

And yct the attributes do not exist without the substance. Tbey are not substantires, but adjectivos. There

is no such thing or exislenee as hardncss, wcight or colour, by itself, dctacheil from any subject, moving firat •

here, then there, and attaching itself to this and to tho other subjcct. And yct, they say, tho attributos aro

not. the subjcct.

So Thought, Yolition and Perccption are not the soul, but ita attributes; and we have no cognizance of the

soul itself, but only of them, its manifestations. Nor of God ; but only of Uis Wisdom, Power, Magnificence,

Truth, and other attributes.

And yct we know thnt there is matter, a soul within our body, a God tliat lives in the univorec.

Take, then, the attributes of the soul. I am conseious tliat I esist and am the same idcntical person that

I was twonty years ago. I am conseious that my body is not I,— that if my arms wero lopped away, this

person that I call Me, would stili reraain, complete, entire, idcntical os before. But I cannot ascertain, by the

most intenso and long-continued reflection, what I ara, nor whore within my body I reside, nor whether I am

a point' or an expanded substance. I have no power to examine and inspcct. I exist, will, tliink, perceive.

That I know, and notking more. I think a noblc and sublime .Thought. What is that Thought? It is not

Matter nor Spirit. It is not a Thing; but a Poirer and Force. I make upon a paper certaia conventional

marks, that represent that Thought. There is no Power or Virtue in tho marks I writo, but only m the Thought

which they teli to others. I die, but the Thought stili lives. It is a Power. It acts on men, excites them to

enthusiasm, inspires patriotism, governs their conduet, Controls their dostin.es, disposes of hfe and death. The

words I speak, are but a certain sucecssion of particular sounds, that by conventional arrangement communi-

eate to others the Immatcrial, Intangible, Eternal Thought. The fact that Thought continues, to exist an

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initant, a flor it nrakes ita appoaranco in the soul, prores it immortal: for thero ia nothing conceirafcle that can

destroy it. The spoken words, being mere sounda, may ranish into thin air, and the written onea, mere marka,

he burned, crased, destroved ; but the TnoccaT itaelf lirea stili, and must liro on forever.

A Ilumah Thought, then, is an actual Existence, and a Force and Power, capable' of acting npon and

controlling matter as wcll as ruind. Ia not the existence of a God, who is the immaterial soni of the Universe,

and whoae Tuoucut, embodiod or not embodied.in his 'Word, i» an Infinite Power, of Creation and production»

dcstructiun and prcscrvatfon, quito as comprehcnsible as the esis teneo of a Soul, ofa Thought separated from

the Soul, of the Power of that Thought to niould the fate and infiuenco tho Destinies of Ilumanitj 7

And yet we know not whence that Thought comes, nor what it is. It ia not We. We do not mould it,

shape it, foshion it. It is neithor 'our mechanism nor our inrention. It appears spontaneously, flashing, as it

wcre, into the soul, making that soul the inroluntary instrument of ita utterance to tho world. It comes to na,

and seems a stranger to us, sccking a homo.

As little can we csplaiu tho mighty power of the human Wile. Tolition, like Thought, seems aponta-

neous, an effect without a causa. Circumstanccs proeoke it, and serre as ita occasion, but do not produce it.

It springs up in the soul, like Thought, as the waters gusli upward in a spring. Is it the manifestation of the

soul, mcrcly making apparent what passes icithin the soul, or an emanation from it, going nbroad and acting

outwardly, itsclf a rcal Existence, as it is an admitted Power? We can but own our ignorance. It is certain

that it acta on other souls, Controls, directa them, shapes their action, legislates for men and nations : and

yct it is not matcrial nor visible; and tbe laws it writes merely inform one soul of what has passed within

another.

God, therefore, is a mystery, only as everythiug that surrounds us, and as. wo ourselres ara a mystery.

We know that there is and must be a First Cause. Ilis attributes, serercd from Ilimself, are unrealities. As

color and extension, weight and hardness, do not exist apart from matter, as separate existences and substan-

ti ves, spiritual or immaterial; so tho Goodness, Wisdom, Justice, Mercy and Benevolence of God ore not'

independent existences, personify them oa men may, but attributes of the Deity, the adjeetives of One Great

Substantive. But wo know that Ile must be Good, True, Wise, Just, Benevolent, Merciful: and in ali these,

and all Ilis other attributes, Perfect and Infinito ; because we are conscious that these are laws imposed on

us by the very nature of things, ncccssary, and without which the Universe would be confusion, and the

existcnco of a God incrcdible.

Ilo is the Living, Thinking, Intolligcnt Soul of the Universe, the Peruanent, the Stationart {Eatof . .

Ustos], of Simon Magus, the One that always is [To Ov . . To On] of Plato, as contradistinguished from the

perpetual ilux and reflur, or Genesis, of things.

And, as the Thought of the Soul, emanating from the Soul, becomcs audible and visible in Words, so

did tue Tiioocut or Goo, springing up within Ilimself, immortal as Ilimself, wlion onco conceived, — immortal

bifore, bccauso in Ilimself, utter Itaelf in toe Word, its manifestation and mode of commanication, and

thus creato the Matcrial, Mental, Spiritual Universe.

This is the real idea of the Ancient Xations: GOD, the Almighty Father, and Sourco of AII : His Tuought,

conceicing tho whole Universe, and icilling its creation: Ilis Word, uttering that Tuoucut, and thus becoming

the Creator or Demiourgos, in whom was Life, and Light, and that Light the Life of the Universe.

Nor did that Word cease at the single act of Creation and having set going the great machine, and

enacted the laws of its motion and progression, of birth and life, and change and deatb, cease to exist, or

remain thereader in inert idlencss.

For tue Tuoucut or God uves and isimuortal. Embodicd in the Word, is not only creaied, but it prtserces.

It conducta and Controls the Universe, all spheres, all worlds, all actions of mankind, and of every animate and

inanimate creature. It spcaks in the soul of every man that lives. The Stars, the Earth, the Trees, the

Winds, the universal voice of Nature, tempest and avalanche, the Sea’s roar and the grave voice of the water-

fall, tho hoarsc thunder and tho low whisper of the brook, the song of birds, the voice of love, the speech of

men, all aro tho alphabot in which it communicatos itself to men, and informs them of the will and law of

God, the Soul of the Univorse. And thus most truly did “the Word becomo flesh and dwell omong men.”

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God, t5e unknown Fatiier [ilo^p Ayvosrof . . . Pater Agnostos], known to us only by Ilis Attributos ; tho

Absocute I AM : . . Tho Tiioccnr of Gotl [Enoca . . Ennoia] ; and tho 'Word [Aoyoj . . Logos], Manifestation

and Espression of the Thought; . . Bebold tue Trce Masonic Trinitt: the Universae Soot, tho Thoocbt in

the Soul, the Word, or Thought espressed; the Turee in One, of a Trinitarian Ecossais.

Hero Masonry pauses, and Ieavcs its initiates to carry outand derelop these great Truths In snch manner

os to each may seem most accordant xrith rcason, philosophy, truth and his religious faith. It declines to act

as 'Arbiter betvrcen them. It looks calmly on, while each multiplies the intermediates between the Deity and

Matter, and the personiScations of God's manifestations and attributes, to whatever estent his reoson, his con-

viction or his fancy dictates.

While the Indian telis us that Paradraiiua, Breuu and Paratua were tho first Triuno God, revcaling

Ilimself as Braiima, Yisaxa and Sita, Creator, Preserver and Destroyer: ....

The Egyptian, of Ajibx-Re, Neitii and Phtha, Creator, Matter, and Thought or Llght: the Persian of his

Trinity of Three Powers in Orjibzd, Sources of LigTit, Fire and 1 Yater ; the BouddhiSts of tho God Sarta, a

Trinity composcd of Bobddua, Dearma and Saxga, — Intelligence, Lavo and Union or Ilarmony : tho Chinoso

Sabeans of their Trinity of Chang-ti, the Supremo Sorereign; Tien, the HeaTens; and Tao, the Universal

Supreme Reoson and Principle of ali things; who produccd tho Unit; that, tiro; tiro, three; and three, ali

that is : . . . .

While the Sclayono-Tend typifies his Trinity by the three heads of the God Triglav-, the Ancient Prussian

points to his Triune God, Perkoun, Pikollos and Potrimpos, Deitics of Light and Thunder, of Ilell and of the

Earth ; the Ancient Scandinavian to Odin, Frea and Thor; and tho old Etruscans, to Tuta, Talna and

Minerva, Sirenglh, Abundance and TFisdom

While Plato telis us of the Supreme Good, tho Rcason or Intcllcct, and the Soul or Spirit; and Philo of tho

Archetype of Light, ITisdom [Zofto] and tho Word, [Aoj-o;] ; tho Kabbalists, of the Primitive Porces, Light,

Spirit and Life [<£u{, Ilm-pa and Zur] : . . .

While the disciplcs of Simon Magus, and the many sects of the Gnostics confuse us with their Fons,

Emanaiions, Poicers, Wisdom Superior and Inferior, Ialdabaoth, Adain-Fadmon, even to.the three hnndredand

sixty-five thousand emanations of the Maldaltes : . . . .

And while the pious Christian belioves that the Word dwolt in the MortalBody of Jesus of Nazareth,

and.suffered upon the Cross ; and that tho Uoly Gnosr was pourcd out upon tho Apostlcs, and now inspires

every truly Christian Soul : . . . .

While all these faiths assert their claims to the czclusive possession of the Truth, Mosonry inculcatos its

old doctrinc, and no moro : . • That God is One ; that bis Teobcht, uttcrcd in Ilis Word, crcated the Universo,

and preserres it by thosc Etcrnal Laws, vrhich are the espression of that Thought: that the Soul of Man,

breathed into him by God, is immortal as Ilis Thoughts are ; that lic is free to do evil or to choose good,

rcsponsible for his acts and punishable for his sins: that all evil and wrong and suffering are but temporary,

the discords of one great Ilarmony: and that in Ilis good time tliey will lcad by infinite modulations to tho

great, harmonic final chord and cadcnce, of Truth, Lovc, Peaco and Ilappincss, that will ring forever and

crcr undor the Arches of Ileaven, among all the Stars and Worlds, and in all souls of men obd Angels.

to close.

M.\ Exc.\ Bro.\ Sen/. Warden, what is the hour?

Sen.'. W.'. Past Midnigbt, M.\ Excellent.

M.\ Exc.'. Sinco it is past Midnight, the hour of rest has arrired. Bro/. J un.\ Warden, wBat of the

night?

/.•. W.\ M.\ Esc/., the Clouds have broken, and tho Stars begin to appear. The Storm is past, and the

night of wo and pcrsccution in the world draws to its close.

M.\ Exc.\ Bro/. Sen/. Warden, what remains for us to do?

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Sen.\ W.\ To ira te h and pray, Jf.\ Excellent. . t

M.\ Exc.". Since that alono rcmains, it is my plcasnre tbat this Chapter bo no ir elosed. Tbis you irill

communicata to tho Jun.'. IVardon, and bo to tbe Brethren, tbat tbey may bare duo notice thcrcof, and gorern

tbemselres accordingiy.

Scn". W.\ Bro/. Jun.\*. W.\*. it is tho pleasure of tho 31.\*. Exc.\*. Cb.'. Prince, tbat tbis Chapter be novr

elosed. Tbis you irill communicate to the Brethren, tbat they may bare due notice, and gorern tbemselres

accordingiy.

/.\*. W.". Brethren, it is the pleasure, &c. . . .

it.’. Exc.‘, The Sign, my Brethren !

[All giro the 2d Sign: tho 31.\*. Exc.\ raps [X] . . the S.\ "W.\*. [Q] . . and the Jun.\*. "W.\*. [;].

it.". Exc.". This Chapter is accordingiy elosed.

FINIS.

CliMntjr-iuli enti

Knight Communder of the Temple , or Teutonic Knight of the House of St. Mari/ of

Jerusalem.

DECORATIONS, FCRXITCRE, ETC.

Lodgcs of tliis Degree aro styled Cuaptees. Tho hangings aro red, ornamentod hera and there with.

black columna, upon each of which ia placed a branch, holding a light. TJjo Canopy and Throne ara red,

sprinkled with black teara. In the centro of the Lodge, which ia circular in ita ahape, ia a chandelier, with

thrce rows or circlca of lighta, ono above the other : in the lowest circle, 12; in the nezt, 9 ; and in the upper

6, making 27 in ali. 27 other lighta are placed upon a round table ; aroiind which the Knighta are seated,

whcn tho Cbapter ia open.

OrriCERS, CEOTHISfO, JEWELS, ETC.

The Presiding OKcer ia atylcd Grand Commander, and 8ita in the Eaat. The Sen.\ TVarden ia styled

Grand Marshal, and sita in tho West; the Jun.\*. "Warden, Grand Hospitcdler, and sita in the South. . In the

North sita tho Grand Admiral: on the right of the Gr.\ Commander, the Grand ChaiiceUor, and on his’ leffc

the Grand Prior. The Grand Senesekal guards tho door on the inaide. '

The Gr.\ Commander wears a white tunic, and over it a Knighta mantle of red, lined with Ermine. On"

hia head he wears a ducal crown. Tho apron ia fleah-coloured, lined and edged with black. On the flap ia a

Teutonic Cross, which ia also tho jewcl of the Order, encircled by a laurel-wrcath, and beneath it a key. The

Croas, wreath and key are ali black. ' Tho glores are white, lined and bound with black, and the scabbard

and belt of the sword are black. The order is white, edged with red, wora os a collar, and the jewel suspended’

from it. On each side of the collar are two black Teutonic Crosses. There is also a saah proper, red, bordered

with black, worn from right to left, from which hangs a gold-enamelled Tau Cross. The principal jowel is a'

trianglo of gold, on which is engmed tho Sacred Name mn\

TO OPE2T.

[The Gr.\*. Commander raps 3 times, and says : “ Yaliant Kts.\*. and Commanders of the Temple, I have

cansed you to bo summoned to deliberate upon matters of deep intereat to the Order of the Ilouse of St. Mary

of Jerusalem. Assist me to open a Chapter of the Order, that we may consuit together. Attention,' Knights

and Commanders 1"]

24o

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[Ali risa, in their appropriato stations, dratr thoir sirords, saluto tbo Gr.\ Commandor, and stand at tho

carry].

Gr.\ Com.'. Bro.\*. Scnescbal, sce that tbo doors of tbo Cbaptcr aro duly guarded, and inform tbo Senti\*

nels tbat ire are about. to open a Chaptor boro, directing tbcm to keep vigilant iratch, that none enter vrithout

the trords and signs.

[The Sencscbal goes out, returns, and roports : " Tb.‘. Puissant Gr.\*. Commandor, tbo Sentinels aro at

tbeir posts, and we aro in seeurity."]

Gr.\ Com.'. Bro.\ Gr.\*. Ilospitaller, trhat aro the first dutics of a Knight Commander of tbe Templo? '

Gr.’. Hosp.’. To sbothe tbe suffcrings and administer to tbe necessitics of tbo poor, sick and wonndod

Soldiers of tbo Cross ; to watch trith and nurso tbcm, and snpply tbem trith food and medicine.

Gr.‘. Com.'. Bro.\*. Gr.\*. Marshal, nrhat are the KhigMy dutics of a Kt:\ Commandor of tho Templo ?

Gr.'. Marsh.'. To guard tho City of Solomon against the Infidel, to protcct Christondom against tho

Pagan, to succor and assist the hclplcss and fceble, and to defend the innoccnt.

Gr.'. Com.'. Bro.\*. Gr.\*. Chanccllor, what aro the Moral duties of a Kt.V Commander ?

Gr.'. Chan.’. To be temperato, chaste, charitable and discrcct.

Gr.'. Com.'. Bro.\ Gr.\*. Prior, irhat aro the Masonic duties of a Kt.\ Commander?

Gr.\ Priori To be grateful to God for his goodness : to lead pure and blameless lires ; and to Ioto onr

brother.

Gr.'. Com.'. Bro.\ Gr.\*. Marshal, rrhero ivere you made a Kt.\*. Commander ?

Gr.'. Marsh.'. At the Siege of St. Jean d’Aore ; rrhen rre made tents for tbo sick and ivounded, of our

sails ; and fought the Infidel Saladin by day, while ire nursed our ivounded soldiers at night. ‘

Gr.'. Com.'. T7hen ivere you so made ?

Gr.'. Marsh.'. After I became an Elu, and knevr the InefFablo Namc.

Gr.'. Com.'. How hare you proTed yoursclf irorthy of the title ?

Gr.'. Marsh.'. By being true to my voivs ; by striet obscrranco of my dutics ; and by my scars gained at

Aero, at Ascalon, and against the Pagans of Prussia.

Gr.'. Com.'. Bro.\*. Grand Ilospitaller, whence como you as a Kt.\*. Commandor of tho Templo ?

Gr.'. Hosp.'. From tho abodes of sickness^pain and suflcring; ivhcrc I havo Icarncd patience, fortitudo

. and resignation.

Gr.'. Com.'. Bro.\*. Gr.\*. Admiral, whcnco como you as a Kt.\ Commandor?

Gr.'. Adm.'. From tho great occan ; irhere I harc lcarnod tho fcobloncss of man, and his dopondenco on

tbe Dcity, amid tbe mighty tumuit of its wators.

Gr.'. Com.'. Bro.\*. Gr.\*. Marshal, trhcnco como you as a Kt.\*. Commandor?

Gr.’. Marsh.'. From tbo ficld of battlc; 'irhcro I baro lcarnod that tho moet glorions of deaths is that

rrhich orcrtakcs a Soldior of tho Cross, who dios in tho pcrformanco of his duty.

Gr.'. Com.'. Assemble round the altar, my brotbrcn, that tro may open this Chaptor of Kts.\*. Commande»

•of the Temple 1

[Tbe Knigbts form in a circle around the altar, and placo tho points of tbeir srrords together, holding

tbcm horizontally in front of them, tho points mcoting in tho centro ; and repeat after the Gr.\*. Commander] s

Gr.'. Com.'. As theso strords point to onc common centro, so tro, hero rcnewing our rows, do deroto our

strords to tho causo of God and the Cross, our hoarts to tbo glory of God and tho trelfaro of man, and our

hands to assist tho sick, tho suficring, and the destitute. So hclp us God 1

The Knigbts then knocl, and the Gr.\*. Prior repeats tho follovring

ra.vvErt:

Father and Croator, trho hast given ns lifo and being, aid us to perform tho dutics which Thylaw and our

rotrs impose upon us ! Thou hast givon us tho portion and tho food of Sons : mako us to do the duty of Sons,

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that wo may nerer loso our titio to an inhcritance so glorious ! Thou liast Touchsafod to call us Tliy children,

and dosfc graciously pormit us to call Thoo Father. May that namo bo our glory and our confidence, our

dcfcnce and guard, our ornament and strength, our dignity and tbe endearment of obcdiencc ! May it confirm

and suatain us in our good resolutione, and ipake ua steadfast nerer to desert the post of duty I Let our bodiea

be chostc, our thouglits pure, our words gentle, and our lires useful and innocent, to the honour and com-

mendation of Masonry and Knighthood ! Make us patient of the evils which Thou inflictest, lovers of the good

which Thou comniandcst, haters of ali ricc which Thou forbiddest, and satisfied with ali the accidenta Thou

sendest ! Let us not bo terapted with want, nor made contemptible by beggary, nor wanton or prond by

riebes, nor in loro with anything in this world to tho disregard of duty! Look upon ua with merey, and for-

givo our inipcrfuctious and our error» ; and accept with indulgcnco tho littlo Service wo may be enablcd to

render to tho causc of virtue, charicy and truth ! and to Theo bo ali glory and honour forever: Anien!

All answer, “ So moto it be and rise. Then the Gr.\ Ilospitaller rapa ; times — tho Gr.\ Marshal , 7

by — tho Gr/. Commandor , 7 by — and tho Gr/. Commandor say3: “ My Bretlixen, the

Chapter is open." •

receptior.

The Candidate is prepared by being elothed in a white mantle with a larga blackTeutonic cross upon the

left breast The Grand Prior then goos to liim, and conducts him to a small room [first bandaging his eyes],

in which ho places him in a chair, in front of a table on which are a light, and a skull and cross-bones, with

the Holy Scriptores, the sqnare and compasses.

Having seated him, he says to him : “ My Brother, yon desire to receire the degree of Kt/. Commander

of the Temple. Before you ean do so, yon are required to answer ccrtain questions, which you will find in

writing, on tho table before you. I shall Ioare yo&.alone, and when you hear three distinet raps you will

remore the bandage from your eyes, and annex your answer to eaeh question, in writing, and sign your name

at the bottom. Consider the questions well 1 Let what you will see upon the table before you, remind you

that you will answer them in the hearing of the Deity, who knows your thoughts : let it teach you the eran-

esccnce of oli earthly things, the obligations of rectitade'and honour, the ccrtainty of sickness and death, and

after that of judgment ; and that your answers must be true and sincere. 'When you shall hare answered the

questions, you will gire three distinet raps upon the table, and I will return.”

[The Gr/. Prior then withdraws and closes the door. The questions are as follows] :

.. Isi. . Hare you erer riolated any Masonic obligation, without atoning for it by repentance and reforma-

tion?

.. 2 d. Aro you willing tu aid, assist and comfort the sick, tho needy and the destituto ; to watch with them

and minister to their wants ; and to help to feed, to clothe and to protect the widow and the orphan 7

Zd. Hare you any enmity towards any one, that. you would not readily abandon, if youTound him sin-

corely willing to be reconciled to you 7

4ih. Would you, if called upon, draw your sword in dcfcnce of truth, of human frccdom and the rights

of conscience, against falsehood, tyranny, and nsurped power.7 And can you rather choose to die than desert

the post of duty 7

If the questions aro answered satisfaetorily, the Gr/. Commandor orders .tho Candidato to be admitted.

Ilo is led in front of the Gr/. Commander, who says: “My Brother, are these your answers ; and are they

sincere and from the heart?"

Cand.\ Thoy are.

Gr.‘. Com.\ It is well. Are you an Elu, and Gr/., Elect, Perf/. and Subi/. Masou7

Cand.'. I nm.

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Gr.\ Com.\ Dost thou desiro to obtain the degree of Kt/. Commander of the Templo ?

Cand.\ I do.

Gr.\ Com.\ Knorrcst thoa that thou rrouldest thus embraco a lifo of toil aad of hardship, of self-donial

and of danger?

Cand.\ I do.

Gr.’. Com.'. And dost thou not besitate and faltcr at the prospect ?

Cand.". I do not.

Gr.\ Com.\ Go.then, my Brolher, to the Holy Altar, and thore assume the obligation of this Order.

[The Gr/. Prior conducts tho Candidate to tho Altar, Trhere be kneols on both knees, rrith his hands upon

the blades of the Swords of three of the Knights, rvho hold them crossed before him upon tho Holy Scriptures:

in rrhicli position he rcpeats the follorring]

OBLIGATIOR.

' I, A. . . . B. . . ., in tho presenoe of the One Almigbty and only truo God, the Spirit of the Unirerse;

and of this Chaptcr of Knights Commandcrs of tho Templo, or tho Order of tho Ilouse of St. Mar/ of Jcru-

salem, do of my own free rrill and accord most solemnly and sinceroly promise, and to God and the Saviour

70 W, that I rrill nerer rereal the secrcts of this dcgreo to any person of an inferior degree ; except in a Chapter

lawfully holden by authority of some regularly established Council of the 33d Degree; or by rirtue of spopial

authority from such Supreme CounciL

■ I furthermore promise and rorr, that I tvill not assist in, nor bo prescnt at, the conferring of this dcgreo

upon any person, rrho shall not hare reoeived all the preccding Dcgrces of tlie Anciont and Acceptcd Rite of

Free Masonry; nor will I tacitly consent or-agree thcreto, but rrill prevcnt the samo if itbo in my porrer, by

propcr and peaceable means.

I furthermore promise and rorr that I rrill through life conduct mysclf, in all my dcalings, rrith trutli,

rectitudo, justice and honour, doing untoothers as I rrould cthers should do unto mo; that I nili not cndeavour

to make gain by the misfortunes of others ; that I rrill nerer misrepresent the arguments or opinions of friend

or enemy ; that I rrill take no unfair adrantage of, and rrill not orerroaeh any one : that I rrill not seek to

injure eren my enemy; and that I rrill nerer attompt to make reputation for myself by dcstroying the reputa-

tion of anotlicr.

I furthermore promise and rorr that if occasion should offer, I rrill not fico from plaguc, pestilence or

epidemie, to aToid danger, rrhen duty and manhood require mo to remain ; .but rrill imitate the examplo of

those 111/. Knights of Bremen and Lubeo, rrho, making their sails into tents, dorotcd themsolres to tho caro

and nursing of tho sick and rrounded; and so became the founders of this Order.

I furthermore promise and srrear, that I rrill nerer desert the post of duty through fcar of death : liorreTcr

humblo that duty, and horrerer unnoticed my death may bo : but in plague or battle, in lire or tempest, I will

stand firm at my post, so long as manhood and duty demand, rrhaterer may be tho consequenoes to myself;

and cren should I perish in doing so.

I furthermore promiso and srrear that I rrill erer bo gorerned by the truo principies of Masonry ; and

obey its larrs, rules and rcgulations, mado by the proper authority ; and that I rrill do all in my porrer to aid

and adranee all justifiable measures for the good of the Craft, and the adrantage of Free Masonry, agreeably

to the Constitutions of tiro Order.

To all rvhieli I most solemnly, understandingly and sinceroly bimi myscir, rrith the full intention of erer

keepin\*\* and pcrfdVming tho samo, and making tlicm tlie rule and guido of my life, conduct and conrersation ;

under no less penalty than that of being hrandcd in tlie cslimation of all racn as nidering and coward, and

ciposcd to tho angor of God, if I should rrilfully and kuorringly violato this my solcmn pbligation. So hclp

me GodI

The Gr/. Commander then raises him, and communicatos tho Signa, Tokens and Words.

XXVII. . . 5

Sicx: of Recognition . . . Mako tho sign of tho erosa upon a brothe^s VJg t<C&(COlI with your

tY&SSlfl, tho f fH^cnx

«

Answer: . . . Ile "9£sO:C£b your ltfij tC&COn. Thia is done only in tiio Chapter. Elscwhcre the

onswer is to place the two iirst fingers of the right hand $\*<Lt tho JEg % — JtS=&9£!& the gY&Ct

V2JSSlCtOvandturningthe§Ot23 5! i Y^OtELCi.

Due-Guard: ... In opcn Chapter, placo tho righthand upon tho t» TO^ltC, and extcnd tho

Y&£Z5nb so aa to form a — HhOtC- IVlicn standing, place it in liko manner on the m,Ctth\*

Tokix: . . . Strikc gently the fOAiJ % tUC\* of a hrother ; times with tho right hand.

A.vswer : ... Ilo gently £:>;$ C «DWC^ your J&O^n ; Y?22 (fOa

PaSS-WORD : . . . :£iytg23

Grand Word : . . . 9~"t ? alternating the lcttera.

• The Gr.\ Commandor then, with hia sword gives the Candidato the accoladc, on each shoulderaltornately,

saying, “By my authority and potror as succossor of Ilennan de Saltza and Albert of Brandenburg, I hereby

constitute, create and dub thee a Knight Commander of the Templo, or of the III.\*. Ordcr of tho IIousc of St.

Mary of Jernsalem. Be truet bo devout: bo brave!”

ITe raises tho newly-mado Knight, and inycst3 him with tho insignia of the degree; after which he is

seated, and the following Uistory and instruction ia read to him.

HISTOEV.

"When St. Jcan d'Acro, tho anciont Ptolemais, on tho southom sido of which was Mount Carmel, waa

besieged by tho Christian forccs, for nearly two ycars, nnder Guy of Lusignan, ICing of Jernsalem, Conrad,

Marquis of Montferrat, and other Princes and leadera from erery country in Europo ; and especially by Ilenry

VI. of Gormany, son of Froderic Barbarossa ; joined, noar the end of the siege, by Philip Augnstus of France

and Richard Cocur de Lion of England ; they were long dfflicted with famine, until they ate the of horses

with joy, and even the intestinos sold for ten sous : men of high rank and tho sons of great 'men greedily

deronred grass; the starring fought together likc dogs for the littlc bread baked at the ovens; they gnawed

the bones that had already been gnawed by the dogs j and noblemon, ashamed to ficy, were known to «w

bread. Constant rains added to their miscrics ; and Saladin, Sultan of the Saracons, encamped near them

with a Tast army from ercry portion of his dominions, and ali tho great Emirs of Islamism, barassed them

with constant attacks : Saladin, whom his Peoplo called the Elect of God ; Malck-Adhcl, Sayf-Eddin, his

brother; the Princo of ITamah, his nephew; and the Princes of Damascus and Aleppo, his sons; the yellow

nnd green banners of the Emirs of Emessa, the Princes of Baalbec, Ilarran and Edessa in Mesopotamia,

Singar and Gezire on the Tigris, and all tho tents of Islamism.

• Sickncss, also, causcd by tho rains and tho intenso heat, decimatcd ilio Christian forces. Tho wounded

Gcrman soldiers, whom none of the others understood, could not make known their sickness nor their neces\*

sities. Certain German nobles from the cities of Bremen and Lubec, who had arrired at Acre by sea, mored

by the miseries of their conntrymcn, took the sails of their ships, and made of them a large tent, in which for

a time they placed the wounded Germans, and tended them with great kindness. Forty nobles of the same

nation united with them, and establishcd a kind of hospital in tho midst of tho camp ; and this noble and

charitable association, liko tho Knights of tho Templo and of St. John of Jcrusalem, soon and insensibly

bccame a ncw Hospitalior and Military Ordcr. This was in tho year 1191. In 1192, Pope Celestin III., at

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the request of the Emperor Ilcnry thc Cth, solcmnly approvod of tlie Ordcr, by bis Bull of tha 23d of February.

Ile prescribed, as rcgulations for thc ncir Knights, those of Saint Augustino; and, for spccial statutos, in all

that regarded tho poor and sick, those of tho Ilospitallcrs of St. John ; in regord to military disciplinc, tha

rcgulations of the Tcmplars. Tliis ncir ordcr, exclusircly coniposcd of Germans, iras styledThc Order of

Teutonic Knights of the Ilouse of St. Mary of Jerusalem. Aftcr tho dcstruction of tho Templors, thoy iroro

also knoirn as Commandcrs of the Templo.

The first name iras giren them, bccause, irhilc tho city of Jerusalem iras under thc gorernment of the

Latin Christiana, a German had ercctcd tbere, at his oirn expenso, a Hospital and Oratory, for the sick of that

nation, under the protection of, and dedicated to, the Iloly Virgin. Their dress iras a irhite mantle irith a

black cross ; and they, likc the Ilospitallers, iroro required to toka three solcmn Toirs. Bcfore ossuming the

habit, thoy iroro required to sirear that they iroro Germans, of noble extraction and birth; and to bind them\*

solves for their irhole lifo to serro the poor and sick, and defend tho Iloly Places. Evor to adhoro to the

truth, to attend and nurse the siok and iroundod, and nerer to recede bcfore tho enemy, irero their three

solcmn voiTs. Truth is the first Masonic duty: to Ieare tho path of duty is to recede bcfore the enemy ; and

therefore you liare taken the three roirs of the Teutonic Knights and Ilospitallcrs, in a stili more noble and

enlarged spirit.

These irere the common objecta of the three great military orders ; irhich irero alrraya tho generous De-

fenders of the Holy Land. To them iras at first applicd the phrase, found in the Book of Ecclesiastes, “ a

three-fold cord is not easily broken.” - The Teutonic Knights soon became ono of the most Illustrious of tho

Military and Religious Orders. The three irere tbe ebicf strength of tho army bcfore Acre ; but the siego

adranced sloirly, irhero there irere neitlier absoluto chicfs nor disciplino. On the 13th of July 1191 it sur-

rendered.

In 1223, Herman de Saltza, Grand Master of the Teutonic Knights, iras present at a celcbrated ossembly

conroked by Popc Honorius III., at Ferentino in Campania, to deliberato conccrning the mode of raising sue\*

cours for the Holy Land ; at irhich irere also present tho Pope, tho Emperor Frcderic II. of Sieily, John, ICing of

Jerusalem, tho Bishop of Bcthlehcm, the Grand Mastors of tho Tcmplars and Hospitallers, and other (listin-

guished personages : and it iras by the influcnce of Herman de Saltza, 4th Grand Master of the Teutonio

.Knights, then excrcised, that Fredcric espouscd and marricd the daughtcr of tho King of Jerusalem, and

engaged in a neir crusadc.

In the year 122G most of the Teutonic Knights irent from tho Iloly Land to Prussia ; the peoplo of irhich

irere stili idolnters, iraging cruci irar against their Christian neighbours, murdering Pricsts at thc foot of the

Altar, and employing the Sacred Yessels for profane uses. Conrad, Duke of Mosoria, called in tho Teutonio

Knights to his ossistance, and gare them, as a commenccmcnt for their cstablishmcnt there, theirholo territory

of Culm, irith all lands they should conqucr from thc Infidels. De Saltza, thc Grand Master, sent thither a Knight

called Conrad do Lansbcrg, irho concludcd tlie Trcaty, irhich iras signed by three Bishops of that Country.

Tha Knights then entered those Northern Countrics, and by continucd irars acquircd in time the entire sove-

rcignty of Royal and Ducal Prussia, Livonia, and the Duchics of Courland and Scmigal ; all vast Prorinces,

and capable of forming a great Klngdom. And irhcn, in 1291, the Sultan stormed and took St. Jcan d'Acrc,

the Teutonic Knights that survired returned to Europe and jolned their brethren in Prussia and Lironia.

For many ycars the Teutonio Knights held Prussia as a ficf depending on-the Croirn of Poland. During

this period, ficrce contests arose betircen tho Grand Mastcrs of thc Ordcr and thc Kings of Poland ; tho former

struggling for indepondence, and the latter obstinatcly asserting their right of sorcrcignty. Albert, a Princo

of tho IIouso of Brandenburg, elcctcd Grand Master in 1511, engaged kccnly in tho quarrcl, and mointaincd

a long irar irith Sigismund King of Poland ; but adopting tho doctrinas of Luthcr, ho mado a trcaty irith

Sigismund, by irhich that part of Prussia bclouging to tho Ordcr iras ercctcd into a sceular and hereditary

Duchy, and tho investituro of it granted to Albert, irho bound himself to do homago for it to tho Kings of

Foland, as their vassaL Immediately afkenvards, he publicly professed tho Protestant faith, and marricd a

1’rincess of Donmark. Tho Knights cxclaimcd so loudly ngainst his trcachcry, that lie iras put under the ban

of tho empiro ; but ho kept possession of the Province ho had usurped, and transmitted it to bis posterity:

aud in process of time it feli to the Electoral Branch of tho family ; all dependonce on Poland iras shaken off,

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and tho Margravcs of Brnndcnburg took thc titio of Kings of Prussia; which so has bccomc onc of tbe leading

powcrs of Europe. '

Times cliango, and circumstnnccs ; but Virtuo and Duty rcmain.tho samc. Tho Evils to be warred

against but takc anotiter slmpc, and aro dorclopcd ia a diSbrcnt form.

There is tbe sanie noed now of truth and loyalty, as in thc days of Frcderic Barbarossa.

The charactors rcligious and military, attention to the sick and woundcd in tbe Ilospital, and war against

tlie Infidcl in thc fielJ, are no longcr hlcudud: but thc 6ame duties, to be perfornied in another shape, continue

to exist and to environ us ali.

Tho innoccnt Virgin is no longcr at tho mcrcy of ilio brutal Baron or liccntious man-at-anns; but purity

and innoccnce stili nccd protectors.

War is no longor tho apparently natural Stato of Society ; and for most men it is an empty obligation to

assume, that tlicy will not recede bofuro tho enemy ; but tho sanie high duty and obligation stili rest upon all

men.

For Truth, iu act," profession and opiuiuu, is even rarcr now than in the days of chivalry. Falsoliood has

bccomo a current coin, and eirculates with a ccrtain degree of respeetability ; because it has an actual value.

It is indecd the great Vice of the Ago ; it, and its twin-sister, Dishonesty. Books are published and read by

thousonds, detailing tho expcricnccs of a life of knavery : Men for political preferment profess whatever

principies are expedient and profitable: At thc bar, iu tho pulpit and in the halls of legisladon, men arguo

against their own convictione, and, with what they terni logic, prove to the satisfaction of others that which

they do not themsclves believe. Insincerity and duplicity are valuablo to their possessors, like estates in

stocks, that yield a certain revenue : and it is no longcr the Iruth of an opinion or a principle, but tho net

profit that may be rcalized from it, which is tho measuro of its value.

The Press is the great sowcr of falschood. Tp slander a political antagonist, to niisrepresent ali that he

says, and if that be impossiblc, to invent for him what ho does not say; to manufacture 'and put in circulation

vrhatever utterly baselcss calumnics against him are necessary to defeat and destroy him, — these are habits so

common os to have ceased to excite notice or comment, much less surprise or disgust. .

. There was a time vrhen a Knight would have died rather than utter a lio, or break his Knightly word.

The Knight Commander of tho Temple revives tho old Knightly spirifc; and devotes himself to the old Knightly

vrorship of Truth. No profession of an opinion not his own, for expediency\*s sake or profit, or through fear.

of the world’s disfavour ; no slander of even an enemy; no colouring or perversion of the sayings or acts of

otber men; no insincere speech and argument for any pnrpose, or under any protext, must soQ his fair

escutcheon. Out of tho'Chaptcr as well as in it, he must spoak the Truth, and all the Trath, no more and no

less ; or else speak not at all.

To purity and innoccnce everywhere, the. Kt.\ Commander owes protection, as of old; against bold

violence, or those, moro gnilty. than murderers, who by art and trcachcry scek to.slay tho soul ; and against

that grim want and gaunt and haggard destitution that drivo too many to sell their honour ond their innocenco

for food.

. In no age of the world has man had better opportunity than now to display those lofty virtues and that

noble heroism that so distinguished the three great military and religious Ordcrs, in their youth, before they

became corrupt and vitiated by prosperity and power.

When a feorfnl epidemic ravages a city, and death is inhalcd with tlie air men breathe ; when the living

scarcely suffice to bury the dead, — most men flee in abjcct terror, to return and live respectable and influentiai

when the danger has possed away. But the old Knightly spirit of devotion and disinterestedneSs and eon-

tempt of death, stili lives, and is not extinct in the liuman heart. Everywhere a few are found to stand firmly

and unflinehingly at their posts, to front and dofy tho danger, not for monoy, or to be hononrcd for it, or to

protect their own household ; but from mere humanity, and to obey the unerring dictatos of duty. They nurse

the sick, breathing the pestilcntial atmosphero.of the hospital. They explore the abodes of want and misery.

With the gentlencss of.woman, they soften tho pains of the dying, and focd the lamp of life in the conva-

lescent. They perform tho last sad officcs to tho dead ; and they scck no other rcward than the approval of

their own conscicnccs.

XXYII. . . 8

These aro tho truo Knights of tho prcsont ago : tlicso, and tho cnptain rrho rcmolns at his post on hoord

his shattered ship nntil tho last boat, Ioadod to tho watei^s cdgo with posscngers and crew, has parted from

hcr sido ; and then gocs calmly down with hcr into tho mystcrious dcpths of tho ocean: — the pilot who atands

at the whcel whilo the swift flamcs eddy round him, and scorch away his life : — tho fireman who asconds the

blazing walls, and plunges amid the Hamos to sare tho property or lires of those who have npon l»?m no claim

by tie of blood, or friendship, or eren of ordinary acquaintanco : — these, and others lito theso : — all men, trho,

sct at the post of duty, stand there manfully ; to die, if nccd be, but not to desert their post: for theso too aro

sworn not to rcccde before the enemy.

To the performanco of duties and of acts of horoism lito these, you have doroted yonrsolf, my Brothor,

by becoming a Kt/. Commander of the Templo. Soldier of the Truth and of Loyalty l Protecto;\_of Purity

and Innocence I Defier of Plagtie and Pcstiloncel Nurser of the Sick and Baricr of the Doad t Knight,

preferring Death to abandonment of the Post of Duty 1 TVelcome to tho bosom of this Orderl

io CLOSE.

[Tho Gr.'. Commander gires threo raps: AII the Knights rise, saluto him, and remain standing, in their

- stations, with swords carried.]

Gr.\ Com.'. Bro/. Gr. - . Hospitaller, what is the hour?

Gr.'. Eoa.'. Four in the afternoon, Th. - . Puissant Gr. - . Commander.

Gr.’. Com.'.\_ Sinco the sun is dcclining in tho West, it is time that wo should close this Chaptcr; that

ire may not omit, even for one day, our duties in the World. Bro.\ Gr/. Prior, whither go you from this Gr/.

Cbapter ?

Gr.’. Frior: To tho doath-beds of the sick, there to administer comfort and consolation, and irith tho hopo

of eternal life to chccr the last moments of the dying.

Gr.'. Com.'. Bro/. Gr/. Admiral, whither go you from this Chapter ?

Gr.‘. Adm.'. To my ship ; to encounter, it may be, the enemy, storm, firc, and tho unknown dangers of

. the ocean ; and, if my countrj^s honour or the dictatos of duty require, to sink with hcr, Tather than desert

my post.

Gr.'. Com.'. Bro/. Gr/. Chancellor, whither go you from this Chapter ?

Gr.'. Chan.'. To sare tho innoccnt and pure from falling, and to rcscuo and redeem those that have erred

and that repent

Gr.'. Com.'. Bro/. Gr/. Hospitalior, whither go you from this Chapter?

Gr.'. Eosp.'. To tho hospitals, and to the dwcllings of the sick and destitute.

Gr.'. Com.'. Bro/. Gr/. Marshal, whither go you from this Chapter?

Gr.'. Earah.’. To war against all falschoods, insinceritics and plausibilitics : to practise truth: and to Iay

barc the deformities of all sophisms and postilent false pbilosophies and doctrincs that lcod astray the people,

and under the guise of progress and philantliropism embody atheism and adultory, or publio and privato

robbery.

Gr.‘. Com.'. Such is the mission of our Order. May it live fororor ! and may we nerer forget or disre-

gard our rows 1 Brethren, ossemble around tho altar, that wc may close this Chapter.

[The Brethren form a circle as in opening, and hold their swords liorizontally before them, all the points

mccting in tho centro, on a lorei with their hearts].

Gr.’. Com.'. Lct us bo one, my Brethren, now and hcnccforward ; and let our swords, our orms, our

hearts bo doroted to the great cause of Truth, Ilumanity and Duty I And may tho blessing of Proridenco

rest upou us and our labours ; and tbo lustro of our Order nerer fude, nor its glorios grow dim 1 Arnen !

[The Brethren all answcr, “ So mote it bo !" Then the Gr/. Hospitaller raps ; with bis sword, tlio Gr/.

Marshal ,? by tho Gr/. Commander ,? by T&t <£<LO=— aud tho Gr/. Commander declares,

“This Cbapter is elosed! Go in pcace, my Brethren !”] . . .' .

FINIS.

Knight of the Sun; or Knight Adcpt.

Bodics in thls dogrcc are styled Councils. Each must consist of not less than soren members.

•Tho walla or liangings ropreseut mountains, forests, grassy plains and cnltivatcd ficlda, and other natural

scenery.

The ITall should be circular ; and the roof supported by twelve columna, blue and white in colonr, and on

each, in gold, one of the aigna of the zodiac, commcncing in the East with Taurus, and going round by the

North, W eat and South in regular progresaion.

The Presiding Officer aits in the Eaat, between the two columns or Signa Aries and Taurus; The Second

Officer in the West, between ' Libra and Scorpio; the Third in tho South, between Capricornus and Aquarius;

and the Fourth in the North, between Cancer and Leo.

Orer the Presiding Officer ia a transparcncy, the light ahowing tbrough a Sun, occupying the centre of-on

eqnQateral Triangte, inacribed within a circle. On the face of the Sun ia the Ineffable word miT.

Orer the Sccond Officer is a transparency, on which is a winged serpent enfolding.a globe, upon which, in

Sanscrit letters is the Ineffable Word A.\ TJ.\ M.\ ,

Over the third officer Is a transparoncy, on which is a double interlaced triangle, and in its centre the

word I/. A.\ Cl.\

Orer the fourth officer is a transparency, on which is a large five-pointed star; and on it tho Phoenician

name of the Sun-God, Sjn [BAL].

• In the centro of the room is a great globo of ground glass, containing a powerful light ; by which and the

transparencies alone the Council is lightcd.

The cciling reprosents tho Ileavons, with tho Moon, Plancts and tho principal Stars in Taurus and the

noighbouring Constellations.

OITICERS : their naues, titles, sbess and jewels.

Tho Prosiding Officer is styledPA/. Ven.\ Cr.\ Master. Ile reprosents Atiiom or Athom-Re, tho Supreme

Egyptian Divinity ; wears a roae-colourod robo, with a bright yellow mantle, and has on his head a wreath of

ivy and mistletoe, or other orergrecn learcs. In his right hand he holds a sceptro, surniountod by a globe of

gold, and the handle gilded. Ilis jewol is a sun of gold, suspended by a chain of gold. The reverse side of

tho jewel is a hemisphero of gold, showing tho northern half of tho ccliptic and zodiac with the aigns from

Taurus to Libra inclusive. •

Tho Senior Warden is styled Amun, and bcars a white rod, at the end of which is a golden eye. He

wears a saffron-colourcd robo, and on his hoad a circlct or coronet of gold rays. Ilo also wears the order and

jewel of tho Dogrcc.

25 d

XXVIII. . . 2

The Junior Jfurden is styled Dio.vusos, and bcars a caduceus, or sliort rod with wings, entwincd by two

scrpents. Ilo wears a grccn robe, a wrcath of llowcr\*, and tlic order and jowel of tho Dcgree.

The Orator (or 4th officer) is styled IIermes, and bears the representation of a thundcrbolt. Ile wears a

many-coloured robe, a wreath of tine leaves, and the order and jewel of the Degree.

There are seven other officers, called Princes of Light, and known by these diderent names of the Sun

among the ancient nations : Sorta, Mithras, Osiris, Bel, Arkalecs, Ado.vi and Odim. Each eita between

two columns : tho two first on tho right and left of the Tli.\ Yen/. the next two on the right and left of tho

Sen.\*. AYarden : the next two on the right and left of the Junior AYarden : and the last on tlio right of the

Orator.

There is also a Ilerald, who sits on the left of the Orator.

Each of the Seven Princes wcars on his kead a circlet of gold, with rays representing thoso of tho

Sun.

If there bo other Knights present, they sit in the rear of tho columns.

By the great Light in the centre of the room is a square altar with four horas, on which is a roll of parch-

ment and a censer in which perfume is burned.

The Order is a hroad white watered ribbon, edgcd with grocn, and-, worn from right to left. AVhere it

crosses the breast is embroidered in gold an open eye. No apron is worn. On the sword-belt , which is of

green velvet, and worn round the body, are embroidered in gold sevenstars.

The Jewel of all the Officers and Members is the samo as that of the Gr.\ Master, and worn suspended by

a flame-colourod ribbon, tied in the button-hole of the Coat, or fiistcncd to the Order.

The baitery is : raps, at equal intervals.

TO OTEK.

[Tho Th.\ Yen. - . givos one rap, and says] :

Th.'. Yen.’. My Brethren, light comes in the East, and duty demands that wc open this .Council. Lot

, hira who hath not a puro .heart, froe of all guile, malice, ill-will nnd hypocrisy, and a conscience void of offence,

withdraw, and troublo us not with his presence 1 Excellent Bro/. Dionusos, cause tho Ilerald to inquire if

we aro in security, and to warn the Guards to bo vigilant, that wo may not be surprised or disturbed, while

wo labour for the good of mankind.

Jun.\ W.\ Bro/. Ilerald, see that we are in security, and warn tho Guards to be vigilant and watchful,

that we may not hc surprised or disturbed, whilo we labour for tho good of mankind; since this Council of

ICniglits of the Sun is about to be opened.

[Tho Ilerald goes to tho door, gives the alarm of the Dcgree, which' is answcred from without, returas to

his placo, and says] :

lier.’. Exc.'. Bro/. Dionusos, the guards are at their posts, and duly warned, and wo are in security.

Jun.'. I Y.’. Th/. Yen/. G.\ Master, wc are in security and tho Guards protcct the approachcs to tho

Council.

Th.\ Yen.\ [Rapping ; at which all rise] Brother Ilerald, wliat is the first Masonie Commandment ?

Jltr.’. God is the Etcrnal, Infinite, Immutablo, Ineomprchcnsihle AVisdom, Power and Intelligence. Thou

shalt adore, rovere and lovo Him 1 Thou shalt honour Ilim by practisiug tho Virtucs and loving and admiring

tho A r irtuous 1

T!i.’.Ten.\ Bro/. Odin, what is tho secnnd Masonie Commandment?

Oditi : . . Thy religion shall be to do good, bccauso it is a delight to tliee ; and not mercly becauso it is

a duty 1 That thou mayest bccome tho friend of the wiso, thou shalt oboy thoir precepts I Thy soul is im-

mortui : tliuu shalt do nothing to degrado it !

Tk.'. Yen.'. Bro/. Adoni, what is the third? ......

Adon.’. Thou shalt incessantly war against Yice! Thou shalt not do unto others that which thou

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wouldst not wish them to do unto tlice ! Thou slin.lt bc submissivc to thy fortunes, and kcep burning the light

of Wisdom !

Th.’. Ven. '. Bro/. Arkalcus, what is tho fourtli ?

Arkul ’/. Tbou shalt honour thy parents ! Tbou shalt pay respeet and homago to tbe aged 1 Thou shalt

instruet the young ! Thou shait protcct infancy and innoccuce !

Th.’. Ven.’. Bro/. Bcl, what is the fifth ?

-Bd : . . Thou shalt chcrish thy wife and cbildren, and be true to the vows made by theo at thy morrioge I

Thou shalt lovo thy Country, and obey its laws !

Th.‘. Ven.’. Bro/. Osiris, what is tho sixth ? - .

Osiris: . . Thy (ciend shall bo a Sccond Thyself: and misfortune shall not estrange thee from him I

Thou shalt do, for tlie s&ko of his meniory, whatever thou wouldst do for bim if he wero livingl

Th.’. Ven.’. Bro/. Mithras, what is tho seventh I

Mith.’. Thou shalt allow no passiuu, vico or indulgcnco to bccomo thy mastcrl Thou shalt make tho

passio n s of others useful lessons to thyself! Thou shalt be indulgcnt to error, and judgo in merey, and be

tolerant!

Th.’. Ven.’. Bro/. Surya, what is the eighth ?

Stirr/.’. Thou shalt avoid and fleo from insincere friendships! Thou shalt in everything refrain from

excess ! Thou shalt dread, not death, but a stain upon thy memory 1

Th.’. Ven.’. Bro/. Ilcrmes, the ninth?

Orator: . . Thou shalt bcar much! Thou shalt speak little! Thou shalt act well!

Th.'. Ven.’. Bro/. Dionusos, the tenth ?

Jun.‘.W.‘. Thou shalt forget injuries : for revenge makos enmities eternal! Thou shalt render good for

evilt Thou shalt not abuse either thy strength or thy superiority !

Th.’. Ven.'. Bro/. Amun, the eleventh ?

Sen.’. W.’. Thou shalt study to know men ; tliat tbou mayest Iearn to know thyself! Tbou sbalt strire

to obtain knowledge ; that thou mayest be able to enlighten tby race ; and that thy infiuences may live after

thee, doing good 1

Th.’. Ven.'. And this is the 12th Commandment: Te shall love one another ! Ye shall ever walk in the

paths of virtue ! Te shall bojust and gontlo ! Ye shall bo modest and circumspcct ! Ye shall be grateful to

God for his blessings and to men for their kindnesses 1 Ye shall be temperato and chaste 1 Ye shall be modest !

And ye shall avoid idlcncss I \*

Th.’. Ven.’. . My Brctbren, let us pray that wo may bo enabled to keep these commandments 1

[Tho Knights ali knecl opon the right knee, and raise the right hand: and tho Th/. Ven/. ropcats the

fullowing prayer] :

raArEit.

Our Father, tho One God I Ilear us, tliy erring, feeble children, while wo bow to thee in adoration I

Thou didst create the universo with a thought, and breathe into man a living soul. We adore Thy Majesty, ■

and humbly submit to Thy Providence, and revere Thy Justico, and trust like littlo children to Thy Merey,

and aeknowlcdge with penitenco and humility our weaknesses and our errors !

Our life is vanity, and our days pass away llko a tale that is told, and as the rcmembrance of a passenger

that stayeth but a night 1 Tho days of our pilgrimage aro few and sorrowful, and in vain we disquiet ourselves,-

os- a bird bcateth its wings against tho bars of its cage I Teach us patience, our Fatlier, and submission; and

trust and confidcnce in Thee, and in Thy goodness and wisdom I Thy counsels are secret, and Thy wisdom

infinite, and we do not repine when Thou bereavest us.

Blcss, 0 our Father, those of us who are now here assembled, by giving us those most inestimable of all

blessings, far abovo honours and dignities, the priceless jewels of Charity, Friendship, Love, Justice and

Truth 1 Aid us in the kecping and perfect observanco of all the duties whioh we have in anywise assumed to

perform ! Enable us to abide by the promises which we have made to one another 1 Give to us a more ample

and complete understanding of our obligations as Brothren of our bclovcd Order, os men and as patriots !

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Blcss and incronso and ostcnd thatOrder among ali natlons and tonguos -vehere ThyBeing ia reeognized!

Prcservo ita principlcsand ita purposcs from innoration, and continuo tkcm honcst and justand truo ! Sustaia

it against tho assnults of ignoranco and malicc ; prorent its being used for impropcr purposos, and forgiro ita

errors 1 And to Tlice, Eternal, Omnipotent and Merciful Deity, and to tby Inefiable Name be ali praiae for\*

ererl. AmenI

Thr. Ven.’. Bro.\ Amun, tbe first Great Truth in Masonry ?

Sen.’. T V.\ There is but one God : Uncreatcd, Immortol, Infinite.

Th.’. Ven.’. Bro/. Dionusos, the second Great Truth in Masonry ?

Jun.’. W.’. The Soul of Man is immurtnl ; and his Iife but a point in the Centro of Eternity.

Th.'. Ven.’. Bro/. Hermes, the third Great Truth in Masonry ?

Orator: . . EtU and Pain and Misery and Misfortune are but the Discorda that unite irith the Concorde

of tho Universe to make one Groat Magnificent Harmony hereafter and forerer.

Th.\ Ven.\ My Brethren, in the name of the Supreme Deity, let us commcnce our labours 1 Bro.'.

'Amun, make knorrn to Bro/. Dionusos, and let him make knosrn to ali the brethren bctween the Sacred

Columns, that it is the hour of Sunrise,' and I am about to open this Council.

Sin.’. W.’. Bro/. Dionusos, it is the plcasuro of the Th/. Vcn/. Gr/. Mas ter, that vre nove resume our

labours. You will therefore make knosrn to the brethren that it is the hour of Sunrise, and that this Council

is about to be opened.

Jun.’. JF/. Bto/. Hcrnld, proclaim that it is the hour of Sunrise, and that this Council of Knights of the

Sun ia no vr about to be opened !

■lier.’. Brethren, prepare for labour! The Sun rises, and the Th/. Vcn/. Gr/. Mastcr is about to open

this Council ; for tho Grcat.Light shines in our midst.

Th.’. Ven.’. My Brethren [placing his J.1&OJ2TI on his S<C0JY], answcr tlie sign I [Ho raises tlio

SBtn. of that &QC2TI, so as to form a % Qt€. Ali the brethren tQ9^C the Oq,g\*C

tho &dOn. the TSS'JC<?2.«Sl<Ct estended % WGi n, and tlie otherltf jCS&CJi!: and Y&S 2 S>n, yf C~-

'X&CII ; and then drop the 0123 by the £b?II(£.

The Th.\ Vcn/. then gives the battery ; and ali tbe Brethren ropeat it rvith their hands.

Th.’. Ven.’. My Brethren, this Council is nove open.'

RECErTIOJf.

Tho Candidate, haring bcen duly clcctcd, is preparcd in the anto-chamber by being dressed as a Rose >1«,

esccpt the Sword; or ho may vrcar tke order nnd jowel of any highcr degree, belovr this. A black cloth is

then placed orer his head, so os to blindfold him complotely, and ho\*is placcd at the door of tho Council

Chamber, and told to rap [ ; ; ] — and ansvrcr truly such qnestions as may bo asked him.

On hearing the alarm, tho Ucrald says, “Th/. Ven/. Gr/. Mastcr, somo one, haring passed the Guords,

gires an unusual alarm at the door of the Council Chamber.”

Th.’. Ven.’. Go thither, my Brothcr, and if it be the Aspirant, ask him the necessary qnestions.

[Tito Ilcrald goes, and asks as folio ws] :

lier.’. Who hails?

Cand.’. A Knight of the Rose >J< and 27 th.

JIer.’. What is your name 7

Cand.’. A B

lier.’. Your age?

Cand’

lier.’. Do you desiro to approach the great light?

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Canti.'. I Jo.

Ecr.\ Arc you prcparcd to reccivo instructiori vith humility ? Do you acknovlcdge all mcn as yoar

brcthron? Arc you willing to vrite tho fnvours dono you upon marblc, tiio injuries upon the samia?

Canti.'. I aui.

, lier.'. Tlien como vith me vitilia this Templc of Wisdom.

[no takcs tbc aspirant by tho hand and leads him ninc Umes around tho CounciI Chamber slovly,

vhilo everything is in the most pcrfcct silcncc, cxcepfc vhilo tho voices of the officors aro heard, during vhich

tho Ilcrald and Candidate pauso and liston. At cach circuit, ono officcr ropcats as below, ia grave, solcmn and

improssivo tonos].

1 it Circuit : Odin\* : God is the author of everything that existeth ; the Eternal, tho Supreme, the Liring

and Avful Being ; from vliom nothing in the Universe is hidden. Make of Him no idols and visiblo images ;

but rather vorship Ilim in the deep solitudes of sequestcred forests ; for Ile is invisible, and filis the Universe

as its soul, and livoth not in any Templo I

2d Circuit: Adoni : Light and Darkness aro thoWorhl’» Eternal vays. God is tho principio of ovory-

thing that exists, and the Fathcr of all Beings. Ile is eternal, immovable and Self-Existcnt. There are no

bounds to Ilis power. At ono glanco Ilo seos the Past, the Prosent and the Future; and the procession of

the builders of tho Pyramids, vith us and our remotest Descendants is nov passing before Ilim. Ile reads

our thoughts beforo they aro known to ourselvcs. Ho rulos tho movoments of tho Universe, and all events

and revolutions are tho creaturos of his vili. For Ilo is the Infinito Mind and Supreme Intelligenco.

Zd Circuit: Arkaleus: In the bcginning Man had the ‘Word, and that Word vas from God: and out of

the living pover vhich in and by that Word, vas communicated to man, came tho Licnr of his existence.

Let no man speak the Word, for by it tue Fatiier made light and darkness, the world and living creatores I

4 th Circuit: Bel: The Chaldcan upon his plains vorshipped me, and tho sea-loving Phoenician. They

builded me tcmples and tovers, and burned sacrifices to me upon a thousand altara. Light wOs divine to

them, and me they thought the Sun. But I am nothing, — nothing; and Licnr is the creaturo of the unseea

God that taught the true religion to the Ancicnt Patriarchs : Avful, Mtsterious, THE ABSOLUTE.

5 th Circuit: Osiris: Man vas created pure ; ‘and God gave him Taum, as he gave him Light. He hos

lost the trulh and found error. He hos vandered far into darkness ; and round him Sin and Shame hover

evermoro. The Soul that is impure, and sinful, and defiled vith earthly stains cannot again unite vith God ;

until by long trials and many purificatione it is finally delivered from the old calamity ; and Light overcomes

Darkness and dothrones it, in the Soul.

6lh Circuit: Mithras:' God is tho First; indestructiblo, eternal, Uncreated, indivisiule. Wisdom,

Jusiice, • Truth and Mercg, vith Harmany and Loce are of his osscnce ; and Etemity and Infinitude of Exten-

sum. He is silent, and consents vith Mind, and is knovn to Souls through Mind alone. In Him vere all

tbings originally contained, and from nim all things vere evolved. For out of nis Divine Silesce and Best,

after an infinitude of Ume, vas unfoldcd the Word, or Uio Divine Pover ; and thon in tum Uio Mighty, e ver-

ae ting, measureless Intellect; and from the Word vere evolved tho myriads of suns and systems that

make tbe Universe ; and ftre, and light, and the electric Harmony, vhich is the hormony of spheres and

nnmbers: and from the Intellect all Souls and intellects of men.

.. 7/A Circuit: Surta: In the Beginning, the Universo vas but One SOUL. HE vas The All, alone vith

Time and Space, and Infinite as they.

. — — IIE had this thovght: “ I Create TTorlds:" and, lo! the Vnicerse, and the lavs of harmong and

motion that rule it, the fruit of a thought of God ; and bird and beast, and every living thing but Man : and

light and air, and the mysterious currents, and the dominion of mysterious numbers 1

HE HAD THIS thohght : “ I Create Man v>7tose Soul shall be my image, and he shall rule." And lo !

Man, vith senses, instinct, and a reosoning mind 1

And yct not Man 1 but an animal that breathed, and sav and thought: until an immaterial spark

from God’s ovn Infinito Bcing penetrated the brain, and becamc the Soul : and, lo, Man the Immortal I Thus,

three-fold, fruit of God’s thought, is Man ; that sees and hears and focis ; that thinks and reasons ; that lovcs

and is in harmony vith tho Universo.

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8/A Circuit: Dio^usos : Bcforc tho world grewold, the primitivo Truth fadod outfrom men's Souls. Thon

man asked liimself, “ What am I; and hoic and ichence am I? and xehithcr do £ go7” And tfaa Soul looking

invrard upon itself strovc to loarn Trhcthcr that 'I' were moro mattcr; its tliought and rcason and ita passions

and aifections moro rcsults of matorial couibination ; or a matorial Bcing envcloping an immatcrial

Spirit: . . and further it strovc, by self-exnmination, to loarn whcther that Spirit were an individuol essence,

with a separate immortui existence; or an 'infinitesimal portion of a Great First Principle, inter-penotrating

tho Universe and the infinitude of space, and undulating likc light and beat : . . and so they wandered further

amid the mazes of error; and imagincd vain philosophies; wallowing in tho sloughs of materialism and

scnsualism, or bcating their wings vainly in the Tacuum of abstractiona and idcalities. We retura to the

primitive Truth.

9/A Circuit: Aaurs : "While yet tho first oaks stili put forth their loaves, man lost the perfect knowledge

of the One Truo God, the Ancient Absoluto Existence, the Infinite Mind and Supreme Intelligence ; and

iloated lielplessly out upon the shoreless occan of conjecture. Thcn tho soul vexed itself with seeking to

learn whetber the material universe was a mere chance combination of atoms, or the work of Infinite Uncre\*

nted Wisdom : . . whether the Deity was a concentrated, and the Universe an extended immateriality ; or

whcther Uo was a personal existence, an Omnipotcnt, Eternal, Supreme Essence, rcgulating matter at will ;

or subjecting it to unchangeable Iaws throughout eternity ; and to whom, liimself Infinito and Eternal, Space

and Time are unknown. With their finite limited vision, they sought to learn the sourco and explnin the

existence of Evii and Pain and Sorrow ; and so they wandered ever deeper into the darkness, and were lost;

and there was for them no longcr any God ; but only a great dumb, soullcss universe, full of mere emblema

and symbols. Wo havo roturned again to tho Primitive Truth ; and that Truth is taught in Masonry.

Th.\ Ten.\ M y Brcthrcn, the probation of- our aspirant is complete ; and his journey towards the light

is onded. Lct him bchold the light ! [The bandage is taken from his eyes]. Tho darkness is post, and tho

truc light sliincth! Uc that saith he is in the light, and hatctli his brother, is in darkness, even until now.

Ilo that loveth his brother, abideth in the light, and there is none occnsion of sturabling in him ; but he that

hateth his brother is in darkness, and walketh in darkness, and knowcth not whither he goctb, because that

darkness hath blinded his eyes. We know that we liave passed from darkness to light, bccause we lovo tho

brethren. Lovo is of God : and every one that loveth, is born of God, and. knowcth God. -He that loveth not,

knoweth not God ; for God is Loce. If we lore one another, God dwcllcth in us : and thiscommandment havo

wo from him, that he who loveth God, loce his brother also. For tliis is tlic lovo of God, — that we kcep his

commandmcnts.

The laws of Naturo are the dovelopmont of love, the univcrsal law. Ilcncc flow attraction and a/finities,

and the swift flash of the clectric current ; and tidos, the elouds, the movements of the worlds, the influcnco

of will, and tho mystcrious power of magnctisin. Naturo is one great IIaumonv, and uf that harmony every

liuman soul a tunc. From God it flows in never-eeasing circlcs; as light and splcndour from his Sun. To

Ilim the notes of that harmony rcturn, and mingle with the miglity diapason of the spheres, and aro

immortal.

To enforce this potent law, God makes use of no restraint. Ilo impassions his innumcrablc creaturos,

for that which Ile wishes them to do. Their liberty and their lmppincss are tlio resuit of their obcdicnce to

Ilis law of Passional Attraction, or of Harmony and Ilappincss, the characteristic of which is Unity, or tho

Singlo Principle, the Universal, the Cause of Ordcr, of Harmony and of Simplicity.

Dost thou desire, my Brother, to bo further instructod in thesc great Primitive Truths, which are tho

Trcasurcs of the archives of Masonry f

Cand.’. I do.

T7i.'. Yen.". Is it from pure motives that tbou seokest this knowlcdge, aml not from vain curiosity T Is

thy carnest desire for wisdom and the truo light; that thou mayest thercby walk in the paths of virtuo?

Cand.‘. It is.

Th.\ Yen.-. Art thou propared to givo to us, thy Brethren, thy mnst .«oleiun pledgo and promiso that thou

wilt strcnuously cndcavour faithfully to practise ttiat pure morality that tluws as a resuit from the great truths

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tliat thou Imst bcard ; to repent of and regret thy short-comings and thy errors, and to submit patiently to

gcntle and brotlicrly rebuke and reprimand if tkoii shouldest offend?

Cand .'. I ani.

TU.'. I Go then, and upon tliy bended knees, beforo tlio altar of Truth and tho Great Light, cmblem

of tlio God of tbe Patriarcha, proparc to rcccive tbc solenm obligation of a Knight of the Sun.

[Tbe Candidate is conducted to tbe altar, whero be kneels, on both knees. The Brethren ali knecl, like-

wise, in a circle, osccpt tbc tbree chicf ofSccrs, who stand in tbe circle, forming part of it, on each side of the

Candidate, who also forma part of tbe circle].

Th.\ 1 en.\*. Ilis direst cnciny, with whom hc had catcn salt, was sacrod, and his person inviolable, to

tbc ancicnt Arabian. Lct us, with salt, likc tbose whose fatbers remembered the flood, pledge foith and

fricndship to each otlicr, and to tbis our Brothcr 1

[Tbc Tb.’. Ven.'. places upon his tongue, from a golden cup, and swallows, a litti o salt; and after him

each brothcr in bis tum, and last tlio Candidate, each saying, as bo docs so; “ God Uelp me to be true and

loyal !” ‘

TU.'. Ven.'. Jfy Brethren, you will place cach bis right band upon the loft breast of the brotber on his left. •

[Tbis is donc, tho three ofliccrs also knceliug, and formiug part of tbe circle. In this position, the Candidate

repeats after tbe Th.\ Ven. - . the fullowhig obligation].

onucano.v.

I, A ... . B . . . ., in tbe prosonco of tbe Great First Causo thnt by a Thought produced the Universo,

do, by tbc salt which I luive eaten, and with a faitb as inviolable as tbat of tho anciont Arabian, hcrcby now

and forever solemnly pledge my word and troth, and most sacredly promiso, as a man and 3Iason, that I will

ever faitbfully keep, and ne ver knowingly and intentionally, nor by grave negligcnce reveal, or make or allow

to bo.made known, any of tho signs, words, or other secreta of this degree, to any person not legally entitled

to receive them. ,

• Tbat I will nover confer, or by myprcsence or otborwise aid in conferring.tbis degree, nntil I shall

hare most scrupulously and thoronglily inquired into tbc lifc, conversation and reputation of the applicant,

and bccome satisfied upon competent evidcnce, or of my personal knowlodge, of his understanding, virtue,

honour, honesty, fidelity and. charity, and his zeal for and nttachment to Masonry : and that I will not confer

it, or assist in conferring it, upon an Athcist, an adulterer, a seducor of fcmale innocence, or an intolerant

bigot; nor upon any person whatever; without permission and.authority of a regular Council ; or, in a place

whero therc is no Council, of tbe Supremo Council of the 33d Degree, or of a Deputy Inspector-Gcnoral :

That I will never plot or take arms agaihst my country, nor fio engaged in any schemc to her injury

or disgraco : and that I will rcdouble my zeal to serve bcr, and to advance her interest, bonour, and glory :

Tbat I will carncstly strive to understand and make my own ali tbo instruction of this degree: and

that I will, at all timos herpafter, keep and strictly practise ali tbe lessons of morality and virtue wbich shall

rcsalt from tbo great truths of tbis degree, or which shall be taught me herein, chcerfully, heartily and sin-

cerely, mnking them the rule of my life, my conduct and my conrersation.

And should I wilfully or knowingly violate this my obligation, and not repent thercof, I consent to

be held forsworn: And should I fail to aid a Brother Knight in his necessitics, to defend his character when

unjustly assailed, to assist his widow and orphans, to advance bis interests, and encouragc him in his business

or profession, and in all tbings be to him liko a brother born of the samc wornb ; or should I win from him

his money, seduco his wife, mother, sistor or daughter, or any other in whoso reputation and welfare ho is

interested; or otherwise wrong him, in his property, his interest or his affections, I pray that I may be de-

nounced everywhcre as ono disloyal, who bath eaten salt with his friend and aftorwards bctraycd bim ; and

that the punishraent of Judas Iscariot may be visited upon my head!

All: . . . And so do we all pledge our faith and solemn promiso: and may God aid us to keep 6nr foith

and troth 1 Arnen 1

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The Th.‘. Yen.\*. thcn raiscs him, and kisscs him on the forchcad. IIc thon decoratcs him with tho cullar

and jeircl of tho Dcgrco, and gires him the Signa, Tokens and AVord.

Sigjt : . . . XfO$ the tJ&QjsII on the &COtTi tho forming a^XSOtC-

Axswer:'. . . Raise the gJCVJ of the above tho & (COII, perpendicularly,, tho

and VJJCtTjLCiO: Xf der X&dll; to indicate that thero ia but one God and ono truo

rcligion.

Pass- AVord: . . ikTSnbS ‘SZ3.\

Answer : . . . Of T <Cni ? t. - .

Sacred AVord: Ong^O?

Tokest: . . Ono says to tho other; £^9\*<C 23C h. 5 % t takes °|°&C23 in &9 kisscs hia

furchead, and says OfS&O- Tho other answers 523CSLG-

Each of the brethren thcn kisscs the Candidate on his forchcad ; and the Candidato is sent to the station

of tho Orator, wkero he rcceives tho following Lecture.

LECTUKE.

My brother, you liare heretofore, in sonie of the degrecs through vrhich you baro passed, heard mucli of

the ancicnt irorship of the Sun, the Moon and tho other bright luminarics of Ilcarcn, and of tho Elementa

and Poivers of Unirersal Nature. You have been made to some extent familiar. witli their pcrsonifications as

Heroes sulforing or triumphant, or as pcrsunal Gods or Goddcsses, with human charactcristics and passions,

and with tho multitudo of legends and fabtes that do but allcgorically represent their risings and settings,

their courscs, their conjunctions and oppositions, their domicils and places of csaltaiion.

Porhaps you hare supposed that \re, liko many who have written on those subjecta, hare intended to

represent this worship to you as the most ancicnt and original worship of the first men that lired. To unde-

coive you, if such iras your concfeision, we hare re-produ.icd in this degreo that ancicnt irorship, and personifiod

in the dificrcnt officcrs of our Couccil the Grcat Luminary of Ilcarcn, under tho names by irhich he iras knoira

to the most ancicnt nations ; and you hare at tho sarne time heard them proclaim the old primitive truths that

ivere knoirn to the Fathers of our race, before men came to irorship the visiblc manifestations of the Supreme

Power and Magnificenco and the Supposed Attributes of th.e Unirersal Doity in the Elements and in the

glittering armies that Night rcgularly marshals and arrars upon the bluc ficld of the firmamont.

A Ve ask now your attention to a stili further dcrolopmcnt of these truths, after ire shall hare added sorac-

thing to what we have alrcady said in regard to the Cliief Luminary of Ilcarcn, in cxplanation of the names

and charactcristics of tho Rcrcral officcrs of tho Council ivho reproseni him.

' Our Presiding Officcr, named Amoir or Atiiost-Re, is tho representative of the Chief and Oldcst Supreme

God of Upper Egypt worshippod at Thebes, tho sanie as the OM or AUM of tho Ilindiis, whose name was un-

pronounceablc, aml ivho, likc tho Breiiu of the latter People was “ The Being that was, and is, and is to come ;

the Grcat God, tho Great Omuipotcnt, Oinniscicnt and Omnipresent One, the Grcatcst in the Universe, the

Lord;" wliosc cmblem was a pcrfcct sphere, showing that Ile was Crst, last, uiidst and without endj superior

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to ali Nature-Gods, and all poraonifications of Powers, Elementa and Luminarie8 ; symbolized by Light, tbe

Principio of Life.

The Senior Warden, namcd Axux, ia the represontative of tho Nature-God, or Spirit of Natnro, ealled by

that namc or Amcn-Re, and worshipped at Memphis in Lowcr Egypt, and in Libya, as woll as in Upper Egypt.

Ile waa the Libyan.Jupitcr, and represented the intclligcnt and organizing force thatdevolops itself ia Nature,

when the intcilcctual typfis or fornis of bodies are revealcd to the senses in tho world’s order, by tbeir union

with matter, whcreby the generation of bodies is cSbctcd. He was the same with Ivneph, from whose mouth

issucd tho Orphic ogg out of which camo the Universo.

The Junior 'Warden represents Dioxcsos, the Natnrc-God of tho Greeks, as Axon was of tlie Egyptians.

. In tho popular legond, Dionusos, as woll as Hercules was a Thcban Hero,’ born of a mortol mother. Both

were sons of Zeus, both pcrsccuted by Ilcre. But in Hercules the God is subordinate to the Hero; while

Dionusos, oven in poctry, rctaius his divino character, and is idcutical with Iacchus, the presiding genius of

tho mystcrics. Pcrsonifieation of tho Sun in Taurus, os his ox-hoofs showcd, hedelivered earth from the harsh

dominioa of winter, conductcd the mighty chorus of tho Stars, and tlie cclestial revolution of the year, changed

with the scasons, and undenvent their pcriodical decay. Ho was the Sun as invoked by the Eleans, nvpvymp,

ushcrcd into tho world auiidst lightning and thunder, the Mighty Iluntcr of tho Zodiac, Zagreus tho Golden

or ruddy-facod. Tho Mystcrics taught tho doc trine of Divine Unity; and that Power whoso Oneness is a

sccming mystcry but rcally a truism, was Dionusos, the God of Naturo, or of that moisture which is the lifo

of Nature, who prepares in darkncss, in Ilades or Iasion, the retura of lifo and vegetation, or is bimself the

light and change evolving their varictics. In tlie Egcan Islonds he was Butes, Dardanus, Himeros or Imbros ;

in Creto he appears as Iasius or even Zeus, whose orgiastic worship, remaining unveilcd by the nsual forms

of mystery, betrayed to profano curiosity the symbols which if irrevercntly contcmplated, were sure to be

misnnderstood. ^

He was the same with the dismembered Zagreus, the son of Persephone, an Ancient Subterranenn Diona-

eos, the komcd progeny of Zous in tho Constollation of the Serpent, entrustod by his father with the thander-

bolt, and encirclcd with tho protccting dance of Curetes. Through tho envious artifices of Her6, the Titans

eludcd the rigilanco of his guordians and toro him to pieces ; but Pallas restored the stili palpitating heart to

his father, who commandcd Apollo to bury the dismembered remains upon Parnassus.

Dionusos as woll as Apollo was leador of tho Muses ; tho tomb of one occompanied the worship of the

other ; tlioy wcro tho same, yet different, contrastcd, yct only as filling separate parts in the same drama ; and

tho mystie and horoic personifications, the God of Naturo and of Art, seem at some remote period to have

procccded from a common sourco. Their separation was one of form rather than of substance; and from the

time wlicn Hercules obtainod initiation from Triptolemus, or Pythagoras received Orphic tenets, the two

conceptione were tending to ro-combine. It was said that Dionusos or Poseidon had preceded Apollo in tho

Oracular offico ; and Dionusos continued to be cstccmcd in Grcck Theology a»IIealcr and Savioor, Author of

Life and Immortality. The dispersed Pythagorean5,\*'‘Sons of Apollo," immediatcly betook themselres to tho

Orphic Service of Dionusos, and there are iudications that there was ahvays something Dionysiae in the

worship of Apollo.

Dionusos is tlie Sun, that liberator of the elementa ; and his spiritual medintion was suggested by tho

samo imagory which mado tho Zodiac the supposed patii of the Spirits in their dcscent and their rcturn. nis

second birth, as offspring of tho highcst, is a type of the spiritual regeneration of man. He, as well as Apollo,

was preccntor of the Muses, and sourco of inspiration. His rule prescribcd no unnatural mortification : ita

yoke was casy, and its mirthful chorusos, cumhining tho gay with tho severe, did but commemorate that

golden ago when earth enjoyod'etcrnal 'Spring, and when fountains of honoy, milk and wine burst forth out

of its bosom at tho touch of the thyrsus. Ile is the “ Liberator." Like Osiris he froes the soul, and guides

it in its migrations beyond tho grave, preserving it from the risk of again falling under the slavery of matter

or of some inferior animal form. All soul is part of the Unirersal Soul, whose totality is Dionusos; and he

lcods back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and

symbolical, of its carthly transit. Ho dicd and dcsccnded to tho Shades ; and his suffering was the great

sccrct of the Mystcrics, as death is the grand mystcry of esistcnce. He is the immortal suitor of Psyche (the

• 2Go

XXYIII. . . 10

Soul), the Divino influcnco vhicb physically callcd tho vorld into bcing, and vhich, avalccning tlie soul from

ita Stygian trancc, restorcs it from earth to Iloavon.

Of Il£R3i£s, the Mcrcury of the Grccks, the Thoth of tho Egyptians and tho Taaut of the Phocnicians,

• ve have'herctofore spoken sufficienti/ at length. Ile vas the inTcntor of letters and of Oratoryythe winged

messenger of the Gods, bcaring tho Caduceus vrcatbcd vith serpents ; ond in our Council he is represented

by the Oratos.

Seren othor officers of the Council, vhosc lessons you liare heard uttered in tho improssive language of

the Grcat Past, bear seven names of the Sun, by vhich that luminary vas called omong the most oneient

nations: The Ilindiis callcd liirn Surya; the rersians, Mitiiras : the Egyplians, Osiris ; the Assyrians and

Chaldaans, Bel; the Scythians and Elruscans and the ancient Pelasgi, Arkaleus or Hercules, the Phcenieians,

Adoni or Adon, and the Scandijtavians, Odin.

From the name Surya, given by the HindOs to tho Sun, the Sect vho paid him particnlar adoration vero

callcd Souras. Thcir painters describo his car as drawn by seven grecn liorses. In the Temple of Visveswnrn,

at Benarcs, there is an ancient piece of sculpture, veli exectitcd in stone, representing him sitting in a car

dravn by a horse vith tvelvo • heads. His chariotcor, by vhom he is prcceded, is Arun [from utt, Aun, tbo

Crepusculum ?], or the Dawn ; and among his many tities are tvelve that denote his distinet povors in each

of the tvelve months. Those powers aro called Adityas, each of vhom has a partieular name. Surya is

supposed frequently to have dcscended upon earth, in a human shape, and to have lcft a race on earth, equally

renowned in Indian story vith the Heliades of Grecce. He is often styled Kingof tho Stars and Planets, and

thus reminds us of the Adon-Tsbauth (Lord of the Starry Ilosts) of the Ilebrev vritings.

Mithras vas the Sun-Qod of tho Persians ; and vas fablod to havo. bcen born in a grotto or cave, at the

vintor solstice. His feasts vere celobratod at that period, at tho moment vlicn tho sun comuenced to return

Northvard, and to incrcaso the longth of the days. Tliis vas the grcat Feastof the Magian rcligion. The

Roman Calendar, published in the time of Constantine, at vhich perimi his vorship began to gain ground in

the Occident, fised his feast-day on the 23 th of December. Ilis statues and -images vere inscribcd, Deo- Sui i

invicto Mithra — to the invincible Sun-God, Mithras. Momen inviclum Sol Mithra. . . Soli Omnipotenti Mithra.

To him, gold, incense and myrrh vero consccrated. “Thco,” says Martianus Capella, in his hyinn to the

Sun, “ the dvcllcrs on the Nile adore as Serapis, and Memphis worships as Osiris ; in the sacrcd rites of

Persia thou art Mithras, in Phrygia, Atys, and Libya bovs dovn to thco as Amnion, and Phocnician'ByhIos

as Adonis ; and thus tho vholc vorld adores thec under different names.”

Osiris vas son of Ilclios (Phra) tho “ divine offspring congenerato vith the dawn," and at the sanie time

an incarnation of Kncph or Agathodiemon, the Good Spirit, including ali his possihlc manifestations, either

physical or moral. He represented in a familiar form tho bencficont aspeet of ali higher emunations ; and in

him vas dcvclopod the conccption of a Bcing purcly good, so that it became noccssnry to set up another pover

as his adversary, callcd Scth, Babys or Typhon, to account for the injurious influenccs of Nature.

AVitli tho phenomena of agriculture, supposed to be the invention of Osiris, tho Egyptians conncctcd the

highest truths of thcir rcligion. The soul of man vas as the sccd liiddcn in the ground, and tbo mortal

framevork similarly consigncd to its dark resting-place, avaitcd ita rostoratiun to lifc’s unfniling source.

Osiris vas not only benefactor of tbo living; he vas also Ilades, Serapis and Rhadamanthus, tho monarch of

tho dead. Dcath, thereforo, in Egyptian opinion, vas only another name for renovatio», sinco its God is tho

same pover vho inccssantly renevs vitality in Naturo. Evcry corpso duly cnibalmcd vas called ‘Osiris,' and

in the graTO vas supposed to bo unitod, or at Icnst brought into approximation, to tlie Divinity. For vhen

God bccame incarnato for man’s benefit, it vas implicd that, in analogy vith his nssumcd character, he should

submit to ali tho conditions of visiblo existcnce. In denth, as in life, Isis and Osiris vero patterns and pro»

cursors of mankind ; thcir scpulchrcs stood vithin tho lemplcs nf the Soporior Gods ; yct tliough thcir reniains

might bo entombed at Memphis or Abydus, thcir divinity vasunimpcachcd, and tlioy either jliono as luminnries

in the Ileavons, or in tho unscen vorld presidcd over tho futurity of tho disembodicd spirits vhom doath had

brought noarcr to them.

XXVIII. . . 11

The nuticm of a dying Gud, so frequent in Orient.il Iegend, and of whiuh wc Iiave alrcady said tuuch in

former dogrccs, was the naturul iiiferunce from a literal interp-ctation of naturc-worship ; since nature, which

in the viuissitudcs of the scasuus scems to undcrgo a dissuluiion, was to the earlicst rcligionists the cxprcss

imagc of thu Dcity, and at a remote period one and tho same with the “ variod God,” wliosc attributes were

scou not only in ita vitality, but in its cliangcs. Tho uosccn Morer of tho Guiverse was rashly idcntiiied with

its obvious liuctuations. The speculativo Deity suggested by the drama of nature, was worshipped with imi-

tativo and sympathetio rites. A period of mourning about the autumnal equinos, and of joy at the rctarn of

spring, was almost unircrsal. Phrygians and Paphlagonians, Bocutians, and even Athenians, were ali moro

or less attachcd to sucli obscrvanccs; the Syrian damscls snt weoping-for Thammuz or Adoni, mortally

wounded by the tooth of IVintcr, symbolized by tho boar, its rcry gcncral cmblcm : and these rites, and thoso

of Atys and Osiris were evidentiy suggested by the arrest of vegetation, wlten the Sun, dcscending from his

altitude, scems deprived of his generating power.

Osiris is a boing analogous to the Syrian Adoni; and tho fable of liis history, which wo nccd not here

repeat, is a narrative form of the popular religion of Egypt, of whieh tho Sun is tho liero, and the agricnl-

tural calendar the moral. The moist valley of the Nile, owing its fertility to the annual inundation, ap-

pearcd, in contrast with the surrounding desert, likc life in tho midst of death. The inundation was in

evident dependenoe on tho Sun, and Egypt, cnVironed with arid deserts, liko a heart within a burning censer,

was the femalc power, dependent on tho in.tiuences pcrsonificd in its God. Typhon his brothor, the type of

darkness, drought and sterility, threw his body into the Nile; and thus Osiris, the “ good,” the “ Saviour,”

perished, in the 2Sth year of his life or reign, and on the 17 th day of the month Athor, or the 13th of Novem-

ber. Ile is also made to die during the heats of the early snmmer, when, from March to J uly the earth was

parched ivith intolerablo beat, vegetation was scorched, and the languid Nilo eximus ted. From tbat death

he rises when the Solstitial Sun brings the inundation, and Egypt is filled with mirth and acclamation antioi-

patory of the second harvest. From his wintry death be rises with the early flowers of spring, and then the

joyful festival of Osiris found was celebratcd.

■ 60 the pride of Jcmsheed, one of the Persian Sun-heroes, or the solar year personified, was abruptly 'cut

o£f by Zohak, the tyrant of the West. Ile was sawn asuuder by a fish-bone, and immediately the brightness

of Iran changed to gloora. .Ganymede and Adonis, like Osiris, were hurricd off in all their strength and

bcauty; tbe premature death of Linus, tho bnrthen of the ancient lament of Greece, was like that of the

Persian Siamek, the Bithynian Hylas, and the Egyptian Maneros, Son of Menes or the Eternal. The elegy

called Maneros was sang at Egyptian bonqnets, and an elBgy enclosed within a diminutive Sarcophagas was '

handed roand to remind the .gaests of the brief tenare of existeoce. The beantiful Memnon, also, perished

in his prime ; .and Enoch, whose early death was lamented at Iconiam, lired 3G5 years, tbe namber of days

of tho solar year; a brief space when compared with tho longevity of bis patriarchal kindred.

Tbe story of Osiris is rcflected in tliose of Orpheus and Dionusos Zagrcus, and perhaps in the legends

of Absyrtus and Pelias, ofiEson, Thyestes, Meliccrtes, Itys and Pelops. Io is the disconsolato Isis or Niobe:

and Bhca mourns her dismembercd Lord, Hyperion, and tbe death of her son Ilelios, drowned in tbe Eridanns ;

and if Apollo and Dionusosarc immortal, they had died undor other names, os Orpheus, Linus or Hyacinthus.

The sepnlchre of Zeus was shown in Crete. Hippolytus- was assqciatcd in divine honours with Apollo, and

after hc had been torn to pieces like Osiris, was restorod to life by the Piconian herbs of Diana, and kept

darkling in the secret gTove of Egeria. Zcus deserted Olympus to visit the Etbiopians ; Apollo underwent

eervitude to Admetus ; Theseus, Pcirithous, Hercules and other heroes, descended for a time to Hades ; a

dying Nature-God was exhibited in the Mysteries, the Attic women fastcd, sitting on the ground, during

the Thesmophoria, and the Bceotians lamented the descent of Cora-Proserpine to the Shodcs.

1 But tbe death of the Deity, os understood by the Orientals, was not inconsistent with his immortolity.

The temporary decline of tho Sons of Light is but an episode in their endlcss continuity ; and as the day

and year aro moro convenient subdivisions of the Infinite, so the ficry deaths of Phaethon or Hercules are

but brenks in the same Phoenix process of perpetual regoneration, by which the spirit of Osiris lives forever

in tho succcssion of the Momphian Apis. Every year witnesses tho revival of Adonis ; and the amber tears

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shod by the Heliades for tlio premature denth of their brother, are tbe golden shower full of prolific hope,

in ivhich Zeus dcsccnds from the brnzcn vault of licavcn into the bosom of the pnrchcd ground.

Bel, representativo or personifieation of the sun, ivas one of the Great Goda of Syrio, Assyria and

Chaldeo, and his namo is found upon the monumenta of Nimroud, and frequently occurs in tbe Hebre vr

writiugs. He iras the Great Nature-God of Babylonio, the Poiror of heat, life and generation. His symboi

iras the Sun, and he iras figured scated on a bull. AU the accessorios of his great templa at Babylon,

described by Herodotus, are repeated irith singular fidclity, but on a smaUer scale, in the Hebreir tabernoele

and temple. The golden statue nlone is iranted to complete the resemblance. The irord Sei or Baal, like the

irord Adon, signifies Lord and Master. He iras also the Supreme Deity of the Moabites, Amonites and

Carthaginians and of the Sabeans in genera! ; the Ganls irorshipped the Sun under the namo of Belin or

Bclimis: and Bela is found amung the Ccltic Doities upon the ancient monumenta. ,

The Northern anccstors of the Grecks maintained irith hordier habita a more manly style of religious

symbolism than the effeminato enthusiasts of the South, and had embodied in their Perseut, Hercules and

Mithras the consummation of the qualities they estecmed and excrciscd.

Almost orery nation irill be found to hare had a mythical being, 'irhose strength or iroakness, rirtuos or

dcfcuts, more or less nearly describe the Sun's caroer through the seasons. There iras a Ccltic, a Teutonic, a

Soythian, an Etruscan, a Lydian Hercules, ali irhose legends "became tributary to those of the Greek hero.

The naine of Hercules iras found by Herodotus to hare been long familiar iu Egypt and the East, and to hare

originally belonged to a much higher personago than the comparatiroly modern hero known in Greeco as tho

Son of Alcmena. The templo of the Hercules of Tyre iras roported to havo been built 2300 years beforo

the tiino of Herodotus ; and’ Hercules, irhose Greek name has been souictimes stipposed to be ofPhocnieiau .

origin, iu the senso of Circuitor, t. e. “rorer" and “perambulator" of carth, as irell as “ Hyperion " of the

sky, iras the patrou and model of those famous narigators irho spread his altars from coast to coast through

tho Meditorrancan, to the estremities of the West, irhcro “ Ar.R-u.Ers” built tho City of Gades, and irhcro a

perpetuat liro burned in his scrrice. Ile iras the lincal descendant of Perseus, the luminous ehild of dark-

ness, conceivod irithin a subtcrraucan rault of brass ; and he a representation of the Pcrsian Mithras, roariug

his cmblcmatic lions abore thegates ofMyccntc, and bringing the sivord of Jcmshecd to battle against thoGor-

gons of the West. Mithras is similarly described in tho Zend-Avcsta as the “ mighty hero, the.rapid runner,

irhose piercing eye embraccs ali, irhose arm bcars the club for the destruet ion of the Darood.”

Hercules Ingeniculus, irho bending on one kncc uplifts his club and tramplcs on the Serpentes head, iras,

like Prometheus and Tantalus, one of the Tarying aspocts of the struggling and dcclining Sun. The rictorics

of Hercules are but exhibitions of Solar poirer irhieh hare crcr to be repeated. It iras in the far North, among

the llypcrborcans, that, dirostcd of his Lion’s skin, he lar doirn to slcep,.and for a time lost tho horses of his

chariot. Uenceforth that Northern region of glooin, callcd the “ placo of the death and roviral of Adonis,"

■ that Caucasus irhose summit iras so lofty, that, like the Indinn Mcru, it sccmcd to be both the gonl and com-

mcnccmont of the Sun's carccr, became to Greek imaginations tho linal bourno of ali things, the abode of

irinter and desolation, the pinnacle of the arch connccting the upper and loirer irorld, and consequently tho

nppropriate place for tho banishment of Prometheus. The daughtcrs of Israel, ireeping for Thammuz, men-

tioned by Ezckiel, sat looking to the North, and iraiting for his return from that region. Itirasirhile Cybelo

irith the Sun\*Gud iras absent among the llypcrborcans, that Phrygia, abandoned by ber, suffered tho horrors

of rumine. Delos and Delphi airaited tho return of Apollo from the llypcrborcans, and Hercules brought

thcnco to Olympia the olire. To ali Masons, the North has immemorially been the place of darkness, and of

tho great lights of the Lodge, none is in the North.

Mithras, the rock-born hero (Ilsrjwymtf), licraldcd the Sun’s return in Spring, as Prometheus, cbained in

bis cavero, botokencd the continuance of Win ter. The Persian bcaeon on tho mountain-top represented the

ltock-born Divinity enshrincd in his irorthiest templo; and the funcral conflagration of Hercules iras tho sun

dying in glory bcliind the Western hilis. But though the transitury inanifcatation suffers or dies, the abiding

and utcriial poivcr liberatos and saves. It ivas an esscntial attribute or a Titan, that he should arise agiun

after his fall ; for tho roviral of Naturo is as certain as its decline, and its alternatmns are subject to tho

appoiutment of a poivcr wliich Controls them both.

XXVIII. . . 13

“ God,” says Maximus Tyrius, " di J not spare his own Son [Hercules], or esempt Uim frora the calamitics

incidcntal to humanity." The Theban progony of Jorc had his share of pain and trial. Hy vanquishing

cartlily difficiiltics ho proved his uiliuity with Ilcavcn. Ilis life rras a continucd strutio. Ile fuinted before

Typhon in tho desert ; uud in the euiumeueemcnt of tlie autuinnal soason, (eum longas redit hora noctis)

dcsccndcd under tho giiidanee of Minerva to Undes, lio dicd; but first applied fur initiation to Eumolpus,

in order to forcshadow that state of rcligious preparation which should precedo tlie momentous change. Even

in Uades Iic reseued Theseus and remured the stone of Ascalaphus, reanimated the bloodless spirits, and

dragged into tlie light of day tho monstcr Cerberus, justly reputed invincible bccause an emblcm of Time

itsclf; ho burst the ehains of tho grare (for Busiris is tbe 'gravo personifiedj, and triumphant at tho close as

in the dawn of his caroer, was rcceircd after his labours into the reposo of the hcavenly mansione, living for-

ever with Zeus in tho arms of Eternal Youth.

Omjf is said to haro borne turei re nanies among tho old Germane, and to havo had 114 nnmcs bosides.

Ilo uros tho Apollo of the Suaiidinarians, and is rcprcscntcd in tho Yoluspa as destined to slay tho inonstrous

snako. Tlion tho Sun \rill bo cxtinguishcd, tho earth bo dissolrcd in tlie occan, tho stars luso tiicir bright-

ness, and all Nature bo dcstroycd in order that it maj bo rcnewcd again. From the bosom of the waters a

neur world will emergo clad in rerduro; harrests will bo sccn to ripen wliero no Becd was sown, and evil will

disappeor.

. The freo faney of tho ancionts, which wove the wcb of their myths and legends, was consecrated by faith.

It had not, like the modern miud, sct apart a petty sanotuary of borrowed bcliefs, beyond which all tho rest

was common and unclean. Imagination, rcason and religion circled round the samo Symbol ; and in all

tbeir symbols there was serious mcaning, if we could but find it out. They did not devise fictions in tbe samo

vapid spirit, in urhicb we, crampcd by oonvontionalities, read them. In endoavouring to interpret crcations of

faney, fiincy os well os rcason must guido: and much of modern controversy orises out of heary misappro-

hensions of ancicnt symbolism.

.To tboso ancicnt peoplce, this earth was the centro of tho Universe. To them thero were no other worlds,

peoplcd with living beings, to divide tho care and attention of the Deity. To them the World was a grent

plain, of unknown, perhaps inconceivable Iimits, and the Sun, the Moon and the Stars journeyed above it, to

give them light. .The worship of the Sun bccame tho basis of oli tho religions of antiquity. To them light

and heat were mysteries ; as indecd.tliey stili aro to us. As the Sun caused the day, and his absence the

night; os, when he journeyed Northward, spring and summer followed him; and when ho again turned to

the- South, autumn and inclement winter, and cold and long dork nights ruled the earth; . . . as his influence

produced the leaves and flowers, and ripencd tho harvests, and brought regulor inundation, he neccssarily

bccamc to.them the most interesting objoct of thfi materiol universe. To them he was the innate fire of bodies,

the fire of nature. Author of Life, boat and ignition, he was to them tho efficient causc of all gcncration, for

witbout him thero was no movement, no exis teneo, no form. Ilo was to tliom. immenso, indivisiblc, iniperish-

ablc, and cverywhcro present. It was thair nccd of light, and of hiscrcativo cncrgy, that was felt by all mon ;

and nothing was more fearful to them than his absenca. His bencficcnt influcnces caused his Identification

with the Principio of Good; and tho Brabea of the Uindils, the Mitiiras of the Persians, the Araoir,

Autnr, Phtua and Osiris of the Egyptians, tho Bel of tho Chaldeans, tlie Adoxai of tho Phamicians, the

Adonis and Arouo of the Grceks became but personifications of the Sun, the regenerating Principio, imago

of that fecundity which perpetuatos and re-jnvenates tho worId’s cxistencc.

So too the struggle between tho Good and Evii Principies was pcrsoniScd, as was that betwccn life and

death, destruction and rc-creation ; in allcgorios and fables which poetically represented tho apparent courso

of the Sun ; who, dcscending towards the Southern Ucmisphcre, was figura tivcly said to be conqucrcd and put

to death by darkness, or tbe genius of Evii ; but, returniug again towards the Northern Ilcmispherc, he sccmed

to be victorious, and to arise from the tomb. This death and resurrection were also figurative of tbe succes-

sion of day and night, of death, which is a necessity of life, and of life which is born of death; and everywhero

the ancicnts stili saw the combat between the two Principies that ruled the world. Everywhere this contest

was embodied in allcgories and fictitious histories: into which were ingcniously woven all tho astronomical

phenomena that accompanicd, prcccdcd or followed tho different movoinents of the Sun, and tlie changcs of

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Su, asotis, thc approach or vrithdravral of inundation. And thus grcvr into stature and strange proportions tho

histories of tho contests betvrecn Typhon nnd Osiris, Hercules and Juno, tho Titans and Jupiter, Orrauzd and

Ahriman, the rehcllious Angcls and tho Deitj, the Evii Genii and the Good ; and tho other like fublcs, found

not only in Asia, but in tho North of Europe, and eren among thc Mcxicans and Peruviang of the New World •

carried thither, in all probabili ty, by those Phoenician Toyagors vrho boro thitber ciTilization and the arts.

The Scythiuns latuentcd thc death of Acmon, tbe Persians that of Zuhak conqucred by Phcridoun, the Ilindtls

tliat of Soura-Parama slain by Soupra-Muni, as tbe Scandinnrians.did that of Baldcr, torn to picccs by tho

blind Ilother.

The primitive idea of infinite spnee existed in the first men, as it esists in us. It and the idea of infinito

time are tho tiro first innate ideas. JIan cannot conceire how tbing can be added to thing, or event follotr

orent, forever. The idea vrill ever retura, tliat no matter how long bulk is added to bulk, there must be, stili

boyond, an enipty void, vilhout limit ; in vrliick is nothing. In the same way the idea of time vrithout begin-

ning or end forces itsclf on bim. Time, vrithout erents, is also a void, and nothing.

In thaf empty void space the primitive men knew there vras no light, nor warmth. Thcy fdl vrhat vro

knovr scientifieally, that there must be a thick darkness there, and an intensity of cold of which vre have no

conccptiou. Into that void they thought thc Sun, thc Planets and the Stars vrent dovrn vvhcn they set under

tho 'Western Horizon. Darkness vras to them an enemy, a harm, a vague dread and terror. It vras the very

embodiment of tbe eril principle ; and out of it they said that he vras formed. As the Sun bent southvrard

tovrards that void, they shuddered vrith dread: andvrhen at the vrinter solstice, he again commenccd his north-

vrard march they rcjoiced and feastcd; os they did at the summer solstice, vrlicn most he appearcd to smilo

upon them in his pride of place. Those days hare been cclcbratcd by all civilizcd nations ever since. Tho

Christian has mado them feast days of tho churcb, and appropriated them to tho tvro Saints John; and

Masonry has done the same.

"We, to vrhom the vast unirerso has bccemc but a great machine, not instinct vrith a great Soul, but a

clock-Kork, of proportions uniuinginable, but stili infinitely less than infinite; and part at leastof vrhich vro

vvith our orreries can imitate ; vro, vrho baro oncasurcd thc distanccs and dimensione, and learned tho spccifio

grarity and determined tho orbits of thc moon and the planets ; vre, vrho knovr. the distance to the sun, nnd

his size; hare mcasured the orbits of.tho flashing comet", and tbe distanccs of. the fised stars ;\_and know the

latter to be suns like our sun, each vrith his retinue of vrorlds, and all gorerned by the same unerringly

'mechanical lavrs and outvrardly imposed forccs, centripetal and ccntrifugal; vre, that vrith our telescopcs

hare separated the galasy and the nebulre into other stars and groups of stars ; discorcrcd nevr planets, by

first discorering their disturbing forces upon those alrcndy knovrn ; and learned that they all, Jupiter,

Venus and the fiory Mars, and Satum and the others, as vvoll as the briglit, mild' and over-changing Moon,

are mero dark, dull, opaque elods like our earth, nnd not liring orbs of brilliantfire nnd heavenly light;

vre, vrho liare countcd thc mountains and chnsms in thc moon, vrith glasscs that could distinetly rereal to us

tlic tcrnple of Solomon, if it stood there in its old original glory ; vre, vrho no longer imagine that the stars

control our destinies, and vrho can calculate the eclipses of thc sun and moon, backvrard and forvrard, for ten

thousand years ; vre, vrith our vastly increascd conceptions of tho povrers of the Grand Architcct of tho

Universe, but our vrholly material and mechanical rievr of that UniTorso itsclf; vre cannot eren in tho

remotest degree feti, though vro may partially and impcrfeetly imagine, hovr those great, primitive, simple\*

hearted children of Naturo felt in regard to the Starry Ilusts, there upon tho slupes of tlie Ilimnlnyas,

on tho Chaldean plains, in the Persian and Median deserts, nnd upon the banks of that great, strange Uirer

tho Nile. To them tho Universe vras alite — instinct vrith forccs and povrers, mystcrious and bcyond their

comprchension. To them it vras no machine, no great systcra of clock-vrork; but a great. live creature, an

army of creaturos, in sympathy vrith or inimical to man. To them, all vras a mvstery and n miracle, and

the stars flashing orerhead spoke to their hearts almost in an audible languagc. Jupiter vrith his kingly

splcndours vras tho Emporor of the starry legions. Venus lookcd loringly on tho earth and blcsscd it; Mars,

vvith his crimson fires, throatened vrar and misfurtune ; and Saturn, cold and grave, chillcd and repellcd

them. The evor-ohaiiging Moon, faitliful companion of thc Sun, vras a constant miracle and vronder; tho

Suu hinisclf tho risible embloin of thc Creative and gcncratirc power. To them the earth vras a great plain.

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orer which thc sun, tlio moon and the planets rerolred, its serrante, framcd to givo it light. Of the stars,

some ircre Lcncficeut existoncos tliat brought with them spring-time and fruits and flowers, — some, faitbful

scntinds, advising thcm of cuniing inundation, of the season of storm and of dcadly ivinds ; some hcralds

of evil, ivbieh stcadily furotclling they seomcd to causo. To ihcm thc eclipses ivero- portenta of eril, and

their causos Iiiddcn in mrstcry, and supcrnatural. The rcgular returas of thc stars, the comings of Arcturus,

Orion, Sirius, thc Pleiades and AldeLaran, and the journeyings of the Sun, ircre roluntary and not mediani\*

cal, to thcm. What ironder tliat astronomy became to thetn thc niost important of Sciences ; tliat tbose irho

learned it bccamc rulcrs; and that rast cdificos, the Pyramids, thc towcr or templo of Bcl, and other like

erections ercrywhcre in thc East ircre builded for astronomical purposes ? — and irhat ironder that, in tboir

great child-liko simplicity tlicy irorshippcd Light, the Sun, tha Planets and thc Stars, and personified thetn,

and eagcrly bdicrcd in the historica inrentcd for thcm ; in that age irhen thc capacity for belicf iras infinite;

os indccd, if iro but refioet, it stili is and crcr irill bc ?

If ire adliercd to the litcrally historic sense, antiquity irould bo a mere, inexplicnble, hideous chaos, and

ali the Sages deranged : and so it irould be ivith JIasonry and those irho instituted it. But irhen these alie\*

gories are explained, they ceoso to be absurd fables, or facts purely local ; and bccomc lessons of wisdom for

entire humanity. No one can doubt, irho studies thcm, that they all came from a comnion source.

And he greatly errs irho imagines, that, because the mythological legenda and fables of antiquity are

referable to and hare their foundation in the phenomena of the Ilearens, and all thc Ilcathen Gods are but

mere names given to the Sun, the Stars, the Planets, the Zodiacal Signs, the Elementa, the Povrors of Nature,

and Unirersal Nature herself, therefore the first men irorshippcd the Stars, and irhaterer tbings, animate and

inanimate, seemcd to them to possess and exercise a poirer or infiuence, erident or imagined, orer human for

tones and human destiny.

For ercr, in all the nations, asccnding to the remotest antiquity to irhich the light of Ilistory or the glim-

merings of tradition reach, iro find, seated abore all the Gods irhich represent the luminaries and the elementa,

aad thoseiTrhich personify the innate Powers of nniversal nature, a stili higher Deity, silent, nndefined, incom\*

prehcnsible, the Supreme, one God, from irhom all the rest fioir or emanate, or by Ilim are created. Abore

the Time-God ITurus, the Moon-Goddess or Eartb-Guddess Isis, and the Sun-God Osiris, of the Egyptions, iras

Amun, tho Nutnre-God ; and abore bim, again, tbe Infinite, Incomprehensible Deity, Athov. Brehh, tha

silent, sclf-contemplatire, one original God, iras the Source, to the Ilindas, of Brahma, Tishnu and Siva.

Abore Zcus, or before him, irere Kronoa and Onranos. Orer the Elohim iras tho great Natnre-God AL, and

stili beyond him, Abstract Existence, Intrir — He that IS, WAS and SHALL BE. Abore all the Persian Dei-

tics iras tbe Unlimited Time, ZEROANB-AicnEREXE; and orer Odin and Thor iras the Great Scandinarian Deity

Altadir.

.The irorship of IJniversal Nature os a God was too near akin to the irorship of a TTnirersal Soul, to hare

been the instinctire creed of any savnge people or rudo rnce of men. To imagine all nature, irith all its appa\*

rently iudependent parts, os furming one consistent irhole, and as itself a unit, required an amonnt of expe\*

riencc and a fuculty of geaeralization not possessed by tbe rude uncivilizcd mind, and is but a step beloir the

idea of a untrcrsal Soul.

In the beginning man had the "Word ; and that Word iras from God: and out of thc liring Power com-

municated to man in and by tliat Word, came Tue Licot of Ilis Existence.

God mode man in his own likeness. When, by a Iong succession of gcologieal changcs, He had prepared

.the earth to be his habitation, He created him, and placcd him in that part of Asia irhich all the old nations

agreed in calling^he cradle of tbe human race, and irhonce afterwards the streum of human life floired forth

to India, China, Egypt, Persia, Arabia and Phoenicia. He communicatcd to him a complete knoirledge of tho

nature of his Creator, and of the pure, primitire, undefiled religion. The pcculiar and distinctiTe excellence,

and real cssonco of the primitivo man, and his true naturo and destiny consistcd in his likoncss to God. He

stamped His own imago upon man’s soul. That imago has boen, in the breast of erory individual man and of

mankind in general, greatly altcrcd, impaircd and defaced ; but its old, half-oblitcrated charactcrs aro stili -to

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bo found on ali tho pages of primitive history ; and the imprers, not cntircly cffaccd, everj reflecting mind

may discover in ita own interior.

Of tho original revelation to mankind, of the primitive TVord of Divina Trgtii, we find olear imlications

and scattercd traccs in tlie sacrcd traditions\* of ali the primitive Nations ; traccs which, when separa tely

examincd, appear like the brolcen remnants, the mystcrious and hieroglypliio charactere, of a mighty edifice

tbat has been destroyed; and its fragments, like thosc of the old Temples and Palaces of Nimroud, wrought

incongruously into cdificcs many centuries younger. And, although amid the ever-gTowing dcgcneracy of

mankind' this primeval word of revelation was falsi Sed by the admisturo of various errors, and overlaid and

obscured by numberlcss and manifold fictions, inestricably confused, and disfigurcd almost beyond the povrcr

of rocognition, stili a profound infpiiry will discover inheathenism manyluminous vestiges of primitive Truth.

For the old Ilcathenism had everywhero a foundation in Truth; and if we could separate that pure intui-

tion into naturo and into the simplo symbols of nature, that constituted tho basis of all Ilcathenism, from the

alloy of error and the additions of fiction, those first liieroglyphic traits of the instinctive Science of the first

raen, would be found to agree with truth and a true knovrledge of nature, and to afford an image of a free,

pure, comprehensive and finished philosophy of life.

The struggle, thcncefurward to be eternal, bctween the Divine vrill and tho natural vrill in tho souls of

men, commenccd immcdiately aftor the creation. Cain slew his brother Abel, and wont forth to poople parts

'of the carth with an impious race, forgetters and defiers of the true God. The other Desccndants of the Com-

mon Father of the race intermarried with tho daughtors of Cain's Desccndants : and. all nations preserved tho

remembrance of that division of tho human family into the rightcons and impious, in their distorted Icgends

of tho wars bctween the Gods, and tho Giants and Titnns. IVlicn, aftcrwards, another similar division occur-

red, tho Descendants of Scth alone preserved the truo primitive rcligion and Science, and transmitted them to

posterity in the ancient symbolical character, on monumenta of stonc: and many nations preserved in their

legcndary traditions tho memory of the columns of Enocli and Scth.

Thcn tho world dcclincd from its original hnppy comlition and fortunate cstate, into idolatry and bar-

bariam : hut all nations retained the memory of that old estate; and tiic poeta, in thosc corly days tlie only

historians, commemorated the sueeession of the ages ofgold, silver, brnss and iron.

In the lapse of those ages, the sacred tradit ion fullowed various courses among caeli of the most ancient

nations ; and from its original source, as from a coramon centro, its various streams fluwcd downward ; some

diffusing tlirough favourcd regions of the world fortility and life ; but others soon losing tbcmsclvcs and being

dricd up in the sterile snnds of human error.

Aftcr tho internal and Divino Woito originally communicatcd by God to man, had bccomo obscured; after

man’s conncxion with his Creator had been brokcn, even outward language nccessarily feli into disorder and

confusion. The simple and Divine Truth was overlaid with various and scnsual fictions, buricd under illu-

sive symbols, and at last perverted into hurrihlc phantoms.

For in tho progress of idolatry, it iiceds came to pass, that what was originally revorcd as the Symbol of a

higher principio, bccatue gradually confoundcd or identificd with tlie object itsclf, and was worshipped ; until

this error led to a moro degraded form of idolatry. The carly nations rcccivcd much from tlie primeval sourco

of sacred trudition; but tliat haughty pride whicii sccms an inherent part of human nature led caeh to repre-

sent theso fragmentary relies of original truth as a possession pcculiar to tlicmsclvcs ; thus exaggerating their

value, and their own importance, as pcculiar favourites of the Dcity, who had chnscn them as the favoured

people to wliom to commit tlieso truths. To mako these fragmenta, as far as possihle, tlicir privato property,

tliey ro-produeeil them undor pcculiar forma, wmppcd them up in symbola, emicculed them iu nllcgnries, and

invented fables to account for their own spccinl possession of them. So that, instcud of preserving in their

primitivo simplicity and purity these blessings of original revelation, tliey overlaid them with poetical orno\*

ment ; and tho wholo wcars a fabulous aspeet, uutil by closo and severo examination wo discover the truth

which tho apparent fable contains.

These being tho conQicting elements in tlie breast of man ; the old inhcritance or originnl dowry of truth,

ifapartcd to him by God in tlie primitive revelation ; and error, nr tho foundation for error, in his degraded

sense and spirit now turned from God to nature, false faitlis casily sprung up and grciv rank and lusuriaDt,

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when tho Divino Truth vras no longer guarded with jealous care, nor prescrvcd in its pristino pnrity. Thia

aoon happencd among most Eastcrn nations, and espccially tho Indians, tho Clialdoans, the Arabians, tho

Persiana and ttio Egyptians ; Triti» vrhom imagination and a ycry deep, bat stili scnsual feding fur natare,

trere very prcdominant. Tho Northern firmament, visiblc to thcir eyos, possessos by far the largest and most

brilliant constcllations ; and thoy were more alire to the impressions made by sucli objccts, than tlie men of

the present day.

"With the Chineso, a patriarchal, simplo and sccladcd people, idolatrylong mado but littlo progress. They

invonted writing irithin threo or four gcncrations aftor tho flood ; and thoy Iong preserved tho memory of

much of tho primitivo revelation ; less overlaid witli fiction than thoso fragmenta which other nations have

remembered. Thoy were among thoso who stood nearest to the sourco of sacrcd tradition ; and many passagea

in their old Tvritings contain rcmarkahle vostigos of eternal truth, and of tho Word of primitivo revolation, the

hcritngo of old thought, whioh attest to u« their original cminunco.

But among tho other carly nations, a wild enthusiasm and a scnsual idolatry of nature soon superseded

tbe simple Tvorship of/the Almighty Gud, and set aside or disfigurcd tlie pure belicf in the Eternal Uucreated

Spirit. The great powers and clements of naturo, and tho vital principio of production and procreation through

ali genorations ; then the celestial spirits or heavenly Ilost, the Iuminous armies of tho Stars, and the great

Sun, and mystcrious ever-clianging Moon (ali of rrhiuh the whole ancient world regarded not as mere globes

of light or bodies of fire, but os animated livi:..- substanccs, potont orer man’s fate and destinies) ; next the

Genii and tutelar spirits, and even tbe souls of the dead, received divine worship. The animals, representing

the starry constellations, first revercnced os symbola merely, came to be vrorshipped as Go.ds; the Qcavens,

earth, and the operations of nature were personified; and fictitious personnges invonted to account for the

introduction of Science and arts, and tbo fragmenta of the old religious truths ; and the good and bad prin-

cipies personified, became also objects of worship ; while, through ali, stili shone the silver threads of the old

primitive revelation.

Increosing familiarity with early oriental recorda scems more and more to confirm the probabili ty that they

ali originally cmanated from one sourco. The eastem and Southern elopes of the Paropismus orUindakascb,

appear to‘ have been inhabited by kindred Iranian taces, similar in habita, language and religion. The

eorliest Indian and Pcrsian Deities are for the most part symbols of celestial light, their agency being regarded

as on eternal warfare with the powers of winter, storm and darkness. The religion of both was originally a

worship of outtrard nataro, especially the manifestatione of fire and light ; the coincidences being too marked

to be merely accidental. Deva, God, is derived from the root dio, to shine. Indro, like Ormnzd or Ahnra-

Mazda, is the bright. firmament: Sora or Surya, the Heavenly, a name of the Sun, recnrs in the Zend word

Huare, tbe Sun, whence Khur and Khorshid or Corasch. Uschas and Mitra ore Medie as well os Zend

Doities ; and the Amschaspands or “ immortal Holy Ones” of tho Zend-avesta may be comparcd with the

seven Rishis or Yedic Star-Gods of tho constcllation of tho Bear. Zoroastrianism, like Buddhism, was an

innovation in regard to an older religion; and between tho Parsee and Brahmin may be found traees of

disraption os well as of coincidence. The original Nature-worsbip, in which were combined the conceptions

both of a Universal Presence and perpetuity of action, took different directions of dcvclopmcnt, according to

the differenco between the Indian and Persian mind.

Tbe early shephords of tbe Punjaub, then called the country of the Seven Rirer3, to whose intuitional or

inspired wisdom (Veda) we owe wbat are perhaps the most ancicnt religious effusions extant in any language,

apostrophized as living beings tbe pbysical objccts of their worship. Pirst in this order of Dcities stands

Indro, the God of the "blue” or “ glittering” firmament, called Devospiti, Father of the Devas or Elemento!

Powers, who measurcd out the circle of the sky, and made fast the fuundations of the Earth; theideal domain

of Yarouno, “ the All-encompasscr,” is almost equally extensive, including oir, water, nigbt, the expanse

between Ilcaven and Earth ;.Agni, who lives on the fire of the sacrifice, on the domcstic hearth, and in the

lightnings of the sky, is tho great Mediator between God and Man ; Uschas, or the Dawn, leads forth the

Gods in tbe morning to make their daily repost in the intoxicating Soma of Naturo’s offertory, of which tbe

Priest could only compound from simplcs a symbolical imitation. Then came tbe various Sun-Gods, Adityas

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or Solar Attributos, Surya the Hearenly, Savitri tlio Progenitor, Paslian tho Nourishcr, Bagha the Felieitous,

and Mitra tlic Friend.

Tbe coming fortb of tho Eternal Being to the work of creation was represented aa a marrfage, hia firat

emanation being a unirorsal mother, supposed to hara potcntially existed with him from Eternity, or in meto-

phorical languago, to hara been “ hia siater and hia spouse." Sha became erentuallj promoted to- ba the

Mother of the Indian Trinity, of the DeiEy under Ilia three Attributos, of Creation, Preserration, and Cbange

or Rcgeneration.

The moat popular forma or manifestationa of Yishnu the Proserrer, rrere his successive arataras or hia\*

toric impersonations, which represented tho Deity coming forth out of the incomprehensibla mystery of Ilia

nature, and rcrealing himself at thosc critical epochs which cither in the physical or moral world seemed

to mark a now commcncomont of prosperity and ordor. Combating the power of Eril in the rarioua depart-

ments of Nature, and in succcssire periods of time, the Divinity, though rarying in form, is erer ia reality

the same, whether seon in useful agricultural or social inrontions, in traditional rictorica orer riral creeda,

or in physical clianges faintly discoTored through tradition, or suggested by cosmogonical theory. Aa Itama,

the Epie hero armc.d with swonl, club and arrows, the prototype of Herculea and Mithras, ho wrestlos like the

Hobrew Patriarch with the Powers of Darkncss ; os Chrishna-Gorinda, the Dirine Shcphcrd, he is tho Mes-

aenger of Peace, overmastering the world by music and lore. Under tho humnn form he nerer coasos to bo

the Supreme Being. “ The toolish," (he says, in tho Bhagarad Ghita), “ unacquainted with my Supreme

Nature, despise me in this human form, while men of great minds, enlightcned by the Dirine principia within

them, acknowledgc me aa incorruptible and before all things, and sorre me with undividod hearta.” “I am

not rccognizcd by all," ho says again, “ bccausc concealed liy tho supcrnntural power which is in me-; yet to

mo aro known all things past, present and to conio ; I oxisted beforo Yairaswata and Menou. I am- the Moat

Iligh God, the Creator of tho World, the Eternal Poorooscha (Man-World or Genius of the "World). And

although in my own naturo I am exempt from liability to birtli or death, and am Lord of all creatcd things,

yet as often as in tho. world rirtuo is enfecblcd, and rico and injustico prcrail, so often do I becomo manifest

and am rerealed from age to age, to saro the just, to destroy the guilty, and to reassure the faltering steps of

rirtue. Ilo who acknowledgeth me as eren so, doth not on quitting this mortal frame enter into another, for

he entereth into me; and many who hare trusted in me liavc alroady enterod into me, being purifica by the

power of wisdom. I help those who walk in my patii, eren as thoy serro mo."

Brahma, the creati ng agent, sacrificed himself, when, by dcsccnding into material forma ho became incor-

porated with his work; and hia mrthologieal history was interworen with tbnt of the Universe. Thus, although

spiritually allied to the Supreme, and Lord of all creaturos (Prajapati), he shared the imperfection and cor-

ruption of an inferior nature, and steeped in manifold and pcrishable forms, might be said, like tho Greek

Urnnus, to be mutilated and fallen. Ilo thus combined two charactcrs, formlcss form, immortal and mortal,

being and non-being, motion and rest. As incarnate Intelligence or Tue Word, he communicated to man

what had been rerealed to himself by the Eternal, since he is creation’s Soul as well as Body, within which

the Divino Word is written in those living letters which it is tho prorogativo of the self-conscious spirit to

interpret.

Tho fundamcntal principies of tho roligion of the Ilindils consistcd in tho bolief in the existenco of One

Being only, of the immortality of the soul, and of a future state of rowards and punishments. Tbcir precepts

of morality inculcate the practice of rirtuo as necessary for procuring happinoss oven in this transient life ;

and their religious doctrines mnke their felicity in a futuro state to dopend upon it.

Besidcs thoir doctrino of the transmigration of souls, their dogmas may bo epitomized under tho following

heads : lst. The existcnce of onc God, from wliom all things procood, and to wliom all must return. To Him

they constantly apply tlioso expressions— The Unirersal and Eternal Essence ; that which has erer been and

will erer continuo ; that which ririfies and pervades all things ; Ilo' who is erory where present, and causos

tho celcstial liodics to rerolre in tho courso Ilo has prcscribcd to them. 2d. A tripartito dirision of the Good

Principio, for the purposes of Creation, Preserration and Itcnoration by chango aml death. 3d. Tlio necessary

existenco of an Evii Principle, occupied in counteraeting the bcnerolcnt purposes of tho first, in their exeeu-

tion by the Dorata or Subordinate Genii, to whom is entrusted the control over the various operations of

nature.

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And this waa part of their doctrine : “ One great and incomprehcnsible Being has alone existed from ali

Eternity. Everytliing wo bchold and we ourselves are portions of Him. The soul, mind or intelleet, of Gods

and men, and of all sentient creaturos, aro detaebed portions of tho Universal Soni, to which at stated periods

they are destined to return. But tho mind of finite beings is impressed by one uninterrupted series of illusions,

which they consider as rcal, until agnin united to the great fountain of truth. Of these illusions, the first and

most cssential is individuality. By its influence, when detaebed from its source, the soul becomes ignorant of

its own nature, origin and destiny. It considers itself as a separate existcnco, and no longcr a spark of the

Divinity, a link of one immcasurablc cliain, an infmitcly smal\.but indispensablc portion of one great wholo."

Their lore of imagery causcd tbem to personify what they conceived to be some of tho attribntes of God,

perhaps in order to present tbings in a wav better adapted to the comprehensions of the vulgar, than the

abstruse idea of an indescribable invisiblc God ; and bcnce the invention of a Brahma, a Yishnn and a Siva

or Iswara. These wcrc rcprcscntcd under vnrious forms ; but no emblcm or visible sign of Brihm or Brehm,

^he Omnipotcnt, is to he fuund. They cunsidured the great mystcry of tho existcnco of tho Supreme Ruler of

tho Universe, as bcyond human eompreheusion. Evcry creature, cndowed with tho faculty of thinking, they

held, must be conscious of the existence of a God, a first cnuse ; but the attempt to explain the nature of that

Being, or in any way to assimilate it -with our own, they considered not only a proofof folly, but of extreme

impiety.

The following extracta from their books will serve to sbow what were the real tencts of their creed :

•“By one Supreme Ruler is this Universo pervaded ; even every world in the wholo circle of nature . . ,

There is one Supreme Spirit, which notliing can shake, more swift than tho thought of man. That Supreme

Spirit moves at pleasure, but in itself is immovablo ; it is distant from us, yet near us ; it pervades this whole

System of worlds ; yet it is infinitcly beyond it. That man who considers all beings as exisdng even' in the

Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth vicws no creature with contempti

. . . All spiritual beings are the samc in kind with the Supreme Spirit . . . The pure enlightened soul assumes

a luminous form, with no gross hody, with no perfomtion, with no veins or tendons, unblemished, untainted

by sin ; itself being a ray from the Infinite Spirit, which knows the Past and the Future, which pervades all,

which existed with no cause but itself, which created all things as they are, in ages most remote. That all-

pervading Spirit, that Spirit which gives light to the visible Sun, even the somo in kind am I, though infinitely

distant in degree. Let my soul return to the immortal Spirit of God, and then let my body which ends in

.ashes return to dust 1 0 Spirit, who pervadest fire, lead us in a straight path to the riches of beatitude !

Thou, 0 God, possessest all the treasures .of knowledge 1 Remove each foul taint from our souU 1

“ From what root springs mortal man, when felled by the hand of death 7 Who can make him spring

ogoin to birth 7 God, who is perfeet wisdom, pcrfect happiness. Ile is the final refuge of the man who has

liberally bcstowed his wealth, who has been firm in virtue, who knows and adores that Great One. . . Let as

adore the suprcmacy.of that Divine Sun, tho Godhcad who illuminatas all, who re-creatcs all, from whom all

procccd, to whom all must return, wliom wo invoke to dircct our understandings aright, in our progress

■towards his holy seat. . . What the Sun and Light are to this visible world, such is truth to the intellectual

and invisihle universe. . . Our souls acquire certain knowledge, by meditating on tho light of Truth, which

emanates from the Being of Beings. . . That Being, without eyes secs, without ears hears all; he knows

whatever can be known, but there is none who knows him ; him tho wise call the Great, Supreme, Pervading

Spirit. . . Perfeet Truth, Perfeet Happiness, without equal, immortal; absolute unity, whom neither speech

can describe, nor mind comprehend ; all-pervading, all-transcending, deliglited with his own boundlcss intel-

ligence, nor limited by space or time; without feet, running swiftly ; without hands, grasping all worlds ;

without eyes, all-surveying ; without ears, all-hearing ; without an intelligcnt guide, understanding all ; with-

put cause, tho first of all causes ; all-ruling, all-powerful, the Creator, Prescrvcr, Transformer of all things ;

such is tho Great One ; this the Yedas dcclare.

“ Muy that soul of mine, which mounts aloft in my waking hours, as an ethereal spark, and which, even

in my slumber, has a like ascent, soaring to a great distance, as an emanation from tho Light of lights, be

united by devout meditation with the spirit suprcmely blest, and supremely intolligentl . . May that soul of

mine, which was itself the primeval oblation placed within all creatures . . which is a ray of perfeet wisdom.

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rrhich is the inextinguishable Ught fixed rrithin oroated bodics, rrithout rrhich no good act is performcd, . . .

ia rrhich as an immortal essence raay be comprised rrhatcrcr has pnsscd, is present, or Trill be hercafter, . . .

be United by devout mcditation rrith the Spirit suprcmcly blcst and supremcly intclligent!

“The Being of Beings is the Only Cod, eternal, and ereryrrhere present, rrho comprises ererything.

There is no God but Ile. . . . Tho Supreme Being is inrisible, incomprehensible, immovable, rrithout figure

or shapc. No one has ercr seen him ; time nerer comprised him ; his essence perrodes ererything; ali rras

derived from hira.

“The duty of a good man, eren in the moment of his destruction, consists not only in forgiring, but eren

in a desire of bencfiting his dcstroyer; as the sandal-trec, in the instant of its orerthrow, sheds perfume on

tho axe rrhich felis it."

The Yedanta and Nyaya philosophers acknorrledge a Supreme Eternal Being, and the immortality of the

soul; though, like the Grceks, thcy differ in thcir ideas of those subjecta. Thcy spcak of the Supreme Being

as an etcrnnl csscace thnt perrodes space, and gires life or existence. Of that unirersal and eternal perrading

spirit, the Tedanti suppose four modifications ; but as these do not change its nature, and as it rrould be

erroneous to ascribe to each of them a distinet essence, so it is equally erroneous, thcy sny, to imagine that

tho rarious modifications by rrhich the All-perrading Being exists, or displays Ilis porrer, aro indiriduol

existcnces. Creation is not considered as the instant production of things, but only as the manifestation of

that rrhich exists .eternally in the one Unirersal Being. The Nyaya philosophers beliere that spirit and matter

are eternal ; but they do not suppose that the rrorld in its present form has existed from eternity, but only the

primary matter from rrhich it sprang rrhon oporated on by the almighty rrord of God, tho Intclligent Causo

and Supreme Being, rrho produccd the combinations or nggregations rrhich compose’ the matcrial unirerse.

Though they beliere that soul is an cmanation from the Supreme Being, thcy distinguish it from that Being,

in its indiridual existence. Truth and Intclligcncc arc the eternal attributes of God, not, they say, of the

indiridual soul, rrhich is susceptible both of knorrledge and ignorance, of pleasurc and pain ; and therofore

God and it aro distinet. Eren when it returns to the Eternal, and attains supreme bliss, it undoubtedly docs

not ceose. Though vniled to the Supremo Beiug, it is not absorlcd in it, but stili rctains the abstroct nature

of definite or risiblc existence.

“The dissolution of the rrorld,” thcy say, “consists in tho destruction of. tho risible forma and qualities

of things ; but thcir matcrial essence remaius, and from it nerr rrorlds are forrned by tho ercatiro cnorgy of

God; and thus tho Univorso is dissolred and ronerved in ondlcss succession."

The Jainas, a sect at Mysore and elscrrhcre, say that tho ancient roligion of India and of the rrholo

rrorld, consistcd in the belief in one God, a puro Spirit, indirisiblc, omniscient and all-porrerful : that God,

liaring given to ali things thcir appointed order and coursc of action, and to man a sufficient portion of

rcason, or understanding, to guide him in his conduct, Icarcs him to tho operation of freo rrill, rrithout the

entiro cxerciso of rrhich ho couid not bo hold ansrrorable for his conduct.

Monou, tho IlindQ larrgirer, adorcd, not the risible, matcrial Sun, but “ that diriao and incomparahly

greater light," to use the rrords of the most renerable text in tho Indian Scripture, “ rrhich illumines ali, de-

lights ail, from rrhich all procccd, to rrhich ail must rcturn, and rrhich alone can irradiate our intellecta."

Ilo thus commeuccs his Institutos:

“ Be it heard !

“ Tbis unirerse existed only in tbc first dirino idea yet unexpnndcd, as if inTolred in darkneas, imper-

ccptiblc, undefinable, undiscorcrablo by rcason, and undiscorcrcd by rcrclation, as if it rrero rrholly immorsed

in slcop :

“'1'Iien tiie Solo Self-existing Porror, Ilimself undiseororod, but making this rrorld discernible, rrith firo

elemonts, and other principies of nature, appeared rrith undiminishcd gtory, expanding his idea, or dispelling

tiio gloom.

“ Ile vrhom tho mind alono can pcrceire, rrhoso cssonco cluilcs tho cxtomal organs, rrho has no risible

parta, rrho exists from Eternity, crcn Ilo, tho soul of all beings, rrhom no being can comprehcnd, sbono forth.

“ Ile, having rrilled to produco rarious beings from his orrn divino Substanco, first rrith a thought oroated

the rvaters. . . . From that which is [prociselr the Ilcbrerr Hin'], the first causo, not tho objcct of sense, exist-

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ing everywhcre in substanco, not eristing to our perccption, uithout beginning or end” [the A.\ and Q.\, or

tbe I.'. A.'. ft.\], ‘twas produccd tbe divine male famed in all worlds under tbe appcllation of Brahma."

Tbcn rccapitulating tbe different things created by Brabma, be adds : “ Ile," meaning Brabma [the Aoyov,

the 'Word], “ wliosc povers are ineomprchcnsiblc, having thus created tbia Universe, uras again absorbed ia

tbe Supreme Spirit, changing the time of cnergy for the time of repose.”

Tbe L’Antareya A’ran’ya, one of the Vedas, gives this primitive idea of tho creation : “In tbe begin-

ning, the Universo uras but a SouI : nothing else, active or inactive existed. Then lis had this thought,

I vili create worlds ; and tlius Iis created tlicse different urorlds ; air, the light, mortal beings and tho waters.

“ II e had tliis thougbt: llehold the worlds; 1 vili areate guardians for the tcorlds. So Iis took of tbe

M water and fashionod a bcing cluthed with the human form. Ile looked upon him, and of that being so con-

" templated, tbe raouth opened liko an egg, and speech came fortb, and from tho speech fire. Th» nostrils

“opened, and through them went tbe breath of respiration, and by it tho airvras propagated. Tbe ey es

“ opened ; from them camo a luminous ray, and from it uras produccd the sun. Tbe ears dilated : from them

“ came bearing, and from hearing space and, after the body of man, with the senses vras formed

“ Hs, the Universal Soul, thus rcticctcd : How could this body exist witkout Me? He examined through vrhat

"extremity Ile could penetrate it. Ile said to himself; If, witkout me, the Word is articulated, breath exhales

‘‘and sight sees; if hearing hears, the skin feels, and the mind rejlecis, deglutition swdllows and the generatixe

“ organ fvdfils iis functione, tchat then ar.i 1/ And separating the suture of the cranium, Ile penctratcd into

“ man."

. Bebold the great fundamental primitive trnths! God an infinite Etcrnal Soul or Spirit. Matter not

eternol nor self-existent, but created — created by a thougbt of God. After matter, and worlds, then man, by

a-like thougbt: and finally, after endowing him with the senses and a thinhing mind, a portion, a spark, of

God Himself penetrates the man, and becomes a Iiving spirit vrithin him.

- The Vedas thus detail the creation of the world :

“ In the beginning there was a. single God, existing of himself ; who, after having passed an eternity

uosorbed in the contemplation of his own being, desired to manifest his perfections outwardly of Himself;

and created the matter of the world. The four elementa being thus produccd, but stili mingled in confusion,

be breathed uport the waters, which swelled up into an immense ball in the shape of an egg, and, developing

theinselvcs, bccame the vault and orb of Hcaven which encircles the earth. Having made the earth and the

bodies of animal beings, this God, tho essence of movement, gave to them, to animato them, a portion of his own

being. '.Thus, the soul of everything that breathes being a fraction of the ^universal soul, none perishes ; but

ench soul znerely changes its mould and form, by possing succcssively into different bodies. Of oli forms, that

which most pleases the Divine Being is Man, as nearest approaching his own perfections. When a man,

absolntely disengaging himself from his senses, absorbs himself in self-contcmplation, he comes to discem the

Divinity, and becomes part of Him.”

The Ancient Porsians in many respeets resembled the Hindas, — in their language, their poetry, and

their poetic legends. Their conquesta brought them in contact with China ; and they subducd £gypt and

Judea. Their vicws of God and religion more resembled those of the Hebrews, than those of any other

nation and indecd the lattcr people borrowed from them some prominent doctrincs, that wc oro in tho habit

of regarding os an esscntial part of the original Hebrew crced.

Of the King of Heaven and Father of Eternal Light, of the pure World of Lianr, of the Etcrnal Wou>

by which all things were created, of the Seven Mighty Spirits that stand next to tho Throne of Light and

Omnipotence, and of the glory of those Heavenly Hosts that encomposs that Throne, of the Origin of Evii,

and the Princc of Darkness, Monarch of the rebcllious spirits, enemies of all good ; tlicy entertainod tenets

very similar to those of the Hebrews. Towards Egyptian idolatry they felt the strongest abhorrence, and

nnder Cambyses pursucd a regular plan for its utter extirpation. Xerxes, when he invaded Greece, destroyed

the Temptes and erectcd fire-chapels along the whole courso of his march. Their religion was eminently

spiritnal, and the earthly fire and earthly sacrifice were but the signa and embloms of another devotion and a(

Tiighcr power.

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Thus the fundamcntal doctrino of the ancient religion of India and Persia was at first nothing more than

a simple vencration of nature, its puro elements and its primary energies, the saered fire, and above ali,

Light, — the air, not the Iowcr atmospheric air, but the purcr and brightcr air of Heaven, the broath that

animatos and pervades the breath of mortal lifc. Thia pure and simple veneration of nature is perhaps the

most ancient, and was bj far the most generally prevalent in tho primitive and pstriarchol world. It was

not originali/ a deificat ion of nature; or a denial of the sovercignty of God. Those pare elements and

primitive essences of created nature offered to the first men, stili in a close eommnnication with the Deity,

not a Iikeness of resemblance, nor a mere fanciful image or a poetical figure, but a naturnl and true Symbol

of Divine power. Evcrywhere in the Hebre t writings, the pure light or saered fire is employed as an image

of the all-pervading and all-consuming power and omnipresence of the Divinity. His breath was the first

source of life ; and the faint whisper of the brccze announced to the prophet His immediate presence.

“ All things are the progeny of one fire. The Father perfected all things, and delivered them over to the

“ Second Mind, whom all nations of men call the First. Natural works co-exist with the intellectual light of

“ the Father ; for it is the Soul which adorns the great Heaven, and which adoras it after the Father. The

“ Soul, being a bright fire, by the power of tho Father, remnins immortal, and is mistress of life, and filis up

“ the recesses of the world. For tho fire which is first beyond, did not shut up his power in mattor hy works,

“ but by mind, for the framer of the fiery world is tho mind of mind, who first sprang from mind, clothing fire

“with fire. Eather-begotten Light 1 for Ho alone, % having from the Father’s power received the essence of

“ intellect, is enabled to understand the mind of the Father; and to instil into all sources and principies tho

“ capacity of understanding, and of ever continuing in ceaselcss rcvolving motion." Such was the languago

of Zoroaster, embodying the old Fcrsian ideas.

And the somo ancient sage thus spoke of the Sun and Stars: “The Father made the whole universe of

“fire and water and earth, and all-nourishing ether. Ile fi sed a great multiiude of moveless stars, that

“stand stili forever, not by compulsion and unwillingly, but without desire to wander, fire acting upon fire.

“He congregatcd the seven firmaments of the world, and so surrounded the earth with the convezity of tho

“Heavens; and therein set seven living esistcnccs, arranging their apparent disorder in regular orbits, six

“of them plnnets, and the Sun, placcd in the ccntre, the scrcnth ; — in that centro from which all lines,

“diverging which way soever, are equal; and the swift sun himsolf, revolving around a principal centre.nnd

“ ever striving to reach the Central and all-pervading light, bearing with- him the bright Moon.”

And yet Zoroaster added : “ Mcasure not tho journeyings of the Sun, nor attempt to reduco them to

“ rule ; for he is carried by the cternal will of the Father, not for your snkc. Do not endeavour to understand

“ the impetuous course of the Moon ; for shc runs evermore under the impulse of neccssity ; and the pro\*

“gression of the Stars was not generated to serve any purposc of yours.”

Ormuzd says to Zoroaster, in the Boundchcsch : “ 1 am he who holds the Star-Spangled Heaven in ethercal

“ space ; who makcs this sphere, which once was buricd in darkncss, a ilood of light. Thxough me tho Earth

“ became a world firm and lasting — the earth on which walks the Lord of the world. I am he who makcs

“ the light of Sun, Moon and Stars picrcc the clouds. I make the corn-sccd, which perishing in tho

“ ground sprouts anew. ... I creatcdr man, whose eye is light, whose life is the breath of his nostrils, I

“placed within him life’s unextinguishable power."

Ormuzd or Ahura-JIazda himself represented the prirnal light, distinet from the heavenly bodies, yet

necessary to their esistenco, and the source of their splendour. The Amschaspands (Ameschospenta, “ immor-

tal Holy Ones”), each presided over a spccial department of nature. Earth and Heaven, fire and water,

tbo Sun and Moon, the rivers, trees and mountains, even the artiticial divisions of the day and ycar wcre

addrcssod in prayer as tenanted by Divine bcings, each scparatcly ruling within his sevcral sphere. Fire, in

particular, that “most energetia of immortal powcrs," the visible representativo of the prirnal light, was

invoked as “ Son of Ormuzd." The Sun, the Archimagus, that noblcst and most powerful agent of divine

power, who “ stops forth as a Conqueror from the top of tho terriblo Alborj to rulo over tho world which he

cnlightens from tho throne of Ormuzd,” was worshippcd aiiiong other symbols by tho nauie of M itu a as, a

bcncticcnt and friendly genius, who, in the hymn addressed to him in the Zcnd-avcsta, bears the names given

him by the Grecks, as the “ Invinciblo” and the “ Mediator;" the former, beeause in his daily strife with darkncss,\*

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he is the most active confoJorato of Ormuzd ; the latter, as being the mediam through which heaven’s choicesfc

blcssings are communicated to mcn. Ilo is called “ the eye of Ormuzd, the effulgent Hero, pursuinghis course

triumphantlj, fcrtilizcr of deserta, most cxaltod of the Izcds or Yezatas, the never-sleeping, the protector of

tho land." • “ Whcn the dragon foe devastates my provinces,” says Ormuzd, “and afflicta them with famine-,

thon ia he struck dowa by the strong arm of Mithras, togethcr with the Devcs of Mazanderan. With his- lance

and his immortal club, the Slccplcss Chicf hurls down the Deves into the dust, whcn as Mediator he interposes

to gaard tbe City from evil."

Ahriman was by somo Parsce secta cortsidcrcd oldcr than Ormuzd, as darkness is oldcr than ligbt; he is

imagincd to liavc bcea unknown as a Malovolcnt Being in the early ages of the world, and tho fall of man is

attributcd in the Boundchcsch to an apostato worsliip of him, from which men were convertcd by asnccession

of prophets terminating with Zoroaster.

Mithras ia not only light, but intelligence ; that luminary which, though born in obscurity, will not only

dispcl darkno.ss.but cunqucr dcatli. The warfurc through which this consumination ia to bo rcachcd, is mainly

carricd on through the instrumunUiIity of tho “ Word,” tluit “ uvcr-living oiuuimtiuu of tho Boity, by virtuo of

which the world oxists,” and of which tho revealed formulas inccssantly repeated in the liturgies of the Magi

are but the expression. “ What shall I do," cried Zoroaster, “ 0 Ormuzd steeped in brightness, in order to

battle with Daroodj-Ahriman, father of the Evii Law; how shall I make men pure and holy ?” Ormuzd

answered and said : “ Invoko, 0 Zoroaster, the puro law of the Servants of Ormuzd ; inroke the Amschospands

tvho shed abundance tbroughout the seven Iveshwars ; invoke the Ifeaven, Zeruana-Akarano, the birds. travail-

ing on high, tho awift wind, tho Earth ; invoke my Spirit, me who am Ahura-Mazdao, the purest, strongest,

wisest, beat of beings ; me who have tho most majestic body, who through purity am Supreme,, whose Soul is

the Excellent Word; and yo, ali people, invoke me as I have commanded Zoroaster.”

Ahura-Mazda- himself is the living Word; he is called “First-born of ali things, express image of the

Eternal, very light of very light, the Creator, who by power of the Word which he never ceaaes to pronounce,

made in 365 days the Hcaven and the Earth.” The Word is said in the Yashna to have exiated before ali,

and to be itsolf a Yazata, a pcrsonificd ohjcct of prayer. It wa3 revealed in Serosch, in- Homo, and again,

undor Gushtasp, was manifested in Zoroaster.

Betwccn life and death, botween sunshine and shade, Mithras is the presentexemplificationof the Primal

TJnity from which ali things arose, and into which through his mediation ali contrarietics will ultimately be

absorbed. Ilis annual sacrifice is the passover of tho Magi, a symbolical atonement or pledge of moral and

pbysical regencration. Ilo crcatcd the World in the boginning; and as at the close of cach successive year he

sets free the current of life to invigorate a fresli circlc of being, so in the end of all things he will brin» the

weary sum of ages os a hecatomb before God, releasing by a final sacrifice the Soul of Nature from her perish-

ablo frame to commoneo a brightcr and purcr cxistencc.

Iamblichus (De Mys. viii. 4) says: “ The Egyptians aro far from ascribing all things to physical eauses;

life and intellect they distinguish from physical being, both in man and in the universe. They place intellect

and reason first, as eelf-existcnt, and from these they derive the crented world. As Parent of generated

things they constituto a Demiurge, and acknowlodge a vital force both in tho Ueavens and before the Heavens.

They place Pure Intellect above and beyond the universe, and another (that is, Mind revealed in the Material

World), consistlng of one continuous mind pervading the universe, and apportioned to all its parts and •

spheres." Tho Egyptian idea, then, was that of all-transcendcntal philosophy — that of a Deitv both imma-

nent and transcendent — spirit passing into its manifestations, but not exhaustcd by so doing.

. . Tbe wisdom recordcd in tho canonical rolls of Hermes quickly attaincd in this transcendcntal lore, all

that human curiosity can ever discover. Thebes espccially is said to havo acknowledged a being witboat

beginning or end, (allod Aman or Amun-Ivncph, tbe all-pervading Spirit or Breath of Nature, or perhaps

even sorae stili more lofty object of rererontial reficction, whom it was forbidden even to name. Such s

Being wonld in theory stand at the head of tbe threo orders of Gods mentioned by Herodotus, these being

regarded as arbitrary classificatiuns of similor or equal beings arranged in successive cmanations, occording

to an estimato of their comparative dignity. The Eight Great Gods, or primary class, were probably mani-

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festations of the emanated Cod in the several parts and powers of tho univorse, each potentially comprising

tbe wholc God-bcad.

In tbe ancicnt Hormctic books, as quoted by Iamblichus, occurred the following passoge in regard to the

Supreme Being:—

« Before ali the things that actually cxist, and bcforo ali beginnings, there is one God, prior even to the

first God and King, remainiog unmovcd in the singlencss of his own Unity : for neither is anything conccived

by intellect inwoven with him, nor anytbing elso ; bufc be is establishcd os the exemplar of the God who is

good, who is his own father, self-bcgotten, and has only one Parent. For he is somcthing greater and prior

to, and the fountain of all things, and the foundation of things conceived by the intellect, which are the first

species. ' And from this One, the self-originatcd God caused himself to shino forth ; for which reason he is

his own father, and sclf-originated. For he is botk a beginning and God of Gods, a Monad from the One,

prior to substanco and the beginning of substanco ; for from him is substantiality and substance, srhence also

be is called the beginning of things conceivcd by the intellect. These then aro the most ancient beginnings

of all things, which Hermes places before the ethereal and empyrean and celestial Gods."

“ Chang-ti, or the Supreme Lord or Being,” said the old Chincse crccd, “ is tho principle of everything

that exists, and Father of all living. He is oternal, immovablo and independent: His power knows no

bounds : His sight equally oomprehends the Past, the Presont and the Future, and penetrates even to the

inmost recesses of the heart. Heaveu and earth are under his governmcnt: all evento, all revolutions, are

the consequences of his dispensation and will. He is pure, holy and impartial: wickedness offends his sight;

but he beholds with an eye of complacency the virtuous actions of men. Serere, yet just,'he punishes vice

in an exemplary manner, eren in Princes and Piulers ; and often casts down the guilty, to crotm rrith hononr

the man who walks after His own heart, and whom he raises from obscurity. Good, merciful and full of pity,

He forgires the wickcd upon their repentance : and public calamities and the irregularity of the seasons aro

but salutary warnings, rrhich his fatherlr goodness gires to men, to induco thom to reform and amend."

Controlled by reason infinitely more than by the imagination, that people, occupjing the extremo East of

Asia, did not fall into idolatry until after the time of Confucius, and rrithin taro centuries of the birth of

Christ ; when the religion of Bcddha or Fo was carried thither from India. Their System was long regulated

by the puro worship of God, and the foundation of their moral and political existcnco laid in a sonnd, upright

reason, conformable to truo ideas of the Dcity. Thcy had no falso gods or imngcs, and their third Emperor

Hoam-ti erected a Tomple, the first probably CTer erectcd, to tho Great Architect of the Universe. And

though they offered sacrifices to dirers tutclary angels, yet they honourcd them infinitely less than Xam-ti or

Chanc-ti, the Sorereign Lord of the 'World.

Confucius forbade making imngcs or representations of the Dcity. Ile attnched no idea of pcrsonality to ‘

him ; but considered him as a Power or Principle, perrading all Mature. And tho Chinesc designated the

Dirinity by the Na me of The Divine Reason.

The Japanese belieTe in a Supreme Inrisiblo Being, not to be represented by images or worshipped in

Templcs. They style him.AMiDA.or Omitu ; and say that he is without beginning or end; that he came on

earth, whero hc remained a thousand years, and bccame the Kcdecmcr of our fallen race : that he is to judgo

all men ; and tho good are to live forever, while the bad are to be condcmncd to Hell.

“ The Chang-ti is represented," said Confucius, "under the generarcmblcm of the visible firmament, as

wcll as under the particular symboli of the Sun, tho Moon and the Earth, becauso by their means we enjny

tlm gifts of tbe Chang-Ti. Tbe Sun is the souree of lifc and liglit: tho. Moon illuminates tho world by night.

By observing the course of these luminaries, mankind are cnabled to distinguish times and seasons.. Tho

Ancients, whh the view of oonnecting the act with its object, wiicn they established the practice of sacrificing

to the Chang-ti, fixed the day of the Winter Solstice, bccause the Sun, after having passed.through the twelvo

places assigned apparently by the Chang-ti as its annual residcnco, began its career anew, to distribute bless-

ings through tho Earth.”

lio said: “Tho Teex is the univcrsal principle and prolific souree ol all.tuings.

universal principio of cxistcnco.”

The Chang-tl is tho

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The Arabians nerer possessed a poetical, high-wrought and scientifically arranged System of Polytheism.

Tlieir historical traditions had much analogy with those of the Ilebre ws, and coincidcd with tlicm ia a rariety

of points. The trodition of a puror faith and the simple Patriarchal worship of the Deity, appear nerer to

‘hare becn totally extinguished among them ; nor did idolatry gain moch fuothold nntil near the time of

Mahomet ; who, adopting tlie old primeral faith, taught agam the doctrine of one God, adding to it that he

was his Prophet.

To tho mass of Ilcbrcws, as \rell as to other nations, secm to have come fragmenta only of the primitive

rerclation : nor do they seeni, until after their captirity among the Pcrsians, to hare concerned tbemselres

about metaphysical speculations in regard to the Divine Nature and esscnce; although it is evident, 'from the

Psalma of David, that a selcct body among them preserred a knowlcdge in regard to tho Deity, which waa

wliolly unknowa to the mass of the pcoplc ; and that choscn few ivere made the medium of tronsition for

certain truths, to later ages.

Among the Greeks, the scholars of the Egyptians, all the liigber ideas and sererer doctrines on the

Divinity, his Sovereign Nature and Infinite Might, the Eternal Wisdom and Providence that eonducts and

directa all things to tbcir proper end, the Infinite Jlind and Supreme Intelligcnco that created all tbings, and

is raised far above extcrnal nature, — all these lofticr ideas and nobler doctrines were expounded more or less

perfectly by Pythagoras, Anaxagoras and Socrates, and dcreloped in the most beautiful and luminous manner

by Plato, and tho philosophers that succeedcd him. And even in the popular religion of the Greeks, are mnny

things capablc of a deeper irnport and mOre spiritual signification; though tlicy secm only rare vestiges of

ancicnt truth, vague presentiments, fugitive tones, and momentary fiashes, rcrcaling a bolief in a Supreme

Being, Almighty Creator of the Universe, and Common Father of Mankind.

Much of the primitive Truth ivas taught to Pythagoras by Zoroaster; who himself receired it from the

Indians. Ilis disciples rcjected the use of Temples, of Altars and of Statues ; and smiled at the folly of those

nations who imagined that the Deity sprang from or had any affinity with bumnn nature. The tops of the

highest mountains were the places chosen for sacrifices. Ilymns and prayers were their principal worship.

The Supreme God, who filis tho wide circle of hearen, was the object to whom they were addressed. Such is

the tostimony of Ilerodotus. Liglit they considcred not so much as an object of worship, as rather the most

pure and lirely emblcm of, and first emanation from, the Eternal God ; and thought that man required some-

thing visible or tangible to exalt his mind to that degree of adoration which is due to the Divine Being.

There was a surprising similarity bctween the Temples, Priests, doctrines and worship of the Persian

Magi and the British Druids. The lattcr did not worship idols in the human shape ; becauso they hcld that

the Divinity, bcing invisible, ought to be adored without being secn. They asserted the Unity of the Godhcad.

Their invocations were mado to the One All-preserving Power; and they argued that, as this power was not

matter, it must necessarily be the Deity ; and the secret Symbol used to express his name was 0. 1. 17. They

believed that the carth had sustained one general destruction by water; and would again be destroycd by fire.

They admitted the doctrines of the immortali ty of the soul, a future state, and a day of judgment, which

would be conducted on the principle of man's responsibility. They even rctained some idea of the redemption

of mankind througb the death of a Mediator. They retained a tradition of the Dcluge, perverted and localized.

But, 'around these fragments of primitive truth they wove a web of idolatry, worshipped two Subordinate

Deities under the names of IIu and Ceudwex, male and female (doubtless the same as Osiris and Isis), and

held the doctrine of transmigration.

' The early inbabftants of Scandinavia beliered in a God who was “ the Author of ererything that existeth ;

« the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that

« nerer changeth.” \* Idols and visible representations of the Deity were originally forbidden, and he was

dirccted to be worshipped in the lonely solitude of sequestered forests, where he was said to dwell, invisible,

and in perfcct silcnce.

Tho Druids, lite their eastern anccstors, paid the most sacrcd regard to the odd numbers, which, traced

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backward ended in Unity or Daily, while the oven numbers ended in nothing. 3 was particularly reverenced.

. 10 (7+3+3’) : 30 (7+3x3) : and 21 (7 x3) wcro numbers observed in tho erection of their tomplos, constantly

appearing in thcir dimcnsions, and the number and distanccs of the huge stoncs.

They ivere the sole interpreters of religion: They superintcnded ali sacrifices; for no privata person\*

could offer onc without tbeir permission. -They exerciscd the power of excommunication ; and without their

concurrence war could not be declared or peace made: and they even had the power of inflicting the punish-

ment of death. They professed to possess a knowledge of magic, and practised angury for the public

Service.

They cultivatcd many of the liberal Sciences, .and particularly astronomy, the favourite Science of the

Orient ; in which they attaincd considerable proficiency. They considered day as the offspring of night, and

therefore made their computations by nights instcadof days ; and ire, from them, stili nse tho ivords fortnight '

and scn’night. They knew the division of the Ileavens into constollations ; and finally, they practised tho

strictest morality, having particularly tho most sacred regard for that peculiarly Masonic virtue, Trutb.

In the Icelandic Prose Edda is the following diologue :

“ Wlio is the first or eldest of the Gods ?

“ In our language ho is called Alfadir (AU-Fathcr, or the Fathcr of AII) ; but in tho old Asgard he had

twelve names.

“ Where is this God t 'What is his power? and what liath ho done to display his glory.

“ He liveth from all ages, he governeth ali realms, and swayoth ali things both great and small.

“ He hath formed heaven and earth, and the air, and. all things thereunto belonging.

“ He hath made man and given him a soul which shall live and never perish, tliough the body shall bave

mouldored away or have been burnt to ashes. And all that are rightcous shall dwell with him in the place

callcd Gimli or Yingoif; but the wicked shall go to Ilii, and thcnce to Kijlhel, which is below, in the ninth

world”

Almost every heathen nation, so far as wo have any knowlcdge of their mythology, believed in ono

Supreme Overruling God, whose name it was not lawful to utter.

Tho Egyptians and Hindcis revered Atuoh, Os or Osi, [Aux or Aesi], as the name of their chief

Deity ; vrlio was also considered by tho Canaanitcs as the Creator, or tho prolilic power; probably the Solar

Orb. The sarac name iscompoundcd in the I’hilistine Deity, Dag-Ox : or the rcceptaclc of Os. The Chaldcan

Oaxxes was O-aox-Nes. Among tbo Jews, the worship of the Teraphim was conncctcd with Aux. Thus tho

original of 1 Sam. xv. 23, is, “ As the sin of dicinalion is rebcllion, so is Aes and Teramus stubbomness and

iniguihj.”

Faber says, “ By a plausiblc, thougli wretched, abuse, tho Chernbim, or 'Seraphim, or Teraphim, beeamo

the symbolic faticidal Gods of Paganism: and as the principal Hcro-God of that System was thought to have

migrated into tho Sun, and wns thence astronomically worshippcd as the Solar Deity, the Teraphim are by tho

inspired writers, justly associatcd with the Egyptian Os, who is the same as the Indo-Scythic Ox of the

Brahmins.”

The early Christians used the same word to esprcss tho Divine Bcing whom they worshippcd: . .

'O OK, >u 2 ip, xai o ip^o ptvof, Ho On, Kai Ho En, Kai Ho Erchomenos. . . The Bcing, that is, and «as,

and is to come.

Tho Tetragrammaton, or InefTable Ifamo was, among the Jews, forbidden to be pronouneed. But that its

pronunciation miglit not be lost among the Levites, the Iligh Pricst uttcred it in tlic Templo onco a year, on

the lOth day of the Month Tisri, the day of the great feast of expiation. During this ceremony, the pcople

wcro dircctcd to make a great noise, that tho Sacred lVord miglit not bc heard by any who had not a right to

it • for every other, said tho Jews, would be incontinently strickcn doad.

The Great Egyptian Initiates, before the time of the Jews, did tho same thing in regard to the word Isis ;

which they regarded as sacred and incommunicable.

Origcn says: “There aro names which have a natural potcncy. Such are those which the Sagcs used

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among the Egyptians, tho Magi ia Persia, the Brabmins in India. TYhat is called Magio is nota rain and

chimerical act, as tiie Stoics and Epicureans pretond. The namcs Sabaoth and Adon-ai wcre not made for

orcated beings: but thcy holong to a mysterious theology, which gocs back to the Creator. From Ilim comes

the rirtue of thcse namcs, wlien thcy are arranged and pronounccd according to the rules.”

The Ilinda word ACM, rcprcsented the three Powers combined in thoir Deity; Brahma, Vishna and

Sira; or tho Crcating, Prcscrring and Destroying Powers: A, the first: U or O-O, the second; and SI, the

third. Thia word couid not be prunounccd, cxcept by tho lcttors : for its pronnnciation as ono word was said

to mako Earth trcmblc, and eren tho Angeis of Ucavon to quake for fear.

Tho word Acir, says tho Bainayan, rcprescnt3 “Tho Being of Beings, Ono Substanee in three forms;

without mode, without qnality, without passion: Immenso, Incomprehcnsiblo, Infinite, Indimiblc,.Immn-

tablo, Incorporea!, Irrcsistible."

An old passago in the Purana says : “ AU the rites ordained in the Yedas, the sacrifices to the fire, and

ali other solcmn purifications shall pass away : but that which shall nerer pass away is the word A.\*. 0-0. \

M : for it is the syrabol of tbc Lord of all things.”

Herodotus says that the Ancient Pelasgi built no templcs and worshipped no idols, and had a saered namo

of Deity, which it was not pcrmissiblc to pronouncc.

The Clarion Oracle, which was of unknown antiquity, being asked which of the Deitics was named IAQ, \*

answered in thcse remarkahlo worda : “Tho Initiatcd are bonnd to conceal tho mysterious secreta. Leam

then, that IAQ is the Creat God Supreme, that ruleth orer ali."

The Jews consider the Truo Namo of God to be irrecorerably lost by disuse ; and regard its pronnnciation

as one of the Mysteries that will be revealed at the coming of their Mcssiah. And they attribute its loss to

the illcgality of applying the Masoretic points to so saered a Name, by which a knowledge of the proper vowels

is forgotten. It is even said, in the Gcmara of Abodah Zara, that God permitted a celebrated Hebrew Scholar

to be burned by a Itoman Emperor, because he had been heard to pronounce the Saered Name with points.

Tho Jews fearod that the Ileathcn would got possession of the Name : and therefore, in their copies of

tho Scripturos, they wroto it in tho Samaritan character, instoad of the Ilcbrew or Chaldaic, that the adrer-

sary might not makc an improper use of it : for thcy believed it capable of working miracles : and held that

the wonders in Egypt were performed by Moses, in rirtue of this namo being engrared on hia rod: and that

any person who knew the true pronunciation, would be able to do as much as he did.

Josephus says it was unknown until God communicated it to Moses, in tho wilderncss: and that it was

lost through the wickcdncss of man.

Tho followcrs of Mahomct hare a tradition that there is a socrct namo of tho Deity, which possessos

wonderful properties; and that the only method of bccoming acquainted with it, is by being initiated into the

Mysteries of the Ism Abla.

H-\*. 0.'. M/. was the first framer of the new religion among the Pcrsians, and His Namo was Ineffable.

Aiunr, among the Egyptians, was a name pronounceable by none saTO the Priests.

The old Gcrmans adored God with profound rererence, without daring to name Him, or to worship Him

in Temples.

The Druids exprossed tho name of Deity by the Iettcrs 0.\ I/. W.\

Among all the nations of primitire antiquity, the doctrine of the immortality of the soni was not a mere

probable hypothesis, needing laborious researches and diffuse argumenta tion, to produce conriction of its

truth. Nor can we hardly gire it the name of Faith ; for it was a lirely ccrtainty, like the feeling of one’s own

existence and identity, and of what is actually present ; exerting its influence on all sublunary affairs, and the

motire of mighticr dceds and enterprises than any mere earthly interest couid inspire.

Ercn the doctrine of transmigration of souls,lunirorsal among the Ancient Ilindus and Egyptians, rested

on a basis of the old primitire religion ; and was conneeted with a sentiment purcly religious. It inrolred

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this noblo elcment- of truth : that since man had gono astrar, and wandcred far from God, he mu at needs

oxert many cflforts, anil undorgo a Iong and painful pilgrimago, bcfuru lie could rejoin tho Sourco of ali Perfec\*

tion : and tho firm convietion and positivo ccrtainty, that nuthing defectivo, impure, or defiled with earthly

stili na could enter the pure rogion of porfect spirits, or bo eternally United to God ; wherefure tho aoul had to

pass through loug trials and many purificatione, before it could attain that blissful end. And the end and

aim of ali these systema of philosophy, was the final deliverance of the soul from the old calamity, the

dreaded fate and frightful lot, of being compelled to wander through the dark regions of nature and the

various forma of the brute creation, ever changing ita terrestrial shapo ; and its unlon with God, which they

hold to bo the lofky destiny of the wise and virtuoua soul.

Pythagoras gavo to the doctrine of tho tranamigration of soula that mcaning which tho wise £gyptians

gavo to it in their mysterios. Ile novor taught tho doctrine in that literal aonso in which it was understood

by tho pnople. Of that litoral doctrine not the .loaat vestigo ia to bo found in auch of his symbols as remain,

nor in bis procepts collocted by his diseiple Lysis. Ile hold that men ahvaya romain, in thoir ossence, such

as thoy woro croatcd ; and can degrado themselves only by vico, and ennoble themselvcs only by virtue.

Hierocles, one of his most zealous and celebrated diaoiples, esprcsaly says that he who belioves that the

soul of man, after hia doath, will enter the body of a beast, for his vices, or become a piant for hia stupidity,

is dcccived ; and is absolutely ignorant of ths eternal form of tho soul, whioh can never change ; for, always.

remuiuing man, it is suid to become God or beast, through virtue or vice, though it can become neither one

nor the other by nature, but solely by the resemblance of its inclinations to theirs.

And Timaeus of Locria, another diseiple, eays that to alarm men and prevent them from committing

crimes, they menaocd them with atrange humiliations and punishments ; even declaring that their souls would

pass into new budiea,— that of a coward into the body of a decr; that of a ravisher into the body of a wolf;

that of a murderer into the body of some stili more ferocious animal ; and that of an impure aensualist into

the body of a hog.

So, too, the doctrine is explaincd in the Phmdo. And Lysis says, that after the soul, purified ofit3 crimes,

has lcft the body and ri-turned to heaven, it is no Ionger subject to eliange or death, but enjoys an eternal

felieicy. Aceording to the Inilians, it rcturned to, and became a part of the univcrsal soul which animates

overvthing.

The IlindOs hold that Buddha descendcd on enrth to raise ali luimau beings up to the porfect stato. De

will ullimatoly succecd; and all, himsolf included, be morged iu Unity.

Vishnu is to judgo the world at tho last day. It is to be consumcd by fire: The Sun and Moon are to

loso thoir liglit; tho Stars to fall ; and a New Ileaven and Earth to be croatcd.

The legend of the fall of the Spirits, obscurcd and distorted, is preserved in the Hinda Mythology. And

thoir trnditions acknowlodgcd, and they revered, the sueeesiion of tho lirst ancesturs of mankind, or tho Holy

Patriarcha of the primitivo world, under the nnme of the Scvcn Grcat ltisuis, or Sagcs of hoary antiquity;

though thoy invested their histury with a eloud of fictions.

The Egyptians hcld that tho soul was immortal ; and that Osiris was to judgo the world.

And thus reads the Porsian legend :

“After Ahriman shall havo ruled tho world until the end of time, Sosiosch, tho promised Itedeemer will

“ come and annihilate the power of the Devs (or Evii Spirits), awakcn the dead, and sit in final judgmont upon

“ spirits and men. After that the comet Gurzsher will be tbrown down, and a gcneral conflagration take place,

“ which will consumo tho whulo world. The remains of tho earth will tlien sink down into Duzakh, and

“ become for threc periods a placo of punishment for the wiekcd. Tlien by degrees all will bc parduncd, oven

“ Ahriman and tbo Devs, and aduiittod to tho regions of bliss, and thus there will bo a new Heaven and a new

41 earth,”

In the doctrinca of Lamaism also, tto find, obscurcd, and partly conccalcd in fiutioo, fragmenta of the

primitive truth. For, aceording to that faith, “ Tlicre is to bc a final judgmcnt beforo Ejuk Kiian : The good

aro to be adinitted to Paradise, the bad to be banisbed to holi, whero there are eiglit regione burning hot, and

eight freexing cold."

In the Mysteries, wherever they were practised, was taught that truth of tho primitive revelatum, the

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existcnce of One Grcnt Being, Infinito and pervadi ng tbe Universe, vrho was there worshipped without super-

ati tion ; and his marvellous natnre, csscnce and attribntcs taught to tbe Initiates; while the vulgar attributed

bis works to Sccondary Gods, personified, and isolated from Him in fabuloas independence.

Tbose trutbs wcre covcrcd from the common people as with a veil ; and the Mysteries were carried into

every country, tbat without disturbing the popular beliefs, trutb, the arts and tho Sciences might be known to

those who were capable of understanding them, an'd maintaining the true doctrine incorrupt; which the people,

prone to superstition and idolatry, bave in no age been able to do; nor, as many strange aberratione and

superstitions of the present day prove, any more now than heretofore. For we need but point to the doctrines

of so many sccts tliat degrado the Creator to the rank, and assign to Hlm the passions of humanity, to prove

that now, as always, the old truths must bo committcd to a fow, or they will be overlaid with fiction and error,

and irretrievably lost.

Tliough Mosonry is idcntical with the Anciont Mysteries, it is so in this qualified sense ; that it presents

but an imporfect iuiage of their brilliancy ; tho ruins only of their grandeur, and a systom that has experienced

progressivo alterations, the fruits of social ovents and politiual circumstanccs. Upon leaving Egypt, the Mys-

teries wcre modified by the habits of the different nations among wliom they were introduced. Though origin-

ally moro moral and political than rcligious, thev soon becarnc the heritage, as it were, of the priests, and

essentially religious, though in reality limiting the sacerdotal power, by teaching the intelligent laity the folly

and absurdity of the creeds of the populace. They were therefore necessarily changed by the religious Systems

of tho countries into which they were transplanted. In Greece, they were the Mysteries of Ceres ; in Rome,

of Bona Dea, the Good Goddcss ; in Gaul, the School of Mars ; in Sicily, the Academy of the Sciences ; among

the Qebrews, they partook of the rites and ceremonies of a religion which placed ali the powers of government

and ali the knowledge, in the hands of the Priests and Levites. The pagodas of India, the retreats of the Magi

of Persia and Chaldea, and the pyramids of Egypt, were no longer the sources at which men drank in

knowledge. Each people, at all infurmed, had its Mysteries. After a time the Tcmples of Greece and the

School of Pythagoras lost their reputation ; and Frce Masonry took their place.

Masonry, wlien properlv expoundcd, is at once the interpretation of the great book of nature, the rccital

of phvsical and astronomical phenomena, the purest philosophy, and the place of doposit, wbere, as in a

Treasury, are kept in safety all the great truths of the primitive revelation, that furax the basis of all religions.

In the modera degrecs three tliings are tu be recogixized : The image of primeval times, the tablcau of tho

efficient causes of the universe, and the book in which are written tlio niorality of all pcoples, and the code by

which they must govern thcmselres if they would be prosporous.

The first degreo represonts man when he had sunkcn from his original lofty estate into what is most

improperly styled a state of nature, Ile represents in that degreo the rough ashlar, unfit to form a part of the

spiritual templo; the pagan, who had lost all the great primitivo truths of tho original revelation. He main-

tuined tlxe somo character in the Ancicut Mysteries. Ile is emphatically a Profane, enveloped in darkness, poor

and destitute of spiritual knowledge, and emblematieally naked. Tbe materini darkness which is produced by

the bandage ocer his eges, is an cmblcnx of the darkness of his soul. He is depriccd of ecerything that has a value,

and whercwitk he could purcbase food, to indicate bis utter destitution of the mcntal wealth of primitive

truth. In this degreo he undorgoes only physical tests, and rcceivcs clcmcntary moral instruction. As yet,

he takes upon liimself no duty but sccrecy. Ile stili remains in tlie dark qiiarter of the Lodge, though not in

the Korth, but halfway towards the East, the place of light.

Ilo is not exposed to the fcarful trials which awaitcd the candidato for initiation into the Mysteries. He

posses through no glooray forests, or long labyrinthine caves; he meets no liidcous spcctres; ho is stunned

and alarmed by no fcarful noises ; he incurs no danger. A few solitary moments in reflection and prayer, a

short time passed in darkness, a few uncertain steps, a few obstacles to overcome, aro all; and he enters the

Temple of Truth and Virtue.

The journeys and trials of tho candidate are an cmblcm of human life. Man enters feeble and naked

upon a road full of dangers and pitfalls. The ignorance of the fancy, tho fiery passions of youth, the troubles

and agitations of mature age, the infirmities of old age. are so many evils which assail him, and which philo-

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sophy alono caa aid hira against. Dcfenceless in a world of tronhlo, what wouhl become of him without tha

ossistanco of bis brcthren ?

His obligation is no vulgnr oath, such as is administered in tho profane worid. It is antiqno and sacred.

Ile repeats it without compulsion. The espressions are energctic, because, being yet in darkness, he is on the

point of passing from barbarism into civilization. It is lite those of the Ancicnt Mysteries for violating

which Alcibiades was exiled and deroted to the Furies.

"When he is brought to Ught, the allogory is complete. He sees around him a band of brothers, boand to

protect and defend him. The obligation he has assumed, ihey and every Mason in tbe worid have assumed

towards him. He is one of the Brotiieriiood, bound by its laws, and enlisted as a soldicr against ignorance

and vice. The Master, for the time entitled to respeet and veneration, is stili but tho first among his brethren,

who are ali his equals. Such is Masonic law and usage ; and such it has been from the earliest ages.

In his journey, imitating that of life, tho candidato ' goes but three times around the Lodge, although life

has four seasons. This is bccause his journey also represents the annual revolution of tho sun. Ilad the

Mysteries originated in the North or West, in Home or Greece, the seasons of the year and of life would havo

agrecd, and four have been tho number, instead of three. But- in the East, in ancient times, thero vrere but

three seasons.

The three pillars that support the Lodge are Wisdojc, Strescgth and Beautt. The Egyptians and the

Hebre vrs based their civil policy upon the Wisdoji of the Priests, and the Power, Strengtd or Valour of thoir

civil chiefs, who were also Military Commanders ; and the Harmont between these (synonymous with Beautt,

among the Egyptians), completed the prosperity of the State.

The age of an apprentice is said to be three years, because in the Ancient Mysteries three years’ prepara-

tion was required before Initiation could commcnce. The number three belongs in a pcculiar manner to

this Degrce: The alarm is three raps: There are three morablo and three iiumovable jaccls; three principal

officere, three HgTUs, greater and lesser; three journcye are made round the Lodge ; three piestione are put to tho

Candidato befonfhis entrance: and after his admissiou tho numbers, from unity to three inclusive should be,

but not often are, explaincd to hira. Listen to that cxplanation 1

The Kabbalistic doctrine was Iong tho religion of the Sage and the Savant; because, liko Frce Masonry

it incessantly tends towards spiritual perfection, and the fusion of the creeds and Nationalitics of Mankind.

In the oyes of the ICabbalist, ali racn are his brothers ; and their relativo ignorance is, to him, but a reason

for instructing them. Thero were illustrious Kabbalists among tho Egyptians and Grccks, whoso doctrines

the Orthodox Church has accepted ; and among the Arabs were many, whose wisdom was not slighted by tho

Medimval Church.

Tho Sages proudly wore the name of Kabbalists. The Kabbala embodicd a noblo philosophy, pure, not

mysterious, but symbolic. It taught the doctrine of the Unity of God, tho art of knowing and oxplaining tho

essence and operations of the Supreme Being, of spiritual powers and natural forccs, and of determining

their action by symbolic figures "; by the arrangement of the alphabet, tho combinations of numbers, the in\*

version of letters in writing, and the concealed meanings which they claimcd to discover thercin. The Kabbala

is the key of the occult Sciences ; and the Gnostics were born of the Kabbalists.

Tho Science of numbers represented not only arithmctical qualities, but also all grandour, ali proportion.

By it wo necessarily arrive at the discovery of the Principio or First Causo ofthings, called at the present

day The Absolute.

Or Umitt,— that lofticst term to which all philosophy directa itsclf; that imperious nccessity of the

human mind, that pivot round which it is compcllcd to group the aggregato of its ideas: Unity, this source,

this centro of all systematic order, this principle of existcnce, this central point, unknown in its essence, bu t

manifest in its effects ; Unity, that sublime centro to which the chain of causcs necessarily nscends, was the

annuat Idea towards which all the ideas of Pythagoras convcrged. Ilo refused tho titio of Sage, which means

one xoho knoxs : Ile inventod, and applicd to liimsclf that or rhilueopher, signifying ono whow/omlo/or eludics

thinge eecrcl and occult. The astronomy which he mysteriously taught, was aslrologg: his scionce of numbers

was based on Kabbalistical principies. ,

The Ancicnts, and Pythagoras himself, whose real principies have not been always understood, nover

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meant to ascribe to numbers,. that ia to say, to abstract signa, anj special virtue. But the Sages of Antiquity

concurred in recognizing a Oxe First Cause, (material or spiritual), of the existonce of the Universa. Thence,

Uxitt bccame the Symbol of the Supremo Deity. It was made to express, to represent God ; but without

attributing to the mere nuntier Oxe nny divine or supcrnaturul virtue. \*

The philoaophical principies of the Ancienta, which forincd the basia of the Bearet teaching in the Great

Mysteries, have becn trausmitted from age to age by the Iniciates.

In our Fellow Craft’s degree, the number fice succeeds to tbree. Pythagoras requiredhis papils to spend

fire years in atudy.

The Elcusinian Initiation originally bad bnt tiro degrees. Our two first ivere comprised in one. To ths

Greeka we oire tho ternary division. Among the early Christiana there ivere three degrees. The Catechumene,

or Aspirante, under inatruction fur the purposo ofbaptism or initiation, could not be present either at the

mysteries or at sacrifice. Tho part of .the Mass at irhich they assisted, ended irith the canon, or ratfaer after

the inatruction givon them ; tliat is, thnt in tho ancient law or the apostolio lessons, givon tlicm by a sub\*

deacon or aspirant to tho Priostbood ; and that in tho New Testament, read by the deacon or priest of the

sccond order. It is from those primitire Christian Lodgcs that ire preserre the tities of our snbordinate

officcrs, the Senior and Junior Deaeons.

Aftorwards tho Catechumene bocnmc Xcophytes ; and could then bo present at tho mystories and lore-

feasts or religious banquots ; but only after a cortain timo and additional inatruction. And stili aftorirards

they ivere confirmed, and receired the inatruction in the hiddon mysteries of tho Faith. So that there, as in

the ancient mysteries, the second degree was an indiapensable preparation for the third.

In the' second degree, a long time iras spent in study. liero the Neophyte was taught the hnman

Sciences, and particularly that of numbers, irhich iras deemed sacred ; because, though styled Geometry, it

included also that imperiol study Astronomy, by irhich the student learned the operations and Iairs of nature,

to prepare himself for receiving in the third degree, a knowledga of that Supreme Intellicence irhich has

organized and gorerns the unirerse with so admirable and inflexible an order.

In this Degree the letter G represents Geometry alone. Its deeper meaning is properly reserred for the

third. Here the young Fclloiv Craft is the representatire of the Student of the Sciences in the school of

Pythagoras ; and it iras there known that among the Brahmins Ganxes iras the God of numbers, and the

patron of schools and learned societies. With us,too, the letter is the substituto for the Hebraic Jod, the

initial letter of tue Divine Nane, and a monogram that expressed the Uxcreated Beixc, principle of ali

things ; and, enclosed in a triangle, tde Unitt ofGod. We recognize the same letter G in the Syriae Gad,

the Swedish Gud, the German Gott, and tho English God, — ali names of the Deity, and all derived from

the Persian Goda, itsclf derired from tho absolute pronoun signifying Hiusele. So too G, iras the initial

of the Greek ivord y meta, knoivledge.

. The ivord Lodge comes from Loga, irhich in the sacred Ianguage of the Ganges signifies World; of

irhich erery Lodge is indeed a representation. To what ire call Lodge, the Pcrsians gare the name Jehan,

irhcnce, perhaps, by corruption and pleonasm comes our expression, a Lodge of St. John.

In tho ancient mysteries, the Prcsiding Officer, or Hicrophant, irore the emblema of the Supreme Deity;

os tho Master of a Lodge stili represents the High Priest of Inun. The Sun and the Moon vere, and are

stili, the emblems of the tiro Wardens, who ansirer to the tiro next officers in the mysteries, by irhom the

same emblems ivero vrorn ; AaSovxo;, the Torch-bearcr, and EntCuyo s, tho Sacrificer.

The Blazing Star was the image of Horus, the son of Osiris or the Sun, autlior of the Seasons, and tho

God of Time, son of Lis, the primitire matter, inexhaustible sourco of life, spark of uncreatcd fire, nniversal

seed of all beings. It represented also Anubis, or the Dog Star, the faithful guide of Lis, and the Hcrald of

approaching inundation to the Egyptians. The Christian Masona made it an emblcm of that Star in the Enst

that led the three Magi te Bcthlehem.

The Seat of the Master is called the East, because the mysteries come from tho Oricnt ; and because he

represents Osiris or the Sun.

Tho ivord of the Fellow Craft has an astronomical meaning that again connccts Masonry with the primi-

tive times. Setting the Celestial Globe fur tho placo wlierc the templo was built, and tho scason of the year

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when it was commenced, the Master’\* station corresponds with tho holiacal or solor rising. The San neor tho

ebest of the constcllation Aries, has just shown himself abovo the horizon. Tho aspirant, entering by the

west door, faces the day-star, and is conscqucntly near that star of the Zodiac which sets as the sun rise\*. It

is the star which blesses the husbandman, tbat brilliant star which the Ilebrews called Sckibboleth, the Homans

Spica, and the French Epi; all meaning an ear of xeheat; — a star in the constelladon Virgo.

In this degree, one poinl ofihe compass is raiscil ahove the sqxiare. The lattcr is an emblem of the mccho-

nical world, and of obedience : the former describes those curves and circlcs which ore figures of the celes\*

tial movements, and is an emblem of autbority : Thus tho meaning is that the aspirant has takcn one step

towards celcstial knowledge, and from obedience to command.

In this degree the aspirant is taught, also, how the worship of Bcl, Ormuzd, Osiris, and Apollo, and lilco

gods of otlicr nations, grew out of tho vcueratiou of the primitive world for light, the first nccessity for mon,

and the vivid and most striking emblem of the Good Principle, ever at war with the Evii Principle, Typhon,

Ahriman or Shaitan.

The name of the aspirant in this degree, Fellow Craft or Companion, is substituted for those of the Ini-

tiate of the sccond order, or Neophyte of Egypt, and the Muorrj of the Mysteries of Elcusis.

In the Orient, the aspirant, after undergoing the severest, or rather the most cruel trials, was proclaimed

the soldier of Mithras, and could, like the modern apprentices, call ali initiates his companions in arms ; that

is, his Brothers. Next he became a lion, a name which, beside its ostronomical meaning (the Sun of Summer,

in that sign), had a moral meaning ; because it involved and embodied the idea of strength, the peculiar

espression of the modern Fellow Craft, engraved on the South column (B.\). These grades were only prepa-

ratory to a higher, in which the mysteries were revealcd, and Mithras mnnifested himself to the Elect.

The Fellow Craft posses from the pcrpcndicular to the square ; from tho column J.\ to the column B.\*.

The perpondicular is a singlo straight line; the square, two, forming a riglit angle. The third line comes in

the Master’s degree, to complete the right-angled triangle, and c.vhibit the 47 th Problem of Euclid and Pytha-

goras.

Listen, now, to part of the Lecture of the ancicnt Ivabbalists! [The orator and another brother repeat

the fullowing, from]

TUE LECTORE OF TItE KARBAL1ST3.

Qu.‘. Why did you seek to be received a Knight of tho Kabbala ?

Ans.'. To know, by means of numbers, the admirable harmony which there is between naturo and

religion.

Qu.\ IIow were you announccd ?

Aris.'. By twelve raps.

Qu.'. What do they signify t

Ans.'. The twelve bases.of our tcmporal and spiritual happiness.

Qu.'. 'What is a ICabbalist?

Ans.\ A man who has lcarned, by tradition, the Sacerdotal Art and the Royal Art.

Qu.\ What means the device, Omnia in numeris sita sunt f

Ans.'. That everything lies veilcd in numbers.

Qn.\ Esplain me that.

Aiu.‘. I will do so, as far as the number 12. Your sagacity will discern the rest.

Qu.\ What signifies the unit in the number 10 ?

Ahs/. God, creating and animating matter, czprcsscd by 0, wliieb, alonc, is of no value.

Qu.\ What does tho unit mean ?

Ans.'. In the moral order, a Word incarnate in the bosotn of a Virgin ; or religion. ... In the pbysical,

a spirit embodied in the Virgin earth — or nature.

Qu.'. What do you mean by the number Uco 1

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Ans.\ In tho moral order, man and icomaiu . . . In the physica], the active and the passive.

Qu.\ TVhat do you mean by tbe number 3 7

Ans.'. In tbe moral order, tbe tbrea theologica! rirtues. ... In the physical, the three principies o e

bodies.

Qu.\ TVbat do you mean by the number 47

Ans.\ The four Cardinal rirtues. . . . The four dementary qnalities.

Qu.\ Wbat do yop mean by tbe number 5 7

Ans.’, Tho quintesscncc of rcligion. ... The quintesscncc of matter.

Tbe unit is tbo Symbol of identity, equality, existcncc, conscrvation and goneral barmony : the Central

Fire, tbo Point witliin tbo Circlo.

Tuso, or tbe duad, is tho Symbol of diversity, inequality, division, separution and vicissitudcs.

The cipbcr 1 significa tbe Iiving man [a body standing upright] ; man being the only living being pos\*

sessed of this faculty. Adding to it a head, we bare the letter P, the sign of Paternity, Creative Power; and

■ with a further addit ion, R, signifying man in motion, going, Iens, Iturus.

The Duad is tho origin of contrasts. It is tbe imperfect condition into which, according to the Pytbago-

reans. a being falis, when he detachcs himself from the Monad, or God. Spiritual beings, emanating from God,

are enrcloped in tbe duad, and therefore receire only illusory impressions.

As formerly the number Oxe designated harmony, order, or the Good Principio (the One and Onlt God,

expressed in Latin by Solus, whenca the rvords Sol, Soleil, Symbol of this God), the number Tiro expressed the

contrnry idea. There commenccd the fatal knowledge of good and evil. Everything double, false, opposed

to the single and sole reality, was expressed by the Binary number. It expressed also that state of contrariety

in which nature exists, where everything is double ; night and day, light and darkness, cold and heat, wet and

dry, health and sickness, error and truth, one and the other sex. Sto. Ilence the Roraans dedicated the second

month in the year to Pluto, tbe God of Ilei! and the second day of that month to the manis of the dead.

The number one, rvith the Chinese, signified unity, harmony, order, the Good Principle, or God: Tuso,

disorder, duplicity, falsehood. That pcople, in the earliest ages, based their rvhole pbilosopbical system on the

two primary figures or lines, one straight and unbrokcn, and tho other broken or dividcd in tvro; doubling

rvhich, by 'placing cne under the other, and trcbling by placing tbree under each other, they made the four

symbols and eight Kma; rvhich referred to the natural elements, and the primary principies of all things,

and served symbolically or scientifically to express tliem. Plato terms unity and duality the original elements

of nature, and first principies of all existcncc: and the oldcst sacred book of the Chinese says: "The Great

First Principle has produced two equations and difforcnces, or primary rules of cxistence : but the two primary

rules or two oppositions, namely Yx and Yaxc, or repose and motion, have produced four signs or symbols,

and tho four symbols have produced the eight Koua or further combinations."

The interpretation of the Ilermetic fables shows, among every ancient pcople, in their principnl Gods,

first, 1, the Creating Monad, tlicn 3, then 3 times 3, 3 times 9, and 3 times 27. This triplo progression has

for ita foundation the three ages of Nature, the Past, tbe Present, and the Future; or tbe three degrees of

universol generation. . . Birth, Life, Deatli. . . Beginning, middle, end.

The Monad was male, bccause its action produces no change in itself, bnt only out of itself. It repre-

sented tho Creative principle.

The Duad, for a contrary reason, was femalo, ever changing by addition, subtrootion or multiplication.

It represents matter capablc of form.

The Union of the Monad and Duad produces the triad, signifying the world formed by the Creative princi-

ple out of matter. Pythagoras represented the world by the right-angled triangle, in which the squares of the

two shortest sides are equal, added together, to the aquare of the longcst one ; as the world, as formed, is

equal to the Creative cause, and nutter ulothed with form.

The ternary is the first of the unoqual numbers. The Triad, mysterious number, which plays so great a

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pnrt in the traditions of Asia and the philosophy of Plato, imago of the Supreme Being, includes in itself the

properties of the two first numbers. It was, to the Philosophers, the most excellent- and.favourite

number : a mysterious type, rerered by ali antiquity, and consecratcd in the Mysteries ; wherefore there are

but three essential degrecs among Itfasons ; who venerate, in the triangle, the most augnst mystery, that of the

Sacred Triad, objcct of their homage and study.

In geometry, a line cannot represent a body absolutoly perfect. As little do trro lines constitute a figere

demonstratively perfect. But three lines form, by their junction, the Trianqle, or the first figure regularly

perfect ; and this is why it has served and stili serves to characterize The Eternal ; who, infinitely perfect in

his nature, is, as Universal Creator, the first Being, and consequently the first Perfection.

The Quadrangle or Sqnare, perfect as it appears, being bnt the second perfection, can in no vriso

represent God ; who is the first. It is to be noted that the name of God in Latin and Frcncb, (Deus, Dieu),

has for its initial the Delta or Greek Triangle. Such is the rcason, among ancicnts and moderns, for tho

consecration of tho Triangle, whose three sides are emblems of the three Kingdoms, or Nature, or God. In

the ccntrc is the Ilebrevr Jod, (initial of mn'), the Animating Spirit or Fire, the generative principle, repre-

sented by the letter G., initial of the name of Deity in the languagos of the North, and tho meaning whereof

is Gencration.

The first side of the Triangle, offered to the study of the Apprenticc, is the mineral kingdom, symbolizcd

by Tub/.

The second side, the subjcct of the meditations of the Fellovr Craft, is the vegetable kingdom, symbolizcd

by Schib.’. (an ear of corn). In this reign bcgins tho Gcneration of bodies ; and this is why tho letter G. iix

its radiance, is presented to the eyes of the adept.

The third side, the study whereof is devotcd to the animal kingdom, and completes the instruction of the

Master, is symbolized by Mach.\ (Son of putrcfaction).

The ciphor 3 symbolizos tho Earth. It is a figuro of tho terrcstrinl bodies. Tho 2, upper half of 3,

symbolizes tho vegetable vrorld ; .tho lowcr half being hidden from our sigli t.

3 also referred to harmony, friendship, pcace, concord and tcmperancc ; and was so highly cstcemcd

among the Pythagoreans that they callcd it perfect harmony.

Three, four, ten and twelve were sacred numbers among tho Etrurians, as they were among tho Jews,

Egyptians and Uindfls.

The name of Deity in many Nations consisted of three letters : among tho Grccks, I.\A.\12.\*. ; among

the Persians, H.\0.\3I.\ ; among the Ilindas, Acu ; among the Seandinavians, I.’. 0.\'W.\ On tho upright

Tablet of the King, discovered at Nimroud, no less than five, of the thirteen names of the Great Gods, consist

of three letters each,— Anc, Sa>% Yav, Bab and Del.

The quaternary is the most perfect number, and the root of other numbers, and of ali things. Tho tetrad

expressos the first mathematical powcr. 4 ropresonts also the gonerativo powcr from which all combinations

are derired. The Initiates considered it the emblem of JIovemont and the Infinito, representing evorything

that is neither corporeal nor sensible. Pythagoras communicated it to his disoiples as a symbol of the Eternal

and Creative Principle, 'under the name of Quaternary, the Incffable Name of God, which signifies Source of

everything that has reccived existence; and which, in Ilebrow, is coniposed of four letters.

In tho Quaternary we find tho first solid figuro, tho universal symbol of 'immortality, tho pyramid. Tho

Gnostics claimcd that tho whole edifico of their Science rested on a squaro whose anglcs were . . . 2ty> j,

Silena- ; Profundit]/: Noof, Melligence: and Axi;9sta, Truth. For if the Triangle, figured by the number

3, forms tho triangular basc of the pyramid, it is unity which forms its point or summit.

Lysis and Timceus of Locria said that not a single. thing could be named, which did not dopend on the

quaternary as its root.

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There is, according to the Pythagoreans, a connection between tho Gods and numbcrs, which consti tutes

tlie kind of Divination called Arithmomancy. The soul is a numbcr : it is morcd of itsclf: it contains in itself

the quaternary numbcr.

Matter being represented by the number 9, or 3 times 3, and the Immortal Spirit having for its essential

hicroglyphic the quaternary, or the number 4, the Suges said that Man having gone astray and becoma

entangled in an incxtricable labyrinth, in going fro mfour to nine, the only way which ho could take to emerge

from these deceitful paths, these disostrous detours, and the abyss of evil into which ho had plunged, iras to

rctraco his steps, and go from nine to four.

The ingenious and mystical idea which causcd the Triangie to be vcncrated, irae applicd to the cipher 4

(4). It iras said that it expressed a living being, I, bearer of the Trianglo A, the emblem of God; i. e. maa

bcoring irith himsclf a Divino principle.

Four iras a divino numbcr; it referred to the Deity, and many Ancicnt Nations gavo God a nomo of four

letters; os the llebreivs, nsv, the Egyptians Anux, tho Pcrsians Susa, the Grceks 0EOS and the Ladns

Deus. This iras the Tetragrammaton of the Ilebrews, and the Pythagoreans called it Tetractys, and sirore

their most solemn oath by it. So too Odix among the Scandinavians, ZETS among the Grceks, Puta among

the Egyptians, Tijoth among tho Phccnicians, and As-us and 2\*Tebo among tho Assyrians. Tho list might be

indcfinitely extended.

The number 5 iras considcrcd as mysterious, beeause it iras compounded of the Binary, Symbol of the

False and Double, and the Ternary, so interesting in its resulta. It thus energctically oxpresses the state of

imperfection, of order and disorder, of happiness and misfortunc, of lifo and death, vrhich we see upon the

earth. To the Mysterious Societies it oifercd the fcarful imago of the Bad Principle, bringing trouble into

the inferior order, — in a ivord, tho Binary acting in tho Ternary.

Under another aspect it ivas the emblem of marriage ; beeause it is composed of 2, the first equal number,

and of 3, the first unequal number. Whercfore Juno, the Goddcss of Marriage, had for her hieroglyphic the

number 5.

Moreover it has one of the properties of the number nine, that of re-producin g itself, when multiplied by

itself: there being alwaya a 5 on the right hand of the produet; a resuit which led to its use as the symbol of

material clionges.

The nucients represented the world by the number 5. A reason for it, given by Diodorus, is, that it repre-

sents earth, .water, air, firo, and ether or spirit Thcncc the origia of xiwi (5) and Ilav, tho Universe, as the

wholc.

The number 5 designated the univcrsal quintessence, and symbolized, by its form f, the vital essence, the

animating spirit, which flows [serpentat ] , tbrough all nature. In fact, this ingenious cipher is the union of

the two Grcek acccnta ”, placcd over thoso vowels which ouglit to be or ought not to be aspirated. Tho first

sign \* bears the name of potent spirit; and significe the Superior Spirit, tho Spirit of God aspirated (spiralia),

respired by man. The second sign ’ is styled mild spirit, and represents the secondary spirit, the spirit purely

hunian.

The triple triangie, a fignre of five- lines uniting in five points, was among the Pythagoreans an emblem of

Health.

It is the Pentalpha of Pythagoras, or Pentangle of Solomon ; has five lines and five angles ; and is among

Masons the outline or origin of the five-pointed Star, and an emblem of Fellowship.

The third degree commemoratos the murder of Iliram Abi, whom it styles the Chief Architect of the

Temple, and one of our three Anclent Grand Masters, by three perfidious workmen, to whom he refused to give

the Masters word: the loss of that word, and the substitution of another; and hints at the resurrection to

life of tho murdered man; though, in fact, in the York Rite, it relates that he was merely raised to be buried

'again. These were evente of ordinary occurrence, so far as the mere murder, and the discovery of the body

and the punishment of the assassins aro concerned. Symbolic Masonry, or the three first degrees, sole heir of

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the Mysteries, does not tdl us tlie trna Mastcr^s word. Ve are loffc to disrarer it, io tbat Rite, in other and

modera degrees. It is too erident tbat tbe degree is corraptcd, motilatcd, half effaced, and bnt a poor sub»

atituto for the lost dcgrce of the great mysteries. Ve may aimost say that nothiog is taught in it, if taken

literally ; and if allegorically, the legend is one of the most imperfect of ailcgories.

How can tbese ordinary erents hara Ijeen worthy to engage the attention of so many enlightened men

among ali nations, and for so many ages 7 Vhat intereat do they contain for us 7 Vhat 7 after 3000 years,

which baTe elapsed sinco the days of Solomon, do oli Europe and America, and much of other parta of tbe

world stili celebrate, with erary mark of grief, the death of a mere architect; while somany sagos and

philosophers hara died, to be barely mentioncd in history 7 Vas Hiram another Socmtes, one of those bene-

factors of the human race, whose name reminds us of the most eminent virtues and sigual Services I Ve

open the annais of nations and nowhere find his name. No bistorian mentions it. He was not eran a Hebrew

or an architect '; but a Phoenician, and a founder in brass or other .mctals ; his whole occupation about the

Temple confined to casting and moulding tbe metallic work that adoraed it: For Masonic tradition may add

to, butuannot contradict the Scriptural account; and here the Scripture is positive.

Nor do the Scriptores mention his death; nor deem him worthy of any mention wbntever, ezcept as a

skilful workman in metals. In them it nowhere appears that ho was a person fitted to associate •with King

Solomon, or tbat he was not a heathen, holding to his old Phoenician faith, like Hiram his monarch.

Vhat tben was the tje botween these tliree personages 7 If anything, beyond the ordinary alliance of

neighbouring monarchs, it was that they were initiales in the Mysteries practised in Phoenicia, to which

country as to Palestine they came from Egypt. The Masonic legend stands by itself, unsupported by other

history or tradition. Nor aro tlio ciroumstances, if literally acccptcd, of the slightcst present importance to

any one. ' ■

It is irapossible to belicve that a knowledge of occurrcnees so uniniportant and so imperfectly told, could

hara been the solo objoct of the Master’s Degree. Tbe drama is obviously but an allegory ; which uro mnst

here examine and explain, inasmuch as tlie degree itself utterly fails to explain it; and soerns, indeed, more

like a succession of hints at deeper trullis, than like the trutli itself.

For many ages, and ereryvrhero, Masons hare celebrated the death of Hiram. That erant, thereforc,

interests the whole world, and no particular nation, scct, order or cotcrie: it.belongs to no particular time,

religion or people. It is not an allegory referring to the death of Christ, for it has with that so few points of

rescmblance that the truth would nerar be discovercd in the allegory ; nor to the murder of Jacques de Molay,

nor that of Charles the lst, nor the persecutions of the early Christians.or those of the Jews.

Everywhere among the ancient nations tlicre existcd a similar allegory ; and all must refer to some great

primitive fact. All these allegories are like so many hicmglyphical writings, to leam the hidden meaning

whcreof, we need only the key : and that kcy the Ancicnt Mysteries will give us.

In the Apprcntico we find reproducod the Aspirant of Thebes and Elcusis, tho Soldicr of Mithras, the

Christian Catechumen. In the Fcllow Crafr, the Mvirr? of Elcusis, the Initiato of the Second Order, the Lion

of the Eastern Mysteries, the Christian Neophyte.

In all tho Mysteries tlicre was a doublo doctrine. It uras so everywhere, among the Brahmins of India

as well as among the Druids of Germany and Gnul ; at Memphis, Samothrace and Elousis; in the Mysteries of

the Jews and early Christiana, as well as in those of Ceres and the Guod Goddcss. Everywhere we see emblema

presenting a physical meaning, and receiving a double interpretation ; one natural, and as it were material,

•within the reach of ordinary intellects ; tho other sublime and philosophical, which was communicated to

those men of genius only, who, in the preparatory dcgrce, had understood the conccaled meaning of tho

ailcgories. . •

Everywhere in the East, the cradle of roligions and ailcgories, wo ace, in ancient times, under different

names, the same idea reproduced: everywhere a God, a Supreme Bcing or an extraordinary man is alain, to

rccominence nfterwards a glorious life : everywhere we meet the memory of a great and tragica! erant, a crime

or transgression that plunges the people into sorrow and mourning, to which soon succeeds entbusiasUc

reJ ° l The Maste^s Dcgreo is but a palo reflection of the ancient initiation, the allegorical drama whereof has

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boen disfigurcd and bocome trivial; so that, at the present day, it needs ali tbe skill of a well-infonned Maater

to givo intereat to the intcrpretacions of the mutilated hieroglyphs of this beautiful degroe.

■\7e readily rocognizo in Iliram, GrandOIaster of Frce Masons, the Osiris of the Egyptians, the Mithras

of the Persiana, the Bacchus of the Grccks and the Atys of the Phrygiana; whose passion, death and resnr\*

rection were celcbrated by those pcoplcs res pecti vely. And, astronomically, he is the emblcm of tbe Sun, the

symbol of bis apparent march; of the Sun, who, dcclining towards the Southern Hcmisphere, is conquered

and put to death by tho darkness, represented in the same allegory as genii of evil: and who, returning

towards the Northern Hcmisphere, rises from the dead, victorious.

Tho constant strugglo in every man between tho Divino and Natural will was but an integral part of tho

great contest between good and eril everywhere in the world. With this the ancienta assimilatcd the like

strugglo between health and sicknese, pleasure and pain, peace and war, good fortune and poTerty. It seemed

to them also like tho perpetually aiternating conflict between light and darkness and winter and sommer.

They resorted to the theory of two principies, as an oxplanation of the whole — two principies, ever at war;

and by a temporory victory over one of wliicli, by the otliur, sin and evil, and pain and sorrow come into the

world. Reviving again, they iniagincd the Good Principio stili warring against the Evil one; and reconciled

all difficulties by holding that he was ultimately to conquer, when the world would be redeemed and rege-

nerated.

Tho Sun became the emblem of this benefioent principle; and then the heavens were searched for analo-

gies, and fabulous histories were invented, adding to the main incident a cloud of ciroumstances, many

invented at random, with a poctic license, and Taried in every nation according to the tastes or habits of its

people ; but many also adaptatione of astronomical coincidcnces.

And as the Sun became tbe symbol of the beneficent and good Principle, his companion the Moon became

also an emblem. The Sun readily became the vivifying and generating Principle, or mind and intelligence \*

and the Moon, his wife, the passive principle, or tbe emblem of nniversol mntter. And thns the means were

afforded for a thousond intricate complications, many of which it is now impossiblo to nnravel or trace to

their source.

Science, offercd to all wcll-born Egyptians, was furced on no one. The doctrincs of morality, political laws,

the restraint of public opinion, tho controlling effect of their civil institutions were the same for all; botrqli-

gious instrnetion raried, according to the capacity, virtue and wishes of each. The mysteries wore not made

common ; os Musonry is at this day; for they wercof some value. Instruction os to the nature of the Divinity

was not giren promiscuously ; because the knowledge of it was real, and to preserve the trnth of it for many,

it was indispensablc not to giro it usclcssly to all.

It would baTC bcen wcll if that wise caution had bcen imitated by modern Masons. Then Masonry

would not havo lost its most valuable prerogatives ; as it did when its tcmplc was thrown open to all, indis\*

criuiinatcly, who could pay the priee.

Formerly the Maater's dogree preserved some vestiges of its ancient grandeur: and a Mason could, under

tbe different emblems that covcred the trutli, recognite the real character, object and origin of this antique

monument of human wisdom.

Stili the true mcaning of its symbolic emblems may be discovcred. They show that the drama of tbe

third degree represents, as all the old mysteries did, the annual rcvolution of tho Sun, and his symbolic '

death and resurrection at the time of the winter solstico. In rarious shapes and under various disgnises, we

find tbis allegory everywhere : and everywhere it tcaches, in the death of Osiris, Atys, Hiram, or whosoever

represents the Sun, the Etcrnal contest between the Good and Evil Principies, the fall of man, his immortali ty

and his redemption. It is the history of tbe struggle that began when Sin entered the world, between light

and darkness ; light typifyibg good, and darkness evil ; and the ultimate triumph of light and the Good

Principle proving the mercy and justice of the Grand Architect of the Universe.

For the allegory of the death and reviral of the God of Light, was also explainod as symbolizing the great

principle of generation from putrcfaction (expressed by the wurd 2307 CiJfO 7 &.\*.}, the apparent death

of animated being, but inexhaustible source of life. Hence the feost at the vernal equinos, among all nations;

the ancient sacrifices, that the bloodof the vlctim might fertilize the earth and feed ncwlife ; and the universal

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joy, when renching the Sign, first of the BulI, nnd two thousnnd fivo hundrod years altar, of the Ram, at that

equinos, the aun began to waken to life the germs hid in the cartli, and garo pro miae of future plenty. ' And

hence the remcmbrance of the egg, out of vrhich, in tho Ilinda fuith, tiio world irua born, perpetuated eren

to our day, in tho egga atained and giren aa presenta at that equinos.

The name which we read Miram, is, in Kings, Khiram \Raised io life), and in Chroniclea, Khouram

(v>hiie), a term applied to the ancient Initiates, and peeuliarly applicable to the Sun.

Hiram ia killed. ■ So was Oairia. Hiram was merely raised from the grave ; and ao waa Osiris ; but in

otber legenda there ia a resurrection. To kill is in Latin occidere, whence the word occident, the teesl, vrhich,

figuratively hilis the celestial bodiea that aink there below the horizon. So resurrection, figuratrrely meaning

the coming again to life, ia from the Latin verb resurgere, to rise again ; aa the snn and atars rise again, or

oome to life, when they appear abore the eastern horizon.

The poini vsithin a circle, and that circle bounded by two parallel lines, refer to tbe same aatronomical

legend. The circle ia the Sun, and the lines the two Tropica, beyond vrhich he cannot pasa. But, aa erery

thing in Maaonry has a double sense : ao here, too,' the circle vrith a Central point ia, as it vras throughout all

the Eastern world, the symbol of the male and female principies, or the Creative povrer and unirersal matter

— God and tbe universe. The intersection of two equilateral trianglcs meant the some ; and both came from

the Indian Mysteries.

In the legend of Osiris, tbe coffin containing his body was fluhg oshore under a tamarisk-tree. Another

version is that Isis found the body near a tali piant of heath or broom. She sat down by a spring that broke -

from a rock, and rested there overcome vrith grief. :

A branch of some tree or shrub was indispensable in all the initiations : in the Egyptian Mysteries, the

lotus ; in those of Atya, the almond-branch ; the myrtle of Tenua ; the Druidical Mistletoo ; among the early

Christians the boi-tree of Palm-Sunday ; in Tirgil’s description of the Mysteries, the golden branch ; among

Masons, tho thorny acacia that marked Hiram's grave ; a mero variation of tho tamarisk or heath of Oairia.

The Ancienta considercd the acacia incorruptiblc. It was rcverenccd by the ancient Arabs, and particularly

by the Tribe Ghalfan. They made of its wood their idol Al-Uzza, which Mahomct destroyed. The SabeanB

paid it honour, and their initiates borc a branch of it. It was called by them housza, or rather Hoscheah;

vrhich every Knight Rose >J< will recognize.

In personifying the astronomical allegory of the descension and osccnBion of the Sun, itself a symbol of

the struggle between the Good and Evii Principies, the Divino and Natural law, the Spirit and the Flesh ; the

Indians, the Pcrsians, tho Egjptians, tbe Phccnicians, the Phrygiana, tho Grecks, the Samothracians, tho

Celts and the Goths, all represented the Sun by a God, a lofty Nature, above mankind and remote from the

sympatbies of men.

But the Masonic Myth represents its liero ncither by a God nor a warrior. He is one of the mass of the

People, tbe son of a man not even of the Jewish race, but of the Phoenician, and of a woman of the Tribe of

Naphtali ; in nowise connected with tbe Priests or the Devites. Ho is no King nor the Bon of a King, no

Conqueror, no Priest; but a plain man of the People, a worker in the metnls, in gold, silver, iron and brass,

and in crimson and scarlet stuffs— a sccond Tubalcain ; and of him, this Plebeian, Masonry makes a companion

of Eings.

When Osiris and Bacchus wero slain, they wcre sought for by Gods. But when Hiram disappeorcd, an

association of vrorkors, who had lost their Chief, their guide and thoir light, took moasures to find him, and

sent forth men from among themselvcs to search for him.

Thus Masonry tcachcs, under tho same old Myth, the far noblcr doctrino of tho dignity of labour, of

equality and fraternity ; and this, and its republican forni of govcrnmcnt and administration it is, that hare

caused it to spread throughout the Globe.

Hiram not only represents the Sun, and tho Good Principio, but tho Etcrnal, nercr-dying, primitive Tuum,

orer struggling for tho viotory. The tlirce assassins are Ambilion, lalsehood and Itjnorance; the ambilion of a

corrupt Pricsthood, who conccaled the Truth from the Masses, that by means of debasing superstitions they

might subjugato them moro oomplctely to their will; tho falsehood of their myriad fictions and fables that

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soon bocame absolutely inexplicable, a mere jargon and chaos of confusion ; and tho ignorante of the Masses,

that caused them to believe in error, and forget the truth. Such is the Masonic Myth.

Listen now to tho residue of the Lecture of the Kabbalists t

[The Orator and another Brothcr repoat, by question and answer, os follows].

Qu.‘. What do you mcan by the nuraber 6 ?

Ans.’. The theologica! cube The physical cube.

Qu.’. 'What do you mean by tho number 7 ?

Ans.’. Tho soron sacramenta The seven planets.

Qu.\ “What do you mcan by the number 8 ?

Ansr. The small number of Eius The small number of wise men.

Qu.'. 'What do you mean by the number 9 ?

Arte.'. The exaltation of religion ..... The exaltation of matter.

Qu.’. What do you mean by the number 10 1

Ans.’. Tho ten commandments ..... The ten prcccpts of nature.

Qu.’. What do you mean by the number 11 ?

Ans.’. The multiplication of religion Tho multiplication of naturo.

Qu.’. What do you mean by the number 12?

Ans.’. The twelvo Articles of Faith ; the twelve Apostles, foundntion of the IToIy City, who preached

throughout the wholo world, for our happiness and spirituol joy The twelve operations of nature :

The twelve signs of the Zodiac, foundation of the Primum Mobile, extending it throughout the Universe for

our temporal felicity.

[The Babbi (President of the Sanhedrim) adds : Frora ali that you havo said, it results thai the unit

dovelops itself in 2, is completed in three internally, and so produces 4 externally; whence, throngh 6,7, 8,

• 9, It arrives at 5, half of tho sphcrical number 10, to asccnd, passing through 11, to 12, and to raise itself, by

the number 4 times 10, to the number C times 12, the final term and summit of our eternal happiness].

Qu.\ What is the generative number?

Ans.’. In tho Divinity. it is the unit; in crcated things, the number 2: Bccause the Divinity, 1, engenders

2, and in creatcd things 2 engenders 1.

Qu.’. What is the most majestic number ?

Ans.’. . 3, because it denotes the triple divino esscnce.

Qu.’. What is the most mystcrious number ?

Ans.'. 4, becausc it contains all the mystcrics of nature.

Qu.’. What is the most occult number ?

i Ans.\*. 5, because it is inclosed in the ccntre of the series.

Qu.’. Which is the most salutary number ?

Ans.’. 6, because it contains the source of our spiritual and corporcal happiness.

Qu.’. Which is the most fortunate number ?

Ans.’. 7, because it leads us to the decade, the perfect number.

Qu.‘. Which is the number most to be desired ?

Ans.’. 8, because he who possesses it, is of the number of tho Eius and Sagos.

Qu.’. Which is the most sublime number ?

Ans.\ ' 9, because by it religion and nature are exalted.

Qu.‘. Which is the most perfcct number?

Ajis.’. 10, because it includes unity, which created overything, and zero, Symbol of matter and chaos,

whence everything emerged. In its figures it comprehends the oreated and uncreated, the commencement

and the end, power and force, life and annihilation. By the study of this number, we find the relations of

all things ; the power of the Creator, tho faculties of the creature, tho Alpha and Omcga of divine knowledge.

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Qk.‘. Which is the most multiplying number f

Am.'. 11, becauso rrith tho possession of tiro units, rre arrire at the multiplication of things.

Qu.'. Wlrich is the most solid number?

Am.'. 12, bccause it is the foundation of our spiritual and temporal happiness.

Qu.'. Which is the forourite number of religion and natare f

Ans.'. 4 Umes 10, becaase it enables as, rejecting ererything impure, etornally to enjoy the nnmber S

times 12, term and summit of our felicity.

Qu.\ What is the meaning of the sqaare ?

Ans.'. It is the symbol of the four elementa contained in tho triongle, and (hey emblam of the three

Chemical principies: these things anited form absolute unity in the primol matter,

Qu.'. What is the meaning of the centre of the circumference ? .

Ans.'. . It signifies the nnirersal spirit, virifying centre of natare.

Qu.'. What do you mean by the quadrature of the circle ?

Ans.'. The inrestigation of the quadratare of the circlo indicatos the knowlodge of the foar rulgar

elements, -which are themsclres composed of elementary spirits or chief principies; as the circle, tliough

round, is composed of lines, rrhich escape the sight, and are seen only by the mind.

Qu.'. What is the profoundest meaning of the figuro 3 ?

Ans.'. The Father, the Son, and the Iloly Spirit. From the action of these three resalts the trianglo

rrithin the square ; and from the seven angles, the decade or perfect number,

Qu.'. Which is the most confused figure ?

Ans.'. Zero, — tho emblem of cbaos, formlcss misturo of the elements.

Qu.'. What do the four devices of tho degree signify ?

Ans.'. That ire aro to hear, see, be silent, and enjoy our happiness.'

The number 6 rras, in the Ancient Jlysteries, a striking emblom of nature; as presenting tho six dimen-

sions of all bodies ; the sis lines rrhich makc up their form, riz. the four lines of direcUon, torrards.the North,

South, East and West ; rrith the tiro lines of height and deptli, responding to the zenith and nadir. .The soges

applied the senary to the pbysical man ; rrhile the septenary iras, for them, tho Symbol of his immortal spirit.

The hieroglyphical senary (the double equilateral triangle) is the symbol of Deity.

6 is also an emblem of bealth, and the symbol of justice; becauso it is the first perfect nnmber; that is,

the first rrhose aliquot parts [J, J, $, or 3, 2 and 1] added together mako itsclf.

Ormuzd created sis good spirits, and Ahriman sis eril ones. Thcso typify the sis summer and the six

rrinter months.

No number has erer bocn so unirersnlly in reputo as the septonary. Its cclebrity is due, no doubt, to the

planets being se ren in nnmber. It belongs also to sacrcd things. The Pythagoreans regarded it as

formed of the numbers 3 and 4; the first rrhereof vras in their eyes the image of the three materini elements,

and tho second the principio of ercrything that is neither corporcal nor scnsiblc. It presented them, from that

point of riorr, the emblem of ererything that is perfect.

Considered as composed of 6 and unity, it serres to designate tho inrisible centre or soul of ererything;

because no body exists, of rrhioh six lines do not constituto the form, nor rrithout a serenth interior point, as

the centro and reality of the body, rrhercof tho cxtcrnal dimensions givo only tho appoarance.

The numerous applicaUons of the septenary, confirmcd the ancicnt sages in tho use of this symboL More-

OTer, they exalted the properties of the number 7, as haring, in a subordinate manner, the perfection of the

unit: for if tho unit is uncrcated, if no number produces it, tho scrcn is also not engendered by any number

contained in tho intcrral botrrecn 1 and 10. Tho number 4 occupies an arithmetical raiddlc-ground betrreen

the unit and 7, inasmuch as it is as much orer 1, as it is under 7, tho differcnco cach rray being 3.

The cipher 7, among the Egyptians, symbolizcd lifo ; and this is rrhy the lctter Z of tho Greeks rrax the

initial of tho rerb Zou, I lire ; and Z«vj (Jupitcr), Father of Life.

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The nnniber 3, or -tho octary, is composed of the sacred numbers 3 and 5. Of the heavens, of the seven

planets, and of tho sphere of the fixed stars, or of the eternal unit/ and tho mystorious number 7, is composed

the ogdoade, the nuuibcr cigtit, the first cube of equal numbers, regarded os sacrcd in tho arithmetical philo-

sophy.

The Gnostic ogdoade had eigiit stars, which represented the eight Cabiri of Samothrace, the eight Egypdan

and Phoenician principies, tho eight Gods of Xenocrates, tho eight anglcs of the cubic stone.

The number eight syntbulizcs perfeetion : and its figure, 8 or co, indicatos tlio pcrpctual and regulor coniso

of the universe. . '

It is the first cube (2 x 2 X 2), and signifies friendship, prudence, counsel and justice. It was a Symbol

of the primoval law, which regarded all men os equal.

Tho novary, or triplo ternary. If tho number three was celebrated among the ancicnt soges, that of three

times three had no less cclebrity ; bccausc, occording to them, cach of the three elementa which constitute our '

bodies is ternary : the water containing earth and fire ; tbe earth containing igneous and aqueous parti cies ;

and the fire being tempered by globules of water and terrestrial corpusdes which serve to feed it. No one of

the three elementa being entirely separated from the others, all materiat beings composed of these three

elements, whercof each is triple, may be designated by the figuratire.number of three times three, which has

become the Symbol of all formutions of bodies. ITence the name of ninth envelope, given to matter. Every

material extension, every. circular line, has for representative sign tbe number nine, among the Pythagoreans ;

who had observed the property which this number possesses, of rcproducing itself incessantly and entire, in

every multiplication ; thus offering to the mind a very striking emblem of matter which is incessantly com-

posed beforo our eyes, after having undergone a thousand dccompositions.

Tbe number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference ;

because a circle or 3G0 degrees is equal to 9, that is to say, 3 +6 +0=9. Nevertheless, tbe ancients regarded

this number with a sort of terror: tlicy considered it a bad presage; as the Symbol of versatility, of change,

and tho emblem of the frailty of buman affairs. "Whoreforo tlicy avoided all numbers where nine appeors, and

chiefiy 81, the produce of 9 multiplicd by itself, and the addition whercof, 8+1, again presents the number 9.

As the figure of the number G was the Symbol of tbe terrestrial globe, animated by a divine spirit, the

figure of the number 9 symbolized the earth, under the infiucncc of the Evii Principle; and thence the terror

it inspired. Nevertheless, according to the Kabbalists, the cipher 9 symbolizes the generative egg, or the

image of a little globular being, from whose Iower side sccms to fiow its spirit of life.

The Ennead, siguifying an aggregate of 9 things or persons, is the first squaro of unequal numbers.

Every one is aware of the singular properties of the number 9, which, multiplied by itself or any other

number whatever, gives a resuit whose final sum is always 9, or always divisible by 9.

9, multiplied by cach of the ordinary numbers, produces an arithmetical progression, each member

whereof, composed of two figures, presents a rcmarkable fact; for example :

1... 2. ..3. ..4. ..5. ..6. ..7. ..8. ..9. .10

9 . . 18 . . 27 . . 3G . . 45 . . 54 . . 63 . . 72 . . 81 . . 90

Tlie first line of figures gives the regular series, from 1 to 10.

. The second reproduces this lino doubly ; first ascending, from the first figure of 18, and then rcturning

from the second figure of 81. \*

It follows from this curious fact, that the half of the numbers which compose this progression represents,

in inverse order, tbe figures of the second holf :

9 .

. 18 .

. . 27 .

. . 36 .

. . 45=135= 9 . . and 1+3+5=45=9

90

. 81 .

. . 72 .

. . 63 .

. . 54=3G0= 9 .

-- \_

— -

\_

— — —

99

99

99

99

99 495=18=9

30d

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So 9 2 =S1 S1 2 =C5G1=1S=9 9x2=18 . . . 1S»=324=0

9 x 3=27 . . . . 27\*=729=18=9. 9 x4=36 . . . 3G 2 =1296=1S=9.

And so liith erery multiple o/O — say 45, 54, 63, 72, Scc. •

Thus 9x3=72 72'=5134=1S=9.

Andfurther: . -

18 ’ 27 36 72

18 27 36 72

15 =9 189=18=9 216=9 • 144=9

18 =9 54 =9 108 =9 . 504 =9

324=9—18=9 729=1S=9 1296=18=9 5184=13=9

108

108

8G4=18.

108 =9 •

11664=18=9.

Jjtd so the cubes :

27’=729 x 729=18=9

729

1S ! =324=9

324

9 ! =81 . 81\*=. . 6561=18=9

' 6561

0561=13=9 1290=18=9

1453 =18=9 04S =13=9

5103 =9 • 972 =18=9

531441=18=9 104970=27=9

G5G1 =18=9

39366 =27=9

.. 32S05 . =18=9

39306 =27=9

43,040,721=27=9.

Tho number 10, or tho Dennry, is the mensuro of erery thing; and reduces multipiied numbers to unity.

Containing ali the numerical and harmonic relations, and ali the properties of the numbers rrhich precede it,

it concludes the Abacus or Tablc of Pythagoras. To tho Mystcrious Socicties, this number typificd the

ossemblago of all the tronders of the unircrse. Thcy irroto it thus 0, thnt is to say, Unity in the middlo of

Zero, os the centro of a circle, or symbol of Dcity. They satr in this figuro everything that should lead to

refiection: the ccntre, the ray, and the circumfcrcnce, rcprcsentcd to them God, Man, and the UniTcrse.

This number vos, among tho Sages, a sign of concord, lore and peace. To Masons it is a sign of union

and good faith ; because it is expressed byjoining tiro bands, or tho Mastor’s grip, ivhen tho number of

fingers gires 10 : and it iras represented by the Tetractys of Pythagoras.

The number 12, like the number 7, is cclebrated in tho irorship of nature. Tho tiro most famous divisions

Of the hearens, that by.7, rrhich is that of tho plancts, and that by 12, irhich is that of the Signs of tho Zodiac, •

are found upon the religious monumenta of all the pcoples of the Ancient World, eren to tho remoto

extremos of tho East. Although Pythagoras docs not speak of tho number 12, it is nono tho loss a socrcd

number. It is tho imago of the Zodiac ; and consequenti}- that of tho Sun, irhich rules orer it.

Such are the ancient ideas in regard to Iliose numbers irhich so often appear in Masonry ; and rightly

understood, as the old Sages understood tliem, they contain inany a pregnant lesson.

Wo conclude this Lecturo ivith that irhich has alirays been, and \re boliero always srill bo tho Masonio

idea of the Supreme Bcing: We call Ilim tiie Grand Architcct of tho Universe, considering that Universo as

His most magnificent temple and pcrfcct vrork of architccture. .Conformably to this idea, sre comprchend in

that namo an Etcrnal and Universal Intclligcnce, infinito in Porrer, Knowlodge and Loro, gorermng the

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•worlds and living beings khnt composc the universe, by Iaws regular and suitable to the cnds of tbeir exist-

ence. TVe revero liira as the sole Master of all, concoivable and visiblo in ali the marvellous things vrith

which ho has cmhcllishcd his universo ; as the Author and Fathcr of all mon ; as Ilim who givcs as all Intel-

ligenco and lifo. Thus comprehcnding the Supreme Bcing, Masonry bccomcs the aggregato of hnman aris-

dom, and of all those perfcctions which make man rescniblo the Divinity. It is, in a word, that universal

morality, suited to the inhabitant of every country, to the man of every creed. Its morality is more extensive

and more universal than that of any particular rcligion ; all of which are exclusive, because they divide indi-

viduala into classes, as idolaters, schismatice, sectarians and infidcls; wliilo in religionists Masonry sees

brethron only, to whom it opens its templo, that they may there free themselves from the prejudices of countiy

and the errors of the rcligion of their fathers, and be led to love and assist one another. The torch which it

bears in its pure hand, it has never used to light a flame onywhere upon the enrth, but solely to enlighten

men; for it grioves for and Aces from error; but it ncithcr hates nor persecutos : and finally its objcct is to

'make of the whole lmman race a singlo family of Brothers, United in lovo, knowlcdge and labour. .

Thus, opening its Temple to all men, to the Jew, the Mahometan, the adore» of Buddha andFo, as well

as to the Christian, without idcntifying itself with any of these rites, it can follovr the Standard of none of

their prophets ; but it\*adopts and practises whatever of the doctrines and p»cepts of each is conformable

to universal morality, and to that primitive religion first taught to the ancient Patriarcha.

TO CLOSE.

Th.'. Yen.'. Bro/. Amun, what is the hour?

Sen.\ TY.'. Th/. ‘'Pen.\*., it is the hour of sunset, answering to the autumnal equinos.

Th.’. Yen.'. "What good work remains to bo done, my Brothcr, to close the labours of the day?

Sen.‘. TY.'. Th/. Ycn.\, I know of none.

Th.'. Yen.'. Bro.’. Dionusos, knowest thou of any good work that remains to be done, before we can

elose the labours of the day ? :

Jun.\ W.\ Th.\ Vcn.\*., I know of none.

Th.\ Ven.\ Doth any brothcr know of a sick brothcr to be carcd for, of a distressed brothcr to be

comfortcd, of a persecuted brothcr who nccds assistancc and defende», of the widow or orphan of a brother

suffering or in want? «

[If any such case is mentioned, order is taken that it be provided for. If nono, the Th.’. Yen.’. pro-

ceeds:].

27i.-. Ym.\ Brothcr Amun, it bcing close upon the sunset, it is my pleasure that this Council of Knights

of the Sun'be now cloccd, and so stand until tlio next regular communication, unlcss sooner convencd by

my order, or upon some sudden emergency, of which duc and timely notico will be given.

Sen.'. W.'. [Bepeats the order to the Jun.\ IT/.]

Jun.'. W.'. [Repeats the order to the Knights.]

■ [The Th/. Yen/. then gives the sign, and each brother answers as in opening].

. Th.‘. Yen.’. Biches pass away like sbadows on the water. They are the most inconstant of friends.

Those that are dear to us dic, and oar friendships are not imraortal. All men stand upon the margins of

their graves; and one thing alone is bcyond the reach of fate: the judgment that is pnssed upon the

dead. Go out again, my Breth»n, from between the holy columns; and among men prepare by good works

for that judgment I

[The Th/. Yen/. then raps ? ? ? , and all the Knights repent with their hands].

Th.'. Yen.'. My Brcthrcn, this Council ia elosed.

FINIS.

m.

Cfontlfl-fthtflj

Grani Ecossais of St.\ Andrew, or Patriarch of the Crusades.

tue CHAPTER ; its decoratioxs, etc.

The hangings are crimson, supportcd by arbita columna. Tbe seats of tha Mas ter and Wardens ara of

crimson, ornamentcd arith gilding. Those of tho other Knights are blue.

In each corner of tbe Hali is a Saint AndreVs Croaa, aritb nine lights, by threes, in front of each. Tbere

are also nine, by threes, on the East, West and South sidos of the altar in the centre. There are also nine,

by threes, in front of each of the fonr first officers ; making, ia all, 31.

The dress of the Knights is a crimson robe, a deep scarlet sash round the waist, a greea collar edged

arith crimson, arorn orer the neck, and to rrhich the jearel is snspcnded, and a arhite silk scarf, arorn from left

to right, and ornamented arith gold fringo. On the left breost is embroidered on the robe a large arhite Crbss

of St/. Andrerr.

The Jewel is taro sharp pointed double interlaced triangles, formed by ares of large circles, made of gold,

and cnclosing in tho centre the compasses, npright and open to 25 degrees. At the bottom is suspended to

one of tho points a St.‘. Andrcw\*s Cross of gold, surmoanted by a Knighfs helmct. On the centre of the

Cross is tho Letter 7.\*. cncloscd in an equilatcral trianglc, and that in a ring formed by a tringed serpent.

Between tho taro loarer arma of tho Cross a Key is saspended ; and on the extremities of the Cross are tho

letters 3.\*. V. n.\ 3.\*.; the initials of thoarordsi'b5Q n 31.'- 2©T?~~\* V 220 ?&.\*.£TCtfS:©230&.\*.

Tho Presiding ofEccr is styled Ven.’. Gr.\ Jfasler ; tho Sen.\*. Warden, Gr.’. Prior ; tho Jun.vWardcn,

Gr.’. Senaehal; the 4th Officer, Gr.’. Bailiff; the Sen.\*. Dcacon, Gr.’. Preceptor; the Jun.\*. .Deacon, Gr.~.

Marshal; the Treasnrer, Gr.’. Almoner; the Secrctary, Gr.’. JRegisirar ; and the other Knights, Gr.'. Grossa.

A Warder gnards the door on the inside, and a SeiUinel on tho ontside. The Gr.\*. diaster sita in the Eost ;

the Gr.\*. Prior in the West ; the Gr.\*. Senesehal in the South ; and the Gr.\*. Bailiff in the North.

The Lodges of this Degree are styled Chaplers.

■ The BaMery is z rapa, by ? ; and 1 The Age, the sqaare of z. The Slep is upon a St.\*. Andrews Cross,

by ; steps of an <£.'• ©•\*. — ; of a VJ.\ t.‘. — and ; of a 22.\*. 22.\*.

Pass-word in the Court of the-Sultan . . . OfftbSiOfl.\*.

During a reception, the Hali represents the Court of Saldh-Eddin (or Saladin), the Great Sultan of Egypt

and Syria. No Masonic omblems appear. A roll of parchment representing the Koran lies on a table in

front of the Throne, and a Saracenic Standard, displaying the Crescent, stands near the scat of the Gr.\*.

Master and each of the Wardens. The Hali is then hung with green and gold. The Knights all wear the

Turkish costume, i. e. wide trowsers, a rost and turban, all snow-white, and a red sash round the waist, with

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a scimctar. The Throno is occupied by tho Candidato, who roprescnts tho Sultan, while the Gr.\ Master re\*

prcscnts Ilugh of Tiberias, Lord of Galilcc. The Scn.'. TVarden, soatcd in tho West, represonts Malek Adhtl,

brother of the Sultan, [Malek Adhtl Sayf-Eddin, the Just King and Sword of Religion] : Tho Junior TVarden,

scated in the South representa Malek Modajfer Taki-Eddin [the Victorious King derotedto religion], Prince of

llamah, and Ncphew of the Sultan ? the 3d TVarden and Sen.\*. Dcacon, seatcd on either eide of tho Throne,

Malek Baher [Triumphant IvingJ Son of tho Sultan and Princo of Alcppo; and Malek Afdal [Excellent King],

Son of the Sultan and Prince of Damascus : and tho Junior Deacon, who acoompanice the Grand Uaster, and

after introducing him seats himself on the right of tho Sen. - . TVarden, the Emir of Emessa.

Bchind the Throne is a banner in the shape of a shroud, wliite, on which, in black letters are tho words

“ Salaii Enni», Kikc or Ivisos, Salau-Eddim, Victor or Victors, Salad-Eddin xost die 1"

TO OPEIf.

The Gr.\ Master gives three raps, and says, “ Sir Knights, I am about to opon this Chapter of. Knights

Ecossais of St. Andrew. You will ploase clothe and arm yourselres, and tho officcrs Trill assume their respee\*

tive stations."

After that is done, the Gr. - . Master again says, “ Sir Knight Gr.\ Bailiff, ore ali present Knights Ecossais

of St. Andrew V’

GiwBail.’.- Vcn. - . Gr. - . Master, ali present havo seen tho Sultan of the Saracena npon hia Throno.

Gr.’. M.\ You willtake order then, Sir Kt.\ Gr. - . BailifF, thnt tho avenues of approach be duly guardcd,

that wo may suffer no interruption.

Gr.’.Bail.‘. Sir Kt. - . TVarden, in forni tho Captain of tho Guard that this Chapter is abput to be openod,

and direct him to station his guards so that all the arenues lcading hitlicr shall be duly guarded, and wo bo

secure against interruption.

[The TVarden goes out, returns, and says, “Sir Ivt. - . Gr. - . BailifF, your orders are communicated and tho

guards aro station od."]

Gr.’. Ba.il.’. Yen. - . Gr. - . Master, the aTonucs aro duly guarded, and ito aro in security.

Gr.'.M.’. Sir Kt. - . Gr. - . Prior, what iras tho original uccupation of this Order?

Gr.’. Prior: , . To rebuild tho Churchcs in the Uuly Land, dcstroyed by the Saracena ; as our ancicnt

brethren wrought at the re-building of the Temple, with the Sword in onc hand and the Trowel in tho otber.

Gr. m . M.‘. To what do we now dorote ourselres ?

Gr.\ Prior: . . To actiro Charity, and practical philanthropy, ospeeially inculcating toloration, and dis-

countenancing bitterness and strife. .

Gr.’. M.\ Sir Kt. - . Gr. - . Preceptor, what is the Drst duty of a truo Knight?

Gr.’.Prec.’. To rererenco and obey that Great Doity vrhoso Unspcakablo Namo is so Sacrcd in this

degree.

Gr.’. M.’. Sir Kt. - . Gr. - . Bailiff, what is tho socond duty of a truo Knight?

Gr.’. Bail.’. Erer to haTe a sacrcd regard for truth, and. a profound scorn for falsehood, cunning and

treachery ; to profess no opinion for the sake of espediency ; and to conccal none through fear of consoquences.

Gr.’. M;. Sir Kt. - . Gr. - . Scnesehal, what » the third duty of a truo Knight ?

Gr.’. lienes.’. ’ To protcct Tirtuc and innoccnco ngninst Tiulcnco, injury, fraud or defnmation.

Gr.’. M.’. Sir Kt. - . Gr. - . Prior, what is tho fourth duty of a truo Knight?

Gr.’. Prior: . . Nerer to recede ia tho great battlo for truth, the right, freo thought and freo speech,

against error, wrong, bigotry, intoleranco and oppression of tho conscionec, unless it be to gather now strength

for Q r " CrossC9> you hear what (lutics your knightly obligation requires of you. Rcnow

now to eaoh other your solemn promise, mado whon you wore admitted to this degree, that you will erer and

faitbfully perform them !

All: TVe rROMisE.

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Gr.’. II.’. FaiI not to kecp the promise ! Sir Kt.\ Grand Almoncr, knowest thou of any poor, sicle or

distrcssed Knight, or.of tha vidow or orphan of one deoeased, who needs our aid, or is entitled to our

sympathy ?

Alm.’. I do not, Ven.\ Gr.'. Mastcr.

Vrn.’. M.’. Then, in the name of God and St. Andrcw, let ns open^ our Chaptor I since it is high noon,

and life is ali too short for tha vork ve have to do. Sir Knights Gr.’. Crosscs, the sign i

[AII give tha JEth sign. Tben the Gr.'. Sontinel raps ? — the Gr.'. Prior and tho Gr.'. Jias ter l —

and tho lattur declares tho Chaptor duly opcncd].

RECErrrotf.

Tho Candidate is prcpnrcd by boing dressed in Turkish costumc, as dcscribed above, wearing in front of

tho tnrban a largo brilliant. Bcing thus proparcd, and ali the Knights eicopt tho Grand JIaster being in their

places, but the Throne vacant, the armed Sontinel on the outside throvs tho door open, and the Candidate,

accompanicd by tho Grand Bailitf [,1/iu’cX: Daher\ entors the llall, vhich is blnzing vitii light, advanccs to tho

Throne, the Knights all rising and boving, and is seated upon it. The Grand Bailiff sits on his right, and

hands him from time to time, at tho proper moment, vhat he has to eay, printed on slips of paper; having

told him beforehand that he is to read them aloud.

In the mean time, the Gr.\*. JIaster is dressed as a Prisoncr, and Ioadcd vith heavy chains, and being

takon obargo of by tho Junior Dcacon [ Emir of Emessui, goes to tho door, vhero tho Sontinel receives the

pass-word [Oftn.5 t©\*.'.], and adrnits them. Tliey advance to the East, and tho Emir makes a deep obeisance

to the Sultan, vho, from a slip given him by the Grand Bailiff 1 , rcads:

Cand.’. Bravo Emir of Emessa, vhence come you, and vbom bring you vith you in chains?

Juh.’. D.’. King of Kings, from Ascolon, vhero wo have defeatcd tho Christian invaders in a hard-fought

battle, and takon many prisonors, ono of the chicf of vbom, Ilugh of Tiberias, tho Lord of Galilce, I havo

brought to thee, that thou mightcst fis his ransom.

Cand.\ Allab. Akbar! A Lt.au Iverim i The praisc bc to God. Art thou tho Lord of Galilce?

Gr.\ 21.’. I am.-

' Cand.’. I have heard of thy farno in a liundrcd battlcs, and have mysclf crosscd swords vitk thee before

the valla of Acre. Thou art a brave knight, noble and courtoous. Emir, sayeth not tho Prophet, "Thou shalt

not degrade tho noble captive?” It vas not veli douc to load him vith these chains. Ilavc them at onco

removed, and vrhon the knight hath eaten, and rofrcshcd himsolf. rcturn again to my presence. \*

1 [Tho Gr.'. JIaster and tlic Emir vichdraw, and after a time retura, the Gr.\*. JIaster frccd of his chains,

and clothed in a new robo ; and the Emir, conducting him to a scat near the Sultan, repairs to his own place].

Cand.’. Sir Ilugh of Tiberias, I do you all honour os a brave and loyal knight; but as the custom is

among the follovers of the Prophet, I must exact of you a ransom proportioncd to your rank as a lord, and

your eminenco os a warrior. Its amount vili shov the estimation in vhich I hold you; and I fix it at the sam

of twice fifty thousand besants of gold. The choice is yours, to pay the ransom or to lose your head.

Gr.‘. M.’. Alas, princely Saladin, you give me in reality no option. It is beyond my power to pay the

ransom, or tho half of it. JVere my Lordship of Galilee and my Principality of Tiberias both sold, I could

not pay it. So even tako my bead; for to a man impoverished and ruincd it scorcely matters vhether he has

a head or not. I nced short slirift, and the exeeutioner may do his vork at onco.

Cand.’. Bost thou not fcar death ?

Gr.’. M.’. No, by my faith. I havo met him face to face too often. Only I would rather fall sword in

hand, striking a good blovr or two against your nobles, as a truo knight loves to leavo the vorld, tban die

the death of a criminal by the scimetar or bovstring.

Cand.’. It docs not nced that you should die thus, gallant Knight. I give you two years in vhich to collcct

together your ransom. Go back to France : Thou noedest not part with thy Principality or Lordship. I vili

win them of thee hereaftcr vith the svord. So noble a Knight is too valuablo to his countrymen tobe allowed

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thus to loao his lifc. There is no Knight or Cliristian that irill not give theo liberal aid toivards thy ran-

som. But if jou should fail, give mo your Knightly irord that at the ond of tiro years from this day, and at

this hour, you tvill present yourself to mc again, and surrcnder your hcad to the Executioner.

Gr:. .1 f.v Most noble and princely Saladin ! truost of Knights tbyself in spirit! I accept thy teras,

irith tcn thousand tltanks for tby gcncrous confidence; and I plcdgo my Knightly irord, nerer yet giren to

man or ivoman and afterirards brokcn, that, if I do not pay the rnnsom, I will at this rery hour, tiro years henee,

present myself before you, to die without a murmur. And this morcover, by the Body of tbo Bodecmcr do I

solemnly sirear ; and may Ile bare mercy on mc, only if I keep this oatb and promise, if death or sickness do

not prerent !

Cand:. Noblo Etnir of Emessa, return this brare Knight bis sirord and armour. Give him a horso of

tlie brccd calied the Winged, and send him irith sufficient escort, aftor he hath catcn irith us, to the Christian

Army. Malck Adhel, Sayf-Eddin, see that he hath passports that may insuro his safety.

Sen.\ 1 r.\*. King of Kings, I hear and obey.

Gr:.2T:. Princely Saladin, I thank thee most. gratefully ; and all Cliristendom shall knoir borr nobly

thou hast dcalt irith me. Permit me noir to retirc and prepnre for my journcy ; since, by my faitb, the

hundred thousand besants require me to be stirring, and rrill allovr me scant rest for thonext tiro years.

Cand:. . Thou hast permission, Knight. The noble Emir irill go irith you and see you prepared at all

points for your journcy.

[The Gr. a . diaster boivs and rctires, but os he posses out at the door, the Candidate, prompted by the

Gr.\ Bailiff, says, “Malck Afdal, my Son, rccall the Frankish Knight. I irould speak irith him again."]

[The Sen.\ Bcacon goes out, and returns irith the Gr.\*. Mastcr, irho Again approaches the East, and airaits

the Sultan's plcasure].

Cand:. Noble Knight, since your furccs entered this land of ours, I have lcarncd somctbing of your

institution of Knighthood, and ivould fain knoir more. I undcrstand the sanctity of tho Knightly irord, as

you may see by the confidence I have placcd in yours. And I liare also heard from those irho haYe.bccn in

your camps, as prisoners and othcrvrise, that therc is among you a strango equuli ty ; so that a Knight, though

poor, may sit in the prescnce of a Monarch. Teli mc if that be so.

•. Gr.’. 21 :. It is. Thou hast not becn misinfornie-1. The namc of Knight and gcntlc blood entitle the .

possessor to place himsclf in the same rank irith sorcrcigns of the Urstdegree, so faras rcgards all but Ivingly '

nuthority and doniinion. If the greatest King ivere to iround the honour of the poorest Knight, he could not

by the laiv of chiralry, refuse satisfaction by single coinbat.

Cand:. And hoir may he aspiro to mate in marriage?

Gr.\ 2£:. With tha Doblcst and the proudest dame in Cliristendom. The poorest Knight is free, in all

honou rabie Service, to devote his hand and sirord, tlie fame of his cxploits and tho dccp devotion of his heart,

to tho fairest princess that ever irore a Coronet.

Cand.’. And hath the Order of Knighthood other excellcncios ?

Gr.’. M:. It demands the strictcst honour and most sacrcd regnrd to truth. It requires us to protcct the

dcfcnccless and the innocont. It inculcatcs purity and virtiic, pntiencc, firraness, sclf-govcrnmcnt ; and, in

short, that the true Knight and gcntlewau shall be alikc irithout fear and irithout rcproach.

Cand.’. Prince of Tiberias, thou oirest mc return for the favour l have dono thee, and I ask of thee a

boon. I pray theo in the namo of Allah, that thou irilt makc knoivn to me the sacred lairs of the Order of

Knighthood; and confer upun me that dignity before your departurc; for I nm ready to conform to its laws.

Gr.’. 2l.\ [After hesitating, and appeariug confuscd]. It is impossiblo.

Cand.’. Iloir impossible? Make knoivn to me the reasons. I ivould fain receivo as a vrilling giftthat

lvhich I miglit extort.

Gr.’. 21.’. Thou rulest many nations, Snlali-Eddin. P or every arroir thou sondest by a Mcssenger, ’ha

said that tivo-score thousand riders mount on horseback, and for tho boir as many as thou hast askcd mo

besants for my ransom. But I teli thee, that miglity as thou art, thou hast not the poiver to foret a true .and

loyal Knight to do an aet dishonourablc, or furbidden by the rulcs of Knighthood.

Cand:. I crave thy pardon, noble Knight, for the inconsiderato threat; for is it not true that the tkmg

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that ono gains only by compulsion is of littlo value ? I woulJ entreat thee courteously, and aa an cqnal, to do

me this grcat favour. Thou sayest it is impnssiblo ; bat why I

Gr.'. 21.' . Tiiou canst not be mado a Knight wiihout bending tby ineo beforo me; and my sword must

be latd upon tliy pcrsun.

Cand.'. Do I not knecl in prnyer, cvon as the humblest beliover t

Gr.'. 2T.'. Thou must profess thy bclief in the one truo and ever-living God;. and yo Saracens wornhip

not the truo God.

Cand.'. Thou art nmtakon, Prince; fur thou knovrest not our faith. Doth not the Koran say, “There

is no God but God, the living, the sclf-subsisting? Your God is our God; there. is no God but he, tho most

merciful. To God belongeth the East and tho 'West: therefore, whithersoevor ye tum yonrselres to pray,

there is the face of God: for God is oninipresent and omniscient. We belieye in God, and that which .hath

been scnt down to ua, and tliac which hath bcon scnt unto Abrabam and Ismael, and Isaac and Jacob, and

tho Tribes ; and that which uras delivored unto Moses and Jesus ; and that which was delirercd unto the

Propheta from thcir Lord. We mako no distinction between any of them, and to God are we resigned.”

So speaketh the Koran erery wliere.

Gr;. 21.'. It is indispcnsable that every Knight should believe in the Lord Jesus Christ.

Cand.'. Doth not tho Koran say that thosc who bcliore, Christiana, and whosoercr belicreth in God and

the hist day, and doth that which is right, ihev srhall have their reward with their Lord? Doth it not say,

“ We formeriy delirercd the book of tho lavr unto Moses, and caused Apostles to succeed hira, and gave e rident

mirades to Jesus the Son of Mary, and strengthened hira with the Iloly Spirit. Erery one of them bcliereth

in God, and his anguis and his scripturos, and his apostles. We mako no distinction at nll between his apos-

tlcs. The angels said, 0 Mary, verily God hath chosen thee, and hath purified thee, and hath chosen thee

above ali the wornen of the world. The angels said, 0 Mary, yerily God sendeth thee good tidings, that

thou shalt bear the Word, proeeeding from bimself; bis name shnll be Christ Jesus, the Son of Mary, bonour-

able in this world and in the world to come, and one of those who approach near to the presence of God ;

and ho shall spenk unto mon in the cradle . . God shall teaeh him tho Scripture and wisdom and the Iaw, and

tho Gospel; and shall appoint him his apostle to the children of Israel. God took him up unto himself; and

God is mighty and wise. And there shall not bo ono of those who hare received the Scripturos, who shall not

belieye in him, beforo bis death ; and on the day of resurrection he shall be a witness against them."

Thus saycth the Koran ; and ali the followers of the Prophet belieye that Christ was an Apostle from

God, born of a Virgin, and inspired, and did teaeh the truth.

Gr.'. M.'. Sayeth the Koran tbeso things, and dost thou belieye them I

Cand.'. It sayeth them ; and I belieye them. I also belieye that tho Prophet was an apostle, sent to

preach tho trntb, tho primitive truo rcligion, rovcalcd by God to Abraham. I believe in Christ ; but thou dost

not believe in Muhomct. We wurahip no idols, but the one true God, who was the God of Abraham, and who

sent Christ Jesus to teaeh his truth to tho Jcws.

Gr.'. M.'. What Ivnightly virtues does the Koran enjoin upon those who believe its doctrinesf

Cand.'. “ Serve God, associate no creature with him ; and show kindness unto parents and relations and

orphans and the poor, and your neighbour who is of kin to you, and also your neighbour who is a stranger,

and to your familiar companion and the traveller, and the captives whom your right hands shall possess, for

God loveth not the proud or vain-glorious who aro covetous. Oh, true helievers, be patient, and constant\*

minded, and fear God, that ye mav be happy." Such and others Iike them are the words written on ali the

pages of the Koran. The word of a Mosiem is never broken : and he who is intemperate, nnchaste, cruel,

the violator of innoccnce, covetous or base, offends against the Iaw of the Prophet.

Gr.'. M.‘. Princely Salah-Eddin, I consent; and mayest thou pardon me, 0 Father! if in this I err: for

one so noblo and magnanimous surely merits the high honour of Knighthood. Go with me then alone; for

none but thou must witness the solcwn cercmony that shall confer on thee the rank and honours of Kmght-

h °° Cand.'. Snyf-Eddin, my hrother, assume my station until I return, as thou hast often done, and let the

business of the duy procccd. Let none depart until I come aguin\*

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[Ilo then descendo from the Throne, and retiros with tho Gr.\ Master to an odjoining apartment; in

which aro water in a basin, towels, a bath, and a couch, tvith snow-white corcring. The Gr.\*. Master leada

the candidate to the basin, pours water on his bead and dirccts him to wash his face and h&nds, and dry them

on the napkin : and then says to him] : “ The rnles of Knighthood also strictly require that the beard of the

noritiato shall be sharen smooth and his hair trimmed; but tho litcrarperformance of these ritos mny be dis-

ponsed with, under circumstancos that requiro it, like tho present. I thereforo, as a ropresentation of that

ceremony, cut a small Iock of each, and no more, yielding to your rank and the enstoms of your country.

Ishallnow retiro. Tou -rrill then immerse yourself in tho bath; which, with the ceremonies already per-

formed, is a Symbol of that baptismal rite observed arnong all Eastern nations by way of purification of

the body, emblomatical of that purity and innocenco of soul without which no one enn enter into the order of

Knighthood, nor into the pure abodes of happiness aboye. The candidate for Knighthood not only serres a

long apprenticeship in arms, and shows himself raliant and daring, and abore all base apprehension of

death ; but he must pass through a long and rigid probation, to proro himself, for his yirtue, temperance,

faith, constancy and nobleness of heart, fit to be enrolled in the ranks of chiralry. That, when tho excellent

qualities of the candidate are known, may be dispensed with, and tho order conferred even upon the field.

But whereTer and whenever conferred, the candidate must be free of sin and vico. And I do enjoin thee, if

thou art not resolved to bo honceforward virtuous, cliasto, humblo before God.merciful, tolerant, generous and

charitable, to proceed no further ; lest hereafter thou shouldest be disgraced before-the whole world, os a falso

and disloyal Knight. Komember that, if thou becomest a Knight, thy word must hereafter nerer be broken ;

thou must ncTor strike n prostrate foe, nor slay tho prisonor that can no longer resist, nor refuse moderato

ransom, nor defile thyself rrith many women ; and all truo and loyal Knights must be thy brothers, all

distressed rirgins thy sisters, and all poor and destituto orpbans thy childrcn. ‘VVilt thou proceed?"

Cand.\ I will.

Gr.-. M;. Bathe then, and free thy body from impurity ; at tho sarao time, washing from thy soul all eril

passions and unworthy desires. Then seek the couch, which, snow-white and perfumed, is an emblem of that

hearen that waits to welcomo the truo Knight, whosc strong arm erer maintains that which he believes to bo

right and truo, who protccts the poor and foeblo agninst the hand of tho oppressor, and keeps himself pure and

undefiled before God. Then array thyself in snowy linon, tho emblem of innocence, and. the scarlet rubo that

is an emblem of tho zeal and dorotion of a Knight, and his rendinoss to slicd his blood for his God, his country,

or tho lady of his heart. IVhcn thou hast dressed, summon mo unto theo again.

[Tho Gr.’. Master retiros, tho Candidato bathes, and then retiros to the couch, where he lies a few momcnt3,

rises, and dresses himself as directed ; and then gires three raps, which recall tho Gr.'. Master.]

Gr.-. .V.-. My Brolhcr, let us knecl and pray 1

PRATZR.

Our Father, who art in Ilcavcn, tho God of Abraham, Isaac and Jacob, the one only truo God l Look

now upon this Candidate, about to bccome a Knight and thy Serrant. Aid him to perforra punctually the

rows he is about to assume. Strcngthcu his guod resolutinns, and sufior not temptatiun to overcoino him.

Make him a true Knight, and teach him to cxerciso whatever powors hc hatli, with gentlonoss and moderation,

and for tho benefit of niankind and thy glory. Aid him to bo truo and loyal, frank and sincere; and may his

Knighthood hero below be but preparatory to his iinal initiation into tho mystories of thy Ilcavcn of perfoct

happiness and porfect purity l Arnen 1

Gr ' Tf.' Noblc Salah-Eddin, thou hast kneelod to God in prayor. Thou must kncol yot again, to me,

as the representativo of all the orders of Knightlnod.' But first it is nccessary that you take upon yourself a '

most solcmn obligation. before I can reveni to you tho sccrots of tho order of Knighthood, wh.ch I am about

to confer upon you. It will bind thee to nothing unworthy of thyself, or contrary to thy faith, or at ranance

with thy duties^to thy houschold, thyself, thy Feoplo or thy God. Tako then, if thou art w.llmg to procced,

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tha Kornn, vhich thou dccmcst Iloly, in thy left hand and press it to thy hoart, and placing thy nght hand

upon this cross-hilt of my svord, repeat after me :

TIIE OBLICATIOtf.

In tho presence of tha Ono Living and E ver True God of Abraham, Isaac and Jacob, and opon tbis Holy

Book and Emblom, I do most solemnly and sincerely promise and svear, that I vili nover raveal tha secreta,

of this Degrce of Grand Ecossais of St. Andrev to any person in tho vorld,. except by permission from due

and proper authority, and to ono duly authorized to receive them.

I furthermore promise and avear, that I vili henceforvard naver vrite or ntter a falsehood, knowing it

to bo such ; nor violate my plightcd vord, or my implied pledge ; nor oso vords in a donble sense ; nor equivo-

cato or l>o gnilty of mental reservation to dccci ve anotiicr ; nor nllov another to misunderatand and bo deeeived

by my vords ; but I vili ever henceforvard be true, frank and loyal.

I furthermore promiso and svear that I vili henceforvard give succor and assistance to ali distressed

ladics and poor and noedy orphans, and vili allov none to rob'or injure them, if it bo in my power to pre-

vent it.

I furthermore promise and svear that I vili ever venerate tke Truo God, and strive to govern my conduct

byllislavs; and that I vili henceforvard receive his blessings and generous gifts vith thankfulness and

gratitude! and strive to repay in'part his favours by doing good to my fcllov-men.

I furthermore promise and svear that I vili never disgracefully retreat before the enemy; and thatl vili

aid and assist, chcrish and protect a vorthy Brother Knight, and soe that no vrong bo dono him, if it bo in

my pover to prevent it.

To ali vhereof I do again most solemnly and sincerely svear, binding myself under no less a penalty

than that of being excommunicatcd from the Order of Ivnighthood, and donounced throughout the vorld, in"

every Coiirt in Europe and Asia, to Moslem and Nazarene, to Knight and Lady, vherover hononr is loved and

infainy detested, as disloyal and forsvorn Ivnight, dishonoured gentleman, and base, ignoble man. So belp

me God, and revard or punish me as I keep or violate this vov 1

[Tho Gr.\ Master then gives the Candidate the Signs, IVords and Tokcns].

First Sigx: . . . 0/(1 ie Earih: . . . tn.O the &COEE gently VyS^OJEI— and 219 IC the

Vyg + (C&<CGn vith tho KQt^ of the 1 V?2<=^,C fcGs of the H&OiSIX

First Token": . . . Mutually and succcssiToiJr take, vith theendsof the “P&fcStib and

of the ti&QJSTI, each the ,st — ?d and ;d of the TtfgKVJ?£?Sl<£:t of the ti&Qcrll of

the other; mutually spelling the vord nvgQriJ.\*.

Secon-d Sigx: ... 0/ Witter: . . . Placo tho {JSOsrll over the &COt°P, and then ertending the

0\*23 to the front at the height of the n\,JCO— °l“, let it gracefully kJOtt to tho as if -

one -

Second Tokek : . . . Mutually and successively take, vith the Ti$2snb and ?d of the

ti&OJSn, each the ,st — ?d and ;d of the ?d VJSCSSlCt of the other; mutually spelling

TmRn Sigm: . . . Ofthe Air: . . . Turn the iCQII to the fCVJT , looking upon the T\*t» SJts

raise the l&0' JS ' n£i XtO— together, carry Y^C 23 to the and let V&C23 drop by

tho

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Tiiiud Tokejt : . . . Take between the T9!^= of the and ;d Vyjcr^lC. mutually and suc-

cessi vely, eaoh tho °|°?2 of tho ;d V? 2 of the other, ono saying ZZQ^lt.'. and the other TH,<C.\—

Then the first takes in the same way the firat 2^"OtG ; ~\* 8 of same 2 C J, and aaye «—©? .

Fourtii Sicw: . . . Of Fire: . . . C all the >J 9 and the «ffcSaSntfi, and

covdr the C >2 with the n\,0 I ^ of the &QSZOA 20t2o£: outwards.

Besponse i . ; . Stretch forth the tI&Q£?n • and J3J25, JQt 23 downwards, tb the height of tho

‘StnC+i and directly to the

Firro.Sicsr: . . Of A&miralion: . . . Kaise the eyes towards Heaven, the handa '$3t9Ttf°PCn. the

Hghe somewhat 49£L\*Ci than the left, aa the Catholie Priest does, when he «ays nSZ32CSr$£:

\*gn\,2£ij -S23; the &CCt of' the tl>?2 heing somew&at elevated, so that the left may form

a O+C with the right.

Sixrn Sioy : . . . Of the Sun: . . . Plaee the thumb of the right hand upon the raiaing tho

yj S + CVJS^S^Ct of the £iGH3<Ci&Q— 13 so aa to form a £iX % OtC, with a gesture aa if you had some

distant object iri viow, saying QSt?+0& &Q:£^& £25 <£—&/•

Seventu (oh Ge.veral) Sigx : ... . Form a St/. Andro w's Croaa upon >2 5 £ tl^+CO— “P. with the

0+252: and &OCSH2: upwardd.

General Token : . . . Each takes snccessireiy, between the °P9?— of the Y&tSotn, and VfS+C-

■yjcs^lgt of the JJS©»n the Vy9t2:"p 5 S 9~°P of t,ie TJSICtf 9^Sl<tt ®f \*\*»• ti^O^SET of the

other; one .«aying 5Sr£/. and the other £&Q/. then each takes, succcssively, with the same, the

5 SfCSV of the t\* 6 P°ftC lJjs&Ct of the other, and one says 250 i/, and the other :s£S&©250&.\

Pass-AVords: . . . lst. . . [Angcl of the Earth].

2d. . . °POtt9 jn.’. [Angel of the IV ater].

3d. . . tO^SSOtCX?-'- [Angcl of Air].

4th . . OS+9-Gt.'. [Angel of Fire].

Sacred "Word : . . . Z2 gfliOSoOi/.

After communieating these, the Gr.\ Jlnster rcquests tho Candidate to knccl on bis right knee; draws

his sword and strikcs him lightly with the flat of the blade on each shmilder, saying: "Sulah-Eddin, Sultan

« of Egypt and Syria, I dub thee Knight, in tho name of the Order of Knights Ecossais of the Order of St/.

“ Andrew of Scotland. Be Taliant, true and virtuous.”

' Ile then raises him, and says: “My Brother, I noed not enlarge further to you upon the duties of a

Knight. Tho Order of Knights Ecossais, ia a Chivalric Order of Orent Antiquity ; and has numbcred among

ita members many ICings and Princes ; but ita greatest boast is its intimate conncction and ollianco with an

order more ancient stili ; one founded by the Grcat King Solomon at tho time of building Uie Temple at Jeru-

salem, and of wbich he waa the First Grand Master ; to which order ho committed the custody of those primi-

tive trutha revenlcd to the Ancient Patriarchs, and wliich tho Moslcma rcvere as tho rcligion of Abrabam.

King Ilurara of Tyre, and Iluram, tho son of a widow of Tyre, a man of the Peoplo, wcre also Grand Maaters ;

andftom them, by uninterrupted continuity, the ancient trutha, known hefore the flood, have comedown to us.

That order numbered among ita membera the chief favourites and nobles of Solomon ; but it waa chiefly eom-

posed of the workmen who wrought at the building of the Temple. They then were and stili ore called Free

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Masons. Tlio Mastcrs, or Tliird Orilcr, rcceivcd from Sulomon tbe truo nanie of tho Deity, which was made

knovrn by God to Moses ; .and which is stili prescrced among tho Masons. nono bcing allovvcd to pronounce it.

It is termcd vrith us tlic Master’s word; it bcing the sanie, by pronouncing wliich Asaf brought tho throno of

tho Quoen of Suba to Sulomon in tho twinkling of an eye. To that ancient order refer the three first pass-

vrords of this degrce. . It is open to :tll vho bclicvo in the One Truo God ; and a Moslem may be a Mason, if

ha but believcs in God, and is a good man and true.

All Masons are brcthren. Tlicrc, Moslem and Nazareno worship at the same altor, each perfectly eqnal

to the other. Tbey have ccrtain aigns and words by which' to rccognize each other in the dark as well os in

tbe light, and a particular word and sign which one brother seeing, or hearing given by anotber, thougli one

were of your faith and the other of mine, he is compclled to go to his assistanco if the probability be greater

that he will sare the lifa of thc Brother who culis upon bini, tlihn that he xvill lose his own.

That True Namc, tlic InciTublo, is the Thrice Sucrcd Grand Word of this degrce, and tbou art cntitled to

its possession ; for the God whose name it is, is as much thy God as mine."

' He then gives him the Truo Name (mrr) by the letters : and then says : “ Thou art now entirely instructed

as a Knight ; but tbe degrees of Masonry thou canst not rcccivc, eicopt in a regulor Lodge, at which are prosent

three Master Masons. IVcro it not so, I would gladly mako thoc a Mason ; but I dare not violate my oath."

They retura to the IIo.ll ; and the Candidato is again seatcd in the East; and prompted as before, says:'

“ Prince of Tiberius, and Lurd of Gulilec, I retura thee sincere thanks fur tho great honour thou hnst done me ;

and believing thou wilt regard it as the greatest favour I can confer, I grant thee the lives and liberty of ten

Christian captives, to bo sclected by tbysclf.”

Gr.\ M.\ lloyal Salah-Eddln, thou dost understand tho true feelings of a Knight. Ten thousand times

more I thank theo for the boon, than if it had bcen an act of nobleness and generosity towards myself. But

thou art now my brother ; and I, as a Knight, require of thee a proof of brotherly love ; without which thou

canst not become a Mason. My ransom is fur beyond my means ; and it is not fit that a Knight should vrander

through the world, beseeching charity. Reduce my ransom ; so that by selling my Principality and Lordship,

and laying down my rnnk, to become a poor Knight again, I may myself discharge it. If I mnst sue for »lm«

and aid, I do it here, where I csteem the most.

Cand.\ Sir .Knight, thoa dost not sue. in vain. I give thee half thy ransom. Have I fulfilled my knightly

obligation ?

Gr.‘. M.\ Two-fold, most noble Knight und Monarch ; and I thank theo vrith a hcartfelt gratitude, too

great for vrords. May thy namc never. ccase to be honoured in story and song 1 I vrould thoa vrert immortui.

A Voice behind the Throne: SiLin-EnDis, Kixo of Kixgs ! .SiLAn-EoDix, Victor or VjctorsI Salah-

Eddi.v hust die I

Cand.\ Sir Knight, thou shalt not thank me for half a gift. Valiant Princcs and Emirs, behold this

valiant Lord from vvhoui I have rcocived thc Order of Knighthood! He is my Brother; and I pray you con-

tribute to pay his ransom ; for the love you bear myself, and thc honour that brave men owe to bravery equal

to their own.

[The Knights contributo, laying moncys upon tho table; and Malck Adhcl says : “ My Brother, Salah-

Eddin, there yet lack thirteen thousand bczants of thc fifty thousand"].

Cand,'. I give that from the Roynl Treasury. Take it, Sir Knight, and take also thy liberty, nnpur-

chased. Choose thy ten Knights, and vrben thou dost vreary of our hospitality, depart with ample cscort

Thou art free.

Gr.\ M:. Noble Salah -Eddin, though I would fain see my gallant companions in arma, I accept thy

hospitality: and I give thee also a boon more valuable than thy gold. I could not have sold it th;e, or

have allovved thee, expecting it, to give me such noble largess as thou host. Among your prisone.\*s ore

the good Knights, my Brothers in arms, Florant de Vorennes and Drogo de Mirle, vrhom I know as Masons.

There may be others of the Fratcrnity. I select them as two of the ten that I ara allowed to set free, ai.d vrith

their help will make known to you the sccrcts of Masonry, never more worthily bestovrcd than they .will be

on you. ■ \*

[The Jun.\*. Deacon novv conducts the Candidate to the preparation-room, vrhere he remains vrhile ; \*he Gr.\*.

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Master assumes his seafc, and the clothing of the Knights is changcd. Ile then agaia eonducts him into the

Holi, "and to the East, whero tho Gr.\ Master inrcsts him with the clothing and jetrel of the Degrce, and thus

explains the Icttcrs on tho jcwel] :

Fen.\ M.\ The mystical Y.\ enclosed in an equilateral triangle, and that in a ring formed by a serpent

(the emblem of eternity), alludes to the Deity, Witb His three attributos of Creation, Preserration and Begenc-

ration, as it did among the Indians, Chincse and Japancse, with ali of wbom it iras the Inefiable Name of the

Deity; and it is also the snme as the letter Yod that so often appears suspended orer the Mostor in tho East,

and there represents God, of whose Ilebrew name it is the first letter.

The letters 3 /. v. a.\*, and J.\ are the initials of the words ny, 5 ©njl.'. J Of SSQt t

and

[Ile is then taught tbo mcaning of tho pass-words and sacrcd word of tho Dcgrco ; and then prooocds to

the seat of the Orator, wherc he rcceires the lecture of the Dogrec].

LECTUEE.

Masonry is not a religion. Ile vrho makcs of it a religious belief, falsifies and denaturalizes it. The

Brahmin, the Jew, the Mahomctan, the Catholic, the Protcstant, each professing his peculior religion, sane\*

tioned by the laws, by time and by climate, must nccds retain it, and cannot have two religious ; for tho social

and sacred laws adapted to the usages, manners and prejudiccs of particular countries, are the work of men.

But Masonry teachcs, and has preserred in their purity, the Cardinal tenets of the old primitire faith,

which underlie and are tho foundation of ali religions. All that CTer existed hare had a basis of truth; and

• oli have orcrlaid that truth with errors. The primitire truths taught by tho llcdeemcr were sooner corrupted,

. and intermingled and alloyed with fictions than wlien taught to the first of our racc. Masonry is the unirersal

morality wliick is suitable to the inhabitants of erery elitne, lo the man of erery crecd. It has taught no doc-

■trines, except tbose truths that tend dirdctly to the well-bcing of man ; and thosc who hare attempted to direct

it towards useless rengeancc, policical ends, the Ivabbala, llcrmcticism, Alchemy, Templarism and Jesuitism

hare merely perrerted it to purposes forcign to its pure spirit and rcal nature.

Mankind outgrows the sacrifices and the my thologics of tho childhood of the world. Yet it is easy for

human indolence to linger near these helps, and refuse to pass further on. So tho unadrenturous Nomad in

the Tartarian wild keeps his flock in the samc close-cropped circle where they first learned to browse, while

the progrcssiTe man rores ercr forth “ to fresh ficlds and pastures new."

The latter is tho truo Mason ; and the best and indeed the only good Mason is he who with the pow;er

of business does the work of life ; the upright mechanic, merebant or farmer, the man with tiro power of

thought, of justice or of lore, he whose whole life is one great act of pcrformance of Masonic duty. The

natural use of the strength of a strong man or the wisdom of a wisc one, is to do the trorfc of a strong man

or a wise one. The natural work of Masonry is practicnl life ; tho use of all the facultics in their proper

epheres, and for their natural function. love of Truth, justice and genprosity as attributos of God, must

appear in a life marked by these qualities; that is the only efTcctual ordinancc of Masonry. A profession of

oneVbonvictions, joining the Ordcr, assuming the obligations, assisting at the ceremonies, are of the same

ralu't in Science as in Masonry ; the natural form of Masonry is goodness, morality, liring a true, jus t, affec-

tioni te, sclf-faithful life, from the motire of a good man. It is loyal obedionco to God’s law.

The good Mason does tho good thiog which comes in his way, and because it comes in his way ; from a

loro tf duty, and not merely because a law, cnactcd by man or God, commands his wtil to do it. He is true

to hi.' mind, hia conscicnce, heart and soul, and fecis small temptation to do to others what he would not wish

to rei cire from them. lio will deny himsclf for the sake of his broiher near at hond. Ilis dextre attracts in

tho lii.e of his duty, both beiug in conjunction. Not in rain does the poor or tho oppressed look up to him.

You fi ad such men in all Christian sccts, Protcstant and Catholic, in all the great religious parties of tho

civilize 1 world, among Buddhists, Mahomctans and Jews. They are kind fathers, gencrous citizens, umm-

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poachable in their basiness, beaatiful in their daily lives. Tou see their Masonry in their work 'and in

their play. It appcars in all tlu\* furnis of their activity, individual, domestic, social, ecclcsiastical or political.

Truo Masonry witliin must be murali ty without. It must bccomo eminent morality, which is phiianthropy.

The true Mason loves not only his kindrcd and his eountry, but all mankind ; not only the good, but also

tho evil, among his brcthrcn. Ile has more goodncss than the cbannels of his daily life vrill hold. It runs

over the banks, to water and to feed a thousand thirsty planta. Not content vatii tho duty that lies along

his track, ho gocs out to seck it; not only willing, hc has a salient longing to do good, to sproad his trnth,

his justice, his generosity, his Masonry over all the world. • Ilis daily lifo is a profession of his Masonry,

pnblished in perpetual good-will to men.

Not more natnrally does tho beaver build or the mocking-bird sing his own wild gtishing melody, than

■ the true Mason Uves in this beautiful outward life. So from the perennial spring swells forth the stream, to

quicken the mcadow with new access of grecn, and perfect beauty bursting into bloom. Thus Masonry does

the work it was meant to do. The Mason does not sigh and weep, and mako grimaces. ITe lives right on.

If his life is, as lvliose is not, marked irith errors, and with sins, he ploughs over the barren spot with his

remorse, sows with new sccd, and the old desert blossoms like a rose. Ile is not confined to set forma of

thought, of action or of 'fceling. Ile acccpts what his mind regards os true, what his conscience decides is

right, what his heart deems generous and noble ; and all clse he puts far from him. Though the ancient and

the honourable of the Earth bid him bnw down to them, his stubborn knecs bend only at the bidding of his

manly soul. His Masonry is his frcedom before God, not his bondago unto men. His mind acts after the

nniversal law of tho intellect, his conscience according to the universal moral law, his affections and his soul

after the nniversal law of each, and so he is strong with the strength of God, in this four-fold way communi-

ca ting with Him.

The old theologica, tho philosophies of rcligion of ancient times will not suffice us novr. The duties of

life are to be done ; we aro to do them, consciously obedient to the law of God, not atheistically, loving only

our aelfish gain. There aro sins of trade to be corrected. Everywhere morality and phiianthropy are needed.

There are errors to be made way with, and their place supplied with new truths, radiant with the glories of

Hoaveii. • There are great wrongs and evils, in Church and State, in domestic, social and pnblic life, to be

■rightod and outgrown. Masonry cannot in our ago forsake tho broad way of life. She must journey on in

•the open Street, appear in the crowded squaro, and tcach men by her deeds, her life more eloquent than any

lips.

This degreo is devoted to Toleratior ; and it inculcates in the strongest manner that great leading idea

of the Ancient Art, that a belief in the one True God, and a moral and virtuous life, constitute the only reli-

gious reqnisitos needed to enable a man to be a Mason.

• It has ever tho most vivid remembrance of the. terrible and artificial torments that were used to put down

new forms of religion or extinguish the old. It sees with the eye of memory the ruthless extermination of all

the people of all sexes and ages, bccause it was their misfortune not to know the God of the ncbrews, or to

worship Him' under the wrong name, by the savage troops of Moses and Joshua. It sees the thumb-screws

and the racks, the whip, tho gallows and the stake, tho victims of Diocletian and Claverhonse, the miserable

Covenanters, the Non-Conformists, Servetus burned and the unoffending Quaker hung. It sees Cranmer hold

his arm, now no longcr erring, in the Same until the hand drops off in the consuming heat. It sees .the per-

secutione of Poter and Paul, the martyrdom of Stcphen, the trials of Ignatius, Polycarp, Justin and Irentcus ;

and then in tum the sufFerings of the wrctched Pagans under the Christian Emperors, os of the Papists in

Ireland and under Elizabeth and the bloated Henry. The Romnn Virgin naked before the hungry lions, young

Margaret Graham tied to a stake at low-water mnrk, and there left to drown, singing hymns to God until the

savage waters broke over her head, while the more savage Claverhouse looked on ; and all that in all ages

.have suffered by hunger and nakedness, perii and prison, the rack, the stake and the sword, — it sees them all,

and shudders at the long roll of humnn atrocities. And it sees also the oppression stili practised in the name

of religion — men shot in a Christian jail in Christian Italy for reading the Christian Bible ; in almost every

Christian State, laws forbidding frcedom of specch on matters rclating to Christianily, and the gallows reach-

ing its arm over the pulpit.

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•The fires of Jloloch in Syria, tho harah mutilations in the nome of Astarte, Cybele, Jehovah ; .the barbari,

ties of imperial Pagan Torturers; the stili grosser torments irhich Romano-Githic Christiana in Italy and Spain

heaped on their brothcr men, the fiendish cruclties to irhich Siritzerland, F rance, tbe Netherlands, England,

Scotland, Ireland, America hare been iritnesses, are none too poirerful to warn man of tbe unspeakable evila

•irhich folio w from mistakes and errors in tbe matter of religion, and espccially from investing‘the God of Lore

with the eruel and Tindiotive passions of crring humanity, and making blood to baro .a sircet -aavour in bis

nostrils, and groans of agony to bo delicious to his ears. ■

• ilan never had the right to nsurp the unexercised prerogative of God, and condemnand punish anotber

for his belief. Bom in a Protestant land, ire are of that faith. If ire had opened our eyes to the light under

the shadowa of St. Peter's at Rome, ire should haYe been derout Catholies : Bom in the Jeirish quarter of

Aleppo, ire should have contcmned Christ as au impostor; in Constantinople, ire should hare cricd l \* Alluh il

Allah, God is great and Mahomet is bis prophet !” Birtb, place, and education gire us our faith. Feir beliere

in any religion because they hare examined the evidcnces of its authenticity, and made upa formal judgment,

upon ireighing tbe testimony. Not ono man in ten thousand knoivs anything about the proofs of his faith.

We beliere irhat ire are taught; and those-are most fanatical vrho knoir least of the eridences on irhich their

creed is based. Facta and testimony are not, eicept in very rare instances. tho ground-irork of faith. It is

• an imperative' lair of God's Economy, unyielding and inSexible as Uimself, that man shall accept without

• question the belief of those among irhom- bo is born and reared; the faith so made a part of his nature resists

• all evidence to the contrary ; and he irill disbclicre ercn the cvidence of his own senscs, rathcr than yicld

i up the religious belief which hos groirn up in him, flesh of his flcsh and bone of his bono. •

What is truth to me is not truth to anothtr. The same argumenta and evidcnces that convince one mind

make no impression on anothcr. This difference is in men at their birth. No 'man is cntitled .posidvely to

assert that he is right, irhere othermen equally intelligent and equally irell-informcd hold directly the opposite

opinion. Each thinks it impossible for the other to be sincere, and oach, as to that, is equally in error. “ )7hal

is truth?" iras a profound question, the most suggestiro one orer put to man. JIuny beliefs of former and

present times seem incomprehensible. They startlo us irith a now glimpso into tho homan soul, that myste-

rious thing, more mystcrious the more iro note its irorkings. Here is a man superior to mysclf in intellect

■ and learning; and yet he sincerely believes irhat sectus to me too absurd to.merit confutation; and I.cannot

•conceire, and sincerely do not beliere, that ho is both sano and honest. And yet he is both. Ilis roason is as

perfcct as mine, and he is as honest as I.

The fancies of a lunatio are realities, io him. Our dreams aro realities ichite they last; and, in the Past,

no more tmreal than irhat tro baro actcd in our iraking hours. No man enn say that he hath as suro posses\*

sion of the truth as of a chattcl. iVlicn men entertain opinions diamctrically. opposed to each other, and

each is honest, nrho shall decide irhich hath the Truth ; and hoiv can either say irith certainty that he hath

it? IVo knoir. not irhat is the truth. That ire oursolres beliere and feel absolutcly ccrtoin that our orro

belief is truo, is in reality not the slightcst proof of tho fact, seem it nerer so ccrtain and incapable of doubt

to us.

Therefore- no. man hath or over had a right to persecuto bnother for bis belief: for there cannot be tiro

antagonistic rights: and if ono can persecute anothcr, because he hiuisclf is satisfied that the belief of that

other is erroacous, the other has, for the same rcason, equally as ccrtain a right to persecuto him.

The truth comes to us tingod and colourcd irith our prejudices and our preconceptious, irhich are as old

as ourselves, and strong. irith a divine furce. It comes to us as tho itnage of a rod comes to us tbrough the irater,

bent and distorted. An argument sinks into and convinces the mind of onft man, 'whilo from that of anothcr it

rebounds liko a ball of ivory dropped on marble. It is no merit in a man to have a particular faith, excellent

and sound and philosopbic as it may be, irhen he imbibed it irith his mothe^s milk. It ia no more a merit

than his prejudices and hia passions. \_ .

The sincere Moalem has as much right to persecute us, as ire to persecute him: and therefore JIasonry

irisely requires no more than a belief in One Great All-Poirerful Deity, the Futher and Prcaerver of the Uni-

verse. Therefore it is she teaches her rotaries that toleration is ono of tbe chief duties of every good i ason,

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a component part of that cliarity vithout which ve are mero hollow images of truo Masons, mere sounding

brass and tinkling cymbala.

No ovil hath so afllicted tho vorld aa intolcranco of rcligious opinion. The haman beiogs it bas slain in

various vays, if onco and together brought to lifc, vould mako a nation of pcople: loft to live and increase,

vould have doublcd the population of the cirilized portion of tho globo; among which cirilizcd portion it

chiefly ia that rcligioua vara aro vagod. The trcaaure and tho humaa labour thua lost vould have made the

earth a garden, in which, but for hia cril paasiona, man might nov be aa happy as in Eden.

And no man trulyobcya tho Jlaaonio lawwho merely tolcrates thoso vhoso religious opinions areopposed

to hia own. Erery man’s opinions are his ovn private prbperty, and the rights of all men to maintain each

his own aro perfcctly cqual. Merely to tolerate, to bear tcilh an opposing opinion, is to assume it to bo here-

tical ; and assert the riyht to persocutc, if ve vould ; and daim our toleratiori of it as a sierit. The Mason's

creed goes further than that. No man, it holda, haa any right in any vay to interfere vith the religious boliof

of another. It holds that each man is absolutcly sovcreign as to his own belief, and that belief is a matter

absolutcly forcign to all who do not entertain the same belief; and that, if tliere vere any right of perse-

cution at all, it vould in all cases bo a mutual right; bccause one party has the same right os tho other to

sit os judgo in his ovn case: and God is the only magistrate that can rightfuily decide betveon them. To

that groat Judge, Masonry refers the matter; and opening vido its portals, it invites to -en ter there and live

in peace and harmony, tho Protcstant, the Catholic, the Jev, the Moslem; every man vho vili lead a truly

virtuous and moral life, love his brethren, minister to tho sick and distressed, and bclieve in the O.vs, All-

Powcrfxil, AU-Wise, everywhere-Preeent God, Architect, Creator and Presereer of all things, by vhoso universal

lav of Harmony ever rolls on this universe, the great, vast, infinite circle of successive Death and Life to

whose Ijjeitable Nase let all truo Masons pay profoundest homage 1 for whose thousand blessings poured

upon us, let us fcel the sincercst gratitude, nov, henceforth and forever, Arnen 1 1

TO CLOSE.

Gr.\ Sir Kt/. Gr/. Prior, vhat is the hour ?

Gr.'. Prior : Ven/. Gr/. Master, the night dravs near.

Gr.'.M.'. Evcn so approachcs, vith the samo rapid step, the night of death and tho hour of judgment!

' Sir Kt.\ Almoner, doth any charitable vork remain undonc, that it is vithin our pover to do?

Gr.'. Alm.'. Ven/. Gr. - . Master, none. „

Gr.-. 21.'. Sir Kt. - . Gr. - . Baililf, vhence come you as a Knight Ecossais of St. - . Andrev?

Gr.’. BaU.'. Frum tho Iloly Land, vhere the Moslem and Barbarism yet reign supreme.

Gr.'. M.'. Even so reign "Wroiig and Error over all tho world; and only hero and there Truth and the

Bight aro victors 1 But ever morning cometb after night, and no true Mason despairs of final victory. Sir

Kt. - . Gr. - . Seneschal, vhat is tho age of a Kt. - . Ecossais ?

Gr.'. Senes.’. ' $, years.

Gr.'. M.'. The $ Qt C of z — vhich is the iiX % ©t <C of ; — emblem of Deity and Immortality ;

fit number for a Perfect Knight. Sir Kt. - . Gr. - . Prior, vhat remains to be done ?

Gr.'. Prior.’. Our duty, everyvhero : our duty, always : Evii and the Wrong, never : a base act, no-

where.

Gr.’. IT.'. Bight, my Brother 1 So let us ever acti In the name of God and St. - . Andrev, let ns close

this Chapter 1 Sir Kts. - ., the sign !

[All give the £th sign: the Gr. - . Seneschal raps? — the Gr. - . Prior; — and the Gr. - . Master! — and tho

Gr/. Master says] :

Gr.'. M.’. Sir Kts/., this Chapter is closed. Go in peace 1 and God and all good angels guard us alll

32s

FINIS.

C{m-.tidlj ^pcgm.

Knight Kadosch.

DEC0RATI0X3, FCRNITURE, ETC.

Bodies in this dcgrec are styled ChapUrs. The Ilall is dccorated with red and black colnmns. The

Throne, in tbe East, is surmouuted by a doublc-headcd Eagle, crowned, holding a poninrd in his claws. Over

his ncck is a black ribbon, to which is suspcnded the cross of the Order. On his breost is an equilateral

triangle, around which are the words : Nec proditor, nec proditos, innocens feret. A drapery of black and

whitc curtains, strcwcd with red crosscs, descenda between the wings of the Eagle, and foras a pavilion.

Behind the throne are tiro banncrs, one white, with a green cross npon it, and the motto, Deos tolt : the

other with a red cross on one side, and on the other a double Eagle, holding a poniard, with this motto em\*

broidered in silver : Aut vincere aut mori. There is also the mj3tic ladder hereafter described, which ia

covered nntil the Candidato is obligated.

There are nine liglits of yellow wax.

A Chaptor must 'consist of at least fi ve brcthrcn, drcsscd in black, with wliite glores. Over the coat ia

worn a' white tunic, opcn at the sido, in the sliape of a. Lalmalique, and cdged with black. Orer this a black

sash fringcd with silver, and worn from left to right. A poniard, with an ivory and ebony handle, is worn

in the girdle.

The hat is thrce-comcrcd (or cocked). On the front is a Sun of silver, with rays of gold. In the centre

of the Sun is an cye : and the Sun is placed betwccn the lettcrs N.\ A.’.

On the left breast is a large red cross. No apron is worn.

Thejewel is a Teutonic cross of gold, enanielled with red, at tbe junction of two cross-swords. It is hnng

to the sash, or from a button-hole.

The batlery is £ — by f ? ? ,

The step is ; hasty steps forward, the &Qx?EI^: / J over the &<COEC.

OFFICERS AND TITLES.

The first officer, in the East, is styled Grand Commander; the second, in the TVest, Grand Prior; tbe

third, in the South, Grand Preceptor; the fourth, Almoner; and the fifth the Marshal. The other officers ars

tbe Treasurer, the Draper, the Turcopilar, or Commander of Cacatry, and the Standard-bearer.

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orssixc.

Gr.'. Comm.’. III.\*. Grand Prior, aro you an Elu ?

Gr.’. Pr.\ Th/. 111/. Gr/. Commandor, I am.

Gr.’. Comm.’. How became you an Elu ? .

Gr.’. Pr.’. Fortune decidcd for me.

Gr.’. Comm.’. IIow may I be ccrtain that you were received an Elu ? \*

Gr.'. Pr.’. A carern witnessed my reception.

Gr.\ C.‘. IVhat did you in that carern?

Gr.\ Pr.\ I executed my commission.

Gr.’. C.‘. Hara you adranced further?

Gr.’. Pr.’. Th/. 111/., I hare.

Gr.’. Com.’. IIow shall I know tbat it is so ?

Gr/. Pr.’. I am styled Knight Kadosch. Once I bore anotber name.

Gr.’. Com.’. I understand you. Is tho just vcngeance of our ordcr complete ?

Gr.\ Pr.’. It is not. One of its enemies stili lires. The Ilouse of the rapacious King ia fallen.

Khodes and its Knights are but the echo of a name : The third stili clings to life.

Gr.’. C.’. "What is the hour?

Gr.’. Pr.’. The hour of silence.

’ Gr.’. Com.’: Since it is tho hour of silence, and our rengoance is not complete, let us labour in

silence, as we hare done so many years. Tho time is coming whea wo shall speak aloud. The sign, my

Erethren 1

All tho Knights make tho sign by drawing their swords. Tho Gr/. Commander raps one, oa tho table

beforo him, and says, “ 111/. Knights, this Ckaptcr is now opon.”

nzcErrior.

The Candidate bcing in the ante-room, without rogalia or jewels, a Knight knocks 1 at the door. One

•within asks, “ "Who comes there V’ The answer is, “ A serring Brother, who haring all tho necossary prepo-

ratory degrees, demands that of Knight Kadosch."

Gr.’. Com.’. .Th/. 111/. Knights, can we admit this Free Mason among us, without risk from his indiscre-

tion ? Aro wo all ready to answer on our lires, that he will nerer rcreal the secrets we aro about to entrnst to

him, and can wo safoly placo eren our lires in his kccping ?

All tlie Kli.’. IV o can.

The Grand Commander then joins the Knights ; and all holding each other by tho hand,before the Candi-

date is introduced, take the following obligation :

OBUOATION' or THE KSIOIITS.

IVo do most sacredly and solemnly row, and to each other renewedly pledge our Masonic and Knightly

IVord, that we will, by all legal and honourable means, arenge the murder of our prcdcccssors of this Order :

and that we will denounco as a perjured knaro and forsworn Knight, and bring to disgraco and unirersal

loathing and contcmpt, if in our power, ercry one of this Order who may illegally, by intention or indiscretion,

rereal the secrets of tho same. And may the Almighty Maker of the Unirorso so rewanl or punish us as we

keep or riolato this row 1 Arnen l

The Gr/. Commander then gires one rap, and two of tho Knights without load in tho Candidate, and

delirer him to tho Gr/. Commander; and all but tho lattcr and the Candidate retirc. Ono person only was

present at the reception of a Templar.

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Tho Candidate tlien knccls on onc kneo bcfore the Gr.‘. Commandor, who says to liim : “ My Brothcr, you

desiro to unito yoursclf to an Ordor which has labourcd in iilenco and sccrccy for more than 500 yean for the

attainmcnt of a singlc ond, iu which it line as yct only partially succccded, and to which, if you join us,

you must davote yourself. You hnre becn partially proparod for tliis in somo of the dcgrces that you have

alrcady takcn. Tho talo of the assassinatiou of our onco Grand Master Iliram Abi shockcd your soul and

aroused all your sympathica in the Master's Degrce. M'e haTO a far more horrid, barbarous and bloody tragedy

to avenge, and in that you will bfccomc bound to assiat us. You romember how in the Elu of 9 and the Elu

of 15, the scarch for and the rcngonncc tokon upon.thc murderers vras represented. You were no doubt

startlod at seoing tho bloody figuro of Yengeanco arise in tho calm and trnnquil rcalms of Masonry, and you

thought that thero, at lcast, the lesson of rcronge and bloody retribution ought not to be taught, but rather that

of mercy and forgiveness. Pcrlmps you suspectod that the drama of vengeanco was an allegory, the esotoric

sense of which would at a lator poriod bc mado known to you. That period has come.

This Ordor has for its mission tho avenging of an avrful crime ; not by the punishment of those that com-

mi ttcd it; for thoy have long sinco guno boforo the Judge of all mankind, their bonos have mouldered into a

little dust, and many of their memories aro forgotton : ’ but by the destruction of that of which those men were

but tho misorablc iustruments ; of arbitrary and irresponsiblo powcr, of tyranny over the conscience, of bigotry

and intolcrancc ; and by tho cstablishmont everywhere of woll-orderod liborty. Already tbis Ordor has by its silent

influences aidcd in working out great rosu Its ; and stili it labours, earnestly and steadfastly to wards the great end.

Hostile at first to persons, to a particular dynasty, to a corrupt Ordor, and a Pontifical usurpation of temporal

power, it now pursues witli a foot that never tiros, and an eye tbat novor slcops, tho pcrsonifications of the

three assassins; and so labours for tho good of mankind. Thus wo bopo to arrivo at true Pcrfcction, symbol-

izod by the precious troasuro found in the ruins of the Templo of Enoch, and to placo which beyond the power

of the infidel and barbarian, tho Grand, Elcct, Porfect and Sublime Mosons boldly riskcd their lives at the

destruction of the Templo built by Solomon.

Nor must you imagine that we are oonspirators, or plotters ogainst the pcace of the world. "We work in

secret, bccanse we can so work more efiiciently. TVe excite no people to hasty and ill-advised rebellion ; ia

which those who bring them into perii are powerless to shidd them from the consequcnces. But wherever

the legitimate Standard of civil and religions liberty is raised, there you will find the .Knights of our Order;

for it has spread over all tho clvilizcd countries on the globe. "We hold no wild theories, we teach no novel

doctrinas ; but true Masonry and uncorrupted only, as it came to us from our fathers, rioh with the glorious

fragmenta of tho primitive truth.

Here, too, we strive to restore that anclent disintercstedness and deTotion to the great cause of bumanity

wbich led tho nine foundors of tbe Order, all Frenchmen of noble lineage, and of wealth and honour, to devote

themsclvcs to tho arduous servicc of protccting the unarmed and helpless Pilgrims wbose piety led them to

visit tbe Holy City of Jerusalem. Thoy in tho year 112S, appearcd before Guarimund, Patriarch of Jerusalem,

and between his liands vowed faithfully to perfurm the duties thoy bad agrocd to assume, as The Poor Fellow-

Soldiers of Jesus Cbrist: From wbich beginning grew up a Great Order, Soldiers of the Cross, defendere of

Palestine against tho Turks and Saracens, and of Spain against the Moors.

The Christian throne of Jerusalem fcll in the dust ; and tho Mosquc of Omar stili occupios the site of the

Iloly Temple. Tho Crusades, with ali their pomp and pageantry of war and romnnec, went by, and have long

sinco fadcd away in the dim Post. A new age hos sncceeded ; and if the Holy Sopulchre is to be agam the

heritage of a Christian Power and the appanage of a Christian Throne, it will be obtained by peaceful nego-

tiation, in God's good time, and not by war and bloodshcd. But there remain other ficlds on which our Order

can achieve ncw trinmphs; and with enlargcd objecta and a broader philanthropy, we aro now tho soldiory of

the Masonic Temple.

Are you willing to devote yourself to the great purposes that I have indicated, and to become the sworn.

servant of the Order; trusting that you sball receive hereafter fullor explana tion, and satisfied with my pledge

of knightly honour that thoso objecta are honost, upright, just, and such as may become a Mason and a

gentleman ; as are tho means by which they are proposed to bo attained T

Cand.’. I am.

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Gr.'. Coni.'. liato you trell considered ali the trials and difficultics that may avait yoa in the Order?

Cand.'. I havc.

Gr.'. Coni.'. Do you stili pcrsist in procoeding?

Cand.'. I do. \*

Gr.'. Com.'. Are you of sound body, vithout any secrct infirmity, and frce to bind yoursclf to ns, vithout

interforing vith an y pretious pledges to anotiicr Ordor ?

Cand.’. I arn.

Gr.'. Com.'. Yoa vili tben ropeat your Christian and surnamc, and, repcating after me, assume a solemn

obligntion.

OBLIGATIOR.

I, A ... . B . . . ., do most solemnly promise, and on my Masonic and Knightly word, of a Knigbt of the

Sun and of St. Andrev, do vow, that I vili noter reveal to any person vhatcver, vho sball not bo entitled to

receite-the same, any of the socrets of Gr.‘. Eiect Knight Kadosch; that I vili arengo the murdcr of innocent

Brother Ivnigbts of this Order vho bate been slain, so far and in such manner ns I lavfully and laadably

may : and that I vili nover conscnt to receiva into this degree any person vho shall not legally have rcceitod

the dcgrce of Grand Ecossais of St. Andrev and Knight of the Sun, and thon by the autbority of a Grand

Commandor or Sotereign Inspector General or Deputy Inspector duly authorized. And I furthermore promise

and to w to be at ali times ready to do iny deroir as a true soldier of tho Masonic Temple, as it shall be taught

mo in this degree; and that I .will pay due obcdience to tho Sublimo Princcs of the Royal Sccrct: and should

I violate this my obligation, I cunsent to bo denounced as a craven and a pcrjuror, and that my spurs shall be

hackcd otf by a slave and my sword broken by a voman.

[Ho k isses tho Bible, and riscs ; and tho Gr/. Commandor snys] : My Brother, your conSdence in ns is

not misplaccd. As the representative of the Gr/. Master and Gr/. Inspector of ali Chaptcrs of the Knights

Kadosch, I assure you that you need have no distrust of your brethren, oc fcar lest you may be entangled in

unworthy enterprises. But it is iodispensable that, beforc ve communicate to you the purposes and objects

of this organization, and the seerets by which ve secure unity and effieiency of action, and prompt obcdience

to tho governing pover of the Order, ve should haro ample assuranco that ve may confide in and reiy upon

you : fur by neglecting to use sufficient prccnution, and not tnking in ndvancc sufficient guarantees of fidelity,

ve have admittud unworthy members, and have theroby lost good and great men, vho vould have been the

ornaments and supports of our Chaptcrs. Bcsides which, if our objects or even our existcnce vere prema\*

turely made knowu, it might cusure defeat, nml produce tiic most disastrous conscqucnccs. This you vili

fully apprcciate wiicn ali our mystcries shall be conlidcd to you, and you shall have been fully instructed;

vhen the cluud that covers us shall part and roll avay ; and you shall sce us ns ve vere in our days of glory,

vhen our Grand Master vas the Peer of Princcs and the Regent of Kingdoms, having even the crovn of the

Kingdom of Jerusulcm in his gife. To that rank vo no longcr nspirc ; but our aim is nov tho far noblcr one

of beiug distiuguishcd atnong Musons, and cnrollod among tho benefactura of mankind. To assure you tbat

our purposes. aro just anchupright, let us invoko the protcction, aid and support of the Great and Just Deity,

vho created tbe Universe vitb a tkought, and gave it tbc perpetual lav by vhich its changcs and movementa

are governed.

TRATER.

0 Thou Eternal, Uncroatcd, Ulimitablo Bcing, that wast originally all in ali, and at whoso thought tbe

Universe ilashcd into bcing, and the great spheres began thuir eternal noiseksss rcvolutions! from the dcpths

of our hearts ve adore Thee, ve vorship Thce, ve offer Thee sincere and grateful hornage. We beseech Thee

that Thou wilt louk with favour upon our undertakings and bloss and encourage our enterprises for tbc good

of the huuian raec 1 Aid us to punish and avenge the vrongs done to our prodecessori and to humabity, ia

such way as may be consistent vith Thy vili, and vitb our duty as good and truo Masonsl Aid us to aubju-

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gate and overcome Error, Intolerance and Bigotry, and Ignorance, Tyran ny and Injustice ! And may that

day spcedily dairn when ali tho carth shall be the Iloly Land, and all mankind one great Lodge of Brethren ;

and wars and oppressions bc known no more forcver ! Amen 1

Tho othor Ivnights now entor; and the Gr/. Commandar continues: “Assured of the justice of the

cause in which you aro ongaged, remember the indispcnsablo nccessity of the most pcrfect discretion. The

least failure on your part in that respeet may be most serious in its consequencea. Place beforo your eyes

as the great objcct of your deairca, thia Order, great and sublime as it wos when its Preceptories and Priories

were in every country in Europe: when ita Grand Masters sat above tbe Ambassadors of Christian Kings,

and tho Brothers of Prinoes were proud to serve under them as humble Knighta, whose memories shall be

immortal. Be firra oven as those noble Martyrs who maintaincd the innoccnce of the Order m the midst of

dames, and under the most awful tortures : and hate and war against ali oppressors of the people, all enemies

of human rights, as you detest tho memory of those who murdercd the innoccnt, and then shared among

thcmsclvcs tho estates and wcalth of a noble and pcrsecuted Order.

Bo not urged too hastily onward by imprudent zeal ! Error and Wrong are sholtered behind strong

fortifications, strengthcncd and Consolidated by the lapseof ages. By regular npproaches only ean those

Works be carricd. It may be that it is to be our fortune but to prepare the way for those who are to come

after us. We must wait paticntly and in sileneo for the hour and tbe time. Let us incrcase tho number of

our proselytos ; admitting not even our most intimato friends, unless wo are as well assured of their dis-

cretion as of our own. Incessantly recall to mind your obligation, and be careful that in no respect you

violate it.

We havo thus shadowed forth to you some of the first principies, and have obscurely hinted to you the

objects, of this eminent degree in Masonry. Before we can say more, we are compelled to require of you

another and a most stringent obligation. If you have heard anything to deter you from taking it, if you feel

doubtful or reluctant, if you aro half inclined to panse, do so at once. Keflect, my Brother! for you may now

•withdraw with honour. Be certain beforo you determine to prdceod, that you will not hesitate to comply with

every point of the serious obligation which, if you advance, you must now pronounce with me, and wbich will

bind you to us forover.”

[There is a pause, for the Candidate to reflect. If herefuses to proceed, or feors, or even hesitates, the

. Gr/. Commander will send him out, and closo tho Chapter. If he determines to advance, he will be directed

to kneel on both knces, with his right hand on the Iloly Biblo, and his left between those of the Grand Com-

mander, and answer tho following questions] :

Isi. Do you promiso and swear, by all tbat you hold most dear and sacrcd, that you will bereaftcr con-

sider yourself the Soldier of Truth, Justice, Order, Law, and Suffering Ilumnnity; and that you will wage

continual war, by all legitimate and proper means that may comport with tho character of a Mason, a Knight

and a gentleman, against all tyranny over the mind or body, temporal or spiritual, and all ignorance, fraud and

wrong-doing ; against all who plunder the widow and orpban, grind the faces of the poor, or insuit and degrade

the nobility of human nature; thatyon will practise mercy, and live and dio in your Beligion ? and also, that

you will never, without their consent, reveal who have received you here, or assisted at your rcception ? -

Cand.\ I promise and swear. [Then, with the Gr/. Comm/.he pronounces the word T^CnCfOt/.]

2 d. Do you promise and swear that you will be modest in all your actions ; and that you will never

receivo into this degree any one who is not your intimate friend : and then only with the conscnt of two Gr/.

Eius and Inspectors, if there be such near you ; and, if not, then by virtue of a special power, signed and

sealed 1 •

Cand.'. I promise and swear. [Repeats with the Gr/.Com/. =&&$ S:-tO n lO~ 5r -‘\*]

3 d. Do you promise and swear to bo at all times gentle and aifectionate ; to lovo and cherish your

brethren, to aid them in their necessities, to visit and assist them in sickncss, and never on any pretest to bear

amis against them ? .

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Cani.\ I promise and srrear. [Repeats 23 C 7 » %

4//t. Do you promise and srrear in your conrersation to be cror goremod by Trutb, and in your actione

by sinceri ty and frankncss : and thafc you rrill circumspcctiy guard and kecp tbe secrete of a Knighiv Kadosch

of tbis degree ?

Cand.'. I promise and srrear. [Repeats-©23£ ~©&.\]

5ih. Do you promise and srrear that you rrill Iabour zealousiy for tbe good of tbis Order, and that you

rrill at all times, places and points rrhatsocrer, follorr ivhatsocrcr sball be’ prescribed to you by the DI.-. Gr.-.

Commander under rrhom you may serre, in respect to tbe disciplina and scrrice of the Order ?

Cand.'. I promise and srrear. [Repeats ©3 ?©•'.] \*

Gth. Do you promise and srrear nerer to admit any one into tbis degree, trho is a monk or a Jesuit, or

has taken the rorrs of any othcr religious order ; not eren rrith the permission of bis snperiors ?

Cand.'. I promise and srrear. [Repeats

7th. Finally, do you promise and srrear, that you rrill pnnish and bring to disgrace and detestation oli

traitors to Masonry ; that you rrill considor the Knights of St. John of Jcrusalcm, of Malta or of Rbodcs as

the despoilers of this Order, and as its enemies ; and that you rrill nerer entcr that Order, but rrill in every

just and proper mode in your porrer discourage and prerent its reviralf

Cand.'. I promise and srrear. [Re peats C23 5 H 1 !, 9 SfQ&-°(°Q "b % SS©&-

The Grand Cornm/. then raises him, and says : By tlio scTcn promisca that you have norr made, and by

the porrers regularly transmittcd to me from our Grand Mastcr Jacques de SIolay, I acknorrledge and rerrard

your labours, your zcal, your discrction, your firmncss and your constancy, and I reccire you a Grand Inspec-

tor of all Lodges, Grand Knight Kadosch, or. Knight of the IVhite and Black Eaglc, under the great black and

rrhito banner Bcauseant of the ancient Templars.

“ Asccnd norr, Sir Knight, the mysterious laddcr rrhich you see beforo you, rrhich, rrhen ezplained, rrill

instruet you in the duties of our Order.”

Tho candidate. mount 3 the laddcr, pausing at cach step, and pronouncing the icord or icords, belonging to

it. Tho Gr.-..CommanderTCspond 3 rrith the mcaning of cach. IVhon ho is on tho Inst round, and has pro-

■ nounccd the last rrord, the laddcr is lorrcrcd, and he passos orer it; a Kadosch not bcing allorred to rctreat,

.cithcr from an enemy, or from tho interests of the Order.

[The laddcr has trro supports or sides. The one on the right, as you ascend the steps is inscribcd and

callcd ©&C«l-©f$& • • • The Lore of God: and the one on the lcft, ©&Cnb-^Ct5"lh . . . Lore of our

Keitjhbour. Thcy aro symbolical of those trro porrcrful pillars of all truo morality and rirtuous escellence.

Thcso trro supports nre united by seren steps, rrhich are symbolical of the seren. dirisions of the obligation,

all reducible to, and springing as corullarics from those trro great tenets of tho primitiTe nndcfiled religion.

The seTen steps, commencing at the bottom aro namcd and inscribed rrith the rrords repeated by the

Candidate, in the order in rrhich ho repeated thom ; and their meanings aro as follovrs ;

T^OICtQi.'. . . Truth, Justice, Rightoousness.

i^&4&-tQrq,©3?.-. . . . Pure or perfect Equity.

SoCVfc-\*.'. . . . Amiability.

©23 ££?©&.-. . . . Good Faith.

©SST t- /n -©n.^90 \* • • • Much Laliour or Excrtion.

. • • Patience or Enduranco.

SIC23 b f-Hb J^O^-T 5 ©!^ % CrQi: . . . Elaboration ; Prudcnco; Discrimination.]

Gr.'.- Coni.'. Each of tliese steps syrabolizes a triad of Masonic rirtues, all belonging to tho character of

a truo Knight Kadosch. For that namo is the Ilcbrcrr rrord ty . . KDSn . . Ilolincss or Perfection . . and

requires him rrho bears it, to strire to attain that holincss and perfection rrhich it means, and of rrhich it

holds out the promise. \_ , \_

Tho Triad of rirtues belonging to the first step as you asccnd, is, . . Taum, Justici and Riciiteousxks:

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• • • to the sccond, Eqcity, Lexiercy - , and JIerct: . . . to the third, Asiiabilitt’, Kirdness, and Courtzst: . .

to the fourth, Sircerity, Upricut.ness and Fidelity: . . to the fifth, Ixdcstry, Ardour and Zeal: . . to the

eisth, Patie.vce, E.vdcraxcz and Perseyerasce : . . and to the seventh and last, Prgderce, Elaboratior and

DlSCRIMIMATION'.

These virtues, springing from Love of God and Love of our Xeighbour, constitute the Nec Plos Ultra of

Masonic Perfection.

Go now, my Brothcr, to tlie Gr.\ Preoeptor, and listen to the Ilistory of tliis Order.

[The Cand. - . is cunductcd to the Gr.\ Preceptor, who reads to him the following History of the degree] :

HISTORY.

In tho year 1128, Ilugubs do Paycns, Geoffrey de Saint AUcmar, and seven other gentlemen of noble

birth, Frenchmen, lmt whose nnmea history has not preserred, pitying the dangers to which the pilgrims were

exposcd in their journoy to and roturn from Jerusalem, furnied themseires into a society at that city, to serve

as an escort to the pilgrims, recciving them at, and rcconducting theui as far as, the mnuntain defiles and most

dangerous passes. At first Iliey were a uicru association of indiriduals, without rules, or assuming a religious

hahit, but merciy acting as an escort for the pilgrims vrhen required. They lived in a house near the Temple,

at Jerusalcm, from which circumstance they came to be known by the name of Tempiars, or Knights of the

Temple. The King of Jerusalcm having selcctcd ITugues de Payens to go to Rora e and sulicit succour, and,

if he could obtain it, a newcrusade, tliat Ivnight, after performing this duty, prosented bis compnnions to Pape

Honorius 2d, and requested that they might be formad into an Order, religious and military,-lilce the ITnspi-

tallers, or Knights of St. John, for the protection of pilgrims. The Pope referred tbem to the Conncil then

assembled at Troyes in Champngnc, which granted their request, and appointed St. Bernard to draw up the rnles

of the Order and prescribe a dress. Ainong tho rules, they were each allowed a Squire or serving brother at

arms, and three riding-borses ; .but ali gilding and superfluous. ornamenta were forbidden, and their dress was

prescribed to be white, os a mark of their profession ; to which Pope Eugenius 3d added a red cross on the left

breast. The institution of the Order and its rules, approved by the Council, were also apprnved by the Pope.

Many gentlemen of the best houses of France, Germany and Italy joined the order and went with de Payens

p to Pniestino.

' Tn a littis time the Order Iargely increasod. Princes of sorereign houses and Lords of the most illustrious

famiiies of Christendom joined it, and brought to it immense wealth, so that it soon becaine so rieh and pow-

erful as eren to overshadow the Knights of St. John. Raimond Berenger, Count of Barceiona and ProTence,

becapie a member, and, too old to go to Jerusalem, sent large sums of money to carry on the waragainst tho

Infidele, laid down his power as sovereign Prince, and died among the Tempiars. Alfonsn, first King nf

Naram and Arragnn, made the Knights of St. John, the Tempiars and the Jllonks or Knights of the Iloly

Sepulchre heirs of his Kingdom in 1131. In 1150 they distinguished tbcmsclvcs by defending, with the

Knights of St. John, the city of Jerusalem, and routing the Infidels, in the absenco of Baldwin 3d; and in

1154 at the siege of Ascalon.

In 1179 dissensions grew up between them and the Ilospitnllers, which were settlcd for the time by the

interrentioa of the Pope. In 118G the Grand Mastcr of the Tempiars, depositary and guardian of the crowa

of Jerusalem, gave it by bis influence to Guy of Lusignnn. Iu 1187 they and the Hospitallers surprised the

camp of Saladin, and distinguished themseires by a long and bloody battle; and attncking tbo Infidels first at

the battle of fiberiado in 1138, long carried ererything before them, until bctrayod by tbo Count of Tripoli,

who, by agreement with Saladin, fled the field, and left tlie Tempiars surrounded by the enemy, where they

were ali slain or taken prisnners. In 1191 they purchased the Island of Cyprus from Riohurd of England for

300,000 lirres, and gnrrisoned it ; but afterwnrds restored it again to King Uiuliard.

In 1243, the Knights of the twoOrders fuught a battle againsttho Corasmins, who had taken and pillaged

Jerusalem, that laatcd two days, in which they performed prodigies of valuur, and were altnust anuihilated,

twenty-eis Hospitallers and thirty-three Tempiars only escaping, and the Grand Masters of both Orders being

33 d

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slain. In 1251, the quarrel between tho two orders again breaking out, they fought a battle, in which tbe

Templars were so out to pieccs tbat hardly one survived to bear tbe news of the defeat; and so few Templars

ivere l e ft in Palestine, tbat they were compclled pcremptorily to summon all thoir Knights in the "West to

repair thither.

In 1270, the Templars mortgagcd.all their lands in Franco'to Philip 3d, the Bold, son of St Louis, King

of Franeo, as security for twenty-five thousand marks of silver, borrowcd by Gregory tho lOtli to carry on the

ivars against the Infidels : and in tho General Councii at Lyons that year, the Grand Masters of the two Orders

sat above all the Ambassadors, the Peers of France, and the othcr great Lords who were present In 1291,

ivhen Acre, with a garrison of 12,000 men, mostly Ilospitallers, Templars and Teutonic Knights, was beseiged

by the Sultan, at the head of 160,000 infantry and 60,000 cavalry, Pierre de Bcaujeu, Grand SIaster of the

Templars, -n-as chosen Commandor-in-chiof, and dofcnded it bravely to the last, until ho was slain with a

poisoned arrovr, the City carried by storm, and its defenders slain.

In 1301, a feud occurring between Boniface 3d and Philip le Bel, King of France, in consequence of that

Pope's claim to temporal power in France, it was reported that tho Templars offered their Services to that

Pontiff in tho war which he meditated against Philip, and that they had furnisbed .considerable sums of

money to begin the war. In 1303 Boniface died, and was succeeded, eleven days afterwards, by Benedict

IT., who also died, - after oceupying the chair of St Peter only eight months.

The conclave of Cardinals then assembled at Perouse, and remained in session nearly a year, divided

into two factions, and resolved never to Ugree to the election of any one of thcmselves. Cardinal Francis

Gaiitan, nephew of Boniface, and who had inhcrited his batrod of the Colonna, tbe partisans of France, was

at the head of one of thcse factions; and at that of the othcr, which was dcvoied to Philip, was Cardinal

Duprfe, intimato friend of the two Cardinals Colonna; wbom, as well as their whole house, Boniface, through

his hatred to France, had cruelly persecutcd.

‘Cardinal Duprb at lengtli proposed to Cardinal Gactan, that as they must needs select somo one not in

tho conclave, one of tho two factions should namc at it3 plcasure,- thrco ultramontauc Archbishops, and tho

othcr faction should, within forty days afterwards choose one of tho threo to bo Pupe; and offerod, as if from

generosity and regard for the good of the church, to permit tho party headed by Cardinal Gaiitan to malco tlio

nominations. Tho latter communicatcd the proposition to his party, by whora’ it was assented to, and embo-

died in a solemn agrecment, drawn up, and signed by all the Cardinals.

.Gaiitan then nominated threcultramontano Archbishops, all of wllom had boen creatores of bis unclo,

and espoused his interest against the King. The first of thom was tho Archbishop of Bordonnx, named

Bortrand de Got, a Prelate of a great family in Aqnitninc, but fond of - plcasure, dcvoured by ambitioo, an

intimate friend of Gaiitan, whose entire confidcneo he had, and a suhject of the King of England, who was

then Duke of Aqttitaine. Besides, he was a personat cncmy of Pliillippo lo Bel, and espccially of Charles of

Yalois, his brother, who, during tho wars between France and England, had ravaged the chatcaux and lands

of his brother and othcr rclatircs.

Cardinal Duprb, knowing the character of this Archbishop, dispatehed a courier to the King of France,

bcaring a oopy of the agrecment, and a letter from himsclf, advising him to makc ternis with the Archbishop.

The King wrotc to the latter that ho desircd to meet him on important business at an abbey in tho uiidst of a

furest near St. Jcan d’Angely on a certain dny. They met in tho church of the abbey, where after hearing

mass, and swearing the Archbishop with his hnnd upon the altar to inviolablc secreoy, he showed him tbe

agrecment, and informed him that it was in bis power to make him Pope.

The Archbishop threw himsclf at the King’s feet, and embraccd thcin, with nssuranccs of the profoundost

gratitudo, pledging hiinself that if ho bccamc Pope, the King should share his nuthority, and offering to givo

him any assuranccs to that eifect that he might require. . »

The King told him that, when he rcachcd the chair of St. Pctcr, ho' wishod him to granthim six favonrs, all

just, ho said, and which would redound only to the good of tho churcli and tho State; but of which hodesired

to bo assured, before entering into any inore partieular engageiuents with him. The five first conditions he

made known to him. The sixth he said, ho would not mako known until after his coronation as Pope, Tho

Archbishop swore upon the lioly sacramcnt to grant theso requests, and gavo his brother and two nephews to

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the King ,is hosiagos for performance. Information of this iras scnt bj tho King to Cardinal Duprfe, and he,

with tho consent of his party nominatcd Bertrand de Got, Archbishop of Bordeaux to bo Pope, who was imme-

diately elccted, to the great jny of the nephew of Boniface and his party.

Ile was installod in the Coi loge of Cardinals, held at Lyons ; and took the name of Clement V. Alter the

installation, the Kirig made known his sixth condition; which iras tho exeeution and nbolition of the entiro

order of Teruplars. Clement was greatiy surprised; but the King arerring that they had been guilty of the

most icarful criincs, of which he had good proof, the Tope agreed to instituto secret inrestigations, and re-

questcd the King to communicate to him his proofs,’tliat he might comply with his promise. Ilaving for his

Mistress the bcautiful Countess of Perigard, daughter of the Count de Poix, and avaricious even to the

practice of tho grossest simony, this base PontifF was prepared to commit any crime which his intereat,

prompted.

In 1307 he summoned to his court at Foiticrs Jucqucs de Molay, Grand Mastcr of the Templars, of an

illustrious housc in the County of Burgundy, who had repaired thither with most of his Knights, abandoning

the Island of Cyprus. Tho Knights had dispersed thcmsclves through the diiferent States of Christendom, in

which they had a great number of wcalthy commanderics. It was reported that the Grand Mas ter had brought

from tho Levant immense treasures, which wero deposited in the Ilouse of the Order at Paris. The Grand

Mastcr with his principal Ivnights repaired to the Court of the Pope and were graciously received, the Pope

carefully concealing the sccret motirc which induccd him to require their attendance ; but he consulted him in

regard to a new Crusado which he had in view, called upon him for Information, and proposed to unite the

two orders of Templars and Ilospitallers as one order, under ono Grand Master. Perhaps he hoped thus to

enable them to cscape the vengcance of the Boyal assassin. Ilistory has preserved the responses of de Molay

to the memoirs of the King. Ile showed the impracticability of tho proposed union, for several strong reasons ;

but proposed, if the Pope desired, to hold a Chaptcr of Priors, Bailiffs, and principal Commanders, in the

prcsence of the King, wherc he could leam tbeir views, and decide as he might think best. The response

breathed the purest spirit of religiou3 piety, and submission to the Pope, coupled with militory fronkncss and

fearlcssness.

Alter the Knights of St. John took Bhodes, in 1310, popular opinion became unfriendly to the Templars,

for abandoning tho Iloly Land and living in Europe in idlcness ; and odious rumors began to circulate in

regard to the Order. Philip then put in cxccution his long chcrished pians for the destruction of the order.

Two wretehes, one a citizcn of Bczicrs, namcd Squin do Florian, and tho other an apostate Templar, being

confincd together in prison, cluirged with monstrous crimcs, and despairing of their lives, confesscd their crimes

to each otlier. The apostate then made known to the offieers of the prison that he was in possession of a secret

of vast importancc ; which he would make known to the King alone. Some historians chorge this act upon a

Templar, the Prior of Muntlauipin, nnd another of the samc ordor, called Noffodoi, who had both been con-

demned by the Grand Mastcr and a Council of the order fur their impicties, and for lcading infnraous lives,

to end their days in close confincment. "VVhoever was the informer, Philip had him sent to Paris, saw him

and promised him pardon and even rewards, if he would divulge the trutb. Upon this, the wretch,. having

already drawn up the heads of his accusation, eharged the whole body of Templars with tkeft, homicida,

idolatry and sodomy. He added, that when a Templar was received into the order, he was obliged to renounce

Christ, and spit upon the erosa in token of dotes tulion : that tho Knights, who had secretly become Mahometans,

by an infamous act of treason sold the Iloly Land to the Infidels. In tho collcction of Pierro Dupuy may be

seen all tho abominations and all the obscenities with which the informer endeavoured to blacken his Brothers,

and which dccency will not allow us to repeat.

The King had communicatcd these accusntions to tho Pope, m an intorviow at Lyons ; and urged him

more pressingly on the subject the next year at Poitiers. On the 9th of July, 1307, the Pope wrote to the

King that if the corruption eharged upon the Order was so general, and it must be abolished, he willed that

all their wealth should he employcd in the recovcry of the Iloly Land, and would not suffer the least part of

it to bo diverted to other uses : whcncc it is to he prosumcd that he suspcctcd that in the pcrsecution about to

begin against tho Templars, their crime was rather their great wealth than their irTegulor morals.

Philip, not brooking the delays of the Popo, by a secret order, exeeuted on the 13th of October, caused to

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be arrested in one day thc Grand Mas ter and all tho Templars that were found in Paris and the different pnrts

of his realm; nnd confiscated all their property ; for which proceeding sercral reasons were assigned. • Some

said it wn\* hecause the Templars hnd furnished moncy to Boniface, tn enable him to make war upon tlie King:

others added (and the foruml accusntinn contained the charge) that they bad eren obtained partof that money

from the King’s Treasury, by means of a Templar who was Trcasurer. Others said tbat the Templars bad

stirred up a sedition in Paris, that grew out of the King’s haring debased the coin. The people insisted tbat

no better rcason nccd be sought for tlian the avarice of tho King and his Ministers, and their greediness to

handle the vost property of the Order. Philip had the year bofore arrested all the Jows in one day, despoiled

them of their property, and driren them and their families, half naked, and with scanty means for their sub\*

sistence on the rond, out of bis Kingdom. And he had latcly taken the principal share of tho plunder of Italy,

when Annquta was pillagcd by a band of adrenturers seeretly in his serrice.

When Edward tho 2d of Enghmd heard of the arrest of the Templars, he wrote to the Popc and most of

the Sorereigns of Europe, begging them to close their ears against the calumnics eirculated against the Knights,

“ the purity of whose faith," said be, “ whose gond morals, and whose zeal for the defence of religion, all

England reveres." But the baughtiness and ambition of the Templars had made them many enemies, and

prejudiued most of the Bishops, their judges, with whom, indeed, as well as with the Qospitnllcrs, tbey had

had difficulties, in regard to their independeace and the privileges of the Order. By appointmentof the King,

these Prelates, ossisted by William of Paris, a Dominican and Inquisitor, and the Confessor of the King, held

the first examinntion of the prisoners, which William de Nogaret conducted.

The Pope was surprised at this proceeding, and regarded the matter as an invasion of his rights. Ile

suspvndcd tho powers of William of Paris, and interdioted the Bishops from proceeding with the case ; and

wrote to the King. clniming the jurisdiction and requiring him to delirer orer to two Cardinalsor to hisNuncio

the persons and property of the Templars. The King replicd boldly and contemptuously ; and the Pope

yieldcd, and allowcd tlie.King’s Tribunal to procecd, the persons and property being, to save appearanoes, in

form liut not in rcality placed in the hnnds of the Popc’s Nuncio.

'The ‘procccdings comnienced. The prisons were full of Knights; all of whom that did not Toluntarily

confess weresulijected to the most extreme torture in use. Nothing was heard. but the cries and groans of

those who were torn with hot pincers, their bones crushcd and their limbs torn asunder in the torture. Many

to esciipc the awful agnny," confesscd whaterer they were required; but many, in the midst of the most fearful

torments insisted,' with inrincible firmness and constancy, that they were innoccnt.

The Pope bimself mterrogated seventy-two, who confcsscd. One Kniglit of tho Order, an officcr of the

Pope, pretended to reveal all the wicked pmcticcs of his Brcthrcn. The Pope then ordercd tho Grand Master,

the Grand Priors, and the principal Commanders, of France, qf beyond scas, and of Normandy, Aquitaine and

Puitou, to he brouglit before him. It was pretended that thc Grand Master had at Poitiers, and also at Paris,

confesscd most of the crimes imputet! tu him and the Order ; nnil had written a circular letter, urging all tho

Knights to tlo the same. The Apostulic Comniissioncrs, on their rcturn from Chinon, laid the pretended proccs-

verbal of his cunfcssiun hefure the King nnd Pupe.

But when mensures were about tu be taken to extinguish the Order, based on the confcssions of a groat

ntimber uf Templars, the lloyal antl Ecclesias tical miscrcants were surprised to leorn that the greater part of

the Kuighis Imtl revoked their confcssions, nnd arerred that they wcrc cxtnrtod from them by torture; that

they detested the pardon which the offioers of the King hnd offered them, and regarded it os the price of inii\* '

delitv. nnd the shnmcful reward of prevarication, as iujurious to their honours as to their conscienccs.

Tho Kings of Enghmd, Castilc, and Arrngon, the Count of Provcncc, most Christian Princes, and eren

the Arehbishops of Italy, had, in the mcan time, on the urging of the Pope, arrested all the Templars in their

dnminiuns. Gnrrisuns were placed in their Commandcrics, their property was seized, and evcrywhere the

prnceedings against them .went on. The Templars of Arragon at first took refuge in their fortresses, built by

them to defend that country against the incursions of the Moors ; and wrote to the Pope justifying themselres

nnd asserting their innoccnce; urging that the charge against them that they were Infidels was particularly

abs-urd, because many of their Brcthrcn were captives ainong the Moors and treated most cruclly as Chria\*

.tians : and they claimed the right to prove their innoccnce, as Knights were entitled to do, by wager of battle.

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The Pope ia not knovn to liare ansvered their Ietters ; and James 2d of Arragon besieged them, took them

prisoncrs, and confined them, to bo tricd by the Bishop of Valencia.

Most of the prisoners in France ivere collccted in Paris. The rcrocation of tho confessione embarrassed

the Judgcs ; but they finally dctermined tbat they should bo treated as rclapsed, and as having renoanced.

Christ. De Mulay vas again brougbt befure the Commissioners, and nsked if he liad nnything to say in defence

of his Order. Ile ansvered thal bo vould cheerfulljr undertake, and vould be delighted vith tbe opportunity,

to prove in the face of tho Univorso tho innoccnce of his Order; but that he could neitber read nor irrite (like

most of the nobili ty). Ilo demanded to bo alluivcd to eiuploy an adTOcatc; “ tbough,” said he, “I hare not

fuur farthings Icft, .to defray tho costs of so great a suit.”

The Commissioners told him that persons accused of heresy could be olloved neitber counsel nor adror

cate ; and advised him, before undortaking the dcfence, scriously to refleet, reminding him of his pretended

confcssions; and thcrcupnn thoy ircro read to him. Novor iras nstonishment like that of the Grand Moster.,

When hc hoard them read, he mado the sign of the erosa, and said that if the three- Cardinale, before irhom.

he appearcd at Chinon, and ivho had aigned the esaminatiun, ivero not irhat they vrere, he should irell knov.

vrhat to say. Being urged to explain himself more openly, he said (not being able to control his anger), that

they doservod the samo punisbment ivhich the Saracene and Tartara inflicted on forgers and liars, vhose bel-

lies, hc said, they rip open, and cut off their heads.

The autlicntie procccdings shoiv, that befure the assembly at Chinon, and upon the promise of immunity

of the ICing and Pope, hc had on tivo uccnsiuns confessed a part of the c times charged against bim. Appa-

rently the clerk had added aggravating circumstanccs, — perhaps ali the crimcs imputed to the order: and to

conccal the chcat had not read tho paper to him.

Do JIulay claiincd to be sent befure tho Pope, irho had reserred the rigbt of trying him'; and added that

he had but three things to represent in farour of the Order: lst. That except in the Cathedra! Chorches, no-

vrhere in all Christendom iras the divino Service celebratcd irith more derotion, nor anyirhere ivere to be found

a greater number of relies and richcr ornamenta. 2d. That in erery commandery a general alms vas given

three times a iveek. 3d. That there vra3 no order, nor any nation, vhere the Knighta and gentlemen had

more generously exposed their lives in defence of the Christian religion, thnn the Templars had alirays done.,

The Commissioners told him that all that iras useless vithout faith. He replied that the Templars firmly

•beliercd everything that the Catholic Church believed ; and that it ivas for the mointenance of so holy a belief,

that so great a number of thoscKnights had pouredout their blood against the Saracena, theTurks, and theMoors.

•• Brother Pierro de -Boulognc, a Priest, and Procureur General of the Order pleaded for the Order. He

■•represented the means byvhieh confcssions had been extracted ; by promises of pordon, in Ietters patent,

. under tho King's seal, and thuse failing, by torture. He said that many Knights had died in their dnngeons,

and he invoked the jailers and exeeutioners to prove that they had invariably died protesting their inno-

ccnce. And he demanded to be hoard in full council, irith his Superiors, and tho Dcputics of the whole Order,

“ to prove,” he said, “ their innoccnce in tbe face of all Christendom."

But all iras prejudged, and the Commissioners proceeded accordingly. Those ivho had confessed irere

oither discharged, or condcmncd mcrely to a canonical penance. Those ivho had reroked their confessions

vero treated with evory species of rigour. Fifty-nine vere degraded, as relapsed, by the Bishop of Paris, and

given over to the secular arm. They vere taken out of the gate St. Antoine and burned alive by a slov fi re. In

the midst of the flames, all invoked the Holy name of God ; and vhat vns most surprising, not one of the fifty-

nine vould delirer himself from so avful an agony and death, by accepting the amnesty vhich relatives and

friends vere holding out to them, from tbe King, if they vould renounce their protestations of innocence..

• And a great number of Templars, in other parts of France, in the midst of the flames, shoved the some

firmness. They burned them ; but they could not extort from them any admission of tho erimes charged

against them. “ It tcas an aslonishing ihing,” says the Bishop of Loddrre, a contemporary historian, " that

these unforlunates x c7io xcere delivered over to the most eniti punishments, gave no other reasonfor retracling their

confessions, than their shame and remorse for hacing, under the influente of torture, confessed to erimes of xchich

they noxa declared themselves perfectly innocent.”

The TCin\*», vith his relatives and chief nobles, repoired to the Great Council held at Yienne in Dauphiny,

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the first scssion of which iras held on the lGth of October 1311, when thcrc were presontmore than thrce bundred

Bishops, besides the Abbots, Priors, and most cclcbratcd Doctors of Cbristcndom.

Tho Popo had tbe proccedings ngainst the Tcinplars rcad, and tho question as to suppressing tbe order

wosthen puttocachof the fathers, in turn. Anltalian Prolate adrised it; but ali the Bishops and Archbishops

of the Councll, and the most celebrnted Doctors unanimously ropresentcd to tho Pope, that, before extinguish\*

ing so illustrious an order, and one which had from the time of its institution rendered so important Services

to Christianity, they ought to hear the Grand Mastcr and Principal of tho order in their defence, as justice

required, and as they had themselres demanded, so urgently by many petitions.

All the Bishops of Italy, sare one, wore of this opinion ; and with tbem agreed those of Spain, Germany,

Dcnmark, England, Scotland and Ireland, and all the Prelatcs of France except three, tho Archbishops of

Rheims, Sens and Bouen, so that only four Prelatcs ont of moro than three hundred were found to deny tho

right of defcnce, contrary to tho first principies of natnral cquity. But tbe time had como for the knavish

' and unprincipled Pope to comply with his oath to the 'Kingly assassin, torturcr and robber. Ile delayed the

matter by conferences, and at last declared that if the Tcmplars could not be otberwise condemncd witbout

the formality of being heard in their defence, the plenitude of the Pontifical power would supply everytbing;

and that he would condemn tliem by way of expedient, rather than that his dear son, the King of France,

should be disappointed.

And, in fact, on the 22d of May, 1312, after obtaining assurance of support, in a secrct consistory of Car-

dinals, and of some of the Bishops who had been won orer, he held the second session of the Council, and thercin

quashed and annulled the military order of tho Teroplars. "And though ice caimot,” he said in his sentenco,

“pronounce according to tlie j\* ornis oflaia, ice condemn than provisionally and by the Apostolic authority, reserving

to ourselvee and to the Holy Roman Church the dieposilion of the persone andproperty of the Templare."

The question then arose as to the disposition to be made of their property. The Pope proposed to gire it to

tho Knights of Rhodos (the new name of the Knights of St. John of Jcrusnlcm). The partisans of Franco

proposed to found a new order to be rcccircrs of tho spoil. But the Popo by large promisca of reforming the

order of St. John prerailed. All the property of the Templars was given to tho Knights of Rhodcs, cxcept so

much as was in Spain, which by spccial provision was to bc applicd to the defence of that country against the

Moors, who yet occupied Grcnada.

The next year, and after the adjournment of tho Council, the next act of the tragedy was performed. Tho

Pope, who had promised to.try the Grand Mastcr, and the Grand Prcccptors or Grand Couimanders, devolrcd

thatbusiness on two Cardinal?, who went to Paris nnd associatcd with thcmselves the Archbishop of Sens, and

some other Prelates of the Gallican church. Thcse apostolical Commissioners enused to be brought beforo

them, by the Prevut of Paris, Jncques de Molav, tho Grand Mastcr, whose rank was cqual to that of a Princo;

Guy, brothor of the Dauphin of Viennois, Sorercign Princo of Dauphiny ; 'Ilugucs do Pcralde, Grand Prior,

or visitor of the Priory of France; and the Grand Prior of Aquitaino, who had, before his arrest, had tho

dircction of the finances of the King.

It does not nppoar that thq jrclates put any new questions to the prisoners, or that tlicy were confrontod

with the witnesses ; althougli Sre procecdings aped tho ordinary jndicial forms. The tribunal was contcnt

with the confession which they had alrendy mado beforo tho Pope and the King; and upon that, and following

the intentions of the Pope, the Judges agreed, if the prisoners stood to their first confession, to condemn them

to pcrpetual imprisonment only.

But as it was important to calm men's minds, astonished at so many fires lightcd in the different provinces

of the realm, and above all, to convinco the peopie of Paris that so great a number of Templars had justly

been burned alive, the four prisoners were required, if they would savo tlieir lives and have tbe benefit of tho

Pope's promise to that effcct, to make in public a sincere dcclaration of the abuses and crimcs committed in their

Order. For this purpose a staging was crccted in the nave of tho Cathedral Church, upon which the arcbers

and soldiers led the aceused. One of the Legatcs opencd the ceremony by a hnranguo, in which he expounded

at great lengtli all the impictics and abominations, whereof, he said, the Templars wcro convictcd by their own

admission. And, to leave no doubt on this subject, he callod on the Grand Mastcr and his companions to

make anew, before tho peopie, the confession which they had mado beforo tho Popo, of their crimes and their

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errore. As if io induco them to mato this declaration, they wers on the ono hand ossured of a full pardon,

while on tho otlier, to intimidnto them, the executioners prcpared a pile of wood, as if they were tobe bumed

on the spot, if they rovoked,thcir first confcssion.

The Priora of Francc and Aquitaine adbcrcd to tlieir confessions, terrificd by the immediato prospect of

an awful death. But when it came the Grand Master's turn to make his declaration, ali were surprised, os,

rattling the chains with which he was loadcd, lie adranced with a bold countcnance to the Tery edge o£ the

ataging, and, raising hia voice, that he might be tho bettor heard, criod aloud: “It ia very right, thaton this

tcrriblo day, and in the last momenta of my life, I should uncorer all tho iniquity of the lie, and caaso the

truth to triumph. I declaro then, bofore heaven and earth, and I avow, although to my eternal shame, that I

haTe committcd the greatest of all crimes ; but only by acknowledging the truth of those so foally chorged

against an ordor, of which the truth to-day compels me to say that order is innoccnt. I agreed to the decla-

ration demanded of me, solcly to procuro a respite from the excossivo agony of the tortures, and to endea-

your to moro thoso to compassion who lcft uie to suffer. I know tho punishment that has bocn imposed on

thoso who have rovoked similar confessions ; but the fearful spcctacle that fronts me cannot make me conSrm

a first lie by a sccond. Upon a condition so infamous, I bcartily renounce a life already hateful to me. And

what would it avaii me to prolong a miscrable life, which I must owe to tho basest calumny and slander!”

Ile would liaro said more, but they forccd him to be silent. Tho brothor of tho Prince Dauphin who

camo after him; held the same language, and loudly protested the innocence of the Order.

The prisoners were tlien rcmnndcd to prison ; and the King, naturally Tindictive, and more irritated by

this public rctraction of.tho chiefs of the Order, causcd them to ho bumed alivo by a slow fire, on a little

island in the Seinc, bctwcen the King’s garden and the Conrcnt of tho Augustins. Tho Grand Mas ter in tho

midst of his eruel punishment showed the same courage as in the Cathedral, and made similar declarations.

Ile protested ancw the innocence of tlio order; but confessed that he himself deserved death, for having con-

fessed the contrary before the King and Pope. Some authors say that one of the Priore, determined by the

noble resolution of De 'Molay, had also revoked his confession, and was bumed with the Grand Master, and

the brother of the Prince Dauphin. The other died in prison.

When the Grand Master could at length more bis tonguo only and was neilrly stifled with smoke, he in a

loud roice, summoned the Pope, that iniquitous judge and ernei buteber, to appear before tbe Tribunal of the

Sorereign Judge in fifty days, and Philip within a ycar; and both afterwards died at the times specified in

bis summons.

All the pcoplc slicd tears at the tragical spcctacle of this exccution. The Grand Jias ter had before his

exeeutionoffered up this praycr: "OGod, permit us to meditate. on tlio pains that Jesus suffered thnt we

might be rcdecmcd ; and enablc us to imitate the example of endurance which he gara us, when he sabmitted

without a murmur to tho persecutions and torments which bigotry and injustice had prcpared for him. For-

gire, 0 God, those false accuscrs who harc causcd the entire dcstruction of tlic Order whcreof thy Proridence

had made me the head: And if it plcaso thee to acccpt tho prayer which we now offer, grant that the day

may come when the World, now deccircd, may better know those who hare sought to lire for thee. 'We trust

to thy goodness and mcrcy to compensate us for the tortures and death which we aro now to suffer; and

that we may enjoy thy dirinc prescncc in tho mansions of happinoss."

Convinced of his innocence, many huly persons and dcvotccs gathered the ashcs of these noble rictims,

and preserred them as.precious relies.

.... This tragedy was enacted on tho llth day of Mareb, 1311 . The Knights of Rhodes or Malta greedily

acceptcd the donation of the estates and riches of tho Templare. A Council was held, and persons appointed

to receive tha property by an act datod at Rhodes on the 17 th of October, 1312 , signed by the Grand Master,

Foulqaes de Yillaret, “ by the grace of God and of the Apostolic See, Humble Master of the Iloly Ilouse and

Hospital of St. John of Jerusalem, and Guardian of the Sepuichre of Jesus Christ.” But it cost them muoh

time and vast sums of moncy to get the property out of tho hand3 of the greedy courtiers who had possession

of it; and finally they were compellcd to consent to pay the King and his successor a large eum, for which the

latter retained two-thirds of the moncys of the Tcmplars, the ornaments of their churches, the furniture of

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thcir houscs, and tlio fruits and revcnucs of tbcir lands, and, in a word, all tbcir movables up to the day whcn

the Hospitaliora obtaincd possession. Of tbis plnndcr tbc Popo receivcd his sbare.

Charles 2d, King of Xaples and Sicily, and Count of Provence and Fortalquiers, pursued tho samo eourse.

Ile burned a great number of them, who would not confcss, and gave the lands of tbe Order to tbe Hospitallcrs,

•but divided their money and personal effects between himsclf and' tbe Pope. ' Tbe Kings of Castile, Arragon

and Portugal seized on most of tbcir property within their respcctiro rcalms; but in England tbe Ilospitallers

obtained tho whole, and in Germany shored the property with tbe Teutonio Knights. Tbe Order was entirely

destroyed everywhere.

Ilated and persecutcd by the Pope, by all the Sovereigns and Princes of Christendom, and by tbe Ilospi-

tallers, who bad become mighty by means of their ill-gotten wealth, the remaining Templars knew that it was

entirely uscless to attempt to reviTC tbeir great, illustrious and nnfortunate Order. Having in Palcstino

bccome intimate with tbe Knights of St. Andre w and other gallant and noble Masonic Knights and Princcs,

and many of them haring been made Masons in tbe Iloly Land, they sought to unite themsclves with our

ancient Fratcrnity, boping, by thus gaining accessions to their Order among tho Military Masons, one day to

be able to rccorer their estates, and agnin to become the defenders of the Iloly Land and the shield of Christ-

endom against tho Infidcl. The Masonic Knights and Princcs, who by this timo wcro to bo found in orcry

part of Christendom, gladly agreed to this union, and most of them wcro initiated iuto the Order of Templars,

who first discarded their white babit and red cross, and assumed a Masonic garb; and also adopted Masonic

signs and words, and assumed tbe namc of Knights and Princcs Kadosch, to protect themsclves against

traitors; for.whom to arrire af this esalted degree would be impossible, in consequence of tbe assurance

which, during their progress towards it, they would bo compelled to givo of their fidclity, their courage and

their discretion. Ilence the hostility which the Knights of St. John, or of Malta, liare always shown against

Freo Masonry : for even so late as 1740 the Grand Mastcr of that Order causcd to be published and cnforced

in Malta tho Bull of Pope Clemcnt XII., worthy successor of Clcmcnt V., against tho Masons, and forbada

their mcetings; and in 1741 encouragcd the Inquisition to persecuto them.

Gr.\ Precept.’. Rcturn, novr, ray Brother, to tbe Th.\ III.\*. Gr.\ Com mander, and receire the concluding

explanatioris of this Degree.

Gr.\ Comm.‘. The Templars, my Brother, have seen in tho legend of the Master’s Degree, which was

fully esplained to you in the Degree of Knight of the Sun, a striking rcscmblancc to the tragical fate of their

Order and their Grand Mastcr Jacqucs De Molny. It has been often said that wc hare been taught to seo in

tho Grand Mastcr Hiram, our murdercd Grand Mastcr Pe Molay,.and in tlie three assassins, tho th reo first

informers against tho Templars, Squin de Flurinn, Xofliidei and tho Prior of Montfaucon.

The Templars Iiuto not taken so mueli pains, my brother, mcroly to perpetuate the memory of the crimcs

of three worthless knavos, who long since found their duc rcward ; one bcing hung, another assassinated, and

the end of the third bcing unknown.

No, my Brother. The good Do Molny was a victim; but there was a nohlcr victim than he, — tho Order

itsclf, of which he was but a part. In the persecution and dcstruction of that Order wc have seen renewcd,

under another form, the legend, over varying, yet over the satne, of Hiram and his assassins, of Osiris and

Typhon, of the Liglit and the Darkness, of the Good Principio and the Evii. And the three assassins of the

"\Vidow’s Son wo sce rcproduced in the Royal Power of F rance, cinbodicd in Philip lc Bcl; tho Papnl Power,

in Clcmcnt the 5th ; and the rapacious Order of the Knights of Khudos, or tho Order of St John of Jerusolem.

Tho fceling of vengeance, at first personal in its character, soon bccamc ennobled, by being directed

against the abuses of which Philip, Clemcnt, and the Hospitallcrs wcro tho type and embodiment After

Pbilip’s death, the Order laboured to subvert kingly despotisin and fondal oppressioni after that of Clement,

it checked and thwarted the arrogant assumptions of tcmporul powcr by the Popcs, and inspircd the Gallican

Church and the Jurists and Parliaments of France with a fecling and spirit of sturdy independence. In tho

Order of the Hospitallcrs, it fought against an odious monopoly of wealth and powcr, against privileges

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granted at the expenso of thc people, and against abusos licensed by charter, and for ages beyond the reach

of thc Iaw.

Those, tlicn, are thc throc assas.sins of human frccdom and of libcrty of thoiight and oonscicnco: Rcgal

Tyranny, Saecrdotal Uaurpation by whatcver Church, and Corporato Monopoiics and abuses vested in Pri-

Tilcged Ordcrs. The Tcmplars mado no issuo with liberal and well-rcgulated Government. They were not

at first, nor are they now tbe advocatos of radicalism and unbridlcd popular liccnse ; but they believe that a

Constitutional Monarohy, or a wcll-regulated Republic, based upon luw and an inviolable Constitation, is that

Gorcrnnicnt to which alonc a human bcing, moral and enlightoncd, ought to submit.

Profcsscd Catholics, they mado no war on tlie Catholic rcligion. They strove only to set limita to its extra-

▼agant claim of temporal power j to check its intolcrable usurpations ; and to apply tbe knife and cautery to

its rank abuses. They had not those esalted ideas of the Supremaoy of the Itoman Bishop, required in those

days of all Catholics ; though they admitted that, by thc conscnt of Christcndom, he held the highest rank.

Many of the Crusadcrs had lcarned in thc East the doutrines of tbe Gnostics and Manichoeans, which seemed

. to tliom less altored from tbe original revelatiuu than those of Rome. They adopted the doctriines of St. John,

rather than those of thc successors of St. Petcr or of St. Paul. There is rcason to believe that there was a secret

schism botwecn them and Rome, and that thoir Johannito doctrincs, with tho mysteries which they learned in

the East, vrcre the sole foundation for thc charges of monstrous crimcs brought against them, and so confi,-

dcntly allegcd to have been fully establishcd by testimony and confession. De Payens was learned in the

esotcric doctrincs and formulas in Initiation, of the Christians of the Orient ; and he was, say the chronicles,

elothed, in 1113, with the Patriarchal power, in the legitimate order of succession of St. John, who neverwenc

beyond thc East, and whosc doctrincs seemed to the Tcmplars more puro than those of Petcr and Paul, who,

carrying the word of Christ to tbe remutest nations, concedcd something to their manners and customs, and

allowed other rites to bc practised than those of tho East.

Tho race of Philip le Bel no longer sits upon the throne of Franee ; but in their place a Monarch elected

by the People. The Tcmplars bore no small sharc in the first Frcnch Revolution. They were represented in

tho National Assembly among the members of the Third Estate, and aided in making the Monarchy constitu-

tional. But equally opposed to despotism and license, they were not found among the Jacobins. They looked

with horror on the days of torror. They were seen in the ranks of the Republican Army, when the soil of

Franee was invaded by the enemy. They had fought under tho banners of 'Washington. They assisted to

raise the first Napoleon to power. They havo been found wherever the armies of freedom have met those of

tyranny ; and they look forward hopefully to tho day when. nnlimited and licentious Power will no longer

oppress the Earth.

The.IIospitallers feli in 1708. The Order had long before lost its object, and with it its dignityand

‘ strongth. The Knights possessed large estates in different countries ; but though their duty was to protect

tho Christian Nations against tho Barbary States, and to destroy the infamous pirates that infestcd the Medi-

terranean, they maintaincd no efficient naval forcc, and their Builiffs and Commanders, spread over Christen-

dom, consumcd the revenues of the Order in luxury and indolenco. There was not a singlc Knight who had

ever been engaged with tbe Barbary Corsairs. The possessions of the Order had been taken from it in

Franee, and scized by Napoleon in Italy, and no one carcd cnough for tbe effete Institution to remonstrate in

its behalf.

On the lOth of June, 1793, Napoleon landcd on the Island of Malta, and captured it almost without oppo-

gition. The Grand Master accepted tho promise of a Principality in Germany, or an annnity of 300,000 franes,

and an indemnity of 600,000 franes in ready money : and to eaeh French Knight an annnity of 700 franes was

granted, or of 1000 if they were sixty years of age. The Grand Master kissed the hund of the Conqueror;

and the Order of Knights of St. John of Jerusalem expired.

The same great Conqueror laughed to scorn tho temporal power of tho Popo and defied the lightnings of

excommunication. He brought the Popo to Franee and made him a Prisoner of Stato. The doctrine of tem-

poral authority over Kings has become a mere idle theory, set at nought even in Sardinia and Spain.

And thus the warfaro against the Powers of Evii that crnshed the Order of Templars goes steadily on ;

and freedom marches ever onward towards the Conquest of the AVorld. The vast power of pablic opinion

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ronches nnd Controls evcn tho occupants of Dcspotic Throncs. A miglity Republic in the "West, alrcady streteh-

ing frorn occnn to occnn, menaeos with speedy overthrow tho nbuses nnd hoary opprossions of the old world.

The infamous turtures of the middlc ages are so longcr known. The pcrsccutions for opiniones solee ore

remembered like pingue and pestilencc that swept theearth with the besom of destraction centuries ago. The

rights of the Peoplc are dnily rising into sigbt; and the will of the pcople is everywhere coming to be recog\*

nized as the foundation of ali ciril power and government.

Profoundly does mankind Iots the truth, and will not let it go, so natire it is to the mind of xnan. Porget

not, my Brother, the Tast power of a special truth, of a great idea, viewed merely as a force in the world of

men. At Urat, nothing secms so impotent. It has no hands nor feet ; how can it go alone T It seems as if

the censor of the press could blot it out forever. It fiatters no man, offers to serre no personal and private

interest, and then forbear its work ; vrill be no man’s slavo. . It seems ready to perish; it will surely give up

the ghost the nest moment ! Lo, now ; sonie startled Tyrantor pampered Priest has it in the dust, and stamps

itoutl 0, idlefenr! Stamp out the lightning of the sky ? Of ali things, Truth is the most lasting; invul-

ncrable as God : of the Btcrnal co-eternal beam, no accident of His Being, but substance of His Substance,

inseparable from Him. The solid masses of the pyramids may after long ages crumble into dust and beblown

o£f by the Sirocco of the desert ; the very mountains whenco thoy were hewn may all vanish, mclting imper-

ceptibly down to tho level of the plains; but erery Truth shall stili remain, immortal, unchangcnble and

never growing old. Ileaven and earth may pass away, but a Truth nerer. A true word cannot fail from

nmongst men. It is endorsed by the Almighty, and shall pass current with mankind forerer. All tbe armies

of tbe world cannot destroy or alter the smallest truth of mathematica ; make ono and one greater or less than

two: and as little can they destroy or alter any truth in morals, in politics or in religion. .

See the power of sorae special truth upon a single man. Saul of Tarsus sees that God loves the Gentile

os trell as the Jew. It seems a small thing now to sco tliat. "SVliy did men evor think othcrwise? "Why

should not God lore the Ccntile as vrell as tho Jew ? It was impossiblo tliat Ile should do otberwise. Yot

this secmed a great truth at that time, tiic Christian Church diriding upon that matter. Burning in the hosom

of Paul, wlmt herniam it.wakened in him, rrhat self-dcnial. For it he borc want, hardships, persecution, the

cnntcmpt and loathing of his furrner friends nnd companions, shipwreck, the seourge, prisons, and at Iost

death. A Truth inspircd him, and these comparcd with that were nothing. Ilo becarne eloquent and his

.letters powerful witli the force of this new truth. Everywlierc he finds foes aDd a world bristling with perii;

but everywlierc 'this Truth and the Ilcroism it wakcs in him m:\kc him friends. Men saw the new doctrine

and luokcd back on the old error, — that Jove lovcd Bomc ; Pullus, Atlicns ; Juno, Samos, and Carthage most

of all ; Jchovah, Mount Zion, and Baal his Tyrian towcrs ; while cach lookcd frowningly and sternly at all

the rest of men, — they see now that all this wns an error, out of wliich camo great cvils, incessant wars, and

ages full of strife, natimial jcnluusies, wrangling bctwccn Babylonian nnd Thcban Priests, tbe antagonism of

the Gentile aml tho Jew, and aftcrwards the Christian liatrcd of the Sarncen, the Moor, and the detested retu-

nants of the Ilehrew rncc, imagined to be hated of God, and so despised.

And wliat an inlluciice has a great Truth, or a great idea, upon masses of men 1 Some singhs man secs

it at first, dimly perhaps for a long time, without powcr of sight sufficient to make it ciear, tho quality of

visiun better tlian his qunntity of sight. Then he secs it clcarly and in distinet outline. Tbe truth burns

migiitily within him, and he cannot be stili. Hc telis it, now to one, and then to another, and tbey see it

also. It wakens a love for itself: a few minds prepared for it half-wcloomc it; and thence it timidly flashes

into other minds, as liglit rellected from the water. Then thoso who reeoive it form a family of faith, and

grow strong in tho companionship. The circle grows wider; and men oppose tho new id.ia, with Httlo skill

or much, sonictiuios with violonee, sometiines with intcllect onlv. Then there comes a pause. Tho inter-

ruptions to a great idea are of corrcspoiiding valuc to its dcvclopment in a man, a nation or the world. Those

baptized with the fire of the new idea pause and refleet to be more suro,— perfecting the logicof their thougbtj

pause, and devise their mode to set it forth,— perfecting their rhetorie ; nnd seek to organize it in an outward

f„rm ; for everv thouglit must he a thing. Then they teli their. idoa more pcrfeetly ; in the controvcrsy that

fullows, errors"connected with it get ezposcd; all that is merely accidenta!, natiunal or personal gets shakcn

o£F, and the pure truth goes forth to conqucr. In this way, all the great ideas, politioni, rcligious, moral and

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philanthropio, have gone thcir round. Soon the truth has philosopher3 to esplain it, apologista to defend it, '

orators to sct it forth, institutioni to embody its sacrcd life : it has becoms a new Force in the world ; and

nothing can destroy or withstand it.

Not raany hundred years ago the great Ieading truth asserted in this Degree began to be obscorely seen.

Man has natural empire over ali institutions : They are forhim, acoording to his development; not he for

thcm. That scems to us a vcry simplo statement, one to which ali mcn everywhere ought to assent. But

onco it wns a great New Truth. It has led to much. Its application to the Catholic Churchvras seen,

that mighty institution that for centuries had ruled'over the souls of men. The Church gave way,

and recoilcd before the’ tido of Truth. Afterwards men saw ita application to the temporal despotisms that

had long rulcd over the bodies and chaincd down tho souls and intellecta of men. Tbat helpless truth has

inspircd millions, has built institutions, has called a multitude of men into life. As it first gained foothold,

revolutions followcd thick and fast in Hulland, England, America and France ; and one day ali Europe and

the world will be a-blazo with that idea. Mcn opposed it ; one of the Stuarts said, “ It shall not cross tho

foar seos of England but it crossed the Stuarfs neck, and drove his childrcn from the faithful soil. At first

destructive, it was destincd to be Creative and conservative. It came to America in company with those who

fled from England and France across the wide Atlantic, little knovring what fruit would come of their plant-

ing; and lol what institutions havo sprung up on the soil then shaded by intcrminable forests, and hideous

with wild bcosts and wilder men! Out of the old Truth what great constitutional ideas have blossomed ;

under the shadow of this idea, what a family of States, clasping fricndly, brotherly hands across the great

Central monntains and deserts has sprung up !

. And now this great Truth, long since recognized as true, and now by experiment proved expedient and

practicable, goes back over the sea, and caraest nations welcome it to their hearts, — this Sovereign Truth:

man is supreme over institutions, not thet over hui. IIow it hos startlcd the throncd masters of Europe,

and how it stili rings there in tho people’s hearts ! Before it Thrones and Ilierarchies and Privilege are

doomcd to go down, and at Iast lie grovelling in the dust : for it belongs to the nature of man, can only perish

when the race gives up the ghost, and ali the arraies of the world cannot crush it. It hos the omnipotence

of God on its side, and can no more be overcome than Ile.

The trnths wo slowly leam will be added to the people that come after us : the great political truths of •

America will go round the world, and clothe the earth with greenness and with beauty. The truths we

bring to liglit aro dropped into tlie world’s wide treasury, and form a part of the heritago which each genera\*

tion rcccivcs, cnlargcs, holds in trust, and of ncccssity bcqueaths to mankind ; the personal estate of man,

entailed of nature to the'end of time. Ile who sets forth or develops any truth, or any human excellcnce of

gift or growth, greatens the spiritual glory of his race. The spiritual truths we learn, tho intellcctual wealth

that we acquiro, ali tho manly cxccllcncc that we slowly meditato and slowly sculpture into life, go down

in blessing to mankind, the cup of guld hid in the sack of those who only askcd for corn, richer than ali

the grain they bought.

No king nor conqueror does mcn so great a good as he who bestows on human-kind a great and

universa! truth. He that aids its march, and makes the thought or tliing, works in the same line with Moses

and with Him who dted upon the cross, and has an iutcllectual sympathy with the Deity himself. The best

gift we can bestow upon man is manhood. IV e undervalue not matcrial things; but we remember that the

same generation which found Homo brick and left it marble, and full of statues and of temples too, as its best

achievement bequeathcd to us a few words’ uttered in Golilee, an insignificant district in an unimportant

Eoman Provincc, and the remembranco of the perfcct life and divine virtues of Ilim who tanght thero and

W os ignominiously crucified at Jerusalcm, by the same enemies of human freedom that sacrificed the Tem\*

plars, and that stili wage war against Free Thought, Freo Aetion and Free Conscience as savagely, if not os

successfully as they did when the Boman Eagles hovered over Judea, and the Priests and besotted people set

at liborty a common malefactor and demanded tho blood of the great Benefactor of the Iluman Bace.

For much stili remaius to do. Tyranny is weakened but not overtbrown. The chains stili weigh on

human thought and conscience. Monopolies and privileges, in tho hands of favoured classes, stili imposo

burthens on the peoplo : and the Elu ard stili needed, to do vengeance on these abuses. It is the old contest

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between Good and Eyil, between the Sons of Ligbt and tho Sons of Darknoss. A7ith tbe tongae and the pen,.

with ali our opcn and secret influences, with the sword, if nccd be, tto adranco the canse of human progress,

and labour to enfranchise liuman thought, to gire frocdom to tlic human conscience, and eqoal righte to the-

people ererywhere. A7herever a nation strugglcs to rogain its freodom, whererer the hamon mind asserte its

indcpendence, and the people claim their inalienable rights, thcre go our warmcst sympathies.

Xhis, my Brother, ia tbe truo Tengcance, symbolically rcpresentod in the Elu degrees: a Iofly, noblo

vengcance, on AVrong and Oppression. Opposition to rcgal tyranny mado tho internal goremment of Masonry

Demooratio. Ilatred of sacerdotal usurpation and intoleranco caused the dedication of its Lodges to the Holy

Salnta John ; and its adoption of Hiram, a founder and worker in metals, the son of a poor widow, as the

Hero of its Legend, the successor of the God Osiris, the typification of Light and the good Principle ; the

scarch for him by his companions, the sturdy common people, workers in stone and wood ; and the new dig-

nity giren by Masonry to industrial associations, eridence its opposition to the unjust pririleges of the highcr

classes, and to Orders that enjoy monopolies that they may be enablcd to live in contented indolence.

Such is the Masonry of tho true Kadosch : Love for the people ; halred of Tyranny; saered regard for the

rights offret thought, free speech, and free conscience ; and detestation of iniolerance, bigotry and priestly arrogance

and usurpation ; respect and regard for Labour, which makcs human nature noble, and caniempl and disgttstfor

a ll monopolies of wealth and laziness.

Behold, I1L\ Brother, how and why this Order and Masonry became connectcdl Persecuted and im-

porerished, the Templars came to have sympathies with the Common People. The Eius, with whom they had

formed habits of friendship in the Holy Land, succoured and protcctod them. Tho llospitallera, the Papal

power, the Despotism of ICings were the common enemies of both. Iloping to obtain thereby the means of

regaining their rights and possessions, the Templars gladly associated themselTes with thoae who by their

yirtues and courage had acquired right3, privilege\* and considcration, such as birth alone had accorded to

their own.anccstors. You are from this time tkeir.equal ; but no loDgcr in danger from the rancour of enyy

or the Ures of pcrsccution.

AVo have confidence in your discretion, and faith in your zeal and Cdclity. A\ r e bave not hesitated to make

known to you tho true purposes of our Order; and wo hope that, zealously co-oporating with us, you will, by

sincere obedicnce to our laws and your superiora,- acquire that perfcction which is the nim of every ■ Masonic

Knight.

You are now truly a Knight, Elected to a great work. May the cxccllcnce of your life and conyersation

conduct you to that happiness which they alone can givo !

The Gr.\*. Commandcr then directe the Candidate to knecl, and inycsts him with the eollar and jewel of

the Order : Then striking him lightly on the riglit shoulder, the left shouldcr, and the head, with tho blade of

his sword, ho says, while doing so : “ By rirtue of the powcr and prerogatiro to me belonging, os the rightful

successor of Ilugh do Payens and Jacqucs de Molay, I hereby constitute, create and dub you a Grand Elect

ICnight Ivadosch. Be brarc, discrcct and yirtuous ! Arisc, Sir Knight, and bo invested with the arms of

Knighthood.”

Tho Grand Prior girds a sword, and the Grand Preceptor bucklcs tho silver spurs, upon the Candidate ;

and tho Gr/. Commaader says ; [after communicating the signs, &c.] : “ Knights and Brethren, behold a new

KnHit added to our numbor I I commend him to your kindncss and courtesy. Trotect him in danger, aid

hiinln distress, and defend his good narno at tho perii of your lires ; and should he fall at the post of duty,

honour his memory, and cherish those who survive to bear his name 1"

Sicrr: . . . Place the np™ the &COt°P with tho <C 8 T

let it AJOtt on tlie \* 9 SL\* — at tho samo timc tlie II— Thensouo t e 25— '90\*

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jn which ia C^TKTII from tho — t G+V?i and raiso it to the heighfc of the shoulder, as if to

saying Gna~09-‘-

Obdes: . . . Sword ia tba loft hand; tbe rigbt on the i CEI on tba HbtCO^Vy\*/.

IdKEJf: . . . The Jg of the tlVf <C CY\* together, and U\*5?CC against flcrCC. Then one

presenta the ti&©S?II:} XtC^ X&Cn with the Y&$23ni t©9— CII. The other eneloaes the ¥ 4 $ 23n l

with hiiTySSt hisown CtC\*GTCII, thus ahowing C 9SI&°1°

£:&% °|° and' a Y&S2 50 !, in sight. Then tbey unclose, and the aame thing ia done again, with ehongeof

persona. Then uncloaing, each JC t 5 9t— a — TCI, with the Ieft arm tQ?— CH aa if to — “ft 9 T C—

in which attitude the first saja £7C7&025O&-S5C£7S 'iJS/. and the other answers 2\*CtC^4-J$t\*‘'

Pass-word: . . . . . . asabove: onotheris &OnbC25©&/.

Answer : ... J&C ... oa above.

"Word of Entrance: . . . -KfC^G 23 ©EI^^©

Sacred Words: . . . Gf 9\*Ot/. and 2SJ £Q23£ HlQfjEo 9 &£&/.

TO CLOSE.

G.‘. Comm.'. [Giving one rap \ ; 111/. Qr/. Prior, what news from tho Ordor in tho West ?

Gr.'. Prior : . . Th/. III/., our hrethren of the West bid us be of good cheer, for the Eagles gather

together, and tho doom of Tyran ny is at hand.

Gr.‘. Com.'. III/. Gr/. Preceptor, what newa from the Order in the South?

Gr.‘. Pree /. Th/. 111/., Truth struggles bravely against error, and the great electrio ocean of thonght is

in agitadon. The storm hoTers on the horizon, and the lightning is ready to leap forth against ancient Wrong

and tho hoary prccedonts of oppression. , .

Gr.'. Comm.'. . And in the East the People begin to know their righta and to be conacioas of their dignity.

My Brethren, tbe reign of Darkness draweth to ita close, and the Sun's raya amite the summits of the rnount\*

ains. 111/. Gr/. Prior, what remains for ua to do ?

Gr.'. Frior: . . Th/. 111/., to aow the good seed, that those may reap to whom God in his own good time

may aaaign it: — to be patient and to hope.

Gr.'. Com.\ Brother Almoner, does any distressed Knight need comfort or assistance, or ia any widow

or orphon of a brother unproTided for ?

[If any case for relief is reported, order is taken upon it— if none, tho Almoner answers accordingly].

Gr.'. Com.'. Brethren, since nothing remains for us to do but to hope and labour, let ua go forth and

perform our duties in the world. It is my pleosure that this Chapter be now dosed. Brethren, the Sign 1

[The Sign is given as in opening. The Gr/. Comm/. gires one rap, and declares the Chapter dosed.]

FINIS.

Grand JEnquiring Commander.

SECORATIOXS, OFFICERS, ETC.

Tho hangings are white. There are two gilded columna in tke East, one on each side of the President,

two in the West, one on each side of the seats of the Senior and Junior Counsellors, three on the South side

of the Lodge, and three on the North, equidistant from each other.

On tho column on the right of the President is inacrihed in large letters the word Justitia, and on that

on his left, tho word Equitas. From the two springs a Gothic areh, from tho apex whereof is snspended oter

the head of tho President the Tetractys of Pythagoras ; and, under it, a balance, or the scales of Justice, and

a sword.

On the column on the right of the Counsellors is inscribed tho word Lenitas, and on tbat upon their left.

Misericordia. From these columna springs a Gothic arch, from the apex whereof is suspended, in letters of"

gold, the sacred word INUI.

On the three columns in the South, going from East to "West, are the busts of Moses, Zoroaster and

Minos, with the namc of each inscribed on bis column. On those in the North, also arranged from East to

•'West, 'aro the busts of Confucius, Socrates and Alfred, with the namo of each inscribed on his column.

In front of the President is a hcxagonal altar, on which are the Iloly Bible, the Square and Compasses,

•the Plumb and Lorei, a pnir of Scales, and 'a Sword.

In the centro of the room is a large tablo in the shape of a decagon, and on it ten ligbts. ' In the East are

ten, and in the West ten ; each ten being arranged by 1, 2, 3, and 4, in the fora of the Tetractys.

Tho Altar is corored with a black cloth, and the Table with a green one.

The Assembly is styled Supreme Tribunal. The Presiding Officer is stylcd Most III.'. President. Tho

Wardens are styled Counsellors, and sit together in the West. The Secretary ia styled ChanceUor, and sita on

the right of the President. The Treasurer sits on his left. The other officers are, the Advocate, who sita in

theJSouth, the De/ender, who sits in tho North, the Fursuicant, in front of the Wardens, and the Sergcani-at-

Arms, on the outside of the door. ' • . .

Ali the officers and tnembers, except the President, are styled Illustrioris.

When a triai takes place, the Tribunal consists of ten members only, and they sit around the Table in

the centre, on which are then placcd the Bible and other furniture of the Altar.

The composition of the Tribunal and the qunlifications of tho members will be found in the Statutes.

DRE33, JEWELS, ETC.

No apron is worn in the Sor.\*. Tribunal. In the inferior bodies, the Commandere wear one of entirely

wbite shcepskin, with a Teutonic cross in silvcr embroiderod on the flap.

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The collar is white. Oa the breast, at the point, is a triangle surrounded with a glory, and of gold, in

the centre of which, ia Arabie figures, is the number of tho degree, 31. Tho Commander may also wcar a

gold chain, tiic links of which are composcd of the iatcrlaccd attributos of the different degrees, particulari/

the Ist, 2d, 3d, llth, 14th, 17th, ISth and 30th.

The jewol is a Teutonic cross of silvcr. The membors should bc dressed in black, and wenr swords.’

The battery is , . — by , — ? — and I

to orerr.

2f.\ III.'. 111.\*. Bro/. Sen/. Counsellor, the obligations of duty aro ctomal to the good Mason. The/

require us to resumo our labours. See that ali present are 6r.\*. Enquiring Commanders.

Sen.'. C.'. AU present aro Gr.\ Enquiring Commanders, M/. 111/.

21.'. lll.’. Tou will then take steps to ascertain whether the doors of this Tribunal are safely guardcd ;

and give orders that none be allowed to enter here without /our permission, that we may not be improperi/

interrupted.

Sen.'. C.'. 111/. Pursuivant, /ou will please ascertain whether the Sergeant-at-Arms is at his post : and

command him to be vigilant that none approach to disturb or interrupt this Supreme Tribunal, vrhich is now

about to open ; and that he allow none to enter without our permission first obtained. '

[The Pursuivant goos out, returns, gives tho battery, which is answored from without, and reporta : “ 111/.

Sen/. Counsellor, /our orders aro exeeuted"].

Sen.'. C.'. M/. 111/., the Sergeant-at-Arms is at his post and duly instructcd, and wo are in security.

21.'. IU.'. Then we may safely procccd. III/. Pursuivant, your duty ?

Turs.’. To exeeute your orders coming to me by the West, nnd sco the judgmcnts of the Tribunal duly

exeeuted: to servo and retura ali procoss, and to compcl order when the Tribunal is in session.

21.'. III.'. 111/. Dcfcnder, your duty?

De/.'. To defend all persons charged with offences and triod beforo this Tribunal, to see that no improper

testimony.be admitted .against them, to present tho truth in their defenoe, to lay their cases fairly beforo the

Tribunal, and to urge all circumstancos of extenuation in their favour.

21.'. IU.'. 111/.. Advocate, your duty?

Adc.'. To prefer .chargcs against those under the jurisdiction of this Tribunal, who bave been guilty of

offences against JIasonic law and duty: to draft the acts of uccusation, prepare the testimony, elieit the truth,

and present the whole case fairly and without aggravation or misreprosentation beforo tho Tribunal.

21.’. IU.'. 111/. Treasurcr, your duty ?

Treas.'. To receivo and kcep safely tho funds of tho Tribunal.

21.'. IU.'. 111/. Chancellor, your duty?

Chan.'. To record the proceedings and judgments of the Tribunal.

21.'. IU.'. 111/. Junior Counsellor, your duty ?

Jnn.'. C.'. To guard against all violations of Masonic law, to give my advico on propor occasions to tho

M/. 111/. President, and to pronounce just and rightcous judgment.

21.'. IU.'. 111/. Sen/. Counsellor, your duty ?

Sai.’. C.'. That of my Junior, tempering justice with cquity, and e ver remembering tho dictatos of

mcrcy.

21.'. IU.'. I1I-\*. Sen/. Counsellor, tho duty of tho M/. 111/. President?

Sen.'. C.'. To presidc in judgment and expound the law; to judgo justly, and to punish sternly; but,

ever remembering the frailty and imperfection of human nature, to pardon and forgive, whilo there remains'

hopo of reformation.

21.'. IU.'. The duty of all membors of this Tribunal, when sitting in judgment?

Sen.'. C.'. Careful and scrupulous investigation of all facts, inculpator/, exculpatory and extenuating;

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charitablo construction of acts and motircs; calm and deliberate eonsideration, just judgment, and disregard

of person, rank, influence and powcr.

M.\ IU.\ I rccognize vnj duty. My Brethren, recognize those that devolvo upon yott. May the Great

Judge of ali liuman actione aid me and ali of ue wcll and conscientioasly to perform ali that it ia litting for

us to do 1 My Brethren, kncel with me, and let ue implore Ilis aid, Qis pardon and His protection.

mns.

Ilear us with indulgcncc, 0 Infinite Dcity, whose attributos are infinite, and infinitely harmonions 1 Thon,

of whose csscnco are Justicc, Equity and Mercy, intcrminglcd into ono Excellenco 1 Thon to whom' oli

thoughts nnd ali actions of all men aro knnwn and visiblo as Thiae own 1 to whom tho Infinite Past and the

Infinite Future are One Now, and the Inlinitudes of Space in all directions are Here 1 Give to us the wisdom

and the willto judge justly, accuratoly and mercifully 1 Kcep our feet from going astray, lead us by the hand

to Truth, eluse up to us all tho paths and avenues of temptationi Strengthen our good resolves, and free us

from tho tyrannous einpiro of prejudtee, partiaiity, error and pnssion 1 Ilclp us to perform all onr Masonie

duties, to oursclves, to other men, and to Thcc 1 Let the great fiood of Masonie light flow in a perpetual cur-

rent over the whole vrorld, and make Masonry the hand-maiden of Thy true religion. 'Pardon ns when we

oflfcnd. When we gn astray, lead us tcndcrly back to the true path, and smile upon our feeble efforts to

ndvance the cause of morality and virtue! And when we come to be finally judgcd by Theo, 0 remember not

against us our errors of judgment, but in Thtne Infinite Mercy fergivo us and tako us horne to Theol Amen 1

Arnen 1 Amen 1

All: Somoteitbe!

M.\ Ill.\ My Brethren, the sign I

[The sign is given : Then the Advocate raps , — tho Jun.\ Counsellor ? — the Senior ; — and the Pre-

aident 1 — J

M.\ IU.\ HI.'. Senior Counsellor, tliis Supremo Tribunal is now open. Let due Proclamation thereof be

made.

Stn.'. C.\ HI.\*. Pursnivant, make Proclamation that this Sup.\*. Tribunal is now open, and that all who

domand its judgment may now draw near.

Fu.rs.‘. [Going to the door and opening it]. Hcar ye! This Sup.\*. Tribunal of Gr.\*. Inquiring Com-

mariders is now open and in session. Whosocver hath been cited to appear, or hath complaint or appeal to

make or answer, let him draw near, and hc shall be heard!

[Tho M.\*. 111.\*. then gires ono rap, and the Commandcrs oro scatcd].

RECEITIOX.

No ono can reccive this degroe, except a Knight Kadosch, clocted to rcccive it by unanimous voto of the

Chapter of Kts.\*. IC — H.\*. to which hc helongs. Upon filing a certificato of such election, he is balloted for ;

and if unanimously elected by the Tribunal, he receives the degree.

Being brought to the door of the Tribunal, in the dress and jewel of a Kt\*. K— H.\*. the Serg.\*. at Arms

raps , and ?— the Pursuivant answers ; — and the Serg.\*. at Arms responde 1 Tho door is then opened.

Purs.\ Who approaches this Sup.\*. Tribunal, and what is his desire I

• Serg.-. A Kt.\*. K— II.\*., upright, virtuous and eminent, who, having been duly elected by his brethren,

desires to reeeivo the degree of Grand Enquiring Commander.

Furj.'. What is his name ?

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Serg.'. A B

Furs.'. Ilis ago ?

Serg.'. ycnrs.

Prus.'. Ilis occupatiori?

Serg.'. .That of : Cseful and honourable, as is all rrork in this rrorld : as Masons, bcst of all mon,

aro arvare.

Furs,'. Ilath be, by sufficient serrice and patient obcdionco as a Mason, learned tbe first Iesson in tbe

. art of governing ?

Serg .\*. Ile liath. Ile bas learned to gorcrn himself.

Furs.'. Is he trustrvorthy and true ? Do you roucb for bim ? Is he honest, temperate, of equal temper,

charitable construction and merciful impulsos?

Serg.'. Ile is a It — II.’. ; and bis brctbrca bavo thought bim rrorthy to entor bcre.

Furs.'. Let bim rrait until bis request is made knorrn to tbe Presidcnt.

[Tbe Pursuirant reports the ansvrers, and is ordered to allorr him to enter. Tbe Commanders sboald

all rvear black liats, rrith black masks and cloaks. ‘Wben tbe Candidate enters, tbe Pursuirant takcs cbargo

of bim, and leads bim to tbe Presidcnt].

M.'. lll.'. Wbom haro you there, my Brotber ?

Purs.'. A Knight K — II.-. of good nomo and farno and rirtuous conrersation, rrho, baring been duly

elocted by bis Brcthren, desires to receiTe the dogree of Grand Enquiring Communder.

M.'. lll.'. My Brotbor, you desire to take upon yourself an arduous and responsible office. There is but

Oxe Infalliblo, Dnerring Judge. All human judgment is at best unccrtain. Sorious in its consequcncos, it

must often, tyIicq time develups its orrors, produco regrot, and sometimes remorso. It is not rrise to scok to

judge our fellorr-man. It is a stem dit/y and an unwclcomo tasl; to be porformed, and not a prieilege to be

covctod ; and tfo unto that man rrho assumes the prerogatire of judgment, and to somo extent usurps tho

functione of God, not bcing biuiself just, upright, impartial ! Docs your heart teli you that you may safcly

assume tlmt porrer?

Cand.'. It docs.

Jf.‘. FI.'. It is rrell. Sce to it that you be not decoiTcd !• Go rrith your Guide. Ilced rrell the lessons

and rrarnings you rrill reeeire, and again retum to me.

[Tbe Candidate is led around tbe rooni, halting at eacli coluinn, and addrcssod at eaeb, as follovrs] :

At (he Column of Alfred: .... I rras tbe Just King of Saxon England. I framed rrise larrs, appointed

npriglit magistrates, and causcd just and speedy judgment to bo giren. In all my realm, justice and right

urere sold to none, dcnicd to none, dclnycd tu none. I slcpt littlc, I irroto ’ mucb, I studied more. I rcigncd

but to bless tbose orer rrboni I lmd dominion. I liare ranishcd into the tliin Post; but I stili liro in tbe

mernory of mcn. They cnll mc Brare King, rrise Larrgirer, just Judge; Pollovr thou my cxample, or sbud-

der to sit in judgment on thy felluirs !

At the Column of Socrates : .... I 'iras Socrates the Athcnian. I knew tho Iloly Mysteries, and

rererenccd God in Nature. In the Sacrcd Grorcs of Atbcns I taught to young and old the cxistence and immOr;

tnlity of tbe Soul, and tbe Unity of God tho Creator. And whon by unjust judgment my country condomncd

me to die, I refused to fleo, Icst £ should bring tbe la\rs into disrepute, ludding tho good eitizen bound to sub\*

mit to eren tbe unrighteous judgment of the State. If thou srouldst, judge otbers, be preparcd to obey os I

did.

At the Column of CoxrvciES: .... I iras Khoung-fou-tseu. I said to tho Chincsc, ‘Tho great law of duty

is to bo looked for in humanity. Justice is Equitv, — to render to crcry one that to wbich be is entitled. Ilo

•vrho srould stand abore tbe ordinary lorei of men must be exempt froni prejudices and from obstinacy, nnd be

gorerned by the mandates of Justice alone. Ilear much, that your donbts may disappear. . Be cautious in

■vrhat you say, that you may say nothing suporfluous ; for then you rrill rarcly commit faults. Seb much,

that you may aroid tho dangers that beset all men. IVatcli carofully oror your actions, and you rrill rarcly

need to repent. Elerate and honour upright and just men, and put dorrn and degrade tbose rrho are corrupt

and perrerse. Form no fricndships rrith those rrho are morally your inferiors. Excrcisc alrrays the perma-

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nent and eternal virlucs. Bc circumspcct of speeoh. Neglcct not to strive ever to perform your wholo duty.

Ovcrflow not in supertluous words: and lot your words answer to your actions, and your actions correspond

with your words.’ So I taught; and my influencos livcd after me, and have shaped tlio destinics of myriads

of men ; tho noblcst fortuno thsit can befall humanity. Strive thou so to live and act, to obey and govern,

that thou too maycst livo in thc good opiniona of men after thou art dcad ; and that thine influences may

mako thce too a king over tho minds of men.

At thc Culumn of Minos : . . . . I waa Minos, the Lawgivcr of Creto. I taught tho Cretans that the

laws which I cnacted w.ere diotatcd to me by Jove : for dll truo and rightoous latra and ali human justice are

but deTclopmenta of that Eternal, infinite justice that ia of thc cssencc of the Deity. Ile who assumes to judge

his brother, clothcs himself with the prcrogative of God. IVoe unto thce, if, vicious or criminal tbyself, thou

ossumcst to judgo othcrs, or if thou gircst eorrupt judgment; for thcn thou wilt usurp and abuse the power

of God, and Ilo will punish thce.

At the Colurna o/Zoroaster : .... I waa Zcrdusht, the grcat Lavrgiver of tho Persians. Mylawa live'

after me, and Time stili adds to thcir authority. I said, ‘ Ile is the best servant of God whose heart is upright,

who is libcral, with due rcgard to what is just, to ali men ; tvho turns not his cyes towards richcs, and whose

heart wiahcs wcll to cverything tliat lives. Ile that is charitable and mcrciful in hia judgments is alone just.

Fear to do anything against that God whotn thou lovest; and thou wilt not lovc to do anything against that

God vrhom tliou fcarcst.’ .

At the Colurna 0/ Moses : . . . . God gave itito my hands the Tablca of his law upon Mount Sinai: By

my Statutos Israel waa govcrned ; and bctwccn man and nian I administcrcd justiee. I said to Israel: ‘Thou

shalt not wrest the judgment of thy poor in his cause. Thou shalt take no gift : fur tho gift blindctk tho wise,

and pcrverteth the words of tho righteous. Ye shall do no unrighteousness in judgment: thou shalt not

respect tho person of the poor, nor honour tho pcrson of the mighty : in rightcousncsa shalt thou judge thy

neighbour. Ye shall not respect persons in judgment. Ye shall hear the Small as well as the Grcat: Ye

shall not fear the face of man ; for tho judgment is God's/

[Then tho Candidato halta beforo tho Counsellors, and the Scn.’. Counsellor says to him: . . “Thou hast

heard the words of the Great Sages, Philosophers and Lawgivcrs of Antiquity. Behold [pointing upward to

the word over his head], tbo monogram of the greatost lawgiver that has ever come among men: and listen

revcrentially to his teachings : ‘If yo forgive men their trespassos, your Heavcnly Father will also forgiveyou.

But if yo forgivo not men their trespassos, ncither will your Ileavcnly Father forgivo your trospasses. With

what judgment yo judge, yo shall be jndged : and with what mensuro ye mote, it shall bo mcosured to you

again. If thy brother trespass against thee, go and tcll him his fault bctwoen thce and bim alonc. If hc shall

hear thce, thou hast gained thy brother. ... If he ncglect to hear thee, teli it unto the Cburch: but if ho

ncglcct to hear thc Church, Ict bim bc unto theo os an heathen and a publican. Judgo not according to the

appearance; but judge righteous judgment. If thy brother trespass against thce, rcbuke him; and if ho

.repent, forgive him. And if hc trespass against thee seven times in a day, and seven times in a day tum

again to thee, saying, I repent, thou shalt forgive him.’ "]

' [The Candidate is then conducted to the East].

M.-.lll .% My Brother, you have licard the lessons of wisdom, uttcrcd by lips, now these many ages

"mouldered into dust. Through those lips God spake to man : for of IIiv cometh all wisdom. You desire to

become a member of this Tribunal, and a Supreme Judge in Masonry. Kneel then at its Holy Altar, with

sincerity and reverence, fully appreciating the important office to which you ospirc, and with no thought in

your heart, nor word upon your lips, but those of deep earncstncss, of soberness and truth.

[The Candidate knccls, placing one hand on the Iloly Bible, squarc, compassos, plumb and level, and the

other on the scalcs and sword ; and answers as follows :]

M.\ III.'. Kneeling at the Altar of Masonry in token of humility and reverential awe of Deity, do you, upon

these emblems of Divine Truth,>of Justice, Equity, Uprightncss and the Law’s Dread Vengeance, most solcmnly

and sincerely swear, that you will carefully examine all casos in which you may be judge, listen attentivcly

to every argument that may be urged, and faithfully and impartially weigh both evidence and argument;

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being ncither carcless nor indiffercnt, partial nor prejudiccd, nor wcarying ofinvcstigation ; with. tbo aole and

only purpose of givinga truo and just judgmcnt?

Cand.’. I do so swcar.

21.'. IU.'. Do you solomnly and sincerely swear, that you will novor ait in judgment in any caae whero

you may cntertain feolinga of ill-vrill ‘or cnmity towards a party thcrein, or any feeling ofprejudice or dislike ;

nor in any caso where, froni any causo whatever, you doubt whethcr you can hcar paticntly.considcr calmly

and decide impartially ?

Citnd.'. I do so nivear.

JI.\ IU.'. Do you solemnly promiso and swear, that you will never nllovr rank or power, influenco or

inonoy, t<> sway you in your judgmcnt; and that, bcforo you as a Judgc, all men shall stand on one comnion

level, to be sternly condomned if guilty, and acquittcd if innoccnt!

Cand.'. I do ao swear.

21.'. IU.’. Do you solemnly and sincerely swear, that you will as a Judge lay aside all pride of opinion,

obstinaoy and self-will, and bo governod absolutely by tho diutates of law, justice, cquity, and your own

consuioncc ?

Cand.'. I do so swear.

21.'. III.'. Do you solemnly and sincerely swear, that you will usurp no doubtful povrers ; that you will

strain no law so that it may covcr cases to which it docs not plainly apply; that you will prcsumo evcry ono

innocent until lio is provcn to be guilty; and tlmt you 'will givc to evcry ono accused the benefit of all rcason-

ablo doubt, and of a chnritablc and natural construction of his actions, rcmcmbcring that the Mosonic law

seeks punishinent only as a means and not as au end?

Cand.'. I do so swcar.

21.'. IU.'. And all this you swcar, hoping that God will so judge you as you judgo othors, and invoking

upon your unprotoctcd head Ilis just and tcrriblc augcr, iu caso you wilfully riulatc this your solcmn onth

and obligation ? Do you ao swcar ?

Cand.'. I do.

All : . . Forgive us our trospassoa as wo forgive thoso that trcspass agaiust us 1

21.'. ltt.'. Witnoss you the aolenin oath, my Brothrcn; and lot ic bc rccordcd!

All : . . ¥e witncss it.

Chan.'. And I record it.

21.'. III.'. Ariso, 111/. Enquiring Commandor! I invost you with the whito colla? and apron and with

the jewel of this dcgrcc. Scc that the purity of tlie two formor and tho lustro of tho latter be nerer sullied

or dimmed by injusticc, inhumanity or impurity 1 Beccirc now tho Signs, IVurds and Tokcn of this Degreet

Sicx: . . . ItH—— tho &0~Efc2: over tbo £?0\*Cf — the ovor the t9SL&°f > .

Answer: . . . f 1 5 :£:£!: ‘Tpfc C 23 over the iCQn — tho V?9JSSIC$^ extended and CsOQtOYCn

and {QtSS£h upward.

Toksx: . . . Place Vy $ 5 °|° to lyt? S °f and to £:»£ C — tako cach other by the tCVfPj

&Qj»n, and with tho t 9 SL&T atriko gently the t i—& 2 % tn C I of the othor ; ono giring tho pasa-word, and

tho ollior tho anavrcr.

Pass-woro: . . . Ct\*\*»

Axswer: . . . OfVJ\* £□•••

Sacred ITords : ... One says 6 9 t C ••• Tho other answcrs <DSfc 9 W- And both say

23^°fC 9 °f

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M.\ Ill.\ Go now, my Erother, to our 111.\*. Bro.\ tho Advocato, and reccivc from Ium tlio Lcctnrc of tbls

Degree.

LECTURE.

This Degree was institatcd when anarchv reigned among the ritcs of Masonry. It was evidently indis-

pensablo to establish a spccial body that should see to.tho maintcnance of principies, and the regelari ty of

Masonic forma. The Tribunal of Grand Inquiring Commandere was thas created ; and invested with the power,

os it was charged vrith the duty, of visiting the different bodies and inspecting their work, of taking care that

cantion should be observed in the selection of candidates, of compelling a striet observanco of the ritual in the

higher degrees. To these powers wcre added, by degrees, that of judging differencea between the Brethren,

and of trying those guilty of offenccs against Masonic law.

These powers and this jurisdiction ore now defined, and the mode of proceeding regulated, by statntes

enocted by the supreme authority ; vrith a copy of which I now present you, requiring you to become familiar

with them, that you may be enabled to perfora properly the high duties that devolve upon you.

To beor pationtly, to wcigh deliberately and dispassionately, and to decide impartially; — these are the

chief duties of a Judge. After the lessons you haTe reccived, I nccd not furtber enlarge upon them. You

will be ever eloquently reminded of them by the furniture upon our Altar, and tbe decorations of the Tribunal.

The Iloly Biblo will remind you of your obligation ; and that as you judgo hero below, so you vrill be

youTself judged hercaftcr, by One vrho bas not to submit, liko an carthly Judge, to tho sad ncccssity of infer\*

ring the motives, intentions and purposes of men [of which ali crirao essentially consists] from tbe unccrtain

and often unsafe testimony of their acts and words ; as men in thick darkness grope their way, with hands

outstretched beforetbem: butbefore Wbom every thought, feeling, impulse and intention of every soul that

now is, or ever was, or ever will be on earth, is, and ever will be through the vrholc infinite durntion of eter-

nity, presont and visiblc.

The Squaro and Composses, the Plumb and Level, are wcll known to you as a Mason. XJpon you os a

Judgo, they peculiarly inculcato uprightncss, impartiality, careful considoration of facts and circumstances,

aocuracy in judgment, and uniformity in dccision. As a Judgo, too, you are to bring up square work and

aquare work only. Likc a tcmple crcctcd by the plumb, you aro to lean ncithcr to onc side nor the other. Like

• a building wcll squarcd and levcllcd, you aro tq bc fimi and stcadfast in your convictions of right and justice.

Like tho circle swept with the compasses, you are to be true. In the scalcs of justice you aro to wcigh the

facts and tho law alonc, nor. placo in either scale personal friondship or porsonal dislike, ncithcr fear nor

fuvour: and when reformation is no longcr to bo hoped for, you aro to sinito rclontlcssly with the sword of

justice.

The peculiar and principal symbol of this degroo is tho Tetractys of Pythagoras, suspended in tho East,

where ordinarily tho sacred word or letter glitters, and, like them, representing the Deity. Its nine external

points form tho triangle, the chief symbol in Masonry, with many of tho meanings of which you are familiar.

To us, its three sides represent the three principal attributes of tho Deity, which created, and now, as

ever, support, uphold and guide the univorse in its eternal movement; the three supporta of the Masonic

Temple, itself an emblcm of the universe : — Wisdom, or the Infinite Divine Intclligence ; Strcngth,or Power,

the Infinito Divine Will; and Boauty, or the Infinite Divine Ilarmony, tbe 'Eternal Law, by virtue of which

the infinite myriads of suns and worlds flash ever onward in thoir ceasclcss rcvolutions, witbout clash or

confiict, in the Infinite of spacc, and change and movement are the law of ali created existence.

To us, as Masonic Judges, tho triangle figures forth the Pyramids, which, planted firmly os tbe everlasting

hilis, and accuratcly adjustcd to the four Cardinal points, defiant of all assaults of men and time, tcach us to

stand firm and unsliakcn as they, when our feet are planted upon the solid truth.

It includes a multitudo or geomctrical figures, all having a dccp signifieance to Masons. The triplo

triangle is peculiarly sacred, having ever bcen among all nations a symbol of tlio Deity. Prolonging all tlio

external lines of tho Hcxagon, which also it includes, we havo six smallcr triangles, whose bases cut cach

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other in tho Central pointof the Tctractys, itsclf always tlie Symbol of the generati ve power of tbo universo,

tho Sun, Brahmn, Osiris, Apollo, Bel, and tho Dcity Ilimself. Thus, too, we forni twclvo stili smaller triangles,

throe timos threo of Trhich composo the Tctractys itsclf.

I refrain from cnumeratiDg ali the figures that you may traco vrithin It: but ono may not bo passed unno-

ticed. The Hexagon itself faintly imagos to .us a cube, not visiblo at the first glanco, and therefore the fit

emblom of that faith in things invisible, most esscntial to salvation. Tlie first pcrfcct solid, and reminding

you of the cubical stono that swcatcd blood, and of that deposited by Euooh, it teaches justice, accuracy and

consisteney.

The infinite divisibility of tho triangle tcachcs the infinity of tho universe, of time, of space and of the

Deity, as do the lines that, diverging from the common oentre ever incrcase their distance from each other,

as they aro infinitclv prolongod. As they may bo infinito in number, eo aro tho attributes of Deity infinite;

and as they emanato from one eontre and aro projcctcd into spaee, so the whole Univorso has emanated

from God. ’ •

Remember also, my Brother, that you have other duties to porform than thoso of a judge. Tou are to

inquire into and scrutinize carefully the workof tho subordinate Bodics in Masonry. You arc to sco tbatreci\*

pients of the higher degreos aro not unneccssarily multiplicd; that improper persons aro carefully excluded

from membership, and that in their life and conversation JIasons bear testimonv to the excellcnce of our doc-

trines and the incalculable value of tho institution itself. You are to inquire also into your own heart and

conduct, and’keep careful watch over yoursolf, that you go not astray. If you liarbour ill-will and jealousy, if

you are hospitablo to intolerance and bigotry, and churlish to gontlcncss and kind affcctions, opening wido

your heart to one and olosing its portals to tho othor, it is timo fur you to sot in order your ovrn temple, or

else you wear in vain the name and insignia of a JIason, rrhile yct uninvested with the Masonic nature.

Everywhere in the world thero is a natural law, that is, a constant mode of aedon, which sccms to belong

to the naturo of things, to tho constitution of the universo. This fact is univcrsal. In ditTcrcnt departmonts

we call this modo of action by different names, as tho law of Matter, the law of Mind, tlie law of Morals, and

the like. AVc mcan by this, a ccrtain mode of action vrhich belongs to tho material, mcntal or moral forces,

the mode in which commonly thoy aro found to act, and in which it is their ideal to act always. The ideal

laws of matter we only know from the fact that they are always obcycd. To us tho actual chedience is the

only evidence of tho ideal rulo ; for in respect to tho conduct of tho material world, tho ideal and tho actual

are the same.

The laws of matter wc leam only by observation and cxperiencc. Beforo cxpericnce of the fact, no

man could foretell that a body falling towards the carth, would descend sixteen fcet the first sccond, twice

that the next, four times the third, and sixteen times the fourth. No modo of action in our consciousness

anticipatos this rulo of action in tho outer world. The sanie is truo of all the laws uf matter. Tho ideal

law is known because it is a fact. The law is imperative. It must bc obeyed without hesitation. Laws of

orystallization, laws of proportion in Chemical combination, — ncither in these nor in any other law of Naturo

is thero any margin left for oscillation of disohedicnce. Only the primal will of God works in the material

world, and no seeondary finite will.

Thero are no cxccptions to the great gcncral law of Attraetion, which binds atom to atom in the body

of a rodfer visiblo only by aid of tho microscopc, orb to orb, system to Bystem; gives unity to tho world of

things, and rounds these worlds of systems to a universe. At first thero secra to be exceptione to this law, as

in growth and deeomposition, in tho repulsions of electricity ; but at lcngth all theso are found to be special

cases of tho one great law of attraetion acting iu various modus.

Tho varicty of cffect of this law at first surprises tho senses ; but in tho end the unity of cause astonishes

the cultivated mind. Looked at in rcfcrcnce to this globe, an earthquake is no more tlmn a chink that opens

in a garden-walk of a dry day in Summer. A spongo is porous, having small spaccs between the solid

parts: the solar system is only mora porous, having larger room between tho scvcral orbs: tho universo

yet moro so, with spaccs between the systems, as small cmnparcd with infmite space, as. tlioso between

tho atoma that coinpose tho bulk of the smallest invisible animaleulc, of whieh millions swim in a drop of

salt water. Tho samo attraetion holds togethor tho animarcule, tho sponge, tho system and tho universo.

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Evcry particle of mattcr in thafc universe is rclated to each and all the other particles; and attraction fs

their eommon bond.

In tho spiritual world, tho world of human consciousness, thero is also a law, an ideal mode of action

for tho spiritual forccs of mun. Tho law of Justico is as universal an one as tho law of Attraction; tliough

ivo aro very far from being aldo to rcconeile all the phonomena of Nature with it. The lark has the same

right, ia our view, to livo, to sing, to dart at pleasure through the ambient atmosphere, as the hawk has to

ply his strong wings in tho summor sunshine: and yot the hawk pounces on and devours the harmless

lark, as it devours tho worm, and as the worm devours the animalculo; and, so far as we know, there is

nowhere, in any futuro stato of animal existonce, any compensation for this apparent injustice. Among tho

bees, ono rulos, while the others obey— some vrork, tvhile others are idle. With the small ants, the soldiers

feed on the proceeds of the workmen’s labour. The lion lies in wait for and devours the antelope that has

apparently as good a right to life as hc. Among men, some govern and others serve, eapitaf commands and

labour oboys, and one race, superior in intolluct, avails itsolf of the strong musclcs of another that is inferior;

and yet, for all this, no one impcachos the justice of God.

No doubt all these Taried phonomena are consistent with one great law of justice ; and the only difficulty -

is that wo do not, and no doubt we cannot understand that law. It is very easy for some dreaming and

visionary theorist to say that it is most evidently unjust for the lion to devour the deer, and for the eagle to

tear and eat the wren ; but tho trouble is, that wo know of no other wav, according to the frame, the consti-

tution and the organs.whieh God has giveu them, in whieh the lion and the eagle could manage to live at all.

Our littlo mcasure of justice is not God's measure. Ilis justice does not require us to relieve tho hard-working

millions of all labour, to emancipato the sorf or slavc, uufitted to bu free, from all control. \*

No doubt, underneath all the little bubbles, whieh are the lives, tho wisbes, the wills and the pians of the

two hundred millions or more of human beings on this earth (for bubbles they are, judging by the space and

time they occupy in this great and ago-outlasting sea of human-kind),— no doubt, underneath them all resides

one and the same eternal force, whieh they shape into this or the other spccial form ; and over all the same

paternal Providence presides, keeping eternal watch over the littlo and the great, and prodncing variety of

effcct from Unity of Force.

It is entirely true to say that justice is the constitution or fundamental law of the moral universe, the law

of right, a rule of conduct for man (as it is for every other living creature), ih all his moral relations. No

doubt all human affairs (like all other affairs), raust be subject to that as the law paramount; and what is

right agrees therewith and stands, while what is wrong conflicts with it and falis. The difficulty is that we

•ever orect our notions cf what is right and just into the law of justice, and insist that God shall adopt that as

His law; instcad of striving to leam by observation and reflection what his law is, and then believing that

law to be consistent with UU infinite justice, whether it corrcsponds with our limitod notion of justice, or does

not-so corrcspond. We are too wiso in our own concoit, and over strivo to enact our own little notione into

the Universal Laws of God. . .

It might be difficult for man to prove, even to his own satisfaction, how it is right or just for him to sub-

jugato the horse and ox to his Service, giving them in retura only their daily food, whieh God has spread out

for them on all the green meadows and savannalis of the world : or how it is just that we should slay and eat

tho harmless deer that only crops the green herbage, the buda and the young leaves, and drinks the free-running

water that God made eommon to all, or the gentle duve, the innocent kid, the many other living things that

so confidcntly trust to our protection ; — quite as difficult, perhaps, as to prove it just for one man's intellect

or even his wcalth to make anothcr’s strong arms his servants, for daily wages or for a bare subsistcnce.

To find out this universal law of justice is one thing — to undertake to measure off something with our own

littlo tape-line, and call Viat God's law of justice, is another. The great gencral plan and system, and the

great gencral laws enactcd by God, continually produce what to our limitcd notions is wrong and injustice,

whieh hitherto men have bcen able to expluin to their own satisfaction only by tbo hypothesis of another

existcnce in whieh all inoqualities and injustices in this life will be rcmedicd and compensated for. To onr

ideas of justice, it is very unjust that the child is mado miscrable for life by deformity or organic disease, in

eonsequcnce of the vices of its father ; and yet that is part of the universal law. The ancients said that the

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cbild was punished for thc sins of its father. We sa y that its deformity or discasc is tho consequence of its

fathcr's vices : but so far as concerns tho qucstion of justice or injustico, that is mcrely tbo change of a word.

It is vory casy to lay down a broad, gcncral principle, cmbodying our own idea of wbnt is absolute justico,

and to insist that ercrything shall conforra to that : to say, “ali humaa affairs must be subject to that os the

Jaw paramount ; what is right agrecs therowitli and stands, what is wrong conflicts and falis. Private cohe\*

sions of solf-love, of friendship or of patriotism. must all bo subordinate to this univorsal gravitation towards

tho etetnal right.". Tho diffioulty is that this universe of necossities God-croated, of seqnences of cause and

effect, and of lifo eTolved from dcath, this intcrminablo succession and aggregate of cruelticSi will not confornx

to any such absolute principle or arbitrary theory, no matter in what sounding words and glittering phrases

.itmaybc embodied.

Impracticable rulcs inmorals are always injurious; for as all men fall short of compliancs with them, they

turn rcal virtues into imaginary offencos against a forged law. Justico as bctwccn man and man and as

bctwccn man and tho animals below him, is that which, under and according to the God-created relations

eaisting bctwcen them, and the wliole aggregato of circurastances surrounding them, is fit and right and proper

to be done, with a view to the genera! as wcll as to the individual interest. It is not a thcoretical principio by

which the vory relations that God has creatod and imposod on us are to bo tried, and approvod or condemncd.

God has made this great system of tho Univorse, and cnactcd gcncral laws for its govcrnment. Those

laws environ everything that lives with a mighty nctwork of necessity. Ile cliose to creato the tiger with such

organs that he cannot crop the grass, but must eat other flesh or starve. Ilo has mado man carnivorous also ;

and the smallcst singing-bird is as much so as tho tigor. In every stop we take, in every breath wo draw, is

involved the dostruction of a multitudo of animato osistcnccs, caeli, no mattor hovr minuto, as much a living

creature as oursclf. He has made neccssary among mankind a division of labour, intcllcctual and moral. He

has made necessary the varicd relations of socicty and dependence, of obedience and control.

}7hat is thus made neccssary cannot bo unjust ; for if it bc, then God tho great Law-giver is nimsclf

unjust. The evil to bo avoidod is, the legalization of injustice and wrong under the/u&e plea of necessity.

Out of all the relations of lifo grow dutios, — as naturally grow and as undcniably, as the lcavcs grow upon tho

troes. If wo havo the right, creatod by God’s lavr of necessity, to slay tho lamb tbat we rnay eat and live, we

have no right to torturo it in doing so, bccausc that is in no wise neccssary. Wo have the right to live, if we ,

fairly can, by the legitimate eicrcise of our intellcct, and hirc or buy the labour of the strong arms of others,

to till our grounds, to dig in our mines, to toil in our manufactorios; but we have no right to overwork or

underpay them. •

Itis notonly true that wo mny leam the moral lawof justice, the Iawof right, byexpcrienco and observation ;

but that God has given us a moral faoulty, our conscience, which is ablc to perccive this law directiy and

immcdiatoly, by intuitive pcrception of it; and it is truo that man has in his naturo a rule of conduct highcr

than what hc has over yct come up to,— an ideal of naturo that shames his actual of lustoryi because man has

ever been prono to makc necessity, liis own necessity, tho ncccssitics of society, a plea for injustico. But this

notion must not bo pushcd too far— for if wo substitute this idcality for actuality, then it is equally trub that

we have within us an ideal rule of right and wrong, to which God Himsolf in his govornment of the world has

never come, and against which IIc (we say it rovorentially) every day oflends. We detest the tiger and the

wolf for tho rapacity and lovo of blood which are their naturo; wo revult against tho law by which tbo cruoked

limbs and diseased organisra of tho child aro the fruits of thc father’s vices ; wo oven think that a God Omni\*

potent and Omniscicnt ought to have perinittcd no pain, no poverty, no servitudo ; our ideal of justico is moro

lofty than tho actualitics of God. It is wcll, as all olso is wcll. IIc has given us that moral sense for wiso

and bcncficcnt purposes. Wo accopt it as a significant proof of tho inherent loftiness of human naturo, that

it can entertain an ideal so exalted ; and should strive to attain it, as far as we can do so consistently with the

relations which Ile has croated, and tho circmnstanccs which surround us and hold us captive.

If we faithTully use this faculty of conscicnce ; if, applying it to tho existing relations and circumstancos, we

dcvclop it and all its kindrod powcrs, and so deduce the dnties that out of these relations and those circum-

stanccs, and limited and qualificd by them, arise and bccome obligatory upon us, then wo learn justice, tho

law of right, tho divine rule of conduct for l.uman life. But if wo undertake to definc and settlo the modo

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of action that belongs to tha infinitely perfect natare of God,” and so set np any ideal rule, bcyond ali huraan

reach, we soon come to judgo and condcmn Ilia work and the relations which it has plcased Ilim in His

infinito wiadom to creato.

A sense of justiee belongs to haman nature, and is a part of it. Men find a deep, permanent and instinctive

dclight in justiee, not only in tlic outward effects, but in the inward canse, and by their naturo lore tbis law

of right, tliis rcasonable rulo of conduct, this justico, with a deep and abiding lovo. Justico is tlio objcct of

the conscicnce, and lits it as light Gts the oyo and truth tho.mind.

J ustica keeps just relations bctircen men. It holds the balance between nation and nation, between a man

and his family, tribo, nation and race, so that his absolute rights and theirs do not interfere, nor their ultimate

interests ever clash, nor the etcrnal interests of the one prore antagonistic to those of ali or of any other one.

This we must believe, if ire bcliero that God is just. Wo must do justico to ali, and demand it of all; it is a

universal human debt, a universal human claim. But we may err greatly in defining what. that justiee is. The

temporary interests, and what to human viow are tho rights, of men, do often interfere and clash. The life-

interests of the indiridual often conflict with the permanent interests and welfare of society ; and what may

seem to be the natural rights of one class or race, with those of anotlicr.

It is not truo to say that “ one man, horrerer little, must not be sacrificed to another, horrerer great, to a

majority, or to all men." That is not only a fallacy, but a most dangerous one. Often one man and many men

must be sacrificed, in the ordinary sense of the terni, to the intereat of the many. It is a comfortable fallacy

to tho selfish; for if they cannot, by the larr of justiee, bo sacrificed for the common good, then their country

has no right to demand of them se(/-sacrifice ; and hc is a fool rrho Iays dorrn his lifc, or sacrifices his estate,

or eren bis luxuries, to ensure the safety or prosperity of his country. According to that doctrine, Curtius

ttos a fool, and Leonidas an idiot ; and to dic for one’s country is no longer beautiful and glorious, but a mere

absurdity. Then it is no longer to be asked that the common soldier shall receive in his bosom the srrord or

bayonet-thrust rrhich otherrrise rrould let out the lifo of tho great commander on rrhose fate hang the liberties

of his country, and the rrelfare of millions yet unborn.

On the contrary, it is certain that necessity rulcs in all the affui» of men, and that the interest and eren

the life of one man must often be sacrificed to the interest and welfare of his country. .Somo must ever lead

the forlorn hope: the missionary must go among sa vages, bearing his life in his hand; the physician must

exposo himsolf to pcstilence for the sake of others ; the sailor, in the frail boat upon tho wide ocean, escaped

from tho foundcring or burning ship, must stc-p calmly into the hungry irate», if the lives of the passenge»

can be saved only by the sacrifico of his ova ; the pilot must stand firm at the whcel, and let tho flames scorch

away his own lifo to ensuro -the common safety of those wliom tho doomed vcssol bea».

The moss of men are always louking fur what is just. All the Tast machincry which nmkcs up a State,

a vrorld of States, is, on tho part of tlio pcopte, an attempt to organize, not that ideal justico which finds fuult

vrith God’ s ordinanccs, but that practical justiee which may be attainod in the actual organization of tho world.

The minute and wide-extending ciril machinery which makcs up the law and the courts, with all their office»

and implementa, on the part of mankind, is chicfly an effort to reduce to practice the theory of right. Consti-

tutione are made to establish justico; the dccisions of courts arc reported to hclp us judge more wisely in time

to come. Tho nation aims to get together the most just men in the State, that they may incorporate into

statutes their aggregate sense of what is right. The people wish law to be embodied justiee, administered

without passion. Eren in the wildest ages there hos been a wild popular justiee, but always mircd with

passion and administered in hate; for justiee takcs a rude forni with rude men, and bccomes Iess mixed with

hate and passion in more civilized communities. Ercry progressive State revises ita statutes and revolutionizes

its constitution from time to time, seeking to come closer to the utmost possible practical justiee and right;

and sometimes, following theorists and dreamers in their adoration for the ideal, by erccting into law positivo

principies of theoretical right, works practical injustice, and then has to retrace its steps.

In litcrature men always look for practical justiee, and dosiro that virtue should have its own rcward, and

vice its appropriate punishment. They aro ever on the sido of justiee and humanity ; and the majority of

them have an ideal justiee, better tban the things about them, juster than the law: for the law is ever imper-

fect, not attaining even to the utmost praelicable degree of pcrfcction; and no man is os just os his own idea

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of possible and practicable justicc. Ilis passions and his ncccssitics orer causo him to sink below bis own

idcal. Tho idoal justice which mcn ercr look up to and strive to riso towards, is truo; but it will not bo realizcd

in tbis world. Yot we must approacli as near to it as practicable, as wo sliould do towards that idoal demo\*

cracy that “ now floats beforo the cyes of earnest and religious men, — fairer than tho Rcpublic of Plato, or

More’s Utopin, or the Goldon Ago of fabled.memory,” only taking care that we do not, in striving to' reach

and ascend to the impossible idcal, negIect'to seize upon and hold fost to the possible actual. To aim at the

best, but be content with tho best possiblo, is the only true wisdom. To insist on the absolute right, and throw

out of the calculation the important and all-controlliog eloment of necessity, is the folly of a mere dreamer.

In a world inhabited by men with bodies, and necessarily with bodily wants and animal passions, the time

will nerer come when tliere will be no want, no oppression, no serritude, no fcar of mon, no fear of God, but

only Lore. That can nerer bo while there are inferior intelloct, indulgonoe in low rice, improridence, indo-

lcncc, awful risitations of pcstilcnce and war and famine, eorthquake and rolcano, that must of necessity

causo men to want, and serre, and suder and fcar.

But stili the ploughshare of justice is erer drawn through and through tho fiold of the world, uprooting

the savage plants. Erer wc see a continual and progressive triumph of tho right. Tho injustice of England

lost her America, tho fairest jowel of her Crown. The injustice of JTapoleon boro him to the ground moro

than tho snows of Russia did, and exiled him to a barren rock, thero to pine away and die, his lifa a warning

to bid mankind be just.

We intuitirely understand what justice is, better than we can depict it. What it is in a giren case

doponds so much on circumstances, that definitions of it are wliolly dcccitful. Oftcn itwould be unjust to

socicty to do what would, in the absencc of tiiat considoration, bo pronounccd just to tho individual. General

propositions of man’s right to this or that are over fallacious: and not unfrequcntly it would be most unjust

to tho individual himsclf to do for him what tho theorist, as a goncral proposition, would say was right

and his duc.

We should orer do unto otbcr3 what, under tho same circumstances wo ovght to wish and should haro the

right to wish, they should do unto us. There are many cases, cases constantly occurring, where ono man

must take care of himself, in preferonco to anothor, as whero two struggle for the possossion of a plank that

will saro onc, .but cannot uphold both ; or where, assailcd, ho can save his own lifo only by slaying his adver-

sary. So one must prefer the safety of his country to the lires of her cncmics; and sometimes, to eusuro it, to

tliosc of her own innoccnt citizens. Tho retreating General may cut away a bridge behind him, to delay

pursuit and sare the main body of his army, though ho thereby surrenders a detachment, a battalion or even

a corps of his own force to certain destruction.

These aro not departures from justice ; though, like other instanccs where the injury or death of the indi-

vidual is tho safety of tho many, where tho interest of ono individual, class or race is postponed to that of tho

public, or of the superior raco, they may infringe some dreamor's idoal rule of justice. But erery deporturo

lrom real, practical justice is no doubt attended with loss to the unjust man, tliough tho loss is not reported to

tho public. Injustice, public or private, like every other sin aud wrong, is inovitabiy followed by its conse-

qucnces. Tho selfish, tho grasping, the inhuinan, tho fraudulcntiy unjust, tho ungcncrous employer and tho

cruci mnstcr aro detested by tho great popular licart; whilo tho kind master, the liberal employer, tho generous,

the humano and tho just have tho good opinion of all mcn, and crcn cnry is a tributo to their virtues. Men

honour all who stand up for truth and right, and nover shrink. Tho world buihls monumenta to its patriota.

Four great statosraen, organizors of tho right, cmbalmed in stonc, look down upon tho lawgtvers of France

as they pu.ss to their hall of lcgislation, silent oratnrs to teli how natiuns lovo tho just. IIow wo rorcro tho

marblo lincauicnts of thoso just judgcs, Jny and Marshall, that look so calmly towards tho living Bcnch of tho

Supremo Court of tho United States 1 What a monument Washington has built in tho hoart of America and

all the world, not hecause ho dreamed of an impracticablo idcal justice, but by his constant effort to be prae\*

tically justi

. But necessity alono, and the greatest good of tho greatest number, can lcgitimately intorfero with tho

dominion of absoluto and idoal justice. Government should not foster the strong at the expenso of the weak,

or protoct the capitalist and tax the Iabourcr. The powerful should not scck a monopoly of devolopment and

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enjojmont ; not prudence only and the expedient for to-dav should be appealcd to by statesmen, but conscience

and tlio right: justice should not bo forgotten in looking at interest, nor poiicical morality ncglcctcd for poli-

tical economy : we should not have national bonsekccping instcad of national organization on tb e basis of

right. “

'We mny well differ as to the abstract right of many things ; for every such question has many sides, and

fow mcn look at ali of thcm,.many only at ono. But we all rcadily recognize cruelty, unfairness, inhumanity,

partiality, ovcr-rcaching, liard-dealiug, by their ugly and farailiar lineamenta. We do not nced to sit os a

Court of Errors and Appeala to reviae and rcrcrscGod’s Providenccs, in order to knowand to hate and despise

ihem.

There are ccrtainly great crils of cirilization at this day,- and many questions of humanity long adjoorned

and put off. The hideous xipect of pauperism, tho debasement and vice in oar cities teli ns by their

eloquent ailcnce or in inarticulato mutterings, that tho rich and the powerful and the ihtellectaal do not

do their duty by the poor, the feoble and the ignorant; and every wretehed woman that lives, Ucaven seorce

knows bow, by making shirts at sixpence each, at testa the injustice and inhumanity of man. There ore

crucltics to slavcs, and worse crucltiea to animals, cach disgraceful to their perpetrators, and equally un-

warranted by tho lawful rclatiun of coutrol and dopcndonco whioh it has pleased God to create.

A sentence is wricten against all that is unjust, written by God in tho nature of man and in the natare

of the Univorso, bccnuse it is in the nature of tho Infinite God. Fidelity to your facul tics, trust in their con-

victione, that is justice to yourself; a lifo in ohedicnco thereto, that is justice towards mcn. Nowrongis

rcally succosaful. The gain of injustice is a loss, its plcasure suffering. Iniquity often seems to prosper, but

its succcse is its defeat and ehame. Aftcr a long while, tho day of rcckoning ever comes, to nation os to

individual. The knave deceives himself. • The miser, starving his brotheris body, starves also his own soni,

and at death sliall crcep out of his groat estato of injustice, poor and naked and miserable. Whoso escapes

a duty avoids a gain. Outward judgment often fails, inward justice never. Let a man try to love the wrong

and to do tho wrong, it is eating stones and not bread ; the swift feet of justice aro' npon him, following with

woollcn tread, and her iron hands are round his neck. No man can escape from this, any more than from

himself. Justice is the angel of God that flies from East to West; and where sho stoops her broad wings, it

is to bring the counscl of God, and fced niankind with angels' bread.

Wo cannot understand tho ntoral Univorse. The aro is a long onc, and our eyos reach but a little way;-

we cannot calculato the curvo and complete the figure by tho experience of sight; but we can divine it by

conscicnce, and we surcly know tlrnt it bonds towards justice. J ustice will not fail, tliougli wickedness appears

atrong, and has on its side the armies and thronos of powor, tho riches and the glory of the world, and thongh

poor men crouch down in despair. Justice will not fail and perish out from tlie world of mcn, nor will what

is rcally wrong and contrary to God’s real law of justice continually ondurc. Tho Powor, tho Wisdom and

the Justice of God are on tho sido of every just tliought, aud it cannot fail, any moro than God himself can

perish.

In human affairs, the justice of God must work-by hurnan means. Men are the instrumenta of God's

principies; our morality is the instrumcutof Ilis justice, whioh, incomprchensible to ns, seems to our short

vision often Io work injustice, but will at some time stili the oppressoris brutal laugh. Justice is the rnle of

conduct written in the nature of mankind. We may, in our daily life, in housc or field or shop, in the office

or in the Court, help to prepare the way for the commonwealth of justico which is slowly, but, we would fain

hope, surely approaching. All the justice we mature will bless us here and heroaftor, and at our death we

shall leave it added to the common storc of human-kind. And every Mason who, contont to do that which is

possible and practicable, does and enforces justice, may help deepen the channel of human morality in which

God’s justice rnns ; and so the wrecks of ovil that now chcck and obstruet the stream may be the sooner swept

out and borne away by the resistloss tide of Omnipotent Right. Let us, my Brother, in this, as in all else,

endcavour always to perform tho duties of a good Mason and a good man.

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TO CLOSE.

2f.\ Ill.\ 111.\*. Sen.\ Counsellor, vrhat is the hour of. resfc for good Masons?

Sen.\ C.‘. M.\ III.\*., the hour wben all their dutics are performed.

J/.\ lll.\ Has that hour arrired,.my brother?

Sen.’. C.". As nearly as it ever comes to mortals ; since nono perform all their duties : and our Mosonio

laboura end only at the grave.

3f.\ IU.’. Most true, my Brother. Remains there yet any complaint unheord, vrrong unrcdreased, or

known offence unpunishcd ?

Sen.\ C.\ None, M.\*. I1L\*.

2L\ lll.\ It is permitted, then, that tliis Tribunal should close. Join me, my Brethren, ia the concluding

cercmony.

[The officers then rap and repeat, as follorrs] : . . . .

Advocate From all errors and mistakes in conclusion and opinion : . . . .

Jim.’. C.\ [?]... From all impaticnce, and inattention to evidcnce or argument: ....

.... From all petulance and peerishncss, all carclcssness and indilTerence : . . . .

Sen.‘. C.'. From all hasty conclusions and unconsidered opinions : . . . .

.... From all partiality and prejudice : . . . .

.... From all obstinacy and pride of opinion, and all wilful adherence to error: ....

ilf.\ ...[!]... From all usurpations of pover and unwarrantablo assumptions of jurisdiotion :

• • • •

.... From all harsh and uncharitablc constructions of act or motiva : ....

.... From all improper influcnces, that pervert men's judgment:

.... From all faleo judgment and intcntional injustice : . . . .

.... Keep us free, our Father, irho art to judge us at the last day !

All: . . . And as rre judge, so do Tbou iu mercy judge us ! Amen!

2f.\ III.-. 3Iy Brethren, the sign ! [Itisgiren]. This Tribunal is close:.

FINIS.

XXXI. . . 15

Statutes for % (Sokrmncnt of ali ®nhmls of % 31 s.t ggm,

WIIERETER HELD UNDES

AUTHORITY OF THE SUPREME COUNCIL, OF SOY/. GR/. E5TSP/. GEN:

AT CHARLESTON.

ART. I.

1 1. Every Tribunal of the 31st Degree, when sitting in judgment, shall be composed of ten membera

and no more, not including the Advocate and Defender.

' i 2. « AVhen trying a caee in which a Sub/. Prince of the Royal Secret ia a party, all the membera muat

have attained the 32d Degree : and in all other cases, at Ieast fivo must have attained it, [to wit, the President,

Counsellors, Secretary and Treasurer], and the others mnst have attained the 31st

art. n.

\_ 2 V Tribunals of the 31st Degree have exclusive jurisdiction ’ to hear, try and determine all offencea

against Masonio law, or the Statutes, Constitutional provisions, rules and regulations of the Sup/. Council of

the 33d Degree, committed by Brothers who have attained any degree above the 18th, and of appeals from all

judgraents of all Chapters of Rose Croix within their jurisdiction: bnt as to offences committed by Knights

of the Rose Croix attacbed to regular Chapters, and for the punishment whereof the Statutes of such Chapters

have made provision, their jurisdiction shall be concurrent ; and in sueh cases, the body first having posses-

sion of the case shall procced, and the other desist.

2 2. The Tribunals of the 31st Degree shall also have jurisdiction in all cases ordered by the Chapters

to be transmittcd to thcm for trial: and to decido all questions certified to them by the Chapters, and by

Councils of Princcs of Jerusalcm and Lodgcs of Pcrfection; their dccision being in all cases final and

conclusive.

ART. III.

2 1. Any Mason, knowing of the commission by a Brother of ranlc abovo the 18th Degree, of any offenee

against Masonic lavr, may make knovrn tho fact to any Gr/. Enquiring Commander, by communication in

writing, stating the offenee, ita nature and circumstances, and the time of its commission ; which shall b«

delivered by such Commander to the 111/. Advocate, who shall prepare and prefer the act of accusation.

2 2. Each Commander shall also in like manner make known to the 111/. Advocate every Violation of

Masonio lavr vrithin his knowledge : and the Advocate shall prepare and prefer acta of accusation in all such

cases, and in every case vrhere the facta come otherrrise to his knowledge.

2 3. Upon the act of accusation being preferred, the Choncellor shall issue a citation, under the seal of

the Tribunal, which shall be sorved by copy in writing, by the Pursuivant, or by any other Mason at a die\*

tance, to whom the Cbancellor may dircct and transmit it; by which the accused shall be cited to appeor before

the Tribunal at a certain time' and place, and answer tho charge. The nature of such charge shall not bo

apecified ; but a copy of the act of accusation shall be deliTered to the accused in person, whenever he applies

for it.

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\ 4., If it ia known that tbe accused is not to be found, or wken the citation is rcturned that ha is not

found, a copy thercof shall bo put up in tho place whore ho last residcd, in tho Lodgs raom of ths Lodgs or

other Masonio Body of which he was last & membcr, or in any Lodgs room, if hs iras a membsr of none, or,

if there be no such room, tben in any public place, and tbe facts retumed upon tbe citation.

\ 5. Tbe day fixed for appearance shall be at Ieast ten days aftcr the actual or constructive serrice.

i 6. Upon the day fixed, if the accused appear, he shall jnake full answer to the charge, stating, if he

pleoses, any extenuating circamatances, and detailing the facts aa particularly as be pleases. The Defender

is charged with tbe duty of preparing this defence.

1 7. And if he does not appear, or wben he has answered, a day shall be fixed for trini, and written

eridence mav in the mean-time be taken on both sides.

2 8. The testimony of persons not Mnsons mnst be given on oath, and that of Masons upon thcir higbest

Masonio obligation : and either may be taken in writing or orally:

ABT. IT.

1 1. At the time fixed for trial, nnlesa tho Tribunal grants further dolay, as it may do at its discretion,

the testimony taken in writing shall be read, and the witnesses heard, the accused haring the right to be pre-

sent, fully to examine and cross-examine the witnesses, and to be heard by himself or the Defender, or both.

He or his Defender shall also hnve the right to conclude the argument. '

\ 2. After the case is heard, argued and submitted, the accused and rritnesscs shall withdraw, and the

Tribunal shall deliberate.

2 3. After deliberation the members shall roto upon the difTcrent spocifications in the act of accusation,

each m\*ember voting in tnrn, beginning with tho youngest membcr, and the Olficers following accordlng to rank

from lowest to highest. Tho Advocate and the Defender shall Tote.

| 4. Two-thirds of thoso present must concur, to find the accused guilty' of any specification.

2 5. The punishment shall be fixed by a like vote, a mnjority determining its nature and extent.

2 G. The accused shall tiicn bo called in, and informed of the resuit. If ho be found guilty, the sen-

tence shall be communicated by the Chanccllor to ali Masonio bodies of wliich he is a membcr, and the

punishment shall be imposed according to the Sentence, and the Laws, Statutes and regulations goveming

the case.

2 7. If the trial proeeeds in the absencc of the accused, the Defender shall represent him, and perform

ali the dnties of Counsel for him, to the best of his ability.

art. r.

2 1. Appeals from judgmcnts of Chapters of Itose >J< shall bo sent up in writing, with ali tho papers;

a simple notice of appeal being alone necessary to give the Tribunal jurisdiction.

2 2. Every appeal shall bo suspensive.

23. If the appeal be on the facts, the Tribunal shall try it de novo . If it involve only a question of law,

they shall decide it, and affirm, reverse, remand, or grant a new trial, or altogether quash and annui, as may bo

propor and in accordance with Masonic law.

2 4. In case the Tribunal tries the case de novo, the proccedings at the trial shall be the same os in cases

of original jurisdiction.

2 5. Anv subordinate body may submit a question or qnestions to the Tribunal for its dccision, upon

order to that effcct ; and the Tribunal shall tako jurisdiction, upon a cortificato of the Kecordcr or Secrctary

of such Inferior Body, stating tho question and its rcference ; shall decide, and transmit a certificate of its

dccision. And upon tho dccision of such questions, that of tho mnjority shall stand as tho decision of the

wholo, and no dissent be made known ; but any Commandor who dissents may present his opinion in writing,

with the reasons for it, and liave it filed for rcference. ‘ ' ■

2 6. A record of ali such decisions, and of decisions on points of Masonio law, shall be kept by the Chan-

celior in a book for that purpose, under appropriate headings.

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ART. TI.

2 1. No trials tv ha teror for offenccs ahall ho had in any Consistory of Sub.'. Princcs of the R.\ S.'.

2 2. The Tribunals of the 31st Degree shall also baTe jurisdiction to issuo mandates to require subor-

dinato bodies to proceed to judgment, or otherwise to do whatever acts they ought to do in order to gure to a

Brother hia Mosonic righta: aa also mandates requiring thern to desist from proceeding, in proper cases; and

mandates to bring up their procecdinga, when alleged to be against lavr, to be examined, and affirmed or

quashed, as lavr and right may require. . -

| 3. They shall also liare jurisdiction to issue mandates to bring beforo them questions of right to office

in Subordinato Lodgcs and Bodies, and to hear and determine the same.

2 4. And mandates to suspend or supersede any judgment or action of such inferior bodies. -

2 5. The said Tribunals shall usurp and assume to thcmsclrcs no powers not granted by these statutos,

or not flowing as necessary incidcnts or corollaries from the powers hereby granted.

2 6. They may act as Tribunals of conciliation or decision, in all matters of difference, disputa or dis-

sension, between Masons of the same or diderent degrees ; irben such matters are either referred to them by

subordinate bodies, or by the parties themselres, or one of them, or by other Masons ; and shall examine into

and rreigh the facts and merits, and gire and enforce such judgment and decision, as shall in their riewbe

just, right and equitable in the premises.

ART. ni.

2 1. All mandates and process of the Tribunal shall be signed by the Chancellor, and sealed irith the

seal of the Tribunal.

| 2. A record shall be faithfully kept of all the proceedings and judgments of the Tribunal ; and all depo-

sitions and other papers shall be filcd and carefully preserred.

FINIS.

«uni)

•f

Sublime Prince of the Royal Secret.

THE COSSISTORT, ITS OFFICERS, ETC.

Bodies of this Degree are styled Cosszstories. They should be held In tbe open country, or on rising

ground, ia a building at lenst two stories liigh. Oa the aecond floor mudt bo tbree apartmcnts, in which the

Consistory is held. The meetings are in the daytime. There should bc.one sentinel on the first floor at the

front door, and another near the stairs.

The first apartment abore stairs is for the Guards; the second for preporing the Candidate; and the third

for holding tbe Consistory. The hangings of the latter are black satin, strewed with tears of silver, skeletons,

death’s heads and cross-bones. In the East is a throne, under which is a chair of State for tbe Presiding

Officer, or Commander-in-Chief. Tho throne is eleyated by seven steps, and lined with black satin, strewed

with ficry flamos, without tears. Before the Commander-in-Chief is a table, eovered with black satin strewed

with tears, on the front of which are painted or embroidered the cross-bones, with a skull on the npper angle,

over it the Ietter J.\, and in the lower angle the letter 31.\*.

Tbe Commander-in-Chief is styled Socereign Prince. Ile is armed with a nakcd sword, and a shield

triangular in shape. On the table before him lic a sceptre and balance; and tho books containing the hiws

and statutes of tho Ordcr. Ilo is also styled Th.‘. lll.'. Gr.\ Commander, which is preferable.

In the West are two TVardens, styled Lt.’. Commandere. They weor shields like the Commander-in-Chief,

and sit eovered, like him. The sword of each lies on a table before him, which is covered with crimson satin

bordered with black, and strewed with tears. On the front of each table ore embroidered in gold the letters

p.\ 3.;. . . . 3.\*. B.\

At the right hand of the Sov.\ stands the hlinister of State, who acts os Orator.

At the left hand of the Sovereign stands the Gr.\ Chancdlor.

Next the Minister of State is the Grand Secretary; and next the Gr.'. Cbancellor is the Gr.\ Treaeurer.

Below, on one side, are the Chie/ Engineer, the Gr.\ Master Archilect, and the Caplain of the Guards.

Six members stand below them, dressed in red, without aprons, but ali wearing the jcwcl of the Ordcr oa

the breast, suspended from a broad black ribbon, making a triangular collar.

The yeioeZ.of this Degreo is a plain Teutonic eross of pure gold. The apron is of white satin or relret,

bordered with black. On the flap aro a double-headed eagle, and flags of three colours ; on the body of the

apron, the tracing-board of the degree.

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XSX1L . . 2

A broad sash ia irorn, red on ono side and black on tho other, hearily fringed with silTer, and witb tbe

Teutonic erosa embroidered upon, it ; also a girdle fringed.with silver, and of tbe same colours. Tbe cross on

tbe sasb is black. - \_

The batlery is || raps, by , and I

On the cross upon the sasb, ia tbe middle of it, ie a double-headcd eagle embroidered in silver. In front

on tbe girdle, & red Teutonic cross.

TO OPKf.

[$S 3 “ Wben tbe Tb.’. 111.’. addresses a subordinate officer, or such officcr addressea tbe Tb.’. I1L’., the

officer vrill rise, and salute with bis sword, bringing it to the present, and then dropping the point to the

ground, to tbe rigbt and a little in front of him, tbe arm fully estended dorrnirard ; in which position be

remains until the colloquy is concluded; and then comes agnin to the camj].

Tk.'. lll.'. Princes, the time for the re-union of the Brethren, Companions, Knights, Princes and Com-

manders of Mnsonry is at band, and this Consistory must be called to labour. Yaliant Captain of tbe Guards,

see tbat the Scntinels arc stationed, and advise them that we are about to open this Consistory, that they may

nllow no one to approach who hath not tbe words and tbe signs of a Prince of tbe Royal Secret.

• [Tbe Capt.’. of the Guards goes out, returns, salutes, and says] :

C.'. of (?.\*. Tb.\*. 111.\*. Gr.\*. Commander, the Sentincls are stationed and duly instrneted. "We ore secare

from intrusion.

Tk.'. lll.\*. 111.\*. First Lt.\ Commander, wlio first projectcd a rcunion of tbe Brethren, Companions,

Knights, •Princes and Commandcrs of Mnsonry ; and for whntpurposo?

Ans.\*. Frederic tho Second, King of Prussia, Grand Master of Masons, and Noblcst Patron of tho Crafc ;

for the purpose of rescuing the Iloly City and Sopulchre from the dominion of the Moslcms.

Th.‘. lll.'. TYbo was to command the Masonic Army in this new Crusade?

Ajis.'. ' Frederic bimsclf, as Commandcr-in-cbief of tho land and naral forccs.

Tk.’. HI. - . "What were to bo the places of Tendczrous ?

Ans.'. Tbe first, Naples: then Rhodos, Cyprus, 3Ialta and Joppa; whencc tho army iras to march on

Jerusalem.

Th.\ lll.'. TYbat was tho hour fised for sailing, and tbe signall

Ans.\*. Tbe hour, tho 5th after sunsct; and the signal, onc cannon by itself, followed by four in quick

succession.

Tk.'. IU'. TVliat docs our tracing-board represont ?

Ans.'. Tbe plan of tbe camp of tbe Masonic Army, as arranged by Frederic the Great, our Grand

Master. \*

Tk.'. lll.'. AYhy is it pcculiarly a Masonic plan ?

Ans.'. Bccause it embodies tbe IIoly Caoss, and tlio sacrcd numbors of Masonry.

Tk.'. HL‘. AYboso tents were to be placcd upon tho Cross in tho centro ?

Ans.'. Thosc of the Firo Princes who were to command in rotntion under the Commandcr-in-cbief,

as scconds iu command; and wlioso staiulurils were lu bo pbinted on tho firo nngle.i of tho Pontngon.

Tk.'. Bl.'. What represents tho nuuibcr 3?

Ans.’. The cquilnteral tri.yncle cnclosing tbe Cross : on tlic lines of which were to bo tho tents of the

most illustrious among the Knights and Masons.

TA.'. lll.'. TVhnt represents tho number 5 ? •

Ans.\*. Tho pextaoox cncircling the trianglo; in tho anglcs of which aro tho standords of the Firo

Princes, Licutcnant-Commanders.

Th.'. IU.'. What do the different letters of tbe standards represent?

Ans.\*. T.\*. tho Knights Templars, or Knights Kadosch ; E.‘. tho Knights Ecossais: . . N.\*. tbe Knights

of tbe Sun; bccauso that letter, in many languagcs enters into tho name of the Dirinity that represents tbat

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luminaiy: asNoum; OH: Kflcph: AJoH: AmuN: HelioN: OdiH: ArtottuN: Sutf: . . G., thoGcnnan.or

Tcutonic Knights: . . U., tho Union of that Trinity of qualities which skould distinguisk the Princes of

Mercy: Virtus, Vis et Veritas: (Hrtue, Energy and Truth).

Th.’. IU.\ What is represented by tho word T E N G TT, which these lotters constitute ?

Ans.'. The Thrice-Escellent, Noble and Glorious Union, of Knights and Princes of Masonry.

Th.'. IU.’. lVhat reproscnts the number 7 ?

Ans.'. Tho nerTioox, enclosing tho Ptntagon ; on tho lines of which aro tho tonts of the Masons from

tho lOth to tho 25 th degrea, inulusivc.

Th..'. IU.'. What represonts tho numbor 9 ?

Ans.'. Tho NosfAcojf, on the lines of which are the tents and standards of the Masons from the lst deeree

to tho ISth.

Th.'. IU.’. What do the Iettcrs, indicating the diiTcrcnt tents represent?

Ans.’. The mottoes of the diiferent bodies of Masons who are to encamp under the different flags; which

are giren in the lecture of this degree, with the symbolic meaning of the words they constitute.

Th.’. III.'. What does tho intended cncampment symbolize to us?

Ans.'. The union of Masons of all ritos and ali degrees, into ono great, harmonious and mighty army of

Reformers, Soldiers of Yirtue, Morality and Truth, to war against Yice, Ignorance, Despotism spiritual and

temporal, and Error, in all their forms and everywhere ; and so to become the benefactors of the World.

Th.'. IU.'. Since that is our object, let us proceed to tako counsel together 1 It is my pleasure that this

Consistory be now opencd for the transaction of business. To prayer, Princes I

[All kncel, and repeat audibly, after the Gr.\ Commandor, the Lord’s Prayer. Then they riso : the Gr.\

Commander raps , !— the lst Lt/. Com/. the same— the 2d Lt/. Com.'. the same].

Th.'.IU.'. y.-.

Isi Lt.'. Com.'. XX^XS^t^. ’.

' 2 d Lt.'. Com.'. °f % .'.

Th.'. IU.'. The Sign, Princes 1

[All gire the Sign, by laying the ti&QiSTI on the 1H.JCO— "f, tlien holding it ? C+2C~ Et? t % tOtt^

% and letting it VJQtt by tlio right Oz% I3C ].

Th.'. IU.'. For tho advanccmcnt of the interests of humanity, and of tho causc of yirtue, this Consistory

is now opon.

SECEPTIOX.

- [Tho Candidato is prepared by being drossed in the insignia and jewels of a Knigbt Kadosch ; in which

degree he is examined in tho ante-chamber by the Gr.\*. Master Architect, who acts as Introducer. If satisfied

with the examination, the Gr.\*. M.\*. Architect communicates to him the two pass-words, informing him that

he will gire the first to the 2d Lt/. Commandor, and the second to the lst Lt/. Commander.]

[The Introducer then raps , 1 at the door, and the Captain of the Guards opens it].

Capt.'. of G.'. Who comes here i

Intro.'. A Knigbt Kadosch, who having becn duly elected and examined, desires to receire the crowning

secreta of the Ancient and Accepted Rite of Masonry.

C.‘. of G.'. Ilath he well considered and understood the Iessons which he has received in the preceding

degrees ?

Introd.’. He has.

C.'. of G.'. Is he willing to unite with all his heart in the great cause in which we are engaged?

Introd.'. He is.

C.’. of G.'. Does he know that nono are wanted hore but earnest and sincqro men, unselfish, and whose

philanthropy is not a mere name, but a practical reality ?

Introd.'. He does.

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C.’. of G.\ It is wcll. Lct him await an answer from the Th.\ III.\*. Gr.\ Commandor.

[Tho Captain of tho Guards closes tho doorand goes to tho East ; whero the same questions are aaked and

like answers returned as at the door; and tho Th.\*. 111.’. dirccts that the Candidato be admitted and condacted

to the 2d Lt.\*. Commander]. \_ .

[The Candidata onters and proceeds to tho 2d Lt.\ Commander; whero tbe same qnestions aro asked

and answers returned as at tho door. Tlien the 2d Lt.\*. Com.\*. osksj :

1 st It'. Com.’. liare you the first pass-word?

Cand.’. I baro.

•lsf Lt.". Com.’. Adrance and communicate it ! [Ile does so].

lst Lt.’. Com.’. It is right. What does it mean ?

Cand.’. I do not know.

lst Lt.’. Com.\ Separated : os Masons haTe becn for many years by intestine dissensions and the

struggles of illcgal and lllegitimate bodics to exercise usurped powers Separated; as mankind has been for

thousands of centuries, by differcnces in religious bcliefs ; by the ambition and intereat of Kings ; by natural

lines, as rivers and mountains, or mere imaginary divisions, that Lare made one people the enemies and hators

of anothcr, and iilletl the world with wnrs : — Separated, as men harc often been from truth and knowledge by

the arts and craft of a corrupt and knavish Priesthood ; — Separated ; as man has been from his God, by means

of his passions and his vices as well as his ignorance. The word reculis to our memorics strife and persecu-

tion, torture and bloodshed — the murder of the aged and of infancy, the violation of the matron and tbe

virgin; quivering bodies torn and dovourcd by wild beasts in the amphitheatre ; the Christian girl, in her

innocence and beauty, naked, rent limb from limb by tbe tigers, whilo among the humnn tigers that roared

with rapture till Rome rockcd with tho noise, sat the young pagan girl of her ovrn ago, and felt no sickness at

the lieart as sho saw tho remorscloss bloody butchcry. It rocalls to us tho slaughtcr of Christians by Christ-

iana; the burnings and behoadings of tho Albigcnses and Lollards, tho murder of Scrvctus, tho hunting and

■slaughtering of the Covenanters, the hangir.g of Papists in Irclaml, the exterraination of tho harmless people

of ilexico and Peru, and the continual wars by which mon’s passions harc mado a gehenna of this earth

which God intendcd.as a Paradise. And itteaches us in most persuasive, accents that the highest duties of-a

man and Mason are toleration and charity of judgment: and that tho great mission of Jlasonry, yet far from

boing fulfillcd, is to labour to put an end to strifo, war and perseeution among men ; to olerate th em asses of

mankind, and teach them that thoir truo interests are indissolubly conncutod trith pcace and harmony, and

that it is ahrays thoy upon whom the burthens and oriis of conflict and dissension fallwith tho heaviest hand.

Go now to the lst Lt.’. Commander.

2 d Lt.‘. Com.’. IlaTe you the 2d Pass-word 7

Cand.’. I haTe.

2d Lt.’. Com.’. Adrance and communicate it! [Ile 'does so]. It is right. Know you what it means ?

Cand.’. I do not.

2 d Lt.'. Com.’. Re-oxtTED, to accomplish. A re-union of ali Masons, of all rites and ali dogrecs to accom-

plish the great objccts of Musonry. If you are willing to unito in this groat trork, think not that you are

sailing with the trade-winds, when you may faston up the rudder and slccp before the wind ; but expeet rough

sens, rude shucks and contrary blasts, and mnny cross-tacks and rcerings boforo you arrire at port: for we

slccp in armuur in our progress towards rirtuc, and do not glidc downward, but dimb upward to it. Tho lung

trnin of our cross-trics ia tu be behold within us, and not without na. If tlmu shuitldst bo admitted hero among

us, be carcful that tbuu rccommcndest nono that are not fit for tho great work ; and if thou foelost tliysolf in-

capable, retire 1 Whero truo fortitude dvrclls, loralty, bounty, fricndship and fidelity may bofound. One shonld

confide only in persons constitutod for noble ends, who dare do and suficr, and wlio havo a hand to burn, liko

Scasvola, for their country or thoir friend. Ilo will be mistaken who makcs choico of a covctous mnn for a

friend, or relios upon the reed of narrow and poltroon fricndship. Pitiful things only aro to bo fouud in tho

hovels of such breasts : but bright thoughts, ciear dceds, constancr, fidelity, bounty and generous honesty aro

tho gems of noble minds. Lct thy oaths bo sacrcd: and thy promises be mado upon tho altar of tliy heart.

Make no cobwebs of obligations; for honest uicn's words are Stygian oaths, and promises inviolable: and Iet

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hira onlj baro tlio koy of thy hoart, who hath tho lock of hia own, which no tcmptation ean open. I permit

tk«Q to paas on to (he Th.\ III.\*.Gr.’. Commander.

(Tho candidato gocs to tho East ; and tho Introducor «ara : u Th.\ III.\*. Gr.\*. Commandor, I preaent

to you this KL\ Kadosuli, who hath Lcen permitted to pasa to you, by tho 111.\*. Lt.\*. Commandcn ; and who

desirea to obtaia tho accrota of thia dcgree"].

Th.’. Ill.\ Uaat thou hcard and undcratood tho Ieaaona of tho IU.’. Lt\*. Commandera t

Cand.’. I haro.

Th.’. I!l.\ Thcn hcar mino. If thou irouldat roform men, thou moat firat aris their confidenco : and

tliat thou canat do, only by bcing thyaelf worthy of it. Sit not down in tho popular forma and common

larel of rirtuea. Bo temperate and aobar ; not merely to preaerro your bodily rigour, nor to avoid tho infiuny

of common tranagrossion, and ao to expiato or palliato obacure or eloaer vicea, nor to «paro your purae, nor

aimply to cnjoy hcalth ; but that thorchy you may truly icrre God and your fellow>men. Ilia ia a poor ambition,

irho doth not long to do aome good that ahall outlast humau lifo. Bo ebaritablo, beforo wealth makea thoo

coretoua : and loao not tho glory of tho widow^a mite. If richoa increoao, let thy mind hold paco with thom ;

and think it not enough to bo liberal, but munificent. Acquaint thyaclf with tho pbysiognomy of want. Thy

good works, and not thy goods, will follow theo. Wealth ia an appurtenanca of lifo, and no.dead man ia rich.

Whorcforo by charity lct tho fruition of things Lloss tho poasesaion of tliem, and think it moro aatisfoction to

liro riefaly than to die rich.

Mako not tho conacqucnco of Wrtuo tho end thoreof. Bo not bcncficcntfor a name or applause: nor exact

and just, to gain truat and credit only, which attend tho reputation of truo and punctual dealing. Limit not

thy honcaty by tho law of thy country ; nor think that ahraya good enough which will hold in law. Narro w

not tho law of charity, equity and mercy. Lira by old ethica and tho claaaical rules of honeaty. Put no new

namea or notions on authentio rirtuea and ricea. Think not that morality ia ambulatory; that rices in one

ago aro not ricea in another ; or that rirtuos, which aro under tho ererioating acol of right reaaon, may bo

atamped by opinion. And though ricious times inrert tho opinions of things, and aet up new ethica againat

rirtuo, hold thou unto old morality; and ratber than follow a multitudo to do eril, atand like a colurna,

conapicuoua by thyaelf, and ainglo in integrity.

Look humbly down, in that stato when others look upwarda upon thoo. Think not . thine, own shadow

longcr than that of othera, nor dclight to tako tho altitudo of tbyself.

Let not tho Sun, eron in tho ahorteat daya, go down upon thy wrath ; but irrito thy wronga in aahes.

Drav tho curtain of night upon injurios, and forgetting them let them bo aa though thoy bad not been.

Think not that mankind lireth but for a few; and that tho restare born to serro those ambitions which

mako but flies of men, and wildcrneaaea of wliole nationa. Scek not to uso or gorern othera, bot bo aatiafied

to gororn thyaelf. Annihilate not tho mcrcica of God by tho oblirion of ingratitudo. FaU not into aelf-

adulation, and becomo not thine own parasite.

If thy rcsscl bo but small on tho ocean of this world, forget not thoso rirtuea which tbe Grcat Disposor

of all bids theo to entertain from thy quality and condition : submisaion, humility, content of mind and In\*

dustry. To bo low, but obore contempt, may bo bigh enough to bo happy. "When thou aearcheat for 'tho

imporfectiona of othera, look also for what ia laudable in them ; for in erery naturo something may bo good ;

and aome excellency which needs to bo oxplored for, and doea not He upon tho surface, may inclino tho balance

in hia furour. There ia dross and alloy ia all natures, for tho rery reaaon that tbere ia alao pura metal in all.

Praiae ia a debt we owe to tho rirtuea of others; and if wo dony it to them, we are their debtors; and stili

more if wo indiroctly praiso oursclros by polnting out their imporfectiona. Ilo is beat praised, whose own

conscicnce pronounces his eulogy. The clue/ Maaonic rirtuea aro charity, modeaty, humility, patience and

reracity ; and he who knows himself possessed of these, is fitted to engage in tho great work of refonning

tho world. Boat thou assent to theso truths ; and feel that thou canat put these principies in practice t

Canti.’. I do.

Th.’. I//.-. Go thcn to tho Holy Altar, and thore kncel, to tako upon thyaelf the obligation of this

degree.

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[Tha Candidato kneels bcforo tLa altar, with his hands upon tho Iloly Biblo; and repeats the Th/.

111.\*. Gr.\*. Commander, tho following]

OBLICATIO-V.

I» A B , of m y own free will and accord, in the prescnco of the Gr/. Arch/. of the Uni-

verse, and calling Ilira to witness the ainccrity of my intcntions; and in this Consistory of Sub/. Princes of

the Koyal Secret, faithful guardians of the sacrcd trcasure, do hercby and hereon most solemnlyand sincerely

vow and swear, under all tho penalties of my former obligations in Masonry, that I will never reveal or make

known, directly or indireotiy, by intention or culpable negligenco or carelessness, to eny porson or persons

whomsoever, any even the least of the socrets of this royal dogree, unless to ono doly qualified and entitled

to receive them, or in tho body of a regular Consistory of this degree, and to such persons or- in such body

qnly as I ahall find to be such after striet trial.

I furthermore promise and swear that I will be governed by and in my conduct conform to the Statutos

and regulations of this or any other Consistory to which I may belong, and by and to those of the Siip/. Coun-

cil of the 33d Degree under whose jurisdiction I may resido, so far os the same may become known to me.

1 furthermore promise and swear that I will cordially, heartily and sincerely unite with the Sub/. Princes

of the B/. S/. in tbeir noble project of uniting all Masons of all rites and degrees togethor oli over the earth,

for the purpose of producing peace, harmony and concert of action within the Order, and of putting an end

to strife, dissonsion religious and political, war andpcrsecution throughout the world.

1 furthermore promisa and swear, that, in order to be abla to servo tho Order and mankind, I will, both

in and out of the Consistory, bebave and denican myself as a Mason sbould, worthy of being honourod by

being associated in so noble and glorious a work, of making this world a Templo fit for the abiding placo of

the Gr/. Arch/. of tho Univorse; that nothing in my conduct or demeanour may in tho least roflect discredit

on this Consistory or on Masonry, or tend to destroy or diminish my own capacity and powor for doing good.

So help me Gud ; and cnablc me to kcep this vow 1 Amcn !

The Candidate is then raised, and reccives the Sign, Words and Token of tho degreo.

Sicx : ... As alrcady described.

Tokex: . . . The ordinary grasp in shnking hands, one passing ! his tJYYtC M ho doos

so, between the 19 Y°(°tC and V&91H Vf JSSSLCl— of tho other. .

lst Pass-woro : . . . 20fQ-£2 1-‘-

2d Pass-wokd : . . . $f/.

Axswek: . . . -CfO^-SQTOi/.

Sacked IVobo : . . . G t & CEI J /.

[Tho Candidato is then invostcd with tho clothing and jewd of tho Degreo: and is informed that tho

letters J/. M/., in front of the table beforo the Th/. 111/. are tho initials of tho name of Jacques de Molai,

Gr/. Mastor of Templars ; that the skull and cross-bonos refer to his murder ; and that tho letters p/. J/. . . .

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D.\ D.\, in front of tbe Tablo in tlie "West, aro an abbreviation of tho words aO 53 \*'- 230fO&.\*., signi-

fying Yengeance, and a blow or calamity.

Tben the Traoing-Buard ia displayed to him ; and the Minister of State roads tho following Lectore.]

LECTURE.

Frcderic the 2d, or the Groat, of Prussia, beingat the head of the Maaonid Fraterni ty on the Continent

of Europe, projected a rc-union of the Brcthren, Companions, Knighta, Princes and Commandere of Maaonry,

for the purpose of rcscuing the Iloly City, and the Scpulchre of the Sayioor from the hands of the Turks, by

a novr Crustulo, in which it waa hia intcntion to command inpcraon: but he wos prerented by death from

carrying it out.

It waa hia intention that the Masons of different countriea ahould firat rendezrons at Naplea, and sail

thenco to Rhodea, Cyprua, Malta and Joppa, from which place the army waa to march npon Jerusalem. The

hour for aailing from cach port waa to be the fifth after sunsct, and the aignal a aingle gun, foilowed by fonr

othera in quick aucccaaion.

Ilo alao prepared a plaa by which the army waa regulariy to cncamp, which is perpetuated on the tracing

boord of tbis Degree. -It ia purely Masonic,\*bccause by the equilateral triangie enclosing the Holy Croaa,

and by the Pcntagon, Ileptagon and Nonagon, of which it is composcd, it expresses the sacred JIasonic num-

bers, 3, 5, 7 and 9.

Upon tho Cross in the centro were to be the quartera of the fi re Princes, wbo as Lt. Commanders were in

rotation to be second in command ; and whose standarda are seen on our tracing Boord planted in the fire

onglca of the Pentagon.

On the sidea of tbe equilateral triangie were to be encamped the Sublime Princes of the Royal SccreE, and

the Gr.'. Inqniring Commanders.

The standarda of the Fire Princes, each represented by a letter, and each in one of the angles of the-

Pentagon, are as followa :

T. \ azure: a lion eouckant or, holding in hia mouth a key or, and.collared or, with the figures 525 on the

collar. Motto, at the baae. An Gloriam Dei.

E.’. Argent : a flaming heart gules, winged salle, crownod with laurei veri.

ET/. Veri: an eaglo with two.hcads, displayed, salle, armed or, ensigned with an imperial crown or rest-

ing on both heads ; holding in his dexter claw a sword, point in base ; in his sinister claw a bloody heart.

G.\ Or : an ox slatant, salle.

U. \ Purpure: the Ark of the Coronant or, botwecn two palm trees veri. Motto at the base Laus Deo.

The Standard T.‘. indicatos the cncampmcnt of tho Knight Tcmplars : E. of the Knighta Ecossaia: IT.-.

of the Knighta of the Sun, into so many of the names of which luminary that letter entera : G.\ of the Ger-

man or Teutonic Knights : and TJ.‘. of the Princes of Mercy or Scottish Trinitarians, that letter repreaenting

the Trinity of qualitiea that should distinguish them, Virtus, Vis and Veritas (Virtue, Energy and Truth,)

nnited in a perfect Union-. '

Taken together, these letters make the word T E-K-G-U., the initiala of this scntence : Thrice-Excellint,

IToble, Glorioes Union, [of the Ill. w . Knights and Princes of J/aso»ry.]

On the sides of the Ileptagon are to be the camps of Tho Knights of tho Brazen Sorpont, The Princes of

the Tabernacle, The Chicfs of the Tabcrnaclc, the Knights of the Royal Axe [who aro to be thc.Engineers],

The Noachites, the Grand Masters of Symbolic Lodgea, and the Gr.\*. Pontiffs ; ali to reccire their orders from

the fire Princes of the Pentagon.

On the sides of tho Nonagon are to encamp ali the Masons of tbe lowcr degrees. Each tont represents

an entiro camp ; and the pennons and fiaga point out the different degrees. ■

S.’. Flag or pennon white, lightly sprinklcd with red: The tent indicatos tho camp of the Knights of

the Rose >£<, and the Knighta of the East and West.

A.'. Elag and pennon light green: Knights of tho Eaat, and Princes of Jerusalem.

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1.". Flag and and pennon rcd : Grand Elcct, Porfcct and Sublimo Masons.

I/. Flag and pennon black and red : Knights of tho Ninth Arch.

X.'. Flag and pennon black: Gr.\ Mastcr Arcbitccts: Sublimo Knights Elect, I1L". Elect of 15, and

Kts.\ Elect of 9.

N.". Flag and pennon red and black:' Intendants of the Building.

0/. Flag and pennon grcen and red: Provosts and Judgcs, and Confidential Secretaries.

NI.". Flag and pennon grecn : Perfect and Secret Mastcrs.

S.‘. Flag and pennon bluc: Sjmbolic Masons of ali rites, and Tolunteors.

These letters together make the two Trords SALIX NONIS: and the irhole encampment symbolizes the

Union of ali Masons, of ali rites and ali degrecs, into one great, harmonious and mighty army, soldiers of

"711100, freedom, morality and knowlcdge, to irar against vice, despotism spiritual and temporal, profligacy and

error, in all their Protean shapes and forms, and to be the benefactors of the -vrorld.

. TVith the Knights Templars [or Kadosch] trere to encarnp all such Knights of ilalta as ehould unite vrith

them, and provo themsolves faithful guardians of the Holy Places.

The mottoos of the different camps of the Nonagon are as follows :

S.’. . . Salus Populi, Suprema Lex. \_

A.\*. . . Acerrimi libertatis et veritatis defensores.

L.". . . Labores magnos pro hominum salute laete excipere.

I.". .. In virtute vere gloriamur.

X .‘. . . Aonia utilissima Dei hominibus data, Beligioque et Latomia.

N. \. . JSon nobis solum nati sumus j ortusque nostri partem patria vindicat.

O. '. . . Ora atque labora.

NI.". . Aon vultus instantis tyranni justum virum mente quatit sclida.

S.". . . Summam nec metuere diem, nec optare.

Tho watchwords wcro arranged for ererr day in tho Tvcck; and wcro to be changod only by express order

from the Commandcr-in-Chief. They were as follows :

Sunday .

Monday .

Tuesday .

"Wcdncsday

Thursday

Friday .

Saturday .

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. . Crscs

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. . Darios

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. . Xerxes

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. . Alexander ....

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. . Philadelphus . . .

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. . IIerod

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. . IIezekiau

c

. Ezekiel.

. Daniel.

. IIadaekvs.

. ZePOANIAIX.

. Hagcai.'

. ZeCUASIAH.

. Malachi.

There are also seron other sratchwords, ono for each day of tho rreok, tho initials of trhich surround the

lleptagon, and form tho Incffablo Namo, as it is spcllcd in the common rersion of the Scripturos. They aro:

Jostice, . . . Eocrrr, . . . Honoor, . . . Ordep., . . . Yirtce, . . . Ardocr, . . . Hoeanitt. These -words

distinguish the scvcral camps os follovrs :

Jostice: . . The Noachites, or Prussian Knights. . . Their Banner, IFhite.

Eqoitt : . . The Grand PontifFs. . . Their Banner, Telloto.

Ilosfoua: . . Tho Grand Slasters of all Symbolic Lodgcs. . . Their Banner, Bluc.

Order: ... Tho Knights of tho Royal Axe. . . Their Banner, Black.

Yirtoe: . . The Chiefs of the Tabernacle. . . Their Banner, Grecn.

Ardour: . . The Princes of the Tabernacle. . . Their Banner, Purple.

IIumanitt: . Tho Knights of tho Brazen Serpent. . . Their Banner, Crimson.

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'Which colours wcre ancicntly assigned to the sovcral planets, 03 follows: White, to tho Moon; Tellow,

to tho Sun ; Bluo, to J upitcr ; Black, to Sataro ; Grceo, to Venus ; Purple, to Mcrcury ; and Crimson, to Ma».

Tho Ivnights ICadosch aro tho legitima te successo» of the Templa»; and this degree was originali/ a

Cbristian dogroe of Ivnighthood. Ita olijeot was, for a long time, to re-conquer the Iloly Land, and piant the

Banncr of tho Cross onco moro on tho ruined walls of Jerusalem. Many of the Knights of the Crasades were

Masons, and thus hecamo acquaintcd with the legcnd which Masonry had preserred. Jerusalem was finally

lost to Christcndom in tho ycar 1244, when it was tnken and sackcd by the Corasins, 140 yeara after it had

been conquorod by Tancrcd and Godcfroi de Bouillon, and IS after tho Sultan of Babylon had restorod it to

tho Empcror 1’rederic tho Sccond: and in tho battlc of Tiborias, fought on St. Luko's day soon after tbe takiog

of tho City, tho Cliristians wcre cntircly orcrthrown. Of thosc of tho Tcutpnic order ongaged in tbe battle,

three only escaped ; of 300 Templa», only 18; and of 200 Ilospitallers, only 19.

Efforts wcre afterwards made, but inoffectually, to rc-conquer Jerusalem and Palestino. The aurviving

Knights spread themsolres orer Europe, carrying Masonry and tho legend of tho Master'a Degrce with them,

and reiling the Cbristian Mysteries of t!io Incarnation, the Crucifision, tho ltosurrootion, and tho Redemption

of man, under the allogory of tho murder and raising of Iliram Abi. The Mysteries of the Craft thus became

to Cbristian Masons tbo Mystcries of religion. This important secret they were unwilling to entrust to any

whose discretion had not bcen prored. Then it was that they sclected the two Saints John as Patrons of

Masonry; John the Baptist, because lie was an initiated Essene: and John tho Erangclist, it is said, for a

stili deeper rcason, and onc that mado secrecy indispensable.

It is said (we do not rouch for the truth of tbe statement, although it is historical), that the Masons of the

Oricnt had embraccd the doctrines taught by St. John, os contradistinguished from those taught by St. Paul

and St. Pcter, and followed by the Romish Church. They considered St. John as a more accnrate and faithful

depositary of tho doctrines of Christ than St. Pe ter: they bcliered in the Gospcl of Lore ; and that faith or

mere belicf without works was uselcss; and so belioring they denicd tho spiritual supremacy and infallibility

of tho Pope, and sowed the secd3 of .opposition to his authority in England, Erance and Prussia, which after-

wards produccd such a mighty fruit.

\To conccal theso dangerous esoterio doctrines, they invonted different dogreos, in ordor to nnfold their

doctrines graduully, to mako known tho primitivo truths, which, firat rerealod to the Patriarchs, had been

again taught by the .Ilcdccmcr, to thoir initiates, slowly, and after testing them by long prirations and the

'.passage througlr many degroes; that they might proro them thoroughly, before teaebing them the doctrino of

toleration, and thoso others, taught by St. John, and so contrary to the corruptions of the Church and Court

of Rome ; corruptions which had changed tho oquality and huraility of the Church and the early Christians into

a rost Hiorarchy, built up story upon story, and cementcd with tho blood of a million of persona sloin by the

sword, the axe and the fagot of pcrsecution ; and orer which Ilicrarchy domincered an absoluto Dcspot,

claiming supreme spiritual and temporal authority orer all Kings and Emporo», and powcr to annnl laws ali

orer Christendom, and that when be spoke, it was the roice of God himsclf spoaking through his mouth.

Accordingly, it is said, in the early dogrecs, symbolic secrets only wcro communicated, without explana-

tions; that the Brethren might hare the means of recognizing each other, but not of betraying any dangerous'

secret. Signs, words and tokens only were given in each degree, for mntual assistance and protection against

Cowans, Saracens, and tbo crafty Emissarios of Romc, that etornal and rolcntless enemy of Masonry.

Our explanations of Masonry would be incomplete, if we should omit to rnake known to you those which’

these Cbristian Masons gare of the ceremonios and symbola of the three first degrees. "Whether they are

correct or incorrcct, it is not for us to decido. They hare often been giren : and though the doon of Masonry,

in all the legitimate degrees, and eren in that of tho Roso >{\*, and this of the Sublime Princes of the Royal

Secret, opon to all who beliere in a Wiso and Just God and in the immortality of tbe Soul, yet eren those

Masons who are not of tho Cbristian faith, though firrn in their own interpretations of the symbola, may well

be curious to know those of othe», may woll give them a respcctful attention, and may, perhaps, find something

3 Sd

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in thcm of intereat and value. And bcforo we enter upon the final Iesaon Trhicli we have to gire you, we will

delay a few momenta to repeat to you tlieae Christian interpretationa.

In the firat degreo, they aaid, there are tliroo sjmbola to be npplied.

lat. Man, after the fall, was left naked and defenceleaa against tho just anger of the Deity. Prono 'to

eril, the haman race ataggered blindly onward ijito the thick darknesa of nnbclief, bound fast by the strong

cable-tow of the natural and ainful will. Moral corruption was followed by pbyaical miaery. Want and

deatitution invaded the earth. War and Famino and Peatilence filled up the mcasnre of eril, and over the

sharp flints of miafortuno and wretchedness, man toilcd with naked and bleeding feet. This condition of

blindneaa, deatitution, miaery and bondage, from whieh to sare the world the Bedeemer came, is symbolized by

the condition of the Candidate, when he is brought up for the firat time to the door of the Lodge.

2d. Notwithstanding the death of the Bedeemer, man can be saved only by faith, repentance and

reformation. To repent, he raust feci the sharp ating of conacience and remorse, liko a sword pieroing his

bosom. Ilia confidence in hia guide, whom he is told- to folloyv tond fear no danger; his trust in God,

whieh he is caused to profess ; and the point of the sword that is pressed against his naked left breost orer

tho heart, are symbolicai of the faith, repentance and reformation ncccssary to bring him to the Iight of a life

in Christ the Crucificd.

3d. Having repented and reformed, and bound himself to the Service of God by a firm promise and obii\*

gation, the Iight of Christian hope shinea down into the darkness of the heart of the humble penitent, and

blazcs upon hia pathway to Ileaven. And thia is symbolized by the Candidate's being brought to Iight after

he is obligated, by the Worshipful M astor, who in that is a Symbol of the Bedeemer, and so bringa him to

Iight, with tho help of the bretbrcn, as Ile taught the Word avitii tho nid of his Apostlcs.

In the sccond degreo there are two symhols : ...

4tli. The Christian assumes new duties towarda God and his fcllows. Towards God, of lore, gratitudo

and venera tion, and au anxious desire to serve and glorify him: towarda his fellowB, of kindnoss, sympathy

■ and justice. And this assumption of duty, this entering upon good works, ia symbolized by tho Fellow-Craffs

•lobligation ; by whieh, bound as an npprentice to secrcey nicrely, and set in the North-East comer of tho

.. Xodge, he descends as a Fello w-Craffc into the body of thc brethren, and assumes tho activo duties of a good

Mason.

5th. The .Christian, rcconcilcd to God, seca the vrorld in anow Iight. It is no longer — this great universe,

a mero machine, wound up and set going six thousand or sisty million years ago, and lefttorun on afterwards

■forever, by virtue of a latr of mechanica crcated at the beginning, without furtber care or consideration on the

■part of the Deity: but it has novr become to him a great cmanation from God, the product of IIi 3 thought, not

a mere dead machine, but a thing of life, over whieh God watehes continually, and every movement of vrhich

is immcdiatcly produccd hy hia present action, the law of harniony being theesscnce of tho Deity, re-cnactcd

every instant. And thia is symbolized by tho impcrfect instruction given iit tfio Fcllow-Craffs degreo, in tho

Sciences, and particularly geometry, connectcd as the latter is with God himself in tho mind of a bloson/

because the same letter suspended in the East, represents both : and astronomy, or tho knowledge of the laws of

motion and harmony that govcrn the spheres, is but a portion of tho wider Science of geometry. It is so symbol-

ized, because it is hero, in the second degreo, that tho Candidate first receivcs any other than moral instruction^

• There a w\* also two symbola in the 3d Degrce, whieh, with the 3 in tho first, and 2 in the second make

the 7.

Cth. Tho Candidate, after passing througli the first part of the ccremony, imagines himself a Mastor;

and is surprised to be iuformcd that as yct he is not, and that it is unccrtaiu whether lio over will be. Ilo is

told of a difficult and daugerous path yct to he travellcd, and is adTiscd tlint upon that journcy it deponds

whether he will becomc a Alastor. This is symbolicai of that whieh our Saviour said to Nicodemus, that not\*

withstanding his morals might be beyond rcpronch he could not enter tho Ivingdom of Ileaven unless he were

born again; symbolically dying, and again entering the world, regenerate, likc aspotless infant.

7th. The niurdcr of Iliram Abi, his burial and his being raised again by the Alaster, are symbols, both

of the death, burial and resurrection of the Bedecmer; and of the death and burial in sins of the natural mato.

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and hia being raised ngain to a new Hfe, or bora again, by the dlrecfc action of the Redeemor ; a flor JIorality

(sjmbolizcd by the Enforod Apprenticc's grip), and Philosophy (syrabolizcd by tho grip of the Fello w-Craft)

had failed to raiso liim. Tliat of tho Lion of the House of Judah is tho strong grip, never to be brokcn, with

which Christ, of the royal lino of tliat Uonao, has grappled to himself the whole human race, and embraces

them in his wide arma as oloscly and afiectionately as brethren embrace each other oh the five points of

fellowship.

As Entercd Apnronticos and Fellow-Crafts, Masons are tanght to imitate the Iaudable example of those

Masons rvhn labourod at tho hullding of King Solomon’s Templo; and to piant firmly and dccp in their hearts

those foundation-stoncs of principio, truth, justicc, temperanco, fortitude, prudence and charity, on irhich to

orcct tliat Christian character which ali tho storms of misfortune and all tho powers and temptations of Hell

shall not prcvail against ; those fcclings and nohlo affections which are the properest homage that can be paid

to tho Grand Architcct and Creat Fathcr of tho Univorse, and -irhich mako the heart a living temple builded to

liim: when tho unruly passions aro mado to subniit to rule and mensuroment, and their excessos ore strnek off

with the garel of self-rcstraint; and rrhon every action and every principio is accurately corrected and adjnsted

by the squaro of wisdom, the level of humility and the plumb of justioe.

Tho tvro columns, Jaeliin and Boaz, aro tho syinbols of that profound faith nnd implicit trust in God and

the Redeemor tliat aro the Christian's strength ; and of those good works by which alono that faith can be esta-

bliihed and made operative and eifectual to salration.

The three pillars that support the Lodgo are symbols of a Christiani IIope in a future state of happiness;

Faith in tho promisos and the divine character and mission of the Redecmer; and Charitable Jodgxent of

other mcn.

The three murderers of Hiram Abi symbolize Pontius Pilate, Caiaphas the High Priest and Judaslscariot :

and the three blows given him are the bctrayal by the last, tho refusal of Roman protection by Pilate, and the

condemnation by the Iligh Priest. Thoy also symbolize tho blow on the oar, tho scourging and the crown of

thorns. The twelve fellorv-erafts sent in search of the body are the twelve disciples, in doubt whether to

helieve that the Redoemer rrould rise from' the dead.

The Masteris word, supposed to bo lost, symbolizes the Christian faith and religion, snpposod to have been '

crushed and dcstroyed, rrhon the Saviour rras crucified, after Iscoriot had betrayed him, andPctcr deserted him,

and rvhcn tho othor disciples doubtcd rrbether he rrould ariso from the dead ; but rvhich rose from his tomb and

florred rapidly ovor the cirilized rrorld j and so that rvhich rvas supposed to be lost rvas found. It symbolizes

also tho Saviour hitnsclf; the Word that rvas in the beginning — that rras with God, and that icas God; the

Word of lifc, tliat rvas made ilcsli and dwelt among us, and rvas supposed to be lost, rvhile he lay in the tomb,

for three <Iays, nnd his disciples “ as yet knew not the scripture that he must rise again from the dead,” and

doubted rvhcn thoy heard of it, and rrerc amazed and frightened and stili doubtcd when he appearcd among

them.

The bush of acacia placed at the head of tho grave of Hiram is an emblcm of resurrection and immortality.

Such aro the cxplanations of uur Christian brethren ; cntitlcd, like those of all other Masons, to a respect-

ful consideration.

In the judgmcnt and cruciGxion of him rrho was at lcast a Great Reformer, all Masons can see the samo

three Porro» whicb wrought the death of Jacques de Molay ; the dcspotic Royal power, in the persona of Herod

nnd Pilato; the insolenco, cruelty and blood-thirstiness of tho Sacerdotal power, in the person of’ Caiaphas ;

and tho bitternoss of rank, caste and privilcge when truth and right seem about to interfere rvith and diminish

their ‘ vested rights/ their franchises and immunities, by raising up the peoplc to the dignity of manhood, —

in tho Scribes, tho Elders and tho\*Pharisces, who monopolized the wcalth and learning of the Jervs.

These three have evor bcen the enemiesof Ilumanity, tho implncable foes of Iluman liberty. The pursuit

and search for the assassins of Hiram symbolizes the war which Masonry wages, with the arms of reason, and

with other arms if need be, against these oppressors of the world, these stiflers of froe thought, whose bhains .

have galled the limbs of mankind so mariy ages. Whethor in Pagan or Catholic Rome, the Emperor and the

Ilierarchy wcro the porsccutors of opinion ; and in the privileged classes they ever found ready instrumenta

of their cruelty.

XXXII. . . 12

The Temple, destroycd by the Chaldenns, symbolizcs the People, tho grcat suffcring masses of Ilumanity,

enslavcd, and Icd in chains by Royal and Saccrdotal Despotism : for universal man, rcdccmcd and diaenthrallcd,

freo, cdueatcd and intclligcnt, wili be, in hia majcsty, hi3 might and hia harmony, the most fitting Temple of

the All-Wise, the Just and the Bcneficcnt Creator.

That Temple, in its beautiful and magnificent proportions, Masonry dcsires to re-build. CiviI and religiona

froedom, emaneipation of both tho muscles and tho mind of ali who aro fit to be free, education and enlighten-

ment, and the raiaing up of the oppresscd masses of humanity to that level of cquality on rrhich they ought

to stand ; that ia the mission in which Masonry is to co-opcrate : and to fulfil which it must necesaarily labour

for the overthroTT and cxtermination' of Kingly tyranny and Priestly oppreasion, as well as the exclusive Privi-

legca of rank and caste.

Thia ia the meaning of that allcgory of implacablc hostility to the Ivnighta of Malto. They are to aa but

the Symbol of a class ; and here, as every where in Masonry, truth is hidden in an allegory, which ill-under-

stood becomes repulsiro to the moral sense, and shocks a soul dovoted to lore and to sympatby, and taught

every where in Masonry the beauty of mercy and forgireness.

But the vengeance which Masonry dcsires to tako is not such as is indicatcd by the carern, the fountain

and the bloody hcad. Ali that is but a Symbol. It desires to see Despotism dothroncd, and ConstiKtional

Government established in its place ; the sacerdotal power become like that which the apostlcs exercised in tho

early daya of Christianity ; the ways to.rank and to ciril empioyment, to office and bonour, open to the children

of the widoio, the masses of tho people. It labours nnceasingly for that resuit, for the enfranebisement of the

soul aa well aa for that of the body ; for wcll-rogulatcd liberty, and an univcrsal froedom, controllcd and

dirccted by huv and order. It ropresonts the great working and producing classes; and it adopted tho logend

of Hiram Abi, a workcr in brass, in order that none might mistakc ita sympathies. What more thoroughly

republican dogma could thero bo than that which seats hy tho sido nf tho ICing of Israol and -Judah, and tho

ICing of Phoenicia, tho humblc workcr in tho metuis, liko them n Grand-M astor, and honourcd equally with

them by the Craft.

This ia Masonry as it has come down to us. Xot a system of unmcaning, idlo ccremonies, or of common-

.placo learning aud childish furrns ; nor of prctcnccs to mysterious sccrets, that like ignes futui erer cludo tho

wearicd and disappointed pursuer: but a grcat system, tcaching all tho .grand trntbs of morality andtho

primitive rcvclation, and the mysteriea of the primitivo faith, first concealed and clothod in allegorios, which

unfulding by degrees, as clouda break and lcavo the blue sky smiling behind, leave tho trutha thcmsclrcs pal-

pable and prominent in all their grand and majcstic proportions.

Of thia noblo band of co-workers in the grcat cause of human improvement and human civilization, you

are no’.r ono, in full fellowship and cummunion, bound to us to tho last momont of your life, by tho mystic

Caci.e-Toiv of Masonry [its ipT;n, KhaIJi.eTi;, Ilis Plepoe, sriii Ezck. 7j, whicli doath alone can sorer,

and rclicve us of tho obligations it imposes. It bchovcs you notv to sce that you do the cause and the Order

no discredit, and that you carn and deserve the proud titio, Faitiifcl and Exlicutejjed (the litaro; and Ertostri;;

of the old Mysteriea) : — Faithful, to yoursclf, the Order, your Country, Humanity, your God: Enlightencd, to

see clcnrly the Truo and tho Right; and Encrgotic, to folloiv, protcct and dofend them.

Rcccivo now from the Gr. - . Chancellor tho last words of tho Ancient and Acccptod Rite, upon the Ethica

and Philosophy of Masonry; whicli, and not the pronunciation of any 'givon number of letters in a namc, are

the True Word of a Mastcr Mason.

' CLOSIXC ISSTRUCT10N'.

My Brothcr, there ia no dogmatism in Masonry. It ia not for us to dictato to any man what ho shall

bclicvo. We baro hithorto, in tho instruction of the sevoral degrees, confincd oursclvcs to laying before you

tho grcat thoughts that havo found oxpressiun in tho different ages of the ivorld, lcaring you to decide for

yoursclf aa to the orthodoxy or heterodoxy of cacli, and what proportion or per-contago of truth, if any, eaoh

contained. We shall pursue no other course ia this closing instruction of the Ancient and Acceptcd Rite; in

XXXII. . . 13

which wo propose to deal with the bighest questions that have ever excrcised tho Iiuman mind,— with tbe

existcnce and tho naturo of a God, with tho existcnce and tho nature of the human soni, and with tlie relatione

of tho divina and human spirit with the mercly material universe. Thcro can ho no questione moro important

to an intclligont being, nono that have for liim a moro direct and poreonal intereat; and to tliis last word of

Soottish Mosonry we invite your scrinus and attentire consideration. And, os what we shall now say will bo

but tho completion and rounding-ofF of what we have already said in several of the preccding degrees, in

regard to tiro Old Thought and tho Ancicnt Philosophice, wo hopo that you have notcd and not forgotten onr

previous Icasons, witliout which this would scem imporfect and frngmcntary.

' In ite idea of rcwarding a faithful and intelligent workman by conferring upon him a knowledge of the

True 'Word, Masonry hae perpetuated a Tcry great truth, because it involves the proposition that tbe idea

which a man fornis of God is nlways the most important element in his speculativo theory of the Universe,

and in his particular practioal plan of action for the Cliurch, the State, tlie Community, the Family, and his

own individual life. It will ever niake a vast diifcrence in the conduct of a people in war or peace, whether

they bclieve the Supreme God to ko a cruci Dcity, delighting in sacrifico and blood, or a God of Love; and an

individuaTs speculativo theory os to tlie mode and citent of God’s govemment, and as to the nataro and

rcality of his own frec-will and conscqucnt responsibility, will nccds have great influence in sbapingthe coarse

of his life and convcrsacion.

We sce every day tho vast influence of the popular idea of God. All the great historical civilizations of

the race have grown out of tho national ideas which werc formed of God ; or have been intimately connected

with thoso ideas. The popular Thcology, which at first is only an abstract idea in tho heads of philosophers,

by and by sbows itsclf in the laws, and in tlie punisbmcnts for crime, in the churches, tho ceromonics and the

sacraments, the festivals and the fasts, the weddings, the baptisms and the funcrals, in the hospitals, tho col-

legcs, the sebools and all tho social charitics, in the relations of husband and wife, parent and child, in the

daily work and the daily prayer of every man.

As the world grows in its development, it necessarily oafgrows ita ancient jdeas of God, which were only

temporary and provisional. A man who has a higher conception of God than those abont him, and who denies

that their conception is God, is very likcly to be called an Atheist, by men who are really far less believers in -

a God tban he. Thus the Christians, who said the Ueathcn idols were no Gods, were accounted Atheists by

tho People, and accordingly put to death ; and Jesus of Nazareth was erneified as an nnbelieving blasphemer,

by the Jews.

Thcro is a mero formal Athcism, which is a dcnial of God in terms, but not in realily. A man says, There

is no God ; that is, no God that is sclf-originated, or that novor originated, bat always Was and Rid Beex,

who is tho causc of existcnce, who is tho Mind and the Providenee of the Universe ; and so the order, beonty

and barmony of the world of matter and mind do not indicate any plan or purpose of Dcity. But, he says.

Nature, — meaning by tliat tiie wlioie sum total of esistenco , — that is powerful, active, wise and good; nature

is solf-origiuated, or always was and had been, tho cause of its own existencc, tho mind of the Universe and

the Providenee of itsclf. Thcro is obviously a plan and purpose whereby order, beauty and harmony are

brought about; but all that is the plan and purpose of nature.

In such cases, the absolute donial of God is only formal and not rcal. Tho qualities of God are odmitted,

and affirmed to be real ; and it is a mere changc of name to call tbe possessor of thoso qualities, nature, and

not God. Tbo rcal question is, whether such Qualities exist, as we call God ; and not, by what particular

name we shall designate tho Qualities. One man may call the sum total of thesa Qualities, Nature; onother,

Heaven; a third, Universe; a fourth, Matter; a fifth, Spirit; a sixth, God, Thcos, Zeas, Alfadir, Alloh, or

what he pleascs. All admit the cxistence of tbo Being, Power or Exs, thus divorsely named. The name is of

the smallest conscquencc.

Jleal Athcism is the denial of the existcnce of any God, of the actnality of all possiblo ideas of God. Xt

denies that there is any Mind, Intelligcnce or Exs, that is the Cause and Providenee of tho Universe, and of

any Thing or any Existcnce, Soul, Spirit or Being, that intentionatty or intdliyenlly produces the Order, Beanty

and Ilarmony thereof, and the constant and rcgular modos of operation therein. It mnst necessarily deny

that there is any law, order or harmony in existcnce, or any constant mode of operation in the world ; for it

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ia utterly iinposaible for any human creaturo to conccirc, howovcr rauch ho may prclend to do so, of either of

these, cxcept as a conscqucncc of the action of Intclligcncc ; which is, indocd, that otbcrwise unknown thing,

the existence of which theae alono proro; othcrwiso than as tho cauao of tiiose, not a thing at all; a mero

name for tho wholly uncognizable cause of theae.

The rtal atheist must deny the existence of the Qualities of God, deny that there ia any mind of or in tho

universe, any self-conscious Providence, any Providence at all. Ile must deny that there is any Bcing or

Cause of Finito things, that is solf-consciously powcrful, wiso, just, loving, and faithful to itaelf and ita own

nature. Ile must deny that there 13 any plan in the universe or any part of it. Ile must hold, either that

matter is eternal, or that it originated itself, which is absurd, or that it was originated by an Intelligence, or

at least by a Cause ; and then he admits a God. No doubt it ia beyond the rcach of our faculties to imagine

, 7 ioio matter originated, — how it began to be, in spaco vrhere before was nothing, or God only. But it is equally

beyond the reack of our faculties to imagino it eternal, and unoriginated. To hold it to be eternal, without

thought or will ; that tbe specifie forma of it, the eeed, tho rock, tho tree, the man, the aolar ayatem, all came

with no forethought planning or producing them, by \* chanco’ or ‘ the fortuitous concourse of atoma' of

matter that has no thought or will ; and that they indicate no mind, no plan, no purpose, no providence, is

absurd. It is not to deny the existence of what we understand by mind, plan, purpose, Providence ; but to

insist that these words shall have some other meaning than that which the human race has ever attached to

them : shall mcan some unknown thing, for which tho human race has no name, becauso it has of such a

thing no possible idea. Either there never was any such thing as a “ plan,” and tho word is nonsenae, or-the

universe exists in conformity to a plan. Tho word never meant and novor can mcan, any other thing than

that which the universe exhibits. So with tho word “ purpose so with tho word “ Procidencc.” They tuean

nothing, or else only what tho universe prores.

It waa soon found tliat the dcnial of a Conscious Power, the cause of man and of hia lifo, of a Providence,

of a Mind and Intclligenco arranging man in rcferencc to the world, and tho world in refercnce to man, would

■ not satisfy the instinctive dcsirca of human nature^ or account for’ the facts of material nature. It did not

long answer to say, if it ever iras said, tliat the universe was drifiing in tho void inane, and ncither it nor any

-mind within or without it kncw of its whence, its whither or its whcreabouts; that man was drifting in the

-.universe, knowing littlc of his whcreabouts, nothing of his whepee or whither; tliat there was no mind, no

Providence, no Power, that kncw any bettor; nothing that guidcd and dirccted man in his drifting, or the

Universo in the weltering waste of Time. To say to man and woman, “your heroism, your bravery, your

sclf-denial all comes to nothing: your nobleness will do you no good: you will die, and your nobleness will

do mankind no Service ; for there is no plan or ordor in all these things ; everything comes and goes by tho

fortuitous concoursc of atoms;" did not, nor ever will, long satisfy tho human mind.

Truo, the theury of Athcism has becn uilcrcd. It has been salii, “ JDuath is the end: this is a world with-

out a God: you are a body without a anui: there is a liero, but no Ilercaftcr for you; an Earth, but no

Ileaven. Die, and rctum to your dust. Man is bonos, blood, bowels and brain : mind is matter : there is no

aoul in the brain, nothing but nervos. tVf 0 can seo all the way to a littlc star in the nebula of Orion’s belt;

so distant that it will tako light a thousand millions of years to como from it to tho earth, journcving at tho

rate of twelvo millions of miles a minute. There is no Ileaven this sido of that: you sce all tho way through:

there is not a speck of Ileaven ; and do you think there is any beyond it ; and if so, when would you reacli

ity Thero is no Providence. Naturo is a fortuitous concourse of atoms; thought is .a fortuitous function of

matter, a fortuitous resuit of a fortuitous resuit, a chanec-shot from the great wind-gun of tho Lnivcrso, ncci-

dontally loadcd, poiated at random, and Qrcd olf by chanco. Things happen ; they are not arranged. There

isluck, and there is ill-luck; but there is no Providence. Dio you into dust!” Docs all this satisfy the

human instinct of immortality, that makcs us ever long with unuttcrablo longing, to join ourselves again to

our dear ones that have gono away beforo us, aud to mankind, for eternal lifo? Docs it satisfy our mighty

hungering and thirst for immortality, our anxiuus longing to come ucarer to and to know moro of tho Eternal

Cause of all things?

Men never could bccontcnt to believe that there was no mind that thought for man, no conscience to enact

eternal laws, no heart to love thoso whom nothing of earth lovcs or cares fyr, no will of the universe to mar-

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sha.1 tho nations in the way of visdom, justice and Iove. Ilistory is not, — thank God ! wo hiow it is not,. the

fortuitous concoursc of cvonts, or Nature that of atoms. IVo cannot bclieve tlmt thoro is no plan nor porposo

in Naturo, to gitido our going out and coming in : that thoro is a mighty going, but it goos no w liere; that oli

boauty, wisdotn. aflFcction, justice, morality in tho world, is an a\*ccident, and roay end to-morrow.

AII over tho world, tliore is lioroism unroquitcd, or paid with misery; vico on thrones, oorruption in

high places, noblcncss in poverty or even in chains, tho gontlo devotion of wora.an rewarded by brutal neglect

or more brutal abuse and-viulcnce; evcrywhcro want, misery, over-work and under-wages. Add to these tho

AthcisFs crccd, — a budy without a soul, an oarth without a Ucaven, a. tvorld tvithont a God; and whai a

Pandonmnium tvould tve inakc of tliis tvorld l . -

The intcllcct of tho Athcist tvould find niattor evorytvhore; but no Oausing and Providing Mind : his

moral sense tvould find no Equitablc lVill, no Beauty of Moral Excellence, no Conscience enacting justice inta

tho unchanging latv of riglit, no spiritual Order or spiritual Providonee, but only materiat Fate 'and Chance.

His afiections tvould find only finito things to luvo ; and to thom tho dead that were loved and that died yes-

terday, are like the rainbotv that ycsterday evoning livod a nioment and thon possed atvay. His soul, flying

through the vast Inane, and feeling the darkness tvith its tvings, sccking the Soul of all,'tvhich at once i»

Rcnson, Conscience, and tho ITeart of ali that is, tvould find no God, but a Univorse ali disorder; no Infinite,,

no Rcason, no Conscience, no Iloart, no Soul of things ; nothing to revorence, to esteem, to love, to worship,

to trust in ; but only an Ugly Forcc, alion and foreign to us, that strikes dotvn tbose tve love, and makes na

mero tvorms on tho hot'sand of the tvorld. No voicc tvould speak from tho Earth to comfort him. It is a

cruci mother, that groat Earth, tliat devours her young, — a Force and nothing more. Out of the sky tvould

smilo no kind Providonee, in all its thousand starry eyes; and in storms a malignant violence, tvith its light\*

ning-stvord, tvould stab into tho darkness, seoking for men to murder.

No man ever tvas or ever can be contcnt tvith that. Tho evidence of God has been ploughed into Nature

so deeply, and so deeply woven into the tosture of the hnman soul, that Atheism has novor become a faith,

though it has sometimes assumed the shape of thoory. Rcligion is natural to man. Instinctively ho turns to

God and revercnces and relies on Him. In tho Mathematics of the Heavens, written in gorgeous diagrams of

fire, he seos latv, order, boauty, harmony tvitbout end : in the ethies of the littlo nations that infaabit tbe ant-

hills he sees tho samc ; in all. Nature animate and inanimate, he sees the evidences of a Design,. a 17111, au

Intelligenco and a God,— of a. God boncficcnt and loving, as well as tviso, and mcrciful and indulgent as. well

as powerful.

To man, surrounded by. tho matcrial universo, and conscious of the influenco that his matcrial environ-

•.ments csercised upon his fortunes and his present dostiny; — to man everoonfronted with the splendours of the

starry Iloavcns, tho rogular march of theseasons, the.phenomena.of sunrisc and moonrise, and. all the

evidcnccs of intclligenco and design that ovorywhoro pressed upon and ovcrwhclmcd him, all imaginable.

questions os to tho naturo and causc of theso phenomena constantly recurrcd, domanding to be solved, and.

rofusing to be sent away unanswered. And stili, after tho lapse of ages, press upon the human mind,. and.

demand solution, the same great questions — porbaps stili demanding it in vain.

Advancing to tho period when man had coased to look upon tho separate part3 and indiridual forcos of

the universe as Gods, — when he had como to look upon it as a vrholc, this question, among the. earliest,

occurred to him, and insisted on being answered : — “ Is tliis matcrial universe solf-ozistent, or was it created I

Is it eternal, or did it originate ?"

And thon in succession came crowding on the human mind these other questions :

“ Is this material universe a more aggregate of fortuitous combinatians of matter, or is it the resuit and.

work of intclligcnce, acting upon a plan ?

“If thero be such an Intclligcnce, wliat and whoro is it? Is tho material universe itsdf an. Intelligent.

being ? Is it like man, a body and a soul? Docs Nature act upon itself, or is there a Cause beyond it that

acts upon it?

\*• If thoro is a personal God, sepurulc Jroui tho material universo, that creatcd all things, Himsclf uncreated.

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is He corporea! or incorporcal, materia! or spiritual, the soul of the universo or wholly apart from it 1 and if

Ile be Spirit, what then is spirit ?

“Was thafc Supremo Deity active or quiescent before the creation; and if quiescent during a provious

eternity, what necessitj of Ilis naturo moved Ilim at last to create a world ; or was it a mere whim tb&t had

no motive ? •

“Was matter co-existent with Ilim, or absolutely crcatcd by hira out of nothing? Did he create it, or

only mould and shape and fashion a chaos already existing, co-existent with bimself ?

“Did the Deity directhj create matter, or was creation the work of inferior deities, emanations from Him-

self?

“If he bc good and just, 'whence comes it tbat, foreknowing everything, he ho3 allovred sorrow and evil

to exist ; and how to reconcile with His benevolence and wisdom the prosperity of vico and tbe misfortunes of

virtuo in this world V’

And then as to man himsclf recurred these othor questions, as they continue to recur to oli of us :

“ What is it in us that thinks ? Is Thought the mere resuit of material organization ; or is there in us n

\*oul that thinks, separate from and resident in the body ? If the lattcr, is it etcrnnl and uncrcated ; and if

not, how created ? Is it distinet from God, or an emanation from Him ? Is it inherenthj immortal, or only so

by destination, because God has willed it ? Is it to return to and be merged in Him, or orer to exist, sepa-

rately from Him, with its present identity ?

• “ If God has foreseen and fore-arranged all that occurs, how has man any real free-will, or the least contro!

over circumstances ? How can anything be done against the will of Infinite Omnipotcnco ; and if all is done

aceording to that will, how is there any wrong or evil, in what Infinito Wisdom. and Infinite Power does not

choose to prevent ? •

“ What is the foundation of the mora! law ? Did God enact it of his own mere pleasure ; and if so, can

He not when He ploascs, rcpoal it? Who shall assure us Ilo will not repeal it, and make right wrong, and

. virtuo vice ? Or is the moral law a necessity of Ilis nature ; and if so, who cnactcd it ; and does not that

■assert a powcr, like the old Necessity, superior to Deity?"

And, close-following after these, camo the great question of IIeeeafter, of another Life, of the SouPs

Dcstiny; and the thousand other collatcral and subordinate questions, as to matter, spirit,. futurity. and God,

that havo produced all the systoms of philosophy, ali metaphysies and all theology sincc tho world began.

What tho old philosophia mind thought upon thosc great questions, we hare already to some extent

dcvclopcd. With the Emanation-docirine of the Gnostics and tho Oricnt, we hare endearoured to make you

familiar. We hare brought you face to face with the Kabbalists, the Esscucs and Philo the Jew. We hare

shown that, and how, much of tho old mythology was derived from the daily and yearly recurring phenomena

of the Uearcns. Wo liare exhibited to yod the anclent notions by which thoy endearoured to oxplain to

thcmsclrcs tho' existence and prevulcncc of evil; aud we hare iu some degreo mado knovrn to you their

metaphysical ideas os to tho nature of the Deity. Much more renfains to bo dono than it is withiu our powcr

to do. We stand upon the sounding shore of tho great occan of Time. In front of us stretehes out the heaving

waste of the illimitable Post ; and its wares, as they roll up to our fect along tho sparkling slopo of the ycllow

sands, bring to us now and then from the depths of that boundlcss occan, a shell, a fcw specimcns of algm

torn rudely from their stems, a roundcd pcbble, and that is all, of all tho vast treasures of ancicnt thought that

lio buricd there, with the migbty anthem of the boundlcss occan thundoring orer thom forever and forerer.

Lct us once more, and for the last time, along the shore of that great occan, gather a fow more relies of

tho Post, and listen to its migbty voiccs, as they come, in fragraentary music, in brokcn and interrupted rbythm,

whispering to us from the great bosom of the Past.

Itites, Creeds and legends express diroctly or symbolically somo leading idea, aceording to which tho

Mysterics of Bcing are supposed to be cxplaiucd in Deity. The intricacics of mytliical.genealogies are a

practical acknowlcdgment of tho mysterious naturo of tho Omnipotcnt Deity ;displaying in their beautiful

but incllbctual imngcry tho first ctlorts of tho mind to communicato with naturo: the flowors which fancy

strewcd before the youthful steps of Psyche, when sho first set out iu pursuit of tho immortal objoct of

her love. Theories and notions in all tlicir varieties of truth and falscliood are a machincry more or less

XXXII. . . IX

•fficaciouj, ilirecicd to Ilie s.iiuo cnd. Every rcligion was in iis origin an euibryp pliilosophj, or an attcmpt to

intorpret ilio unknown hy iniml; and it was only when philnsnphj, which is csscntiallj pnigrcss, outgrew ita

first acquisitione, tliat rcligion becarno a thing apart, cherialiing as unalteraMo dogntas tlio notioni which

pliilosophj hnd ahamluned. Scpuratcd from pliilosophj, it Uccanio arrogant and fantastical, ptofcssing to hara

nlrcadj attainod wliat iu moro anthcntic reprcscntatiro iras orer pursuing in rain ; and discoreriog through

ita initiations and mjstorica ali tliat to iu contractod riow soeraod wanting to resto» tbo well-heing of man-

kind, tbo means of purilication and ospiation, remedies for disoase, expediente to cn» tbo disordera of tbo

soul, and to propitiate tlio Gods.

IVIij should wo attoinpt to eonfino the idoa of tlio Supremo Mind witliin an nrhitrarj barrior, or exelnda

from tlio limita of vcracity nnj conccption of tlio Deitj, wliioli, if iinparfcct and inailequate, maj bo onlj a

littlc moro sn tlian ouroirn t “The nanie of God," say\* Ifol.be\*,. “is tised not to mako us eoiuxict him. for bois

inconccirable, hut tliat wo maj honmr him." “ Dulicro in God, and adoro Iliin," aaid the Creck Poot, “bnt

Inrcstignto him not ; tho ioquiry is fruUless ; seclc not to disco ver who God is ; for by tho desiro to knoir, jou

oiTend Uim who chooscs to rernain unknown." “ VTIicu wo attompt," says Philo, “ to investigato the essenca

of tha Absolute Bcing, wo fnll into an ahysa of perpluxity ; and tho onlj benefit to be derired from saeii

researcbes is the conriction of tlicir absiirdity."

Yet wan, though ignorant of tho cuiistitution of the dust on which lio treods, hos rentured and stili ren\*

turee to speculato on tho naturo of God, and to defina dograatically in creeds tlio subjeet least witbia tba

compasa of his facultiea ; and eren to hato and persecuta those who will not aecopt his rioirs as truo.

liut tliough a knowledgo of tho Divino Essenca is impossible, tlio concoptioos formod respecting it are

interesting, as indications of intcllectual developmeut. Tho history of religion is the history of tho buznaa

mind ; and the conception formod of Dcicy is alwajs in exact relation to its moral and intellectual attainments.

Tho one is the index and tho mcasurc of tbo other.

Tbo Ttegaiiee notion of God, whicb consists in abstracting tbo inferior and finito, is, acconling to Philo,

tho onlj way in which it is possible for man worthily to apprebend tho nature of God. After exhausting tbo

rarietios of symbolism, wo contrast tbo Divino Greatnoss witb buman littlcness, and employ expressions

apparontly affirmativo, such as “Infinite," “Almigbty," "All-wise," " Omnipotent,” “Eternal," and the

like; which in rcality amount onlj to denying in regard to God those limits which eonfino tbo faculties of

man ; and thns wo remain eontont witb a name which is a mero eonvontional sign and coafession of onr

Ignorance.

Tho Ilobrcw mn' and tlio Greok To OK oxprossed abstract existenco, witbout ontward manifestation or

doTclopmcnt. Of tbo same naturo are the definitions, “ God is a sphero wbose centra is everjwhero, and

wboso eireumfereneo nowhere “ God is be who sees oli, Himsolf unscon and finally, that of Proclus and

Hogel— “ tho To /17 0»— that whicb hos no outward and positive oxistence." SIost of tho so-called ideas or

definitions of tho " Absolute" aro onlj a colice tion of nogations ; from which, as thej affirm nothing, nothing

Is Iearat.

God was first recogniicd in tho heavenlj bodies and in tho eloments. When man\*s eonseionsness of hia

owu intollectaalitj was matured, and ha became conrineed that tho internal facul ty of thonght was something

mo» subtlo than eren tho most aubtle elementa, be transferred that now conception to tha objoct of kis

worship, and deificd a montal principia instead of a physica! ono. Ile in orerj ease makat God after hia own

imago; for do what wo will, tho highest afforts of hnman thonght caa conceirO nothing hlgher thaa tha

«npremaey of intclloct ; and ao he orer comes back to aome familiar typo of exalted hnmanity. Ha at first

deifica natu», and afterwards himsolf.

Tho eternal aspiratum of tho religio us sentimont ia man is to boeome United witb God. In his earliest

dovolopment, tba wish and ita fulfilment woro simnltancons, tlirongh nnqnestioning belief. In proportion as

tho conception of Dcity was exalted, tho notion of his terrestrial prescnco or proximity was abandoned ; and

tho difficulty of comprehonding the Dirine Government, together with tho glaring superstitions oriis arising

out of its misinterpretation, ondangercd tbo belief in it altogether.

Eren tho lights of Ilcaron, whicli as “ bright potentatos of tlio sky," wo» formerlj tho rigilant directo»

of the economy of carth, now sliinc dim and distant, and Urici no moro deseends upon a sunbeam. But the

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rcal chango has heen in tho progressivo ascenfc of man's own faculties, and not in tho Divino Nature ; as tho

Stars aro no more distant now, than when they wero supposed to rost on tho shoulders of Atlas. And jet a

little sense of disappointmcnt and humilintion attcndcd tho first awakening of the soni, when renson, looking

upwards towards the Deity, iras iiuprcssed with a dizzy sonso of Iiaring fallon.

But liope revives in dcspondency'; nnd every nation that ovor advanced beyond the most elementary con-

ceptions, folt the ncccssity of an attcmpt to fili tho chnsm, rcal or imaginary, separating man from God. To

do thi3 was the groat task cf poetry, philosophy and rcligion. Ilence the personifications of God's attributes,

developments and manifestations, as "Powors,” “Intelligonccs,” “Angels," “Emanations;” through whieh and

the oracular faculty in himsclf, man could place liimsclf in communion with God.

The various ranks and ordcrs of mythical hcings imagined by Persians, Indians, Egyptians or Etrurians

to preside oror the various departmcnts of nature, had each his share in a scheme. to bring man into closcr

approximation to the Deity ; they eventually garo way only bcfore an analogous tbough less picturesquo sym-

holism ; and tho Deities and Dscmons of Grceco and Rome ivere pcrpetuated with only a change of names,

when their officcs ivere transferrcd to Saints and Martyrs. The attempta by whieh reason had somctimes

endeavoured to span tho unknoirn by a bridge of metaphysics, such as the idealistic Systems of Zoroaster,

Pythagoras or Plato, ivere only a more refined form of tho poetical illusions ivhich satisfied the vulgar ; and

man stili lookcd back with longing to the lost goldon age, ivhcn his ancestors communed face to face with tho

Gods ; and hoped that by propitiating Ileaven ho might accelerate the renewal of it in the islands of the Far

"West, under the sceptro of Kronoa, or in a ccntralization of political power at Jernsalem. His eager hope

orercamo even the torrors of the grave ; for tho Divine powor was as infinite as human expectation, and tho

Egyptian duly ensepulchred in the Lybian Catacombs was supposed to bo alrcady on his way to the Fortunate

Abodes under the guidance of Hermes, there to obtain a pcrfect association and rcunion with his God.

Rcmembcring what we haTe already said elsewhere in regard to the old ideas concerning the Deity, and

ropoating it as little as possible, lct us onco moro put ourselvcs- in communion with tho Ancicnt poctio and

philosophic mind, and endcavour to learn of it what it thought, nnd how it solved the great problems that

have over torturcd the human intellect.

The division of the First and Supreme Causo into two parts, one Active and the otlicr PassiTe, tho Universe

Agent and Patient, or tho hcrmaphroditic GodAVorld, is one of the most ancient and widc-sprcad dogmas of .

philosophy or natural theology. Almost every ancient pcople gave it a place in their worship, their filysteries

and their ccremonies.

Ocellus Lucanus, who scems to have lived shortly after Pythagoras opened his School in Italy, five or six

hundred ycars bcfore our era, and in the time of Solon, Thales and the other Sagos who had studiod in the

Schools of Egypt, not only rccognizes the eternity of the Univorse, and its divino character as an unproduccd

and indcstructible' being, but also the distinctiun of Activo and Passirc causcs in what he terms the Grand

'Whole, or the singlo hcrmaphroditic Being that comprchomls ali existcnccs, as well causea as cffects ; and

whieh is a System regnlarly ordered, perfect and complete, of ali Naturos. Ilo well apprehended the dividing-

line that separates existcnco eternally the samo, from that whieh etcrnally changcs ; the nature of colestial

from that of tcrrcstrial bodies, that of causcs from that of elTects, that ivhich is from that wliich only becoues,

— a distinction that naturally struck every thinking man.

"We shall not quote his languago at full lcngth. The hcavonly bodies, ho thought, are first and most

noble ; they move of themselves, and ever revolve, without change of forni or essence. Fire, water, earth nnd

air change inccssantly and continually, not placo, Imt fumi. Thcn, as in the Universo tliero is gcncration and

causo of gcncration, — ns gcncration is where there is change nnd ilisphiccmcut of parts, and causo ivlioro tliero

is stability of nature, evidcntly it belongs to what is tho causo of gcncration, to movo and to aot, nnd to the

recipient, to be made and moved. In his vicw, everything above tho Moon was the habitation of the Gods;

ali boluw, that of Naturo and discord; this operatos dissolution of things made j that, production of thoso that

aro being made. As the World is unproduccd and indcstructible, as it had no bcginning, and will liavo no

end, necessarily tho principio that operatos gcncration in anothor than itself, and that whieh operates it in

itsclf, have eo-existed.

The former is ali above the moon, and especinlly tho sun : tho lattcr is the sublunary world. Of these

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two parta, onc active, thc otlicr passive— onc divine and always tho same, fche othcr mortal and ever changing,

all tbat \ve call tho “world" or “universe” is composed.

These accorded ivith tho principies of tho Egyptian philosophy, which held that man and the animals had

always existed togethcr with the world ; that they were its effects, etcrnal lite itself. The chief divisions of

nature, into activo and passivo causcs, its systcni of generation and destruction, and the concurrence of the

two groat principies, hcavcn and earth, uniting to form all things, will, according to Ocellus, always continue

to cxist. “Euuugh,” he concludes, “as to the universe, the generations and dcstructions effected in it, the

modo iu whiuh it now oxists, tho mode in which it will ever.exist, by tho eternal qualitics of the two principies,

one always muving, tho othcr always nioved, onc always governing, the other always govemcd. n

Such is a bricf summary of tho doctriuc of this philosophor, whose work is one of tho most ancicnt that

huvo survivod tn us. "The suhjcct on which ho treatcd oocupied in his time all mcn’s minds : tho poets sang of

cosmogonics and thcogunius, and tho philusiiphors wroto treatises on tho birth of tho world and the elementa

of its composition. The cosmogony of the Ilcbrews, attributcd to Moses; that of the Phoenicians, ascribed

to Sanchoniathon ; that of the Grcoks, composed by Hesiod; that of the Egyptians, the Atlantes and tho

Crctans, preservod by Diodorus Siculus; the fraginents of the theology of Orpheus, dividcd among different

writers; tho books of tho Pcrsians, or their Boundosh; those of tho Indians; tho traditions of the Chinese

and the people of Macassar; the cosmogouic chants which Virgil puts in the mouth of lopas at Carthage ; and

those of tho old Silenus, tho first book of the Metamorphoses of Ovid ; all testify to the antiquity and univer-

sality of these Gctions as to the origin of the world and its causes.

At tho head of tho causos of nature, heaven and earth were placed, and the most apparent parts of eaeb,

tho sun, the moon, tho Gxed stars and planots, and abovo all the zodiac, among the active causcs of generation ;

and among the passive, the several clcments. These causcs were not only classed in the progressive order of

their energy, heaven and earth heading the respective lists, but distinet sexes were in somo sort assigned to

them, and characteristics analogous to thc mode in which they concur in universal generation.

The doctrine of Ocellus was tho gcneral doctrine everywhere, it naturally occurring to all to make the

same distinction. Tho Egyptians did so, in selecting those animals in which they recognized these emblematic

qualitics, in order to symbolize thc doublc sex of the universe. Their God KxErn, out of whose mouth issued

thc Orphic egg, whcncc the author of thc Clementine Recognitions makes a hermaphroditic figure to emerge,

uniting in itself tho two principies whercof heaven and the earth are fornis, and which enter into the organ-

dzation of all heings which thc heavens and thc earth engender by their concourse, furnishes another emblem.

‘ of the duublc powcr, activo and passive, which thc ancients saw in tbc universe, and which they symbolized

by the egg. Orpheus,- who studicd in.Egypt, borrowcd from the ■ thcologians of that country tho mysterious

' furnis under whiuh the Science of nature was veiled, and carried into Greece tho symbolic egg, with its division

into two parta or causcs figurcd by thc hermaphroditic bcing that issued from it, and whereof heaven and

earth are composed.

The Brahmins of India expressed thc same cosmogonic idea by a statue, representative of the universe,

uniting in itself both sexes. The malo sex otibred an image of the sun, centre of the active principlc, and the

female sex tbat of the moon, at thc sphere whereof, procceding downward, the passive portion of nature begins.

The Lingam, unto tho present day revered in the Indian tcmples, bcing but the conjunction of the organs of

generation of the two sexes, was an emblem of the same. Tho IlindQs have ever had the greatest veneration

for this symbol of evcr-rcproductive nature. The Greeks consecratcd the same symbols of universal fruitful-

ness in their Mysteries;.and they were exhibited in the sanctuaries of Elcusis. They nppear among the

sculptured ornamenta of all thc Indian tcmples. Tertullian accuses the Yalentinians of having adopted the

custom of venerating them ; a custom, he says, introduccd by Melampus from Egypt into Greece. The

Egyptians consecratcd tho Phallus in the Mysteries of Osiris and Isis, as wo lcarn from Plutarch and Diodorus

Siculus ; and the lattcr assures us that these emblems were not consecrated by the Egyptians alone, but by

overy people. They ccrtainly wero so among tho Persians and Assyrians ; and they were regarded everywhere

as symbolic of the gencrative and 'productive powers of all animated beings. In those carly ages, the works

of nature and all her ageuts were sacrcd likc hcrself.

For tho union of Nature with hcrself is a chaste marriage of which the unlon of man and woman was a

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natural imago, and tkeir organs wero an expressive cmbicm of tbc double cnergy which manifesta itsclf in

IleaTen and Earth uniting togetlicr to produce all boings. “The lleavons," says Plutarch, “scemcd to men

. to fulfil the functions of father, and the Earth of mothcr. The former impregnated tho earth witk ita fcrtiliz-

ing rains, and the earth rccciving thom became fruitfui and brought forth.” Ileaven, which covcrs and em\*

braces the earth everywhero, is hor potent spouse, uniting himsolf to her to mako her frnitful, wickout which

she would languish in everlasting stcrility, buried in tho shades of chaos and of night. Thcir union is their

marriage; thcir productions or parts aro their childrcn. Tho skics aro our Father, and Nature tho greut

Mother of us all.

-This idea was not tho dogma of a single sect, but the general opinion of all the Sagcs. “Nature was

dividod," says Cicero, "into two parts, one active, and tho other that submitted itsclf to this action, which it

rcccivcd, and which modificd it. Tho former was decmcd to be a Force, and the lattcr tho materini on which

that Force exerted itsclf." Macrobius repeated almost litcrally the doctrine of Ocellus. Aristotlo termed tho

earth the fruitfui mothcr, environcd on all sides by the air. Above it was Ileaven, the dvrelling place of the

Gods and the divino stars, its substanco ether, or a fi re incessantly moving in circlos, divino and incorruptiblo

and subjcct to no cbange. Below it, nature, and tlio.elements, mutablc and actcd on, corruptible and mortai.

Synesius said that gencrations wore efiectcd in tho portions of the universo vrhich ure inhabit ; urkilo tho

canse of generations residcd in the portions above us, whence descend to us the germs of the efieets. produced

here below. Proclus and Simplicius deemed Ileaven the Active Causo and Father, relativoly to the earth. The

former says that the World or the Wholo is a single Animal ; what is done in it, is dono by it; the same World

acta, and acta upon itaetf. Ilo divides it into “ Ileaven" and “ Gencration.” In tho former, lio says, aro placed

and arranged the conservativo causes of gencration, superintended by tbc Genii and Gods. The Earth, or

Rhea, associatcd ever vrith Saturn in preduction, is motiicr of the cficct3 of vrhich Ileaven is Father; the

womb or bosom that receives the fertiiizing energy of the God that engonders ages. Tho great work of genc-

ration is operated, he says.priinarily by the action of the Sun, and secondarily by that of tho Moon, so that

tho Sun is. tho primitive sourcc of this energy, as father and chicf of the male Gods that form his court. Ue

follows the action of. the malo and female principies through all the portions and divisions of nature, attri-

buting to the former the origin of stabiiity and identity, to the lattcr, that of diversity and mobility. Ileaven

is to tho earth, he says, as the male to the fontale. It i3 the movement of the lleavons, that by tficir rcvolu-

:tions furnish tho scminaLincitcmcnts and forccs, whose ciuanatious- rcccivcd by the earth mako it fruitfui, and

•causc it to. produce animals and plants of every kind.

Philo says that Moses rccognizcd this doctrine of tiro causcs, active and passive; but mado tho former to

resido in tho Jlind or Intelligenco cxtcrnal to matter.

The ancicnt astrologcrs dividod the tvrelve signs of the Zodiac into six male and si.v female, and assigned

them to six male and six female Great Gods. Ileaven and Earth, or Ournnus and GhS ivere, among most

ancicnt nations, the first and most ancicnt Divinitics. Wo find them in the 1’hccniuian history of Sanchonia-

thon, and in tho Grocian Uencalogy of the Gods givon by Ilcsiod. Everyivlicre thoy marry, and by their union

produce tho later Gods. “In tho' boginning,” says Apollodorus, “Ouranos or the lleavons vvas Lord of all

the Universe : he took to wifo GhO or the earth, and had by her many childrcn.” They ivero the first Gods of

the Cretans, and under other names, of tho Armenians, as ire leam from Bcrosus, and of Panchaia, an island

South of Arabia, as wc learn from Euhemerus. Orpheus made the Divinity, or tho “Great Whoic," male and

female, bccause, he said, it could produce nothing, unlcss it united in itsclf tho produetive force of both sexes.

Ilo called Ileaven Pancenetor, tho Fatiier of all things, most ancicnt of Boings, boginuing and end of all,

containing in llimsclf tiie incorruptiblo and umvearying force of Necessity,

The samo idea obtaincd in tho rudo North of Europe. The Seythians made Uie Eartli to bo tbo wifo of

Jupitcr; and tho Germons adorcd hor under the namc of IIerta. The Celts worshippcd tho Ileavcns and tho

Earth, and said that without tho former the lattcr would be sterile, and that their marriage produced all things.

The Scandinavians acknowlodged Beit or tho Ileavcns, and gave Fuutcr bis son tho Eartli as a wifo. Olaus

Budbeck adds, that tlicir anccstors wcro persuaded that Ileaven interinarrled witli the hartii, and tlius uuiting

•his forces with hers, produced animals and'plants. This marriage of Ileaven and Earth produced tho Azss,

Genii famous in the theology of the North. In the tkcologj of the Phrygiaus and Lydians, the Asii were

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born of Ilio marringo of tlio Supreme God with tho Eartli ; and Fcrmicua informa us that tlie Phrygiana attrir

butcd to tlie Earth suprcmacy over the othor elementa, and eonsidered her the Great Motlicr of ali thinga.

Virgil singa tho impregnatiun of the joyous earth, Ly tho Ether, ita apouse, that doscends upon ita boaom,

fortilizing it with rains. Culmuclhi singa tho lovc? of Naturo and her marriago with heaven annually con-

summated at the swcet Spring-tiiuo. Ilo dcscriLca tho Spirit of Life, the soul that animntes the world, fired

with tho psissiou of Loro, uniting with Naturo and itsclf, itsclf a part of Nature, and filling ita own boaom

with ncw productions. Thia uniuii of tho universo with itsclf, thia mutual action of two sexes, he terms “the

great Secruts of Nature,” “tho Mystcrios of the Union ?f -Ilcaven with Earth, imaged in the Sacrcd Mysterica

of Atys and Bacchus.”

Varro tolis us that tho great Divinitics adored at Samothrace were tho Heaven s and the Earth, eonsidered

as First Causcs nr Primal Gods, and as malo and fcmalc agonts, ono bearing to the othor the relations that tho

Soul and Principio of Movcmcut hoar tu the ljndy or thu inattcr that rcccirca tlicm. Thcso woro tho Gods

roverod in the Mysteries of that Islund, as ihey woro in tho orgios of Phoenicia.

» Evorywhoro tho sacred body of Nature was covercd with tlie veil of allcgory, wliich conccalcd it from the

profano, and alluwed it to be scon only by the sage who thouglit it worthy to bo tlio object of bis study and

investigation. She showed horsolf to thoso only who loved her in spirit aud in truth, and she ahandoned the

indifforent and caroless to orror and to ignorauce. “Tho Sagca of Grccco,” says Pausanias, “nover wrote

otherwiso than in an enigmatioal manner, nover naturally and direetly.” “ Nature," says Sallust tho Phi-

losophor, “ should bo sung only in a language that imitates the secrocy of her proccsses and operations. She

is berself an cnigma. A Ve soo only bodies in movoment; tho forcea and springs that move tbem aro bidden

from us.” The poeta inspirod by tho Diviuity, tho wisest philosophers, ali tho thoologians, the chicfs of the

initiations and mysterica, even tho gods uttering their oraclea, have borrowed tho figurative language of allc-

gory.” “ The Egyptians,” saya Proclus, “ preferrod that mode of teaching, and spoke of the great secreta of

Naturo, only in mythological cnigmas." The Gymnosophists of India and tho Druids of Gaul lent to scicnce

tho snmo enigmatic language, and in the samc style wrote tho Ilicrophants of Phoenicia.

Tho division of thinga into the active and the passivo causc loads to that of tho two Principies of Light and

.Darkness, connoctcd with and corrosponding with it. For Light comes from tlie ethercal substanee that com-

poses the active causc, and darkness frum earth or the gross matter which composca the passiTe cauae. In

Uesiod, tho Earth, by ita union with Tartarus, engenders Typhon, Chicf of the Powcrs or Genii of Darkness.

But it unitos itsclf with tho Ether or Ouranos, when it engenders tho Gods of Olympus, or the Stars, childrcn

of Starry Ouranos.

Light waa tho Erst Divinity worshipped by men. To it tliey owed tho brilliant spectaclo of Nature. It

acerna an cmanation frum the Creator of all thinga, making known to our sonsos the univorse which darkness

hides from our cyes; and as it wero giving it cxisteucc. Darkness, os it woro,' reduces all naturo again to

nothingncss, and almost ontiroly annihilares man.

Naturally, thoroforo, two substancos of opposite naturos were imagincd, to oach of which tho world was

in tum subjccted, ono contributing to its felici ty and tbo othor to its misfortuno. Light multiplied ita enjoy-

monta; Darkness despoilcd itof them; tho formor was its friend, the latter its enemy. To ono all good was

attributcd;.to tho othor all ovil ; and thus tlio words “Light” and “Good" Lccamc synonymous, and the

words “Darkness” and “Evii.” It secming that Good and Evii could not flow from ono and the sanie sonrce,

any moro than could Light and Darkness, men naturally imagincd two Causes or Principies, of different

naturos and opposite in their edocta, ono of wliich slied Light and Good, and the other Darkness and Evii on

tho universe.

This distinction of the two Principies was admitted in all the Theologica, and formod ono of the principal

bases of all religions. It enterod as a primary eleraont into tbo sacrcd fablcs, tho cosmogonies and the mys-

teries of antiquity. “ AVo aro not to supposc,” says Plutarch, “ that tlio Principies of tbo Univorso aro inani-

mato bodies, as Democritus and Epicurus tliought ; nor that a matter devoid of qualities is organized and

arranged by a singlc Itcuson or Providence, Sovcrcign ovor all things, as tho Stoics hold ; for it is not possiblo

that a singlo Bcing, good or ovil, is tho causo of all, inasmueh as God can in nowise bo the cause of any eviL

The harinony of tho univorso is a combinatiun’ of contrarios, liko tho strings of a lyre, or that of a bow, which

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alternately is strctched and relaxod." " The good,” says Euripides, " is nerer separated frora tho Evii. The tiro

must minglo, that all may go vrell." And this opinion as to the tiro Principies, continues Plutarch, “ is that of

all antiquity. From tho Thcologians and Lcgislators it passed to the Poets and Philosophe». Its author is

unknown; but tlio opinion itself is cstablished by the traditions of the ivhole human race, and consecrated in

the mystcries and sacrifices both of the Grceks nndBnrbarians, whercin iras recognized the dogma of opposing

principies in nature, which by their contrariety, produco the misturo of good and cvil. We must admit two

contrary causes, tiro opposing poirers, which lead, one to the right and the other to the left, and thus control

our lifc, as they do tho sublunary world, which is thereforo subject to so many changes and irregularities of

erery kind. For if tliere can be no effect without a cause, and if the Good cannot be the cause of the Evii, it

is absolutely neccssary that tbere should be a cause for the Eril, as there is one for the Good." This doctrine,

he adds, has bcen gcncrally reccived among most nations, and espccially by thoso who have had the greatest

reputation for wisdom. All havo admitted two gods with different occupations, ono making the good and tho

other the eril found in nature. The former has been styled “ God,” the latter “ Demon." The Pcrsians or

Zoroaster named the former Ormuzd and the latter Ahriman ; of whom they said ono was of the nature of

Light, the other .of that of Darkness. .Tho Egyptians called the former Osiris, and tho latter Typhon, his

eternal enemy.

The Ilebrews, at least after their return from the Persian captivity, had their good Deity, and the Devii,

a bad and malicious Spirit, ever opposing God, and Chief of the Angcls of Darkness, as God was of tbose of

light.

The Chaldeans, Plutarch says, had their good and cvil stars. The Grccks had their Jupiter and Pluto, and

their Giants and Titans, to whom were assigned the attributos of tho Serpent with which Pluto or Serapis was

encircled, and the shape whereof was assumcd by Typhon, Ahriman and the Satan of the IIebrew3. Every

people had something equi valent to this.

Tho People of Pcgu believe in two Principies, ono author of Good and the other of Evii, and strive to

■ propitiate tho latter, while they think it nccdless to worship the former, as he is incapahle of doing evil. Tho

people of Java, of tho Moluccas, of the Gold Coast, tho llottentots, tho pcoplo of Tcneriflb and Madagascar

and the Savage Tribcs of America, all worship and strive to avere the anger.and propitiate tho good-will of .

the Evii Spirit. . '

But among the Grccks, -Egyptians, Chaldeans, Persiana and Assyrians, tho doctrine of the two Principies

formed a completo and regularly arranged thoological system. It was the bas» of tho religion of the mngt

and of Egypt. .The author of an ancicat workattributed to Origen says that Pythagoras learnedfrom Zarastha,

a Magus at Babylon, (the same, perhaps, as Zcrdusht or Zoroaster), that there arc two principies of all things,

whereof one is the father and the other the mother ; the former, Light, and tho latter, Darkness. Pythagoras

thought that the Depcndcncies on Light were wariuth, drynoss, ligluncss, swiftncss ; and tbose on Darkness,

cold, wet, weight and slowness; and that the world dorircd its existcncc from these two principies, as from

tho male and the fcmale. According to Porphyry, he conceivcd two opposing powcrs, one good, which he

terraed Unity, the Light, Right, the Equal, the Stablc, the Straight; the other evil, which he termed Binory,

Darkness, the Left, tho Uh equal, tho Unstable, tho Crookod. These ideas ho reccived from tho Orientals, for

ho dwelt twelvo yoars at Babylon, studying with tlic Magi. Varro says ho rccogtiizcd two Principies of all

things, — the Finite and the Infinite, Good and Evil, Life and Deatii, Day and Xigiit. IVliito ho thought was

of the nature of tho Good Principle, and Black of that of tho Evil ; that Light and Darkness, Iloat and Cold,

tho Dry and tho IVct, mingled in equal proportions ; that suinmcr was tho triuniph of licat, and winter of

cold; that their equal combination produccd spring aml autuinn, the former produeingvenlure and favourablo

to health, and tho latter, detcriorating everything, giving birth to maludic\*. Ilo applicd tho sanie idea to tho

rising and setting of the sun; and like the Magi, hcld that God or Ormuzd in tho body rcsembled light, and

in tho soul, truth.

Aristotlc, like Plato, admitted a principle of Evil, resident in matter and in its eternal impcrfection.

Tho Pcrsians said that Ormuzd, born of tho puro Light, and Ahriman, born of darkness, were ever at

war. Ormuzd produccd six Gods, Bcncficcnco, Truth, Good Ordcr, Wisduni, Riehcs and Virtuous Joy. These

were so many emanations from tho Good Principle, so raauy bl6ssings bcstowed by it on mcn. Abriman, In

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liis tum, producod sis Devs, opponcnts of thc sis emanations from Ormuztl. Then Ormuzd mado himself threa

times as great as beforo, asccndcd as far above tho sun as tlie suu is above tho cartli, and adorncd thc Ilearcns

with stars, of which hc made Sirius tho sentinel or advaocc-guard : that ho then creatcd twenty-four othor

Deitics, and placcd thcm in an egg, whero Ahriman also placed twenty-four others, crcated by him, who

broke the egg, and so intcrminglod Good and Evii. Theopompus add 3 that, aocording to thc Magi, for two

terms of three thousand yoars each of tho two Principies is to be by turns victor and the other vanquished ;

then for thrcc thousand more for cnch thoy aro to contcnd with each other, cach destroying reciprocally the •

worfcs of thc other; after whioh Ahriman to perish, and men, wcaring transparent bodies, to enjoy unutter-

able happiness.

The twclvo great Deicies of the Persians, the sis Amshaspands and sis Devs, marshalled, the former

under tho banner of Light, -and the lattor under that of Darkness, are tho twelvo Zodiacal Signs or Months ;

the sis supreme signs, or thosc of Light, or of Spring and Summcr, commcncing with Aries, and the sis in-

. ferior, of Darkness or of Autumn and Wiuter, commcncing with Libra. Limited Time, as contradiscinguished

from Time witbout limits, or Eternity, is Time creatcd and mcasured by the cciestial rerolutions. It is com-

prohended in a period divided into twelvo parts, eaeli subdividcd into a thousand parts, which tho Persians

termed years. Thus the circlo annuaily truversed by the Sun was divided into 12,000 parts, or each sign into

3,000: and thus, cach ycar, the Principle of Light and Good triumphed for 3,000 yoars, that of Evii and

Darkness for 3,000, and they mutually dcstroyed each othor’s labours for 6,000, or 3,000 for each : so that the

Zodiac was equally divided bctwccn theui. And aocordingly Ocellus Lucanus, the Disciplc of Pythagoras,

hcld that tho principal eauso of ali sublunary etTucts resided in the Zodiac, and that from it flowed the good

or bad influenccs of the plancts that revolved tberein.

The twenty-four good, and twenty-four evil Deities, enclosed in the Egg, are the forty-eight constcllations

of the ancient sphere, equally divided betweon the realms of Light and Darkness, on the concavity of the

cciestial sphere which was apportioned among them ; and whioh enolosing the world and planets, was the

mystic and sacred egg of the Magi, the Indians and the Egyptians,— the egg that issued from the mouth of

the God Kneph, that figurod as tho Orphic Egg in tho Mysteries of Greece, that issued from the God Chumono-

of tlie Coresions, and from the Egyptian Osiris and tho God Plianes of the Modera Orphics, Principle of

Light, — the egg crushcd by the Sacred Bull of the Japanese, and from whioh the world emerged; that placed\*

by the Greeks at tlie feet of Bacchus the bull-horned Uod, and from which Aristophanes makes Lore emerge,

who with Night organizes Chaos.

Thus the Balancc, the Scorpion, the Serpent of Opiiiucus and the Dragon of tho Ilespcrides became male-

volent Signs and Evii Genii ; nnd entire nature was divided between tlie two principies, and between the

ngonts or partial causcs subordinato to thcm. Ilenco MichacI and his Archangels, and Satan and his fullen

compccrs. Ilenco tho wars of Jupitcr and the Giants, in whioh the Gods of Olympus fought on the side of the

Ligbt-God, against the dark progeny of earth and Chaos ; a war which Proclus regardod as symbolizing tho

resistance opposed by dark and chaotic matter to tho activo and beneficent force which gives it organization •

an idea which in part appears in tho old tbeory of two Principies, one innata in tho activo and luminons sub-

stance of Heaven, and the other in the inert and dark substance of matter that resists the order and the good

ibat Heaven communientes to it.

Osiris conqucrs Typhon, and Ormuzd, Ahriman, wlien, at the Vernal Equinos, the Creative action of

Heaven and its demiourgie energy is most strongiy manifested. Then tho principio of Light and Good

overcomes that of Darkness and Evii, and tho world rejoices, redeemcd from cold and wintry darkness by the

beneficent Sign into which the Sun then enters triumphant and rojoicing, after his resurrection.

From the doctrinc of the two Principies, Active and Passive, grew that of tho Univorse animated by a

Principio of Etcrnal Life, and by a Universa! Soul, from which every isolated and temporary being receivod

at its birth an emanation, wbicli at the death of such being, returned to its sourcc. The lifc of matter as much

belonged to naturo as did matter itself; and as life is manifested by movement, the sources of life must needs

sccm to bo placcd in thosc luminous and cternal bodies, and above nll in the Heaven in which thoy revolvo,

and which wliirls them alung with itself in that rapid course that is swifter thau ali other movement. And

fi re and heat have so great an aualogy with life, that cold, liko absence of movement, scemed the distinctive

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charactcristic of dcath. Aecordingly tlie xital firo that blazcs in thc Sun and produces the beat that vivifies

everything, was regarded aa thc prinoiple of orgnnization and lifc of ali sublunary beings.'

Accoriling to thia doc trine, tbc Univorse is not to bo regarded in ita Creative and cternal action, meroly

as an immense maebino, moved by powerful springs and forccd into a continua! movement, vrhich, emanating

from tbe circumferencc extends to thc centro, -acta and rc-acts in every possiblo diroetion, and re-produces in

succession all tbc varicd forma vrbicli matter receivcs. So to regard it would bc to rccognizo a cold and purely

mechanica! action, thc energy of vrhich could never produce lifc.

On the contrary, it was tbougbt, the Universe should bo deemed an immense Being, ahvays living, ahvays

moved and always moving in an etornal activity inherent in itself, and which, subordinato to no foreign causc,

is communicatcd to all its parts, connccts them together, and makes of tbe worhl of things a complete and

perfcct whole. Tbe order and harmony which rcign thercin secm to belong to and be a part of it, and tho

design of thc various pians of construction of organized beings would secm to bo graven in its Supreme Intel-

ligcnce, source of all tbe otber Intelligences vrbiub it communicatcs together with life to man. Notbing exist-

ing out of it, it must be regarded as tbe principio and terxn of all things. -

Cbmremon had no rcason for saying that tho Ancicnt Egyptians, inventors of tho sacred fables, and adorers

of the Sun and the other luminaries, saw in tbe Universe only a machino, without life and without intelligencci

either in its whole or in its parts ; and that their cosmogonv was a pure Epicureanism, vrhich requircd only

matter and movement, to organize its world and govern it. Sucb an opinion would ncccssarily excludo all

roligious worship. TVherever we supposo a worship, thero we must supposo intalligcnt Deities who rcceive it,

and are sensible to tbe homnge of their adorers ; and no pcoplc woro so roligious as tho Egyptians.

On the contrary, with them tbe immenso, immutablc and Etornal Being, termed “ God” or “ tbe Universe!”

had eminently and in all their plenitudo, that life and intclligencc which sublunary beings, oach an infinitcly

small and temporary portion of itself, possess in a far inferior degree and inlinitcly less quantity. It was to

them in sorne sort llke tbe Oecan, whcnce tbe spring», brooks and rivers liave risen by craponition and to the

bosom wbcreof they rcturn by a longer or shortor coursc, and nfter a longor or sborter separation from tho

immense mass of its waters. Tho machino of tbc Universe was, in their vicw, like that of man, moved by a

Principio of Life which kcpt it in etornal activity, and circulated in all its parts. Tbe Universe was a living

and animated being, like man and the other. animals ; or ratber they wero so, only bccausc the Universo was

essentially so, and for a few momonts. communicatcd to cach an inlinitcly minute portion of its eternal life,

breathed by it into thc.incrt and gross matter of sublunary bodies. That withdrawn, man or tbe animal diod;

and the Universe alone, living and circulating around the wrccks of their bodies, by its cternal movement,

organized and animated ncw bodies, returning to them tbc cternal firo and siibtle substanco which vivifies

itself, and which incorporatcd in its immense mass was its nnivcrsal soiil.

Theso wero thc ancient ideas as to this Grcat God, Fathcr of all thc Gnds, or of tho World ; of thls Beinc,

Principio of all things, and of which notbing other tlian itself is Principlc, — tho Univcrsal eause that was

termed God. Soul of the Universe, cternal like it, immense like it, supremely activo and potent in its varied

operations, pcnctrating all parts of this vast body, impressing a regular and symmetrical movement on tho

spheres, making tho elements instiuct with actirity and order, tningling with every thing, organizing everything,

vivifving and preserving everything, — this was the Uxiverse-God vrhich tho Ancicuts adorcd as Supreme Causc

and God of Gods.

Anchises, in tho JEneid, tauglit .Tincas this doctrinc of Pythagoras, learned by him from his Mastcrs, tbe '

Egyptians, in regard to tho Soul and Intcllig n nce of the Universe, from vvhicli nur souls and intelligences, as

woll as our life and that of tho animals emanato. JIeaven, Earth, the Sea, tho Moon aml tho Stars, lio snid,

are moved by a principlc of iutcrnal life which perpetuatos their existenee; a great intelligcnt souL that

penetratos every part of thc vast body of tho Universe, and mingling with everything, agitates it by an etornal

movement. It is tho source of life in all living things. The f»roe which animates all, emanates from thc

cternal liro that burns in llcavcn. In the Georgics, Yirgil repeats the Mino doctrinc; and that at tho dcatli

of every animal, tho lifc that animated it, part of thc uuiversal life, rcturns to its Principlc and to the source

of life that circulates in the splicrc of the Stars.

Servius makes God tho active Causo that orgnnizes the elements into bodies, the vivifying breath or

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spirit, that, spreading through mattcr or the elementa, produces and engonders ali things. Tha elementa

compose tho substance of.our bodies: God composes tho souls.tliat rivify theso bodies. From it come tho

instincta of animala, from it their life, ho says : and whcn they dio, that life roturns to and re-cnters into tho

UntTcrsal Soul, and their bodies into Unirersal Matter.

Timosas of Locria and Plato his Commentator irroto ‘of the Soul of tho 'World, dereloping the doetrine

of Pythagoras, who thought, says Cicoro, that God is the Unirersal Soul, resident everywhere in nature, and

of which our Souls ara but emanations. “ God ia one” says Pythagoras, as cited by Justin Martyr: “Ile is

not, as some think, without the world, but within it, and entire in its entirety. He sees ali that becomea, forma

ali immortal beings, is the au:hor of their powers and performances, the origin of ali things, the Ligbt of

Hcarcn, the Fallier, the Intelligence, the Soul of all beings, the Morer of ali spheres."

God, in the view of Pythagoras, was One, a singlo substance, whose continuous parts eztend through all

tbo Unirerso, without separation, differonce or inequality ; Iike the soul in the human body. Ho denied the

doetrine of the spiritualists, who had serercd tho Divinity from the Unirerso, makiDg Ilim exist apart from

the Unirerse, which thus became no more than a material work, on which acted the Abstract Cause, a God,

isolatcd from it. The Ancient Theology did not so separate God from tho Unirerse. This Eusebius attests,

in saying that but a small nurnbcr of wiso men, liko Moses, had sought for God or the Cause of all, outside of

that All; whilo tho Philosophers ofEgypt and Phoenicia, roal authors of all the old Cosmogonics, had plaeed

the Supreme Cause in the Universe itself, and in its parts, so that in their riew tho world and all its parts are

tn God.

The World or Unirerse was thus comparcd to man; the Principio of Lifo that mores it, to that which

moves man: the Soul of the World to that of man. Thercfore Pythagoras called man a microcosrn or little

world, os possessing in miniature all the qualities found on a great sealo in the Universe ; by his reason and

intelligence partaking of the Divino Nature : and by his faeulty of changing alimenta into other substances,

of growing, and reproducing liirasolf, partaking of elcmentary Nature. Thus ho made the Universo a great

intelligent Being, like man — an immense Deity, having in itself what man has in himself, morement, life and

intelligence, and besides, a porpetuity of esistcnce, which man has not; and, as having in itself perpetuity of

Mnovement and life, therefore the Supreme Cause of all.

Ererywhere extended, this Unirersal Soul does not, in the view of Pythagoras, act ererywhere equally'

nor in the same manner. The highest portion of tho Universe, being as it were its head, seemcd to him its

principal seat, and tbere was the guiding power of the rest of the world. In the seven concentric spheres is

resident an ctcrnal order, fruit of the intelligence, the Unirersal Soul that mores, by a constant and regnlor

■progression, the immortal bodies that form the harmoniou3 system of the Ilearens.

Manilius says: “I sing the inrisiblo and potent Soul of Nature; that Divine Substance which orerywhere

inheront in Ileavcn, Earth and the Watcrs of the Occan, forms the bond that holds together and makes one"

all tho parts of tho vast body of tho Unirerse. It, balancing all Forces, and harmoniously arranging tho

varied relations of the many members of the world, ma.intains in it the life and regulor movement that

agitate it, as a resuit of the action of the living breath or single spirit that dwells in all its parts, circulates

in all the channcls of unirersal nature, flashes with rapidity to all its points, and givos to animated bodies the

coniigurations appropriate to the organization of each .... This eternal Law, this Divine Force, that main-

tains the harmony of the world, makes use of tho Celcstial Signs to organize and guide the animated creaturas

that breathe upon the earth ; and gives to each of them the character and habits most appropriate. By the

action of this Force Hcarcn rules the condition of the Earth and of its fields cultivated by tho husbandman :

it gires us or takes from us regetation and harvests : it makes the great ocean overpass its limita at the flow,

and retire within them again at the ebbing, of the tide.”

Thus it is no longer by means of a poetic fiction only that the hearens and the earth become animated and

personified, and are deemed living cxistences, from which other existences proceed. For now they live with

their own life, a life eternal like their bodies, each gifted with a life and perhaps a soul, like those of man, a

portion of the unirersal life and unirersal soul; and the other bodies that they form, and which they contain

in their bosoms, liro only through them and with their life, as the embryo lives ia the bosom of its motiter, in

consequence and by means of the life communicated to it, and which tho mother erer maintains by the active

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power of her own lifo. Such is the universal lifo of tbe world, rcproduccd in ali tho beings which ita superior

portion creatos ia its inferior portion, th.it is as it ivere the matrix of the world, or of tbe beings tbat tbe

heavens engender in its bosom.

“The soul of the world," says Macrobius, “is nature itself” [as the soul ofman is man hiraselfj, “ always

acting through the celestial spheres which it rriovcs, and which but follow the irresistible impulse it imprcsses

on thcm. The heavens, tho sun, great seat of generativo power, the signs, the stirs and the planets act only

with tlie activity of the soul of the universe. From that soul, through tbem, come all the variations and

changes of sublunary nature, of which the heavens and celestial bodies are but the secondary cnuses. The

zodiac, with its signs, is an existence, immortal and divine, organized by the universal soul, and producing,

or gathering in itself, all the Taried emanations of the diiferent powers that make up the nature of. tho

Divinity.”

This doctrine, that gave to the heavens and the spheres living souls, each a portion of tho universal soul,

was of extreme antiquity. It was held by the old Sabreans. It was taught by Timmus, Plato, Speusippus,

Iamblichus, Macrobius, Marcus Aurelius and Pythagoras. TFkcn once men had assigned a soul to the uni-

verse, containing in itself tbe plenitude of the animal life of particular beings, and even of the stars, they

soon supposed that soul to be essentially intelligent, and the source of intelligence of all intelligcnt beings.

Then the universe became to them not only animated but intelligent, and of that intelligence the diiferent parts

of nature partook. Each soul was the vehiclo and as it were tho envelope of the intelligence that attaebed

itself to it, and could repose nowhere else. Without h soul thero could be no intelligence ; and as there was

a universal soul, source of all souls, the universal soul was gifted with a universal intelligence, source of all

particular intelligcnces. So the soul of the world containcd in itself tho intolligonco of the world. All tho

agents of nature into which tho universal soul entered, roccivcd also a portion of its intelligence, and the

universe, in its totality and in its parts, was filled with intelligcnces, that might be regarded as so many

. emanations from the sovereign and universal intelligence. IVhercver tho divine soul acted as a cause, thero

also was intelligence ; and thus heaven, the stars, the oloments, and all parts of the universe, became tho seata

of so many divine intelligences. Every minutc.st portion of tho great soul bccamo a parti.il intelligence, and

the more it was disengaged from gross matter, the more active and intelligent it was. And all the old odorors

of nature, the theologians, ostrologcrs and poets, and the most distinguisked philosophcrs, supposed that tho

stars were so many animated and intelligent beings, or eternal bodies, activo causcs of ciTccts hero below,

whom a principio of life animated, and whom an intclligccco dircctcd, which was but an emanation from and

a portion of the universal life and intelligence of the world.

The universe itself was regarded as a suprcmely intelligent being. Such was the doctrine of Timaeus of

Locria. The soul of man was part of the intelligent soul of the universe, and tbcrefore itself intelligent. His

opinion was that of many otlier philosphcrs. Cleanthes, a disciplc of Zeno, regarded tho universe as God, or

as tho unproduccd and universal cause of all efFects produccd. Ho ascribcd a soul and intelligence to universal

nature, and to this intelligent soul, in his vicw, divinity belonged. From it tho intelligcnco of man was an

emanation, and shared its divinity. Chrysippus, the most subtlc of the Stoics, placed in tho universal rcason

that forms the soul and intelligence of nature, that divine force or osscncc of tho Diviuity which be assigned

to tho world moved by the universal soul that pervades its every part.

An interlocutor in Cicero's work, De Natura Deorum, formally argues that the universe is necessarily

intelligent and wise, bccause man, an infinitely small portion of it, is so^ Cicero niakcs the same argument in

his oration for Milo. Tho physicists came to the same conclusion as the philosophcrs. They supposed that

movement essentially belonged to the soul, and the diroction of rcgular and ordered moveinents to tho intelli-

gencc. And as both movement and order exist in the universe, thereforo, they held, there must be m it a soul

and an intelligence that rule it, and are not to be distinguishcd from itself ; becauso the idea of the universe

is but the aggregate of all the particular ideas of all things that exist.

The argument was, that the Heavens, and tho Stars which mako part of them are animated, because they

possess a portion of tho Universal Soul : they are intelligent beings, becauso that Universal Soul, part whereof

they possess, is supremcly intelligent: and they share Dicinihj with Universal Nature, because Divinity resides

in the Universal Soul and Intelligence which move and rule the world, and of each of which they hold a share.

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B y this proccss of logio, theinicrlocutorin Cicero assigned Divinity to the St ars, os animated boings giftedwith

sensibility and intciligcnce, und composcd of tlio noblest and purest portion of the ethercal substance, unmixed

vritk matter of an alien naturo, and csscntially containing light and beat. Uenco lio concluded tkem to be so

many Gods, of an intelligencc superior to tbat of otber Existenccs, corrcsponding to tho lofty heigbt in which

they moved with sucb perfect regulnrity and admirable liarmony, with a morement spontaneous and firce.

Uenco be made them “ Gods,” active, eternal and intelligent “ Causcs and peopled the realm of Ileaven with.

a host of Eternal Intelligcnoes, cclestial Genii or Angcls, sharing tho universal Divinity, and ossociated with

it in tbe administration of tho Universe, and tho dominion excrciscd over sublunary nataro and man.

JVg make tho motiro force of the phinets to be a mcchanical law, which we explain by tho combinatura of

two forces, tho ccntripctal and. centrifuga), whoso origin we cannot demonstrate, but whos e force wo can cal-

culate. The ancicnts regarded them as morcd liy an intelligent force that had ita origin in tho first and uni-

rersal Intciligcnce. Is it so ccrtain, after all, that we aro any noarer tho truth than they wero ; or that wo

know what our “ centripetal and centrifugal forces” tneait; forwhat is a foret ? With us, the entire Dcity acts

upon and moves each planet, as Ile does tho sap that circulates in the littlc blade of grass, and in tho par-

ticlcs of blood in the tinv voins of tho invisiblo rotifer. With the Ancients, tho Dcity of each Star was bot a

portion of tho Universal God, the Soul of Naturo. Each Star and Planet, with them, was moved of itsdf, and

dirccted by Us oum special intciligcnce. And this opinion of Achilles Tatius, Diodorus, Chrysippus, Aristotle,

Plato, Heraclides of Pontus, Theophrastus, Simplicius, Macrobius and Proclus, that in each Star there is an

immortal Soul and Intelligence,— part of the Universal Soul and Intelligence of tho Whole,— this opinion of

Orpheus, Plotinus and the Stoics, was in reality that of many Ckristian philosophers. For Origen held tho

same opinion ; and Augustin held that every visible tbing in tho world was superintended by an Angelie

• Power: and Cosmas tho Monk believed that every Star was under the guidance of an Angel ; and the author

of the Octateuch, written in the tirao of the Emperor Justin, says that they are moved by the impulse com-

municated to them by Angels stationed above the firmament. Whether the. stars were animated bcings, was

a question that Christian antiquity did not decido. Many of tho Christian doctors believed they were. Saint

Augustin hesitates, Saint Jerome doubts if Solomon did not assign souls to the Stars. Saint Ambrose does

not doubt they have souls ; and Pamphilus Bays that many of the Church believe they are reasonable beings,

whilo many tbink otherwiso, but that neither ono nor the other opinion is horetical.

Thus the Ancient Thought, earnest and sincere, wrought out the idea of a Soul inherent in the Universe

and in its scveral parts. The next stop was to separate that Soul from the Universe, and give to it an extemal

and independent cxistence and personality ; stili omniprcsent,in every incb of space and in every particle of

matter, and yet not a part of Nature, but its Cause and its Creator. This is the middle ground bctween the

two doctrincs, of Pantheism (or tbat all is God, and God is in all and is all), on the one side, and Atheism (or

that all is nature, and thero is no other God), on the other ; which doctrines, after all, when reduced to their

simplcst terms, scom to bo the same.

We complaccntly congratulate ourselves on our rccognitiou of a personat God, as being the conccption

most suited to human syinpatliies, and exempt from the mystifications of Pantheism. But the Divinity remains

stili a mystery, notwithstanding all the devices which symbolism, either from the organio or inorganic crea-

tion, can supply ; and personification is itsclf a symbol, liable to misnpprehension as much as, if not more so'

than, any other, since it is apt to degenerato into a mere reflection of our own infirmities; and bence any

affirmative idea or conception that we can in our own minds picture of the Deity must needs be infinitely

inodequate.

The spirit.of tho Ycdas (or sacred Indian Books, of great antiquity), as understood by their earlicst os

well as most reccnt expositors, is docidedly a pantheistic-monotheism — ono God, and Ilo all in all; tho many

divinities, numerous as the prayors addressed to them, being rosolvable into the tities and attributes of a few,

and ultimately into Tue Oxe. The machinery of personification was understood to have been unconsciously

assumed as a mere expedient to supply the deficiencics of laiiguagc; and the Mimansa justly considercd itsolf

os only interpreting the true meaning of the Mantros, when it proclaimed that, in the beginning, “Nothing

was but Mind, the Creative thought of Ilim which existed alono from the beginning, and breathed without

afflation.” The idea suggested in the Mantras is dogmatically asserted and developed in tho Upanischadas.

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The Yedanta philosophy, assuraing the mystery of the “ one in jiant" as the fundamental article of faith,

■ maintained not only the Divine Unity, bufc the identity of mattcr and spirit. The unity which it adTOcates is

that of mind. Mind is the Universal Element, the One God, tho Grcat Soni, Mahaatma. Ile is the materia!

as well as efficient cause, and tho world is a texture of which he is both tho wob and the weaver. Ile is the

Macrocosmos, the universal organism called Pooroosha, of which Fire, Air, and Sun are only tho ehief mem-

bers. Ilis hoad is light, his eyes the sun and moon, his breath the wind, his voice the opencd Vedas. All

proceeds from Brahm, like the web from tbe spider and the grass from the earth.

Yet it is only the impossibility of expressing in langunge the origination of matter from spirit, which

gives to Ilinda philosophy the appearance of materialism. Formlcss himself, the Deit-y is prescnt in all forms.

Ilis glory is displayod in tho universe as the imago of the sun in water, which is, yet is not, tho luminory

itself. All matcrial agency and appearance, the subjective Trorld, are to a great extent phantasms, the

notional representations of ignorance. They occupy, however, a middlo ground betwecn reality and non-

reality ; they are unreal, becauso nothing exists but Brahm ; yet in somo degree real, inasmuch as they con-

stitute an outvrard manifestation of bim. They are a self-induced hypostasis of tho Doity, under which he

presents to himself tho wliole of animate and inanimate Nature, the actuality of tho moment, the diversified

appearances which successively invest the one Pantheistic spirit.

The great aim of reason is to generalize ; to discovcr unity in multiplicity, order in apparent confusion;

to separate from the Occidental and tbe transitory, the stablo and univorsal. ' In the contcmplation of Nature,

and the vague, but almost intnitive perception of a gcneral nniformity of plan among endlcss varieties of

operation and form, ariso those solcmn and reverontial fcdings, which, if accompanied by intcllcctual activity,

may erentually ripen into philosophy.

Consciousness of self and of personat identity is co-existent with our existcncc. "We cannot conceive

of mental existenco witliout it. It is noc the vrork of reflcction nor of logic, nor tho resuit of observation,

experiment and expcricnco. It is a gifl from God, like instinct; and that consciousness of a thinking soul

which is rcally the person that wo are, and other than our body, is tho best and most solid proof of tho souPs

existenco. "W c havo the same consciousness of a Power on which wo aro dependent; which wo can defitxe

and form an idea or picture of, as little as wo can of the soul, and yet which wojd-d and thereforo know exists.

Truo and corroct ideas of that Power, of the Absolute Existenco from which all proceeds, wo cannot trace;

if by true and corroct we mcan adequate ideas; for of Sucli we are not, with our limited faculties, capable.

And ideas of His nature, so far corroct as we are capable of entertaining, can- only be attaincd cither by direct

inspiration or by tho investigations of philosophy.

Tho idea of the universal prcceded the rccognition of any system for its explanation. It was feli rathor

than understood ; and it was long before tho graud conception on which all philosophy rests received through

deliberate investigation that analytical development which might propcrly entitlc it to the namo. The senti-

ment, when first observed by tho self-conscious mind was, says Plato, “ a Divine gift communicated to man-

kind by some Prometheus, or by those ancicnts who lived nearer to the Gods than our degenerato selvcs."

The mind deduced from its first oxpcricnces the notion of a gencral Cause or Antecedent, to which it shortly

gave a namc and pcrsonificd it. This was tho statomont of a theorem, obscure in proportion to its gcncrality.

It explained all things but itself. It was a true cause, but an incomprchensible one. Ages had to pass, beforo

tho nature of the theorem could bo rightly appreciated, and before men, acknowlcdging the First Cause to bo

an object of faith rather than Science, were contcntcd to confino their rcscarches to thoso nearer rclations of

existenco and succossion, which are really within the rcach of their faculties. At first, and for a long time,

the intclloct deserted tho real for a hastily-formcd ideal world, and the imagination usurped the placo of reason,

in attempting to put a construction on the most gencral and inadequate of conceptions, by transmuting its

symbols into realities, and by substantializing it under a thousand arbitrnry forms.

In poctry, tho idea of Divine nnity became, as in Nature, obscurcd by a multifarious symbolism ; and

tho notionalitics of transccndental philosophy reposed on Ticws of nature scarccly more profound than thoso

of tho earliest symbolists. Yet the idea of unity was rather obscurcd than extinguishcd; and Xenophanes

appeared os an onemy of Ilomcr, only becausc hc more cmpliatically insisted on tho monotbeistic dement;

which in poetry has been comparativcly overlooked. Tho first philosophy re-asserted the unity which poefcry

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had Iost; bufc bcing unequal to investigato ita' nature, it again rcsigned it to thc world of approximato sensa-

tions, and became bcwildcred in matcrialisra, considcring tho conceptional whole or First Eleracnt as some

rcfincmcnt of matter, uncliangcablc in its essence, though subject to mutations of quality and form in an

eternal sacccssion of seeming deeay and rcgcneration ; comparing it to water, air or fire, as oach endeavonrcd

to reline on tho doctrine of his prodecessor, or was influenccd by a diderent class of theological traditions.

In tho philosophical systcms, the Divine Activity, dividcd by the poets and by popular bolief among a

race of personifications, in whom the idea of dcscent replaced that of cause, or of pantheistic evolution, was

restored without subdivision or reservation to nature as a wliole ; at first as a mechanica! force or life; after-

wards as an all-pervading soul or inherent thought; and lastly as an extern al directing Intelligence.

Tho Ionian revival of panthoism was materialistic. Tho Moving Force was inseparable from a material

eleraent, a subtle yet viaiblo ingrediont. Under tho form of air or fire, tho principio of lifo was associated

with tho most obvious material machinery of nature. Everything, it was said, is alivo and full of Gods. Tho

wonders of tho volcano, tlie magnct, tho ebb and flow of the tidc, were vital indications, the breathing or

moving of the Great World- Animal. The imperceptible ether of Anaximenes had no positive quality beyond

the atmospheric air with which it was easily confused : and even the “ Infinite” of Anaximander, though free

of the conditions of quality or quantity, was only an ideal chaos, relieved of its coarseness by negations. It

was the illimitable store-house or Pleroma, out of which is evolved the endless circle of phenomenal change.

A moving Force was recognized in, but not clearly distinguished from tho material. Space, Time, Fignre and

Number, and other common forms or propertics, which exist only as atlribules, were treated as subsiances, or at

least as making a substantial conncction bctwcen the objects to which they belong: and ali the conditions of

material existence were supposed to liare been evolved out of the Pythagorean Monad.

The Elcatic philosophers treated conceptione not only as entities, but as the only entities, alone possess-

ing the stability and certainty and reulity vainly sought among phcnomena. The only reality was Thou<\*ht.

“All rtal existence,” they said, “is mental existence ; non-cxistence being inconccivable is therefore impossi-

ble; existence filis up the whole rango of thought, and is inseparable from its exercise ; thought and its

objeot are one.”

Xenophanes used ambiguous languagc, applicable to the material as well as to the mental, and exclasirely

appropriate to ncithcr. In other words, he availed himself of material imagery to illustrate an indefinite meaning.

In announcing thc univcrsal being, he appoaled to the Ileavcns os the visible mauifestation, cailin>» it

spherical, a term borrowed from the material world. Ile said that God was ncithcr movod nor unmoved,

limitcd nor unlimitcd. Ile did not even attempt to express clearly what cannot be conceived clearly; admit-

ti ng, savs Simplicius, that 3uch speculations were above physies. Parmenides employed similar expediente,

comparing his mctaphysical Deity to a spliorc, or to heat, an aggregate or a continuity, and so involuntarily

withdrawing its nominal attributos.

The Atomic school, dividing the A11 into Matter and Force, deemed matter nnchangcable in its nltimato

constitution, though infinitely variable in its resultant forms. They mado all varicty procced from the varied

combinations of atoma ; but they required no mover or director of the atoms external to themselves ; no uni-

vorsal llcason ; but a Mechanical Eternal Xeccssity, Iike that of tho Poets. Stili it is doubtful whether there

everwas a timewhen rcason could bo said to be entirely aslccp, a stranger to its own existence, notwithstanding

this apparent matcrialism. The earliest contemplation of the external world, which brings it into an imogined

association with oursclvcs, assigns either to its whole or its parts the sensation and volition which belong to

our own souls.

Anaxagoras admitted the existence of ultimate elementary particlcs, as Empedocles did, from the com-

binations whereof all^ material phenomena rcsulted. But he asserted the Moving Force to be Mind; and yet,

though he clearly saw the impossibility of advancing by illustration or definition beyond a reasonable faitb,

or a simple negation of materiality, yet he could not wholly desist from the endeavour to illustrate the nature

of this non-matter or mind, by symbols drawn from those physical considerations which decided him in placing

it in a separate category. Whether as human rcason, or as the regulating Principio in nature, he held it

different from all other things in character and effect, and that therefore it must nccessarily differ in ita

osaential constitution. It was ncithcr Matter, nor a Force conjoincd with matter, or homogeneous with it, but

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independent and generically distinet, especially in this, that being tbe sourco of ali znotion, separation and

cognition, it is somctking entirely unique, pare and unmixcd ; and so bcing unhiadered by any interfering

influenco limiting ita indepcndenco of indiridual action, it h as Supremo Empire orer ali things, orer the rortex

of world3 as wcll as orer ali Jhat live in thera. It is most penetrating and powerful, mixing with other things,

though no other thing mixes rrith it; exercis.es nnirersal control and cognition, and includes the Keeeatiiy of

the Poets, as well as tho independent power of thought whieh ire oxercise within onrselTes. ' In short, it is

the self-conscious power of thought extended to the unirerse, and exalted into the Supreme External Mind

wbich sees, knows and directs ali things.

Thus Pantheism and Materialism were both aroided; and matter, though os infinitelyroried as the senses

represent it, was held in a bond of nnity transferred to a ruling power apart from it. That Power could not

be Prime Morer, if it were itself mored ; nor All-Gorerning, if not apart from tho things it gorerns. If tho

arranging Frinciple were inherent in matter, it would bave beon impossiblo to account for the existence of a

chaos: if something exiemal, then the old Ionian doctrine of a “beginning” bccame more easily conceirable,

as being the epoch at rrhich the Arranging Intelligence commenced ita operations.

But this grand idea of an all-gorerning independent mind inrolrod dilficulties whieh prored insuperable;

bccause it gare to matter in tho form of chaos an independent and etcrnal self-existence, and so introduced a

dualism of mind and matter. In the Mind or Intelligence, Annxagoras included not only life and motion, but

the moral principies of tho noble and good ; and probably used the term on account of the popular misappli-

catioa of the word “ God,” and as being less liable to misconstruction, and more specifically marking his idea.

Dis “Intelligence” principle remainod practically liablo to many of the samo dcfccts os tho “Necossity” of

the poets. It was the presentiment of a great idea, rrhich it was for tho tirae impossiblo to oxplain or follow

out. It was not yet intelligible, nor was eren the road opencd through rrhich it might be approaebed.

Mind cannot adTanco in metapliysics beyond self-deification. In . attcmp.ting to go further, it only enacts

the apotheosis of its orrn subtlc conccptions, and so sinks belorr the simplcr ground alrcady taken. The reali-

ties rrhich Plato could not rccognize in phenomena, he discorered within his own mind, and as nnhesitatingly

as the old.Thcosophists installed its crcations among the Gods. He, like most philosophcrs after Anaxagoras,

. made tlie Supreme Being to be Intelligence ; but in other respeets lcft his nature undefined, or rather inde\*

finite through the variety of definitions, a conception Taguelyfloating betrreen.Theism and Pantheism.. Though.

:deprecating the demoralizing tcndcncics of poetry, he was too wisc to attempt to rcplace them by other repre-

sentations of a positiro kiud. Ile justly sars, that spiritual things can be made intelligible only through

figures ; and the forms of allcgorical expression whicb in a rude age had been adopted nnconsciously, rrere

designedly chosen by the philosophor as the most appropriate rchicles for theological ideas.

As the derices of symbolism were gradually stripped away, in order, if possible, to reach the fundamental

conception, the rcligious fceling hahitually conncctcd with it sccmod to eraporato under the process. And yet

the adrocates of Monothcism, Xenophanes and Heraclitus, declainicd only against the making of Gods in

human form. Thcy did not attempt to strip nature of its dirinity, but rather to rccall rcligious contemplation

from an exploded symbolism to a purcr one. Thcy continucd tho rencration rrhich in the background of

poetry has bcen maintained for Sun and Stars, the Fire or Ethcr. Socrates prostrated himscif beforc the rising

luminary ; and the eternal spheres rrhich secm to liare sharcd tho religious liomago of Xenophanes, retained

a secondary and qualificd Dirinity ia the Schools of the Pcripatetics and Stoics.

The unseen bcing or beings rerealed only to the Intcllcct bccame’ the tbeme of philosophy ; and their

more aneiont symbols, if not openly discreditcd, were passed orer with erasiro gencrality, as beings respocting

wrhose problematical existonco rTC must bo “ content with wliat has bcen reported by Uiose ancicnts, rrho,

assuming to be their descendants, must therefuro be supposed to haro bcen wcll acquainted rrith their orrn

ancestors and family connections.” And the Theism of Anaxagoras was stili more decidedly subrersiTe, not

only of Mytbology, but of tho wliolo religiou of outward naturo ; it being an appeal from the world without,

to tho consciousness of spiritual dignity within man.

In tho doctrincs of Aristotle, tho world mores on uninterruptcdly, always clianging, yet ercr the same,

like Time, the Eternal Now, knowing neither repose nor dcatli. There is a principio whieh makes good the

failure of identily, by multiplying resemllanccs; the dcstruction of the vidtvidual by an eternal renewal of the

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form in which uiattcr ia manifcstcd. Tliia rogular eternal movement iniplies an Eternal Jio ver ; not an inort

Sternit/, sucli as tho Plutonie Eidos, but ono always aclinj, his essence being io aci, for othorwise lie might

necer have acted, and tlie existence of tlio worhl would be au accident ; for what shonld linvo, in tbat case,

decided Him to act, after long inactivity? Nor can he be partly in aci and partly potenlial, tliat is, quiescent

and nndctermined to act or not to act, for even in tbat case motion would not be eternal, but contingent and

precarious. De is tlicrcfore i cJiolly in act, a pure, untiring actirity, and for. tbe same reasons wholly imma-

terial. Thus Aristotle avoided tlie idea tbat Cod was inactive and sclf-contcmplativo for an eternity, and then

for aome unknown rcason, or by somo unknown motive commenced to act outwardly and produce; but he

incurrcd tho opposite hazard, of making the resuit of Ilis action, matter and the Universe, be co-existent

witli Himsclf; or, in otlier words, of denying that thero was any time when his outward action commenced.

The First Cau 90 , he said, unmovcd, moves all. Act was Jirst, and tho Universo has existod forever; ono

persistent cause directing its continuity. The uniti/ of tho First Mover follows from His- immateriality. If

he were not himself unmoved, the series of motions and causes of motion would be infinite. Unmoved, there-

fore, and nnchangcable himself, all movement, even that in spacc, is caused by Him: He is necessary ; He-

cannot be otherwisc than as Ilo is';, and it is only through tho necessity of His beihg that we can account for

thoso necessary eternal rclations which niake a Science of Being possiblo. Thus Aristotle leancd to a seem-

ingly personal God; not a Being of parts and passions, liko the God of the Hebrews or that of tho mass even

of educated men in our own day, but a Substantial Ilead of all the catcgories of being, an Individuality of

Intelligence, the dogma of Annagoras rovived out of a moro elaborate and profound analysis of Nature ;

something like that living unambiguous Principio which the old poets, in advance of tho materialistio cosmo-

gonists from Night and Chaos had discovered in Ouranos or Zeus. Soon, however, tho Vision of personality is

withdrawn, and we reach that cnlminating point of thought whero tho real blends with the ideal; where morat

action and objectivo thought (that is, thought excrcised as to anytbing outside of itself) as well as the material

body are excluded; and where tho divine action in tho world retains its veil of impenetrable mystery, and to '

the utmost ingennity of research presents but a contradiction. At this extreme, the series of efficient causes

resolves itself into the Final Cause. That which moves, itself unmoved, can only be the immobili ty of Thonght

or Form. God is both formal, efficient and final cause; the One Form comprising all forms, the one good

including all good, the goal of the longing of the Universe, moving the world as the object of Iove or rational

desire moves tho individual. He is the intcrnal or self-realized Final Cause, having no end beyond Himself.

Ho is no moral agent; for if he were, he would be but an instrnment for producing something stili higher and

greater. One sort of act only, activity of mind or thonght, can be assigned to him who is at once all act yet

all repose. What we call our highest pleasure, which distinguishes wakefulness and sensation, and which

gives a reficcted charm to hope and memory, is with him perpetual. His existence is unbroken enjoyment

of that which is most excellent but only tomporary with us. The divine quality of active and yet tranquil

self-contcmplation characterizing intelligence, ia pre-cminently possessed by the divine mind ; his thought,

which is his existence, being unlike ours, unconditional and wholly act. If he can rcceive any gratification or

enjoyment from that which exists beyond himself, he can also be displcased and paincd with it, and then be

would be an imperfect being. To suppose pleasure cxpericnccd by him from anything outward, snpposes an

insufficient prior enjoyment and happiness, and a sort of dcpendcncy. Man’s Good is beyond. himsclf ; not so

God’s. Tho eternal act which produces the world's life is the eternal desire of good. The object of tbe Abso-

lute Thought is the Absolute Good. Nature is all movement, and Thought all repose. In contemplating that

absolnte good, the Finality can contemplate only itself ; and thus, all material interfercnce being excluded, the

distinction of subject and object vanishes in complete identification, and the Divine Thought is “the thinking

of thought." The energy of mind is life, and God is that energy in its purity and perfection. He is therefore

lifo itself, eternal and perfect ; and this sums up all that is meant by the term “ God.” And yet, after all

this transcendentalism, the very essence of thought consists in its mobility and power of transference from

object to object; and we can conceive of no thought, without an object beyond itself, about which to think,

or of any activity in mero self-contemplation, without outward act, movement, or manifestation.

Plato endeavours to sbow how tbe Divino Principio of Good bccomes realized in Nature: Aristotle’s

system ls a vast analogical induction to prove how all Nature tends towards a final good. Plato considered

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Soul as a principle of movemcnt, and made his Deity rcnlize, that is, turn into realities, his ideas, as a freo

intelligent Force. Aristotle, for whom Soul is tho motionlcss centro from which motion rndiates, and ti

. which it converges, conceives a eorrcspondingly unmored God. The Deity of Plato creatcs, superintende, and

rejoices in tbe universal joy of. Ilis crcaturcs. That of Aristotle is the perfcction of man’s intcllectnal

activity extended to tbe universe. "Whcn be mnkes tbe Deity to be an ctcrnal act of self-contemplation,

tho World is not excluded from bis cognizance, for he contcmplates it within himself. Apart from and

beyond tbe world, he yet mysteriously interminglcs with it. He is univcrsol as well os individual; his

ogency is necessary and general, yet also makcs the real and the good of the particular.

When Plato bad given to the unformed world the animal life of tbe Ionians, and added to that the Anaxa-

gorean Intelligence, overruling the wild principle of Neccssity; and when to Intclligence was added Bene-

ficence ; and the dread Wardours, 'Force and Strengtb, rrero made subordinate to Mildncss and Goodness, it

secmcd as if a furtber adranco wcro impossible, and that the Deity could not be moro tlian The Wise and

Tbe Good.

But the contemplation of the Good implies that of its opposito, Evii. When God is hcld to be “The

Good," it is not bccauso Evii is unknown, but bccauso it is designedly excluded from Ilis attributos. But

if Evii bc a separato and independent existence, how would it fare with Ilis prorogative of Uhity and

Supremacy ? To meet this dilemma, it remained only to fall back on sometliing moro or less akin to tho

vagueness of antiquity ; to miake a virtual confession of ignorance, to dony the ultimate reality of ovil, like

Plato and Aristotle, or with Speusippus, the eternity of its antithetical existence, to surmise that it is only

one of those notions rrhich aro indccd provisionally indispcnsablo in a condition of linito knowlcdge, but of

■which so many have been already discredited by the advance of philosophy ; to rovert, in short, to tho original

conception of “ The Absolute," or of a single Being, in whom all mystories are cxplained, and before whom

the disturbing principle is rcduced to a mere turbid spot on the occan of Eternity, which to the eyo of faith

may be said no longer to exist.

But the absolute is ncarly allicd to the non-existent. Mattcr and cvil obtruded themselvcs too constantly

and convincingly to be confuted or cancellcd by subtlctics of Logic. It is in vain to attempt to merge tho

world in God, wlule the world of experience exhibits contrariety, imperfection and mutability, instead of the

immutability of its source. Philosophy was but another namc for uncertainty ; and aftor. the mind had suc-

cessively deified Nature and its own conceptions, without any practical resuit but toilsomc occupation ; when

the reality it soughi, without or within, scemed ever to eludo its grasp, tho intellect, baffled in its highcr

flights, sought advantago and reposo in aiming at trutli of a lower but moro applicable kind.

The Deity of Plato is a Being proportioncd to human syrapathies ; the Father of tho World, as woll os its

Creator ; the author of good only, not of evil. “ Envy,” he says, “ is far removed from celestial beings, and

man, if willing, and braced for tho effort, is permitted to aspiro to a communion with the solcmn troops and

sweet soeicties of heaven. God is tho Idea or Essence of Goodness, tho Good itself [ro ayaOor] : in goodness

He created tho World, and gave to it the groatest pcrfection of which it was susccptible; making it, as far as

possible, an image of Himself. The sublime type of all excellence is an objcct not only of veneratura but love."

The Sagcs of old had already intimated in enigmas that God is the Author of Good ; that like the Sun in

Heaven, or iEs.culapius on earth, He is “ Hoaler," “ Saviour" and “ Itedcemer," the dcstroycr and averter of

Evii, ever healing the mischiofs inllicted by Here, the wanton or irrational powcr of nature.

Plato only asserts with more distinetness the dogma of antiquity, whcn he recognizes Lovz as the highest

and most boneficent of Gods, who gives to nature tho invigorating energy restored by the art of medicine to

tho body ; sinco Love is cinphatically the physician of tho universe, the jhsculapius to whom Socrates wished

to sacrifico in the hour of his death.

A figurative idea adopted from familiar imagery gave that endearing aspeet to the divine conncction with

tho universe which had commanded the earliest assent of the sentiments, until, rising in refinement with the

pro-ress of mental cultivation, it ultimatcly cstablished itself as firmly in tho deliberate approbation of tho

understandiog, as it had ever responded to the sympathies. Evcn tho rude Scythtans, Bitliymans and Scandi-

navians callcd God their “Father:" all nations traccd their ancestry more or less directly to Heaven. The

Hyperborcan Olen, one of tho oldest symbols of the religious antiquity of Grecce, mado Lovo the F.rst-born of .

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Nature. Who will rcnturo to pronoance at what time God was first worthily and truly honoureil, or when

man first began to fcel aright the mute oloquence of nature? In tho obscure physics of the mystical Theolo-

gers who prcceded Greck philosophy, Loto was the Great First Cause and Parent of the Universe. “Zeas,”

says Proclus, “ when entering upon tlie work of creation, changed Himself into tho forni of Love; and He

brought fonrard Aphrodit£, tho principio of Unity and Universal Harmony, to display hcr light to all. In tlie

dcpths of Ilis mystcrious being, Ile contains the principle of lore within Himself; in Ilim creativo wisdom

and blessod lore aro united."

“ From tho first '

Of Days on these his love divine he fixed.

Ilis admiration ; till in timo complete

What he admired and lovcd, his vital smile

Unfoldcd into being.”

•

The speculators of tho Tenerable East, who bad conccived the idea of an Etcrnal-Boing superior to all

affection and changc, in his own sufficicncy enjoying a plenitudo of serene and independent bliss, wero led to

inquire into the apparently inconsistent fact of the creation of tlie world. Why, they osked, did He who

roquircd nothing external to\* Himself to completo nis alrcady existing Perfection, come forth out of His nnre-

vealcd and perfcct cxistcncc, and become incorporated in the vicissitudes of nature ? The solution of tho

difiiculty was Love. Tho Great Being bcheld tho bcauty of his own Conception, which dwclt with him alone

from the beginning, Maia, or Nature’s loveliness, at onco tho germ of passion and the sonrco of worids. Love

bccame the universal parent, when the Deity, before remote and inscrntable, became ideally separated into the

loving and the beloved.

. And here again recurs the ancient difiiculty;' that, at whaterer early period this creation occurred, an

e terni ty had prcviously elapsed, during which God, dwelling alone in his unimpeached unity, had no object

for his love ; and that tho rery word implies to us an existing objcct towards which thcTove is dircctcd ; so

that we cannot conceive of Iovo in the absence of any objcct to be Ioved ; and therefore we again retura to

this point, that if love is of God's essenco, and he is unchangeable, the samo necessity of his nature .supposed

to have causcd creation, mustever have made his existence without an object to love impossible ; and so that

the universo must have bcen cocxistcnt with himself.

This roview of the anciont opinions ia regard to the Deity would be but incomplete if it omitted any

mention of the ideas of His nature and attributes contained in the Hebrcw Scriptures; espccially as those

ideas, as entertained by tlie common peoplo, seem to.have bcen widely at varianco with thoso of the more

intcllcctual fcw, and far below those of many of the Grccian philosophers, and of Plato in particular, whose

God was a God of Love.

The words uniformly rendered “God” in tho authorizod version of the Bible includo essential difierences

of form and mcaning in the nobrew; and the - translation does not at all give tho meaning of the original.

Sometimes tho noun is singular, sometimes plural ; and when plural, it is sometimes joined with a singular,

and sometimes with a plural verb. The plural is usually explained as being like the “ We” of a royal procla-

mation, used more distinctly to express the exccllence and dignity of God. But where the verb as well os

substantive are plural, there it is allowed that the Scriptural Elohim, iEloim or Alhim, ia “a termretained

from the usages of Polytheism, and may be considered to mean the higher Powers and Intelligences.” Abra\*

ham, for instancc (xx. Gen. 13), says that the Elohim caused (in the plural) him to wander from his fathei^s

house : and at Beth-Al, or Al-Bith-Al, as Jacob termed it, the Elohim appeared (in the plural) to Jacob [Gen.

xxxv. 7] : and there Li Aliiui said to him, Axi At Sudi — I am At Snxni, or the ilighty God.

The Hebrew God is usually supposed to be attended by a court rescmbling the divan of an Eostern

monnrcb, and like Jove in the midst of tho divine conclave of the Hiad, to be surrounded by a congregation of

saints and mighty ones [lxxxii. Ps. 1, xiv. Is. 13], “with all the Host of Hoaven at his right hand and at his

left” [1 Kings xxii. 19]. When, therefore, he is represented as deliberating with otliers, "let us make man

after our image,” &c., it is reasouable to infer that he addresses the present members of the holy congregation

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included in Hio plurnlity of the Elohim, the attendant Armics of Ucaren or Sons of God, assombled in oriental

state around tlieir King. Inun, as tutclarGod of Israel, is distinguishcd from the generat company of Elohim,

and emphatically elevatcd abore them, ander the title of Inuu-Elohim, or Iucn-Tabautb, God of Hosts, os

their supreme presiding chicf, who inhabita a dwelling abore the starry firmamen t, and which they aro not

permitted to enter [xiv. Is. 13]. But the term “ Ileavenly Hosts” includes not only the counseliors and emis-

saries of In an, but also the celestial luminaries [ii. Gen. 1; xxxii. id. 1, 2; ir. Dent. 19; xvii. id. 3; xxxiii.

Ps. 0] ; and the stars, imagined in the East to be animated Intelligences, presiding orer human wcal and wo,

are identified with the more distinctly impersonated messengers, or angcls [xxxii. Gen. 1, 2; xxviii. Job' 25],

who exeeute the dirine dccrces, and vrhose predominance in heaven is in mysterious correspondence and rela-

tion with the powers and dominions of the enrth [xxir. Is. 21 ; xl. id. 2G]. In the 148th Psalm, while ali the

creatures in heaven and on carth are summoned to do homago to Inus, tho Angels and Hcavenly Hosts [r. 2,

■3] are so closely approximated that it is impossible they can have been rery clearly distinguished in the writer^

mind, espccially when, in the 8th Terse, they assume a oorrelation vrith the carthly elementa of fire and hail,

snow and vapour, themsclrcs in a subordinate aphere made to act as exeeutors of the divina decrees. Corre-

spondingly, in Job, the Morning Stars and tho Sons of God are identified [xxxviii. Job 7] ; they join in the

same chorus of praise to tbe Almighty ; they are both susceptible of joy, they “walk in brightness” [xxxi. Job

26], and are liable to impurity and imperfection in tho sight of God [xr. Job 15 ; xxv. id. 5]. The Potentates

of the Sky, the appropriate types of ali earthly authority [xxxviL Gen. 9 ; xxiv. Numb. 17 ; xiv. Is. 12], being

thus indistinguishablc from Hcavenly Beings, the history of the origin of both is supposed to be sufficicntly

explained, when it is said that “God by his vrord mado ali tho Ilost of Ileaven [xxxiii. Ps. 0] ; and the prolii-

bition to worship the ono mode it unnecessary to lav any express veto on tho dcification of the other. Hence

it is, that in the account of crcation the sun, moon and stars take preccdcncc oPall other crcatcd beings in the

scale of animated nature. They dwell in the first-crcated light, as appropriato inhabitants of heaven, as the

birds are fitted for tho - ntmosphere, the fish for the water, and land-animals for the earth. , lVhcn tho person-

ali ty of intermediate beings became more generally recognized, it aras natural that tho Etoma and “Sons of

the Elodim” should be interpreted to mean angels, as avere the Tsba or Tsbautii, tho starry armies. Many

difficultiea vrere thus aroidcd or explained. It iras thus easy to do away vrith any traccs of polytheistio

expression; to account for representations of human charactcristics; to 'suppose, for instancc, that man was

created, not literally “in the imago of Inan,” but after the siinilitudc of the Elohim. Yct it stili remains open

to suppose the collective Elohim to have had an original rcfercncc to the Hcavenly Ilost, comprehcnding in the

plural form ali that congregation of Saints and noly Onos [x2i— -T sba — xv. Job. 15 ; xxxviii. id. 7], of which

Inon was aftcrwards rccognized as the Creator and King : or, stili more probably, tlmt it meant, as in the rery

ancient fragment with which Genesis bogins, tho aggregate of the Creative Forccs or Powcrs, inferior to, but

emanations of, Incn, ncting collcctively ns a unit; that, from long-establishcd liabit, tho term continued to bo

employed as a title of Inun himself, and even warranted the arcbaism of confounding tho personality of these

Angels or Forces with the more peculiar and rovered namo of Inun : that, in short, 0’nSst ,l 7, Li Atuni, the

Alhim or Elohim, was originally a collective namc for “ the other Gods” worshipped by the ancestors of the

Israclites [xxiv. Josh. 2; xx. Gen. 13; xxxiv. Ps. 7], including not only foreign superstitious forma, but also tho ’

Creative Forces or Subordinate Hierarchy of Powers, and ali that “Ilost of Ileaven” which was rcvealed in

poetry to the shepherds of the desert, now as careoring in chariots of fire [2 Kings vi. 17], now as an cncamp-'

icent of warriors [xxxii. Gen. 1; xxxiv. Ps. 7], and now as wingcd messengers, asccnding and dcscending the

vault of heaven, to communicato tho will of God to mankind [xxviii. Gen. 12].

Tho Jcws continuo to prosorvo in their traditione obscure mcmorials of a worship of the Stars, as having

prccedcd the religion of Inun. “ The Eternal,” they said, in the Borcshith Bahha to Genesis, “ called forth

Abrahara and his posterity out of tho dominion of tho Stars. By nature, tho Israclito was a Servant of tho

Stars, aml born under their inilucnco, as aro tho heathen ; but by virtuo of the law givon on Mount Sinai, ho

hccamo liberated from this degrading servitudo.”

The Nomadic Tribes of the interior of Asia wcre particularly distinguishcd hy the form of religion

called Sabcism. Long before becoming acquninted with the Stcllar mytiiology of tho Grecks, the Arab,

abiding in the field by night, rejoicing in the refulgcnce of Moon and Stars, had amused his fancy by giving

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names to the more conspicuous astral groups ; and nomes taken from the famiiiar objecta of his Iifc, snch as

ostrich, camcl or tent, continucd to Le presetvcd, with others more recenti/ introduced. Each Tribe singled

outamong tlio hearcnly bodies ita favourite god 3 , and consultcd them as omens of futurity. From their neigh-

bours of Arabia and Chaldea, the Ilcbrews may probably hare adopted the few names for the constellations

vhich the/ appear to hare posaessed, and vhich occur characteristicnll/ in tho pastoral books of Job and

Amos, — the Clastor or Pleiades, the Northern "VVain or Beor, and Chesil or Orion.

If ve had a translation of the Ilebrev writings, in vhich tbe names of Deit/ (including ali supposed to

be such), vero ainiply tho Ilebrev names repeated in English Ietters, ve should hare a knowledge of the

Ilebrew ideas of Deit/, vhich our translation s/stematicall/ eonoeals from us. The passage in which the

Prophet Amos indignanti/ denies tho early existcnce of a puro Jehoristic religion, prores that the Israelites

sharcd tho Star-worship of the Arabs, particulari/ thnt of Satura (or Rcmphan), to whom tho serenth da/

vas immcmoriall/ cousccrated. This adinission, into vhich Amos sccms to hare bocn lod b/ rehemenee of

feeling, is one of tho rn.ost romarkable in those vritings, and couplcd vith other explanator/ passages,'such

os vii. Jeremiah 22, throvs an cntircl/ nev light on much of the older vritings, and giTes a far different

notion of Ilebrev religious antiquit/ from thac commonl/ entertained.. The Prophet (Amos) is remonstrating

on the uselessncss of mere cereraonial obscrrances ; but he goes further ; be declares that these external cere-

monias vero not in fact ofiercd to the true Jehorah, but to Moloch, or to a Star-God equivalent to Satum; the

eame Star, says Jerome, stili vorshipped by the Saracens. This is the passage in question (V. Amos 25, 26) ;

"Did ye offer unto Me sacrifices and offerings in the vilderncss forty years, 0 People of Israel? Nay: but ye

bore the tabcrnacle of /our Moluch [Melec] and Chiun /our i m ages, tho Star of /our God, vhich /e made

/oursolres.” And the passage in Jeremiah (vhich denies much of the tcaching called Moaaic to hare emanated

from Intra), is (vii. Jcr. 22) ; \*\* For I spake not unto /our fathers, nor commanded them in the da/ that I

brought them out of the land of Egypt, conccming burnt-offerings or sacrifices.”

Tho Star-God vorshipped by tbe aucieut Israelites vas not the God of the better religion of the propheta,

nor vas his lav tbe rightcoue lav of tho truo Jehorah. And /et, although neither the God El or Al, nor

Jebovab was merebj planotary or solar, /et ve cannot deriy a diroct astrological character to the Pover vho,

seated on tlie pinnacle of the universe, is described as loading forth the Ilost of Iloaren, and telling them

unerringl/ b/ namo and number. The Star3 of Jehorah are his Sons (xir. Is. 13; xxxviii. ib. 7), and his

“ eyes, vhich run through the vhole vorld, keeping vateh orer men’s deeds." The seven eyes of the Lord,

engrared on tho stono laid before Joshua, oridentl/ refer to the Seren Planets (iii. Zech. 9; ir. id. 10); and

the/ are the samo eyes montioncd in 2 Chron. xvi. 9 ; xr. Pror. 3, and xi. Deut. 12.

Tho earlier Ilebrev names of God are all significant. The/ are chiefly descriptive of Power. Al is eom-

.monly interpreted The Strojjq; Al SnDi, The Migiitv ; Lal Alicx of Malki-Tsedek, The Stroxc-Exalted ;

and the Elouih or Ar.imt vere the Forces or Povers of Deit/.

. The prcrulcnco of the vorship of corncr or emblcmatic stones is also distincti/ alluded to in the old Ilebrev

vritings. lutra is often comparet! to a rock, as in 2 Sara. xxii. 2, 3, 32; xxiii. id. 3: and Zcri-Suedi and

Zuri-Al appear to hare bocn common names for the Ilebrev Deit/ [i. Numb. 6 ; ii. id. 22], adopted con-

formabl/ to tho custom of the religious East as a family patronymic; from ns . . Tsor, a rock or stone.

The Patriarchal God of tho Ilebrcws vas Al Suedi (ri. Exod. 3), Al Alui Isral (xxxiii. Gen. 20), or

Al Aliujt, tities compounded of Al or El, “ The Mighty," the wcll-known general designation of the Semitie

Naturc-God, vhich enters into the composition of old Israelitish proper names, as the corresponding one of

Bel or Baal does into Bab/lonian and Phcenician. The peculiar characteristic of El or Ilus vas to deronr

his ovn children.

The great rirals of the Ilebrev Deit/, vho most excited his jealousy, vere Bel {Lord) and Moloch (Meleo

or King). The Symbol of the former was the Sun, and that of the latter, Fire. Both vere ultimately the

eame beings, and their rites and symbola intcrchangcable. Iluman victims vero offered to both, as the/ voro

to Inus. Moloch is not formali/ introduced until the timoof Solomon. In earlier timos, the old religion into

vhich the Jevs vere ever relapsing, takes the name of apostasy to Baal, and his colleague Ashtaroth, Astarte

or Aschera. There vere many separate forms of idols of Baal-worship, as Baal-Peor, Baal-Gad, BoaX-Berith,

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all comprised under the plural Baalim, os different modificatione of tlie worship of Al were under that of

Aluui.

The same acte and the same conceptione applied to Incn as to Bel. Sclf-mutilation was part of the ritual

of both ; (1 Kings xviii. 23 ; sii. Jer. 3 ; Iri. Is. 4-; sis. Matt. 12). Both ivere worshipped upon the same high

places (ssii. Numb. 41) ; and under the same idol forms in Samaria and in Jorusalom (viu Jer. 9, 10, 30 ; viii.

Ezok. 10; ssiii. id. 39; 2 Chron. t 5. 13, 14). There is no substantial rcason why the great Syrian Deity,

seated on the Bull, should not be compared with Inurr, riding on a Cherub, or winged bull (sviii. Fs. 10), or

figured under the same Symbol; especially when we knovr that the feast-days of Bel were the same as Iflun's

(ii. Ilosoa, 11, 12, 16, 17) ; and that the Priests of the latter, with the fanatical Jehu at thcir head, were not

only idolaters, but murderers and robbers. “ And it shall bo at that day, saith the Lord"— this is the lan-

guage of Ilosea (ii. 1G, 17), “that thou shalt call me Isni; and shalt call mo no more BaaliS for I will take

away the names of Baalim out of her mouth, and iliey shall no more be remembered by iheir name.”

Both Deitics were symbolized by the Sun. Incn’s continuing help was assurcd by continuance of day, or

arrived with the beat of noon. The propitiatory hcads were hung up before tho Lord against the Sun, and

Josbua’s Captive Kings remained on the gallows as a thank-offering, until Sun-down. Theritcs of the Hebre ws

were in many details identical with those of their neighbours ; the obelisks or pillars, erectcd by a Phoenician

Artist in front of the Hebrew Templo were obviously analogous to those of Hierapolis and Tyre ; and the

chariots of the Sun and sacrcd vessels of Bal first destroycd by Josiah were with strango pertinacity restored

by his successor. ' It is precisely when the names formed from Et or At begin to be re-placed by those formed

from Incn, Ia or Jad, that the name of Moloch enters Hebrew symbolism, usurping tho place of Iiich even

in his own Temple.

Indeed, the common title of Inun himsclf is 3Ielec [ ■pa . . 31 LK . . King, SovereigD, Sultan, &c., the

■identical word which is disguised in tho title Molocii: and his Symbol, like that of the Patriarclial Et, tho

Kronos of Babylonian tradition, was the fire, a devouring fire, to which hc is repeatcdly compared. In tho

time of tho Prophets, better conccptions were struggling to displace the old Melec or Molocii, or SaTage Deity

of the Tabcrnacle. Tho aspect of this God, Inun, was deatli, his pas3-word, destruction, his breath tho con-

suming fire of Tophct. He was emphatically the Terrific God, and even Terror personified. His fire was olways

threatening to break out and devour; and so blind was its fury, that tho very cofier supposed to contain the

writton command to “ do no murder,” sacrificed friends and foes indiscriwinatoly. Tho unfortunate Uzzah

was instantlv destroyed for preventing the Ark from being upset. Distrusting his own power of self-control,

Incn substituted an angel, lest he should yield to his desire to consume the peoplc. He had the double aspect

of all Nature-Gods, eshibiting a bright and a dark side, holding the balance of lifo and death, and often as

profuso and partial in favo ars, as at other times rccklcss and indiscriminate in destruction. Even kindness is

fearful, when irrcgular and incoraprehensible ; “he will liave merey on whom ho will havo mercy;” but is as

often inexplicably severe and unjust. Ue puts a lying spirit into the mouth of his prophets, and so lays a trap

for his pcople which they couhl not escapo. Ho gives quails to destroy them, punishing with cxcessive cruelty

a natural appetite and tho ordinary wcakness of murmuring and complaining at hardships; and hc appoints

“Statutes which were not good," in order to causc them to pass their first-born througli tho fire, and for the

express purposo of making them desolate.

The notion of blinding or hardening the hearts of men, in order to furnish a conspicuous esam ple of

God's glory by punishing them, is common throughout the old Ilcbrew writings, and continues even in the

New Tcstnmcnt. Pharaoh's heart is hardened for the purpose of affording occasio» and excuse for the display

of the signs and wonders of an unknown God; and at the ond of cnch plaguo the samo hardening proccss is

repoated, in order to justify tho infiiction of a new one. A capricious power is always terrific; and torror

produces the suporstitious desperation which discards humanity and pity. Tho sanguinary principle sane- ■

tioncd by the cxamplo of Abraliam, extends thruugh tho whole of Ilebrew ritual and practiee. The ofton-

recurrin'» phrase, the being hung, or “dying before the Lord," ovidently means a human sacrifice or rehgious

act of atonement. The Wholesale murders of Shittim and Gibeali, like the similor individual acts performed

not in rcferenco to a foreign idol, but under the immediate influonce of tho Spirit of Inun, were strictly sacri-

fice, t0 a sanguinary God, of the same class with Moloch and Mcxitli, whose plagues ceased only on consum-

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znation of the rite, to irliom thc snicll of liuman gore was swecter than thc breath of flowers, vrhocould be

bost brought to giro succosa to tbo Ilebrew arma by the promise of a general butchcry of all the pcople over\*

como, and who gladly acceptcd JephtlraVs vovr to sacrifice to. him with the knife and burn to hira with fire,

w ha te ver living creature, eren his own child, sliould first mcot him on his rcturn. The calf-worship at Horeb

was signalized by a sncrifiutal massacro of threc thousand pcople; but it is a significant fact, that Aaron, far

in knowledgo ahove thc rudo mass of barbariam thatsurroundcd him, and who made the calf for tbem, escaped

with scarce a repriiuand. “ Slay,” said Moses on that occasion, every man his brother, and eTery man his

eompanion and every nmn hia neitjhbour .” For tho Levitcs were authorized by him to be exeentioners of a

Cuereit, the furm in which nten were allowed and even encouraged to sacrifice themselves or some members

of their familics by a voluntary vow. Ilo said to them (xxxii. Exod. 29) “ Come to-day with full-hand for Ihuh,'

and initiate yoursclves in your priestly ofliee by slaying every man his son, his brother, his eompanion, and

his ncighbour; and so carn a blossing for yourselves this day." And tho Mosaic law, aftor fixing the price of

redemption or commutation for things Towcd by “a singular vow," or “sanctificd” to the Lord, proceeds to

make this stringent provision [xxvii. Levit. 23, 29] : “bfotwithstanding, no Cherem that a man shall make

Chercm unto thc Lord, of all lie hath, of man or bcast or the field in his possession, shall be sold or redeemed;

every Chercm is irrevocably consccrated to the Lord. Eo Cherem, tchercbi •/ men are Cherem shall be redeemed,

but snALL surelt be ruT to deatu." That was the kind of vow by which Jcphthah purchased victory.

Cruelty thus bccame a sacrcd duty, and zealots were allowed in their outbursts of enthusiaam, to violate

every civil and morat tie. Free scopo was given to private cnmity and to public aggression ; and as nnder a

perpetual reign of terror, any ono miglit denounce his enemy or rival. War was carried on in Ihuh's name

with rolentless and savage fcrocity. It was' an acceptable sacrifice ; and the exultation with which the Ilebrew

annalist revels in the dcscription of the utter annihilation of thc conquered and accursed citics, and the ex\*

termination of all that breathed, man and beast, old and young, feeble age, womanhood and virginity and the

tender infaht, is frightful and revolting. Raliab and her family only were left alive of all in Jericho; and in

the sarae way Joshua dealt with Makkedah, Libnah, Laohish, Eglon, Hebron, Debir, and all the conntry of

the hilis and of the South and of the vale and of the Springs ; “he left none remaining, but utterly destroyed

all that breathed, as the Lord God of Israel commanded." And we are cxprcssly informed in the lltlTGhap\*

ter of Joshua, that hc continued this extraordinary process, throughout the whole land which he conquered,

and until “ the land restcd from war." In this he only followed the exaznple set him by Moses, who was 'even

“ wroth" with his ofiicers, after a battle, because they had not slain in cold blood every woman taken captive,

who was not a virgin ; and ordercd thom to kill forthwith “ every male among the little ones, and every woman

that bath known man by lying with him [xxxi. Namb. 1-1, 17] ; and in dividing the 16,000 captives stili

left alive, npportioned thirty-two as “ ihe Lord? s Tribute,” and delivered them to Eleazar the Iligh Priest os

“n heave offering,” [W. 40, 41]. After the age of David, this fearful practice is said to have become less fre-

quent; but tho fvcling on whiult it was foundcd left an indclible impression on the Ilebrew langnage; a thing

devoted, or as it was teehuically called, “holy,” boing synonymous with the “ accursed," and doomed to utter

destruction. And wlien thero was no longer any immediate prospect of gratifying fanatical animosity, the

imagination revelled in a future renewal of the old scenes of carnage, to inaugurate the Messianie Kingdom,

which was to be preceded by a “ great day of the Lord," in other words, a great sacrificial massacre, or repe\*'

tition of the eventful day of Midian : [ii. Joel 11 ; iii. id. 13 ; ir. Mic. 13 ; xxxix. Ezek. 9, 17 ; ix. Is. 4;’ xiv.

Zech. 11]. "This, this is tho day of tbe Lord God," exdaims Jeremiah, “ a day of vengeance, that he may

avenge him of his adversaries ; and the sword shall devour and shall be satiate and made dnenk with their

blood ; for the Lord God of Armics hath a sacrifice in the North Country by the River Euphrates:" [xlvi. Jer.

10]. “ Iuuu's sword is fillcd with blood and fed with fatness, with the blood of carneis and goats, with the

fat of the kidneys of rams ; for the Lord hath a sacrifice inBozrah, a great slaughter in tho landof Idumea:”

[xxxiv. Is. 6]. “ Speak to every bird and to every beast of the field, asscmble yourselves and come 1 Gather

yourselves on every side to the sacrifice I prepare for you, a great sacrifice on the mountains of Israel, that

yn may eat flcsh and drink blood [xxxix. Ezek. 17]. It was such anticipatione repeated from age to age,

and even fixing the very spot whore the corpscs of the heathon were to taint the air, that excited the Jews to

the frantic violence which afterwards rccoiled so hcavily on themselves.

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‘ Tho ancient altar was an imago of God, or tho immediato earnest of hia prcsonce. The first altara wero

called by his name, and wero troated as Goda. It was cssontial that tho altar, like the world of which it was

a symboi, should be four-square. The altar of btirnt-oflering was a liollow framework overlaid with hrass,

having at ita corners the horna of tho calf or bull-idol, reminding na of those hollow Moloch-imnges of Phoe-

nicio, forming furnacea into which the rictim was thrown. On it tho fat waa burned, and the blood which was

originally dashcd in the face of tho idol was sprinklcd on its horna or pourcd out at ita foot The Levite wbo

touchcd tho altar, and much more tho coramon man who did so was to dio. Its neighbourhood was as formid-

able to life as that of tho flaming mountaia mado by the divino presence to “ smoke as a furnace," and so it

was converted into a gignntic Moloch-imagc, which to approach or touch was death. If superstition may be

said to have reached its climax, when, overcoming tho most powerful of buman feelings, it brought the infatu-

ated mother to kiss tho bull-headcd instrumentof infanticide, it is not astonishing that one despairing llebrow

mother should have ventured to strike the guilty altar with her sllpper, saying, “ Wolf 1 how long wilt thou

continue to devour tho treasure of Israel’s children V’

After a time, it is true, the human victim required to be offerod Inoir was rc-placod by an animal-substi-

tute. But at first ho claimed tho first-born as a sacrifice, and the household escapcd on consideration of

yiclding a child. After the child was commuted for a larab or a ram, it was natural that, as far as possiblo,

the Testigos of the anclent obnoxioua form should be suppressed. But there aro sufficient evidences [vi. illic. 7 ;

i. Is. 15 ; 2 Sam. xxi. 9] that the immolation of human victims formed pnrt and no unimportant one, of tho

ritual of Inoir. Ezekicl, in a remarkablo passage, asserta Moloch-worship to have been authorized by Isnn

in order to mako his peoplo know that ho was tho Lord, and that thus tlicy immnlatcd their first-born :

[xx. Ezck. 25, 2GJ. Tho now Passovcr iustitutcd by tho great Iteformer Josiah [2 Kings xxiii. 21-22], tho

like whereof had not been holden “from tho days of the Judges tliat judgcd Israel, nor in ali tho days of the

Kings of Israel, nor of tho Kings of Judah,” rcplaced tho old Moloch-rito (which Abraham was entirely

:'resigned to practiso); in which, if analogy may be n basis for conjecture, a man or child was hung or crucified

-as an offering “ beforo tho Lord,” during the last hours of the departing ycar, and after being susponded until

■sunset, .was then takcn down,.the blood pourcd out upon unlcavencd cakca, which, with portions of the ilesh,

-were eaten by the. communicante,' and tho remainder burned in the furnace-firc of hloloch .or Melec, the stili

continuing title of Intrn in paschal inrocations.

' The redemption clause in regard to the human first-born is a subsequent intcrpolation, as is evident from

its making many ports of tho Pentateuch unmeaning ; as in xiii. Exod. 12, 13, 15 — “ Thou shalt set apart nnto

the Lord all that openeth the matrix . ; . tho malos shall bc tho Lord’s . . . All tho first-born of man among

thy children shalt thou redeem . . . And it camo to pass, when Phnraoh would hardly let ns go, that the

Lord slew all the first-born in tho land of Egypt, both the first-born of man and the first-born of beasts :

tberefore I sacrifice to tho Lord all that openeth tho matrix, being malcs but all the first-born of my children

I redoem.”

The edict commanding this redemption proves tho commencement of a chnngb, and not it3 completion.

Human sacrifices stili continucd. Inveterato liabit could not bo suddcnly efiaced. It was to prevent those

horrid rites, that the eating of blood in privata dwcllings was strictly proliibitcd, and the suspicious rite

of the Possover brought under mctropolitan survcillancc : [iii. Lev. 17 ; vili. id. 23, 20 ; xv. Deut. 19, 20, 23 ;

xri. id. 2, 5J. Under strong excitement, tho old and moro eificacious expedient was resorted to. Jephthah

did not stickle at it, nor decm it illegnl to murder his daughtcr. Tho killing a man continued to be, in

tho languago of Pliny, “ a most pious net, tho eating him a most salubriuus one." Tho cannibalism de-

nouncod by the prophets was no unpreccdontcd cvil, nor the dcnunciation a moro vaguo menaee. Mothers

ate their own children, and in a time of terror human blood flowcd frcoly at tho mandato of the Priests:

[Lam. ii. 20 ; iv. 9, 10, 13]. The prohibition of eating blood or raw flesl» did not prevent a mother devouring

her child, whom sho callcd her sacrifico [Joscphus' War, vi. 3, 4] ; nor restrain the Jews of Cyllene from tosting

tho entrails of their fcllow-citizcns. Tho bluody immersion recommcnded by Jcws to tho Emperor Constantino .

as a spccific for leprosy was a nostrum of the old law ; and tho crucifixion of children under Theodosius wna

but tho revival of a practice far less generally rcvolting and unusual tlian Josephus would have us suppose. .

Tho Jews stili remained semi-barbarous in their hearts. Tho blood of sacrifico, of circumcision, of the pass-

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orer stili cimtinucd the great pledgo of tho eternal coronant; and the idea of Iiuman sacrifice, though rare ia

prnctico, stili niaintnined its place in the bnclcground as a mysterious secret. Tho story of the man fonnd

reserred for sacrifice in the templc, meets in Josephus but feeble contradiction ; and the suspicion which has

always attachcd to tho secrct Mystcrics of the Jcws has been kcpt ali ve from age to age, by the exccsses of

enthusiosts.

Atoncmcnt by blood was ever the great religious idea of ' tho Jcws. To spill blood was a specific for all

ilis. Their God, liko tliat of the Mexicans, figures with blood-drcnchcd sword and gory garments- Animols

'and enemies woro alwavs regardod as economioal sacrificio! expedients for purchasing divine favoar. The

llcformcrs who discardcd tliis horrid worahip inconsistently retained the theory on which it was foanded, and

nsed sacrificial language in rcferencc to the uncomprchendcd inequalities of. Providentiol dealing. Among

murderous priests and cruel altara, wliere men devoid of merey as of knowledge oficred sacrifices which God

desired not, tlio prophet was scoutcd when protesting against popular abominations lio appcaled to the. plain

dictatcs of humanity.

Soch wcre the ancient ideas of the Ilcbrcws in regard to the Deity, Ilis Naturo and Kis Attributos : and

it might tlicrcfuro well bc sahl tlmt they bad lost tho Truc Word, and that tho knowledgo of it wns confined

to a sclcct fcw of their Icarncd and intcltectual men. We shall hcrcaftcr inquire what that True Word was;

or, in other words, what is the truc definition of the Nature and Attributes of God, embodied in the Ineifable

Name; and it will then appear liow unspcakably important was the true knowledgo of that Word to bim who

was so fortunate as to attain it: for surcly it is the greatest of evils and misfortunes, to entertain not only

insufficicnt and inadequate, but unjust and injurious opinions.in regard to the nature of God.

The questions how and why evil exists in the universe ; how its existence is to be reconciled with the

admitted wisdom and goodncss and omnipotence of God ; and how far man is a free agent, or controlled by

an incxorable necessity or destiny, have two sides. On one, they are questions as to the qualities and attri-

butes of God ; for wo must infer Ilis moral nature from Ilis mode of govcrning the universe', and they ere r ‘

enter into any consideration of IIi3 intellectual nature : and on the other, they directly concera the moral ■

-responsibility and therefore the destiny of man. All-important, therefore, in both points of view, they have

. been much discussed in all ages of the world, and havo no doubt urged men, more than all other questions

have, to endeavour to fathom the profound mystcrics of the Naturo and the mode of Existence and action of

- an incomprehensiblc God.

. And with theso, stili another question also prosents itself; whether the Deity govcms the Universe by

'fixed and unaltcrablc laws, or by spccial‘Providences and interferonccs, so that Ilo may bo induccd.to chango

-His courso and the resulta of human or matcrial action, by praycr and snpplication.

God alono is all-powcrful ; but tho human soul bas in all ages asserted its claim to bc considcrod as part

of the Divine. “ Tho purity of the spirit,” says Van Ilelmont, “ is shown tbrough energy and efficaciousness

of will. God, by the agency of an infinite will, crcated the universe, and the samo sort of power in an infe-

rior degree, limited more or less by cxternal hindrances, exists in all spiritual beings.” The higher we oscend

in ontiquity, tho more docs prayer take the form of incantation ; and that form it stili in a great degree re-

tains, since the rites of publio worship are generally considcrcd not mcrcly os an expression of trast or rever-

ence, os real spiritual acts, the effcct of which is looked for only within the mind of the worshipper, but as

acts from which some direct outward resuit is anticipated, the attainment of somo desired object, of health or

wealth, of supornatural gifta for body or soul, of exemption from danger, or vongeance upon enemies. Prayer

was able to change the purposes of Ileaven, and to make tho Deves trcmble under the abyss. It exercised a

compulsory influence over the Gods. It promoted the magnetic sympathyof spirit with spirit; and theHindO.

and Persian liturgies, addressed not only to the Deity himself, but to his diversified manifestations, were con-

sidered wbolesome and neccssary iterations of the living or Creative Word which at first effcctuated the divine

will, and which from instant to instant supporta the univorsal frarae by its etornal repetition.

In the naTrative of the Full, we have the Ilebrew niodo of explaining the great moral mystery, the origin

of cvil and the apparent estrangement from Ileaven ; and a similar idea, variously modified, obtained in all

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the ancicnt crecds. Everywhere, man had at tlie beginning bcon innocent and happy, and bad Iapsed by

temptation and liis own wcakncss froin liis first estatc. TIius was accountcd for the presumed connoction of

increase of knowledgc with incrcase of misory, and, in particular, tho grcat penalty of dcath was reconcilcd

with Divine justico. Subordinato to tbeso grcater points, were the qucstions, why is the earth covered with

thorns and weeds 1 whence tho origin of clothing, of sexual shamo and passion ? whence. the infiiction of

labour, and how to justify tho degradod condition of woman in tho East, or account for tho loathing so gcnerally

felt towards the Serpent Tribe ?

The hypothesis of a fall, rcquircd under somc of its modifioations in ali systenis, to account for the appa-

rent imperfeetion in tho work of a Perfect Being, was in Eastern philosopliy tho unavoidable accompaniment

and condition of limited or individual existoncc ; since the Soul, considercd as a fragmont of the Universal

Mind, might bo said to haTe lapsod from its pre-ominonce when partod from its sourco, and ceasing to form

part of integral perfcction. The thcory of its reunion was correspondent to the ossumcd cause of its degrado\*

tion. To reach its prior condition, its individuality must ccase; it must be emancipatcd by re-absorption into

the Infinite, the consummation of ali things in God, to be promoted by human effort in spiritual meditation or

self-mortification, and completed in tho magical transformation of dcath.

And as man had fallen, so it was held that the Angels of Evii hnd, from their first estate, to which, liko

mcn, they were ia God’s good time to be restorcd, and the roign of evil was thon to ccase forever. To this

great resuit all tho Anoient Theologies point ; and thus they ali endeavoured to reeoncilo the existence of Sin

and Evii with the perfect and undoniablo wisdom and bencficence of God.

' AVith man's exercise of thought aro insoparably connoctcd frcodom and rosponsibility. Man assumes his

proper rank as a moral agent, when with a sonse of tho limitations of his nature ariso tho consciousness of

freedom, and of tho obligations acoompanying its exercise, the sense of duty and of the capacity to perform

it. To supposo that man ever iraagined himself nofc to be a freo agent, until ho had argued hiinsclf into that

bolicf, would bo to supposo that he was in that bolovr tho brutes: for ho likc them is consciatis of his freodom

to act. Expericnce alonc teaehes hirn that this freedom of action is limited and controllcd; and when wliat

is outward to him restrains and limits this freedom of action, ho instinetively robeis against it as a wrong. The

rulo of duty and tho matorials. of exporicnce aro dorivod from an acquaintance with tho conditions of the

extcrnal world in which the facultifts are exerted; and thus tho problem of man involrcs those of Natura and

God. Our freodom, we leam by experienco, is detormined by an ageney extorna! to us ; our happiness is

intimatcly dependent on the relations of the outward TTorld, and on tho moral character of its Euler.

Then at onco arises this problem. The God of Nature must bo One, and Ilis character cannot be sus-

pcctod to be other thaa good. AVhenco then camo the evil, the consciousness of which must invariably have

prcccded or accompanied man's moral devclopmont? On this subjcct, human opinion has ebbcd and flowcd

botvreen two contradictory extremos, one of which scems inconsistent with God’s Omnipotenco and the other

with His bencficence. If God, it was said, is pcrfectly wise and good, ovil must ariso from some‘indepemlent

and hostile principio : if, on the othor hand, all agencies are Subordinato to One, it is diffioult, if evil docs

indccd exist, if therO' is any such thing as Evil, to avoid tho impicty of making God the Author of it.

The rccognition of a moral and physical dualism in nature was adverso to tho doctrino of Divino Unity.

Hany of the Ancients thought it absurd to imagine ono Supremo Being, like lIomcr's Jove, distributing good

and evil out of two uras. They thereforo substituted, as wc have seen, the doctrine of two distinet and eternal

principies; some making the cause of evil to be the inherent imperfeetion of matter and the flesb, without

explaining how God was not tho causo of that ; while others personified tho required agoncy, and fan.sifully

invented an Evil Principio, the quostion of whoso origin indccd involvcd all tho difficulty of tho original

problem ; but whoso oxistonce, if onco taken for grantod, was sufficient as a popular solution of the myatory;

the difficulty being supposed no longer to exist, when pushcd a step further off, as the difficulty of conceiving

tho world upheld by an elephant was supposed to bo got rid of, when it was said that tho elepbant was sup\*

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Father, and that the many Gotls aro his Children." There is nothing improbable in the supposition that the

primitivo idoa was that tliare was but ono God. A vaguo sense of Nature’a Unity, blcndcd with a dim per-

ccption of an all-pervading Spiritual Essence, has been remarkcd among the earlicst manifcstations of the

lluman Mind. Evcrywhere it was the dim remembrance uncertain and indefinite, of the original truth taught

by God to the first raon.

The Deity of the Old Tcstament is evorywhere representcd as the direct author of Evii, eommissionlng

evil and lying spirits to mon, hardening tho heart of Pharaoh, and visiting the iniquity of the individuo!

einner on tho whole pcople. The rilde conception of sternncss prcdominating over mercy in the Deity, ean

alonc acconnt for the liuman sacrificas, purposed, if not executed, by Abraham and Jephthah. Ithasnot

been uncommon iu any age or cuuntry of tho world, for mcn to recognize the existence of one God, withont

forming any bccotning estimato of his digtiity. The canses of bolh good and ill are referred to a mysterions

centrc, to wiiich eacli assigtis such attributu» as corrcspond witli his own intcllect and advance in civiiization.

Ilonco tho assignmont to tho Deity of the feolings of envy and jcalousy. Ilcnce tho provocation given by the

henling sicili of JEscuIapius and the humane theft of fire by Prometheus. Tho vory spirit of Nature, personi-

fied in Orpheus, Tantalus or Phineus was supposed to have been killcd, confincd or blinded, for having too

frcely divuiged tho Divine Mystcrics to mankiud. Tliis Divine Envy stili exists in a modified form, and varies

according to circunistancos. In llcsiud it appears in tho lowcst type of liuman malignity. In the God of

Moses, it is jcalousy of the infringement of the autocratic powcr, the clicck to political treason; and eventhe

penalties dcnounccd for worshipping othor Gmls often seem dictated rather by a jcalous regard for his own

grcatncss in Deity, than by the immnrality and degraded nature of tho worship itsclf. In Herodotus and other

writers it assumes a more philosophical shape, as a striet adherencc to a moral equilibrium in the government

of the world ; in the punishment of pridc, arrogance and insolent pretension.

God acts providentially in Nature by regular and univcrsal laws, by constant modes of operation ; and so

takes care of materini things withoot violating tlieir constitution, acting always according to the nature of the

things which he hos made. It is a fact of observation that in the matcrial and unconscious world, Ile works

by its materiality and unconsciousness, not against them j in the animal world, by its animality and partiat

'consciousness, not against them. So in the providcntial government of the world, he acts by regular and

univcrsal laws, and constant modes of operation ; and so takes care of liuman things without violating their

constitution, acting always according to the huuinn nature of man, not against it, working in tlie liuman world

by means of man’s consciousness and partial frccdom, not against them.

. God acts by gcncral laws forgenoral purposes. -The attraction of gravitation is a good thing, for it keeps

■tho world together; and if the tower of Silonm, thereby falling to the ground, slays eightccn men of Jcrusa-

.leui, that numbur is too sniall to tliink of, considoring tho myriad millions wlio aro upheld by the same

law. It could not wcll bo repcalcd fur their sake, and to hold up that tower; nor could it remain in force,

and tiic tower stand.

It is difficult to conceive of a Fcrfeot 1 Vili without confounding it witli sometliing like mechanism ; since

language has no name for tliat combination of the Inexorable with the Moral, which the old poets personified

scparately in Anankc or Eimarmene and Zeus.\* IIow combino undorstandingly the Pcrfcct Frecdom of tbe

Supreme and All-Sovoreign Will of Gud with tlie iutlexibie neccssity, as part of Ilis Esscncc, that He shoold

and must continue to bo, in all Ilis great attributos, of justico and mercy for examplc, wbat Ile is now and

always has been, and with tho intpossibiiity of Ilis changiug His nature and hecoming unjust, merciless,

cruel, fickle, or of his repealing the great moral laws which make crime wrong and the practice of virtne

right ?

For all that wo familiarly know of Frec-Will is that capricious cxcrcisc of it, which we cxpcricnco in

oursclves and other mcn ; and thereforo the notion of Supreme Will, stili guided by Infallible Law, even if

that law beself-imposed, is always in daoger of being either atripped of the essential quality of Frcedom, or

degraded under tho ill name of Neccssity to something of even less moral and intcllcctual dignity than the

fluctuating courso of liuman operations.

It is not until wc elevato the idea of law abovo that of partiality or tyranny, that we discover that the

«clf-iinposcd liniitations of the Supreme Causc, constituting an array of certain altornativcs, rcgulating moral

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choice, are tho vcry sourcos and safe-guards of human freedom: and tho doubt recura, whether we do not sct

a Iaw above Ood liimsclf; or whether law3 self-imposcd may not bc aeif-ropoaled: and if not, what'power

prevents it.

The Zcus of Homer, like thnt of Ilesiod, is an array of antithoses, combining strcngth with weakness,

wisdom with folly, universal parentago with narrow fahiily limitation, omnipotent control orer eventa with

submissiori to a superior destiny ; — destint, a name by means of which the thcological problem was east back

into the original obscurity out of which tho powers of the human mind have proved themsclrcs as incapable

of rescuing it, as the efibrts of a fly caught in a spide^s wcb to do more than increase its entanglcmcnt.

The oidest notion of Deity was rather indefinite than repulsivc. The positive degradation was of later

growth.' The God of nature refleets tlio changeful character of the seasons, varying from dark to bright.

Alternately angry and sereno, and lavishing abundancc which she ngain withdraws, naturo scems inexplicably

capricious, and though capable of responding to tho highest requisitione of the moral sentiment through a

genera! comprehension of her mysteries, more liable by a partial or hasty view to become darkencd into a

Sira, a Satum or a Mexitli, a patron of fieres orgies or blood-stained altars. All the oldcr poetical personi-

fications exhibit traees of this ambiguity. They are neither wbolly immoral nor purely bencficent.

No peoplo have ever deliberately made their Deity a malevolent or guilty Being. The simple piety which

ascribed the origin of all things to God, took all in good part, trusting and hoping all things. The Supremis

Rnler was atfirst looked up to with unquestioning rcverence. No startling discorda or contradictions had yet

raised a doubt as to Ilis beneficence, or made men dissatisficd with his govcrnment. Fear might canse anxiety,

but.couid not banish liope, stili less inspiro arersion. It was only later, when abstract notions began to assume

the semblance of realities, and when new or more distinet ideas suggostcd ncw words for their expression, that

it became necessary to fix a definite barrier between Evii and Good.

To account for moral evil, it became neoessary to derise some new expedient suited both to the piety and

self-complaconey of the inventor, sucli as the perrersity of woman, or an agent distinet from God, a Typhon

or Ahriman, obtained cither by dividing the Gods into two classes; or by dethroning tho Ancicut Divinity,

and changing hint into a Deve or D:emon. Through a similar want, tho Oricntals devised the inhoront cor-

ruption of tho fleshy and material; tho Ilebrew transferred to Satan everything illegal and immoral ; and the

Greek roflection occasionally adopting the oldcr and truer view,- retorted upon man the obloqtiy east on those

.crcaturcs of his imagination, and showcd how hc has to thank himsclf alonc for his calainities, while his good

things are the voluntary gifls, not the plunder of Ilearcn. Ilomor had alroady mado Zeus exclaim in the

Assembly of Olympus, “ Grievous it is to hear those mortals accusc the Gods ; they pretend that evils come

from us ; but they themsclvos occasion them gratuitously by their own wanton folly." “ It is the fault of man,"

aaid Solon, in rcfcrcnco to the social evils of his day, “ not of God, that destruction comes and Euripidee,

after a forrnal discussion of the origin of evil, comes to the conclusion that men act wrongly, not from want

of natural good sense and fecling, but bccause knowing wliat is good, they yct for various reosons ncglect to

practise it. '

And nt last reaebing tho liighost truth, Pindar, Ilesiod, iEschylus, iEsop, and Ilorace said, “All virtue

is a struggle, life is not a sconc of repose, but of onergctic action. Suffering is but anothor nauie for the teach-

ing of expcricnco, appointed by Zeus himsclf, the gircr of all understanding, to bo the parent of instruction,

tho schoolmastor of life. Ile indeod put an end to the golilcn age; lio gavo venom to serpents and prcdacity

to wolves ; hc shook tho honey from tho leaf, and stopped the flow of wir.e in tho rivulcts; lio concealcd the

olcmont of fire, and made tho means of life scanty and procarious. But in all this his objcct was beneficcnt;

it was not to destroy lifo, but to improve it. It was a blessing to man, not a curse, to be scntcnced to carn his

■bread by tho sweat of his brow; for nothing great or excellent is atlainable without exertion; safe and easy

virtues are prized neither by Gods nor men; and the parsimoniousness of naturo is justifiod by its powerful

effect in rousing the dormant fiiculties, and forcing on niaukind tho invontion of useful arts by means of medi-

tatum and tliought." , „ ....

Ancicnt rcligtous reformers pronounccd the trorshsp of u idols" to bc the roofc of all otii; and there nave

been many iconoclasts in different ages of tho world. The maxim stili liolds good ; fur the worship of idols,

that is, of fanciful conceits, if not the sourco of all evil, is stili tho cause of muuh ; and it prcvails as exton-

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aively now as it orer did. Men aro ercr engaged in worshipping tbo picturesque fancios of thcir own

imaginations.

Iluman wisdom must always bo limitcd and incorrect; and evcn right opinion is only a somothing inter-

mediato betwcen ignoranoo and knowledge. The normal cdndition of man ia that of progress. Philosophy is

a kind of jouruey, cvor Iearning, yot nover arriving at the ideal perfection of truth. A JIaaon should, Uke

the wise Socrates, assume- tlie modest title of a “lover of wisdom;” for he must eyer long after aomething

more excellent than he posscsses, somothing stili beyond his reaeh, which he desires to make eternally his own.

Thus the philosophie scntiment came to be associatcd 'witli the poetical and the religious, nnder the com-

prehensive narne of Lore. Bcfure the birth of Philosophy, Loro had receired but scanty and inadeqnate

homage. This mightiest and most ancicnt .of Gods, coeval with the existence of rcligion and of the world,

had beon indced uneonsciouslv felt, but had ncither been worthily honoured nor dirootly celebrated in hymn

or pienn. In thu uld days of igiior.uieu it euuld scarccly havo been rccognized. In order that it might oiercise

its proper inJluence over rcligion aml philosophy, it wus neeessary that the God of Nature should cense to be

a God of terrors, a personi Seat ion of mero Power or arbitrary IVill, a puro and stem Intelligence, an inflicter

of evil and an unrclenting Judgc. The philosophy of Plato, in wliieh this change became forever established,

vras empbatically a mediation of Love. Witli him, the inspiration of Loro first kindled the light of orts and

imparted them to maukind ; and not only the arts of mere existence,' but the heavenly art of wisdom, vrhich

supports tbe Universe. It inspires liigli and generous doeds and noble self-derotion. Without it, neither State

nor indiridual could do anything beautiful or great. Lore is our best pilot, confederate, supporter and

Sariour ; the ornament and gorcrnor of ali things liunian and divino ; and he with divine harmony forever

soothes the minds of men and Gods.

Man is capable of a higher Lore, which marrying mind witli mind and with the Universe, brings forth oli

that is noblest in his facultios, and lifts him beyond himself. This higher lore is neither mortal nor immortal,

but a power intermediato between the human and the Divine, filling up tbe mighty interval, and binding the

Universe together. Ile is ohief of those celestial emissarios who carry to the Gods the prayers of men, and

bring down to men tlie gift3 of the Gods. “ He is forever poor, and far from bcing beautiful as mankihd

-imagine, for he is squalid andwithored ; he fiies low- along the ground, is bomeless and unsandalled ; sleeping

without covering before the- doors and in tho unsheltered strcets, and possessing so far his mothe^s nature os

being erer the cnmpanion of want. Yet, sharing also that of his fathcr, he is forever schcming to obtain

things good and beautiful; he is fcarless, Tehement and strong; always dcvising some new contrivanoe .

•strictly cautious and full of inventiro rcsource ; a philosopher through his whole cxistcncc, a powerful enchanter

"and a subtle sopbist”

• The ideal consummation of Platonio. Science is tho arrival at the contcmplation of that of which earth

exhibita no exprcss image or adcquato similitudo, the Supreme Prototype of all boauty, puro and uncontami-

nated with human intermixturo of flcsh or colour, the Divine Original itself. To ono so qualificd is given the

prerogative of bringing forth not mero images and shadows of virtue, but virtuo itself, as haring been eon-'

versant not with shadows, but with tho truth ; and haring so brought forth and nurtured a progeny of virtue,

he‘becomes the friend of God, and, so far as such a privilege can belong to any human being, immortal.

Socrates believed, like Iloraclitus, in a Universal lleason pervading all things and all minds, and conse-

quently rerealing itself in ideas. He therefore sought truth in gencral opinion, and perceivdd in the com-

munioation of mind with mind one of the greatest prerogatives of tyisdom and the most powerful means of

advancemcnt. no believed truo wisdom to bc an attainable idea, and that the moral convictions of the mind,

those etornol instincta of temporanee, conscientiousness and justico, implantcd in it by the Gods, could not

decctre, if rightly interpreted.

This metaphysical direction given to philosophy endod in vlsionary oxtravagance. naving assumed truth

to be discoverable in thought, it procoeded to treat tlioughts as truths. It thus bccame an idolatry of notions,

which it considercd either as pliantoms exhalod from oLjocts, or as portions of the divino pre-existent thought;

thus cruating a mythology of its own, and cscaping from one thraldom only to enslure itself afresh. Theories

and notions indiscriminatoly furmed and dofondcd are the false Gods or “ idols” of philosophy. For tho word

idolon means image, and a false mi/td-picture of God is as much an idol as a false icooden image of him.

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Fearlcssly launching into tlie problom of univcrsal bcing, thc first philosophy attemptcd to supply a com-

pendious and dccisive solution of every doubt. To do this, it was obliged to makc tho most sweeping ossump-

tions ; and as poetry had already fillcd the vast roid between tbe buman and the divine, by personifying its

Dcity as man, so philosophy bovri-d down before tho supposcd reflcction of tho divine imago in tho mind of the

enquircr, who in worshipping his own notions had unconsciously dcificd Iiimsclf. Nature thus was cnslaved

to common notions, and notions vcry oftoa to words.

By thc clashing of incompatible opinions, philosophy was gradually reduccd to the ignotninious confession

of ntter incapacity, and found its check or intellectual fall in sccpticism. Xenophanes and Heraclitus mourn-

.fully aeknowlcdged the unsatisfactory resuit of ali tho struggles of philosophy, in the admission of a univer-

sality of doubt ; and thc mcmorablo efibrt of Socrates to rally the discomfited champions of truth, ended in a

similar confession.

The worship of abstractions continued the error wkich personified Evii or dcificd Fortune ; and when

mystical philosophy resigned its place to mystical religion, it changcd not its natui'c,.but only its name. The

great task remained unperformcd, of reducing the outward world and its principies to tho dominion of the

intcllcct, and of rcconeiling the conception of the supreme unalterable power asserted by reason, with the

requisitions of human sympathies.

A gcncrnl idea of purpose and regularity in nature 'had been suggested by common appcarances to the

earliest reflcction. Tho ancients perceivod a natural order, a divino Icgislation, from whicli human institutione

w ore supposcd to bc derived, laws emblazoncd in heaven and thcnco rcvcalcd to carth. E ut tho divino law

was littlc more than an analogical inferonce from human lavr, taken in tho vulgar sonse of arbitrary will or

partial covenant. It vras surraised rather than discovcrcd, and remained unmoral because unintolligible. It

mattered little, under the circumstanees, whether thc universe ivere said to be govorncd by ckance or by roason,

sinco the Iatter, if misunderstood, wasvirtually one with tho former. “ Ectter far,” said Epicurus, “acquiesce

in the fablcs of trndition, tlmn acknowledga the oppressive ncccssity of tho physicists:" and Menander speaka

of God, Chance and Intdligcncc as undistinguishablc. Law unacknowlcdgcd goes under tho namoof Chance:

perccivcd, but not understood, it bccomcs X<ccssil>j. The wisdom of thc Stoic was a doggcd submission to the

'arbitrary behests of one ; tbat of thc Epicurean .an advantage snatchcd by more' or. less dexterous management

from tho equal tyranny of the other.

Ignorance sees nothing neccssary, and is self-abandoncd to a power tyrannical bccause defined by no rule,

and paradoxical bccauso permitting evil, while itself assumcd to be unlimitcd, all-powerful and pcrfectly good.

A little knowledgc, presuming tho idcntification of the Supremo Causc with thc incvitablc cortainty of perfect

reason, but omitiing the analysi3 or interprotntion of it, Icaves thc mind ehain-bound in tho oscotic fatalism of

the Stoic. Froe-will, couplcd with thc univcrsal rule of Chance; or Fatalism and Ncccssity, couplcd with

Omniscicnco and Sxcd and unalterable Law, — these aro thc altcrnatives, bctwocn whicli the human mind hos

eternally vacillatcd. The Supernaturalist, contcmplating a Bcing acting throagli impulse, though with

superhuuian wisdom, and considering the best courticr to be tho most favoured subject, combines contradictory

expedients, inconsistcntly mixing tho assertion of freo action with thc encrvnting scrvicc of petition ; while

ho admits, in thc words of a lcarncd archbishop, that “if thc production of the things wc ask for depend on

antecedunt, natural and ncccssary causcs, our dosires will bc answcrcd no less by tho omission than the oficring

of prayers, whicb, thereforc, are a vain thing.”

The la.st stage is that in whicli tho religion of action is made Icgitimatc through comprehcnsion of its

proper objecta and conditions. Man bccomcs murally free, only wheu buth notions, that of Clianco and that

of incomprchcnsiblo Ncccssity, are displaccd by that of Law. Law, as applicd to thc universe, means that

univcrsal, providcntial pre-arrangemont, whoso conditions can bc disccrncd and discrctionally acted on by

human intclligcnce. The sense of frccdom arises when the iudividual indcpcndcncedcvclops itself according

to its own laws, without cxtcrnal collision or hindrancc ; that of constraint, where it is tlnvartcd or confined

by other Naturcs, or where, by a combination of extcrnal forccs thc individual forco is compcllcd into a ncw

direction. iloral choico would not exist safoly, or even at ali, unless it wcro bounded by conditions deter\*

'mining its preferenccs. Duty supposes a rule both intclligiblo and ccrtain, sinco an unccrtain rule would be

uniutelligible, and if unintcliigible, thero could bc no responsibility. No law that is unknown can be obii-

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gntory; and thafc Koman Empcror was justly execrateJ, who prctonded to promulgato his penal laws, by

puttiug them up at sucli a hcight that nono could road them.

Man communda resulta, only by sclccting among the contingent the pre-ordained resulta most suited to

his purpoaes. In regard to absolute or divino morality, meaning the final cause or purpose of those compre-.

hensire laws which often scem harsh to the indiriduul, becauao inflexibly just and impartial to the universa],'

speculation must take refuge in faith ; the immediate and obvious purpoae often bearing so small a proportion

to a wider and unknown one, as to be rclatively ubsorbed or lost. The rain that, unscasonable to me, ruins

my hopes of an abundant crop, does so becauso it could not otherwise have blcssed and prospered the crops

of another kind of a whole neighbouring district of country. The obvious purpose of a sudden storm of

snoxv, or an unexpectcd changc of wind, exposed to which Ilose my life, bears small proportion to the great

results which aro to flow from that storm or wind over a whole continent. So always, of the good and ill

vrhich at first sccmcd irrccimcilablu and caprieiou.-dy distributcd, thoono holds its ground, the otherdiminishes

by being cxplained. In a world of a multitudo of individuals, a world of actiun and exertion, a world niford-

ing, by the condiet of interests and the clashing of passions, any scope for the exercise of the manly and

generous virtues, even Omnipotencc cannot rnako it, that the comfort and convenience of one man alone shall

always bo consulted.

Thus the cducated mind aoon begins to apprcciate the moral superiority of a System of law over one of

capricious interference ; and aa the jumble of means and ends is brought into more intelligible perspective,

partial or soeming good is cheerfully resigned fur the diainterestcd and univcrsal. Self-rcstraint is found not to

imply sclf-aacriGue. Tho truo meaning of what appeared to be Xcccssity is found to be, not arbitrary Power,

but Strength and Forco enlistcd in tho Service of Intclligcnce. God having mado us men, and placcd us in

a -world of cbange and eternal renovation, with ample capacity and abundant means for rational enjoyraent,

we leam that it is folly to rcpinc becauso we aro not angels, inhabiting a world in wbich cbange and the

clashing of interests and the condicts of passion are unknown.

The mysteryof the world remains ; butissufficiently cleared up to inspire confidence. TVe are constrained

to admit that if every man would but do the best in his power to do, and that which be knows he ougbt to do,

• we should need no better world than tbis. Man, surrounded by necessity is free,.not in a dogged determina-

tion of isolated will, becauso though inevitably complying with nature’s laws, ho is able, proportionateiy to his

knowledgc, to modify in regard to himself tho conditions of their action, and so to preserve an average uni\*

formity betwecn their forces and his own.

• ’ «•\*

Such are somo of the conflicting opinions of antiquity ; and we havo to some extent presented to you a

picturo of the Ancicnt Thought. Faithful, as far ais it goes, it exhibits to us Man’s Intellcct ever struggling

to pass bcyond tho narrow bonnds of tho circle in which its limited powers and its short vision confine it ; and

ever we find it travclling round tho cirulo, like ono lost in a wood, to meet tho aame unavoidablo and insoluble

difficulties. Science with her ruany instrumenta, Astronomy, partieularly, with her tclescope, Physics with

the microscopc, and Chemistry with its analyses and eombinations, have greatly enlarged our ideas of the

Deity, by discovering to us the vast extent of tho universe in both directions, its star-systems and its inviaible

ewarms of minutest animal life ; by aequainting us with the new and wonderful Force or Substance we eaQ ■

Electricity, apparently a link bctween Matter and Spirit: and stili tho Deity only becomcs more incompre-

hensible to os than ever, and we find that in our speculations wo but re-produce over and over agam the

Ancient Thought.

\* 'Whero, then, amid ali these conflicting opinions, is tho True TFord of a Mason?

My Brothcr, most of the questions which have thus tortured men’s miads, it is not witbin the reach and

grasp' of the Human Intellcct to understand ; but without understandiug, as we have explained to you bereto-

fore, we may and must bclicte . '

The True "Word of a Mason ia to bo found in the concealcd and profound meaning of tho Inefiablc Name

of Deity, communicatcd by God to Moses ; and which meaning was long lost by the very precautions taken to

concenl it. Tho truo pronunciation of that namc was in truth a secret, in which, however, was involved the

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far more profoand secret of its meaning. Ia that meaning is includod ali the truth that can be known by as,

in rogard to tho nature of God.

Long known as Al, Al Schedi, Albih and Anox.u ; as the Cliicf or Commandor of the Ileavcnly Armies ;

as th'e aggregate of the Forces [AtntJi] of Naturo ; as the Mighty, the Victorious, the Ilival of Bel and

Osiris; as the SouI of Nature, Nature itsclf, a .God thnt was but Man personified, a God with human pas-

sions, the God of the Ilcathen with but a mere change of namc, Ile assumes, in Ilis Communications to

Moses, tho name mrr [Inun], and says to Him, rrnx H7X rrnx [Anm Asua Anm], I ait what I au. Let

us examine the esoterio or inner meaning of tbis Inefiablo Name.

JTil [nm] is tho imperfect tense of the verb to be, of whieh mv [inm] is the present; ’HX [abi — X being

tho personal pronoun ‘I’ affixed] the first person, bj apocope; and Tr [uri] the tbird. Tho rerb has the fol-

lowingforms: . . . Pretcrite, 3d person, masculine singular, rrn [nm], did exist, was: 3d person com. plurul,

vn [nm] . . .' Present, 3d pers. mosc. sing. n - n\* ]mm], onco xirr [ieua], by apocope ’nx, Tl’ [ahi, mi]

Infinitive, n’n, rn [ara, nm] . . . Imperative, 2d pers. masc. sing. rrn [nm], fem. \n [hoj] . . . Participle,

masc. sing. [mn [nun], ENS . . Eaistmtg . . Existence.

This verb is never used, as tho mere logical copula or connccting word, is, icas, Sic. is used with tho

Greeks, Latins and ourselves. It always implies existence, actuality. The present form also includes the

future sense, . . shall or may be or exist. And mn and xin [non and nux] Chaldaic forms of the imperfect

tense of the verb, are the same os the Hebre w mn and H'n [nun and mn], and mean icas, existed, became .

Now xin and X"n [Hua and Hia] are the Personal Pronoun, [Masculina and Feminine] Iis, Sue. Thus

in iv. Gen. 20 we have the phrasc, mn xin [II c a nm], Hb "WAS: and in xxi. Lev. 9, X’n rr2X nx [Ais

abih Hia], Her Fathor. This feminine pronoun, however, is often written Xin [IIua], and x\*n [Hia] ocenrs

only cleven times in the Pentateuch. Scmetimcs the feminine form means Ir ; but that pronoun is generally

in the masculine form.

IVhen either 1, n or X [Yod, Tav, Ile, or Alcph] .terminates a word, and has no vowol eitkcr imme-

• diately preceding or following it, it is often rejccted; as in U [Gi], for X'i [Gia], a valloy.

So X'n-Xin [Hua-IIia], He-She, could properly be written 'n-in [IIc-IIi] ; or by transposition of tho let-

■ters, common with the Talmudists, ni-n\* [In-Un], whieh is tho Tctragrammaton or Inefiablo Name.

In i. Gen. 27, it is said, “ So the Aluiji crcated man in His imago: in the image of Atnm created He

. him : Male and Feuale created Ile them." '

-Sometimes the word was thus expressed; triangularly :

n

n i

n i n

n t n

And we lcarn that this designation of tho Inefiablo Name was, among the Ilcbrews, a symbol of Crea\*

tion. Tho mysterious Union of God tcilh Ilis creatures was in the letter n , whieh they considercd to be the

Agent of Almighty Power; and to cnable the possessor of the Name to work miracles.

The Personal Pronoun Xin [IIua], IIe, is often used by itself, to express tho Dcity. Leo says that in such

cases, Inun, In or Alui», or some otlier namo of God is understood : but thero'is no neccssity for tiiat. It

means in such cases the Male, Gcncrntivc, or Creative Principio or Power.

It was a common practice with tho Talmudists to conccal secret meanings and sounds of words by trans\*

posing the letters.

Thus the Inefiablo Name not only embodies the Grcitt Philosophica! Idea, that the Dcity is the Exs, the

To O.v, the Absolute Existence, that of whieh the Esscnco is To Exist, the only Substancc of Spinosa, the Beiko,

that never could not havo existed, as contradistinguishcd from that whieh only becomes, not Nature or the Soul

of Nature, but that whieh created Nature ; but also the idea of the Male and Fcmale Principies, in its highest

and most profound sense; to wit, that God originally comprehende! in Uimself ali that is : that matter was

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God. I aui A. and Q., tlio First and the Lust.

and was, and is to come; the Ouinipotent."

not co-existont with Ilim, or independcnt of Him ; that Ile did not merely fnshion and shape a pre-existing

chnos into a universe; but that Ilis Thought manifestcd itself outwardly in tha£'univcrse, which so became,

and before icas not, exccpt as coniprchendcd in Ilim : that the Generative Power\*or Spirit, and productive

mattcr, evcr among thc anuients dcemcd thc Fetnale, originali/ were in God; and that Ilo uras and is all that

vras, that is, and thut sliall bc.

Thia was the grcat Mystery of the Incffable Name; and this true arrangement of its letters, and of coarse

its true pronunciation and its meaning soon became lost to oil except the select few to whom it vras confided ;

it bcing concealcd from the cornmon people, because.the Dcit/ thus metaph/sicall/ named was not that per-

sonal and capriuious, and as it werc tangible God ih whom the/ believed, and who alone was within the reach

of thcir rude capacitics.

Diodorus sa/s that thc name givcn b/ Mose3 to God, was IAQ. Theodorus sa/s that the Samaritana teraed

God IAIIE, but thc Jews IAQ. 1’liilo Byhlius gires tlio form IETQ; and Clcmons of Alcxandria IAOT. ATa-

crobius sa/s that it was an admitted axium auiong thc llcatbcn, that thc trilitcral IAQ was tho sacrcd name of

the Supremo God. And thc Clarian oraclo saiJ : “Leam thou that IAQ is the grea^God Supreme, that ruleth

over all.

Ilcnco tho frequent expression: “I am thc First, and.I am the Last; and besides me thero is no other

I am A. and Q., thc Beginning and tho Ending, which is

For in this we sec shadowcd forth the same great truth ;

that God is ull in all — the Causc and the EiFect — the Beginning, or Impulse, or Generative Power; and the

Ending, or Resuit, or that which is produced : that Ilo is in realit/ all that is, all that ever was, and all that

ever will be : in this sense, that nothing besides Ilimself has existed etcrnall/, and co\*etcrnally with Him,

indopendent of Ilim, and solf-existent, or self-originatcd.

And thus the meaning of thc expressions, Auinr, a plural noun, used in the account of the Creation

with which Genesis commcnces, with a singular verb, and of thc nome or titlc Inurr-Amni, used for the first

time in the 4th verse of the 2d chapter of the same book, becomes ciear. The Aliiib is the aggregate unit/

of the manifestcd Creativo Forces or Powers of Deity, Ilis Emanations ; and Iann-Ainut is the Absolute

Existcnco, or Esscnco of tkcso Powers and Forces, of which thc/ are Active Manifcstations and Emo-\*

sations. ,

This was tho profound truth bidden in the anclent allegor/ and covcred from the general view with a

double veil. This was the esoteric meaning of tho gencration and production of the Indian, Chaldean and

Phoenician cosmognnies; of the Active and Passive Powers, of tho Male and Female Principies; of Ileaven

and its Luminaries generating, and tho Earth producing; all hiding from vulgor view, as above its compre-

hension, the doctrine that matter is not etcrnal, but that God was the onl/ originol Existence, the Absolute,

from whom ever/thing has procccded, and to whom all returns ; and that all moral law springs not from the

rolation of things, but frunt Ilis Wisdom and Esscntial Justicc, as tho Omnipotent .Legislator. And this

Tuus Word is with entire accurucy said to have been lost; bccauso its meaning was lost, even among the

Ilcbrows, although we stili trncc tho name (its real meaning unsuspectcd), in the II u of the Druids and the

Fo-IIx of the Chinese.

Wlien we conccive of tho Absolute Truth, Bcauty, or Good, we cannot stop short at the abstraction of

either. We are furced to refer each to some living and substantini Being, 'in which the/ have their foundations,

some being that is the first and lost principle of each.

Moral Truth, like ovor/ other univorsal and neccssar/ truth, cannot remain a mere abstraction. Abstrac-

tions aro unrcalitics. In oursclvcs, moral truth is merely conceived of. There must bo someiehere a Being

that not onl/ condices of, but constitutis it. It has this charactcristic ; that it is not onl/, to tho eyes of our

intelligence, an univcrsal and neccssar/ truth, but onc obligator/ on our will. It is a law. We do not esta-

blish that law ourselces. It is imposed on us despila ourselves : its principle must be withoul us. It supposes

a legislator. He cannot be the beiug to whom the law applies ; but must bo one that possesses m the highest

degreo all the characterUties of moral truih. The moral law, univorsal and necessar/, necessarii/ has as its

author a neccssar/ beiug; — composcd of justicc and charitv, its author must be a bcing possessing the pleni-

tudo of both.

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As ali beauti/ul and all tmc things refer themsclrcs, lhe.it to a Unitj which is absolute Tacm, and thoso

to a Unitj which is absoluto Bk-vutt, so all tlie moral principies centro in a single principio, which is ths

Good. Thus wo arrivo at the conccption of tue Good in ilseifi, the Absolute Good, superior to all particular

duties, and determinate in thoso duties. This Absolute Good must necessarii j bo aa attribute of the Absolute

Being. There cannot bo .icveral Absolute Being? ; the one in wliom are realizod Absolute Truth and Absolute

Beauty being diCbrcnt froni tho one in whoni is rcalizcil Absoluto Good. The Absoluto neccssarilj implies

absoluto Unitj. The Truo, tho Bcautiful and the Good are not three distinet csscnces : but thej aro one and

the same csscnce, considered in its fundamental attributos: the different phases which, in our eyes, the' Abso-

lute and Infinite Pcrfection assumes. Manifcstcd in the World of the Finite and Relative, these three attributes

separate from each other, and are distinguishcd bj our minds, which oan comprehend nothing ercept bj

dirision. But in the Being from whora thej emanate, thej aro indivisibly United ; and this Being, at onco

triple and one, who sums up in Himsclf perfoct beauty, perfcct Truth and tho pcrfcct Good, is Goo.

God is neccssarilj the principio of Moral Truth, and of personui morali tj. Man is a moral person, that

is to saj, one endowed with reason and libertj. He is capable of Virtuo : and Yirtuo has with Ilim two prin-

cipal forms, respeet for others and lore of others ; juslice and charity.

The creature can possess no real and.esscntial attribute which the Creator doos not possess. The ejject

can draw its rcalitj and cxistence onlj from its cause. The cause contains in itsclf at least what is essential

in the effcct. The charaoteristio of the effect is inferioritj, short-coming, imperfection. Dependent and

derivate, it bears in itself tho marks and conditions of dcpendcncc ; and its imperfection prores the pcrfection

of the cause ; or else tbere would bo in tho eficct something immanent, without a causc.

God is not a logical Being, whose Naturo mny be esplaincd by dcduction, and bj means of algebraio

equations. When, sotting out with a primary attribute, the attributes of God are deduccd ono from the other,

after tho manner of tho Gcomctricians and Scholastice, ttc have nothing but abstractions. Wo must emereo

from this empty dialectic, to arriro at a true and liring God. The first notiun which wo hare of God, that of

an Infinite Being, is not giren us cl priori, indopendently of all esperienco. It i3 our consciousncss of ourself,

•as at onco a Being and a limitcd Being,- that immediatcly raises us to the conception of a Being, the principle

of our being, and himself without. limits. If the esistcnce that we possess, forcos us to rccur to a cause pos-

-sessing the same esistcnco in an infinite degrec ; all the substantial attributes of esistcnce that ire possess

-equallj require, each an infinite cause. God, then, is no longer' the Infinito, Abstraet, Indeterminate Being,

of' which reason and the heart cannot lar hold ; but a real Being, determinate like ourselres, a moral person

like ourself ; and the studj of our own souls will conduct us, without resort to hjpothosis, to a conception of

God, both sublime and haring a conncction rrith ourselres.

If man bo free, God must bo so. It would be strange if, wliile the creaturo has that marrcllous power of

disposing of himself, of chousiug and willing freolr, tho Being that has mado him should bo suhjcct to a

necessarj dorelopment, tho cause of which, though in Ilimself, is a sort of abstraet, mcchanical or metaphj-

sical power, inferior to tho personat, roluntarj causc which we are, and of which we hare the clcarcst con-

sciousncss. " God is freo bccause we aro : but he is not freo as we are. Ile is at once everything that we are,

and nothing that wo aro. Ilo possesses tho samo attributos as wc, but cstcudcd to infinitj. Ilo possesses

then an infinito libertj, United to an infinite intclligcnco ; and as Ilis iutelligencc is infalliblc, exempt from

the unccrtaintj of dclibcration, and peroeiring at a glancc whero the Good is, so his libertj accomplishes it

spontancously and without cfTort.

As wc assign to God that libertj which is tho basis of our cxistcncc, so also wo transfer to his character,

from our own, justicc and chnrity. In man, they are virtues: in God, his attributes. AVliat is in us the labo-

rious conqucst of libertj, is in Ilim His rerj nature. The idea of tho right, and the respeet paid to the right,

are signs of tho dignitj of our esistcnco. If respeet of rights is tho rery esscnce of justico, tho Pcrfect Being

must know and respeet the rights of tho lowest of his creaturos ; for He assigned them thoso rights. In God

resides a sorcreign justiec, that renders to OTcry one what is duo him, not according to dcccitful appcaranccs,

but according to tho truth of things. And if man, a limitcd being, lias tho power to go outof himsclf, to forget

his own person, to loTe another liko himself, and derote himsclf to his happiness, dignitj and pcrfection, the

Perfect Being must hare, in an infinite dogree, that disinterested tonderness, that Charity, the Supreme \ irtue

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of the human person. There is ia God an infinite tenderness for hia creatures ; manifeated in hia giving as

existencc, which he rniglit have withhcld; and every day it appcara in innuincrable marka of his Divine

Providcnce.

Plato vrell understood that Iovo of God, and expressos it in tkese grcat words : “ Let us speak of the cause

which led the Supreme Arrnnger of the universe to produce and regulate that universe. He vras good ; and

he who is good hos no kind of iil-will. Exempt frora that, he willed that croated things should be, as far os

possiblc, liko Ilimself.” And Christianity in its tum said, “ God has so loced men, that he has giten ihem his

only Son.” - ‘

It is not correct to afirm, as ia often done, that Christianity has in some sort discovered this noble sen ti-

ment. lVe must not lower human nature, to raise Christianity. Antiquity knew, described and practised

eharity ; the first featurc of which, so touching, and thank God ! so common, is goodncss, as its lofticst one is

heroism. Charity is devotion toanothcr; and it is ridiculously scnselcss to pretcnd that the re ever was an

age of the world, when the human soui vras deprived of that part of its heritage, the powcr of devotion. But

it is certain that Christianity has diffuscd and popularized this virtuc, and that beforo Christ these vrords were'

nevcr spokcn : “ Love one anotiier; roa that is the vviiole lah\" Charity prcsupposes Justice. He who'truly

loves his brother respecta the rights of his brother ; but he docs mure, he forgcts his own. Egoism sdls or

takes. Love delights in gicing. In God, love is vvliat it is ia us ; but in an infinite degree. God is inexhaustible

in his charity, as he is inexhaustible in his essence. That Infinite Omnipotence and infinite cbarity vrhich by

an admirable good-will draws from the bosom of its immense love the favours which it inccssantly bestovrs on

thoworld and on humaiiity, teaches us that the more vve givc, the more we possess.

God being all just and ali good, ne can will nothing but what is good and just. Being Omnipotent, what-

ever he vrills he can do, and conscqucntly does. The world is the work of God : it is therefore perfectly mode.

Yet there is disorder in the world, that scems to impugn the justice and goodness of God.

A principle indissolubly connccted with the very idea of good, telis us that every moral agent deserres

rcward when he does well, and punishment when he docs ill.' This principle is univcrsal and necessary. It

is absolute. If it does not apply in this world, it is false, or the world is badly ordercd.

But goodoctions are not always followed by happiness, nor evil ones by miscry. Though often this fact

Is more apparent than real ; though Tirtuc, a war against the passions, full of dignity but full of sorrow and

pain, hos the latter as its condition, yet the pains that follow vice are greater ; and virtue conduces most to

health,strongth and long Iifo ; — though tha peacoful eonscience that occompanies virtue creates intemal

happiness though\* public opinion gencrally. decides -correctly on -mcn's characters, and rewards virtue with

csteemand consideratiori, and vice with contempt and infamy; and though, after all, justice reigns in the

world, and tho surest road to happiness is stili that of virtue, yet there are exccptions. Yirtue is not always

rowardcd, nor vice ptinishcd in this life.

The data of this problem are these : lst. Tho principle of merit and demerit within us is absolute: every'

good action oughl to be rcwarded, every bad one punished: 2d. God is as just as he is all-powerful: 3d. There

aro in this world particular cases, contradicting the necessary and univcrsal law of merit and demerit. What

is tho resuit ?

To reject the two principies, that God is just, and the law of merit and demerit absolute, is to raze to the

fonndations the whole edifice of human faith.

To maintain them, is to admit that the present life is to be terminated or continued elsoWhere. The moral

person that acts well or ill, and awaits reward or punishment, is connccted with a body, lives with it, makes

nse of it, depends upon it in a measure, but is not it. The body is composed of parts. It diminisbes or in-

creases, it is divisiblc even to infinity. But this something which has a consciousness of itself, and says ‘I, Me

that feels itself free and responsible, feels too that it is incapablo of division, that it is a being one and simple;

that the jie cannot be halved, that if a limb is cut off and thrown away, no part of the ue goes with it: that

it remains idcntical with itself under the variety of phenomena which suecessively manifest it. This identity,

indivisibility, and absolute unitv of the person, are its spiritualily, tho very cssence of the person. It is not

in the least a liypo thesis to alfirm that the soul differs essentially from the body. By the soul we mean

the person, not separated from the consciousness of the attributes which constitute it, thought and t o3L The

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Elia teneo without consciousness is an abatmet being, and not a person. It is the person, tliat is idenlical, one,

simple. Its attribute», devoldping it, do noc divide it. Indivisible, it is indissoluble, and niay bo immortal. If

absolute justice requires tiiis iiumortality, it does not require what is impossible. The spirituality of the soul

is theconditionand necessary fuundation of imraortality: the lawof meritand demerit the dircct demonstration

of it. The first is the mctaphysical, the second the moral proof. Add to theso the tendency of ali tho powors

of the soul towards the Infinite, and the principio of Snal causcs; and the proof of the immortality of the

soul is complete.

God, therefore, in tho Masonic creed, is IxfixitfTrctii, Ixfixits Bejctv, Ixfixitk Goodxess. Ile is the

Iloly of Ilolies, as Author of the Moral Law, as the Principle of Liberty, of Justice and of Charity, Dis-

pensor of lteward and 1’unishinent. Such a Gud is not an abstract God ; but an intclligont and free person,

ivho has made us in Ilis image, from wliorn we receivo the law tliat presides over our destiny, and whoso

judgmcnt we arrait. It is Ilis love that inspires us in our acts of charity: it is Ilis justice that governs our

justice, and that of society and the laws. "We continually roraind oursclvos that Ilo is infinite; becausc other-

wisc we should degrado his nature: butile vrould be for us as if he ivero not, if his infinito naturo had not

furms inhorent in oursolves, tho forms of our own rcason and soul.

IV hen we love Truth, Justice and Nobility of Soul, we should know that it is God we lovo underneath

these special forms, and should unito them ali into one great act of total piety. We should feel that we go in

and out continually in tho midst of the vast forccs of the universe, which are only the Porces pf God ; tliat in

our studies, when wo attain a truth, we confront the thought of God ; when we learn the right, wo learn the

will of God laid down as ■ a rule of conduct for tho universe ; and when wo feel disinterested love, wo should

know that wo partake tho feeling of the Infinite God. Then, when we reverence the miglity cosmic force, it

will not be a blind Fate in an Atheistic or Pantheistic world, but the Infinite God, that we shall confront and

feel and know. Tlicn we shall be mindful of the mind of God, conscious of God’s conscicnce, sensible of His

sentiments, and our own existcncc will be in the infinite being of God.

The ivorld is a whole, which has its harmony; for a God who is One, could make none but a complete and

harmonious work. The harmony of tho universe responds to the unity of God, as tho indefinite quantity is

the defectivo sign of the infinitude of God. To say that the universe is God, is to admit tho world onlr. and .

deny God. Give it what namc you please, it is atheism at bottom. On. the other hand, to supposo that the ;

universe is void of God, and that hc is wbolly apart from it, is an insupportable and almost impossible abstrac-

tion. To distinguisk is not to separate. I distinguish, but do not separato myself from my qualities and

efieets. So God is not the universe, although he is cvcrywhere present in spirit and in truth.

To us, as to Plato, absolute truth is in God. It is God Ilimsclf under one of his phoses. In God, as their

original, are the immutablo principies of roality and cognizance. In Ilim things rcccive at onco their exist-

ence and their intelligibility. It is by participating in tho Divine rcason that our own reason possesses

something of the absolute. E.very judgment of reason cnvelopcs a neecssary truth, and every necessary truth

supposes tho necessary Existence.

Thus, from every dircction, — from metaphysies, icsthetics, and morality above all, we riso to the same'

Principle, tho common centre, and ultimate fuundation of all truth, all beauty, all good. The Truo, the

Beautiful, tho Good, aro but diverse revelations of ono and the same Being. Thus we rcach tho tbrcshold of

religion ; and are in communion with the great philosophies which' all proclaim a God ; and at tho same time

witb the rcligious which cover tho earth, and all reposo on the sacred fuundation of natural religion ; of that

religion which reveals to us the natural light given to all men, without the aid of a particular rcvelation. So

long as philosophy does not arrive at religion, it is below all worships, oven the most iinperfcctj for they at

leost give man a Fathcr, a AVitness, a Consoler, a Judge. By religion, philosophy connecta itsclf with hu-

rnanity, which, from one end of the world to the other, aspires to God, believes in God, hopes in God. Philo»

sophy eontains in itsclf the common basis of all rcligiuus helicis; it, as it wcrc, borrows from them thoir

principle, and rcturus it to them surrounded with light, elevated above iinccrtaintv, secure agninst all altack.

From the necessity of Ilis Nature, tbe Infinito Being must creato and preserve tho Finite, and to the.

Finito must, in its forms, givo and communicate of Ilis own kind. AVe cannot couccivo of any finite thing

existing without God, tho Infinite basis and ground thercof; nor of God existing without something. God is

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tho neeessary logical condition ofa arorld, its necessitating cause ; a arorld, thc neeessary logical condition of

God, Ilia ncccssitatcd conscquence. It is according to Ilis Infinite Perfection to create, and tlien to preserre

and bless whaterer Ile creatos. That is the conclusion of modern metaphysical Science. Tho stream of philoso-

phy runs doavn from Aristotlc to Ilogel, and brcaks off with this conclusion : and then again recura tho an cient

difficulty. If it be of Ilis naturo to create, — if are cannot conceire of Ilis existing alone, arithout creating,

arithout hacing crcatcd, tlien arliat Ilo crcatcd aras co-e sistent arith Ilimsclf. If Ile eould exist an instant

arithout creating, Ilo cimld as arcll do so for a myriad of eternities.. And so again comes round to as tho old

’ doctrine of a God the SouI of thc Unirerse, and co-esistont arith it. For arkat Ile crcatcd had a beginmng;

and hoarcTcr long sinco that creation occurrcd, an ctcrnity had beforo elapsed. The diiference betareen a

beginning and no bcginning is infinite.

But of somo things are can be certain. IV e aro conscious of onrselves — of oursolres if not as sulstances,

at Ieast as Poarcrs to be, to do, to suffer. AVe aro conscious of ourselres not as self-originatcd at ail or as

self-sustained alone ; but only as dependent, first for existenco, e ver since for support.

Among thc primary ideas of consciousness, that nre inscparable from it, the atoms of self-consciousness,

are find tho idea of God. Carefully examined by thc scrutinizing intellect, it is the idea of God as infinite,

perfoctly poarerful, arise, just, loving, holy; absolute being arith no limitation. This made ns, made all, sus-

tains us, sustains all ; made our body, not by a singlc act, but by a series of acts extending orer a vast snc-

cession of years, — for m.an’s body is the resultant of all created things, — made our spirit, our mind, conscience,

affections, soui, arill, appointed fur each its natural mode of action, set cach at its sereral nim. Thns self-

consciousness leads us to consciousness of God, and at last to consciousness of an infinito God. That is the

highcst eridcncc of our osrn existcncc, and it is the highcst eridcncc of Ilis.

If there is a God at all, Ile must bo oninipresent in spnee. Beyond thc last St ars Ile must be, as He is

here. There can bo no mote that peoplcs the sunbcams, no littlc cell of life that the microscope discovers in

the secd-sporule of a moss, but Ile is there.

Ile mnst also bo omnipresent in time'. There aras no sccond of time before the Stars began to burn,^>ut

God aras in that sccond. In the meat distant ncbulous spot in Orion’s belt, and in every one of thc millions

that pcoplo a aquare incli of limcstone, God is aliko present. Ile is in thc smallcst imaginablo or eren unim-

nginable portion of time,. and in every seeond of its most vast and unimaginable volume ; .Ilis Here contcrmi-

nous arith the All of Spacc ; Ilis Xoav coeval arith the A1I of Time.

Through all this Space, in all this Time, Ilis Being extends, spreads undirided, operat es unspent; God

in all Ilis infinity' perfectly poarerful, arise, just, loving and holy. His being is an infinite activity, a creating,

and so a giring of Ilimsclf to the AVorld. The Al r orld's being is a becoming, a being crcated and continued.

It is so noar, and aras sn, incalcuhiblo and nniuinginablc millions of ages ago.

AU this is philosophy, thc unuroidubtc conclusion of tho human mind. It is not thc opinion of Coicridge

and Kant, but their Science; not avhat they gucss, but arhat they know.

In virtue of this in-darolling of God in niattor, are say that tho World is a revelation of Him, its existenes

a shoar of Ilis. He is m his arork. The manifold action of tho Unirerse is only his mode of oporation, and

all materini things are in communion avitii Iliui. AU groar and more and liro in Ilim, and by moans of Him,

and only so. Let Iiim ivithdrniv from thc space occupied by anything, and it censes to be. Let Ilim arith-

draav any quality of Ilis nature from anything, and it ccasos to bo. AU must partako of Him, Ilo davelling

in each, and yct transccnding all.

Tho fniluro of fanciful religion to bccomo philosophy, does not proclude philosophy from coinciding arith

truo religion, Philosophy, or ratlicr its ohjcct, thc divine order of thc universe, is thc intellcctual guide arhich

the religious sentiment nceds ; avliilo cxploring the real relations of thc finite, it obtains a constantly improving

and self-corrccting measurc of the pcrfect laaa\* of the Gospel of Love and Liberty, and a means of carrying

into effbct the spiritualism of rcvcaled religion. It establishcs laar, by ascertiiining its terms; it gnides the

spirit to soc its aray to the amclioration of life and the increase of happiness. While religion aras stationary,

Science eould not iralk alone ; avhen botli are adinitted to be progressive, their interests and aims bccome

idcntificd. Aristotlo began to shoar lioav religion may bo founded on an intellcctual basis; bnt the basis bo

laid aras too narroar. Bacob, by giving to philosophy a definite aira and method, gare it at the same time a

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safer and self-enlarging basis. Our position is that of inteilectunl beings surronndcd by Hmitations ; and tbe

latter being constant, baTe to intelligence the practical valuo of laws, in whose inrestigation and application

consists that Seemingly endlcss carcer of intcllectual and moral progress which the sentiment of religion

inspires and ennobles. Tho title of Saint has commcinly been clairaed for tbose whose boast it bas been to

despise pbilosophy: yet faith xrill stumble and sentiment mislead, unlcss knowledge be prescnt, in amount

and quality sufBcient to purify the one and to give beneScial dircction to the other.

Science consists of thnso maturcd inferences from experience which ali other experience confirms. It is

no fixcd system superior to revision, but that progrcssirc mcdintion betvrccn ignorance and wisdom in part'

conceired by Plato, whose immediate ohject is happinoss, and its impulso the highest kind of lore. Science

realizes and unites ali that was truly valuable in both tbo old schemes of mediation ; tbe heroic, or system of

nction and eiTort; and tho mystica! thoory of spiritual, contemplative communion. “Listcn to me," sayg

Galen, “a3 to the voice of the Elcusinian Ilicrophant, and believe that the study of nature is a mystery no

less important than theirs, nor less adapted to display the wisdom and power of the Great Creator. Their

lessons and demonstrations ivere obscure, but ours aro clcar and unmistakablc."

To scicncc ire ovre it tbat no man is any longcr entitled to consider bimself tho contrai pointaround ivhiclt

the whole universe of life and motion revolves — the immcnscly important individual for ivhose conrenionco

and even luxurious ease and indulgcnce the whole universe was made. On one side it has shown us an infi-

nite universe of stars and suns and worlds at incalculable distances from eaoh other, in whose majestic and

awful presence we sink and even our worid sinks into insignificancc ; while, on the other side, the microscope

bas placed us in conimunication with new worlds of organized living beings, gifted with sensos, nerves, appe-

tites and instincts, in every tenr and in overy drop of pufrid water.

Thus Science teachcs us that we are but an infinitesimal portion of a great whole, that stretehes out on

every side of us, and above and below us, infinite in its compiications, and which infinite wisdom alone can

comprcbcnd. Infinite wisdom has arranged tho infinite succcsxion of beings, involving the neccssity of birth,

deqay and death, and made the loftiest virtues possible by providing tlioso conflicts, reverses, trials and hard-

ships, without which even their nnmes could never hnrc been invented.

Knowledge is convertiblc into power, and axioms into rules of iitility and duty. .Modern Science is social

and communicative. It is moral as wcll as inteilectunl ; powcrfui, yct pacific nnd disintcrcsted binding man, .

to man as wcll as to tho universe; iilling up the detniis of obligation, and clicrishing impulses of virtue, and,

by affording olear proof of the consistoncy and identity of all interests, substituting co-operation for rivalry,

liberality for jealousy, and tending fnr more powerfully tlmn any other ntcans to rcalize tho spirit of religion,

by bealing tboso inveterato disorders which, trnccd to their reni origin, will bo found rooted in an ignorant

assumption as to the penurious severitv of Proridcnce, and the conscqucnt grccd of selfish men to confine

what seemed as if extorted from it to thcmsclres, or to stcal from cach other rather than quictly to enjoy

their own.

'We slmll probably nerer rcach tbose bighcr forms containing tho truo differences of things, involving the '

full discovery and corrcct expression of their very self or esscnce. We shall ovor fall short of the most gcneral

or most simple nature, the ultimate or most comprehensivo law. Onr widest axioms explain many phenomena,

but so too in a degreo did the principies or eleoients of the old philusophers, and the cycles and epicycles of

ancicnt astranomy. Wo cannot in any caso of causation assign tho whole of the conditions, nor, though we

nmy rnprciduce tlmm in practiuo, cau we mcntally distinguish tlicm ali, without knowing the csscnccs of tho

things iucluding them ; and wo tlicrcfore muxt imt uncimscimisly a-oribo tliat iili.xuUito cnrtainty to axioms,

which the ancient religinnists did to crcods, nor allmv tlic miud, which over strives to insulato itsclf and its

acquisitions, to forget tho naturo of the process by which it substitutcd scicntific for common notions, and so

with one as with tho other lay tho basis of sclf-dcception by a pcdantic and superstitious employmcnt of them.

Doubt, tho cs 5 ontial preliminary of all improvement and discovery, must accompany all tho stages of

man's onward progress. Ilis intcllectual life is a pcrpetual bcginning, a preparation for a birth. The faculty

of doubting and questioning, without which those of coraparison and judgmont would be uselcss, is itself a

divino prorogative of the rcason. Knowlcdgo is always impcrfcct, or complete only in a prospectively bound-

less career, in which discovery multiplies doubt, and doubt leads on to new discovery. The boast of Science

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is not so much its mnnifosted results, as its admitted imperfection and capacity of unlimited progress. The

trae religious philosophy of an impcrfcct boing is not a system of creed, but, as Socrates thougbt, an infinite

search or approximation. Finality is but anothcr narae for bewilderment or defeat. Scionco gratifies the

religious fecling without arrcsting it, and opens out tho unfhtbomable mystery of tbe One Supreme into more

explicit and manngcable Fornis, which express not indced Uls Essence, wbich is wholly beyond our reach and

higber than 'our faculties can ciiinb, but Ilis Will, and so fecds an endless enthusiasm by accumulating forever

now objects of pursuit. We liare long expcrienccd tliat kuowlcdgo is profitable, we aro bcginning to find

out tbat it is raoral, and we aiiu.ll at last discover it to be religious.

God and truth are inseparablc ; a knowledge of God is possession of the saving oracles of trutb. In

proportion as tho tliouglit and purpose of the individual are trained to conformity with tho rule of right pre-

seribcd by Supremo IntcUigcncc, so fur is his hnppiness promotcd, and the purpose of his cxistenco fulfilled.

In this way a new life arises in him ; be is no longcr iaolated, but a part of the eternal harmonica around him.

His erring will is dircoted by the infiuenco of a higher will, inforzning and moulding it in the path of his

truo hnppiness.

Man's power of apprehending outward truth is a qualified privilege ; the mental, like the physical inspi-

ration passing through a' dilutcd medium ; and yct, even when truth imparted, os it were, by intuition, has

been specious or at least imperfcct, the intoxiention of sudden discovery has ever claimed it as full, infalliblo

and divine. And while human weakncss ncedcd ever to recur to the pure and perfect source, the revelations

onco popularly acccptcd and valucd assumed an independent substantiality, perpetuating not themselvcs only,

but the whole mass of derivative fornis accidentally connected with thera, and Iegalized in their names. The

mists of error thickencd under the shadows of prescription, until the free light again broke in upon the nigbt

of ages, redeeming the genuine treasure from the superstition which obstinately doted on its acccssories.

Even to the Barbarian, Nature revcals a mighty power and a wondrous wisdom, and continually points to

God. It is no wonder tliat meo worshippcd the several things of the world. The world of matter is a reve-

lation of ,foar to the savage in northern elimes : hc tremblcs at his deicy throned in ice and snow. The light\*

■ ning, tho storm, the earthquake startlc the rude man, and he sees the Divine in the extraordinary.

Tho grand objects of Nature perpetuali}- constrain men to think of tbeir Author. The Alps are tbe great

altar of Europe ; tbe nocturnal sky has been to mankind the dome of a tcmple, starred ali over with admoni\*

tions to reveronce, trust and love. The Scripturos for the human race aro writ in earth and heaven. No-

organ or miserere touchcs the heart like the -sonorous swell of the sea or tbe ocean wave's immcasurable

daugh. Every year the old world puta on new bridal beauty, and celebratos its Whit-Sunday, when in the

- sweet Spring each bush and tree dons rcvercntly its new glories. Autumn is a long All-Saints day ; and

the barvest is Ilallowmass to Mankind. Beforc tho human race marched down from the slopcs of the Hirna\*

Inyns to tako possession of Asio, CIiaMca and Egypt, men marked each annual crisis, the solstices and the

cquinoxes, and celebratcd religious festivals therein ; and even then, and orer sinco,.tho materiat uras and hos

been the element of comniunion bctween man and God.

Nature is full of religious lessons to a thoughtful man. Ile dissolves the matter of tho Universe, learing

only its forccs; he dissolves away the phenomena of human history, leaying only immortal spirit; be studies

the law, tbe mode of-actiun of these forces and this spirit, which make up tbe materini and tho human world,

and cannot fuil to be fillcd with revercnce, with trust, with boundless love of the Infinito God, wbo devised

these Inws of matter and of inind, and thercby bcars up tbis marrcllous universo of things and men. Science

has its New Tcstamcnt ; and the beatitudes of Philosophy are profuundly touching. An undevout astronomer

is mad. Familiarity with the grass and the trecs teaches us deeper lessons of love and trust than we can glean

from the writings of Fenelon and Augustine. The great Bible of God is ever open before mankind. The

eternal flowers of heaven seom to shed sweet influcnce on the perishable blossoms of the eqrth. Tbe great

sermon of Jesus was p reach ed'on a mountain, which preachcd to him as he did to the people, and bis figures

of speech wero first natural figures of fact.

If to-morrow I am to perish utterly, then I shall only tnke counsel for to\*day, and ask for qualities which

last no longer. My fathers will be to me only as the ground out of which my bread-corn is grown; dead, they

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are bat the rotten mould of earth, the!r memorj of small concorn to me. Posterity ! — I sball caro nothing for

tbo futuro generatione of mankind. I am one atom in the trunk of a trec, and care notbing for the roota belovr,

or tbe branch above. I shall sow such sced only as will bcar harvest to-day. Passiun may cnact my statutes

to-day, and ambition repeal them to-morrow. ‘ T will know no other lcgislators. JIoraiity will vaniah, and

expediency take its placc. Ileroism will be gone ; and ihstoad of it there will be the saT.age ferocity of tho be-wolf,

the brute cunning of the she-fox, the rapacity of the vulture, and the hcadlong daring of the wild bull; but

no longer the cool, calm courage that, for truth’s sake and for Iove’s snke, looks death firmly in the face, and

tben wheels into line ready to be slain. Affection, friendship, philanthropy, will be but the wild fancies of

tlie monomaniac, St subjecta for smiles or laugbter or- for pity.

But knowing that we shall live forever, and that the Infinito God loves all of us, we can look on all the

evils of the world, and seo that it is only the hour beforo sunrise, and that the light is coming; and so we also,

even we, may light a little taper, to illuminate the darkncss wbile it Iasts, and help until the day-spring come.

Eternal morning follows tho night : a rainbow scarfs the shoulders of every cloud that we$ps its rain away to

be fiowcrs on land and pcarls at sea: Life rises out of tho gravo, the soul cannot bo lield by fettering flesh.

No dawn is hopoless ; and disostcr is only the thrcshold of dolight.

Beautifully, above the great wide chaos of human errors, sliines the calm ciear light of natural human

religion, revealing to us God as the Infinite Parent of all, perfcctly powerful, wise, just, loving, and perfectly

holy too. Beautiful around stretebes off every way the Universe, the Great Bible of God. Matcrial nature is

• its Old Tostament, millions of years old, thiek with eternal truths under our fcet, glittering with evorlasting

glories over our heads ; and Iluman Naturo is the New Tcstament from tho Infinite God, every day rovealing

a new page as Time turns over the leaves. Iinmortality stands waiting to give a rccompcnse for every virtuo

not rewarded, for every tear not wiped away, for every sorrow undeserved, for every prayer, for every pure

intention and emotion of the heart. And over tho whole, ovor Nature Matcrial and Human, over this Mortal

Life and over the eternal Past and Future, the infinite Loving-kindness of God the Fathcr comes cnfolding all

and blessing everytbing that ever was, that is, that ever shall be.

Everything is a thought of the Infinite God. Nature is his Prose, and man his Poctry. There is no \*

. Cbance, no Fate ; but God's Great Providencc, enfolding the whole Universo in its bosoni, and fccding it with

everlasting life. In times past thero has bcen evil which we cannot understand ; now thero are evils which

"we cannot solve, nor make square with God’s perfcct goodncss by any theory our fecble intollcct enables us to

. fraxne. There are sufierings, follies and sins for all mankind, for every nation, for every man and every woman.

They wcre all foreseen by the infinito wisdom of God, all providcd for by his infinite power and justice, and

all are consistent with his infinite love.- To bclieve otherwise, would be to boliove that he made the world, to

amuse his idlo hours with the follies and agonies of mankind, as Domitian was wont to do with the wrigglings

and contortions of insect agonies. Thcn indccd we might dospairingly unito in that horrible ntterance of

Heine; "Alas, God’s Satire wcighs heavily oo mo! The Great Author of tho Universe, the Aristophanes of

" Heaven, is bent on demonstrating, with crushing foree, to me, tho little, catthly, Gcrtnan Aristophanes, how

“ my wittiest sarcasms are only pitiful attempts at jcsting, in comparison with Ilis, and; how r&iserably I am

“ beneath him, in humour, in colossal niockery."

No, no! God is not thus amused with and prodigal of human suficring. The world is neither a Here

without a Ileroafter, a body without a soul, a chaos with no God ; nor a body blasted by a soul, a liero with

a worse hcreafter, a world with a God that hates more than half of tho creaturos hc bas made. There is no

Savage, Itevcngeful and Evii God: but thero is an Infinite God, scen evcrywhere as Perfeet Causc, ovorywhoro

as Perfeet Providencc, transccnding all, yet in-dwclliitg evcrywhere, with perfeet power, wisdom, justieo,

holiness and love, providing for tho future welfaro of eacli and all, foreseeing and foreearing for every bubble'.

that brcaks on tho great stream of human life and human history.

Tho end of man and the objeet of existenco in this world, bcing not only happiness, but happiness in

virtuo and througli virtue, virtue in this world is tho condition of happiness in another life, and the condition

of virtue in this world is suffering, more or Icss frequent, briefer or longer coutinued, mure or less intense.

Take away suficring, and thero is no longer any resignation or humanity, no moro sclf-sacrifice, nb more

dcvotedncss, no more'heroio virtues, no more sublimo raorality. Wo are subjectcd to suficring, both bccause

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we are sensible, and bccause we ougbt to bo virtuous. If thero were no physical evil, thero would be no poasi-

blo virtuc, and tlio world would bo badly adapted to the destiny of mitn. Tho apparent disorders of the

physical world, and tho evita tliat resuit from tliem, aro not disordors and evita that occur despito tlio powcr

and goodncss of God. God not only allows, but wills theni. It is his will that thore shsi.Il be in the physical

world causcs enongh of pain for man, to affbrd him occasions for resignation and courage.

Whatever is favourablo to virtuo, whatover gives the moral liberty moro energy, whatever can serro the

greater moral dcvclopnicnt of the human raco, is good. Sufforing is not the worst condition of man on earth.

The worst condition is tho moral brutulization which the abscnce of physical evil would ongendor.

.Externa! or intcrnal physical evil connccts itself with tho ohject of oxistence, which is to accomplish tho

moral law here below, whatover tho consequences, with the firm hope that virtue unfortunate will not fail to

be rcwarded in another lifo. Tho moral law has its sanction and its reason in itself. It owes nothing tothat

law of merit and demorit that accoinpauics it, but is not its basta. But, though tho principio of merit and

demerit ought not to be the determining principio of virtuous action, it powerfully concurs with the moral

law, because it offers virtuo a lcgitimato ground of consolation and hope.

Morality is the rccognition of duty, as duty, and its accompltahment, whatever the consequences.

Religion is tho rccognition of duty in its ncccssary harmony with goodncss; a harmony tliat must have

its realization in another life, through the justice and omnipotcnce-of God.

Beligion is as truo as morality: for once morality is admitted, its conscqucnccs must be admitted.

Thewhole moral existoncc is includcd in these two words, harmonious with each other; duty and hope.

Masonry teachcs that God is infinitely good. What motive, what reason, and morally spcaking, what

possibility can thore bo to Infinite Power and Infinite Wisdom, to bo anything but good ? Our very sorrows

proclaiming the loss of objccts inexprcssibly doar to us, demonstrate Ilis goodness. The Being that made us

intelligcnt cannot himself be without intelligcncc ; and Ile who has made us so to lovo and to sorrow for what

we love, must n umber love for the crcatures Ile has made, among His infinite attributes. Amid ali oursorTOws,

we takc refuge in the assurance, that Ho lovcs us ; that he does not capriciously, or through indificronce, and

stili less in mere anger, grieve and afSict us ; that Ile chastcns us, in order that by Ilis chastisements, which

areby His universal law only the consequences of our acts, we may be profited ; and that Ile could not show

so much love for Ilis creatures, by Icaving them unebastened, untried, undisciplined. We have faith in thh

Infinite; faith in God’s Infinite Lova ; and it is that faith that must save us.

• No dispensatioqs of God's Providcnce, no sufforing or bereavement is a messenger of wratli: none of its

circumstances aro indications of God’s Anger. Ile is incapable of Angor ; bigher abovo any such feeiings

than the distant stars are abovo the eartb. Bad men do not dio bccause God liates them. They die because

it is best for them that they shouid do so ; and, bad as tbcy are, it is better for them to be in tbe hands of the

infinitely good God, than anywhcre clsc.

Darkncss and gloom lie upon the pathsof men. They stumble at difocultics, are ensnared by temptations,

and perplexed by trouble. .They are anxious, and troubled, and fcarfui. Pain and affliction and sorrow often

gathcr around the steps of tbeir earthly pilgrimage. Ali this is written indelibly upon tbe tablets of the

human hcnrt. It is-not to be erased; but Masonry sees and rcads it in a new light. It does not expect these

ilis and triata and sufferings to bo removed from life ; but that the great truth will at some time be believed

by ali men, that they are the mciias, sclected by infinito wisdom, to purifv tbe heart, and to invigorate the soul

whose inhcritance is immortality, and tlio world its school.

Masonry propagatos no crccd exccpt its own most simple and Sublime One; that universal rcligion, taught

by Nature and by Reason. Its Lodgcs are ncither Jowish, Moslcin nor Cbristinn Temples. It reiterates the

precepts of morality of ali religions. It venerates the character and commends the teachings of the great and

good of ali ages and of all eountries. It oxtracts the good and not the evil, the trnth, and not the error, from

all creeds ; and acknowlcdgcs that thero is much which is good and true in all.

Above all tho other great teachors of morality and virtuc, it reveres tho character of the Great Master

wh&,.siibmissive to the will of his and our Fathcr, dicd upon the Cross. All must aduiit, that if tbe world

wcre.filled with bcings likc him, tlio great ilis of society would be at once relieved. For all coercion, injury

aelfishnc^ and revenge, and all tho vrrongs and the greatest suffierings of lifo, would disappear at once.

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These huraan jenta would be happv ; and tbe etcrnal ages would roll on in brightncss and bcauty ; and tha

stili, sad musio of Ilumanity, tbat sounds through the world, now in the acccnts of grief, and now in pensive

melancholy, would change to anthems, sounding to the March of Time, and bursting out from the beart of the

world.’

If every man were a perfect imitator of that Creat, Wise, Good Tcacher, clothed with ali His faith and

all his virtues, how the circle of Life's ilis and trials would be narrowcd 1 The sensuol passions would

assail the heart in vain. tVant would no longer succcssfully tempt men to act wrongly, nor ouriosity to do

rasbly. Ambition, spreading before men its Kingdoms and its Thrones, and offices and bonours, would cause

none to swerve from their great allegiance. Iujiiry and insuit would be shamed by forgiveness. “ Fatber,”

men would say, “ forgive them; for they know not what they do." None would seek to bo enricbed at

another’s loss or expense. Every man would feci that the whole human race were his brothers. All sorrow

and pain and anguish would be soothed by a pcrfect faith and an entiro trust in the Infinito Goodness of God.

The world around us would be new, and the Hearens abovo us ; for here and therc, and evcrywhero through

all the ample glories and splendours of the universe, all men would recognizo and feci the prescnce and the

beneficcnt care of a loving Father.

However the Mason may bclieve as to creeds, and churchcs, and miracles, and missions from Ileaven, he

must admit that the Life and character of him who taught in Galilcc, and fragments of whose teachings havo

come down to us, are worthy of all imitacion. That Life is an undenicd and undeniablc Gospel. Its teachings

cannot be passed by and discardcd. All must admit that it would be happiness to follow, and perfcction to

imitate him. Nono ever felt for him a sincera cmotion of contempt, nor in angor accuscd him of sophistry,

nor saw immorality lurking in his doctrincs ; however they may judgo of thosc who succccdcd him, and claimcd

to be his apostles. Divino or humau, inspired or only a reforming Esscne, it must bo agroed that his teachings

are far noblcr, far purer, far less alloyed with error and imperfoction, far less of the carth earthly, than those

of Socrates, Plato, Seneca or Mahomct, or any other of the great moralists and Reformers of the world.

If our aims went as coraplctcly as his, bcyond personal caro and sclfish gratificatum ; if our thuughts and

words and actions were as entircly employod upon the great work of benefiting our kind — the truo work

which we have been placcd here to do, as his were ; if our nature were as gentlo and as tender as his ; and if

society, country, kindred, friendship and home wero as dear to us as they wcro to him, we should bc at onco

.relievedof more than. lialf- the difficultics and the disensedand pain fui affcctions of our lives. Simple obediencc

to rectitudo, instead of self-intercst ; simple self-culturc and sclf-improvement, instead of constant cultivation

of tho good opinion of others ; single-hearted aims and purposes, instead of improper objects, sought and

approached by devious and crocked ways, would freo our meditations of many disturbing and irritating

questions.

Not to renounco tbc noblor and botter aficctions of our natures, nor happiness, nor our just dues of love

and honour from men ; not to vilify ourselves, nor to renounco our sclf-rcspcct, nor a just and rcasonablc sense

of our merits and deserts, nor our own righteousness or virtuo, docs Masonry require, nor would our imitation

of Him require ; but to renounce our vices, our fiiults, our passions, our self-flattcring delusions ; to forego all

outward advantages, wbich ore to bo gained only through a sacrifico of our inward integrity, or by anxious

and petty contrivances and applianccs: to clioose and kcep tbc better part; to secure that, and lct the worst

take caro of itsclf ; to kcep a good conscience, and let opinion como and go as it will ; to retain a lofty sclf-

rcspcct, and lct low sclf-indulgence go ; to kcep inward huppiness, and lct outward advantages hold a sulJor-

dinato placo; to renounco our selfishncss, and that ctcrnal anxicty as to what we are to have, and what men

tbink of us ; and bo contcnt with the plenitudo of God’s great mercics, and so to bo liappy. For it is tho

inordinato devotion to self, and considoration of self, that is over a stumbling-block in tho way ; that spreads

questions, snares and difficultics around us, darkens tho ways of Providenco, and makes the world a far less

liappy ono to us than it might be.

As he taught, so Jlasonry teaclios, affection to our kindred, tenderness to our friends, gentlonoss and for-

bearance towards our inferiors, pity for the suffering, forgiveness of our cnemics; and to wcor on affectionate

naturo and gentlc disposition as tho garment of our life, investing pain, and toil, and agony and evon death,

with a serene and holy beauty. It docs not teach us to wrap oursclres in tho garments of reserve and pride,

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to care nothing; for tho vorld, bocauso it caros nothing for us, to withdraw our thoughts from socicty, because

lt does us not justicc, and see how paticntly vre can live within thc confines of our own bosonis, or in quiet

communion, through books, witli tlio mighty dead. No man over found peaco or Iiglu in that way. Every

relation, of bate, scorn or neglect, to mankind, is full of vesation and torment. Tbero is nothing to do with

men but to loro tlicm, to admire their virtues, pity and bear with their faults, and forgivo tlieir injuries. To

hato your adversary will nut hclp yuu; to Icili liiui will hclp yoa stili less: nothing within thc compass of thc

universo will hclp you, but to pity, forgivo and love him.

If we possessed Ilis gcntle and affectionale disposition, his loTe and compassion for ali that er r and ali

that offend, how many difficultics, both within and without us, would they relievo 1 IIow many depressed

roinds should wo consolo 1 IIow many troubles in society should wc composc ! IIow many enmities, soften 1

IIow many a knot of mystcry and misundurstanding would bo unticd by a singlo word, spoken in simplo and

confiding trutli 1 IIow many a rough patii would bo made smooth, and how many a crookcd path bo made

straight! Vcry many places, now solitary, would be made glad; rcry many dark places be filled witli light.

Morality has its axionis, likc thc otlier Sciences ; and theso axionis are, in ali Ianguagcs, justly termed

moral truths. 'Moral truths, considcrcd in thcmsulvcs, aro cqually as ccrtain as mathematical trutbs. Giren

the idea of a deposit, thc idea of keeping it faithfully is attachcd to it as neccssarily, as to tbe idea of a tri-

angle is attachcd thc idea that its three anglcs aro cqual to two right anglcs. You may violate a deposit; but

in doing so, do not imagino that you change the nature of things, or make what is in itself a deposit become

your own property. The two ideas excludo eaeh’ other. You hare but a false scmblnnce of property: and

ali the efforts of the passions, ali the sophisms of interest will not overturn essential differenoes. Tbercfore

it is that a moral trutli is so imperious; bccausc, like all truth, it is what it is, and shapes itself to please no

caprico. ' Always the sanie, and always present, little as we may like it, it inexorably condemns, with a voiee

always heard but not always regarded, the insensate and guilty will whieh thinks to prevent its existing, by

denving or rather by pretending to deny its cxistence.

Tho moral truths aro distinguishcd from other truths by this singular charactcristio : so soon as we per-

ceivo them, they appear to us as tho rulc of our eonduct. If itis true that a deposit is made ifl order to be

rcturned to its legitimate possessor, it mttst be returned. To the necessity of believing the truth tbe necessity

of practiaing it is added.

Tho necessity of practising tho moral truths, is obligation. The moral trnths, necessnry to the eye of

renson, aro obligatory on the will. Tho moral obligation, like the moral truth whieh is its basis, is absolute.

As ncccssary truths are not more or leis noccssary, so obligation is not moro or less obligatory. There are

degrees of importance ainong different ohligntious ; but there are no degrees in the obligation itself. One is

not nearly obliged, almost obliged : but wholty so, or not at all. If tlierc bo any placo of refuge against the

obligation, it ccases to exist.

If tho obligation is absolute, it is immutable and vniversal. For if what is obligation 'to-day may not bo so

to-marrow, if what is obligatory for me may not bo so for you, the obligation differing from itself, it would be

relative and contingent. This fact of absolute, immutable, unirersal obligation is ccrtain and manifest. The

good is the fuundation of obligation. If it be not, obligation lias no foundation : and that is impossible. If

one act ouglit to bo dono, and another ought not, it must be because cvidently there is an essential difference

betwcen the two aets. If one bo not good and thc other bad, thc obligation imposed on us is arbitrary.

To make the Good a consequence, of anything whatever, is to annihilate it. It is the first, or it is nothing.

IVhen wo ask an honest man, why, despite his urgent neccssitics, he has respectod thc sanctity of a deposit, he

answers, because it was his duty. Askcd why it was his duty, he answers, because it was right, was just, was

good. Bcyond that there is no answer to be made, but there is also no question to be asked. No ono permits

a duty to be imposed on him, without giring himsclf a reason for it: but when it is admitted that the duty is

eommanded by justice, tho mind is satisficd ; for it has arrired at a principle, bcyond whieh there is nothing

to seck; justice bcing its own principle. The primary truths include their own reason : and justice, tho essen\*

tial distinction betwcen good and cril, is the first truth of morality.

Justice is not a consequence; because we cannot ascend to any principle above it. Moral truth forces itself

on man, and does not emanate from him. It no more becomes subjectivo, by appenring to us obligatory, tbaa

44o

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•truth docs bj nppcaring to us necessary. It is in tlie very naturo of tbo true and tbo good, tbat we must seek

for tha rca30n of neccssity and obligation. Obligation is foundod on tbc ncccssnry distinction bctwocn tho

good and tbe cvil; and it is itsclf the foundalioa of Iiberty. If man bas his dutics to perforat, hc must baro

tho faculty of accomplishing thcm, of rcsisting dosiro, passion and intorost, in order to obcy tbo law. Ilo must

be freo; thereforo bc is so ; or hunian nature is in contradiction with itsclf. Tho certninty of tho obligatio»

involves tho corresponding certainty of free toill .

It is the toill that is frcc’: though sometimes that will may be incficctunl. Tbo power to do must not be

confounded with tho power to toill. Tho formor may bo limited: tbo lattcr is sovercign. Tbe exlemal effecti may

be prevented : the resolution itsclf cannot. . Of this sovercign power of the will wo arc conscious. IVo feel in

ourselves, before it bccomos determinato, tho forco wbich can detormine itself in ono way\_or another. At the

same tinio wben I will this or tbat, I am equally conscious that I can will tho contrary. I im conscious that I

am the mastcr of ray resolution : tbat I may check it, continuo it, retako it. When the act hos ceoscd, the

consciousnoss of the ■power wbich produued it has not. That cousciousnoss and tbe power rernain, superior to

nll the manifestations cf tlic power. IVliorcfore free-will is tho essentiai and ever-subsisting attribute of the

will itself.

At the sanie tima that we judgo that a froe agent has done a good or a bad act, wo form another judgment,

as necessary as the first; that if hc bas done well, ho deserves compensation ; if III, punisbment. That juug-

ment may be espressed in a manner more or less rivid, according as it is uingled with sentiments more or less

ardont. Sometimes it will be a morcly kiad feeling towards a virtuous agont, and modoratcly hostile to a

guiltj onc ; sometimes cntkusinsm or indignntion. Tbo judgment of inerit and dcnicrit is intimately connccted

with tho judgment of good and evil. Merit is the natural right whieh wo Iiavo to be rowardcd; dcuierit, the

aatural rigbt whieh otbers iiavo tn punuli us. But wlicther tho rcward is roccived, cr tho punisbment under\*

gotic. or not, tbo inerit or dnmerit cquailv subsiats. Puniahiiient and rcward aro the satisfuciion of nicrit and

dem erit, but do not constitute theni. Take away tbe former, and tbo (alter continue. Tako away tbo luito e,

and tbere aro no lotgor rav-1 rcwards or punishnicnts. tVlicn a bnso man cncompassos our merited bonours,

he has obtained hut tho mere appearanee of a rcward; a mere materini advantage. Tho rcward is esser.tially

moral; and its raluc is independent of its form. One of tliose simple crowns of cak with wbich tbc earlr

Rotnacs rewardcd iicroism, was of moro re.il vnlue than ali tha woalth of tho world, wben it was tbe‘sigu of

the grati tudo and acmiration of u peoplc. Rcward accordcd to morit is a ucbt; witknit meril it is an alms or

a thoft.

The Good is good in itsclf, and to bc accemplisbod, whatever tbe conscqucnces. Tbe results of the Good

cannot but bc fortunate. Ilappiness, separated from tbo "Good, is but a fncf to wbich no moral idea is attached.

As an efTcct of the Good, it enters in to tbo moral order, complctcs and crowns it.

Yirtue withous hnppiness, and crinio without misery, is a contradiction and disorder. If rirtue suppose

sacrifico (tbat is, suSering), cternal justice requires that sacrifice goncrously accopteu and couragcously horne,

sball baro for its roward tbo sanie banpiness tbat was sacriliccd: and it also requires that criuie shall bc pun-

ishcd with unhappiness, for tho guilty happiness whieh it attempted to prooure.

Thi3 law that attachcs pleasurc and sorrow to the good and the cril, is, in genera I, accomplishcd eren here

bciow. For order rulcs in the world; bccauso tbo world lasts. Is that order sometimes distnrkcd ? Are

luippines3 and sorrow not ahvays distributcd in legitimatc proportion, to crinio and virtue? Tbc absolute

judgment of the Good, the absolute judgment of obligation, the absoluto judgment tf murit and demerit, con-

tinue to subsist, iuviolablo and imprcscrintiblc ; and wo cannot liclp but beliore tbat Ilo who bos iinplanted

in us tbo sontimont and idea of order, cannot tbcrein lliuisclf bc wauting; and tbat Uo will, sooncr or later,

rc-establisli the lioly iiannoiiy of virtue and hnppiness, by means bclonging to Himielf.

Tbo Judgment of tbe Good, tbc decision tbat such a thing is good, and that sucti another is not,— this is

tbo primitive fact, an J. renosco on itself. By its intimate resembbinces to tbo judgment of the true and the

bcniitiful, it shuws ua tho sccrct allinitics of morality, metaphysios, and icsthotics. Tbo good, so cspccially

unltcd to tbo true, is distinguished from it, only bccauso it is trutii putin prauticc. Tbo good is obligatory.

Thcso are two indivisible, but not identical ideas. Tbo idea of obligation repuses on tbo idea of the Good.

In this intimate alliance, tbo former borrows from the latter its universal and absolute character.

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The obligatory good is the moral law. That is the fuundation of ali morality. By it we separate onr-

selres from tlie morality of intercst and the morality of sentiment. "We admit the existonce of those facta,

and their influcncc; hut wo do not assign thera the samo rank.

To tho moral law in tho rcason of man, corresponds libcrty in action. Liberty is dcduccd from obliga-

tion, and is a fact irrosistibly eridcnt. Man, as freo, and subjcct to obligation, is a moral person; and that

involves the idea of rights. To these ideas is added thatof merit and demerit; which supposes the distinction

betwccn good and evil, obligation and liberty ; and creatos the idea oi' revrard and punishment. •. •

Tho sentiments play no unimportant part in morality. All tho moral judgments are accompanicd by

eentiments that respond to them. From tho sccret sources of enthusiasm the human will draws the myste\*

rious virtuo that makes heroes. Truth cnlightens and illumines. Sentiment warms and inclines to action.

Intercst also bcnrs iis part; and tho hopo of happinoss is tho worb of God, and ono of the raotiro powera of

liuniun action.

Such is tho admirablc economy of tho moral constitution of man. Ilis Supreme Object, the Good: his

law, Yirtuo, which often intposes npon him suffbring, thus making hira to excel ali other created bcings known

to us. But this law is harsh, and in contradiction vrith the instinctive desire for happiness. AYhcrefore the

Bonofieent Author of his being has phiccd in his soul, by the sido of tho severo law of duty, tho sweet, delight-

ful furco of sentiment. Gcncrally ho attachcs happiness to virtuo ; and for the cxceptions, for such thero are,

he has placed IIopc at the end of tho journey to be travelled.

Thus thero is a sido on which morality touchos roligion. It is a sublime necessity of Ilumanity to see in

God the Legislator supremcly wiso, tho Witncss always present, the infallible Judge of virtuo. The human

mind, ovor climbing up to God, would deem the foundations of morality too unstablc, if it did not place in

God the first principio of the moral law. IVishing to give to the moral law a religious character, we rnn the

risk of taking from it its moral cliaractcr. 1Yo may refer it so entirely to God, as to mako his will an arbitrary

decree. But tho will of God, whcnce wo deduco morality! in order to give it authority, itsclf has no moral

authority, except as it is just. The Good comes from the will of God alono ; but from Ilis will, in so far as it

is the expression of Ilis wisdom and justiec. Tho Eternal Justico of God is the sole fonndation of Justice,

such as Humnnity porceives and practises it. The Good, duty, merit and demerit, aro referred to God, as

everything is referred to Ilini ; but they have none the less a proper cvidence and authority. Ecligion is the

Crown of Morality; not its base. The basc of Morality is in itsclf.

Tho Moral Cudo of Mnsonrv is stili uiore extensive than that dcvcloped by philosophy. To the requisitions

of tho law of Nature and the law of God, it adds the imperative obligation of a Contract. Uponcntering tho

Order, tho Initiate bimis to himsclf every Muson in the world. Oncc enrollcd among tho childrcn of Light,

every Mason on earth becomcs his brother, and owes him the duties, tho kindnesses and the sympathica of a

brother. On every one he may call for nssi3tanco in nccd, protection agaiust danger, sympathy in sorrow,

attention in sickncss, and >]cccnt burial aftor death. There is not a Mason in the world who is not bound to

go to liis rclicf, when ho is in danger, if thero bo a greater probability of saving his life than of losing his

own. No Mason can wrong him to tho value of anything, knowingly, himself, nor suffer it to be done by

others, if it bo in his powcr to provent it. No Mason can speak evil of him, to his face or behind his back.

Every Mason must keep his lawful sccrets, and aid him in his business, defend his character when unjustly

assailcd, and protcct, counscl and assist his widow and his orplmns. IVhat so many thonsands owo to him,

hc owes to each of them. Ile has solcranly bound liimself to be ever ready to discharge this sacred debt. If

ho fails to do it he is dishonest and forsworn ; and it is an unparallclcd mcanness in him to obtain good

oitices by falso pretonccs — to rcccive kindncss and Service, rendercd him under the confident oxpectation that

ho will in his tum render the samc, and then to disappoint without ample reason that just expcctation.

Masonry holds him also, by his solcmn promise, to a purer life, a nobler generosity, a more perfect eharity

of opinion and action: to be tolerant, eatholic in his love for his race, ardent in his zeal for tho interost of

mankind, tho advancement and progress of huraanity.

/ Such are, wo think, the Philosophy and the Morality, such the Troe IVord of a Master Mason; and The

Royal SECBET of this Dcgrec. Ilo who docs not eomply with his Masonic obligation, is ungrateful. If that

degenerato vico possessos thec, hido thysclf in the shadow of thy shame, and pollute not Masonic society.

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Lct tho characters-of good things stand indclibly in thy mind, and thy thoughts bo activo on them. Goncrous

grati tudes, tbough only onco obliged, without quickening repetitione, or cspcctation of new favours, baro

thankful minds forcvor: and Masons should write tlieir obligationi ia marblc nicmories, thatvear oatonly

with themselves.

Finally, my Brother, over imitato the examplo of 'our Grand Master Jacqces de Molat, ttIio to tho ond

put bis trust in God, and in tho agony of his lnst moments uttercd that nobio cry of fuith and Christian

resignation which- thenceforwnrd becamo tho motto of tliis Degree :

Spes Mea ix Deo est;

TO CLOSE.

27».'. ltt.'. III.\*. lst Lt.\ Commander, vrhat is the hour?

Lt.'. C.\ Th.\ 111.-., the 5th hour after sunsot.

. [TlioTb.'. 111.\*. raps , I — and the Princcs ali riso and salute].

Th.’. 111.'. Princes and brethren, the labours of tliis Consistory aro ovor, and tho signal guns warn us to

close. 111.\*. lst Lt.'. Commandor, is anything left undonc, that we can now do, in furthcrance of tho grcat

objecta of our Order?

Isi Lt.'. C.'. Nothing, TIi.\ III.\*.

Th.'. IU.'. III.'. 2d Lt.'. Couimandcr, liath any work of charity bocn ovorlooked or nogleotod? Ia any

Masonic offcnco left unroprovcd, or ha ve wo ncgkctod any erring brothcr, who may Ly kindncss and fratcrnal

warning and advico be rcfonnod ?

2 i Lt.‘. C.’. None, Th.'. III.'.

27».'. IU.’. HL-.^Ministerof State, what hope have we of the union of all Masons for the good of mankind

and the Service of God ?

. 3L\ of St.’. Th.'. IU.';, thesunriseyet lingers .below the Oricut ; but his coming is ccrtain ; and the worhl

shall then be glorious with liglit.

Th.'. III.'. I1L'. Chancellor, the two words in which tho vrholo moral cxistcnco of a good Mason, and the

whole creed of Masonry are included ?

Chan.'. Dutt and Hope.

Th.'. IU.'. Prayer ia a duty. To prayer, my Brethren !

[All kncol, and repeat tho Lord’s Prayer. Then tliey rise ; tbe Th.'. IU.\*, raps I — cach IVarden does

tbe samo after hira ; and then all the other Princcs together].

Th.'. IU.'. The sign, my Brethren 1

[All give the sign, as in opening].

Th.'. IU.'. £Ot?8---

1 si Lt.'. Coni.'. ZSQXX

2 dIt.'.Com;. TC~$lV-

Th.'. IU.-. Princcs and Brethren, go in peace 1 Obey aU the mandatos of Dirrr, and Uope for tlie success

of our endeavours here below, and for a rieli reward through the Infinite gencrosity and morcy of God, in

another world ! Fnrcwcll!

FINIS.

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