Magnum Opus

by Albert Pike

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~rourt~~ Ge t°cc .

.tirrret fa .'ter.

Tilt LAP-to, ITS DECORATIONS, FCR\ITCRR, ETC.

The hangings are black, strewed with white tears . The Lodge represents the Sanctum Sanctorum ; the

East being separated from tile body of the ruunh by a railing running from one side to the other, with a gate

in tine middle .

Over the 1laster's seat hangs a circle, within which is an equilateral triangle, and in the centre of that a

blazing star, in the centre of which is the Ilebrow letter'.

The

lfihho

is lighted by eight lights, two by twvo, in the north, south, cast, and west . Besides these

principal lights, there may )so as many others as may be desired .

The battery of this degree is ; -

The ace of a Secret Meter is : years.

OFFICERS, TITLES, DECOR .TIOCS, ETC .

The Master represents King Solomon, and is styled Thrice Paissanl. Ilo sits in the east, wearing a black

robe lined with ermine, with a seetitre ist his hand . Before him is a triangular altar, on which is a crown,

made of branched of laurel and olive .

There

id

but one Warden, who represents Ad,snhiram, is styled risafa •rfor, and sits in the west .

No working-tolls are used in the Lodge, for the reason that the labours on the temple ware suspended after

the death of our Grand Master Iliram ALL

The Master wears a broad blue watered ribbon, from the right shoulder to the left hip, at Ike and of whiah

hangs, as a jewel, an equilateral triangle of gold, with the letters Q . •. Q. •. V. •% upon IL

The Warden and all the Brothers wear a broad white ribbon edged with black, at the and of whicklutngs

the jewel of the Degree, which is an ivory kev, on the wards of which is the letter Z.•, In black.

The apron is white, edged with black : the gloves white, turned over with black at the wrists. The flap

of the apron is blue, with an open eye enthroidcred on it in gold . The string» are of black ribbon . Two

branches, one of Laurel and the other of olive, cross each other in the middle of the apron, and at their crossing

is the letter Z . . embroidered in gold .

I

IV. . .2

TO OrE.Y .

TA .•. P.'. Bro. Adonhiram, in our sorrow we must not forget the demands of duty . Are all present, Secret

Masters ?

Let any who are not so, retire .

laip:. Th. Puissant. all present are Secret Masters.

What is the first duty of a Secret Master, when the Lodge is about to open?

Lap.• . To see that the entrance to the Holy of Holies is duly guarded, that ire may be secret and secure .

TA .• . P.•. Attend, my Brother, to that duty. through your proper officer, and cause the Tyler to be informed that I am about to open this Lodge of Secret )laaors here, and direct him to tyle accordingly .

Inap :. Bro. Jun. Deacon . see that the entrance to this holy place is duly guarded ; and inform the Tyler

that the.

.Th P.. King is about to open a Lodge of Secret Masters in this place, and direct him to t y le

accordingly.

(The Jun :. Deacon goes to the door, opens it, informs the Tyler, closes it, raps on it [ ;] equal and then

which is answered by the Tyler, and then returns to his place and remains standing, and says]

Jr:. D. . Yen

. Inspector, we are well tyled, and the entrance to this Holy Place is well guarded .

..'

.nap

. How tyled and guarded, my Brother?

Jr:. D.• . By a Secret Master at the entrance without, armed with & drawn sword .

Insp: . His duty there?

Jr:. D . •. To repel all intruders and cowaus, and allow none to enter here who have not the Pus-word .

nor until after your permission obtained .

Lup.•. It is well, my Brother. Th. •. P . •. King Solomon, we are well ty led, secret and secure .

TA .• . P.•. It is well, my Brother . Are you a Secret Master?

Lop:. I have passed from the Square to the Compass . I have seen the Tomb of our Master Hiram ;

All

and with my Brethren have shed tears thereon .

.

.

Qt

. Where were you received a Secret Master?

.Ana

. Under the laurel and olive trees .

Qu. •. Wbat were the lessons taught you in this degree?

Ans.. Secrecy, Obedience, and Fidelity .

TA.•. P•. Bro.: Jun .. Deacon, your place in this Lodge ?

Jr: . D.•. In the West, in front of the Yen .. Warden, to his right

.

TA.\*. .P.\*. Your duty there ?

. D.• . To keep inviolably the secrets entrusted to me.

.Jr

TA .-. P•. Bro .• . Sen .. Deacon, your place in the Lodge?

. D.•. In the East, in front of the Th :. P:. Master, to his right .

.\*

Sat

TA.•. P.•. Your duty there ?

&n. •. D:. To obey the laws of God, of the Order, and of the

. ThP.. Master.

.

TA.\*. P• . Ton. -. Bro. •. Adonhiram, your station in the Lodge?

. In the West, Th . •. P: . ; between the lights.

.\*

Lap

TA:. P.•. Your duty there?

.Ltape. To be faithful unto death .

The station of the Master of the Lodge ?

Lop .: In the Bast, in front of the Tomb of our deceased Master, the Worker in Metals, and Son of a

widow of Tyro,

TA :. P.•. Ibis duties there ?

.bsap:. To provide for the welfare of the Order, and to teach the Craftsmen their duties ; remembering

that though the rMaster, they are still his equals in the eye of God and of Masonry .

1' L . P.•. Iacknowledge the truth, and recognize the duty . Ify Brothers, the husband must labour to

give his children bread, while their mother, the wife of his bosom, lies under his roof unburied, cold and

still in her coffin ; and the mother, while her tears still Bow fast for her first born that lies dead before her .

IV . . .3

The poor have no leisure to mourn : and Masons must not permit their sorrows to encroach upon the domain

of their duties. Brother Adunhiram, what i@ your ago?

hasp.. The tube of [1J .

TA.•. P.• . What Is the hour?

Insp.•. The Dawn has chased away the Darkness, and the great Light Is about to shine is our Lodge .

TA.'. P.'. Since the Dawn has chased away the Darkness, and the great Light is about to shine in our

Lodge, give notice to the Brethren that I am about to open this Lodge of Secret Masters by the mysterious

numbers.

Zisp.'. Brethren In the North and South, the Dawn has chased away the Darkness, the great Light Is

about to shine, and the Tit.- . P:. is about to open this Lodge of Secret Masters, by the mysterious numbers .

You will take due notice and guvern yourselves accordingly .

(Then the Th.- . I'. • . raps 1 :1 (.j-the Inspector ( :] [,]-and all the brethren the same, with their hands .

Then tale Th.. P. . gives the sign, and all the Brothers give the answer ; and the .Th :. P:. says] :

TA.•. P. . I therefore declare this LoJgc of Secret Masters duly opened ; and I charge you all, myBrethren,

to be secret, silent, obedient and faithful during our labours .

accxt'TION.

The Candidate appears In the preparation-room, In the clothing, and wearing the jewel of a blaster Mason .

The blaster of Ceremonies goes to him and examines him thoroughly in the work of the three first degrees,

(which is done now once fur all, that it may never be necessary, in any subsequent degree, to examine a

candidate in any work but that of the degree immediately preceding) . He then deprives him of his clothing

and jewel of Master, and places a small silver square upon his forehead, securing it there by a bandage that

covers his eyes . He also places a cord round his neck, and a light in his left band, causes him to lay the two

Ant Angers of his right hand upon his lip@, and then loads him to the door of the Lodge, and raps ( ; ] (, ] .

The Jun:. Deacon opens the door and inquires

Jr:. D: . Who comes here? Who approaches this place of sadness and sorrow?

3L•. Cer. •. The Bro.. Master of Ceremonies, with a Bro.-., who having been regularly Initiated an entered

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

. .desires to be admitted to the degree of Secret Master .

Jr-. D.• . Is he duly and truly prepared to receive the degree be seeks? \*

J1 . Csr:. Ire is .

Jr.•. D.•. Has he made suitable proficiency in the three first Degrees?

Z.•. Cer.-. I have examined him carefully, and, find him well Instructed and proficient in the three degrees.

Cr.. D. . Is the Master's Lodge, to which be belongs, satisfied with his conduct and behaviour as a

Mason, and content that he should advance?

3L•. Csr.•. It is .

Jr.-. D:. Do you Touch to this Lodge for his zeal, his candour, and his constancy, and that be will be

silent, obedient, and faithful?

3L• . Cer:. I do, as fur myself.

Jr.'. D. : It i@ well . Let him wait a time In silence, until the Tb.•. P.. Master be Informed of his request,

and his will ascertained.

[The Jun.•. Deacon closes the door, and reports to the

:

.

Th P.% ; the same questions being asked, and like

answers returned as at the door.]

TA. •. P.-. It is well . Since the candidate comes endowed with these necessary qualifications, and duly

vouched for, let him be admitted and received in due and ancient form.

[The door Is opened, and the candidate enters, led by the M .. of Caw, by the cord around his neck . The

Sea : . D.•% meets him, and says]

Saw. D. •. My Brother, upon entering the Lodge io the several degrees of Entered Apprentice, Fellow

1V. . .4

craft, and blaster Mason, you were received in a particular manner in each, which was then explained . Upon

your entrance into this Lodge of Secret Masters, r seal your lips with this seal of secrecy and discretion .

(Ile presses a seal upon the candidate's lips, first removing his fingers from them, and then replacing them

again.) Let this ceremony ever remind you that you cannot, in any emergency, divulge our secrets without

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

(Tlo candidate is then conducted four times around the Lodge, while the following sentences are read

aloud, the Warden and blaster rapping as he passes them on each circuit [,], then (?], then [ ;] : and then [ ;,]

1st Circuit. . . . I, the Lord thy God, did bring thee out of the land of Egypt, out of the house of bondage. Thou shalt worship no other gods, nor make any graven image, nor any likeness of anything in heaven

or on earth, in the sea, or under the earth, whereunto to bow down and serve them .

. . . . Thou shalt not irreverently or unnecessarily pronounce my name 7tt71' ; for if thou doest so, thou

committcst an offence which I will punish .

2d Circuit . . . . Turn ye not unto idols, nor make to yourselves molten gods, nor profane the name of

.1t.,' your God, nor swear by His name falsely .

If a man row a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not

break his word : he shall do according to all that proceedeth out of his mouth .

3d Circuit When thou liftest up thine Ayes unto heaven, and seekt the sun and the moon and the

stars, even all the armies of heaven, do not thou worship them, nor adore them, like the ancient nations .

Ye shall observe to do as the Lord your God hatli commanded you . Ye shall not turn aside to

the right hand or to the left . Ye shall walk in all the ways which the Lord your God bath commanded you,

that ye may live, and that it may be well with you, and that your days may be prolonged in the land which

ye possess.

4th Circuit What does the Lord thy God require of thee but to fear Him, to walk in all His ways,

to love Him, and to serve him with all thy heart and with all thy soul? Love him, walk in all Ms ways,

and cleave unto Him .

(At the conclusion of the four circuits, the candidate is halted in front of the Warden, who asks]

. Who is this that journeys with you, Bro . . M . . of Cer. •., in bondage and in darkness ?

.nap

111. •. Cer. •. A blaster Mason, Bro .,. Adonhiram, who seeks the lost word.

. Alas, my Brother, it bath not yet been found . What does the Brother desire?

.rasp

11f. . Cer: . To receive the degree of Secret Master.

[A 1,oiee in the extreme East says, gravely and slowly]

Voice : . . We unto those who aspire to that for which they are unfitted!

h cries]

[Another Voice in the AN-bra

Y• . . . . We onto those who assume a burthen which they cannot bear I

[A I oice in the South cries]

V• . . . . We unto those who assume duties lightly, and afterwards neglect them t

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

performance of duty . Are you prepared to assume its duties?

Cand. • . I am .

Imsp. •. Your labours may not be rewarded ; for lie who sows not often reaps . Are you prepared to

perform those duties because they are duties, without regard to the reward, and satisfied with-the approbation

of your own conscience alone?

Cand: . I am.

4-nsp . • . Repair, then, to our sacred altar, and there kneeling, not to us, but to the Great Architect of the

Universe, enter into a covenant with us and an obligation to Him, ever to perform the duties of this degree .

[The candidate is led to the altar, and placed, standing, in front of it, facing the East : and the Tb : . P.' .

says]

IV. . . 5

Th. . I:• . Who stands before the altar, under the sign of Secrecy ?

Ccr.-. A worthy Brother Master Mason, who has been . duly examined, has made the four circuits,

and answered suitably the questions of the worthy Inspector Adonhiram, and now stands here by his permission to receive the obligation of a Secret Master .

&-.

[ :1 T'oice in it a East says]

Y.-.

Duty is with us always, inflexible as Fate .

Tr. •.

[1 T oiee in the 11ortla says]

In health or sickness, in prosperity or in adversity, duty is with us always, exacting as Necessity .

[1 T'oice in the . ou h says]

V. • . It rises with us in the morning, and watches by our pillow at night . In the roar of the City, and in

the loneliness of the Desert, Duty is with us always, imperative as Destiny .

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

Masonry, inflexible as Fate, exacting as Necessity, imperative as Destiny I

Cand. . I do.

Th

•

.

.P What seek you in your journeying?

.N. •. Ccr. •. Truth, and the Lust Word .

• Like the light you bear, which yet you cannot see, Truth and the Lost Word, which are Light, are

.

.P

.Th

within the reach of every man that lives, would lie but open his eyes and see . The broad highway of Duty,

straight as an arrow, leads directly to then ; but amen seek shorter routes by by-paths, and lose themselves in

the labyrinths of error . If you would find the True Light and the Lost Word, kneel at our Sacred Altar, and

enter into a sincere covenant with us, and a firm obligation to the Gr . . Arch.- . of the Universe, that you will

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

[The candidate kneels on both knees . His left hand, holding the light, is placed upon the IIoly Bible

and Compasses, and the two first fingers of his right upon his heart ; in which position he assumes the

following]

ODLIQATION.

I, A . . . B in the presence of the Gr:. Arch .-. of the Universe, and of the Brethren nowhere assembled,

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

and oath to him, that I will never 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 Or.- .

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

.

Insp

reside or be within its jurisdiction, and will pay due obedience to its Regulations, Laws and Edicts not subversive of the true Principles of Masonry nor contrary to the Ancient Land-marks ; and that I will obey and

abide by the by-laws, rules and regulations of the Lodge of Secret Masters and of Perfection to which I may

belong, so long as I continue a member thereof .

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

as fate, a acting as necessity, and imperative as destiny .

• I furthermore promise and swear, that wherever secrecy may be enjoined or required by the rules or

interest of Masonry or of a brother, or by the order of a Lodge, Council, Chapter, or the Supreme Council, and

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

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

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

legal authority, secular, civil and masonic, and cheerfully comply with and carry out the lawful will and legal

orders of my superiors .

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

obligation imposed on me, to every duty required to be performed, to God, my country, the Lodge, my family,

my brother and my friend ; nor ever fail country, Lodge, family, brother or friend in time of need, distress,

danger or persecution .

All of which I do most sincerely covenant and solemnly promise and vow ; and may God aid me to keep

and perform the same

[The cord is then taken from the candidate's neck, and the light from his left hand, and the two first fingers

of his right hand replaced upon his lips. Then the Th:. P.• . takes off the bandage from his eyes, and says to him] :

Th. •. P.• . My Brother, late in darkness, I restore you to Light, and set your feet in the path of Duty, which

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

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

Let it also remind you that you have now passed from the Square to the Compasses, as the Geometrician passes

from the straight lines and angles by which ho measures the surface of the earth, to the great curves and

circles by which he calculates the movements of the Stars . Begin now to rise above the earth, and climb the

Skies 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 grief, for the

death of our Gr . •. Itlastcr Iliram Abi, and for the eclipse of Light and Truth, by the dark, frowning and

baleful clouds of Darkness and Error . Grief for the loss of those we love is natural and proper . But we

lament not only the death of a friend and a benefactor, of him who had elevated labour and set it by the side

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

True Word, of which we are deprived by his death, and which we have henceforth to seek for until it is

recovered.

'

This Lodge represents that of the Princes of Israel, held immediately after the death of H iram, and before

his murderers were discovered ; when Adonhiram, who had been over the levy and tribute, was made Warden

and chief of the work in his place, and Azariah the Son of Nathan, [whoo bad been over the seven officers,

Azariah the Son of Zadok, Elihoreph, Ahiah, Jehoshaphat, Benaiah, Zadok, and Abinthar], was set over the

Tribute in the place of Adonhiram ; and in his place Jehoshaphat was act over the Seven Princes, and Jeroboam was made a Prince and Master to fill the vacancy so created .

And as Jeroboam was then made a Prince is Israel, and a Superintendent of the labours upon the Temple,

so do I now receive and accept you, my Brother, as one of the Seven Secret Masters of this Lodge, that yon

may at once engage in the performance of the more exalted duties which your higher rank imposes upon you .

Remember that the Princes of Masonry are those who best work and best agree ; that no valuable result is to be

attained in this world without exertion, and that you have yet many steps to ascend, before you reach the

heights on which Truth sits enthroned, and discover Tax LOST WORD, known to the ancient Patriarchs.

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

Chiefs in Masonry ; and still more to your Country ; and most of all and above all, to God ; and therefore

.prepare yourself to command, by learning to obey . Remember that life is short, and in it there is much to do,

and Death approaches, and is nearer and nearer to us at every breath we draw ; and therefore loiter not by

the way-eido, but press onward, up the slopes of the mountain, lest Death overtake you and his cold hand clutch

•

you, before you reach its summit . •

I crown you with this garland of laurel and olive ; of laurel, emblem of victory and triumph, and sacred to

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

Priests, on festivals . You march towards an Oracle greater than that at Delphi ; that of Masonic Truth, which

gives no equivocal answers, to mislead and deceive . You now commence the upward course that is to fit you

to be Truth's Minister and Priest ; and I crown you with the laurel, and with the olive, emblem of fruition,

'

in hopeful expectation of your ultimate success and victory .

I also invest you with the apron, collar and gloves of this degree . Their colour, white, edged with black,

is emblematical of the grief of our ancient brethren, on account of the Death of our Gr . •. U. • . II.• . A.•% and

IV . . . 9

who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest

and discriminate . The true Mason is an ardent seeker after knowledge ; and he knows that books are vessels

which come down to us full-freighted with the intellectual riches of the past ; and that in the lading of these

Argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the

great benefactor of mankind.

Knowledge is the must genuine and real of human treasures ; for it is Light, as Ignorance is Darkness.

It is the development of the human soul, and its acquisition the growth of the soul, which at the birth of man

known nothing, and therefore, in one sense, may be said to lie nothing . It is the seed, which has in it the

power to grow, to acquire, and by acquiring to be developed, as the seed is developed into the shoot, the plant,

the tree . We need not pause at the common argument that by learning man excelleth man, in that wherein

man excelleth beasts ; that by learning roan ascendeth to the Heavens and their motions, where in body he

cannot come, and the like . Let us rather regard the dignity and excellency of knowledge and learning in

that whereunto man's nature doth most aspire, which is immortality or continuance . For to this tendeth

generation, and raising of Houses and Families ; to this buildings, foundations and monuments ; to this tendetlt

the desire of memory, fame and celebration, and in effect the strength of all other human desires . That our

influences shall live after us, and bo'a living power when we are in the grave ; and not merely that our names

shall be remembered ; but rather that our works shall be read, our acts spoken of, our names recollected and

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

a portion of it,-this is the aspiration of the human soul . We see then how far'the monuments of genius and

fearning are more durable than monuments of power or of the hands . For have not the verses of homer

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

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

pictures or statues of Cyrus, Alexander, Caesar, no, nor of the Kings or great personages of much"later years ; •

for the originals cannot last, and the copies cannot but lose of the life and truth . But the images of men's

genius and knowledge remain in books, exempted from the wrong of time, and capable of perpetual renovation.

Neither are they fitly to be called images, because they generate still, and cast their seeds in the minds of

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

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

most remote regions in participation of their fruits, how much more are letters to - be magnified, which, as

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

and inventions, the one of the other .

To learn, to attain knowledge, to be wise, is a necessity for every truly noble soul ; \*to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and

place a sentinel at the door to drive away the needy, is equally an impulse of a noble nature and the worthiest

work of man .

'There ;vas 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 ; yet no man remembered that same poor man . Then

said I, wisdom is better than strength : nevertheless the poor man's wisdom is despised, and his words are not

beard.' . If it should chance to you, my brother, to do mankind good service, and be rewarded with indifference

and forgetfulness only, still be not discouraged, but remember the further advice of the wise King. ' In the

morning sow the seed, and in the evening withhold not thy hand ; fur thou knowest not which shall prosper,

this or that, or whether both shall be alike good .' Sow you the seed, whoever reaps . Learn, that you may

be enabled to do good ; and do so because it is right, finding in the not itself ample reward and recompense.

To attain the Truth, and t9 serve mankind, our country and our fellows . This is the noblest destiny of

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

other and more ignoble objects, had are contented with a lower flight, halt here, return, and leave Masonry to

fulfil her mission .

If you will advance, gird up your loins for the struggle ; fur the way is long and toilsome . Pleasure, all

2

IV . . . 11

and is the same in conscience as deformity is in the body, or peevishness in the affections . It is not enough

that the conscience be taught by nature ; but it must be taught by God, conducted by reason, made operative

by discourse, assisted by choice, instructed by laws and sober principles ; and then it is right, and it may be

sure . All the general measures of justice, are the laws of God, and therefore they constitute the general rules

of government for the

. conscience ; but necessity also hath a large voice in the arrangement of human affairs

and the disposal of human relations, and the dispositions of human laws ; and these general measures, like

a great river into little streams, are deduced into little rivulets and particularities, by the laws and customs,

by the sentences and agreements of own, and by the absulute . despotism of necessity, that will not allow perfect

and abstract justice and equity to be the sole rule of civil government in an imperfect world ; and that most

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

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

thou ehouldest vow and not pay . Be nut rash with thy mouth, and let not thine heart be hasty to utter anything before God : fur God is in Heaven, and thou art upon earth ; therefore let thy words lie few . Weigh well

what it is you promise ; but once the promise and pledge is given, remember that he who is false to his obligation will be false to his family, his friend, his country, and his God .

Fides sercanda est. Faith plighted is ever to be kept, was a maxim and an axiom even among pagans .

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

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

In all ages, he who

if it deprive you of the name of a good man and rob you of your integrity and honour i

violates his plighted word has been held unspeakably base . The word of a Mason, like the word of a knight

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

his pledge, should be stern as the judgments of the Roman Censors against him who violated his oath . Good

faith is revered among Masons as it was among the Romans, who placed its statue in the capitol, next to that

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

baseness ; 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 in base and dishonorable .

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband and a

good brother. •

Be faithful to your friends ; for true friendship is of a nature not only to survive through all the vicissitudes of life, but to continue through an endless duration ; not only to stand the shock of conflicting opinions,

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

fresh from the universe.

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

yourself; consulting its interest \*rather than your own, and rather than the pleasure and 'gratification of the

people, which is often at variance with their welfare .

Be faithful to Masonry, which is to be 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 popularize its

teachings, and to make all men know it fur the Great Apostle of Pence, Harmony, and Good-will on earth

among men.

Masonry is useful to all men : to the learned, because it affords them the opportunity of exercising their

talents upon subjects eminently worthy of their attention ; to the illiterate, because it offers them important

instruction -'to the young, because it presents them with salutary precepts and good examples, and accustoms

them to reflect on the 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 where else he would be

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

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

are charitable like himself ; and to all who have a soul capable of appreciating its importance, and of enjoying

the charms of a friendship founded on the same principles of religion, morality and philanthropy .

A Free-Mason thereforo should be a man of honour and of conscience, preferring his duty to everything

IV. . . 12

beside, even to his life ; independent in his opinions, and of good morals ; submissive to the laws, devoted to

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

ready to assist his fellows by all the means in

. his power.

Thus will you be faithful to yourself, to your fellows and to God, and thus will you do honour to the

name and rank of Secret Blaster ; which, like other Masonic honours, degrades if it is not deserved.

TO CLOSE.

Th. •. P. •. Bro:. Adonhiram, what is the hour?

.

Insp Th . • . P.• ., the close of day .

T1 . ;. P. •. Doth any work of charity or benevolence remain unperformed?

Insp . •: None that is within our power to do .

T7& .-. : . Have we no brother who is sick, to be watched with and his wants supplied? Are there no

widows an provided for, no orphans to be maintained and educated?

Insp:. None that are at our charge .

Th. •. P. • . What then remains for us to do?

Insp. •. To practice'virtue, avoid vice, and remain in silence .

Th: . :. Since nothing remains for us to do, but to practice virtue and avoid vice, let us remain in

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

numbers, that I am about to close this Lodge of Secret Masters .

[The Inspector raps [ ; , ]-then the Th. •. P.• . [ ; , ]-and then all the Brothers [ ; , ] with their hands

then the Th .•. P. •. gives the sign of silence, and all the Brothers give the response, and the Th . . P.. sayel :

. P.• . Brethren, this Lodge is closed .

.'

Th

FINIS .

Petfeet Master.

Tux

LODGE, ITS VCRNITURE, DECORATIONS, ITC.

The hangings are green . In each corner of the room is a white column . The lodge is lighted by sixteen

lights, four at each of the cardinal points . The altar is covered with a black cloth, strewed with white tears .

OFFICERS, CWTUIXC, A .`1D JEWELS.

The master is styled Th. Honorable. lIe represents Adonhiram the Son of Abda, who was at first in

command of the workmen on Mount Lebanon, and after the death of M ram, was appointed Chief Architect of

the Temple. IIe is seated in the East .

There is one Warden, who sits in the Week and represents Zabud, the Son of Nathan, who was Principal

Officer, and the King's friend .\*

The apron is of white sheepskin, lined and bordered with green, and the flap green . In the middle of

the apron are painted or embroidered three circles, with a cube in the centre, and in the centre of that the

letters W .

The Jewel .is a compass open to sixty degrees, the points on the are of a circle . It hangs from a wide

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

The ballery is

(;] [2]

The age of a Perfect Master is the square of [;] or [s].

TO OPEN.

[The Th .% Iron

. gives one rap, and says]

.Th .• . Hon:. My Brethren, I am about to open a Lodge of Perfect Masters in this place for the despatch

of business. I will thank you to be clothed and assist me . The officers will repair to their appropriate

stations. Bro : . Zabud, are all present Perfect Masters?

[The Warden goes round and receives the Pass-word from all the Brothers, returns to his station, and

reports]

. Th.-. Row. all present prove themselves to be Perfect Masters .

.Ward

.

.Th Bro : . Jr.-. Deacon, what is the first care of a Lodge of Perfect Masters, when about to open?

.Hon

Jun: . D.• . To see that the Lodge is duly tylcd .

Th:. Hon :. You will attend to that duty, and inform the Tyler that we are about to open this Lodge of

Perfect Masters, and direct him to tylo accordingly.

[The Jan .- . Deacon goes out, returns, give$ the battery at the door, it is responded to from without, and

he returns to his place, and reports]

Jun: . D .•. Th.-. Iion :% the Lodge is duly tyled .

Th.% IIon. •. Row tyled ?

J. •. D . •. By a Perfect Master without the door, armed with a drawn sword .

Th.% Hon .. His duty there ?

. D.• . To guard the door, and see that none approach and enter, except such as are duly qualified,

.Tun

and have permission of the Th .. Honorable Master.

T7. •. Hon: . Thank you, my Brother. Bro:. Zabud, are you a Perfect Master?

Ward.'. I have seen the three circles enclosing the cube, upon the crossed columns .

TA.-. Bon •. Where were they?

. Over the tomb where the body of our Gr :. Master Hiram Abi was laid.

.,

Ward

Th.'..\*

. Hon

What do the two columns represent?

Ward: . The columns Jachin and Boaz, which I knew before I obtained the degree of Perfect Master .

Th : . Hon.• . Why did King Solomon institute this degree?

Ward: . To encourage the Brethren in their sorrow ; and to cause them to venerate the memory of our

Gr.' . Master Hiram Abi ; as also to incite them to search for and discover his murderers, who were then

- -unknown ; but were presumed to be among the workmen ; and the roll having been called, suspicion had

fallen upon three in particular, who were missing .

Th.' . Hon.• . What does the Cubical Stone in the centre of the circle represent?

. The finite Universe, the Work of God, of whom the three circles are the emblems .

.Ward

T7. . Hon.• . What do the three circles represent?

. The WISDOM, Powsa and Bs zvotz .vcz of God ; the Great Trinity. of his Attributes.

.Ward

Th : . Hon\*

. Where were you received a Perfect Master?

•

Ward.-. At the Tomb of our deceased Grand Master, in a regular and fulI,Lodge of Perfect Rasters .

Th:. Hon

. how many compose a Lodge of Perfect Masters?

.Ward. . Nine or more.

Th .% Hon: . When composed of but nine, of whom does it consist?

Ward:. The Th.-. Hon: . Master, the IIon. •. Warden, the Orator, the Treasurer and Secretary, the &n.'%

and Jun.•: Deacons and two Brothers.

'

Th .'...

Hon The Jun . -. Deacon's place in the Lodge?

Ward. •. In front, to the right, of the Warden in the West .

.

: Bon. . Your duty there, Bro . , . Jun.\*. Deacon?

T%

Tun., . D.. To receive and execute the commands of the IIon . •. Warden, and to make known to the Lodge

those who, being worthy, need, and therefore are entitled to its assistance.

Th.% .

Hon\* The Sen:. Deacon's place in the Lodge ?

Jun .: D. •. In front, to the right, of the

. Th

.

IIon . i Master.

TA .•. Hon\*

. Your duty here, Bro. : Sew. Deacon?

Stn.: D.. To receive and execute your commands, and to make known the claims of 'the widow and

orphan.

Th .. Hon

. The Secretary's place in the Lodge.

.\*

Sen .• . D. •. In the South, Th:. He ' n.\*.

Th.' ... Hon

Your duty there, Bro .•. Secretary?

Sec'y: . To receive and record all applications for assistance and charity ; to register the proceedings of

the Lodge, proper to be written ; and to receive all moneys and pay,them over to the Treasurer .

V.

3

• lion. •. The Treasurer's place in the Lodge ?

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T1

See:. In the North, Tl : . • . lion . •.

. Hon:. Your duty there, Bro .• . Treasurer?

Th

TTeas.. To receive and account for the moneys and property of the Lodge ; and to pay them out, upon

proper authority, for purposes of charity or for the good of the Lodge .

TA. •. Hon: . The Orator's Station in the Lodge?

Treas.• . On your right, Th :. Ilon. •.

Th.: Hon.. Your duty there, Bro:. Orator?

Orat.• . To deliver the Lecture of this degree to the Candidate ; to celebrate the memory of our deceased

Gr.• . Master ; and to inculcate the practice of the virtues of beneficence, charity and liberality .

Th. •. lion.• . The IIon :. Warden's Station in the Lodge?

Orat:. In the West, Th .• . Ilun: .

. Hon.- . Your duty there, Bro .• . Zabud?

Th

Ward. •. To honour the memory of all virtuous and zealous Masons ; to aid you in the performance of

your duties ; and to exhibit in my conduct and conversation all the virtues of a Perfect Master .

TA. •. Bon : . The duties of the Th . •. Hon:. Master of the Lodge?

. To preside over the work ; to brighten the chain of friendship, expound the ancient traditions of

.Ward

the craft, dispense the charities of the Lodge, maintain its honor and respectability, and labour to advance the

interests of Masonry.

. Hon.- . I acknowledge the duty . But man is weak and prone to error, and God alone can give him

Th

strength to perform his duties . Let us invoke Ills aid .

[All kneel, and the Th :. Hon :. reads the following

PRAYER.

. .0 Jehovah, our Lord, Grand Architect of the Universe, who bast created the Heavens, the earth, all

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living creatures and the Souls of Men ; whose name excels all others on the earth, and Thy glory is above that

of oll others in the Heavens 1 When we consider thy Heavens, created by Thy Thought, the Stars and Worlds

whose motion and harmony is ordained by Thee ; and their infinity and our littleness ; what is man that Thou

art mindful of him, or the son of man that Thou concernest Thyself for his welfare ? Thou art clothed with

Honour and Majesty 1, Thou coverest Thyself with Light as with a garment, and stretchest out the Heavens

,like a curtain . Thou layest the beams of Thy Chambers on the Waters, and makest the clouds Thy Chariot,

and walkeet on the wings of the wind . Thou art the Lord, and there is none else . There is no God besides Thee .'

Thou formest the Light and craziest Darkness . Thou makest Good and createst Evil . Thou the Lori doet all

these things . And yet Thou dost regard and protect, as Thou didst frame and make, the smallest thing that

lives ; and watchest over the life and fortunes of the living but invisible atoms that float in the air, and by

tens of thousands inhabit the water-drops, and toil in the sea to build up Continents . Therefore wilt Thou be

-kind and merciful to man, whom Thou hart made, and to whom Thou halt given a living Soul . Preside Thou

over pur Workl -Increase harmony . and disinterested friendship among us, and among all meal Increase

everywhere, and spread abroad, the knowledge of the Ancient Truth I Incline us by our charities and the parity

of oui•lives to imitate Thee at an infinite distance from Thee ; and aid and strengthen us to perform all the

1utiee 4,6ich Thy Law and our obligations as man and Masons require of us I and to Thee be all Honour,

.Prnis6'and Glory forever : Amen l

`"~Th.• . Hon .•. Bro.. Zabud, what is your age as a Mason ?

"'Ward.- . The Square of [ ; ], or [ z ] : perfection of the number of a Master Mason.

~Ti .•. Hon

. What is the hour?

.. It is the first hour of the day .

.Ward

. Hon.' . Since it is the first hour of the day, it is time to set the Labourers at work . Give notice,

Th

therefore, that thin Lodge of Perfect Masters is about to be opened and its labours resumed .

11'ard. •. Diy brethren, the Lodge of Perfect Masters is now about to be opened, and the labours upon the

Temple resumed . You will take duo notice thereof, and govern yourselves accordingly.

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/ Hon.. 'Together, my brethren .

[All give tho sign of admiration . Then the warden raps [ ; ? ]-the Th .-. Hon. : the same ; and then all

the brethren the same with their hands ; and tha Th . •. Ran .: says]

Th.• . Hon.. This Lodge of Perfect Masters is open .

RECEPTION.

The Preparation-Room is hung with black . There is a small table, covered with black, on which are a

skull and cross-bones ; and on ono side of the Room is a coffin . On the Table are pens, ink and paper. The

candidate is dressed in the clothing and jewel of a Secret Master ; and received by the Blaster of Ceremonies ;

who first examines Mm in the words, signs and token of a Secret Master ; and then asks him :

X. Cer. . My Brother, what were the three principles inculcated at your admission to the degree of Secret

Blaster?

[If the candidate is imperfect in the work, he may be instructed, in cases where he is otherwise a good

mason and so known to be ; but if he cannot reply to this question, "SECRECY, OBEDIENCE and FIDELIrr," he should

be immediately sent away ; fur if he have forgotten that, lie is wholly upfit to advance. This rule is inffcsible ;

and never in any case to be disregarded] .

[When he answers properly, the 3f.• . of Car.-. directs him to be seated at the Table, and banding him a

printed paper, containing what is stated hereafter, says to him]

X.'. Cer.' . Since you desire now to advance to the degree of Perfect Blaster, and are prepared to be in

all proper respects secret, obedient and faithful, read this paper which I lay before you. read it slowly and

carefully, and reflect upon it well . Then, upon another paper, answer in writing the questions as they are

numbered, and sign the obligation, and draw up and'sign the instrument required :

TnE

TATER .

"Neophyte, desiring to advance, be patient, thoughtful and deliberate I

"Read carefully and ponder well what follows ; and answer truly anal sincerely, remembering that the aye

of Him who made yon is upon you, and sees your thougbts and knows the Secrets of your Heart .

It',afierreading, you are not disposed to answer, you are free to retire .

"If you decide to answer, then approach the Temple with respect, with calmness, with a desire to learn,

with the courage and presence of mind necessary to undergo the tests' that may be required of you I Read

now, and write ; or depart 1

"1° . . . Are you living in the commission of any crime against the laws of God or man, or any offence

against those of propriety and decency, which you are conscious, if known, ought to, and would, prevent us

from receiving you in this Degree ?

"2° . . . Have you done any grave wrong to any person whatever, which remains unrepented of, and

for which you hare not made reparation to the utmost of your power?

"3° . . . You believe in a First Great Cause, Author and Preserver of the universe and of yourself.

Therefore you have duties to perform towards Him . What are those duties?

11 4\* . . . All men, made by one God, are brothers . What are your duties towards your follow-men?

"5° . . . Dian, composed of a body and a soul, has duties of two kinds to perform towards himself . What

are those duties ?

V. . . 5

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PERSONAL OBLIGATION.

"Conscious that the Eye of• the Grand Architect of the Universe is upon me . I do pt%mise to Ilim and to

those who shall receive me here, that I will strenuously endeavor to perform the duties which I have now

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

apd faithful Mason ; actuated by benevolence and fraternal feeling, and complying with nil my obligations as

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

admission into this degree, even if I should retire without completely receiving it . So help me God 1

Signed at

The

day of

A . D . 13

"Write now your last will and testament ; as if in fire minutes you were about to engage in battle, leading

the forlorn hope to storm a breach, with the almost absolute certainty of falling in the assault ."

[When the Candidate has concluded, the 3i. •. Car.-. takes the paper containing his responses and what he

has written, and says to him]

£ •. C. •. Remain here a time in patience, until what you have answered and written is submitted to the

Th.- . How . and the Brethren, and their judgment had thereon ; when I will return to you .

[The 3L •. Car.- . then enters the Lodge, leaving him alone . Ile hands the paper to the Master, who reads

it to the Brethren . If he regards the answers as unsatisfactory, he so declares, and directs the Candidate shall

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

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

the candidate . Are you satisfied with them, and do you consent 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 bead .]

TA.' . Son:. 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.. Thos .: Bro : . Zabud, do any answer in the negative ?

[If there is any negative, the Candidate is dismissed . If none, the Th : . Iron:. says]

. Hon.-. Bro:. DI : . of Car.-., the Brethren consent .that the Candidate shall be admitted . The

Th

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

allowed to enter.

[The Master of Ceremonies goes out, and says to the Candidate]

elf.• . Car .-. The Th.- . Honorable blaster, the Warden and the Brethren are satisfied with your responses,

your obligation and your testament . They 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 anniversary of the final burial of our

.

Master Hiram Abi ; and while we mourn for him, we mourn also for that darkness and death of pain

.Or

and evil and sorrow, into which man bath fallen, and of which his death is to us a most expressive symbol .

Reflect upon their sad condition, and let feelings of pity and commiseration for sinful, suffering humanity All

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

.[The W . of Car.-. 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 the other, he leads him into the Lodge, and makes the Circuit thereof

five times, while the Master and Warden read alternately as follows]

N.•. . . . lit Circ:. . If ye will indeed obey my voice, and keep my covenant, then ve shall be a

peculiar treasure unto me above all people : for all the Earth is mine : and ye shall be unto me a Kingdom of

Priests, and an Holy Nation .

11r.% . . 2d Circ.• . . Yo shall do my judgments, and keep my ordinances, to walk therein : I am the

w

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V. . .6

Lord your God : ye shall therefore keep my statutes and my judgments, which if a'man do, ho shall live

in them .

Sanctify yourselves, and be holy, that ye may be my people ; fur I am holy .

i1L'. . . 3d Circ:. . . If ye walk in my statutes, and keep my cons mnndments, and do them, then

r

will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield

their fruit ; and your threshing shall reach unto the vintage, and your vintage shall reach unto the sowing time,

and ye shall eat your bread to the full, and dwell on your land safely : and I will give pence in the hand, and

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

the sword go through your land : I will have respect unto you, and make you fruitful, and multiply you, and

establish my covenant with you ; and ye shall eat old store, and give away the old, because of the abundance

of the new : and I will set my tabernacle among you, and be not angry with you, and will be with you and be

your God, and yo shall be my people.

Jr -. . . 4f/& Circ Thou shalt lore the Lord thy God with all thine heart, and with all thy soul,

and with all thy might : and these words which I command thee this day shall be in thy heart ; and thou

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

thou walkest by the way, and when thou )lest down, and when thou risest up : and thou shalt bind them for a

sign upon thy hand, and they Shall be as froutlets between thine eyes : and thou shalt write them upon the

posts of thy house, and on thy gates .

Thou shalt fear the Lord thy God, and shalt serve him, rind swear by his name .

ill.•. . . 51k Circ As a man chnsteneth his Son, the Lord thy God chasteneth thee . Ye shall diligently

keep his commandments, his testimonies and his statutes . Beware lest ye forget or teuipt Him ; but do' that

which is right and good in His sight, and fear him, and observe all his commandments .

[At the end of the 5th Circuit, the M.. of Cer :. and Candidate halt in front of the Warden, who asks]

Bard.- . Whom bring you hero with you; Bro. •. b1. • . of Cer.•. , in darkness and in bondage?

X.-. Cer.- . Bro .• . A . . . B . . . . a worthy Secret blaster, who has thus fair trodden the path that leads

to light, and desires to press further onward, by being admitted to the degree of Perfect blaster .

. IS this he whose answers, obligation and testament have lately been deposited in our archives?

.'

)Yard

jl. •. CCr.' . It is.

)lard.- . Does lie know the lessons that are inculcated in this degree?

X.-. C.- . Ile does not ; but having learned secrecy, obedience and fidelity, as a Secret Master, he bas

coma hero to learn the duties that we practise.

.

Bard

. Pass on, then, to the East, and let him make known his desire to the Th .'. lion.'. blaster .

[They pass on to the East, and halt in front of the Th .-. lion : ., who asks the same questions, receives

the same answers, and says]

Th.• . Bow. Is not this he, who, to become a blaster Mason, represented our deceased Grand Master

IIiram Abi?

At.- . Cer.- . It is.

Th: . Hon. • . To day we keep in sorrow the anniversary of his funeral and final burial . Through the

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

and return to the state from which he arose to be a Master.

[The candidate is again conducted to the preparation room and placed in the coffin ; which is then lifted

up and carried into the lodge, and set in the middle of the room ; when the following ceremonies take

place] : •

rQ\ERLL CEREMONIES.

The Th :... Lion

gives one loud rap with his gavel, which is answered by the Warden ; and says

Th : . Ilon:. All the world is a storm ; and men rise tip in their several generations, like bubbles descending from God and the dew of heaven, froma tear and a drop of rain, from Nature and providence ; and some

of these instantly sink into the deluge of their first parent, and are hidden in a sheet of water, having had no

V. . .7

other business in the world, but to be born, that they might be able to die ; others float up and down two or

three turns, and suddenly disappear, and give their place to others : and they that live longest open the face

of the waters, are in perpetual motion, restless and uneasy, and being crushed with the great drop of a cloud

sink into the flat level of dead humanity.

All the succession of tiuie, all the changes in nature, all the varieties of Light and Darkness, the thousand

thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach •

our funeral sermon ; and calls us to look and see how Time ever digs the grave where we must lay our sins

or our sorrows ; and our mortal bodies moulder away and again become in atoms a portion of the great

material world . Every revolution which the earth makes around the sun, divides between life and death ; and

death possesses both those portions by the next morrow ; and we are dead to all those months which we have

already lived, and we shall never live them over again ; and still God makes little periods of our age .

Every day's necessity calls for a reparation of that portion which death fed on all night, when we lay in

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

reckons on our portion of eternity . We form our words with the breath of our nostrils : • we have the less to

live upon for every word we speak.

Death reigns in all the portions of our time . The autumn with its fruits provides disorders for us ; and

the winter's cold turns them into sharp diseases ; and the spring brings flowers to strew our hearse ; and the

summer gives green turf and brambles to bind upon our graves . Fevers and surfeit, cold and agues, 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's bones .

Death meets us everywhere ; and is procured by every instrument, and in all chances, and enters in at

many doors ; by violence and secret influence, by a licit or a cold, by the sharp tooth of an unregarded serpent,

the shying of an unruly horse at the sudden flutter of a garment ; by stumbling at a loose stone lying in the

\_way, by the scratch of an envenomed lancet, by a little spark of fire upon a swift boat that of a dark night

descends a deep broad river ; all are the instruments of death, and overtake us with a sudden fate . And all

this is the law and constitution of Nature, the unalterable event of Providence, and the decree of Heaven .

The chains that confine us to this condition are strong as Destiny, and immutable as the eternal laws of God .

Death is the portion of every man and every woman ; the heritage of worms and serpents, of rottenness

and cold dishonour. This day is mine and yours ; but we know not what shall be on the morrow ; and every

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

undiscerned as are the phantasms that make an infant smile ; so that we cannot discern what comes

hereafter .

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

brief and fleeting as the remembrance of a traveller that stayeth 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 forgetfulness . Alan is ever restless and uneasy . He

dwells upon the waters, and leans upon thorns, and lays his head upon a sharp stone .

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

strength were great as that of the Titans, and our sinews strong as the cordage at the foot of - an oak, yet still

the period shall be, that all this shall end in death, and the people shall talk of as awhile, good or bad, accord .

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

be told in the neighbourhood that we are dead .

Such, my Brethren, are the uncertainty and vanity of Life . And if we could, from one of the battlements

o£ Heaven espy how many men and women at this moment lie fainting 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 fathers, by whose life they were enabled to eat ; if we could but hear how many mariners and

passengers are at this moment in a storm, and shriek out because their keel dashes against a rock, or their

foundering vessel far out at sea shudders as she sinks down into the ocean ; how many people there are that

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

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

Let us therefore, my Brethren, imitate the example of our illustrious Cr :. Master IIiram Abi ; and by a

wise and virtuous life make the best preparation for a peaceable death . Lot us remember that God gives us

our time, not as Nature gives us rivers, but drop by drop, minute after minute, so that we never can have two

minutes together ; but lie takes away one, when he gives us another . \* This should teach us to value our time ;

since God so values it, and by this so small distribution of it, tells us it is the most precious thing we have.

.IIe that would die well and happily, must lead an upright life, under the conduct of prudence and observation ;

a life of warfare and sober counsels, labour and watchfulness . No one of us wants cause of tears and a daily

sorrow. Let each of us consider in what he fails, and acknowledge. his misery ; let us confess our sins and

chastise them ; let us bear our crosses patiently and our persecutions nobly, and our repentances willingly

and constantly ; let us pity the evils of all the world, and bear our share of the calamities of our brother ; let

us ever keep our house in order that we may be fit to die ; remembering that our errors and our offences are

numerous and increasing, like the families of the northern people, or the genealogies of the first Patriarchs

of the World ; and that the computations of a man's life are busy as the tables of sines and tangents, and

intricate as the accounts of eastern merchants. Let us therefore keep constant account of our actions, and

thus restrain the inundation of evils ; and as every night we must make our bed the memorial,of our grave,

so let our evening thoughts bean image of the judgment of Him who made us . Let us not covet many things

greedily, nor snatch at high things ambitiously, nor despise our neighbour proudly, nor bear our crosses

peevishly, nor our prosperity impotently and passionately, nor be prodigal of our precious time, nor tenacious

and retentive of evil purposes .

My Brethren, we have been taught, as Masons, that we should implore the assistance' of God, in every

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

memories may be respected among men and Masons .

[The Brethren all kneel ; and the Th.. Hon .- . recites the following]

PRATZR.

0 Almighty and Eternal God, and Great Architect of the Universe I there is no number of Thy days or of

Thy mercies : Thou host sent us into this world to servo Theo, and to -live according to , Thy laws ; but we

wander far from Thee into the pants of error, and hare planted thorns and sorrows round about our dwellings .

Our life is but a span in length, and yet very tedious, because of the calamities that enclose us on every side ;

the days of our pilgrimage are few and evil, our bodies frail, our passions violent and distempered, our understandings weak and our wills perverse. Look Thou upon us, oh our Father, in mercy and pity I let not our

weaknesses make us sin against Thee, nor our fear cause us to betray our duty, nor the calamities of this

world vex us into impatience I Let not temptation be too strong for us, nor our feet stray too far from the

right path l We adore Thy Majesty, and submit to Thy Prudence, and revere Thy justice, and trust like little

children to Thine Infinite Mercies, when Thou dost please to deliver one among us out of the miseries of this

world . Thy counsels are secret and Thy wisdom Infinite, and we do not presume to murmur at Thy Dispensations, nor repine at the sufferings with which Thou dolt afflict us for our good . Give us patience, oh our

Father, and resolution to lire well, and firmness to resist evil, and faith and confidence in Thee and in Thy

Wisdom and Benevolence ; and enable us so to live, that when we come to die, we may lie down in the grave

like one who composes himself to sleep, and that we may be worthy to be afterwards remembered in the

memories of men t Amenl

All : . . So mote it be l

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

Oh, weep not, mourn not o'er this bier!

On such death none should look with fear ;

Ile died as dies a brave, true man ;

And with his death, true life began .

Coffin and grave we dock with care ;

Ills body reverently we bear ;

It is not dead ; but rests in God ;

Softly to sleep beneath the sod .

Cod breathed into this house of clay

;

The Spirit that hath passed away

He gave the true courageous Dlind,

The noble heart, strong, calm and kind .

Our brave Grand Master, who preferred

Death to the utterance of a word ;

Shall to the Mason ever be

The type of true fidelity .

[An alarm is now given at the door ; and the Jun :. Deacon says : "Th.'. lion:., the'lf .• . Ill .. Kings,

Solomon and Hiram, our Grand Masters, approach this sacred place, to unite with us in performing the last

honours to our deceased Gr.- . Master, their lamented Brother ."]

Th.% Hon: . [Rapping] : Arise, my Brethren, and receive our M.' . Ill:. G . •. Masters in silence.

[Two brothers come forward, representing King Sulomon and Hiram King of Tyre ; and the former says]

S: . &l.' . My Brethren, when we have received the last breath of our friend, and closed his eyes and

composed his body for the grave, then seasonable is the counsel of the Son of Sirach : "Weep bitterly and

make great moan, and use lamentation, as lie is worthy ; and that a day or two ; lest thou be evil spoken

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

thou shalt not do him good, but hurt thyself ." Solemn and appointed mournings are good expressions of our

affection for the departed soul, and of his worth and our value of him ; and it hath its praise in nature,

and in manners, and in public customs . Something is to be given to custom, something to fame, to nature

and to civilities, and to the honour of our deceased friends ; for that man is esteemed to die miserable, for

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

When thou host wept a while ; compose the body to burial : which that it be done gravely, decently and

.charitably, we have the example 'of all nations to engage no, and of all ages of the world to warrant ; so

that it is against honesty, and public fame and reputation, not to do this office .

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

of the virtues and authority of our Grand Master, Hiram Abi ; and let him who wears the jewels of that

distinguished and murdered Mason, remember henceforward and forever, that he can commit no graver offence

against the laws of Masonry and honour, than to degrade them by any act which that illustrious martyr would

scorn or be ashamed to do.

'

(The square,\* compass, gavel and rule are laid upon the coffin by four different brothers, each advancing

separately and depositing one of them .]

• .L'. Sol.' . Place now upon the coffin the apron, collar and jewel of a Perfect Master ; and'let him

who shall hereafter wear them, be careful that he wear them worthily ; lest Masonic justice pluck them

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

heels of him who proved false gentleman and disloyal knight .

- It is a great act of piety, and honorable, to inter our friends and relatives according to the proportions

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

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

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

measure of their legacy be the degree of their virtue ; lest to want a monument should best preserve the

memories of the great and good, while the succeeding ages should by their instances remember the changes

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

should be preserved like laurels and coronets, to incite and encourngo.to the noblest things .

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 kindness to him whom we shall never see, and yet who bath deserved it of us ; and

unless we do so, our charity is mercenary, and our friendships are mere merchandise ; but what we do to the

dead, or to the living for their sakes, is gratitude, and virtue for virtue's sake, and the noblest portion of,

humanity . Let us SO, our duty to the dead, lest peradventure they should perceive our neglect, and be

witnesses of our transient affections and forgetfulness .

It remains, my Brethren, that we who are alive should so live, and so perform our duties, and play our

parts upon this stage of life, that we neither be surprised by death, nor leave our duties unperformed, nor

our sins uncancelled, nor our persons unreconciled, nor God unappeased .

K.-. Sol.% Bro :. M .• . of Ceremonies, distribute to our brethren the mysterious branches, symbols of

immortality .

[The Bl .• . of Cer.• . gives to each brother a branch of Acacia . Then K. •. Sol .• . says]

S. •. Sol.% Brothers Adonhiram and Zabud, invite the brethren in the North, South, East And West to

assemble and aid us in depositing the body of our Gr : . Master IIiram Abi in the tomb ; and in performing

our pious pilgrimage around .it

. Brethren in the North, South, East and West, it is the desire of the Wise and Powerful King

.

Ward

Solomon our Gr .• . blaster that you assemble together and aid him and our Gr :. Blaster the King of Tyre in

depositing the body of our Gr . . Blaster IIiram Abi in the Tomb, and performing our pious pilgrimage around it .

Th .• . Son:. Brethren in the East, it is the 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 lung :

The buried grain of wheat must die,

Withered and worthless long must lie,

.Before its soft shoot seeks the air,

.Its new stalk the new grain can bear .

Even so this body made of dust

To earth we once again entrust ;

And painless it shall slumber here,

Until the appointed Time appear.

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

Now it is hidden from our eyes,

Till God shall bid it wake and rise ;

Who never the creature will forget,

On whom his image Ile bath set .

[Then the Th .. Iron .\* . gives three raps, and K .•. Sol .% Bays :

Thus Masonry honours the memory of the virtuous and good . It mourns their loss, but consoles itself with the reflection that the Souls of the Great Dead are immortal, and that their influences live

;' but not to him whose

beyond the grave . Death is dreadful to the man whose all is extinguished with his life

glory and whose influences can never die .

These Ilonours, and the general regard of Posterity, and to follow their illustrious and excellent ezamples,

X•. Sot. •.

v. . .11

are the fit rewards of those who have deserved well of their Order, their Country and the World . Not to

gratify or please the dead, whose souls are lifted far above such honours, but to do that which it is eminently

fit and becoming for ourselves to do, we perform these ceremonies .

A desire fur our name to be perpetuated to after times, by monuments erected by public gratitude, in

memory of noble deeds, is a worthy spring of action everywhere, and most of all in a Republic . Is an inducement to great deeds : and a monument to the memory of a great and good man is an Orator in bronze or marble,

teaching glorious lessons to after generations ; the silent but impressive evidence of his immortal influence ;

and itself exercising an influence not often inconsiderable upon men's actions, their country's welfare and the

world's destiny. The record of noble actions and heroic devotion is more fitly written on the enduring marble

or the pyramid of granite, than on the paper pages of a destructible book . The marble or the granite is itself

a book, like those on which the Ilicroph ants of Egypt cut in hieroglyphics the history of the Ancient Ages .

:ugh monuments regard not alone those to whom they are erected . How noble an office do they not fulfil in

making known to future ages that a People or Fraternity had loftiness of soul enough to appreciate, honour and

glorify great deeds l , They are the best evidence of the virtues of those who erect them ; silent exhorters to

lofty actions, perpetual Teachers of the finest lessons of virtue and patriotism!

judgment

It does not become any one to set little value on the general opinion of his own time, or on the final

of posterity. That the desire for fame and reputation is universal and instinctive, proves that it is

laudable and proper ; for it is a Force and Power . one of those Laws of God which Ile has been pleased to

enact, as part of the great laws of Harmony and Attraction by which lie rules the Universe .

But as that judgment and that opinion are not infallible ; as the World and Posterity may condemn the

good, the wise, the disinterested, and decree honours to the bad, the ignorant and the base ; to gain that judgment of approval must not be the only or even the chief motive of a Mason's action . For Duty is the great

Law that governs him ; to be obeyed, no matter with what result ; and his conscience the true judge, from

whose judgment there is no appeal except to God .

If you would fain direct your regards on high, and aspire to an eternal happiness hereafter, you neither

will regard the rumours of the vulgar, nor will you rest your hopes and your interest on human rewards .

Virtue herself must attract you by her own charms to true glory . What others may any of you, as they will talk,

so let themselves consider . For all that is so said is confined to the narrow limits of, these region ; that you

see. ,None respecting any man was ever eternal. It is extinguished by the death of the individual, or perishes

altogether in the oblivion of posterity .

The swan that wings her way to the lofty heights of heaven, inquires not whether the shadow of her

wings falls on the sordid earth below . The monuments which we erect in-human memories, are transient as

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

carries them all away with a rapid course ; they swim above the stream for a while, but are quickly swallowed

up and seen no more . The marbles that men rear to perpetuate their names, are consumed by time and

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

the immortal soul in that future existence promised us by God will be superior to decay, and endless in duration. They will be ever full, fresh and entire, like the stars and orbs above, which shine with the same

undiminished lustre, and move with the same unwearied motion with which they did from the first date of

their creation . Nny, the joys of heaven will abide when these lights of heaven will be put out, and when .

sun and moon . and nature itself shall be discharged their stations, and be employed by Providence no more .

The good Mason shall then appear in his full glory ; and fixed in the Divine presence, enjoy one perpetual and

everlasting day ; a day commensurate to the unlimited Eternity of God Himself, the Great Sun of Righteous .

neee, who is always rising, and never sets .

The world is filled with the voices of the dead . They speak, not from the public records of the great

world, only, but from the private history of our own experience . They speak to us in a thousand remembrances, incidents, events, associations . They speak to us, not only from the silent graves, but from the throng

of life . They are invisible, and yet life is filled with their presence . They are with us by the silent fireside,

and in the secluded chamber ; in the paths of society, and in the crowded assemblies of men . They speak to

us from the lonely wayside ; and from the venerable walls that echo to the steps of a multitude and to the

voice of prayer . Go where we will, the dead are with us always . We live and converse with those who

once lived and conversed with us . Their well-remembered voices mingle with the whispering breeze, with

the sound of the falling leaf, with the songs and melodies of spring . The earth is filled with their shadowy

train . Everywhere are leaves from the long scroll of time, borne on the breath of ages, invested with the

attributes of universality and eternity ; a heritage, from family to family, among all the dwellings of the world .

The world is filled with the labours and works of the dead . Almost all its literature, the discoveries of

science, the glories of art, the ever-enduring temples, the dwelling-places of generations, the comforts and

improvements of life, the languages, the maxims, the opinions of the living, the very frame-work of Society,

the institutions of nations, the fabrics of Empires,-all are the works of the dead ; and by them, they who are

dead yet speak . The small Province of Life is little, compared with the vast Empire of Death. It is a moment

in the centre of Eternity ; a point in the centre of Immensity ; a breath of existence amidst the ages and

regions of the Everlasting. The dead live in our thoughts, in our blessings, and in our very life .

The world would be but an ordinary and indifferent place, if it contained nothing but the workmanship,

the handicraft, the devices of living men . We love to see dwellings which speak to as of other things than

earthly convenience or fleeting pleasure ; which speak to as the holy recollections of lives that were passed

in them, and have passed away from them . We love to see temples, in which successive generations of men

have prayed ; ruins, on whose mighty walls is inscribed the touching story of joy and sorrow, love, heroism,

patience, which lived there, and there breathed their first hope and their last sigh, ages ago ; scenes which

offer more to our eye than fair landscape and living stream ; telling us of inspired genius, glorious fortitude,

martyred faith, that studied there, suffered there, died there . We would fitin behold the Earth as more than

mere soil and scenery : we would behold it, as written over with histories' ; as a sublime page, on which are

inscribed the lives of men and empires.

And now, my Brethren, in presence of this emblem of our sorrow and our regret ; under these funereal

arches, dumb witnesses of our religious homage ; before these symbols of the nothingness of our own nature

and the immensity of God, let every selfish and hateful thought be banished . Take now with me, my brethren,

the oath of forgetfulness of all wrongs and injuries that may have been inflicted upon as . May Peace and

Concord dwell evermore among us I May we and all Masons be no more divided by vain and empty disputes

and• quarrels I May we -henceforward be inspired by an ardent devotion to the interests of our country, of

Masonry and of mankind! And may we ever - recollect, and be at all •t imes governed and guided by, , that

- precept which is the corner stone of Masonry, do unto others whatever you would wish that they Should do unto

you . My Brethren, join me in the solemn vow I

AIL . . . WE DO SO TOW s\D PROMISE.

K. . Sol:. Heaven hears and the angels record the vow . And now, my brethren, in token of our belief

in the soul's immortality, and of that resurrection to a new life for which we all confidently hope, you will

raise our brother from that coffin which represents the earthly prison that confines the soul, and all the

impediments of sin and error that environ it here below ; and place him at the Holy Altar, that he may be

there made a Perfect Master.

(The blaster of Ceremonies, assisted by a sufficient number of brethren, raises the Candidate from the

coffin, uncovers his eyed, and relieves him from the cord around his neck . Ile is then led to the Altar ; and

directed to kneel on both knees, and place both hands on the Holy Bible, interlacing the fingers . An arch

of steel is formed over him, and the points of three swords, held by three brothers, converging to one point are

pressed against his bosom . In this position lie repeats the following obligation]

OBLIGATION.

I, A . . . . B. . . . in the presence of the Cr.- . Architect of the Universe and of this Right Worshipful

Lodge of Perfect Masters, do hereby and hereon most solemnly and sincerely promise and vow, that I will

never reveal or make known, intentionally or by indiscretion ; any of the secrets of this degree of Perfect

blaster, to any person in the known world, except to one who may be legally authorized to receive, when I am

legally authorized to communicate, them .

V. . .

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I furthermore promise and swear that I will at all times hereafter remember, and endeavour to practice,

that which befits the character of a Perfect Master ; and especially that I will be honest in my contracts,

sincere in affirming, frank' and straight-forward in bargaining, and faithful in performing, with all men ; that

I will pretend not what is false, nor cover what is true, nor lie either in a little thing or a great, neither in

the substance nor in the circumstance, nor in word nor deed ; but the measure of my affirmation or denial

shall be the understanding of the person with whom I contract ; and that I will religiously keep all my promises and covenants, though made to my disadvantage, and though afterward I perceive I might have done

bettor ; nor shall anything make me break my promise, unless to perform it be unlawful or impossible ; or

unless it have been unlawfully, or by force or fraud, obtained from me .

All of which I do most solemnly and sincerely promise and vow, binding myself under the penalty of

being despised by all mankind while living, and after my death ; and buried in an undistinguished grave,

with none -to shed a tear over me or to lament that I am dead ; in case I wilfully violate this my solemn

obligation of a Perfect blaster.

(The Th .-. .Uon. •. then raises the candidate, and says to him, relieving him of the white robe]

Th.•. Son. . As you have been already relieved of the cord which was around your neck, symbol of the

enthralment of vice and indulgence, so now I relieve you of this robe, symbol of your novitiate ; which

having passed, I'do, by the authority in me vested, raise you to the rank and dignity of Perfect Master : and I

do now invest you with this collar, apron and jewel ; which, as they lay upon your heart when you represented

our excellent and illustrious Gr • . Waster in his coffin, you will now and forever wear as the representative of

him living ; making him ever your model, and deeming yourself bound to strive to equal his virtues, as you wear

his clothing and his jewel ; that your memory may deserve such honours as have to day been rendered unto his .

. Receive now the signs, token and words of a Perfect Master .

1sT Starr . . . Of Admiration . . . Raise both OtsE3Ss and C h C .& towards Heaven ; and then let the

former fall crosswise on the rLCtt$ ; and drop the latter on the ground .

2n Srarr . . . Of Recognition . . . Each advances his t/S V V T, until the points meet, and the' right

. come together. -Then each places his t & 0=3 upon his &C Q;r o .

4=(C-,o

. grip ; and at the same time each place the t&O

Testy : . . . Take each other with the s` oM C ta

behind the 1 .& y tII ( t of the other, and press it I times, with the I first fingers closed ; saying, by syllables

alternately,

? . •. Then clench the I fingers of the two t hands together, closing them,

not interlaced, raising the Of&% 3Ul c and putting them together at the points, so as to form a triangle .

PASS-WORD 0

SACRED

WORD :

. . .

t O t 20

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aC

\*O ..

The Candidate is then seated ; and receives the following History and Lecture :

ITTSTORY AND LECTURE .

King Solomon, having learned that the body of IIiram bad been found, and deposited in the Western part

of the unfinished Temple, and being greatly rejoiced that the precious remains of his Brother the Artificer

were found, immediately ordered Adonhiram, who was afterwards appointed Chief Architect and Inspector

of the works in his stead, to prepare a funeral that should correspond with the eminent virtues of the deceased .

And that the recollection of his sad fate might be more vividly remembered, and the' general indignation

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Y. . . 14

against his murderers not be diminished, he directed that the stains made by his blood upon the door of the

Temple should not be washed out, until they should be apprehended and punished for their awful crime .

All the workmen upon the Temple, on Mount Libanus and in the quarries, were ordered to be present

at the funeral ceremonies. In nine days Aduniiiram completed a superb mausoleum to the memory of the

Gr .- . blaster, destined to receive his body ; a tomb of white marble, surmounted by a triangular obelisk of the

black marble of Egypt, upon which was a great urn of the same, pierced with a sword .' On the urn was caned

a branch of acacia, and on its base, in Hebrew, the letters A : . D.. (M . P:.] In this urn was to be deposited

his heart, which had for that purpose been embalmed.

This monumciit was erected in the Western part of the Temple, rather to the North ; marking the spot

where the murderers first deposited the body, after they committed the great crime . It being determined not

to perform the funeral ceremonies until the monument was completed, the body was embalmed, placed in a

coffin, and kept in an apartment of the Temple where it had been the habit of the Gr.- . Masters to hold their

Lodge-Meetings, and communicate the Mysteries of Masonry .

Three days after the monument was completed, the remains of the murdered Gr.-. Master were deposited

there by King Solomon, assisted by Adonhirnm the Son of Abda, Zabud the Son of Nathan, who was over his

Household, and all his Nobles, Princes and Captains, and all the workmen, with IIiram, King of Tyre, who

had come from his own country to be present at the imposing ceremony .

Annually afterwards, the anniversary of this funeral was religiously observed, and on each such occasion

some Brother represented the deceased, and was thereafter called a Perfect Master ; because he was thenceforward considered to be, in his character and :onduct, a representative of IIiram Abi, whose place he had

occupied in the coffin, and worn his clothing and his jewel .

And, still further to perpetuate the memory of the murder of Hiram Abi, a representation of his murder

was thereafter substituted in the Master Mason's degree, in place of the ceremonies brought by Moses from

Egypt, and of those practised in Phoenicia ; all of them emblems of one great truth and leading idea, common

to all the ancient nations, and hereafter to be at the proper time unfolded to you .

Our Grand Master Hiram Abi, my Brother, was an industrious and an honest man . What he was

employed to do, he did diligently, and he did it well and faithfully . Industry and honesty are the virtues

peculiarly inculcated in this degree . They are common and homely virtues,, but not for that, beneath our

notice . The bees love not drones, nor Masons the idle and the lazy ; for those whoo are so, are liable to become •

dissipated and vicious : and perfect honesty, which ought to be the common qualification of all, is more rarely

met with than diamonds . To do earnestly and steadily, and to do faithfully and honestly, that which we have

to do :-perhaps this wants but little, when looked at from every point of view, of including the whole body of

the moral law : and these virtues belong to the character of a Perfect Master, even in their homeliest and

.commonest applications. .

Idleness is the burial of a living 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 the changes and necessities of the world ; and he only lives to

spend his time, and cat the fruits of the earth. Like a vermin or'a wolf, when his time comes, ho dies and

perishes, and in the mean time does no good . lIe neither ploughs nor carries burthens : all that he does is

either unprofitable or mischievous .

It is a vast work that any man may do, if he never be idle : and it is a huge way that a man may go in

virtue, if he never goes out of his way by a vicious habit or a great crime : and he that perpetually reads good

books, if his parts be answerable, will have a huge stock of knowledge .

St. Ambrose, and from his example, St . Augustine, divided every (lay into eight terties of employment :

eight hours they spent in the necessities of nature and recreation ; eight hours in charity, and doing assistance

to others, despatching their businesses, reconciling their enmities, reproving their vices, correcting their errors,

instructing their ignorances, transacting the affairs of their diioceses ; and the other eight hours they spent in

study and prayer .

We think, at the age of twenty, that life is much too long for that which we hare to learn and do, and

that there is an almost fabulous distance between our age and that of our Grandfather . But when at the age

of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and as we have

spent or wasted our time, we halt and look back along the way we have come, and cast up and try to balance

our accounts with Time, we find that we have made Life much too short, and thrown away a huge portion of

it. We then in our mind deduct from the sum total of our years the hours that we unnecessarily have spent

in sleep ; tlw waking hours each day, during which the surface of the mind's sluggish pool has not been stirred

and ruffled by a single thought ; (fur the soul lives without thought far more than we suspect) ; the days that

we have got rid of, to attain some real or fancied object that lay beyond, in the way between which and us

stood irksomely the intervening days ; and the hours mis :spent, and worse than wasted, in fully and dissipation ;

and we acknowledge with a sigh that we could have' learned and done, in half a score of years well-spent,

more than we hare done in our forty years of manhood .

To learn, and to do 1 This is the soul's work here below . The soul grows as truly as an oak grows . As

the tree takes the air, and the elements and particles that float in the air, the dew and min, and the food that

in the earth lies piled around its routs ; and by its potent chemistry transmutes them into sap and fibre, into

wood and leaf, and flower and fruit, and colouring and perfume ; so the soul drinks in knowledge, and by a

divine alchemy changes what it learns into its own substance, and developes itself from within outwardly, and

grows, with an inherent Force and Power like that which lies bid in the grain of wheat .

The soul hath its senses, like the body, that may be cultivated, enlarged, refined, as itself grows in

stature and proportion : and he who cannot appreciate a beautiful painting, or a noble poem, or a sweet

harmony, or a heroic thought or a disinterested action, only lives upon the level of common-place, and need

not pride himself upon that inferiority of the soul's senses, which is the inferiority and imperfect development

of the soul itself.

To sleep little, and to study much ; to say little, and to hear and think much ; to learn, that we may be

able to do ; and then to do earnestly and vigorously, whatever duty, and the good of our fellows, our country

and mankind require,-these are the duties of every one who would imitate our deceased Grand blaster .

The duty of a Mason as an honest man is plain and easy . It requires of us honesty in contracts, sincerity

in affirming, simplicity in bargaining, and faithfulness in performing . Lie not at all, neither in a little thing

nor in a great, neither in the substance nor in the • circumstance, neither in word nor deed : that is, pretend

not what is .false ; cover not what is true ; and let the measure of your affirmation or denial be the understanding of your contractor ; for he that deceives the buyer or the seller by speaking what is true, in a sense not

intended or understood by the other, is a liar and a thief . A Perfect Master must avoid that which deceives,

equally with that which is false.

Let your prices be according to that measure of good and evil, which is established in the fame and common accounts of the wisest and most merciful men, skilled in that manufacture or commodity ; and the gain

such, which, without scandal, is allowed to persons in all the same circumstances .

In intercourse with others, do nut do all which thou mayest lawfully do ; but keep something within thy

power ; and, because there is a latitude of -gain in buying and selling, take not thou the utmost penny that is

lawful, or which thou tliinkest so ; for although it be lawful, yet it is not safe ; and he that gains all that ho

can gain lawfully, this year, will possibly be tempted, next year, to gain something unlawfully .

Let no man, for his own poverty, become more oppressing and cruel in his bargain ; but quietly,

modestly, diligently and patiently recommend his estate to God, and fullow its interest, and leave the success

to Ilim .

Detain not the wages of the hireling ; for every degree of detention of it beyond the time, is injustice and

uncharitableness, and grinds his face till tears and blood come out : but pay him exactly according to covenant,

or according to his needs.

Religiously keep all promises and covenants, though made to your disadvantage, though afterward you

perceive you might have done better ; and let not any precedent act of yours be altered by any after-accident .

Let nothing make you break your promise, unless it be unlawful or impossible ; that is, either out of your

nature or out of your civil power, yourself being under the power of another ; or that it be intolerably inconvenient to yourself, and of no advantage to another ; or that you have leave expressed or reasonably pre- \_

sumed .

Let no man take wages or fees fur a work, that lie cannot do, or cannot with probability undertake ; or

V . . . 16

in some sense profitably, and with ease, or with advantage manage . Let no man appropriate to his own use,

what God, by a Special Mercy, or the Republic, bath made common ; fur that is against both Justiod and

Charity.

That any man should be the worse for us, and our direct act, and by our intention, is against the rule of

equity, of justice and of charity . We then do not that to others, which we would have done to ourselves ;

for we grow richer upon the ruins of their fortune .

It is not honest to receive any thing from another without returning him an equivalent therefor . The

gamester who wins the money of another is dishonest. There should be no such thing as bets and gaming

among Masons : for no honest man should desire that for nothing which belongs to another . The merchant

who sells an inferior article for a sound price, the speculator who makes the distresses and need ; -of others

his exchequer are neither fair nor honest .

It should be the earnest desire of every Perfect Master so to live and deal and act, that when it comes to

him to die, he may be able to say, and his conscience to adjudge, that no man on earth is poorer, because he

is richer ; that what he bath, he has honestly earned, and no man can go before God and claim that, by the

rules of Equity administered in His Great Chancery, this house in which we die, this land we devise among

our heirs, thir money which enriches those who survive to bear our name, is his and not ours, and we in that

Forum only his Trustees. For it is most certain that God is just, and will sternly enforce every such trust ;

and that to all whom we despoil, to all whom we defraud, to all from whom we take any thing whatever without fair consideration and equivalent, Ile will decree a full and adequate compe .isation.

Be careful then, my Brother, that thou receive no wages, hgre or elsewhere, that are not thy due . For if

thou dost, thou wrongest some one, by taking that which in God's -Chancery belongs to him ; and whether

that which thou takest thus, be wealth, or rank, or influence or reputation .

TO CLOSE.

(The Th.-. Ilon.- . gives one rap, and says]

Th :. Hon

. Bro. •. Zabud, what is the hour?

.Ward. •. Th:. Ilon. •. it is the 5th hour of the day .

Th.• . lion. . Then the hour of refreshment has arrived, and it is time to close the Lodge . Give notice to

the Brethren that I am about to do so.

lVard.- . Brethren, the Th .. Hon .- . blaster is about to close this Lodge of Perfect Masters, that you may

rest from your labours and refresh yourselves . Arise, my Brethren, and assist him in doing so .

TIm . Son : . Together, my Brethren .

(The Brethren all give the sign of admiration . Then the blaster raps ( ; t] the Warden the same, and

all the B=others the same with their hands ; and the blaster says]

Vi. •. Son:. This Lodge of Perfect Masters is closed .

FIN IS .

~$ ixf4 Pqrm

Coic

clential

Secretary .

TIE LODGE, ITS DECOR&TtON5, ETC.

The place in which this Lodge is hold represents the Audience Chamber of King Solomon . It is hung

with black, strewed with white tears ; and lighted by 27 lights, in 3 candlesticks, each having 9 branches,

placed on three sides of the Altar, in the middle of the room, as in the Master's Lodge .

Upon

. the Altar are two naked swords, crossed, and a roll of parchment .

OPPICIRS, ETC.

The Master and Warden represent King Solomon, and Hiram, King of Tyre . They sit in the East,

-clothed in blue mantles, lined with ermine, each with a crown on his head and a sceptre in his hand .

There is but one other officer, the Captain of the Guards, styled ZerbaL

When there is a reception, the Master and Warden alone are in the room . The other brethren are all in

an adjoining room, armed with swords, and representing King Solomon's Guards . Except during a ,reception,

they sit in the Lodge, and the Captain of the Guards occupies the West .

CLOTIIING AND JEWEL.

The apron is of a white sheepskin, lined and bordered with bright crimson . On the flap is painted or

embroidered a triangle with equal sides . In the middle of the apron are the Hebrew letters T [In] . Below

this word, at the bottom of the apron, the letter 3 [B] : in the upper right band corner, the letter I (N] : and

in the upper left hand corner, the letter d [Sn] .

The jewel is a triple triangle : in the centre of each triangle whereof is engraved one of the foregoing

letters. It is a plate of gold ; and is worn suspended from a crimson collar .

The battery is

The age is

M

X ? . . . i . e. [, .] years .

VI. . . 2

TO 0Pav.

S-. Bro . •. Zerbal, we are about to open a Lodge of Confidential Secretaries in this place fur the

despatch of business . You will see that the approaches to the Audience Chamber are duly guarded .

[The Captain of the Guards-goes out, returns, dhd reports] :

C.\*. G. •. Thrice Ill. • ., the Guards are at their posts, and the approaches are duly guarded .

K• . S. •. Bro . • . Zerbal, you will assure yourself, by receiving the word, that all present are Confidential

Secretaries .

[The CapL • . of the G .• . goes round and receives the word from each ; and returning to his place, reports]

C. •. G. : Th.-. Ill. •. , all the Brothers present are in possession of the word, and prove themselves Confidential Secretaries .

K. • . S. •. Bro .• . Zerbal, are you a Confidential Secretary?

C.• . G.-. [Raising his eyes towards Heaven] Th .-. Ill :., I am .

Qu:. What led to your obtaining this degree?

Ans.-. My curiosity.

Qu.• . What risk did you incur thereby?

.An\*.\*. That of losing my life .

Qu.• . How did you escape ?

.

Ans

. I was found to have offended through my zeal for my Sovereign's welfare, and so was pardoned

an# even rewarded.

- Qu.. How many compose a Lodge of Confidential Secretaries ?

dna. •. -Two, or more, Th.. III. •.

Qu: . When composed of two only, of whom does it consist?

Ans. . Of the Th .- . Ill .- . Master and Warden, representing King Solomon and Him-, King of Tyre .

Qu: . Where do they sit in the Lodge ?

.Ans. ,. In the East.

Qu. •. Their duty in the East?

. To punish idle curiosity ; to reward zeal and fidelity ;'and to settle and reconcile \*disputes and

.

Ans

dissensions among the brethren.

S. • . Sol:. Give notice then, my Brother, that it is the will of the Th .-. III:. Warden and myself, that this

Lodge of Confidential Secretaries be now opened, by the customary Proclamation .

C.•. G:. [Giving 3 raps, and all the Brethren rising] : My brethren, it is the pleasure of the Th .- . Ill .:

Master and Warden that this Lodge of Confidential Secretaries be now opened . Let those who are here for idle

curiosity only, depart from among us I Let all, by zeal and fidelity, merit honour and reward! Let' disputes

and dissensions cease, and friendship and brotherly love reign among us I

K.• . Sob• . Together, my brethren .

(All kneel on the right knee, and place the two hands, crossed, upon the head, the thumbs against the forehead . All say in a low voice, a ;f \* :. a a V \* O.. and then rise, and draw their swords . The Th.. III. %

and Warden then give the questioning sign, and all the brothers the answer . Then the Th. . III :% raps [:]

and the Warden [;J : and the Th . •. Ill: . declares the Lodge open .

3zczrrzozc.

The Captain of the Guards receives the candidate in the preparation room, and takes from him the ornaments and clothing of a Perfect blaster, and any weapons which he may have about him .

The Warden then passes hastily through the preparation room, and without ceremony enters the Lodge,

in which there is no one besides the Master. The Captain of the Guards then places the candidate near the

door of the Lodge, which is left ajar, directing him to listen carefully to what passes within .

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K •. H• . (ia a loud voice, and angrily :] My Brother, Adonhiram bath shown me the twenty cities in

the land of Galilee . Are they those which thou bast given me?

$ •. S. •. They are, nay Brother.

$ . H•. Then call me not brother, for they please me not, nor are they such as thou didet promise me .

Thou host not kept thy faith . My Servants did cut thee down as many trees out of Libanus as thou didst want,

and conveyed them in rafts by sea to Joppa ; cedars, and fir-trees and pine-trees from Libanus ; providing

timbers- in abundance fur the houses which thou didet desire to build ; and I sent thee IIiram, my father, a wise

and most skilful man, to devise ingeniously all the wotk• needed for thy houses, who bath lost his life in thy

service . There was peace between us, and we made a league together, notwithstanding that my Gods were

not thins, because we were brothers in the Sacred Mysteries ; and thou didst promise to give me twenty cities,

for the services to be rendered thee.

$ • . Sol.% My brother, I have even done that which I promised . Thou bast the twenty cities, in the land

of Galilee. How have I not kept my faith with thee?

& •. H. • . Solomon, God bath given thee wisdom and understanding exceeding much, and largeness of

heart as the sand that is on the sea-shore . Thy wisdom surpasses that of all the men of the Orient and of all

the Egyptians . Thou art wiser than all men : wiser than Ethan the Ezrahite, and Iceman and Chalcol and Dorda,

the sons of Mahol ; and thy renown bath gone into all the nations round about . Thou bast spoken three

thousand parables, and thy poems are a thousand and five . Thou bast treated about trees, .from the cedar of

L ibanus, unto the hyssop that groweth out of the wall ; of beasts, of birds, of reptiles and of fishes ; and all

nations, and the kings of all nations of the Earth have heard of thy wisdom, and have come to consult thee

and bear thy wise words : and yet thou art not wise enough to know that cunning is not wisdom . lie is not wise,

because he is not honest, who doth not keep his word, in spirit, as well as in the letter . Are not all Perfect

Masters taught to let the measure of their affirmation or denial be the understanding of their contractor?

S. . Sol:. • And' how, my Brother, have I failed to keep my word to thee, in spirit, as well as in the letter?

ilow\_hath the measure of - my affirmation or denial not been your understanding of my promise?

.M•. H. •. Thou didet promise me twenty cities . . I looked not to receive so many ruined and dilapidated

yTages, :surrounded by howling wildernesses ; but twenty populous and flourishing places, tinctured by

imiling:fieIds and fruitful meadows . These cities which thou bast given me are Chabul, and .shall be called so

frota\_ this day henceforward ; dirty, dilapidated and worthless ; fit to entail expense, and yield no revenue :

Retain=them, therefore, and leave me with thy unperformed promise, and let the league between us cease .

dfS': S e pacified, my Brother, and bear me' patiently . It was my intention . . . .

Jr •: H. . Ah I Someone listens. Since• when are spies set at the door to note my words?

Z'. W. -. Never. None listen. Thou art deceived by thy imagination .

.(The Warden goes hastily to the door, throws it open, seizes the candidate, and drags Lim into the Lodgeroom, and near to the Master ; and says]

X.•. H. •. So, then, none listen I Behold the eaves-dropper, taken in the very act. Who is be?

S. •. Sol.•. Alas I it is Zabud, the Son of Nathan, until now my faithful friend and servant I

K. •. H. •. Then let him suffer the punishment that his baseness merits . (The .Warden snatches a sword

from the altar, and draws back his arm as if to thrust the candidate through . The Master seizes his arm, and

safe]

S.• . Sol. •. Pause, and reflect, my Brother I Jehovah bath said, " Thou shalt not take human life . Whose

aheddeth man's blood, by man shall his blood be shed : for in the image of God made he man. At the hand

of every man's brother will I require the life of man ." [IIe raps 3 ; and all the Brethren enter] . Dishonour

not thyself, my Brother, by becoming the Executioner. Zabud shall be tried, and heard in his defence ; and

- if condemned, he shall be duly punished . His offence is no less against me than thee, if he be guilty . Bro.

Captain of the Guards, Zabud is your prisoner . Fetter him, and keep him safely until my further order .

[The candidate is band-cuffed, and taken into the preparation room, all the Brethren also retiring . The

door is left ajar ; so that he can still hear what passes .]

K. -. Sol. • . It was my intention, my Brother, to rebuild the twenty cities which I gave thee, and to settle

busbandmen in the country round about, before I gave the territory into thy possession : but thou bast come

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to receive them sooner than I expected . What I intended, I will still do, and keep my promise in the spirit,

as well as in the letter. Thou shalt receive the twenty cities, with fertile and cultivated country round about

them. Such was the meaning of my promise, and such shall likewise be its performance . For good faith is

the brightest jewel of a regal crown . ' I will break my. word to no man, and least of all to thee, my Brother .

: My brother, forgive me for my hasty words, and my

H• . H. • . [Taking the Master by the right hand]

unjust suspicions.

S.- . Sol:. They are forgiven and forgotten . Forgiveness is a divine virtue ; for every day God forgives

us much, or He would not suffer us to live . Is there no one whom we can forgive, as God forgives our faults

and errors?

S. • . H. •. Zabud ?

K.'. Sol: . Even so ; for death would be too harsh a punishment for curiosity . [Raps 3.] Let the

Prisoner be set before us .

(The candidate is led in, and placed in front of the Master and Warden . The Captain of the Guards

stands by his side, and the other Brothers take their seats .]

K.'. Sol.• . Zabud, you have received many and frequent marks of my favour, and I believed you devoted

to my service, and obedient to my wishes . You have been found acting the dishonourable part of an eavesdropper, hateful from of old to all Masons . My Brother of Tyre, justly indignant, was about to inflict upon

you exemplary punishment . I can scarcely believe that baseness and impertinent curiosity could have actuated

you ; and, at my intercession, he has consented to hear you in your defence, and to forgive you, if there be any

thing that can excuse or explain your conduct .

C. • . G.' . Th.-. ..Ill

Kings Solomon and Hiram, it was not curiosity that led Zabud to listen . Seeing you,

. Ill. •. King Hiram, whom he knew not personally, enter hastily and angrily into the audience chamber,

.

Th

and not knowing what evil purpose led you thither, he approached the door, . that he might be ready to enter,

and protect and defend his King, in case his Assistance should become necessary . His zeal and attachment

causing him to neglect the precautions which curiosity would have taken against discovery, (for he did not

endeavour to conceal himself), he was seen, and supposed to be an eaves-dropper .

r. •. Sol:, My Brother, of all my servants, Zabud has ever shown the warmest attachment for my person .

I am satisfied that not curiosity, but what ho deemed his duty, led him to the door . I will vouch for his

discretion and his zeal ; and I beg you to forgive him, and restore him to your royal favour.

S. • . H- . My Brother, there is nothing to forgive . I honour him fur his fidelity and attachment, and

gladly receive him among the number of my friends . Alas I I need one, to fill the void caused by the sad

death of my dear friend and Brother, IIir'ua Abi .

K.-. Sol:. Lot the memory of the dead friend cement more firmly the amity of the living . My Brother,

if the cities in the land of Galilee suit thee not, choose wherever else thou wilt in my dominions, and whatsoever cities thou choosest shall be thine .

S. •. H. •. My Brother, thy friendship is of greater value than cities or even kingdoms . If I govern well

and justly my present dominions, they are sufficiently extensive for my ambition . Even let thy people remain

under thine own government and laws . Accept again the cities, as .a token of my brotherly regard, and of

the renewal of our league and firm alliance . And I give thee also an hundred and twenty talents of gold,

from my treasury, toward the expenses of the house of the Lord, and thine own IIouse, and to aid in building

the walls of Jerusalem and thy other cities .

X-. Sol.% ? la what words, my Brother, can I thank thee for thy royal generosity? Doubt not that I will

find some way in which to return thy kindness .

K. • . II. • . I am repaid already. Thy friendship over-pays me .

K. •. Sol.: That friendship shall be perpetual ; between thee and me, and between thy children and my

children forever.

K:. H:. Let a new Treaty be drawn and sealed as a perpetual memorial to all generations of our people .

Build thou a Beet in Asiongaher, by Ailath, on the shore of the Red Sea, in the land of Edom, and I will

send my mariners in the Beet, sailors that have knowledge of the sea, with thy servants ; and they shall sail

to Ophir, the land of Gold, and to the Blessed and Sacred Island in the far Northern Seas, and to the unex-

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plored lands in the great Western Ocean ; and bring us much wealth, to rebuild our cities and make our

dominions prosperous.

.K. •. Sol.•. Even so let it be, my Brother .

K •. K• . Let then thy Secretary write the Treaty in IIebrew and Phconician ; and, sealed with our seals,

let it be laid up in the archives of each kingdom .

F.• . Sol. •. ' Alas, my Brother, since the death of the good IIiram Abi, I have no Secretary ; and I am at

a lose with whom to fill his place .

K • . S.•. Zabud has proven his zeal for your service, and his attachment for your person . Why may

we not make him our Confidential Secretary?

K.•. Sol.• . Ile is competent and faithful, and I gladly accept the suggestion . Zabud, my friend, at the

instance of the Th . •. Ill. •. King of Tyre, you are appointed our Confidential Secretary, in the place of our

deceased Brother and Gr. ,. Master, IIiram Abi . To you will be confided the knowledge of those important

arrangements and transactions, growing out of our new Alliance . Do you feel that you can observe inviolable

secrecy as to all matters so confided to you, and perfunn with fidelity the duties of the office which we

offer you ?

Cand. •. I do.

K • . Soi:. Are you willing to engage yourself thereto by a solemn and binding obligation ?

Cand:. I am .

•. Sol. •. Kneel then at the Mtar ; and placing both hands upon the Book of the Law and the Crossed

Swords, repeat your names and say after me

£

OIILIGATIOV .

I, A B in the presence of the Gr :. Architect of the Universe, and appealing to IIim

to - attest the sincerity of my intentions, do hereby and hereon most solemnly and sincerely promise and swear,

that I will never reveal the secrets of this degree, or which may become known to me in my character of

Confidential Secretary, to any person in the world, unless it be to one who shall be legally . known to me to be

duly 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 this degree, my model and example during all my days ; being 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

generous action.

I furthermore promise and swear, that I will be ever zealous and faithful, in the service of Masonry, the

Master, and my Brother .

.' I furthermore promise and swear that I will at all times endeavour to beat all dissensions and differences,

fettle all disputes, and reconcile all quarrels among my Brethren, upon terms honourable and just to every party

concerned.

- - To all of which I do most sincerely promise and solemnly swear, under the penalty of being considered

by ill the world, by man and woman alike, as false Mason, faithless and forsworn brother, and unworthy man .

So help me God I and keep me steadfast in the due performance of this my obligation l

Mlasters,

Solomon, Ring of Israel, and IIiram, King of Tyre,

Or

K•: S.•. Arise, my Brother . As our ancient..after the death of our Gr . •. Master IIiram Abi, received $n his place and stead as their confidential or intimate

Secretary, Zabud, whom in this degree you have represented, as the Master 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 blasonry, and of the Gr : . Architect of the Universe . Again

Master, and so become still more strongly

bound to practice the virtues by which he was so eminently distinguished . The representation of his Tomb

is still before you ; the black hangings and the tears remind us of the affliction which overwhelmed our

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as in the 5th Degree, you assume the place of our lamented Gr . • .

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ancient brethren at his death . Let them recall to your mind his virtues and his excellencies, and incite you

so to act that your memory may be honored among Masons .

Receive this sword, type of that zeal, that ardour and that firm and constant resolution, with which you are

hereafter to war against error, vice, wrong and injustice, and defend the rights of men, and the cause of the

oppressed against the oppressor.

'

I invest you with the collar of this degree

. Let its colour ever remind you that you, like our deceased

Gr.•. Master should be ever ready to shed your blood rather than dishonour yourself by revealing our secrets .

I invest you with the apron of this degree . Behold in its centre the initial letters of the mysterious

name of Deity . The three other letters upon it are the initials of the Hebrew Words, m1], [Bairn] : 1-1]

[Nna] : n175i (Siii.xuru] : . . . meaning Covenant or Alliance : a vow, pledge or Promise ; and Perfection,

Completion or Recompense : . . The new Alliance and Covenant between the two Kings, our Ancient Grand

Masters : the Promise made by Solomon to IIiram, which the latter imagined had been broken : and . the Reward or Recompense obtained by Zabud for his zeal for, and devotion to, the interests of his Sovereign .

They have also a profounder meaning to us as Masons : The Covsse .NT made by the Deity with man ;

by the Creator with his erring creatures : His Pnovisz of Mercy and Forgiveness : and that BzcoMrE esz of

Happiness which awaits those who emulate the virtues and follow the example of our illustrious Grand Master

Hiram Abi. When you look upon it, remember the Covenants you have made at the altars of Masonry, with

God and your brethren ; the Vows which you have taken in the degrees of this Rite especially ; and that an

approving conscience is the best recompense of a Mason's labours here below.

I invest you also with the jewel of this Degree, the Triple Triangle, bearing upon it the same initials .

Receive now the signs, token and words of the Degree :

Sta.r : . . . Bring the t & Q ,w II to the t ft &Z\* y t II ( #, and then diagonally downwards to the

# t 2 f.

Avswsa : . . . Cross the t&Q- •- II ,, with the y'&yZBft,3 extended, and raise them to the height of

the 111 t ([& C Q II ; the q''& $ 3 m, :N touching it : then bring them down rapidly to the & Q f M of the

-a. 2 # II, raising the Q: h (3 to Heaven .

ToKx a : . . . Take each other in the ordinary manner by the t &(D II : and turn the & 0 » II .N

•.

over [ ;] times ; saying alternately, at the several turns : n1.QtCM& . •.

=CII(t.

Peas-weans : . . .

SAcsaa

WORD : . . .

a

\*(DrtC # `y'•'•

i (

t %C)t.' .

6 V \* Q . •. or 2 \* Q & . •.

Listen now to the lecture of this degree :

LECTURE.

The legend of this Degree needs little explanation . King Solomon, in pursuance of his promise made to

his ally Hiram King of Tyre, gave to him, upon the completion of the Temple, twenty towns in the Province

of Galilee . The latter King, coming to Jerusalem to aid in performing the last duties of friendship to his

murdered friend Hiram Abi, called by him affectionately, "lliram, my father," went to see the cities so

assigned to him ; and finding them almost depopulated, and fallen greatly into decay, the country around

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them uncultivated and sterile, and the inhabitants small in number, and rude and uncivilized in habits and

manners ; so that the Province, in that condition, would be rather a charge upon his Treasury than a source

of revenue ; lie concluded that his ally, regardless of his Royal Honour and 'Masonic good faith, had kept his

promise in the letter only, while breaking it in the spirit : while in truth it was the intention of King Solomon,

before putting him in possession, to rebuild and adorn the cities, to place colonies in the country, and to change

the waste and inhospitable desert into cultivated gardens, fields and meadows ; thus making them worthy of

his ally's acceptance, and faithfully complying with his own promise .

Arriving at Jerusalem, King Hiram went directly to the Palace of King Solomon, and without waiting to

be announced, angrily passed through the Guards in the Court, and into the audience chamber, whore he

found King Solomon, and charged him with bad faith, and violation of his kingly promise.

Zabud, the devoted servant and favourite of King Solomon, seeing King lliramn thus enter, and not

personally knowing him, and seeing also that lie was excited and enraged, feared that he intended some

violence, and approached the door of the audience chamber, to be ready to rush in and defend his Master,

if there should be occasion. His zeal and devotion causing him to neglect the precaution which mere curiosity

would have observed, be was seen by King Hiram, seized upon by hint and dragged into the Hall, where he

would have been at once slain by the enraged King, but for the interference of his own Sovereign .

The result we need not repeat to'yoa, as you have represented Zabud throughout the entire scene, even to

his pardon, and his appointment as Confidential Secretary of the two kings .

You are specially taught in this degree to be zealous and faithful ; to be disinterested and benevolent ; to

act the peacemaker, in case of dissensions, disputes and quarrels among the brethren .

Duty is the moral magnetism which controls and guides the true 'Mason's course over the tumultuous seas

of life. Whether the stars of honour, reputation and reward do or do not shine, in the light of day or in the

darkness of the night of trouble and adversity, in calm or storm, that unerring magnet still shows him the

true course to steer, and indicates with certainty where-away lies the Port, which not to reach involves shipwreck and dishonour. He follows its silent bidding, as the mariner, when land is for many days not in eight,

and the ocean without path or landmark spreads out all around him, follows the bidding of the needle, never

'doubting that it points truly to the North . To perform that duty, whether the performance be rewarded or

unrewarded, is his sole care. And it doth not matter though of this performance there mayy be no witnesses ;

and though what he does will be forever unknown to all mankind .

A little consideration will teach no that Fame has other limits than mountains and oceans ; acid that he

who places happiness in the frequent repetition of his name, may spend his life in propagating it, without any

danger of weeping for new worlds, or necessity of passing the Atlantic sea .

If, therefore, be that imagines the world filled with his actions and praises, shall subduct from the number

of his encomiasts, all those who are placed below the flight of fame, and who hear in the valleys of life no voice

but that of necessity ; all those who imagine themselves too important to regard him, and consider the mention

of his name as a usurpation of their time ; all who are too much\_ or too little pleased with themselves to

attend to anything external : all who - are attracted by pleasure, or chained down by pain to unvaried ideas ;

All who are withheld from attending his triumph by different pursuits : and all who slumber in universal

;no$ ibence ; .he will find his renown straitened by nearer bounds than the rocks of Caucasus ; and perceive that

no .man•c an be venerable or formidable, but to a small part of his fellow-creatures . And therefore, that we

may not languish in our endeavours after excellence, It is necessary that, as Africanus counsels his descendants, we -raise our eyes to higher prospects, and contemplate our future and eternal state, without giving up

.Our hearts to the praise of crowds, or fixing our hopes on such rewards as human power can bestow .

We are not born for ourselves alone ; and our country claims her share, and our friends their share of us .

As all that the earth produces is created for the use of man, so men are created fur the sake of men, that they

may mutually do good to one another . In this we ought to take nature for our guide, and throw into the

public stock the offices of general utility, by a reciprocation of duties ; sometimes by receiving, sometimes by

giving, and sometimes to cement human society by arts, by industry, and by our resources .

Suffer others to be praised, in thy presence, and entertain their good and glory with delight ; but at no

hand disparage them, or lessen the report, or make en objection ; and think not the advancement of thy

brother is a lessening of thy worth . Upbraid no man's weakness to him to' discomfit him, neither report it to

disparage him, neither delight to remember it to lessen hint, or to net thyself above him ; nor, ever praise

thyself or dispraise any man else, unless some sufficient worthy end do hallow it .

Remember that we usually disparage others upon slight grounds and little instances ; and if a man by

highly commended, we think him sufficiently lessened, if we can but charge one sin of folly or inferiority in

his account. We should be more severe to ourselves, or less so to others, and consider that whatsoever good

any one can think or say of us, we can tell him of many unworthy and foolish and perhaps worse actions of

ours, anyone of which, done by, another, would be enough . we think, to destroy his reputation .

If we think the people wise and sagacious, and just and appreciative, when they praise and make idols of

-us, let us not call-them unlearned and ignorant, and ill and stupid judges, when our neighbour is cried up by

public fame and popular noises.

-Every man bath in his own life sins enough, in his own mind trouble enough, in his own fortunes evils

enough, and in pcrfirmance of his offices failings more than enough, to entertain his own inquiry ; so that

curiosity after the affairs of others cannot be without envy and an ill-mind . The generous man will ))e solicitous

and inquisitive into the beauty and order of a well-governed family, and after the virtues of an excellent person ;

but anything for which men keep locks and bar, or that blushes to see the light, or that is either shameful in

manners or private in nature, this thing will nut be his care and business .

It should be of jection sufficient to exclude any man from the society of Masons, that he is not disinterested

and generous, both in his acts, and in his opinions of men and his constructions of their conduct . lie who is

selfish and grasping, or censorious and ungenerous, will not lung remain within the strict limits of honesty

and truth ; but will shortly commit injustice . lie who loves himself too much, must needs love others too

little ; and ho who is inclined to harsh judgment will not long delay to give unjust judgment ; and afterwards,

or not at all, hear the case.

The generous man is not careful to return no more than he receives ; but prefers that the balances upon

the leger of benefits shall be in his favour . lie who hath received pay in full fur all the benefits and favours

that lie has conferred, is like a slientlthrift who has c: :nsnmed his whale estate, and huncnts over an empty

exchequer . lie who requites my fhvuurs'with ingratitude, :olils to, instead of diminishing my wealth : and

he who cannot return a favour is equally pour, whether that inability arise from poverty of spirit, sordidness

of\_soul, or actual pecuniary poverty.

If lie is wealthy who lath large sums invested, and the mass of whose fortune consists, in obligations that

bind other men to pay him money ; he is still more so, to whom many men owe large returns of kindnesses and

favour. Beyond a moderate sum each year, the wealthy man merely invests his means ; and that which he

never uses is still, like favour unreturned and kindnesses unreciprocated, an actual and real portion of his

fortune.

Covetousness teaches men to be cruel and crafty, industrious in evil, full of care and malice ; it devours

young heirs, and grinds the face of the poor, and undoes those who specially belong to God's protection,

helpless, craftless and innocent people ; it inquires into our parents' age, and lungs for the death of our friends ;

it makes friendship an act of rapine, and changes a partner into a vulture, and a companion into a thief .

But generosity and a liberal spirit tench omen to be humnn and genial, open-hearted, frank and sincere,

earnest to do good, easy and contented, and well-wishers or all nwnkind. They protect the feeble against the

strung, and the defenceless against rapacity and craft . They succour and comfort the poor, and are the

guardians under God, of Ills innocent and helpless wards . They value friends more than riches or fame, a5d

gratitude inure than money or power . Theyarnoblm Gd'spaten, hirscuteonadqrs

terings are to be found in heaven's great book of Heraldry . Nor can any nian any more be a Mason than he

can be a gentleman, unless lie is generous, liberal and disinterested.

The rank is but the guinea's stamp,

The tuna's the gold

VI. . . J

and true nobility of soul is as likely to lie found in the heart that beats under homespun, the hunting shirt

and the mechanic's j acket. a s in that which throbs under star or coronet .

To be liberal, but only of that which is our own ; to be generous, but only when we have first been

just ; to give, when to give costs something in the way of deprivation of luxury or comfort, this is Masonry

indeed.

He who is worldly, covetous, or sensual must change, before he can be a good Mason . If we are governed

by inclination and not by duty ; if we are unkind, severe, censorious or injurious, in the relations or inter

course of life ; if we are unfaithful parents, or undutiful children ; if we are severe masters or faithless

servants ; if ire are treacherous friends, or bad neighbours, or bitter competitors, we are wandering at a great

distance from true Masonic light .

Masons must be kind anil affectionate, one to another . Coming to the same Lodge, kneeling at the same

altar, they must feel that respect and kindness fur each other, which their common relation and common

approach to one God should inspire . There needs to be more of the spirit of the Ancient Fellowship among

us ; more tenderness fur each other's faults, more zeal and solicitude fur each other's improvement and good

fortune .

Nothing should be allowed to interfere with that kindness and affection : neither the spirit of business,

absorbing, eager and overreaching, ungenerous and hard in its dealings, keen and bitter in its competitions,

low and sordid in its purposes ; nor that of ambition, selfi,h, mercenary, restless, circumventing, living only

in the opinion of others, envious of the good fortune of others, miserably vain of its own success, unjust,

unscrupulous and slanderous .

He that does me a favour, hath bound me to make him a return of thankfulness . The obligation comes

not by covenant ; not by his own express intention, but by the nature of the thing ; and is a duty springing

up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good fur

good, than to return evil for evil ; because a man may forgive an injury, but he must never forget a good turn .

He that refuses to do good to them whom he is bound to love, or to-love that which did him good, is unnatural

and monstrous in his affections, and thinks all the world born to minister to him ; with a greediness worse

than that of the sea ; which, although it receives all rivers -into itself, yet it furnishes the clouds and springs

with a return of all they need. Our duty to those who are our benefactors is, to esteem and love their persons,

to make them proportionable returns of service, or duty, or profit, according as we can, or as they need, or as

opportunity presents itself; and according to the greataessee of their kindness :

The generous man cannot but regret to see dissensions and disputes among his brethren . It is the base and

ungenerous only that delight in discord . It is the poorest occupation of humanity to labour to make men think

worse of eacli other ; and yet a multitude of men work assiduously, with tongue and pen, in that occupation

alone. It is the duty of the Mason to strive to make man think better of his neighbour ; to quiet, instead of

aggravating difficulties ; to bring together those who are severed and estrangedi to save friends from becoming

foes, and to persuade foes to become friends . To do this, ho must needs control his own passions, and be not

rash and.basty, nor swift to take offence, nor ready to be •angered.

For .aager is a professed enemy to counsel . It is a direct storm, in which no men can be heard to speak

or .caf from without : for if you counsel gently, you are disregarded ; it you urge it and be vehement, you

provoke it more. It is neither manly nor ingenuous. It makes marriage to be a necessary and unavoidable

trouble ; friendships and societies and familiarities, to be intolerable . It multiplies the evils of drunkenness,

'and makes the levities of wine to run into madness . It makes innocent jesting to be the beginning of tragedies. It turns friendship into hatred ; it makes a man lose himself, and his reason and his argument, in

disputation . It turns the desires of knowledge into an itch of wrangling . It adds insolency to power . It

turns justice into cruelty, and judgment into oppression . It changes discipline into tediousness and hatred

of liberal institution . It makes a prosperous man to be envied, and the unfortunate to be unpitied .

See therefore, my Brother, that first controlling your own temper, and governing your own pnssions, you

fit yourself to keep peace and harmony among other men, and especially the brethren . Above all, remember

that Masonry is the realm of pence, and that among Masons there must be no dissension, but only that noblo

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emulation, which can best work And best agree . Wherever there is strife and hatred among the brethren,

there is no Masonry ; for Masonry is Peace, and Brotherly Love and Concord .

Masonry is the great Peace Society of the world . Wherever it exists, it struggles to prevent international

difficulties and disputes ; and to bind Republics, Kingdoms and Empires together in one great band of peace

and amity.

Who can sum up the horrors and woes accumulated in a single war? Masonry is not dazzled with all its

pomp and circumstance, all its glitter and glory . War comes with its bloody hand into our very dwellings .

It takes from ten thousand homes those who lived there in pence and comfort, held by the tender ties of family

and kindred. It drugs them away, to die untended, of favor or exposure, in infectious climes ; or to be hacked,

torn and mangled is the fierce fight ; to fall on the gory field, to rise no more, or to be borne Away, in awful

agony, to noisome and horrid hospitals . The groans of the battle field are echoed in sighs of bereavement,

from thousands of desolated hearths . Returning, the soldier brings worse sorrow to his home, by the infection

which lie has caught, of camp vices . The country is demoralized . The national mind is brought down, from

the noble interchange of kind offices with another people, to wrath and revenge, and base pride, and the habit

of measuring brute strength against brute strength, in battle . Treasures are expended, that would suffice to

build ten thousand churches, hospitals and universities, or rib and tie together a continent with rails of iron .

If that treasure were sunk in the eon, it would be calamity enough ; but it is put to worse use ; for it is

expended in cutting into the reins and arteries of human life, until the earth is deluged with a sea of blood . .

Such, my Brother, are the lessons of this Degree ; and you have sworn to make them the rule, the law

and the guide, of your life and conduct . If you do so, you will be fitted and entitled to advance in Masonry .

If you do not, you have already gone too far .

To CLOSE.

Z.\*. Bro.• . Zerbal, what is the hour?

C. •. G. •. Th : . Ill :., it is the 6th hour of the day .

N.' . If that be the hour, it is time to rest from our labours . Does Any dispute remain-unreconciled, or,

any enmity unappeased among the brethren?

C. •. G.. None, Th . . Ill .'., within my knowledge .

111.'. Doth any brother entertain ill-will against his brother ; or hath any one unsettled quarrel with his'

Brother? If so, it must be settled before we part .

Jr - . Doth any one complain of promise unperformed, or performed in letter only ; or of any wrong or

injury or injustice, by act or word? If so, lot him now make it known, that the promise may be fulfilled, or

the injury atoned for.

llf. •. Even as they do now, so evermore may peace and harmony prevail amongst usl Give notice, Bro .•.

Zerbal, that we are about to close this Lodge.

C. •. G.'. [Rapping 3 times, at which all the brethren rise] : Brethren, the Tli .• . I11 . •. Master and Warden

are about to close this Lodge . You will take due notice, and govern yourselves accordingly .

X.- . Together, my Brethren I

[All kneel, and the same ceremonies are performed as in opening ; And the Master declares the Lodge

closed .]

FINIS .

Provost and Judge.

TOE LODGE, ITS DECORATIONS, ETC .

The-Lodge is hung with red, and lighted by 5 Great Lights, one in each corner, and one in the middle .

In the East is a canopy, painted to represent the sky, with stars shining . Under it is suspended a box

of Ebony, ornamented with jewels, supposed to contain the records of the Tribunal of Provosts and Judges .

[In]

In the middle of the Lodge hangs an equilateral Triangle ; in the centre of which is the Word

and under it hangs an equal balance .

n;

OY$ICEES, TITLES, ETC .

The blaster ie styled Illustrious, and site in the East. He represents Azariav, Son of Nathan, the Chief

-Proiost and Judge.

:There are two Wardens, who represent Elihoreph and Aid, the Scribes ; and sit in the West.

The Recorder sits in the South and represents Asaphai, the Son of Ahilud .

There is also a blaster of Ceremonies .

The Candidate represents Zabud, the Son of Nathan .

The Wardens are styled Sen.•% and An.-. Inspectors.

OIINAMENTS AND JEWELS .

The apron -s white, edged with red . In the middle is a pocket, with a red and white rosette . On the

flap is painted or embroidered a key .

The cordon is crimson, worn across the body. From it hangs the jewel : which is a Key of Gold.

'The baiterj is ; ; ,

The Age of a Provost and Judge is £ X ? or, I years.

TO

orzN.

111. •. N. •. Bro .• . Sen .- . Inspector, I am about to open this Lodge of Provosts and Judges . See that we

ire properly tyled .

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&n . •. Iasp. •. Bro .. Junior Inspector, the III . • . Blaster is about to open this Lodge . You will see that it

is properly tylcd, and inform the tyler that the Lodge is about to be opened .

[The J . •. W: . goes out, returns, raps ; ; , - which is returned by the tyler ; and reports :

.Tan. ,. Iesp:. Bro . •. Sen .• . Inspector, the Lodge is properly tyled .

&n. •. Insp

. III :. Master, the Lodge is duly tyled, and we are secure from intrusion .

.

III.% Al :. Bro. •. Sen .•. Inspector, are all present Provosts and Judges?

dns. •. They are, III .- . Blaster.

Qu. •. Bro. •. Sen. • . Inspector, are you a Provost and Judge?

dns.• . I dispense justice to all the workmen ; and administer the law, without prejudice or partiality .

Qu . • . Where were you made a Provost and Judge?

Ans. - . In the middle chamber.

Qu: . What is the especial emblem of your rank?

. An equal balance, symbol of justice, accuracy and impartiality .

.

Ans

Qu . • . Where is your Master stationed?

Ans .-. Everywhere .

Qta:. Why?

Ans .- . To adjust the demands of the workmen, bear their complaints, and do justice to all .

Qu•. What is your age ?

Ans.- . Twice I years-II $ nLt( the age of a Master Mason .

Qu.• . What is the hour?

Ans. -. The last hour of the night. The day cometh.

X.-. Give notice then that I am about to open this Lodge of Provosts and Judges, that the labours

of the day may be recommenced .

. Ill

Blaster that this Lodge of Provosts and

&n:. Insp: . Bro .•. Jun . -. Inspector, it is the pleasure of the.Judges be now opened. Make known his will to the Brethren .

• Jun:. Insp. •. Brethren, it is the pleasure of the Ill .\*. BL •. 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 the Jun. •. W .,-then all, the Brethren - rap ; ; , with .

their hands. The Blaster gives the sign, and all the others the answer ; and the Master declares the Lodge

open] .

ascarrio.r.

The Candidate, in the dress and with the jewel of a Confidential Secretary, is received in the auto-room

by the Master of Ceremonies, who conducts him to the door of the Lodge, and gives the alarm ; ; , The door

is opened, and the Junior Warden asks,

Jun. . Insp:. Who comes here ?

A Brother, who being a Perfect Blaster and Confidential Secretary, desires to obtain the

\_

Jr- . Cer: .

degree of Provost and Judge .

Jun : .:

.

Lisp how bath he fitted himself to receive this degree?

111. •. Cer:. By being faithful, obedient and honest ; by being zealous, ardent and devoted to Masonry

and to his brethren ; by being generous and disinterested ; and by having aided to preserve peace and harmony

among men.

Jun:. Insp. •. For what purpose does he desire to advance further in Masonry?

X11.• . Ccr. • . . That he may be the -better qualified to do good, and live as becomes a Mason .

Jun. •. Insp : . Since such is his object, let him wait until the III.- . M.. is informed of his request .

[The Jun . . W. • . closes the door, and reports to the Son : . W :. and he in his turn to the Master ; the Name

questions being asked, in each c?rae, and like answers returned as at the door .]

. d1. •. Let him enter, and be received upon the edge of the sword of justice .

:

III

VIL . .3

[The door is opened, and the al.- . of Ceremonies leads in the candidate, and places him in front of the two

Wardens] . •

. flf.• . Let him who desires to advance in Masonry, first kneel, bonding his knee and bowing his head

.Ill

to the God that made and that preserves him .

(The Candidate kneels and inclines his head, and the Sen .-. W .•. presses upon his neck the sharp edge of

a naked sword, saying]

&n.-. Insp.- . In this degree you are received upon the edge of the sword of justice . You desire, as a

Provost and Judge, to grasp its hilt . Sea that you do not, by violating the moral law, expose yourself to be

smitten with its edge .

M.• . M. • . Arise.

(Ile rises, and is led 7 times around the Lodge . At the end of each of the first six circuits, he halts in

front of the Ill .•. Master, and gives the signs of the preceding degrees, one at each circuit, commencing with

that of E .. A. •. . During the circuits, the Ill .• . Master reads as follows]

1st Circuit : . . . . Thou shalt provide out of all the People able men, such as fear .God, men of

Truth, and Haters of Injustice, and set them to judge the People at all Seasons . Hear the causes between

your brethren, and judge righteously between man and man, and between the citizen and the stranger . Yo

shall not respect persons in judgment ; but shall listen to the humble as well as to the great . Ye shall not

fear the face of man ; for the judgment is God's .

2d Circuit : .

. Thou shalt not follow a multitude 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

side of a poor man, because he is poor ; nor strain any point to give judgment in his favour .

3d Circuit : . . . . • See that ye judge . not falsely, nor slay the innocent and the righteous : and

take no gift : for a gift blindeth the wise, and perverteth the words of the righteous .

4th 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 measure . Just balances, just weights and just measures

bhall ye have ; and no one shall cheat or over-reach another .

6th Circuit : . . . . Ye shall have one manner of law, as well for the stranger as for one of-your own

country:' : One ordinance shall be for you and the stranger who sojourneth with yoq ; the same ordinance forever In your generations : as ye are, so shall the stranger be before the Lord : one law and one custom shall

be for you, and for the stranger that eojourneth with you .

6th. Love justice, you that are the judges of the earth : for he that speaketh unjust things cannot. be

hid ; neither shall the chastising judgment pass him by . Justice is perpetual and immortal . Oppress not the

poor just man ; but spare the widow, and honour the ancient grey hairs of the aged . Let not your strength

be the law of justice ; nor hold that which is feeble to be nothing worth .

7th Circuit : . . . . The just that is dead condemneth the wicked that are living . They shall live

for evermore ; and their reward is with God, and the care of them with the Most High, to whom justice is as

a breastplate,and true judgment as a helmet, and equity as an invincible shield ; and He will sternly judge

those,' who' being ministers of His Kingdom, do not judge rightly, nor keep the law of justice, nor walk

according to his will ..

(The Candidate is then halted in front of the Ill .• . M .•. who says]

111. •. JL . Whom bring you hither, Bro . •. M .• . of Ceremonies?

,M . . Cer. •. Bro.. A . . . . B a Perfect Master and Confidential Secretary, who desires to attain the

Degree bf .Provoet and Judge, and so become a Blaster in Israel .

' III. •. M. • . He desires to assume a heavy burthen . IIath he a sufficient sense of the important duties and

heavy responsibilities of the office i

M. •. Cer.. Ill. • . Master, he will answer for himself.

111•• . M.- . My Brother, are you aware that he who would assume the character of Provost and Judge, and

in that character judge and decide between his Brethren, must be himself .'& just and upright man, impartial,

cautious, merciful ; of pure morals and blameless life and conversation ; for that what judgment he measures

6

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unto others, God will measure unto him ; and that he must first of all give judgment against his own faults

and vices ?

Cand. •. I am.

Ill. •. N.'. Are you sensible that he who 'pardons or ignores his own errors and offences, and punishes the

self-same errors and offences, or those that are of their kindred, in others, is a false judge and disloyal Mason?

. I am .

.Card

1ll. • . DL. Do you feel the grave responsibility of deciding between man and man, where incorrect deci .

sion is injustice ; and the effects of indolence, of inattention, of hasty examination and rash conclusion, are

as grave as those of corruption, or of decision purchased by bribes, or prompted by enmity or prejudice?

Cared.'. I do.

DI. -. Jl.% Do you feel that be who would assume the character of judge, is guilty of a serious offence, if

ho does not fully inform himself of the laws and jurisprudence which he is to be called on to construe, to

apply, to administer and enforce?

Cand. . I do.

.Tun . -. Insp:. Let the unjust judge tremble ; for God will smite him with the sharp sword of his wrath I

&n.. Insp .• . Let the corrupt magistrate shake with terror ; for Remorse and his accusing conscience

shall hunt him like hounds, and pursue him far beyond the grave I

Orator : . . Lot him who, unqualified, usurps the scat of judgment, remember the fate of those who laid

their unholy hands upon the ark, and were smitten with God's anger for their presumption I

Sen.. Insp : . Judge not, that thou mayest not be judged : for whatever judgment thou renderest against

the errors and offences of others, shall God pronounce against thine I

Ill: . M. •. My Brother, hear and consider I Thus warned, do you ptill desire to proceed?

Cand. •. .

I do.

Ill. •. M. • . • Bro., . Master of Cer . • ., since this Bro. -., thus warned, bath such confidence in himself that he

is willing to proceed, you will conduct him to the Holy Altar, and cause him to kneel there, in proper position

to take upon himself the solemn obligation of Provost and Judge .

[The Candidate is conducted to the Altar, and caused to kneel on both knees, with his, bands upon the

roll of parchment that-represents the Holy Bible, while the Sen .• . Warden .lays the blade .of a naked sword

upon his head : in which position he repents the following]

oaLiceao .r .

I, A . . . . B in the presence of the Gr.•. Architect of the Universe, whose Name and Symbol is

suspended over me, and praying Him to witness this my obligation, do hereby and hereon most solemnly and

sincerely promise and swear, that I will never reveal the secrets of this degree to any person whatsoever, unless

it be to one who is duly authorized 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 matters of difference

may be submitted to me ; and whether in or out of the Lodge ; without fear, favour, affection, prejudice, or

the hope or promise of reward .

I furthermore promise and swear that I will henceforward most earnestly endeavour to do justice unto all

men, whether friends or enemies or indifferent to me ; seeking no unfair advantage of any, nor endeavouring

to enrich or elevate myself, at the expense of another's fortune, happiness or reputation .

All of which 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 execrated after I am dead, and my name ever quoted

by way of warning, as that of an unjust and corrupt judge, and unfair and dishonest man, if I wilfully violate

this obligation . So help me God, and keep me steadfast in the duo performance of the same !

.5

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VII

111: . l1 Arise, my Brother! By tho power Tested in me, as successor of Azarias the son of Nathan,

first Chief Provost and Judge under Solomon the King. I appoint and accept you a Provost and Judge, in the

Ancient and accepted Kite of Masonry. Receive now the signs, words and token of this degree .

C.

:

Slav

. Place the p ^•• C d and 93 p nut( fingers of the t hand, on the t side of the

II

Axswas : . . . Place the 9 =a Q d finger of the +\* hand on the

the . &

thus forming a square.

Toesx : Interlace the t

with the

£ times [ by

Q M M t Q. 1119 "`" SL ( #s

& S 2B nt, in the $ Q t na

M

PASSWORD : . : .

?£ ~ C ; the M & S -ttL under

of the # &Q -II, and tap each other mutually,

of the & Q „. u.

M Q 'Y' ;f . •

SACRED WORD : . . .

zek &

C 1 9

Q & .•. or, in French, b Q I &. 2 M O 2

Orusa WORDS : . . . Z 4 \* Q . . ~( Zi

o~ . • .

4M t I Y

& . •.

2 nX t Q I & 9

O& . •.

I now invest you with the apron, collar and jewel of this degree. The latter represents the key of the

Chief Provost and Judge, wherewith he unlocked the box of Ebony that contained the Records of the

Tribunal. It teaches you to lock carefully up in your heart the secrets of Masonry, and to keep the key ever

in your own possession : and it is especially emblematical of that justice and uprightness that alone can

unlock to you the mysteries contained in the higher degrees, and enable you to advance towards perfection .

The triangle that hangs above your head is emblematical, here, as elsewhere in Masonry, of the Deity ; of

$is 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 ;-Jusrrca, Equzrr,

And IMPAarrscirr. Let that 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 devolve upon you ; of the responsibilities

which. rest upon you ; and which, with God's eye ever fixed on you, you cannot evade or avoid .

Listen now to the Lecture of this degree .

LEL ruRE.

It is said that King Solomon, after the death of Hiram Abi, in order that justice might be administered

among the workmen upon the Temple, their disputes be decided and their complaints heard, appointed seven

Provosts and Judges, to adjust their demands, listen to their complaints, and settle any disputes and differences

that might arise among them . lie appointed Azarias the Son of Nathan to be the Chief Provost and Judge,

Elihoreph and Ahia, the Sons of Sisa, to be Masters of the Records, with the title of Inspectors, and four

others, learned in the laws of Moses, to complete the number, and constitute the Tribunal . They held their

sittings in the Middle Chamber of the Temple, where the records of the Tribunal were kept, in a box of Ebony,

the Key of which wae .committed to the Chief Provost and Judge ; and there they considered and adjusted 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 account which has come down to us, of the establishment of this degree. The lesson

which 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 intelligent man is liable to be called on to act as a

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judco, either of fact alone, or of fact and law mingled ; and to assume the heavy responsibilities which belong

to that character.

Those who are invested with the power of judgment, should judge the causes of all persons uprightly

and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or

the needs of the poor . That is the cardinal rule,, which no one will dispute ; though many fail to observe it .

But they must do more . They must divest themselves of prejudice apd preconception . They must hear

patiently, remember accurately, and weigh carefully the facts and the arguments offered before them . They

must not leap hastily to conclusions, nor form opinions before they have heard all . They must not presume

crime or fraud ; but decide that it exists, only 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 views and arguments of others .

In deducing the motive from the proven act, they must not assign to the act either the best or the worst motive,

but that which they would think it just and fair fur the world to assign to it, if they themselves had done it :

nor must they endeavour to make many little circumstances that weigh nothing separately, weigh much

together, to prove their own acuteness and sag city .

In our intercourse with others, there are two kinds of injustice ; the first, of those who offer an injury ;

the second, of those who have it in their power to arert an injury from those to whom it is offered ; 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 detestable .

Every wrong done by one man to another, whether it affect his person, his property, his happiness or his

reputation, is an offence against the law of justice . The field of this degree is therefore a wide and vast one ;

and Masonry seeks fur the most impressive mode of enforcing the law of justice, and the most effectual means

of preventing wrong and injustice.

To this end it teaches this great and momentous truth : that wrong and injustice once done cannot be

undone ; but are eternal in their consequences ; once committed, are numbered with the irrevocable Past : that

the wrong that is done, contains its own retributive penalty, as surely and as naturally, as the acorn contains

the oak . Its consequences are its punishment ; it needs no other, and can have no heavier ; they are involved in

its commission ; and cannot be separated from it . A wrong done to another iss an injury done to our own

Nature, an offence against our own souls, a disfiguring of the image of the Beautiful . and Good. • Punishment

is not the execution of a sentence, but the occurrence of an effect . It is ordained to follow guilt, not by the

decree of God as a judge, but by a law enacted by Mini as the Creator and Legislator of the Universe . It is

not an arbitrary and artificial annexation, but an ordinary and logical consequence ; and therefore must be

borne by the wrongdoer alone.

There can be no interference with, or remittance of, or protection from, the natural effects of our wrongful

ants. God will not interpose between the cause and its consequence ; and in that sense there can be no for

givencss of sine . The act which has debased our soul may be repented of, may be turned from ; but the

injury is done. The debasement may be redeemed by after efforts, the stain obliterated by bitterer struggles

and severer sufferings ; but the efforts and the endurance which might have raised the soul to the loftiest

heights are now exhausted in merely regaining what it has lost . There must always be a wide difference

between him who only ceases to do evil, and him who has always done well .

He will certainly be a far more scrupulous watcher over his conduct, and far more careful of his deeds,

who believes that those deeds will inevitably bear their natural consequences, exempt from after intervention ;

than he who believes that penitence and pardon will at any time unlink the chain of sequences . • Surely we

shall do less wrong and injustice, if the conviction is fixed and embedded in our souls, that every thing done

is dune irrevocably, that even the Omnip¢tence of God cannot nncommit a decd, cannot make that undone,

which has been done ; that every act of curs must hear its allotted fruit, according to the everlasting laws,must remain forever inefiiaceably inscribed on the tablets of Universal Nature .

If you have wronged another, you may grieve, repent, and resolutely determine against any such weakness

in future . You may, so far as it is possible, make reparation . It is well. The injured party may forgive

you, according to the meaning of human language ; but the deed is done ; and all the powers of Nature,

were they to conspire in your behalf, could not make it undone ; the consequences to the body, the consequences

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to the soul, though no man may perceive them, are there, are written in the annals of the Past, and most

reverberate throughout all time .

Repentance for a wrong dune, bears, like every other act, its own fruit, the fruit of purifying the heart

and amending the Future ; but nut of efhcing the Past . The commission of the wrong is an irrevocable act ;

but it does not incapacitate the soul to do right for the future . Its consequences cannot be expunged ; but

its course need not be pursued . Wrong and evil perpetrated, though ineffaceable, call for no despair, but for

efforts more energetic than before . Repentance is still as valid as ever ; but it is valid to secure the Future,

not to obliterate the Past .

Even the pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds

to which they gave rise . Their quickly attenuated force soon becomes inaudible to human ears . But the

waves of air thus raised perambulate the surface of earth and ocean, and in less than twenty hours, every

atom of its atmosphere takes up the altered movement due W that infinitesimal portion of primitive motion

which has been conveyed to it through countless channels, and which must continue to influence its path

throughout its future existence. The air is one vast library, on whose pages is forever written all that man

bas ever said or even whispered. There, in their mutable, but unerring characters, mixed with the earliest,

as well as the latest signs' of mortality, stand forever recorded, vows unredeemed, promises unfulfilled ;

perpetuating, in the united movements of each particle, the testimony of man's changeful will . God reads

that book, though we cannot .

So earth, air and ocean are the eternal witnesses of the acts that we have done . No motion impressed by

natural causes or by human agency is ever obliterated . The track of every canoe which has yet disturbed

the surface of the ocean, remains forever registered in the future movements of all succeeding particles which

may occupy its place . Every criminal is by the laws of the Almighty irrevocably chained to the testimony

of his crime ; for every atom of his mortal frame, through whatever changes its particles may migrate, will

still retain, adhering to it through every combination, some movement derived from that very muscular effort,

by which the crime itself was perpetrated .

`- ,What if our faculties should be so enhanced in a future life, as to enable as to perceive and trace the

ineffaceable eonsequendes of our idle words and evil deeds ; and render our remorse and grief as eternal as

tbosebodsegnences themselves? No more fearful punishment to a superior intelligence can be conceived,

'than to see. still in action, with the consciousness that it must continue in action forever, a cause of wrong put

in :motion by itself ages before.

Thus Masonry by its teachings endeavours to restrain men from the commission of injustice and acts of

wrong - and outrage . Though it does not endeavour to usurp the place of religion, still its code of morals

proceeds upon other principles than the municipal law ; and it frowns upon and punishes offences which

neither that law punishes nor public opinion condemns . In the Masonic law, cheating and overreaching in

trade are theft ; a deliberate lie is perjury, the slanderer is an assassin, and the seducer worse than a murderer.

Especially it condemns those wrongs of which the doer induces another to partake . He may repent ; he may,

after agonizing struggles, regain the path of virtue ; -his spirit may re .achieve its purity through much anguish,

after many strifes ; but the weaker fellow-creature whom he led astray, whom ho made a sharer in his guilt,

but- whom he cannot make a sharer in -his repentance and amendment : whose downward course (the first step

of which he taught), he cannot check, but is compelled to witness,-what forgiveness of sins can avail bin,

there? There is his perpetual, his inevitable punishment, which no repentance can alleviate, and no mercy

can remit .

Let as be just also, in judging of other men's motives. We know but little of the real merits or demerits

of any fellow-creature . We can rarely say with certainty that this man is more guilty than that, or even that

this man is very good or very wicked. The basest men leave often behind them excellent reputations . There

is scarcely one of us who has not, at some time in his life been on the edge of the commission of a great crime .

We can every one of us look back, and shuddering. see the time when our feet stood upon the slippery crags

that overhung the abyss of guilt ; and when, if temptation had been a little more urgent, or a little longer

mntinucd, if want and penury had pressed us a little harder, or a little more wine had further disturbed our

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intellect, dethroned our judgment, and aroused our passions, our feet would hare slipped and we should have

fallen, never to rise again .

We may be able to say ; this man has lied ; has pilfered, has forged, has embezzled moneys entrusted to

him ; and that man has gone through life with clean hands . But we cannot say that the former has not struts

gled long, though unsuccessfully, against temptations under which the second would have succumbed without

an effort . We can say which has the cleanest hands before man ; but not which has the cleanest soul before

God . We may be able to say, this man has committed adultery, and that man has been ever chaste ; but we

cannot tell but that the innocence of one may hare been due to the coldness of his heart, to the absence of a

motive, to the presence of a fear, to the slight degree of the temptation ; nor but that the fall of the other may

have been preceded by the most vehement self-contest, caused by the most over-mastering frenzy, and atoned

for by the most hallowing repentance. Generosity as well as niggardliness may be a mere yielding to native

temperament ; and in the eye of Heaven, a long life of beneficence in one man may have cost less effort, and

may indicate less virtue and less sacrifice of interest, than a few rare hidden acts of kindness wrung by duty

out of the reluctant and unsympathizing nature of the other . There may be more real merit, more selfsacrificing effort, more of the noblest elements of moral grandeur, in a life of failure, sin and shame, than in

a career, to our eyes, of stainless integrity .

When we condemn or pity the fallen, how do we know that, tempted like him, we should not have fallen as

soon, and perhaps with less resistance? How can we know what we should do if we were out of employment,

famine sitting gaunt and hungry at our fireside, and our children wailing for bread ? We fall not, because we

are not tempted. He that bath fallen may be at heart as honest as we . how do we know that our wife or

sister or daughter could resist the distress, the temptation, that lost their poor abandoned sister of shame her

virtue? Perhaps they also stand, only because they have not been tempted .

Human justice must be over uncertain . How many judicial murders have been committed, through

ignorance of the phenomena of insanity ! How many men been hung for murder, who wore no more murderers

at heart than the jury that tried, and the judge that sentenced, them I It may well be doubted whether the

administration of human laws, in every country of the Globe, is not one gigantic mass of injustice and wrong .

God seeth not as man seeth ; and the most abandoned criminal, black as ho is , beforo the world, may yet have

continued to keep some little light burning in a corner of his own soul ; which would long since have gone

out in that of those who walk proudly in the sunshine of immaculate fame, if . they bad .been tried .and tempted

like the poor outcast.

We do not know even the outside life of men . We are not competent to pronounce even on their duds.

We do not know half the acts of wickedness or virtue, even of our most immediate follows. We cannot say

with certainty, even of our nearest friend, that he has not committed a particular sin, and broken a particular

commandment . Lot each man ask his own heart . Of how many of our best and of our worst acts and

qualities, are our most intimate associates utterly unconscious 1 How many virtues does not the world give

us credit for, that we do not possess : or vices condemn us for, of which we are not the slaves I It is but a

small portion of our evil deeds and thoughts that ever comes to light ; and of our few redeeming goodnesses,

the largest portion is known to God alone .

We shall therefore be just, in judging of other men, only when we are charitable : and we should assume

the prerogative of judging others, only when the duty is forced upon us ; since we are almost so certain

to err ; and since the consequences o$ error are so serious . No man need covet the office of judge ; for in

assuming it, he assumes the most serious and oppressive responsibility . You have assumed it . We all assume

it ; for man is ever ready to judge, and ever ready to condemn his neighbour ; while upon the same state of

case ho acquits and absolves himself . See, therefore, that you exercise your office cautiously and charitably,

lest in passing judgment upon the criminal, you commit a greater wrong than that for which you condemn him,

and the consequences of which will be eternal .

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 at a distance, and frauds which do not affect our pecuniary interests, touch

us in our feelings, and concern our moral welfare . They have much to do with all thoughtful hearts . The

public eye may look unconcernedly on the miserable victim of vice ; and that shattered wreck of a man may

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move the multitude to laughter or to scorn . But to the 'Mason, it is the form of sacred humanity that is before

him ; it is an erring fellow-being ; a desolate, forlorn, forsaken soul ; and his thoughts, enfolding the poor

wretch, will be far deeper than those of indifference, ridicule or contempt . All human offences, the whole

system of dishonesty, evasion, circumventing, forbidden indulgence and intriguing ambition, in which men are

struggling with each other, will be looked upon by a thoughtful Mason, not nierely as a scene of mean toils

and strifes, but as the solemn conflict of immortal minds, for ends vast and momentous as their own being .

It is a end and unworthy strife, and may well be viewed with indignation ; but that indignation must melt

into pity. For the stakes for which these gamesters play, are not those which they imagine, not those which

are in sight . For example, this man plays for a petty office, and gains it ; but the real stake he gains, is

sycophancy, uncharitableness, slander and deceit .

Good men are too proud of their goodness . They are respectable ; dishonour comes not near them ; their

countenance has weight and influence ; their robes are\ unstained ; the poisonous breath of calumny has never

been breathed upon their fur name . How easy it is for them to look down with acorn upon the poor degraded

offender ; to pass him by with a lofty' step ; to draw up the folds of their garment around them, that they

may not be soiled by his touch I Yet the Great Master of Virtue did not so ; but descended to familiar intercourse with publicans and sinners .

Many men think themselves better, in proportion as they can detect sins in others Y When they go over

the catalogue of their neighbour's unhappy derelictions of temper or conduct, they often, amidst much apparent

concern, feel a secret exultation, that destroys 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 the case with every one whose

thoughts are often employed in agreeable comparisons of his own virtues with his neighbours' faults.

The power of gentleness is too little seen in the world ; the subduing influences of pity, the might of

love, the control of mildness over passion, the commanding Majesty of that perfect character which mingles

grave displeasure 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 indifference, nor with

a philosophic coldness, nor with a laxity of conscience, that accounts everything well, that passes under the

seal of public 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 sensuality, for instance, to my anger against his vices . My faults are not the instruments that are to

"at 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 theerring .

A moral offence is sickness, pain, .lose, 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 abhorrence . Deal faithfully, but patiently and 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 : Heaven's mercy yearns towards him ; and Heaven's spirits are ready to welcome him back with joy .

Let your voice be in unison with all those powers that God is using for his recovery .

If one defrauds you, and exults at it, he is the most to be pitied of human beings . Ire 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 Holy Mount

there is not one for this man ; but for the merciful, the peace-makers and the persecuted they are poured out

freely .

We are all men of like passions, propensities and exposures . There are elements in us all, which migh :

have been perverted, through the successive processes of moral deterioration, to the worst of crimes . The

wretch whom the execration of the thronging crowd pursues to the scaffold, is not worse than any one of that

multitude might have become, under similar circumstances. He is to be condemned indeed, but also deeply

to be pitied .

It does not become the frail and sinful to be vindictive towards even the worst criminals . We owe much

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to the good Providence of Gad, ordaining for us a lot more favourable to virtue . We \*a11 had that within us,

that might have been pushed to the same excess . Perhaps we should have fallen as he did, with less temptation . Perhaps we have done acts, that, in proportion to the temptation or provocation, were lose excusable

than his great crime. Silent pity and sorrow for the victim should mingle with our detestation of the guilt .

Even the pirate who murders in cold blood on the high seas, is such a man as you or I might have been . Orphanage in childhood, or base and dissolute and abandoned parents ; an unfriended youth ; evil companions ; ignorance

and want of moral cultivation ; the temptations of sinful pleasure or grinding poverty ; familiarity with vice ;

a scorned and blighted name ; Seared and crushed affections ; desperate fortunes ; these are steps that might

have led any one among us, to unfurl upon the high seas the bloody Hag of universal defiance ; to wage war

with our kind ; to Live the life and die the death of the reckless and remorseless freebooter . Many affecting

relationships of humanity plead with us to pity him . His head once rested on a mother's bosom . Ile was

once the object of sisterly love and domestic endearment . Perhaps his hand, since often red with blood, once

clasped another little loving hand at the altar . Pity him then ; his blighted hopes and his crushed heart. It

is .proper that frail and erring creatures like us should do so ; should feel the crime, but feel itas weak, tempted

and rescued creatures should . . It may be that when God weighs men's crimes, Ile will take into consideration the temptations and the adverse circumstances that led to them, and the opportunities fur moral culture

of the offender ; and it may be that our own offences will weigh heavier than we think, and the murderer's lighter

than according to man's judgment .

On all accounts, therefore, let the true Mason never forget the solemn injunction, necessary to be . observed

at almost every moment of a busy life : "JUDGE NOT, LEST YE YOURSELVES BE JUDGED : TOE WIIATSOZYER JUDGMENT YE MEASURE UNTO OTUERS, TIIE SAME SIISLL IN TURN BE MEASURED UNTO YOU ." Such is the lesson taught

to every Provost and Judge.

TO CLOSE.

.Bro . •. Sen . . Inspector, what is . the hour?

Sen . Insp . 'The last hour of the night . The day cometh.

Why always the same hour?

Sen .• . Iesp. : Because a Provost and Judge must be always ready to dispense justice ; and all hours are &like

to him .

Ill: . lll. •: Does any duty of this Lodge remain unperformed?

San. . Irup. . None, Ill .. pastor .

Ill:. M. • . Then we may rest from our labours in the Lodge, that each may do his individual duty in the

world. Bro .,. Jun.. Insp :., how should Masons always act?

.Tun.-. Insp.. With justice.

Ill. -. Z% Brd:• . Sen.. Inspector, how should they deliberate ?

&n.• . Insp. . With impartiality.

Ill. -. At.. And decide by the rules of Equitj. So let us ever act, deliberate and decide . My Brethren,

aid me to close this Lodge.

(The III: . M. . gives the sign, and all the Brethren the answer . Then the Ill .• . Master gives the battery

, ]-which is repeated by the Sow . and Jun.. Wardens, in succession, and then by all the Brethren with

their hands ; and the Ill . •. M . . says]

Ill.' . H.' . My Brethren, the Lodge is closed .

FIN IS .

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0 11

Intendant of the Buildings.

THE LODGE AND ITS DECORATIONS .

The hangings of the Lodge are crimson . It is lighted by 27 lights, arranged in 3 groups, of 9 each, and

each group forming a triple triangle .

In front of the Master is the Altar, on which are five other lights .

Over the blaster is a blazing star with five points, and in its centre the name of Deity

lPt' ; [Intl .

OFFICERS

AND TITLES.

TheLodge . regularly consists, and is always supposed to consist, of five members only ; representing the

'Ave Architects who were appointed superintendents of the building, in the place, for the time being, of the

deceased'h iram Abi .

.-The Master sits in the East, is styled Most SLa7ful, and represents ADoruiRAU the son of Abda, President

of the Board of Architects .

'The Sen

.Warden sits in the West and the Junior Warden in the South ; the Sen :. and Jun .- . Deacons in

.

.chief artificer in brass ; the Jun :. Warden,

the North . The Sen : . Warden represents JoABERT, a Phoenician,

the

Giblemite, Chief Stone-Mason ; and the

SELEC

:

the

Sent.

Deacon,

a

Hebrew,

Chief

Carpenter

SroLLIN,

Jun .: Deacon, GARSa the Hebrew, chief worker in Silver and Gold, and Engraver .

During a reception, the Master represents Zing Solomon ; the Sen . •. Warden, Sadoc the Priest ; and the

. Deacon acts as\*31aster of . Ceremonies, and repre.

Jnn:. Warden, Ahishar, Governor of the House . The Sen

'sent@ $ubud, the son of Nathan .

ORYAYE IT3,

JEWEL, ETC.

The cordon' of the degree is a broad red ribbon, worn from the right shoulder to the left hip, at the end

of which hangs the jewel, attached by a green ribbon .

The jewel is a triangle of gold, or of silver gilt, on one side of which is engraved the word Bcn-Khurim,

and on the other the word Achar .

-The apron is white, lined with rod, and bordered with green . In the centro of it is painted or embroidered

a nine-pointed star, and over that a balance . On the gap is a triangle, with one of the following letters at

a

'each angle f •. tt:, m . •. [B .• . A : . Su .-.], the initials of the words BEr-cuuRUr, AcnAR, SuECIrAU.

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VI 11. . .2

TO

N.' . Sk .•. Bro .• .

Sen. • . W.- .

ors .r.

Joabert, what is the hour?

Day-break, Most Skilful .

LL' . Sk.- . Then it is time to resume our labours, that the workmen upon the Temple may not be delayed

for the want of plans and designs . See that we be secure from interruptiun .

JV.• . Bro .- . Gareb, this Lodge is about to be opened . See that we are duly tyled, and direct the .

Tyler to allow no one to interrupt us in our labours .

(The Jun .- . Deacon goes to the door, informs the Tyler, closes the door, gives the battery [ ; ; ? ] which

is answered from without, returns to his place, and reports]

.Tun .\*. D. •. Bro. •. Joabert, we are duly tyled .

Sen. • . .

TV

:- M .•. Skilful )faster, we are duly tyled, and secure against interruption .

AL . Sk . •. Bro.-. Jun .- . Deacon, what is your duty in this Lodge

Jun .•. D.-. Gareb the Irebrew, whom I represent, was the chief worker in silver and .gold, and chief

engraver after the death of Iliram .11,i. As he furnished designs to the workmen tinder him, so it is my duty

to furnish good examples to the Brethren, by the practice of those virtues that adorn and add grace to the

character - of a Mason.

N. •. Sk. . Bro .• . Sent

. Deacon, what is your duty ?

Sea. . D .• . Selec the Giblemite, whom I represent, was the chief stone-mason . As he saw that the

foundations and walls of the Temple were built strong and solid, it is my duty to inculcate those noble virtues

which give strength and solidity to the character of a Mason ; and which alone can make the order perpetual .

J[. •. Sk.• . Bro .•. Jun .- . Warden, what is your duty?

.Tun.- . TV.-. Stulkin, whom I represent, was the chief carpenter, and rose to the highest honours . It is

my duty to inculcate and practice those virtues, sobriety, temperance, punctuality and industry, which make

labour honourable, and the mechanic the peer of kings .

M.' . Sk.•. Bro .'. Sen . •. Warden, what is your duty?

Son :. W.• . •Joabert the Phoenician, whom I represent, was the chief artificer in brass, and completed the

great works commenced by Iliram Abi . It is my duty to imitate these illustrious men, in their deeds . of usefulness, of charity and of devotion to Masonry .

N.• . Sk .• . And it is my duty, repre§enting Adonhiram the son of Abda, President of the Board of

Architects, and who, with Joabert, Stulkin, Sclec and Gareb were the favourite pupils of lliram Abi, and from

him learned the science of architecture, studied by him in Assyria and Phoenicia, to superintend, correct and

approve the work of the Lodge, to encourage the timid and diffident, to repress the forward and impatient,

and to reward the worthy and deserving . Bro. • . Sen .' . Warden, since we no lunger build Temples and Palaces,

what is the chief employment of an Intendant of the buildings?

Sen. • . W: . To carry onward the great Masonic works of Charity and Benevolence : to found schools and

colleges, for the education of the children of the dead and the poor ; hospitals fur the sick, and houses of

refuge for the unfortunate.

X. •. Sk.-. Aid me, then, my Brethren, in opening this Lodge, that we may take counsel together as to

that great work ; as our ancient Brethren counselled in regard to the work upon the Temple .

[The M. . gives the sign of surprise : The Brethren all respond with that of admiration .]

N.-, Sk.•. Bro. •. Sen . . Warden, what is the age of an Intendant of the building?

Sen .. Jr ,. That of a Fellow-craft, multiplied by that of an Apprentice-5 multiplied by 3, or 15.

Sen .,. IV.. [ ;]-and the Jun .'. W .' . [?] : and the Master says]

[Then the Master raps

.V • . Sk. . Brethren, the Lodge is duly opened .

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RECErr'Oa .

The Lodge being ' opened, the Master clothes himself in a purple robe, with a sceptre and crown, and

represents King Solomon . The Sen . • . Warden, wearing`a white robe and mitre, represents Sadoc, the Priest,

and the Jun . . Warden, wearing the collar and apron of the degree, represents Ahishar.

The candidate, dressed as a Perfect Master, is brought into the Lodge, and requested to to seated .

N. • . •

k Sadoc, my Brother, give me your eounsel and advice . A base and bloody crime has deprived

.

no of the Chief Architect of the Temple, and there is no one among the workmen competent to take his place .

There is no one upon whom his mantle has fallen ; for he studied architecture in Babylon, iii Thebes and in

Memphis, as well as in Tyre, and had learned all that the builders of Phoenicia, Egypt and Assyria could teach

him . Moreover he was charged with the construction of the secret chamber, intended in ease of emergency

to contain the sacred treasures, and the Holy Ark of the covenant . I am at a loss how to provide for carrying on the work, which stands still, and the workmen are idle .

&n .•. 1V.- . Th .- . Puissant King Solomon, cannot thy brother the King of Tyre send thee another architect

to fill the place of our deceased Gr .• . Master?

. . N.- . Sk. • . lie bath none such in his dominions ; and where shall we find one like unto him that we have

loett

Srn : IF- . Then, Th.-. P. • ., I know not what to advise .

,fun.- . IF- . Th.- . P . • . King Solomon, may thy servant Ahishar speak?

N •. Sk.• . Speak, my Brother, and freely .

Jun.- . W. Th : . Puissant, our lamented Or .-. Master was fond of the society of the young who were eager

to learn, and delighted to communicate to them the arts and sciences which he had studied in the East and in

Egypt. His chief favourites were Adonhiram the son of Abda, Jonbert the noble Phoenician, Stolkin of the

Tribe .of Benjamin, Selec the Giblemite, and Gareb of the Tribe of Naphthali, whom he was wont to term his

school, and to whom be taught all the learning that he had gathered from the Sacred Books of the Egyptian

Priests and those of the Magi of Persia ; the sciences of geometry and astronomy, of numbers and of architecture ; with the occult learning of the Indians, Assyrians .and Etruscans ; as well as that\*of hia own People ;

and the art of working in brass, in wood, and in silver and gold. He often spoke to me of these his scholars,

laying that when he was dead, they would be able to take his place ; he often entrusted to Adonhiram the

superintendence of the whole work, and made Jonbert the chief artificer in brass, Stolkin chief of the workers

in wood, Selee chief of the atone masons and Gareb chief of the workmen in silver and gold, and the engravers . .

Why should they not, if it so please my Lord the King, take his place as he . intended, now that he is dead?

Nf. •. Sk .:. Do you believe, my Brother, that these pupils of our deceased Gr .• . Master are competent to

fill his place, and to carry on the work upon the Temple?

Jun .•. IF

.. •. Th .- . Puissant, they were greatly trusted by our deceased Gr . •. Blaster, and he believed them

'fitted to succeed him . They may at least conduct the work until one can be found fitted in all respects to be

appointed Gr. •. Blaster Architect. They will partiallji supply the great loss that we hare sustained ; if they

can do no more.

N.• . Sk. • . Are they present here among us?

.J.• . IW.• . They are .

N1.• . Sk. • . They have then attained the rank of Perfect Masters?

.Tun.- . .IF-They have .

N •. SL-.-. Sadoc, my Brother, what thinkest thou of this suggestion of our Brother Ahishart

Sen. • . IP •. Th.-. Puissant, I have assisted our deceased Gr.• . Blaster to instruct these pupils ; and have

often heard him say 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 hands ; at least for the present .

N• . Sk. • . Let Adonhiram, Joabort, Stolkin, Selco and Gareb approach the Enst . (The candidate and

four Brethren come forward ; and one of the Brethren answers]

N •. Sk. • . Were you the pupils of our Brother lliram?

A11 : . . . We were.

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Sk. •. In what did he instruct you?

Brn. • . In all the arts and sciences known to the Phacnicians . Egyptians and Assyrians, and especially in

architecture ; and in the mysterious knowledge of the Indians, the Magi and the Etruscans . But, alas, our

knowledge, in comparison with his, is nothing .

X. •. Sk . •. lie knows much, who is conscious of his ignorance . Are you willing to devote your time, your

talents, your attainments, entire and undivided, to the great work which he commenced, but did not live to

finish ?

Bro . •. Tit :. Puissant, we fear to assume so grace a responsibility, knowing ourselves incompetent .

all. •.

U . Sk. . If I command?

Then we shall undertake the task with diffidence ; and devote ourselves and all our energies to the

great work, relying more upon your kind indulgence thsin upon our own tuerils .

alf.' . Sk. - . Go then with your Brother, sour 31aster of Ceremonies, who will prepare you to lie invested

with the office which it is our design to confer upon you, if lie and, you qualified and worthy . Take with you

these Brethren, Uro . . Master of Ceremonies, with whose skill in architecture we are satisfied, and see whether

they are sufficiently instructed in Masonry ; and having infornteil them of the moral qualifications which we

require in those whom we advance to rank and honour, bring them again before us for investiture, if you find

then qualified and worthy.

(The 3I . • . of Cer .• . retires with the Candidate and the four Brethren, and in the preparation room carefully

Bru . •.

examines the Candidate in the work of the 7th Degree, and then puts to him the following questions]

1°. What lesson was taught you in the Degree of Secret Master?

i°. What lesson was taught you in the Degree of Perfect Master?

3°. What lesson is taught by the Degree of Confidential Secretary?

4°. What virtues were you taught to practice as a Provost and Judge?,

[If he fails to answer correctly, lie must be dismissed, to receive further instruction, and undergo a longer

probation. lie may be prompted in the work, nnd .his deficiencies in that overlooked ; but not in the moral

principles of the Degrees .

This rule is imperative . If he answers correctly, the M .: of Ceremonies says] :

. Cer . •. Such are the lessons of the Preceding Degrees . To become an Intendant of the Buildingss it

ALis required that, besides being skilful Architects, and learned in the knowledge of the East and of Egypt, you

should be charitablo and benevolent, that yon may sympathize with the labouring man, relieve Isismecessities, see

to his comfort and that of his family, and smooth for him and for those who depend upon him the rugged pathway of life . ltccogniziii; all men as your Brethren, and yourself as the .Uu3oner or-God's bounty, are youu

willing to perforut these duties?

Cand .. I am.

X.•. Cer. •.

And you, my Brethren, do you answer like our Brother Joabert?

Others. We do .

M .• . Ccr.• . Prepare, then, to be invested with the office which you seek .

[Euch lays aside the clothing and ornaments of a Perfect Master, and puts on a white robe ; and the M.•.

of Cer.•. then gives the alarm at the door. The Jun .- . Deacon, partly opening it, says]

Juu .• . D . • . Who comes here?

.11. •. Cer..

The fire Brethren, who being found qualified and couipetent, are about to be invested with the

office of Intendant of the Buildings.

Jnn. •. 1) . •.

Let them enter.

('rhe Candidate anti the four Brethren then enter, and make the circuit of the room fire times, while the

Master rends as fulloos]

)ri Circuit : . . . . Thou shalt not oppress nn hired servant or a labouring than that is poor and needy .

On the day when lie earns it, thou shalt give him his (tire, nor shall that sun get down upon it ; fur he is pour,

and it is his life : lest lie cry against thee unto the Lord, and God punish thee fur this sin .

2d Circuit : If thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him,

though lie be a stranger or a transient person, that lie may lire with thee . Take of him no usury nor increase .

but fear thy God, and let thy brother live .

vlu. . .5

3d Circuit : . . . . If there be among you a poor man, and one unable to work, of thy brethren within

any of thy gates, thou shalt not harden thy heart, nor shut thine hand from thy poor brother ; but thou shalt

open thine hand unto him, and shalt surely lend him sufficient for his need : and thine eye shalt not be evil

against thy poor brother, so that thou give him naught, and he cry unto the Lord against thee, and it be charged

against thee as a sin . Thou shalt give him without grudging, and the Lord shall bless thee ; for thou art but

his Treasurer, to dispense,his benefits to the poor .

4th Circuit : . . . . When thou cuttost down thy harvest in thy fiold, thou shalt not wholly reap the

corners of thy field, nor gather the gleanings of thy harvest : and if thou halt forgotten a sheaf in the field,

thou shalt not go again to fetch it . It shall be for the stranger, for the fatherless and for the widow ; that the

Lord thy God may bless thee in all the work of thy hands . When thou beatest thine olive-trees, thou shalt

not go over the boughs again . It shall be for the stranger, the fatherless and the widow . When thou gatherest

the grapes of thy vineyard, thou shalt not glean it afterwards . It shall be for the stranger, for the fatherless

and for the widow.

5th Circuit : If thy brother be waxen poor, and be compelled to serve thee, thou shalt notrule over

him with rigour ; but shalt fear thy God . Nor shalt thou discharge those whose labour is their life, because

thy profits are not large ; nor leave the children of those who have served thee, and are dead, to suffer with

want or to grow up in ignorance : but thou shalt be God's almoner ; for He bath but lent thee all the wealth

thou hast ; and thou art but His Trustee for the poor, the suffering and the destitute .

[At the end of the 5th Circuit, the Candidate and the four Brothers are halted in front of the altar- and

the Master of Ceremonies gives each of them a branch of evergreen, and directs them to kneel before the Altar,

holding the evergreen in the right hand, and placing the left upon the Holy Bible . The Tlh .•. P:. then rises

\*and calls up all the brethren, and approaching the altar says]

M. . Sk .. Dly Brethren, before you can be invested with the office of Intendant of the Building, it is

necessary that you should take an obligation faithfully to perform the duties of the office, and the Masonic

duties specially inculcated in this degree . You will therefore repent your names, and say after me

OBLIGATION.

e, do hereby and. hereon most

I, A . . . . B in the presence of the Gr., . Architect of the Univer,

the

secrets

of this degree, except at a

reveal

;

that

I

will

never

solemnly and sincerely promise and swear

proper time and in a proper place, to one duly authorized to receive them, and when I am legally authorized

to communicate them .

I furthermore promise and swear, that I will endeavour faithfully to perform the duties imposed upon me

-in this degree, in' good faith, and to the beat of my capacity and ability .

I furthermore promise and swear that I will practice the duties of benevolence and charity ; that I will

not oppress nor deal hardly with the labouring 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 ev r

remember that lie is my brother, and is entitled to my sympathy, to my regard and to my assistance .

To all which I do most solemnly and sincerely promise and swear ; and may our Common Father so deal

gently or harshly with me, as I deal gently or harshly with my brother I Amen I

'Arias, my Brethren 1 I accept and declare you Intendants of the Building, and Chief Arebitects,of the

Masonic Temple . As successors of our lamented Gr . . blaster, strive to follow his excellent precepts, and to

imitate his illustrious virtues ; and see that you prove not unfaithful to the trust confided to you, nor dishonour

the rank and title which you now receive.

In this degree there are three Signs and a token :

1st :

SIGN . . . of Surprise : . . . Place the M&$ z3n1,-nr, one on each M('rii'( ; ate &Q u extended

in front of the tf V I tf & C C , and forming a square ; as if to protect the C it C45 from the f 9 9,&m. In

this attitude, take .two steps forward, and then I backward ; and say : n1.iC .::7&$t4°~ :

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2d Sia :r : of Admiration : . . . In answer to the first : . . . Interlace the fingers of the two hands in

front of the 11 U tC&(QII, and let them fall to a level with the 7,CQ Y~a'y' ; looking upward, and saying :

3d Sica :'of Sorrow : . . . Each places his +1&Q .-t:u or his &(Q+m, and his tf&Q=a on his

t#&? & : then each balancing himself three times on his J= C (E es, one says &T, () .' ..and the other, a Q& .•.

Tosc:r : . . . Each places his + ;&C= Q on the &Q Q+'y' of the other : then each with his right hand takes

the other by the + ; ( tnl. ~ 7J and puts

;&-C=U

his ton the +#zcs& ~ b tII C + of the other . Then one says

it-&C 19 =Q&. •.

and the other a

PASSwoans : . . . tt( y : gS b : Y ~. •. 01&'(D++.\*.

SACRZD WORDS : . . .

&b Q . . aQ&.• . f.&(

&.• . a ('Q . .

The Candidate is then invested with the apron, collar and jewel ; the Th .. . P. • . saying :

I invest you with the apron of this degree . Let its three colours, white, red and green, teach you to imi .

tate that purity of morals and zeal for the service of Masonry, which have made the memory of our deceased

Gr . •. Blaster immortal in the recollection of men.

I invest you also with the collar and jewel of this degree . You do not need to be told of what the triangle

is an emblem . When you wear them, remember that you do so as the successor of Hiram Abi ; and be

.careful that you do no act inconsistent with the character which as such successor it • becomes you to

mainh:in .

N

This is the meaning of the words of this degree : \* [The candidate is thou instructed in the meaning of

the words, from the manuscript] .

LECTt; RE.

The history of this degree is fully given in the reception . In it you here represented one of the five

architects appointed by King Solonion to conduct the work upon the Temple, in the place of Hiram the Chief

Architect, who had been murdered ; and you have been taught the important lesson, that none are entitled to

advan :e in the Ancient and Accepted Bite, who have not by study-and application made themselves familiar

with Masonic learning and jurisprudence. The degrees of this rite are not for those who are content with the

more work and ceremonies, and do not seek to explore the mines of wisdom that lie buried beneath the surface .

You still advance towards the light, towards that star, blazing in the distance, which is an emblem of the

Divine Truth, given by God to the first men, and preserved amid all the vicissitudes of ages in the traditions

and teachings of Masonry . How far you will advance, depends upon yourself alone . Here, as every where

in the world, Darkness struggles with Light, and clouds and shadows intervene between you and the truth .

When you shall have become imbued with the morality of Masonry, with which you yet are, and for some

time will be exclusively occupied,-when you shall have learned to practice all the virtues which it inculcates ;

when they become familiar to you as your Household Gods ; then will you be prepared to receive its lofty philo .

sophical instruction, and to scale the heights upon whose summit Light and Truth sit enthroned . Step by

step men must advanco•towards Perfection ; and each Masonic Degree is meant to be one of those steps .

Each is a development of a particular duty ; and in the present you are taught charity and benevolence ; to

be to your brethren an example of virtue ; to correct your own faults ; and to endeavour to correct those of

your brethren .

Here, as in all the degrees, you meet with the emblems and the names of Deity, the true knowledge of

whose character and attributes it has ever been a cbicf.ohjcct of Masonry to perpetuate . To appreciate his

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infinite greatness and goodness, to rely implicitly upon His Providence, to revere and venerate Him as the

Supreme Architect, Creator and Legislator of the universe, is the first of Masonic duties .

The Battery of this Degree, and the five circuits which you made around the Lodge allude to the 5 points

of fellowship ; and are intended to recall them vividly to your mind . To go upon a Brother's errand or to his

relief, even bare-foot and upon flinty ground : to remember him in your supplications to the Deity : to clasp

him to your heart, and protect him against misfortune and slander : to uphold him when about to stumble

and fall : and to give him prudent, honest and friendly counsel ; are duties plainly written upon the pages of

God's great code of laws, and first among the ordinances of Masonry .

The first sign of the Degree is expressive of the diffidence and humility with which we inquire into the

nature and attributes of the Deity ; the second, of the profound admiration and reverence with which we

contemplate his glories ; and the third, of the sorrow with which we reflect upon our insufficient observance

of our duties and compliance with his statutes .

The distinguishing property of man is to search for and follow after truth . Therefore, when relaxed

from our necessary cares and concerns, we then covet to see, to hear and to learn somewhat ; and we esteem

knowledge of things, either obscure or wonderful, to be the indispensable means of living happily . Truth,

Simplicity, and Candour are most agreeable to the nature of mankind . Whatever is virtuous consists either

in Sagacity, and the perception of Truth ; or in the preservation of Human Society, by giving to every man

his due, and observing the faith of contracts ; or in the greatness and firmness of an elevated and unsubdued

mind ; or in observing order and regularity in all our words and in all our actions ; in which consist moderation and temperance .

Masonry has in all times religiously preserved that enlightened faith from which flow sublime devotedness,

the sentiment of Fraternity fruitful of good works, the spirit of indulgence and peace, of sweet hopes and

effectual consolations ; and inflexibility in the accomplishment of the most painful and arduous duties . It has

always propagated it with ardbur and perseverance ; and therefore it labours at the present daymore zealously •

than ever. Scarcely a Masonic discourse is pronounced, that does not demonstrate the necessity and advantages = of this faith, and especially recall the two constitutive principles of religion, that make all religion,love of God, and love of our neighbour . Masons carry these principles into the bosoms of their families and

of society . While the Sectarians of former times enfeebled the religious spirit, Masonry, forming one great

People over the whole globe, and marching under the great banner of Charity and Benevolence, preserves

that religious feeling, strengthens it, extends it in its purity and simplicity, as it has always existed in the

depth@ of the human heart, as it existed even under the dominion of the most ancient forms of worship, but

where gross and debasing superstition forbade its recognition .

A Masonic Lodge ahouhl resemble a bee-hive, in which all the members work together with ardour for

the common good . Masonry is not made for cold souls and narrow minds, that do not comprehend its lofty

mission and sublime apostolate . Here the anathema against lukewarm souls applies . To comfort misfortune,

to popularize knowledge, to teach whatever is true and pure in religion and philosophy, to accustom men to

respect order and the proprieties of lift, to point out the way to genuine happiness, to prepare for that fortunate

period, when all the fractions of the Human Family, united by the bonds of Toleration and Fraternity, shall

be but one household,=these are labours that may well excite zeal and even enthusiasm .

t We do not now enlarge upon or elaborate these ideas . We but utter them to you briefly, as hints, upon

which you may at your leisure reflect . Hereafter, if you continue to advance, they will be unfolded, explained

sad' developed.

For. the present, as we have said, we are occupied solely with the moral code of Masonry . It utters no

impracticable and extravagant precepts ; certain, because they are so, to be disregarded . It asks of its initiates

nothing that is not possible and even easy for them to perform . Its teachings are eminently practical ;

and its statutes can be obeyed by every just, upright and honest man, no matter what his faith or creed . Its

object is to attain the greatest practical good, without seeking to make men perfect . It does not meddlo with

the domain of religion, nor inquire into the mysteries of regeneration . It teaches those truths that are written

by the finger of God upon the heart of man ; those views of duty which have been wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, and stamped as sterling by the

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response they find in every uncorrupted mind . It does not dogmatize, nor vainly imagine dogmatic certainty

to be attainable .

Masonry does not occupy itself with crying down this `tvorl'l, with its splendid beauty, its thrilling

interests, its glorious works, its noble and holy affections ; nor exhort us to detach our hearts from this earthly

life, as empty, fleeting and unworthy, and fix them 'upon Heaven, as the only sphere deserving the love of the

loving or the meditation of the wise . It teaches that titan has high duties to perform, and a high destiny to

fulfil, on this earth : that this world is not merely the portal to another ; and that this life, though not our only

one, is an integral one, and the particular one with which we are here meant to be concerned : that the Present

is our scene of action ; and the Future for speculation and for trust : that man was sent upon the earth to live

in it, to enjoy it, to study it, to lore it, to embellish it, to make the most of it . It is his country, on which he

should lavish his affections and his efforts . It is hero .his influences are to operate . - It is his house, and not a

tent ; his home, and not merely a school . lie is sent into this world, not to be constantly hankering after,

dreaming of, preparing for another ; but to do his duty and fulfil his destiny on this earth ; to do all that lies

in his power to improve it, to reader it a scene of elevated happiness to himself, to those around him, to those

that are to come after him .

• And thus, Masonry teaches us, will man best prepare for that Future which lie hopes for . The Unseen

cannot hold a higher place in our affections than the Seen and the Familiar . The law of our being is Love of

Life, and its interests and adornments ; lore of the world in which our lot is cast, engrossment with the interests

and affections of earth . Not a low or sensual fore ; not love of wealth, 6f fame . of case, of power, of splendour .

Not lots worldliness ; but the love of Earth as the garden on which the Creator has lavished such miracles of

beauty, as the habitation of humanity, the arena of its conflicts, the scene of its illimitable progress, the

dwellin ; place of the wise, the good, the active, the loving and the dear ; the place of opportunity for the

development, by means of sin and suffering and sorrow, of the noblest passions, the loftiest virtues and the

tenderest sympathies.

They take very unprofitable pains, who endeavour to persuade men that they are obliged wholly to despise

this world, and all that is in it, even whilst they themselves live here . God bath not taken all that pains in

forming and framing and furnishing and adorning the world, that they who were made by Ilim to live in it

should despise it. It will be enough, if they do not love it too immoderately . It is useless to attempt to

extinguish all those affections and passions which are and always will be inseparable from human nature . As

long as the world lasts, and honour and virtue and industry have reputation in the world, there will be ambition

and emulation and appetite in the best and most accomplished men in it ; and if there were not, more barbarity

and vice and wickedness would cover every nation of the world, than it now suffers under .

Those only who feel a deep interest in, and affection for, this world, will work resolutely for its amelioration .

Those who undervalue this life, naturally become querulous - and discontented, and lose their interest in the

welfare of their fellows. To serve them, and so to do our duty as Masons, we must feel that the object is worth

the exertion ; and be content with this world in which God has placed us, until He permits us to remove to a

better one.

It is a serious thing to defame and belie a whole world ; to speak of it as the - abode of a poor, toiling,

drudging, ignorant, contemptible race . You would not so discredit your family, your friendly circle, your

village, your city, your country . The world is not a wretched and a worthless one ; nor is it a misfortune, but

a thing to be thankful fur, to be a man.

In society itself, in that living mechanism of human relationships that spreads itself over the world, there

is a finer essence within, that as truly moves it, as any power, lie-try or expansive, moves the sounding manufactory or the swift-flying car . The man-machine hurries to and fro upon the earth, stretches out its hands on

every side, to toil, to barter, to unnumbered labours and enterprises ; and almost always the motive, that which

moves it, is something that takes bold of the comforts, affections and hopes of social existence . True, the

mechanism often works with difficulty, drags heavily, grates and screams with harsh collision . True, the,

essence of finer motive, becoming intermixed with baser and coarser ingredients, often clogs, obstructs, jars

and deranges the free and noble action of social life . But he is neither grateful nor wise, who looks cynically

on all this, and loses the fine sense of social g nod in its perversions . That I can be a friend, that I can haw a

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friend, though it were but one in the world ; that fact, that wondrous good fortune, we may set against all the

sufferings of our social nature . That there is such a place on earth as a house, that resort and sanctuary of

in-walled and shielded joy, we may set against all the surrounding desolations of life . That one can be a true,

social man, can speak his true thoughts, amidst all the jaugliags of controversy and the warring of opinions ;

that fact from within, outweighs all facts from without.

In the visible aspect and action of society, often repulsive and annoying, we are apt to lose the due sense

of its invisible blessings . As in Nature it is not the coarse and palpable, not soils and rains, nor even fields

and flowers, that are so beautiful, as the invisible spirit of wisdom and beauty that pervades it ; so in society,

it is the invisible, and therefore unobserved, that is most beautiful .

What nerves the arm of toil I If man minded himself alone, he would ding down the spade and axe, and

rush to the desert ; or roam through the world as a wilderness, and make that world a desert . His home,

whieh he sees not, perhaps, but once or twice in a day, is the invisible bond of the world . It is the good,

strong and noble faith that men have in each other, which gives the loftiest character to business, trade and

commerce . Fraud occurs in the rush of business ; but it is the exception . Honesty is the rule ; and all the

frauds in the world cannot tear the great bond of human confidence . If they could, commerce would furl its

sails on every sea, and all the cities of the world would crumble into ruins . The bare character of a man on

the other side of the world, whom you never saw, whom you never will see, you hold good for a bond of

thousands . The most striking feature of the political state is not governments, nor constitutions, nor laws,

nor enactments, nor the judicial power, nor the police ; but the universal will of the people to be governed by

the common weal. Take off that restraint, and no government on earth could stand for an hour .

Of the many teachings of Masonry, one of the most valuable is, that we should not depreciate this life .

It does not hold, that when we reflect 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

tedlaus, and their schemes often baffled, their friendships broken, or their friends dead, its pleasures palled,

and its honour, faded, and •i ta paths beaten, familiar and dull

Masonry deems it no mark of great piety towards God, to disparage, if noE despise, the state that Ire has

ordained for us . It does not absurdly set up the claims of another world, not in comparison merely, but in

. both as parts of one system. It holds that a man may make

.competition, with the claims of this . It looks upon

the best of this world and of another at the same 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 tell its followers to fold their

arms, 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 rational and innocent enjoyment .

• It holds that, with all its evils, life is a blessing . To deny that, is to destroy the basis of all religion,

natural and revealed . 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 entertained . To level our satire at humanity

and human existence, as 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 has no blessing to offer

but escape 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 the goodness of God . If it indeed be so, then 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 being is buried

in the ruins of misanthropy, melancholy, and despair .

Our love of life ; the tenacity with which, in sorrow and suffering, we cling to it ; our attachment to our

home, to the spot that gave us birth, to any place, however rude, unsightly or barren, on which the history of our

years has been written, all show how dear are the tics of kindred and society . Misery makes a greater impression upon us than happiness ; because the former is not the habit of our minds . It is a strange, unusual guest,

and we are more conscious of its presence . Happiness lives with us, and we forget it . It does not excite us,

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VIII . . . 10

nor disturb the order and course of our thoughts . A great agony is an epuich in our life . We remember our

afictions, as we do the storm and earthquake ; because they are out of the common course of things. They

are like disastrous events, recorded because extraordinary ; and with whole and unnoticed periods of prosperity

between . We mark and signalize the times of calamity ; but many happy days and unnoted periods •o f enjoyment pass, that are unrecorded either in the book of memory. or in the scanty annals of our thanksgiving . We

are little disposed and less able to call up from the dim remembrances of our past yens, the peaceful moments,

the easy sensations, the bright thoughts, the quiet reveries, the throngs of kind nlfections in which life flowed

on, bearing us almost unconsciously upon its bosom, because it bore us calmly and gently .

Life is not only good ; but it has been glorious in the experience of millions . The glory of all human

virtue clothes it. The splendours of devotedness, beneficence and heroism are upon it ; the crown of a

thousand martyrdoms is upon its brow. The brightness of the soul shines through this visible and sometimes

darkened life ; through all its surrounding cares and labours . The humblest life may feel its connection with

its Infinite Source . There is something mighty in the frail inner man ; something of immortality in this

momentary and transient being . The mind stretches away, on every side, into infinity . Its thoughts flash

abroad, far into the boundless, the immeasurable, the infinite ; far into the great, dark, teeming future ; and

become powers and influences in other ages . To know its wonderful Author, to bring down wisdom from the

Eternal Stars, to bear upwards its homage, gratitude, and love, to the Ruler of all worlds, to be immortal in

our influences projected far into the slow-approaching Future, makes life most worthy and most glorious .

Life is the wonderful creation of God . It is light, sprung from void darkness ; power, waked from inertness and impotence ; being created from nothing ; and the contrast may well enkindle wonder and delight .

It is •a rill from the Infinite, overflowing goodness ; and from the moment when it first gushes up unto the

light, to that when it mingles 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 voices ; joy in the buoyant step of its youth ; deep

satisfaction in its strong maturity ; and peace in its quiet age . There is good for the good ; virtue for the

faithful ; and victory for the valiant. There is, even in this humble life, an infinity fire those whose desires are

boundless. There are blessings upon its birth ; there is hope in its death ; and eternity in its prospect.

Thus earth, which binds many in chains, is to the Mason the 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 mount of meditation, where Heaven, and Infinity and Eternity are spread before him and around him. To -the lofty-minded,

the pure and the virtuous, this life is the beginning of Heaven, and the threshold of immortality .

God bath appointed one remedy for all the evils in the world ; and that is a contented spirit. We may

be reconciled to poverty and a low fortune, if we suffer contentedness and equanimity to make the proportions . 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 virtue of contentedness was the sum of all

the old moral philosophy, and is of most universal use in the whole course-of our lives, and the only instrument to ease the burdens of the world and the enmities of sad chances . It is the great reasonableness of

complying with the Divine Providence, which governs all the world, and bath so ordered us in the administration of his great Family. It is fit that God should dispense His gifts as Ile pleases ; and if we murmur here,

we may, at the next melancholy, be troubled that IIe did not make us to be angels or stars .

We ourselves make our fortunes good or bad ; and when God lets loose a Tyrant upon us, or a sickness, or

scorn, or a lessened fortune, if we fear to die, or know not bow to be patient, or are proud, or covetous, then

the calamity site heavy on us. But if we know how to manage a noble principle, and fear not death so much

as a dishonest action, and think impatience a worse evil than a fever, and pride to be the greatest disgrace as

well as the greatest folly, and poverty far preferable to the torments of avarice, we may still bear an even

mind and smile at the reverses of fortune and the ill-nature of Fate.

If thou hast lost thy land, do not also lose thy constancy : and if thou must die sooner than others, or

than thou didst expect, yet do not die impatiently . For no chance is evil to him that is content, and to a man

nothing is miserable unless it be unreasonable. No man can make another man to be his slave, unless that

other hath first enslaved himself to life and death, to pleasure or pain, to hope or fear : command these passions, bud you are freer than the Parthian Kings .

When an enemy reproaches us, let us look on him as an impartial relator of our faults ; for he will tell us

Z% III.

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. 11

truer than our fondest friend will, and we may forgive his anger, while we make use of the plainness of his

declamation . The ox, when he is weary, treads truest ; and if there be nothing else in abuse, but that it makes

us to walk warily, and tread sure for fear of our enemies, that is better than to be flattered into pride and

carelessness .

If thou Tallest front thy employment in public, take sanctuary in an honest retirement, being indifferent

to thy gain abroad, or thy safety at home . When the north wind blows hard, and it rains sadly, we do not sit

down in it and cry ; but defend ourselves against it with a warm garment, or a good fire and a dry roof . So

when the storm of a sad mischance beats upon our spirits, we may turn it into something that is good, if we

resolve to make it so ; and with equanimity and patience may slielter ourselves from its inclement pitiless pelt .

ing. If it develops our patience, and give occasion for heroic endurance, it bath done us good enough to

recompense us sufficiently for all the temporal affliction : for so a wise man shall overrule his stars ; and have

a greater influence upon his own content, than all the constellations and planets of the firmament .

Compare not thy condition with the few above thee, but to secure thy content . Look upon those thousands with whom thou wouldest not, for any interest, change thy fortune and condition . A soldier must not

think himself unprosperous, if he be not successful as Alexander or Wellington ; nor any man deem himself

unfortunate that he bath not the wealth of Rothschild : but rather let the former rejoice that he is not lessened

like the many generals who went down horse and man before Napoleon, and the latter that he is not the beg

gar who, bareheaded in the bleak winter wind holds out his tattered hat for charity . There may be many who

are richer and more fortunate ; but many thousands who are very miserable, compared to thee .

After the worst assaults of Fortune, there will be something left to us,-a merry countenance, a cheerful

spirit and a good conscience, the Providence of God, our hopes of Heaven, our charity for those who have

injured us ; perhaps a loving wife, and many friends to pity, and some to relieve us ; and light and air, and

all the beauties of Nature ; we can read, discourse and meditate ; and having still these blessings, we should

be much in love with sorrow and peevishness to lose them all, and prefer to sit down on our little handful of

thorns .

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and calmly ; for this

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day only is ours : we are dead to yesterday, and .we are not yet born to the morrow . When our fortunes are

violently changed, our spirits are unchanged, if they always stood in the suburbs and expectation of sorrows

and reverses . The -blessings of immunity, safeguard, liberty and integrity deserve the thanksgiving of a whole

life. We are quit from a thousand calamities, everyone of which, if it were upon us, would make us insensible

of our present sorrow, and glad to receive it in exchange for that other greater afliiction .

Measure your desires by your fortune and condition, not your fortunes by your desires : be governed by

your needs, not by your fancy ; by nature, not by evil customs and ambitious principles . It is no evil to be

poor, but to be vicious and impatient . Is that beast better, that bath two or three mountains to graze on, than

the little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of

heaven, clouds and Providence?

There are some instances of fortune and a fair condition that cannot stand with some others ; but if you

desire this, you must lose that, and unless you be content with one, you lose the comfort of both . If you covet

learning, you must have leisure and a retired life ; if honours of State and political distinctions, you must be

ever abroad in public, and get experience, and do all men's business, and keep all company, and have no leisure

at all . If you will be rich, you must be frugal ; if you will be popular, you must be bountiful ; if a philosopher,

you must despise riches . If you would be famous as Epaminondas, accept also his poverty ; for it added lustre

to his person, and envy to his fortune, and his virtue without it could not have been so excellent . If you would

have the reputation of a martyr, you must needs accept his persecution ; if of a benefactor of the world, the

world's injustice.

God esteems it one of his glories, that lie brings good out of evil ; and therefore it were but reason we

should trust Him to govern His own world as he pleases ; and that we should patiently wait until the change

cometh, or the reason is discovered .

-But a Mason's contentedness must by no means be a more contented selfishness, like his who, comfortable

himself, is indifferent to the discomfort of others . There will always be in this world wrongs to forgive, suffering

VIII. . . 12

to alleviate, sorrows asking for sympathy, necessities and destitution to relieve ; and ample occasion for the

exercise of active charity and benevolence. And he who sits unconcerned amidst it all, perhaps enjoying his

own comforts and luxuries the more, by contrasting them with the hungry and ragged destitution, and shivering

misery of his fellows, is not contented, but unfeeling and brutal .

It is the saddest of all sights upon this enrth, that of a man, lazy and luxurious, or hard and penurious,

to whom want appeals in vain, and suffering cries in an unknown tongue . The man whose hasty anger hurries

him into violence and crime, is not half so unworthy to live. Ile is the faithless steward, that embezzles what

is given him in trust for the penniless and impoverished among his brethren. The true Mason must be, and

must have a right to be, content with himself; and ho can be so only . when he lives, not for himself alone, but

for others who need his assistance and have a claim upon his sympathy.

The particulars of mercy or alms cannot be narrower than men's needs are . IIe that gives alms, must

do it in mercy, that is, out of a true sense of the calamity of his brother, first feeling it in himself, in some

proportion, and then endeavouring to ease himself and the other of their common calamity . Against this rule

they offend who give alms merely out of custom ; or to upbraid the poverty of the other ; or to make him

mercenary and lay him under obligation ; or with any unhandsome circumstances .

He that gives alms must do it with a single eye and heart, without designs to get the praise of men . Ile

who hath done a good turn, should so forget it, as not to speak of it ; but he that boasts it or upbraids it, bath

paid himself, and lost the dobleness of the charity .

Give, looking for nothing again, without consideration of future advantages : give to children, to old men,

to the unthankful, and the dying, and to those you shall never see again ; for else your alms or courtesy is not

charity, but traffic and merchandise : and omit not to relieve the needs of your enemy and him who does you

injury.

Charity is the great channel, through which God passes all his mercy upon mankind . For we receive

absolution of our sins in proportion to our forgiving our brother . This is the rule of our hopes, and the

measure of our desire in this world ; and on the day of death and judgment, the great sentence upon mankind

shall be transacted according to our alms, which is the other part of charity. God Himself •is Love ; and every

degree of charity that dwells in us, is the participation of the Divine Nature .

These principles Masonry reduces to practice . By them it expects you hereafter to be ;guided and governed.

It especially inculcates them upon him who employs the labour of others, forbidding him to .discharge them,

when to want employment is to starve, or to contract for the labour of man or woman at so low a price that by

overexertion they must sell hint their blood and life at the same time with the labour of their hands .

Such are the lessons of this degree. Reflect upon them well, my Brother, before you again apply to

advance in Masonry.

TO CLOSE.

Sk. • . Bro .• . Sen. •. Warden, what is the hour?

Sen •. W. •. Most Skilful Master, it is the twelfth hour of the day .

X.• . S7. . Then it is time for us to rest . Give notice, Bro.. Sen . •. Warden, that I am about to close this

Lodge .

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Sen W.\*. Bro.. Jun.-. Warden, give notice to the Brethren that the Most Skilful Master is about to close

this Lodge, that they may take notice, and aid him in doing so .

.run-\*- W. •. [Rapping ; ] : Brethren, the Most Skilful Master is about to close this Lodge, and desires

you to assist him in so doing .

41f: . SL-. -. Together, my Brothers .

(The Master gives the Sign of Surprise, and all the Brethren that of Admiration . Then the M. •. raps

[ ; ]-the Sea :. W: . [ ; ]-and the Jun . •. W. •. [ ? ]-and the Master says]

X.• . Sk:. Go forth into the world, my Brethren, and be charitable and benevolent, that ye may be content. This Lodge is closed .

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IV

FINIS .

Inspector, in the West, represents Adonhiram the Son of Abda

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Knight Flit of Nine.

. Bodies of this Degree are called Chapter: The hangings are black, strewed with flames, with red and

white columns at intervals. There are nine great lights, eight forming an octagon around the altar, which is

in the centre ; and one placed half way between the altar and the east .

The altar is covered with black, and on it are two awards crossed, and a dagger .

OFr7CZR$, TITLES, ETC.

The Chapter consists regularly of nine members, who represent the first Nine Knights Elu, appointed by

King Solomon. The officers are :

The President, who is styled Illuatriots, and sits in the East :

The Sen. , and Jun:. Inspectors, styled Excellent, who sit in the West :

The Orator, in the North :

-The Secretary and Treasurer, on the right and left of the President :

The Hospitaller, on the right of the Inspectors

The Standard-bearer, on their left :

The Master of Ceremonies, in front of the President, on the right.

Daring a reception these officers'are arranged as follows :

The President represents King Solomon, and sits in the East .

The

Sen

.Inspector

.

.represents King Hirafn, and sits on his right.

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The Jun.•.

The Orator represents Zabud, the King's friend, and sits in the North .

The Secretary represents Sadoc the Priest, and sits on the right of the two Kings

-The Treasurer represents Tosaphat, Son of Ahilud, the Chancellor, and sits on their left.

The Hospitaller represents Ahiaar, Governor of the House .

The Standard bearer represents Banaias, Son of Joiada, Commander in Chief of the Army.

The Master of Ceremonies represents the Stranger who gave information of the hiding place of Abiram

the murderer .

'The battery is ( ; ; ; ] .

The age is ; times 4-or ? , complete .

IX. . .2

CLOTIIINO, OR.YAYENTS AND JEWELS .

The apron is white, spotted with red, and lined and bordered with black . On the flap is painted or

embroidered an arm holding a dagger ; and in the middle of the apron an arm holding a bloody head by

the hair . ..

The cordon is a broad black watered ribbon, worn from the right shoulder to the loft hip . At the lower

end of this are nine red rosettes, four on each side and one at the bottom ; and from the end of the cordon

hangs the jewel, which is a dagger, its hilt of gold, and its blade of silver .

During a reception, the President and Sen .-. Inspector wear royal robes, with crown and'sceptre ; and the

Secretary wears the robes and mitre of the ugh Priest .

TO orEV.

The President raps once, and says :

Pres.'. Brethren, I am about to open this Chapter of Knights Elu of 9 . If there be any one present

who has not attained that degree, he iy requested to withdraw .

[lie raps twice, and the Ilospitaller rises]

Hosp.'. Bro : . Hospitaller, see that the entrance to the Chapter is duly guarded, that we may not be

disturbed in our deliberations .

which is answered from without,, returns to his place, and

[The IIospitaller goes out, returns, raps

says]

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Hasp Ill .• . President, the entrances to the Chapter are duly guarded, and we are secure .

Pros. •. Thanks, my Brother. Bro: . Sen : . Inspector, are you a Knight Elu ?

Sew. Ins. • . III.- . Pres.- ., a cavern received me, a lamp gave me light, and a fountain refreshed me .

Qu. •. What saw you in the cavern, besides ?

Ans:. A murderer sleeping, grasping a dagger.

Qu. •. Where were you received a Knight Elu ?

Ans.• . In the Audience Chamber of King Solomon, in the presence of all his Court .

Qu . •. How many Elus were first received?

Ans.•. . Nine, including Joabert, whom I afterwards represented.

Qu:. What was the first duty assigned you ?

. To search for and apprehend the murderers of our Gr .. Waster IIiram Abi, that they might be

.

Ans

tried and punished.

Qu . • . Did you find them ?

Ans: . One of them only ; Abiram, their Chief and leader .

Qu :. Where found you him?

Ans.. In the Mountains east of Joppa, in a cavern whose mouth was overgrown with bushes .

Qu.• . Who conducted you?

Ans.• . A stranger.

Qu. •. By what route?

. By a difficult and dangerous path over the mountains.

Ans

Qu.• . So man attain freedom . Did you succeed ?

Ans.•. We took the murderer alive, and delivered him to King Solomon .

Qu. •. Did he resist?

Ans.. With desperation, knowing his life was forfeit ; like a wild beast hemmed in his lair, crying at

every blow Xecum .

Qu .. What did that mean?

Ans. •. Reren2e : the signal agreed upon between him and his companions, who bad taken the alarm and

fled.

IX. . . 3

Qu ..

Of what is Abiram the typo, to the Knights Elu ?

Of Tyranny, chief assassin of Free Thought .

Qu: . What does the Stranger represent?

Ana.• . The Genius of Civilization, that points out the way to the bravo hearts that assail Despotism in

its strong-holds .

Qu. •. What does the arm grasping the dagger represent?

Ans.• . The arm of Tyranny threatening prostrate Freedom ; and that of Brutus the avenger .

Qu. •. What does the band holding the bloody head represent?

Ans . •. The punishment by law and after fair trial of those that trample on human liberty ; which better

suits the People's Majesty than the dagger of Brutus.

Qu .- . What is the cause to which the Knights Elu are now devoted?

Ant.'. That of the oppressed against the oppressor every where .

Qu: . At what hour did the Nine Elus set forth upon their search?

Ans.-. At the first hour of the night .

Qu.- . At what hour did they return ?

Any: . At the 12th hour of the night.

Qu.-. What is your age?

Ans.' . ; times £--or ? , years complete .

Qu.-. What is the hour?

Ans. • . The hour of the departure of the Nine Elect upon their journey .

. Cause then the brethren to assemble round the altar ; that, renewing our pledges to each other, we

.Prey

may open this Chapter of Knights Elu of Nine .

Ben .• . Insp.' . [Rapping ; ] : Brethren and Knights, you will please assemble round the altar, that this

Chapter may be opened in due and ancient form .

[The Brethren assemble round the altar, in a circle, including the President and all the officers ; and all

with drawn swords. They raise their swords at an angle of 45 degrees, all the points meeting in the centre ;

and repeat as follows

Hospit.•. To the cause of all who defend Right and Justice against the tyranny of Kings or the despotism of

Popular Opinions

.run.-. Insp. -.' To the cause of Patriotism, warring against corruption and the tyranny of Party!

Ben. •% rasp. •. To tha cause of Toleration against proscription for opinion's sake!

Presid.•. To the cause of every man and every people that protest against any usurpation of Power 1

All : . . We devote ourselves, our hands, our hearts, our intellects 1

Presid.' . NOW, IIENCEFORWARD AND FOREYEa 1

Ans . • .

All : . . AMEN 1

[All return to their places : The President gives the sign, and all the Brethren the answer. Theu the

President raps [ ; ]-the Senior Inspector [ ; ]-and the Junior Inspector [ ; ]-and the President says]

Preeid. •. This Chapter of Knights Elu of Nine is open.

RECEPTION.

The officers being properly clothed and seated, the candidate is received in the Preparation Room, clothed

as a Perfect Master ; and carefully examined by the IIospitaller in the work ana principles of the 8th Degree .

If the examination be satisfactory, he is conducted into the Chapter, and directed to take his seat, in the same

attitude as the Brethren ; all of whom sit with the right elbow on the right knee, their heads resting on their

right hands ; their hats pressed over their eyes ; and the black side of the apron outwards . The nine lights

are also extinguished .

Presid. •. My Brethren, we still lament the death of our Excellent Gr . •. Master IIiram Abi ; and the

demands of justice are still unsatisfied . The most strenuous exertions have been made without effect, to

UL . .4

discover the murderers ; and we fear that they have found means to escape beyond the limits of the kingdom ;

and that so justice will be defrauded, and the blood of our Brother cry aloud in vain to heaven .

&c'y. •. Most Potent King Solomon, wherever the murderers go, their consciences bear them company

and torture them . God is wise and just, and will most surely punish them ; for the murderer cannot bide

from Him, nor escape from his own remorse . If it be the will of God, that others, and not we, shall be his

instruments to punish them, let us submit to His will and be content .

&n. . Insp:. My Brother, something tells me that the murderers have not escaped, but will yet be discovered ; and that we shall be the instruments of Heaven to punish them as they deserve . For murder will

-not be hid, and Providence ever makes the murderer's efforts to conceal himself, the very means of his

detection .

[The DI.' . of Ceremonies, without, dressed as a traveller, and without Masonic clothing or jewel, raps

; ] at the door.]

Ilosp. •. M .• . Potent King Solomon, there is an alarm at the door of the Audience Chamber.

P'res: . Attend to that alarm, and see what rash man dares to disturb us while in Council .

[The Ilospitaller goes to the door, opens it, and asks]

Plosp.• . Who rashly ventures to disturb the Council in its deliberations ?

. Cer. • . A stranger, just now arrived from Joppa, who has important information to communicate to

.'

ff

the King his Lord.

Hosp: . What is that information ?

.M .•. Car

. lie will make that known to no one, save in the presence of the King .

.Hasp: . Let him wait, then, until his request is communicated to the King, and his will ascertained .

[The Hospitaller closes the door, and goes to the East, where the same questions are asked by King Solomon, and like answers returned, as at the door] :

•

Pres. • . Then let this Stranger come before us : but let him see to it, that his information be sufficiently

important to warrant his intrusion .

[The Hospitaller opens the door, and says]

Plosp:. It is the pleasure of the Most Potent King that the Stranger enter : but let him see to it that his

information be sufficiently- important to warrant his intrusion, lest the anger .of .our Lord the King . :consume .

him .

[The M .•. of Cerom .• . enters, advances to the East, kneels in front of King Solomon, rises again, and

stands with his arms crossed on his breast]

Pres.. Who and whence art thou ?

X. •. Cer.• . Pharos, .the Son of Miamiu, a poor herdsman of Joppn.

Pres.: What is the information that thou bast to give us?

Most Potent King, my herds feed on the mountains east of Joppa . Three days ago, searching

for one that had strayed, I penetrated by paths before unknown into the deepest recesses of the hills . I

found in a narrow valley the slain carcass of the animal I sought ; and following the track of him who bad

killed it, I came upon a cavern in the steep side of a mountain, its mouth overgrown with bushes ; and hiding

myself near it, among the rocks, I saw at nightfall three persons enter, coming from the valley . Then I crept

near, and listened, and from their conversation learned that they were the murderers of the Chief Architect

of the Temple, of whom thy officers had been in search . Having heard this, I cautiously withdrew, and came

hither with all speed on foot, to give the information .

Sen. . Insp .: Said I not, my Brother, that the murderers would be discovered? Had they not slain this

poor man's kine, they might have escaped the search of human justice .

Pres:. It is the Will of Providence that I should be the instrument to punish them. Pharos, Son of

Miamin, canst thou conduct my officers to the cavern in which these wretches have taken refuge?

i1f.•. Cer.. I can, Oh King ; for I noted well the way by which I came .

Pres. . Go then and refresh thyself, that thou mayest be ready to depart at nightfall . Abizar, see that

food and wine be set before this stranger, and let him sleep and be refreshed after his journey until evening .

Sen: . Iusp .• . Whom wilt thou Bend, my Brother, to apprehend the murderers?

lres.' . Most of my guards are already absent on the search . I will send such as freely offer to go . My

Brethren, who among you, for the love of his deceased Cr .. Master, will voluntarily go to arrest his murderers ?'

[The Brethren all rise, each crying : "I trill go"] .

Pies.' . I will send but nine . And since all offer, and I would make no invidious distinction, they shall

be chosen by lot. Bro.- . Adonhiram, place in an urn the names of all the Brethren who are Perfect Masters,

and let the High Priest Saduc draw forth in succession the names of nine ; and they so drawn shall go upon

this expedition .

(The Sen .-. Inspector places several strips of paper : in an urn, and the Secretary draws forth nine in succession, reading as he does so the following names : . . . Joaberl . . . Stolkin . . . Zerbal . . . Benhur . . . Akinadab . . . Bendecar . . . Baaua . . . Sema . . . Cuber] .

Pres.- . Let the Brethren irho have been named, advance.

(The candidate and eight brethren advance to the East, and the President says to them]

Pres. •. My Brethren, the lot has fallen on you to undertake this service . Accompany the -stranger by the

way he came, to the place where he discovered the murderers . Let not the law and justice be defrauded of their

duo ; but taking the assassins alive, bring them hither to be tried, and punished according to their deserts .

If you succeed, you shall receive new honours, and your names, as the Nine Elect, be magnified in Israel. Go

and refresh yourselves, and prepare to set forth at night-Gall .

[The candidate and the eight brethren retire to the preparation room, and the lights in the chapter are

put out. In the preparation roam, the nine lay aside their Masonic clothing and jewels, and each is armed

with a sword . Then, preceded by the M . •, of Ceremonies, they enter the Chapter-room, and make the circuit

of it several times, the candidate being led by the 11 .. of Cer. • . and meeting many obstacles. After some time

be is led through a narrow winding passage, at the end of which is a light, and a representatiun of a cavern,

being a room, the door of which is covered with branches of trees . In sight of this, the JI . •. of Cer. . halts,

and says]

K..- . •Cer.• .

Are we alone? Your companions must have lost us in the darkness . The cavern is in sight .

Shall we go forward, or wait for our companions?

fIIe waits a while . Shouts are heard in the distance, and he says]

X•. Cer. . They must have found the murderers . Let us press onward to the cavern ; and if there be

no one there, return to our companions .

[They go on, and enter thee room, which is lighted only by a single lamp set on the floor, by the side

of a bed of leaves, on which lies a brother representing Abirtm, sleeping, and grasping a dagger in his right

hand . The room is so arranged and painted as to represent a cave ; and in one corner is a basin into which

water is dripping as from a fountain . After hesitating a moment, the d1 :% of Ceremonies says]

all.• . Cer.• . He is asleep. Let us spring upon him and bind him .

[The M. •% of Cer.' . steps forward quickly, stumbles over the branches at the entrance, and falls. The

Brother on the bed springs up, brandishing the dagger, darts towards the candidate, crying "Be/rayrd," and

strikes at him with the dagger, crying at each blow " .Mkun." The candidate grapples with him, and the

Brother gives back to the bed, and allows himself to be pressed down upon it . The Master of Ceremonies,

rising, rushes forward, and seizes upon him, and lie and the candidate bind him .

The other brethren then approach and enter ; and one of them, who represents Stolkin, says] :

'Slol.-. Joabert has been more fortunate than we . He has captured one of the assassins .

. Cer. .. We should have taken him sleeping ; but my foot caught in the bushes, and as I fell, I

.J1

awoke him .

Std.'. Did he resist?

X.. . Cer. . Desperately ; exclaiming that he was betrayed, and striking fiercely with his dage r : crying

aloud, as if for a signal, at every blow, Nekuns.

Slol. • . No doubt a signal . We came upon two others, and pursued them ; but knowing the mountain

better than we, they escaped ; and guided by the light we came hither .

XX.- . Cer. . It is useless to pursue them, among these rocks and mountains .

Slolk.'. Then we had best return. (By this time the DI.'. of Cer: . has poured a liquid representing

9

blood over the garments of the candidate, and upon the dagger, as well as upon the hands of the Brother who

represents Abirnm] . But Joabert is wounded . Slay the miscreant who has shed his blood.

Another : Hold, my Brother . Remember the command of our Lord the King, that we should by no

means slay the murderers, but take them to him alive, that they may be tried and punished . We should

ourselves do murder to slay him here . Joabcrt is but slightly wounded . Let us drink at the fountain and

return .

; and return by the way they came, to the Preparation room, leading Abiram,

(All drink at the basin

at the door ; which is opened by the

whom they there deliver to the Guards, and give the alarm of

Hospitaller, who says]

Hosp.'. Who desire admission to the Council?

X.- . Cer.' . The Nine Elect who went in search of the murderers of our Gr.' . Master Hiram.

[The llospitaller closes the door, and reports . The President orders them to be admitted, and they enter .

The Chapter is now lighted, and still represents the Court of Solomon ; but the nine lights remain extinguished .

The left arm of Joabert has been placed in a sling, and ho enters, holding the bloody dagger of Abiram in his

right hand. As they approach the East, King S.'. says]

. What mean the bloody dagger, and the stains upon your garments ? Have you dared, Joabert,

Press

to usurp the law's prerogative and that of God, and slay the murderer, whom you were ordered to bring before

me alive ?

Slolk.' . Not so, my Liege . Wo followed the stranger through the most difficult and dangerous ways,

until we came near the cavern, in the mountains East of Joppa ; and there, in. the darkness, we lost sight of

him and Joabert . Soon after, we saw the men prowling among the rocks, and pursued, but could not overtake

them ; for, knowing the mountains well, they outran us and escaped. In the mean time we heard, higher up

the mountain, a loud voice cry several times IN-Raem, as if by way of signal ; and guided by the voice, andd

afterwards by a glimmering light, we found the cavern, which the Stranger and Joabert had already entered,

and discovered Abiram, the leader of the murderers, asleep . But the Stranger stumbling over the bushes at the

entrance, and so falling, Abiram awoke, and springing to his feet fought desperately, crying as he struck at

Joabert with his dagger, itek um, as a signal to his comrades whom we had chased . Ile wounded Joabert, who,

notwithstanding, seized and overpowered him, took from him his bloody dagger, -and with the Stranger's aid

bound him hand and foot. Finding it useless to pursue the other,, and without waiting to rest, we returned

the way we came, bringing with us Abiram, whom we have delivered to thy Guards ; though we were sorely

tempted to slay him on the spot, fur his now attempt to murder ; when wo saw .the blood of Joabert on his

dagger.

Pres.' . It is well yo did not ; for he who slays without commission from the law, is himself a murderer ;

and ye had none, but order to the contrary . Whither, think you, have the other two escaped?

Slolk .'. Dly Lord, we know not . They must still lurk among the mountains .

Pres .'. God will yet give them into our hands . Bannias, give order to your Guards that their Prisoner

be loaded with chains and committed to the deepest dungeon ; and there let hint remain until his accomnlices

are taken. They shall then be tried, and punished as they deserve . Josaphat, give to the Stranger a talent

of gold, and lot him return to his family in Joppa ; and whatever other favour he arks of us, it shall be granted

him. My brother Hiram, how shall we reward these Brethren, and especially Joabert, fur their courage,

fidelity and obedience?

Sue.. rasp

. I know not how to answer, my Brother . Let them decide. If they will have wealth, lot

.'

my exchequer furnish it . If honours, let us jointly confer them . What sayest thou, Joabert, and thy companions? Will ye choose wealth or honour?

Slolk. •. Honour, my Lord the King : Thy good opinion, and that of our Lord King Solomon .

Sae : . Insp .' . Then let us make the Knight Elu of Nine a Hebrew and Phoenician Order of Nobility, and

a new Degree in Masonry, of which thou and I and these nine shall be the first members ; and which shall

hereafter be conferred as a high reward fur distinguished services done our respective realms .

Pres.' . It pleases me well . Let such new order be created, and patents thereof issued to these nine,

.oabertbeing the first President : and let it be denoted to bravery, devotedness and patriotism . Advance, my

IX. . .7

Brethren, and stand around the Altar, raising your right hands to Heaven, to assume an obligation appropriate

to this now degree . Brethren, assemble around these Brethren, and form over them the roof of steel .

[The nine Brethren stand around the altar in a circle, laying their loft hands on the cross-swords, and the

dagger which Joabert is directed to place upon the swords, and raising their right hands towards Heaven . All

the other Brethren, and all the officers place the points of their swords together over them ; and they repeat

the following obligation] :

ODLICiTION .

I, A . . : . B in the presence of the Grand Architect of the Universe, and under this roof of steel,

raised to protect or punish, do most solemnly and sincerely promise and swear, that I will never reveal the

secrets of this degree of Knihts 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 receive them, and when I am duly and legally authorized to

communicate them .

I furthermore promise and swear that I will ever maintain the cause of the oppressed against the oppressor ;

of every people that struggles against Tyranny, and is lit to be free ; of all who defend Right and Justice and

,Free Thought against the Despotism of Popular Opinion ; of Patriotism, warring against the tyranny of Party ;

of Toleration against Proscription for opinion's sake ; of every flan and every People that protest against any

Usurpation of Power ; of Free Thought, Free Conscience and Free Speech : and will thereto devote my hand,

my heart and my intellect .

I furthermore promise and swear that I will not hesitate to shed my blood, if necessary, in defence of my

country, its rights, its honour, its laws and its institutions ; nor ever fail to obey the dictates of a profound

devotion to her welfare, and an unselfish Patriotism .

All which I do most solemnly and sincerely promise and swear ; under no less penalty than that of being

expelled in disgrace from this order, denounced in every country on earth as forsworn and dishonourable, and

held unworthy of the friendship of man or love of woman, if I should ever, under any temptation, how great \*

hoever, be guilty of wilfully violating this my solemn obligation . So help me God, and, keep me steadfast in

-the due performance of the same I

. [The swords are now lowered, and their blades laid upon the heads of the nine brethren : and the President

bays]

Presid. . I pronounce you, my brethren, to be duly invested with the Honourable Degree and rank of

Knights Eln of Nine . Ever remembering its motto, may you be always brave, devoted and patriotic t Light

now, 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 us, and by which their feet are to be hereafter

guided . And do you, my Brethren, listen and remember!

[The nine lights are accordingly lighted, by the nine officers ; each as he lights one pronouncing a single

word, as follows]

1st Light . . . Jr-. of Car: DISINTZRESTEDNass!

2d Light . . . Standard Bearer . . DUTY l

3d Light . . . Hospitaller • DEVOTION I

4th Light . . . Treasurer FIRnNEss!

5th Light . . . Secretary FRANKNESS!

6th Light . . . Orator SINCEaITY!

7th Light . . . Jun. •. Inspector . . . SEa.F-DENIAL!

8th Light . . . Sew. Inspector . . . HEROISM !

9th (the single) Light : President . . PATRIOTISM I . . . And may it and all these knightly virtues eier

animate and inspire us all, to perform whatever duties !Masonry and our country require !

AU : . . So mote it be I Amen I

Pres.• . . . Receive now the signs, words and Token of this Degree .

Sic :t : . .-Strike with the right hand, as if with a IIQSL9.Q„ first at the 11~ ;C&CQII, and then at

the &QQI'p of the other ; saying ,:•: t(!(bz. • .

ANSWER : . . . Pass the right hand over the 11 ;# ;(&(QII, as if to see if it is bloody

; aqd then place it

on the &QQ2M, and say

QJQ& . • .

Tor.EN : . . . Close tile 114 ,^:;Sl,Q ;z}1f1139r&C-++ a&Q=II, and present it to the other, with the

m& $ e-ont raised, lie takes the M& 5 e'1 in his :1&Q •I II, closing his own 114 =SL Q$ :0,, and raising his

M&3ootq, . There are thus S

closed, and a 'r&-bold raised, representing the z Qt% ..

:T$ .•. :

,

One says

zthe other answers, 8 ~ (DITL Q$m:.-°Then the first says

Q UL Q tQ 3 . •.-the other answers, 019 t 1 J. • .

PasS-WORDS . . .

SACRED

WORD : . . n, (Cm, b

The President then invests the candidate with the apron, collar and jewel, saying

I invest you with the apron of this degree. Its color, white spotted with red, lined and bordered with

black, is an emblem of Masonry and Truth sprinkled with the blood of those who have been persecuted for

the sake of both ; and' of the darkness of ignorance and error and intolerance wherewith the world is

shrouded, and through which Masonry moves like a star, dispensing light and knowledge and toleration .

The ann holding a dagger, eiubroidetrd on the flap, while it reminds us of 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 despotism that oppressed home in the person of Casar .

The hand holding the bloody head represents the punishment by duo course of law and after fair trial

before the regular Tribunal, of those that trample on Human Liberty ; which better comports with the

People's Majesty, than Both the dagger of Brutus .

I invest you with the cordon of this Degree. Its color reminds us ever to lament the prevalence in the

world of oppression, usurpation, proscription and uncharitable opinion ; and to strive to overcome' them by

means of the nine excellent qualities of a Knight Elu, of which the nine rosettes, like the nine great lights,

are emblems.

The jewel, suspended to the cordon, with its hilt of gold and its blado of silver, is no emblem of the

poniard of the assassin, but of the weapons of legitimate warfare which a Knight Elu may Idwfully use ; and

especially of the two-edged sword of Truth, with which every Mason should be armed .

My Brother, may you wear these insignia as worthily as' . they were worn by Joabert whom you have

represented . Go now to the Orator, and receive the Lecture of •this Degree .

LECTURE .

My Brother, the ceremonies of this Degree need no explanation . Its History is fully told in the incidents

of your reception . Originally created to reward the fidelity, obedience and devotion of Joabert and his eight

companions, it was consecrated to bravery, devotedness and patriotism : and your obligation has made known

to you the duties which you have assumed . They are summed up in the simple mandate ; Protect the op .

pressed-against the oppressor ; and devote yourself to the honour and interests of your Country .

Masonry is not speculative, but experimental ; not sentimental, but practical . It requires self-renunciation and self-control. It wears a stern face towards men's vices, and interferes with many of our pursuits and

our fancied pleasures . It penetrates beyond the regions of vague sentiment ; beyond the -regions where

moralizers and philosophers have woven their fine theories, and elaborated their beautiful maxims ; to the

very depths of the heart, rebuking our littlenesses and meannesses, arraigning our prejudices and passions, and

warring against the armies of our vices .

It wars against the paasaions that spring out of the bosom of a world of fine sentiments, a world of admirable sayings and foul practices, of good maxims and bad deeds ; whose darker passions are not only restrained

by custom and ceremony, but hidden even from itself by a veil of beautiful sentiments . This terrible solecism

has existed in all ages . Rum ish sentimentalism has often covered infidelity and vice : Protestant straightness

often lands spirituality and faith, and neglects homely truth, candor and generosity ; and ultra-liberal refine .

ment soars to heaved in its dreams, and wallows in the mire of earth in its deeds .

There may be a world of Masonic sentiment ; and yet a world of little or no Masonry . In many minds

there is a vague and general sentiment of Masonic charity, generosity and religious reverence, but no particular

virtue, nor habitual kindness, veneration or liberality . Masonry plays about them like the cold though

brilliant lights that flash and eddy over Northern skies . There are occasional flashes of generous and reverential feeling, transitory splendours and momentary gleams of just and noble thought, and transient coruscations, that light the Heaven of their imagination ; but there is no vital warmth in the heart ; and it remains

as cold and sterile as the regions of the Northern Pole . They do nothing : they gain no victories over themselves ; they make no progress ; they are still in the North 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 estate, profession or knowledge . Their Masonry takes its chance in general

and inefficient sentiment, mournfully barren of results .

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Most men have sentiments, but not principles . The former are temporary impressions, the latter permanent and controlling impressions of goodness and virtue . The former are general and involuntary, and do

not rise to the character of virtue . Every one feels them . . They flash up spontaneously in every heart .

The latter are rules of action, and shape and control our conduct ; and it is they that Masonry insists upon :

We approve the right ; but pursue the wrong. It is the old story of human deficiency. No one abets or

deifies injustice, fraud, oppression, covetousness, revenge, envy or slander ; and yet how many who condemn these

things, 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 inflicted by unbridled indulgence ; whose anger

flames in behalf of the injured and ruined victims of wrong ; to be in some relation unjust, or oppressive, or

envious,. or self-indulgent, or a careless talker of others . How wonderfully indignant the penurious man often

\*at the stinginess or want of public spirit of another l

.. A great Preacher well said, " Therefore thou art inexcusable, 0 Man, whosoever thou art, that judgest :

for wherein thou judgest another, thou condemnest thyself : for thou that judgest, doest the same things ." It

is amazing to see how men can talk of virtue and honour, whose life denies both. It is carious to see with

what a marvellous facility many bad men quote Scripture . It seems to comfort their evil consciences, to use

good words ; and to gloze over bad deeds with holy texts, wrested to their purpose . Often, the more a man

talks about Charity and Toleration, the less he has of either ; the more he talks about virtue, the smaller stock

he has of it. The mouth speaks out of the abundance of the heart ; but often the very reverse of what the

man practises. And the vicious and sensual often express, and in a sense feel, strong disgust at vice and

sensuality.

- Here, in the Lodge, virtue and vice are matters of reflection and feeling only . There is little opportunity

here, for the practice of either ; and Masons yield to the argument here, with facility and readiness ; because

nothing is to follow. It is easy and safe, here, to feel upon these matters. But to-morrow, when they breathe

the atmosphere of worldly gains and competitions, and the passions are again stirred at the opportunities of

unlawful pleasure, all their fine emotions about virtue, all their generous abhorrence of selfishness and sensuality, melt away like a morning cloud . . J1.- .

For the 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 ungenerous and unrighteous, that the

crimes 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

and bad in the world ; good in public, and bad in his family ; good at home, and bad on a journey or in a

strange city. Many a man earnestly desires to be a good Mason . IIe says so, and is sincere . But if you

require him to resist a certain passion, to sacrifice a certain indulgence, to control his appetite at a particular

feast, or to keep his temper in a dispute, you will Bud that he dots not wish to be a good Mason, in that particular case.

The duties of life are more than life. The law imposeth it upon every citizen, that be prefer the urgent

service of his country before the safety of his life . If a man be commanded, saith a great writer, to bring

ordnance or munition to relieve any of the King's towns that are distressed, then he cannot for any danger of

tempest justify the throwing of them overboard ; for there it holdeth which was spoken by the Roman, when

the same necessity of weather was alleged to hold him from embarking : Necesse cat ut eam, non ut vivam : it

needs that I go : that I live it doth not need .

How ungratefully he slinks away, that dies, and does nothing to reflect a glory to Heaven I How barren

a tree be is, that lives, and spreads, and cumbers the ground, yet leaves not one seed, not one good work to

generate another after him . All cannot leave alike ; yet all may ]cave something, answering their proportion

and their kinds. Those are dead and withered grains of corn, out of which there will not one ear spring. He

will hardly find the way to Heaven, that desires to go thither alone .

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Industry is never wholly unfruitful. If it bring not joy with the incoming profit, it will yet banish

mischief from thy busied gates . There is a kind of good angel waiting upon Diligence that ever carries a

laurel in his hand to crown her . How unworthy was that man of the world that never did aught, but only

lived and died l That we have liberty to do anything, we should account it a gift from the favouring Heavens

that we have minds sometimes inclining us to use that liberty well, is a great bounty of the Deity.

Masonry is action, and not inertness . It requires its initiates to work, actively 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 consoler of the unfortunate and wretched . It seems to it a worthier honour to be the instrument of

advancement and reform, than to enjoy all that rank and office and lofty titles can bestow . It is the advocate

of the common people in those things which concern the best interests of mankind . It hates insolent power

and impudent usurpation . It pities the poor, the sorrowing, the disconsolate ; . it would raise and improve, the

ignorant, the sunken and the degraded .

Its fidelity to its mission will be accurately evidenced, by the extent of the efforts it employs, and the means

it sets on foot, to improve the people at large and to bettor their condition ; chiefcst of which, within its

reach, is to aid in the education of the children of the poor . An intelligent people, informed of its rights,

will soon come to know its power, and cannot long be oppressed : and if there be not a sound and virtuous

populace, the elaborate ornaments at the top of the pyramid of society will be a wretched compensation fur

the want of solidity at the base . It is never safe for a nation to repose on the lap of ignorance : and if there

ever was a time when public tranquillity was ensured by the absence of knowledge, that season is past . Unthinking stupidity cannot sleep, without being appalled by phantoms and shaken by terrors . The improvement

of the mass of the people is the grand security for popular liberty ; in the neglect of which, the politeness,

refinement and knowledge accumulated in the higher orders and wealthier 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 against the Civil Government .

It is not the fanatical propagandist of any creed or theory ; nor does it proclaim itself the enemy of Kings,

nor the Apostle of political liberty, fraternity and equality . It is no more the High Priest of Republicanism

than of Monarchy . It contracts no entangling alliances with any sect of theorists, dreamers or philosophers.

It sits apart from all, in its own calm dignity and simplicity, the same in a Republic as uuder a King ; the

same in Turkey as at the Ruck of Plymouth ; the same now, as when it laid the foundations of the first Temple

at Jerusalem . ,

It gives no countenance to anarchy and licentiousness ; and no illusion of glory or extravagant emulation

of the Ancients inflames it with a thirst fur ideal liberty . It teaches that in rectitude of life and sobriety of

habits is the only true and safe road to real liberty ; and it is chiefly the soldier of the sanctity of the laws

and the rights of conscience.

It recognizes the truth bf the proposition, that necessity, as well as abstract right, plays a part in the

making of laws, the administration of government, and the regulation of relations in Society. It sees, indeed,

that it rules in all the affairs of men . It knows that where any man, or number or race of men, are so degraded,

so imbecile of intellect, so incapable of self-control, as to be unfit to be free, and as that it would be injurious

to themselves or dangerous to the peace of the community or country for them to be free, the great law of

necessity requires that they remain under the control of those of larger intellect and superior wisdom . It

trusts and believes that God will, in His own good time, work out His own great and wise purposes ; and is

willing to wait, where it does not see its own way clear to do some certain good.

It hopes and longs for the day when, like other evils that afflict the earth, pauperism and bondage, of

hireling and slave, shall cease and disappear ; and all men, become fit to be free, shall be so, from voluntary or

involuntary servitude . But it does not preach sedition ; nor encourage rebellion by workman or servant, which

can only end in disaster and defeat ; or, if successful, in bloodshed and barbarism, followed by a more degrading

bondage.

But wherever a people is fit to be free, and generously strives to be so, there go all its sympathies . It

hates and \*detests the Tyrant, the lawless oppressor, and him who abuses a lawful Power . It frowns Upon

cruelty and wanton disregard of the rights of Humanity . It abhors the ferocious master and the selfish

employer : and it exerts its influence to lighten the chains which the interest of society forbid should be

broken, and to foster that humanity and kindness which man owes to his brother, even when that brother is

his slave.

It can never be employed, in any country under Heaven, to teach a toleration for cruelty, to weaken moral

hatred for guilt, or to deprave and brutalize the human mind . The dread of punishment will never make a

Mason an accomplice in so corrupting his countrymen, and a teacher of depravity and barbarity. If, any

where, as bas heretofore happened, a Tyrant should send a Satirist on his tyranny to be convicted and pun .

ished as a libeller, in a court of justice, a Mason, if a juror in such a case, though in eight of the scaffold

streaming with the blood of the innocent, and within hearing of the clash of the bayonets meant to overawe

the court, would rescue the intrepid Satirist from the Tyrant's fangs, and send his officers out from the court

with defeat and disgrace .

•

-Even if all law and '

liberty were trampled under the feet of a military banditti, and great crimes were

,perpetrated with a high hand against all who were deservedly the objects of public veneration : if the People,

overthrowing law, roared like a sea round the courts of justice, and demanded the blood of those who, during

its temporary fit of insanity and drunken delirium bad chanced to become odious to it, for true words frankly

spoken, the Masonic juror, unawed alike by the single or the many-headed Tyrant, would consult the dictates

of duty alone, and stand with a noble firmness between the human tiger and his prey .

The Mason would much rather pass his life hidden in the recesses of the deepest obscurity, feeding big

mind even with the visions and imaginations' of good deeds and noble actions, than to be placed on the most

splendid throne of the universe, tantalized with a denial of the practice of all which can make the greatest

situation any other than the greatest curse . And if he has been enabled to lend the slightest step to any

great and laudable designs ; if be his had any share in any measure giving quiet to private property and to

private conscience, making lighter the yoke of poverty and dependence, or relieving deserving men from

oppression ; if he has aided in securing to his countrymen the best possession, peace ; if lie has joined in

reconciling the different sections of his own country to each other, and the people to- the government of their

own creating ; and in teaching the citizen to look for his protection to the laws of his country, and for his

comfort to the good-will of his countrymen ; if he has thus taken his part with the best of men in the beat

o f their actions, he may well shut the book, even if he might wish to read a page or two more. It is enough

for his measure. He has not lived in vain .

Masonry teaches that all power is delegated for the good, and not for the injury of the People ; and that,

when it is perverted from the original purpose, the compact is broken, and the right ought to be resumed

that resistance to power usurped is not merely a duty which man owes to himself and to his neighbour, but a

duty which he owes to his God, in assorting and maintaining the rank which lie gave him in the creation .

This principle neither the rudeness of ignorance can stifle nor the enervation of refinement extinguish . It

makes it base for a man to seller when he ought to act ; and, tending to preserve to him the original destinations of Providence, spurns at the arrogant assumptions of Tyrants and vindicates the independent quality of

the race of which we are a part.

The wise and well-informed Mason will not fail to be the votary of Liberty and Justice . lie will be ready

to 'exert himself in their defence, wherever they exist . It cannot be a matter of indifference to him when his

own liberty and that of other men, with whose merits and capacities he is acquainted, are involved in the

event of the struggle to be made ; but his attachment will be to the cause, as the cause of man ; and not

merely to the country . Wherever there is a people that understands the value of political justice, and is

prepared to assert it, that is his country ; wherever lie can most contribute to the diffusion of these principles

and the real happiness of mankind, that is his country . Nor does he desire for any country any other

benefit than justice .

The true Mason identifies the honour of his country with his own . Nothing more conduces to the beauty

and glory of one's country than the preservation against all enemies of its civil and religious liberty . The

world will never willingly let die the names of those patriots who in her different ages have received upon their

own breast4 the blows aimed by insolent enemies at the bosom of their country . Ever more will men remember

Leonidas who with his three hundred held Thermopylce against the Persian 3lyriads ; Hannibal, who for

Carthage defied the power of Rome ; Cincinnatus, who left his plough to put on the purple and command

Rome's armies ; and the thousand patriots who in every age have held their lives to be their country's property,

and of small account compared with her interest or honour .

But also it conduces, and in no small measure, to the beauty and glory of one's country, that justice

should be always administered there to all alike, and neither denied, sold, or delayed to any one ; that the interest

of the poor should be looked to, and none starve, nor be houseless, nor clamour in vaiin for work ; that the

child and the feeble woman should not be overworked, nor the slave of an inferior race, unfit to be free, be

stinted of food, or overtasked, or unmercifully scourged by brutal master or overseer ; and that God's great

Laws, of Mercy, Humanity and Compassion should be every where enforced, not only by the laws, but

also by the power of public opinion . And he who labours, often against reproach and obloquy, and oftener

against indiTerence and apathy, to bring about that fortunate condition of things, when that great Code of

who bares his bosom to,

Divine Law shall be every where and punctually obeyed, is no leas a patriot her

thano

the hostile steel in the ranks of his Country's Soldiery .

For fortitude is seen resplendent, not only in the field of battle and amid the clash of arms, but displays its

energy under every difficulty and against every assailant . lie who wars against cruelty, oppression and

hoary abuses, fights for his country's honour, which those things soil ; and her honour is as important as her

existence. Often, indeed, the warfare against those abuses which disgrace one's country is quite as hazardous

and more discouraging than that against her enemies in the field ; and merits equal, if not greater reward.

For those Greeks and Romans who are the objects of our admiration employed hardly any other virtue in

the extirpation of tyrants, than that love of liberty, which made them prompt in seizing the sword, and gave

them strength to use it . With facility they accomplished the undertaking, amid the general shout of praise

and joy ; nor did they engage in the attempt so much as an enterprise of perilous and doubtful issue, as in a

contest the most glorious in which virtue could be signalized ; which infallibly led to present recompense ;

which bound their brows with wreaths of laurel, and consigned their memories to immortal fame .

But he who assails hoary abuses, regarded perhaps with a superstitious reverence, and around which old

laws stand as ramparts and bastions to defend them ; who denounces acts of cruelty and outrage on humanity

which make every perpetrator thereof his personal enemy, and perhaps make him looked upon with suspicion

by the people among whom ho lives, as the assailant of an established order of things of which ho assails

only the abuses, and of laws of which he attacks only the violations,-ho can scarcely look for present recompense, nor that,~is living brows will be wreathed with laurel . And U', contending against a dark array of

long-received opinions, superstitions, obloquy and fears, which most men dread more than they do an army

terrible with banners, the Mason overcomes and emerges from the contest victorious ; or if lie does not conquer, but is borne down and swept away by the mighty current of pn jn .1ire, passion and interest, in either

case, the loftiness of spirit which he displ :»s merits fur him more than a mediecrity of fame.

He has already lived too long, who has survived the ruin of his country ; and he who can enjoy life after

such an event, deserves not to have lived at all . Nor does he any more deserve to live, who looks contentedly

upon abuses that disgrace, and cruelties that dishonour, and scenes of misery and destitution andbrutalization

that disfigure his country, and makes no effort to remedy or to prevent either .

Not often is a country at war ; nor can every one be allowed the privilege of offering his heart to the

enemy's bullets. But in these patriotic labours of peace, in preventing, remedying and reforming evils,

oppressions, wrongs, cruelties and outrages, every Mason can unite : and every one can effect something, and

share the honour and glory of the result .

For the cardinal names in the history of the human mind are few and easily to be counted up : but

thousands and tens of thousands spend their days in the preparations which are to speed the predestined

change, in gathering and amassing the materials which are to kindle and give light and warmth, when the

fire from heaven shall have descended on them . Numberless are the sutlers and pioneers, the engineers and

artisans, who attend the march of intellect . Many move forward in detachments, and level the way over

which the chariot is to pass, and cut dawn the obstacles that would impede its progress ; and these too have

their reward . If they labour diligently and faithfully in their calling, not only will they enjoy that calm contentment which diligence in the lowliest task never fails to win ; not only will the sweat of their brows be

sweet, and the sweetener of the 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 fought at Marathon or at King's Mountain became

a sharer 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 looked upon as the representative of all his

brother heroes ; and could tell such tales as made the tear glisten on the cheek of his wife, and lit up his boy's

eyes with an unwonted sparkling eagerness. Or, if he fell in the fight, and his place by the fireside and at

the table at home was thereafter vacant, that place was sacred ; and ho was often talked of there in the long

winter evenings ; and his family was deemed fortunate in the neighbourhood, because it had had a hero in it,

who had fallen in defence of his country .

Remember, 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 useless life is short, if it last a century : but that of

Hannibal was long as the life of oaks, 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 pleases ; or if we live but to amass wealth, or gain offices, or wear titles, we might as well not

have lived at all .

Forget not, therefore, to what you have devoted yourself in this Degree : defend weakness against strength,

the friendless against the Great, the oppressed against the oppressor : and be ever vigilant and watchful of the

interests and honour of your country : and may the Gr:. Architect of the Universe give you that strength and

wisdom which shall enable you well and faithfully to perform these high duties I

TO

Crow.

[The President raps once, and says]

Pres.. Bro . . Sen. . Inspector, what is the hour?

Sen. •. Ins . •. The hour of the return of the Knights Eln of Nine with the murderer Abiram ; since which

time the nine lights burn in our Chapter .

Pres: . 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.

Sen.- . Inap:' . [Rapping ; ] : Brethren, you will please assemble around the altaf, that this Chapter may

be closed in due and ancient form.

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Illustrious Elu of Fifteen .

TEE LODGE, ITS DECORATIONS, ETC .

The hangings are black, sprinkled with red and white tears .

There are fifteen lights, five in the east, and five before each Warden .

OTPICERS, TITLES, ETC.

The officers are the same as in the 9th Degree ; and represent the same persons during the reception .

The number of members is regularly fifteen and no more .

ORNAMENTS AND JEWELS.

The apron is white, lined, edged and fringed with black, and the flap black . In the middle are painted or

embroidered three gates, and over each gate a head .

The cordon in a black ribbon or sash, worn from right to left, on the front of which are painted or embroidered three heads.

The jewel is a dagger, its hilt gold, and its blade silver, hanging at the end of the sash .

Daring a Reception, the President, Son . •. Inspector and Secretary are dressed as in the 9th Degree .

The battery is 0 raps at equal distances .

'The age 8 times

I

or 2 q years .

The hour for opening is the 6th hour of the night : that for closing, the 6th hour of the day.

TO OPEN.

[The 15 Lights are not burning . The President gives one rap, and says]

Brethren, I am about to open this Chapter of Illustrious Elus of 15 . If there be any one present,

who has not attained that degree, he is requested to withdraw.

Prat. •.

[He rape twice, and the IIospitaller rises]

Bro.-. Hospitaller, see that the entrance to the Chapter is duly guarded, that we may not be disturbed in our deliberations .

[The Hospitaller goes out, returns, raps 5 equal raps, which is answered from without, returns to his

place, and says]

Hosp: . Th.-. Ill. . . President, the entrances to the Chapter are duly guarded, and we are secure .

Pros.: IlL • . Bro : . Sen . . Inspector, you will see that all present are Ill .. Blue of Fifteen, by receiving,

with the aid of the IIL •. Bro .. Jun :. Inspector, the Pass-word from each.

Pros :.

[The two Inspectors go round, one by the north and the other by the south, receive the Pass-word from

each Bro:., and the Jun. •. Insp.-. then communicates it to the Sen

. Insp. •., who returns to his place and

.'

says]

&a .•. Ins.-.

All present are III.-. Elus of Fifteen, Th :. III.- .

Bro. •. Sen .-. Inspector, how did you become an Ill .\*. Elu of Fifteen?

Son. • .

my zeal and indefatigable exertions procured me that great honour, far above my deserts .

Qu . . Where were you received as such ?

.An\*. ,. In the Audience Chamber of King Solomon, and by himself, in the presence of Ids Court .

Qu. . How many Elus were at first received ?

An. .. Fifteen, including Joabert, whom I afterwards represented .

Qu:. On what occasion were they received?

Ana:. When King Solomon despatched them to search for and apprehend the two murderers of our Gr :.

Master Hiram Abi, who still remained at large .

Qu. . Whither were they despatched?

Area: . To the country near Oath, a city of the Philistines, where they had taken refuge, after they fled

from the mountains east of Joppa when Abiram was taken .

Qu: . By whom was it discovered that they had taken refuge there ?

Ans. •. By Bendecar, one of the Nine Elus, and afterwards appointed Viceroy over that portion of

Palestine .

Qty -. What steps did King Solomon take to have them apprehefided t

Ana: . He sent thither the Fifteen Elus, bearing a letter to Mancha, tributary King of Oath, with a .suf- .

cient escort.

Qu.•. To whom was the letter committed?

An,:. To Zerbal, Captain of the Guard and one of the Nine Elus .

Qu.. Did the Fifteen succeed in apprehending the murderers ?

. They did, with the assistance furnished them by Maacha .

.Ana

Qu:. Where did they discover them?

.

In a quarry between Gath and Saphir, in which they had taken refuge .

.Ana

Qu.• . By whom were they discovered?

. By Joabert and Zerbal, two of the Bins of Fifteen .

.Ana

Qes . •. What was done with the murderers?

Ana. . . They were taken to Jerusalem, and together with Abiram tried, condemned and executed .

Qu: . Of what are the two murderers, Nebo and Zabad the types, to the 11L • . Elus of Fifteen ?

An,. : Of Fanaticism and Ignorance .

Qu.'. What do the three heads upon the apron and collar represent?

Ana.' . Tyranny, Fanaticism and Ignorance : the three enslavers of mankind, smitten by the sword of

Freedom.

Qu :. What is the cause to which the Ill .. Blue of Fifteen are now devoted?

Ana: . That of the oppressed against the oppressor, of Toleration against Fanaticism, of Knowledge

against Ignorance, and of Civilization against brutal Barbarism .

Qw . When did the Fifteen Bins depart from Jerusalem?

Pros. •.

I1L •.

Ins.- .

Ans. •.

On the 15th day of the month Tammuz, answering to the month of June.

Qu.•. When did they arrive at Gath ?

Ans.•. On the 18th day of the same month .

Qu .•. What is your age?

An,: . I times 11-or? 0 years complete.

Qu. : What is the hour?

Ans: . The sixth hour of the night.

Qu: •. Cause then the Brethren to assemble around the altar, that, renewing our pledges to one another,

we may open this Chapter of III. • . Elus of Fifteen .

&n. •. Insp . •. (Rapping 3] : Brethren, you will please assemble around the altar, that this Chapter may

be . opened in due and ancient form .

(The Brethren all assemble around the altar in a circle, including the President and all the officers, with

their $words drawn. They raise their swords and place the points together in the centre, at an angle -4f 45

degrees ; and repeat as follows]

Hosp: . To the cause of every People that struggles against Oppression and Tyranny, and is fit to be free!

See'y:. To the cause of all who defend Right and Justice and Free Thought against the tyranny of popular

opinion I

Treas. . To the cause of the labourer, asking fair wages for his fair day's work I

Jun.•. Ins.' . To the cause of Patriotism, warring against the Tyranny of Party!

orator., . 2b the cause of Toleration against Fanaticism .

&n . . Ins:. To the cause of civilization, instruction and enlightenment against Barbarism, Error and

Ignorance!

Pm.% 4b the cause of Free "T)iought, Free Conscience and Free Speech I

All.. WE narova OUaSELrzs, oua $A .YDS, OUR HEARTS, OUR INTELLECTS .

Fuss: . Now, HENCEFORWARD AND 7ORZTER.

All.• . AMEN 1

x [All return to their places . The President gives the sign, and all the Brethren the answer . Then the

'President raps I - and a Brother lights the five lights in the East ; the President saying]

.Press - An these lights shine in this Chapter, so shall the great light of Freedom blaze in the world I

[The Sen.•. Insp:, raps D -and a brother lights the five lights in front of him ; the Sen• . Insp.•. Saying] :

Se+.•. Ins:. Al my lights shine in this Chapter, so shall the light of religious and political Toleration

iise upon the world .

[The Jun .. Inep.% raps n-and a Brother lights the 5 lights in front of him ; the Jun. •. Insp:. Saying]

Jun.•. Insp.. As my lights shine in this Chapter, so shall the light of Education and Intelligence yet

shine in all the corners of the Earth.

Pies•. So mots it be I My Brethren, this Chapter is duly opened in due and ancient form.

RECEPTION.

The ofcers 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 work and principles of the 9th Degree .

If the examination be satisfactory, he is conducted into the Chapter, and directed to take a seat .

Ass.• . My Brethren, we still lament the death of our IlL •. Gr: . blaster IIiram Abi ; and the demands of

ustice

remain unsatisfied . .Excellent Sadoc, what sayeth the law as to him who slayeth his Brother?

j

:,5ce. : . Whoso eheddeth man's blood, by man shall his blood be shed ; for in the image of God made he

mall. ;At the band of every man's Brother will I require the life of man . If any man hate his neighbour,

'and lie hi wait for him, and rise up against him, and smite him mortally, that he die, then thine eye shall not

pity him, but his blood shall purify the land of that innocent blood that he bath shed . Ire is accursed that

smiteth his neighbour secretly, or taketh reward to slay an innocent person .

Pres:. Such is the law ; and the land of Israel is not yet purified of the innocent blood of our Brother,

abed upon the floor of the Temple, and the stains whereof still remain to bear witness against his murderers .

One in his dungeon awaits his trial and the swift punishment that shall follow it ; but two remain at large,

nor have they yet been traced from their retreat in the mountains east of Joppa . Samaria and Galilee have

been searched in 'rain, and all the land of Dan and Judah, and the country upon both shores of the Dead Sea,

without success ; and I fear they have escaped by sea to Egypt, or into Syria or the mountains of Phmnicia,

and are beyond our reach .

Sec: . bloat Potent King, doubt not that the Lord will at length give them into thy hand, even as he did

Abiram, when thou didst despair of discovering his retreat .

. The Nine Elus have even now returned from Galilee and the copfines of Phmnicia, and found no

.Pies

trace whatever of the fugitives ; Bcn •l ic .qed and Ben-abinndnb, from the shores of the Dead Sea ; Bana and

Achimaas from Samaria, and Ben-g-tber and Jusnphnt from Idumea . I know not what further steps to take .

[The M .- . of Ceremonies, who represents Bendecar, one of the Blue of Nine, raps I at the door] .

Bosp .•. Th .- . Potent King Solomon, there is an alarm at the entrance of the audience chamber .

Pres :. See who applies to enter, my Brother, and what his errand is ; and if it be not urgent, let him

depart.

[The IIospitaller goes to the door, opens it, and asks] :.

Bosp :. Who is it that applies to enter here?

]IL' . Car :. Bendecar, one of the Nine Knights Elect, who desires to have speech with our Lord the Sing .

Bosp:. Our Lord the King hatlt said, "See who applies to enter, and what his errand is ; and if it be not

urgent, let him depart."

df.-. Cer.-. bly errand is urgent ; and I bring tidings that will gladden the heart of our Lord the King.

I crave permission to approach him .

Bosp. •. Wait, then, my Brother, while I inform him of thy request .

[He closes the door and approaches tho East] .

Pres. • . Who is it, Ahisar, that applies to enter?

Bosp . •. Bendecar, one of the Nine Knights Elu, who desires to have speech with thee ; and craves

permission to approach thy footstool .

Pres.. \*What is his errand?

Ifosp :. He saith not, but declares that it is urgent ; and that he bears tidings which will gladden thy

heart.

Pres.'. Then let him enter and make known his tidings .

[The IIospitaller opens the door, and the 31 . •. of Car.\*. enters, approaches the East, kneels, rises, and

stands with his hands folded across his breast] .

Pres. • . What is thine errand, my Brother, and the tidings that'thou bringest?

£ . Cer: . Th . . Potent King Solomon, returning from Galilee with my companions, and while they

explored the river Jordan from the Sea of Tiberias to Naarath near the Dead 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-Rimmon, Gibeah and Bethlehem . At Ekron and again at Ashdod I came upon the track of the

fugitives, finding those who had seen and could describe them . I traced them unto Saphir ; but beyond that

could bear nought of them, in Gath or in its suburbs ; and having no means to procure assistance in the search,

nor being accredited to illaaeha, King of Gath, I was perforce compelled to return hither, to inform my Lord

the King that the fugitives have taken refuge in the land of Gath .

Pres. •. Thou thinkest so?

rU. . Cer.•. I feel assured that they have taken refuge there . I could not trace them further. They cannot

escape by sea ; and the large rewards offered for their apprehension have closed against them all the outlets

leading into Idumea and towards the sea that covers Sodom .

Pres. •. Bendecar, thou hast done well ; and thy reward shall not be wanting . I will forthwith send

messengers to my servant 3laaclta, with letters requiring his assistance in searching out and capturing the

fugitives . Let Josaphat our Chancellor write such letters, and the Nine Knights Elu prepare to set forth

with sufficient escort . Attd lest their number be too small, let six others go forth with them, selected by lot

from among our servants, making fifteen in all . Place than in an urn, my Brother Adonhirnm, the names of

all our Perfect Masters, other than the Nine Elit, and let Sadoc the high Priest draw forth six names ; and

let those so drawn, with the Nine, go forth upon this expedition .

[The Son :. Iaap .- . places several names in an urn, upon slips of paper, and the Secretary draws forth six

in succession, reading as he does so, the following names : . . Ben-hosed . . . Ben-abinadab . . . Achintaas . . .

Bana . . . Tosaphat the son of Phante . . . Benyaber] .

Pres. • . Let the Nine Knights Elu, and the six Brethren named advance .

[The candidate and fourteen Brothers, including the Al .- . of Cer.., advance to the East, and the President

says to them]

Pres:. My Brethren, it devolves on you to perform an important duty . I place you under the commandof Zerbal, who shall bear our letters to Muacha our servant, King of Gath . Go thither speedily, and aided by

the King our servant, search his dominions for these murderers, even the whole country between the Salt Lake

of Sodom and the Great Sea, and into Idumea . If you discover the assassins, take them alive, and bring them

hither to be tried and punished ; for justice clamors for its due . If you succeed, be sure you shall be rewarded,

and your names, as the Fifteen Elus, be glorious . Go and refresh yourselves, and prepare to act forth at

mid-day.

[The Candidate and several brothers retire to the ante-room, and lay aside their Masonic clothing and

jewels, and each arms himself with a sword . In the mean time all the furniture of the Lode room is

removed, except 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 behind the Candidate

as he travels, are put out by degrees, until the room is dark . Obstacles are then placed in his way, and several

more circuits are made, and then he is conducted to the ante-room, where Zerbal says]

Zerb . . My Brethren, we are now near the City of Gath. Remain here, while I enter the city and preeeut to King Dlaacha the letters of his Sovereign ; Lord the King.

.[He then goes out, and remains some time ; then returns and says]

Zero.: Be of good cheer, my Brethren I The King of Gath has received with reverence the letters of

onr- Lord the King, and bath sent out his guards to scour the country in all directions, in search of the fugitives .

they may have taken refuge in the quarries between Gath and Saphir . Let as proceed thither.

[They again enter the Chapter room, and makes several circuits as before . Then Zerbal says] :

Zerb.-. Here is the entrance to a quarry. I will explore it with Joabert and Stolkin, while thereat keep

watch without, and guard the other outlets, if there be any.

(The Candidate with the Brothers who represent Zerbal and Stolkin then pass through a narrow passage,

Be low as to compel 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]

Zerb .-. Behold the murderers 1

The Two : We are lost!

[The two men throw down their tools, draw their daggers, and rush upon the three Brothers, Zerbal and

the Candidate seize one, ,ho submits, and they \*take his dagger from him . The other is seized by Stolkin,

but breaks away and escapes through the passage, and is taken by the brothers without . Zorbal, Stolkin and

the Candidate then return through the passage, rejoin the others, and all proceed to the ante-room, where they

deliver the two prisoners to the Guards. In the mean time the Chapter room is lighted, and the officers

seated an before . The M.. of Cer.. now raps l at the door, which is answered by the Hospitaller within, who

opens the door and asks]

Bosp.-. Who apply to enter here?

N..-. Cer. •. The fifteen Knights Elect, who were sent to the land of Gath in search of the murderers of

our deceased Gr.• . Master .

H sp . •. The King bath ordered that upon your return, you at once appear before him . Enter.

(The Candidate and the other Brothers enter, advance to the East, kneel, rise, cross their arms upon their

breasts and stand in silence] .

X . . .6

Pres: . Speak, Zerball East thou succeeded?

Zerb. •. bly liege, we have . We journeyed hence with all speed, and by the shortest route, to the City of

Gath, where, my brethren remaining without the walls, I entered the city, obtained immediate audience of the

King, and laid before him thy letters . Ile received them with all reverence, and most courteously entreated

me, and forthwith despatched his guards in every direction, to seek and apprehend the fugitives . Returning

to my companions, we hastened to the quarries between Gath and Saphir, where I suspected the murderers

were concealed ; and coming to the entrance of one,'I, with Joabert and Stolkin entered, and found two men

at work, whom I recognized as the murderers . W e sprang upon them, Joabert and I upon one, and Stolkin

upon the other. They defended themselves with their daggers, but one we overpowered and bound, while the

other, breaking away, fled through the entrance, and was taken by our comrades who remained without.

Then, having sent this information and our thanks to King Maacha, we forthwith returned, and have delivered

the two fugitives to thy Guards.

'

Pres. •. Thanks be to God, who hath delivered these wretches into the hands of justice . Let them be

chained, and consigned to separate dungeons till the morrow . And let our Royal Warrant issue, constituting

Adonhiram the son of Abda, Ahisar, Governor of the House, Zabud the son of Nathan, Azarias the son of

Nathan, Azarias the son of Sadoc, and Elihoreph and Ahia the Scribes, a High Court, in which Josaphat our

Chancellor shall preside, to try these prisoners, and determine on their guilt or innocence . Let them have

fair trial, be confronted with the witnesses against them, have opportunity to produce evidence in their own

behalf, and be heard in their own defence . If innocent, or if it be doubtful whether they are guilty, let them

go free ; but 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 as a

terror to all evil-doers . And let the Court convene at the third hour of the day to-morrow, and proceed

speedily with-the trial . Have I said well, my Brother?

&n. •. Insp : . bloat well and wisely, my Brother .

Pres :. So will the land be purified of innocent blood, crime punished, and justice satisfied, and severity

still be tempered with humanity . Zerbal, I will reward you and your companions as you deserve . I make

you the members of a now order of nobility, and a new degree in Masonry, to be styled the Illustrious Elu

of Fifteen, of which I and my Brother IIiram will deem it a high honour to be elected members ; and which

none shall receive hereafter by our gift, but only by your unanimous vote . Place yourselves around the

altar, my Brethren, and assume an obligation appropriate to the new degree .

[The 15 Brothers stand around the altar in a circle, placing their loft hands on the cross swords and

cross-daggers which are upon it . The other Brothers encircle them and form the roof of steel over them . In

this position the Brothers repeat the following obligation

OBLIGATION.

I, A . . . . B . . . . in the presence of the Grand Architect of the Universe, and under these swords, drawn

to protect or punish, do hereby and hereon most solemnly and sincerely promise and swear, that I will never

reveal the secrets of this degree of Ill .- . Elms of Fifteen to any person in the world, unless it be at a time

when, and in a place where, it may be lawfully done, and to a person duly authorized to receive them, and

when I am duly authorized to communicate them .

I furthermore promise and swear that I will evermore keep and punctually observe my obligation as a

Knight Elu of Nine ; and again to the same causes as by my obligation in that degree I did, and to the cause

of Toleration and Liberality against Fanaticism and Persecution political and religious, and to that of Education, Instruction and Enlightenment against Error, Barbarism, and Ignorance, I hereby irrevocably mad forever

devote my hand, my heart and my intellect ; under the same penalty which I invoked in that degree . So help

me God ; and keep me steadfast in the duo performance of the same I

[The swords are lowered, and one laid on the head of each of the Brothers ; and the President says] :

.'

Pros

. I therefore declare you to be duly invested with the rank and dignity of Ill :. Elu : . of Fifteen :

which degree I declare to be devoted, now and always hereafter, to Toleration, Liberality and Enlightenment ;

and I invest you with its collar, apron and jewel, which need no explanation .

Receive now, my brethren, the signs, words and, token of this degree

Siax : . . . Make the motion of bringing a 13i = 2 Q ;II up under the

strike• perpendicularly II 31 4=4 Q$II, as if opening your Qr iU nLC.».

sign, with the 1 •j

AxswEa : . . . Make the

& 9 fm upwards, and

'S,Q ;4

. closed and the r& b otq, raised.

ToKEx : . . . Close the 14? and raise the MS-$ ZFRl, of the Then, with thatM& 5-u1,

close to the ill?S II 12 of the other, make a transverse motion as if cutting across his Qrq II ;t ~Q» . 11o does

the same to you. As you do it, you say t ( l Qt :. As he does it, lie says

PASS-WORD : . . . .

nJQ$?tOf :.

SACRED WORD : . . . .

Qt-y&Q wo

:,

Go now, my Brethren, to the orator ; and receive the lecture of this den ee .

LECTURE .

This Degree, my Brother, as you have learned by your obligation, is devoted to the same objects as those

of the Elu of Nine ; and also to the cause of Toleration and Liberality against Fanaticism and Persecution,

political and religious ; and to that of Education, Instruction and Enlightenment against Error, Barbarism

and Ignorance . To these objects you have irrevocably and forever devoted your hand, your heart and your

intellect ; and whenever in your presence a Chapter of this Degree is opened, you will be Most solemnly

're minded of your solemn vows here taken at the altar .

• •Toleration, holding that every other man has the same right to his opinion and faith that we have to

?ours : \*and Liberality, holding that as no human being can say with certainty, in the clash and conflict of

-hostile faiths and creeds, what is Truth, or that he is suroly in possession thereof, so every one should

feel that it is quite possible that another, equally honest and sincere with himself, and yet bolding the

contrary opinion, may himself be in possession of the Truth ; and that whatever one firmly and conscientionaly believes, is truth to him ; are the mortal enemies of that Fanaticism which persecutes fur opinion's

sake ; and initiates crusades against whatever it, in its imaginary holiness, deems to be contrary to the law

of God.

'And Education, Instruction and Enlightenment are the most certain means by which Fanaticism and

Intolerance can be rendered powerless .

• No true Mason scoffs at honest convictions, and an ardent zeal in the cause of Truth and Justice . But

'be absolutely denies the right of any man to assume the prerogative of Deity, and condemn his Brother's faith

,and opinions as heretical and deserving to be punished. Nor does he approve the course of those who endanger

the pence of great nations and the best interests of their own race by indulging in a chimerical and visionary

philanthropy ; a luxury which they can only enjoy by drawing their robes around them to avoid contact with

their fellows, and proclaiming themselves holier than they .

For he knows that intolerance and bigotry have been infinitely greater curses to mankind than ignorance

and error. Better any error than persecution ! Better any belief or opinion than the thumbscrew, the rack

-and the stake I And he knows also how unspeakably absurd it is, for a creature to whom lie himself and

every thing around and within him are mysteries, to torture and kill others, because they do not dunk as ho

'does in regard to the profoundest of those mysteries ; which it is utterly beyond the comprehension of either

-to understand .

11

We may well be tolerant of each other's creed ; for in every faith there are excellent moral precepts . Far

in the South of Asia, Zoroaster taught this doctrine : On commencing a journey, the Faithful should turn his

thoughts towards Ormuzd, and confess him, in the purity of his heart, to be King of the World ; be should

love Him, do him homage, and serve him . 'iIe must be upright and charitable, despise the pleasures of the

body, and avoid pride and hnughtincs •, and vice in nil its forms, and especially falsehood, one of the basest

sins of which man can he guilty . lie must forget injuries and not avenge himself. lie must honour the

memory of his parents and relatives . At night, before retiring to sleep, he should rigorously examine his

conscience, and repent of the faults which weakness or ill-fortune had caused him to commit . He was required

to pray for strength to persevere in the Good, and to obtain forgiveness for his errors . It was his duty to

confess his faults to a nlagus, or to a layman renowned for his virtues, or to the sun . Fasting and maceration

were prohibited : and, on the contrary, it was his duty suitably to nourish the body and to maintain its vigour,

that his soul might be strong to resist the Genius of Darkness ; that he might more attentively read the Divine

Word, and have more courage to perform noble deeds .

And in the North of Europe the Druids taught devotion to friends, indulgence for reciprocal wrongs, love

of deserved praise, prudence, humanity, hospitality, respect for old age, disregard of the future, temperance,

contempt of death, and a chivalrous deference to woman . Listen to these maxims from the Hava Manl, or

Sublime Book of Odin

"If thou bast a friend, visit him often : the path will grow over with grass, and the trees soon cover it, if

thou dost not constantly walk upon it. IIe is a faithful friend, who, having but two loaves, gives his friend

one. Be never first to break with thy friend : sorroirwrings the heart of him, who has no one save himself,

with whom to take counsel . There is no virtuous man who has not some vice, no bad man who has not some

virtue . Happy he who obtains the praise and good-gill of men ; for all that depends on the will of another is

hazardous and uncertain. Riches flit away in the twinkling of an eye : they are the most inconstar : of friends :

flocks and herds perish, parents die, friends are not immortal, thou thyself diest : I know but one thing that

doth not die, the judgment that is passed upon the dead . Be humane towards those whom thou mectest on

the road . If the guest that cometh to thy house is a-cold, give him fire : the man who has journeyed over the

mountains needs food and dry garments . Mock not at the aged ; fir words full of sense . .come often from the

wrinkles of age . Be moderately wise, and not over prudent . Let no one seek to know his destiny, if he would

sleep tranquilly . There is no malady more cruel than to be discontented wit : nor lot. Iliso early, if then

wouldet become rich, or overcome an enemy : the wolf that sleeps takes no prey ; the man that sleeps gains no

victory. The glutton cats his own death ; and the wise ninn laughs at the fool's greediness. Nothing is more

injurious to the young than excessive drinking : the more one drinks, the more lie loses his reason ; the bird

of forgetfulness sings before those who intoxicate themselves, and wiles away their souls . Man devoid of sense

believes he will live always if he avoids war ; but, if the lances spare him, old age will give him no quarter .

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 . Never forget the benefits thou bast

received . Learn while thou art young . Be submissive to the laws of thy country . Seek the company of

virtuous men . Speak not of God but with respect . Live on good terms with thy fellow-citizens. Remain in

thy proper place . Speak ill of no one. Mock at the bodily infirmities of none . Pursue not unrelentingly a

conquered enemy . Strive to acquire a good reputation . The best bread is that for which one is indebted to

his own labour. Take counsel with wise men . The more one learns, the more lie acquires the faculty of

learning . Knowledge is the most permanent wealth . As well he dumb as ignorant . The true use of knowledge

is to distinguish good from evil . Be not a subject of shame to thy parents . 1V hat one learns in youth endures

like the engraving upon a rock . lie is wise who knows himself. Let thy books be thy best friends . When.

thou attainest an hundred years, cease to learn . Wisdom is solidly planted, even on the shifting ocean .

Deceive no one, not even thine enemy . Wisdom is a treasure that every where commands its value . Modesty

is the most beautiful ornament of a woman . One is nowhere well lodged but in his own house . Speak mildly,

even to the poor . It is sweeter to forgive than to take vengeance . Concord is the finest ornament of a family .

First procure the wagon, and then set thyself about finding the oxen . Gaming and quarrels lend to misery :

There is no true merit without the practice of virtue . To honour our mother is the most fitting homage we

can pay the Divinity . There is no tranquil sleep without a clear conscience . One cannot always have milk to

drink : we must cnuorm uureles to circumstances . Ile badly understands his interest who breaks his word ."

Twentyfutir centuries ago, this was the Chinese Ethics .

"The Philusophcr said, ' man! uty doctrine is simple, and easy to be understood : Thsens Tscn replied,

' that is certain .' The Philusopher having gone out, the disciples asked what their master had meant to any .

Thseng •Tseu responded, `The doctrine of our Master consists solely in being upright of heart, and loving,

our neighbour as we love ourselt'"

About a century later, the Ilebrew law said, " If any man hate his neighbour . . . then shall ye do unto

him, as he bad thought to do unto his brother . . . Better is a neighbour that is near, than a brother afar off

. . . Thou shalt love thy neighbour as thyself ."

In the same fifth century before Christ, Socrates the Grecian said, "Thou shalt love thy neighbour as

thyself."

Three generations earlier, Zoroaster had said to the Persians : "Otter up thy. grateful prayers to the Lord,

the -most just and pure Ormuzd, the supreme and adorable God, who thus declared to his Prophet Zerdusht :

' Hold it not meet to do unto others what th ou wouldst nut desire dune unto thyself : do that unto the people,

which, when done to thyself, is nut disagreeable unto thee .'"

The same doctrine had been ]on ,, taught in the schools of Babylon and Jerusalem . A Pagan declared to

the Pharisee Ilillel that ho was ready to embrace the Jewish religion, if lie could make known to him in a

few words a summary of the whole law of Muses . " That which thou likest not done to thyself, said Ilillel,

do it not unto thy neighbour . Therein is all the law : the rest is nothing but the commentary upon it ."

` • Nothing is more natural," said Confucius, "nothing more simple, than the principles of that morality

which I endeavour, by salutary maxims, to inculcate in you . . . It is humanity ; which is to say, that universal

charity among all of our species, without distinction . It is uprightness ; that is, that rectitude of spirit and of

heart, which makes one seek for truth in every thing, and desire it, without deceiving one's self or others . It

is finally sincerity or good faith ; which is to say, that frankness, that openness of 'heart, tempered by selfreliance, which excludes all feints and all disguising, as much in speech as in action."

To diffuse useful information, to further intellectual refinement, sure forerunner of moral improvement,

to hasten the coming of the great day, when the dawn of general knowledge shall chase away the lazy, lingering-mists, eveu from the base of the great social pyramid, is indeed a high calling, in which the most splendid

'talents and consummate virtue may well press onward, eager to bear a part . From the Masonic ranks ought

to go forth those whose genius and not their ancestry ennoble them, to open to all ranks the temple of science,

and by their own example to make the humblest men emulous to climb steps - no longer inaccessible, and enter

the unfolded gates burning in the sun .

The highest intellectual cultivation is perfectly compatible with the daily cares and toils of working men .

A keen relish for the most sublime truths of science belongs alike to every class of mankind. And, as philosophy was taught in the sacred groves of Athens, and under the Portico, and in the old Temples of Egypt and

India, so in our Lodges ought Knowledge to be dispensed, the Sciences taught, and the Lectures become like

the teachings of Socrates and Plato, of Agassiz and Cousin.

• Real knowledge never permitted either turbulence or unbelief ; but its progress is the forerunner of liberality

and enlightened toleration . Whoso dreads these may well tremble ; fur lie may be well assured that their day

is at length come, and must put to speedy flight the evil spirits of tyranny and persecution, which haunted

the long night now gone down the sky. And it is to be hoped that the time will soon arrive, when, as men

will no longer suffer themselves to be led blindfold in ignorance, so will they no more yield to the vile principle of judging and treating their fellow-creatures, not according to the intrinsic merit of their actions, but

'

according to the accidental and involuntary coincidence of their opinions .

Whenever we come to treat with entire respect those who conscientiously differ from ourselves, the only

practical effect of a difference will be, to make us enlighten the ignorance on one side or the other, from

which it springs, by instructing them, if it be theirs ; ourselves, if it be our own ; to the end that the only

kind of unanimity may be produced which is desirable among rational beings,-tho agreement proceeding

from full conviction after the freest discussion .

X. . . 10

The Knight Elu of Fifteen ought therefore to take the lead of his fellow-citizens, not in frivolous amusements, not in the degrading pursuits of the ambitious vulgar ; but in the truly noble task of enlightening the

mass of his countrymen, and of Icarin ; his ewer. moue encircled, not with barbaric splendor, or attached to

courtly gewgaws, but illustrated by the honors most worthy of our rational nature ; coupled with the diffusion

of knowledge, and gratefully pronounced by a few, at least, whom his wise besefecuco has rescued front

ignorance and vice .

We say to him, in the words of the great Roman : "Men in no respect so nearly approach to cite Deity,

as when they confer benefits on men . To serve and do good to as canny as possible,-there is nothing greater

in your fortune than that you should be able, and nothing finer in your nature, than that you should be

desirous to do this." This is the true mark fur the aim of every man and .Mason who either prizes the enjoyment of pure happiness, or sets a right value upon a high and unsullied renown . And if the benefactors of

mankind, when they rest front their noble labours, shall be permitted to enjoy hereafter, as an appropriate

reward of their virtue, the privilege of looking down upon the blessings with which their exertions and

charities, and perhaps their toils and sufferings hare clothed the scene of their former existence, it will not, in

a state of exalted purity and wisdom, be the founders of mighty dynasties, the conquerors of now empires, the

Cwsars, Alexanders and Tamerl anes ; nor the more Kings and Counsellors, .'residents and Senators, who have

lived for their party chiefly, and for their country only incidentally, often sacrificing to their own aggrandizement or that of their faction the good of their fellow-creatures

;-it will not be they who will be gratified by

contemplating the monuments of their in-furious fume ; but thoso will enjoy that delight and march in that

triumph, who can trace tire remote effects of their enlightened benevolence in the improved condition of their

species, and exult in the reflection, that the change which they at Moat, perhaps after many years, survey, with

eyes that age and sorrow can make dint no more,-of Knowledge become Power,-Virtue sharing that EmpireSuperstition dethroned, and Tyranny exiled, is, if even only in some small and very slight degree, yet still

in some degree, the fruit, precious if costly, and though late repaid yet long enduring, of their own self-denial

and strenuous exertion, of their own mite of charity and aid to education wisely bestowed, and of the hardships and hazards which they encountered here below .

But Masonry requires of its initiates and votaries nothing that is impracticable . It does not demand that

they should undertake to climb to those lofty and sublime peaks of a theoretical nail irnaginary .unpractical

virtue, high and cold and remote as the eternal smites that wrap t ho shoulders of Chiuaburnzo, and at least

quito as inaccessible as they . It asks that alone to be dune, which is easy to be dune . It overtasks no one's

strength, and asks no one to go beyond his means or his capacities. It does not expect one whose business or

profession yields hint little more than the wants of himself and his family require, and whose time is necessarily

occupied by his daily avocations, to abandon or neglect the avocation by which he and his children lire, and

devote himself and his means to the diffusion of knowledge among men . It does not expect him to publish

books for the people, or to lecture t', the injury of his business, or to found academies and colleges, build up

libraries and entitle himself to statues.

But it does require and expect every man of us to do something, within and according to his means : and

there is no Mason %rho cannot du something ; if not alone, then by combination and association . If all the

Masons of a Sta!o choose, they may, by a moderate but permanent annual contribution levied upon themselves,

furnish annually a sum equivalent to the interest on a large capital, and therewith build and endow a college .

Lodges can unite and aid in the erection and establishment of a school or an academy : and it is the saddest

of all Masonic sights when tire Brethren of a jurisdiction rebel against a contribution for t! • "e purposes,

imposed by themselves through their constituted and accredited representatives ; and thus make known to a

scoffing world what is their deliberate opinion of the value of Masonry .

And if a Lodge'cnnnot aid in founding a school or an academy, it can still do something . It can educate

one buy or girl, at least, the child of some pour or departed Brother . And let it never be forgotten that in the

poorest unre"nrded child that seems abandoned to ignorance and rice, may Plumber the virtues of a Socrates,

the intellect of a Beacon, the genius of a tihnkspeare, the capacity to to good to mankind of a Wa'!iington ;

and that, in rescuing hint from the mire in which he is 1-11111-m-1, and giving him the means of education and

development, the Lodge that dues it may be the direct and immediate utcmns of cuufcrritag urea the world as

M .I . 11

great a blessing as that given it by John Faust the boy of Mentz, by Fulton, or Arkwright or Morse ; may

perpetuate the liberties of our own country, and change the destinies of nations, and write a new Chapter in

the History of the World .

For we never know the importance of the act we do . The Daughter of Pharaoh little thought what she

was doing for the human race, and the vast, unimaginable consequences that depended on bar charitable act,

when she draw the little child of a Hebrew woman from among the rushes that grew along the bank of the

Nile, and determined to rear it as her own .

How often has an act of charity, costing the doer little ; given to the world a great painter, a great musician,

a great inventor! How often has such an act developed the ragged boy into the great benefactor of his race I

On what small and apparently unimportant circumstances have turned and hinged the fates of the world's

great conquerors, the Napoleons and Crnmwells . There is no law that limits the returns that shall be reaped

from a single good decd . The widow's mite may not only be as acceptable to God, but may produce as great

results as the rich man's costly offering. The poorest boy, helped by benevolence, may come to lead armies,

to decide on peace and war, to control Senates, to dictate to Cabinets ; and exercise influences as vast as those

of England's great Statesmen, past and present, as the Great Commoner of our own Country, who was once

the mill-boy of the Slashes of Hanover, and the mighty Orator and Statesman, once the son of a poor farmer

of New Hampshire, but whose magnificent thoughts and noble words will be law many years hereafter to

millions of men yet unborn .

But the opportunity to effect a great good does not often occur to any one . It is worse than folly for one

to lie idle and inert, and expect the accident to befall him, by which his influences shall live forever. ire can

expect that to happen, only in consequence ofone or many or all of a long series of acts . He can expect to

benefit the world only as men attain other results ; by continuance, by persistence, by a steady and uniform

habit of labouring for the enlightenment 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 application to our work, and

having enough of time for the doing of it, by regular pains-taking, and the plying of constant assiduities, and

not by any process of legerdemain, that we secure the strength and the staple of real excellence. It was thus

:that Demosthenes, clause after clause, and sentence after sentence, elaborated to the uttermost his immortal

orations. It was thus that Newton pioneered his way, by the steps of an ascending geometry, to the mechan- .

lam of the Heavens .

It is a most erroneous opinion that those who have left the most stupendous monuments of intellect behind

them, were not differently exercised from the rest of the species, but only differently gifted : that they signalized

.themselves only by their talent, and hardly ever by their industry : for it is in truth to the most strenuous

application of those common place faculties which are diffused among all, that they are indebted for the glories

which now encircle their remembrance and their name .

• . We must not imagine it to be a vulgarizing of genius, that it should be lighted up in any other way

than by a direct inspiration from Heaven ; nor overlook the steadfastness of purpose, the devotion to some

single but great object, the unweariedness of labour that is given, not in convulsive and preternatural throes,

but by little and little as the strength of the mind may bear it ; the accumulation of many small efforts, instead

of a few grand and gigantic, but perhaps irregular movements, on the part of energies that are marvellous ;

by which former alone the great results are brought out that write their enduring records on the face of the

earth and in the history of nations and of man .

We must not overlook these elements, to which genius owes the best and proudest of her achievements ;

nor imagine that qualities so generally possessed as patience and pains-taking, and resolute industry, have no

share in upholding a distinction so illustrious as that of the benefactor of his kind .

We must not forget that great results are most ordinarily produced by an aggregate of many contributions

and exertions : as it is the invisible particles of vapour, each separate and distinct from the other, that, rising

from the Atlantic and its bays and gulfs, and from wide morasses and overflowed plains, float away in clouds,

and distil upon the earth in dew, and fall in showers and rains upon the broad prairies and rude mountains,

and make the great navigable rivers that are the arteries along which flows the life-blood of our country .

And so Masonry can do much, if each Mason be content to do his share, and if their united efforts are

directed by wise counsels to a common purpose. A man would wonder at the mighty things which hare been

done by degrees and gentle augmentations. Diligence and moderation are the best steps whereby to climb to

any excellency ; and it is rare if there be any other way. The Heavens send not down their rain in floods,

but by drops and dewy distillations. A man is neither good, nor wise, nor rich at once ; yet, softly creeping

up these hills, he shall every day better his prospect, until at lost he gains the summit . It is for God and fur

Omnipotency to do mighty things in a moment ; but by degrees to grow to greatness is the course that he bath

left for man.

If Masonry will but be true to her mission, and Masons to their promises and obligations ;-if, reentering

vigorously upon a career of beneficence, she and they will but pursue it earnestly and unfalteringly, remembering that our contributions to the cause of charity and education then deserve the greatest credit when it

costs us something, the curtailing of a comfort or the relinquishment of a luxury to make them : if we will

but give aid to Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly

and incessantly, as the vapours rise, and the springs run, and as the sun rises and the stars come up into the

heavens, then we may be sure that great results will be attained and a great work done . And then it will

most surely be seen that Masonry is not effete or impotent . It will betoken it not degenerated, nor drooping

to a fatal decay ; but casting off the old and wrinkled skin of routine and inertia, to wax young again, entering

the glorious ways of Truth and prosperous Virtue, destined to become great and honorable in these latter

ages. And foreseeing this glad result, we may see in our minds our noble and puissant Order rousing herself

like a strong man after sleep, and shaking her invincible locks ; may see her as an eagle mewing her mighty

youth, and kindling her undazzled eyes at the full mid-day beam ; purging and unsealing her long .abu .scd

sight at the fountain itself of heavenly radiance ; while the whole noise of timorous and flocking birds, with

those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would

prognosticate disastrous failure -and ignominious downfall ; unstirred by which and untroubled, she wings

her strong way towards the stars, and bathes leisurely in the broad light of Divine Truth and ever-increasing

knowledge .

To GLOSS.

Pros :. Bro :. Sen : . Inspector, what is the hour?

. 1nsp .-. Th:. III . • . , the hour when the Fifteen Elus returned to Jerusalem .

Sen

Pres.- . 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 Ill . . Elu of Fifteen .

-lm\* . 1 isp.• . (Rapping 3] : Brethren, you, will please assemble around the altar, that this Chapter may

be closed in due and ancient form .

[The Brethren assemble round the altar ; and the same ceremonies are performed as in opening . Then

all return to their places . The President gives the sign ; and all the Brethren the answer . Then the President raps I and the lights in front of him are extinguished ; the Son.. Inspector 11 and the lights in front of

him are extinguished ; the Jun.-. Insp.- . 0 and the lights in front of him are extinguished ; and the Prow.

says]

Pres. • . This Chapter of Ill.- . Ela of Fifteen is closed.

FINIS .

C~1 etrenf Ge

ti~ee~

Prince Ameth, or Sublime Eht of Tirelve .

THE LODGE, ITS DECORATIONS, ETC.

This Lodge . is also called a Chapter, and it is decorated like that of the 10th Degree, with the same

hangings .

It is lighted, however, by 12 lights, by threes, in the East, West, North and South .

OFFICERS, TITLES, ETC .

'The Presiding Officer is styled Th : . Ill. : Prince President : and all the other officers and members

Princes.

The two Wardens are styled Llspeciors, and sit in the West.

The Orator sits in the South .

The Treasurer and Secretary on the right and left of the Prince President .

The Deacons are styled duditors, and sit as in the Symbolic Lodge .

The Master of Ceremonies is styled afarshal.

The Chapter regularly consists of 12 members only .

CLOTHING, ORNAMENTS AND JEWELS.

The apron is white, lined, edged and fringed with black, and the flap black . In the middle of the apron

is painted or embroidered a flaming heart .

The cordon is a black sash or ribbon, worn from right to left . Over the heart is painted or embroidered

upon it a flaming heart ; and over that the words, lrincere nut Mori.

The jewel is a sword, worn suspended to the cordon .

.[ n

Batter/

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.Age

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z X ; or t £ years.

XT . . . 2

TO orwt .

Tk. • . Ill:. [Dapping once] : Bro . • . Sen

. Inspector, I am about to open this Chapter of Princes'Ametb,

or Sublime Elu of Twelve, in this place for the dispatch of business . Please see, through the proper officer,

that the entrance to the Chapter is duly guarded, that we may not be disturbed .

. Insp. .. Bro: . Marshal, the Th :. Ill .- . Prince President is about to open this Chapter of Princes

Sen

Ameth, or Sublime Elu of Twelve. Please see that the entrance to the Chapter is duly guarded, that we may

not be disturbed.

[The Marshal goes out, returns, raps [ j , ] which is answered from, without, returns to his place and

says]

. IlL-. Prince Son .-. Inspector, the entrance to the Chapter is duly guarded, and we are secure

.\*

Marsh

from intrusion .

Sent . Iusp:. Th .- . Ill.-. Prince President, the entrance to the Chapter is duly guarded, and we are secure

from intrusion.

TA: . I11: . Then we may safely proceed. Bro .- . Son. - . Inspector, are all present Princes Ameth and Sublime Elus of Twelve? Inform yourself by requiring the word .

[The Sen:. Insp .• . goes round, receives the word, and reports]

Sen.- . Lisp

. Th .-. III. %, all present are Princes Ameth and Elus of Twelve .

.Th.-. Ill . •. Bro: . Son.-. Inspector, are you a Sublime Elu of Twelve ?

Sen . • . Insp:. Aly name will satisfy you that I am .

Qtt:. What is your name?

Ans. • . Ameth .

Qu:. What does it signify?

Ans.-. A True Man ; just, fair, sincere, faithful, fearing God .

Qu : . Where were you received a Prince Ameth or Elu of Twelve ?

Ans .- . In a place representing the audience chamber of King Solomon?

Qu.. How many compose a chapter of Sublime Elu of Twelve ?

A,, :: . Twelve or more.

Qu .- . When composed of twelve only, of whom does it consist?

Ans:. The Th .- . Ill: . Prince President, the Princes Sen .- . and Jun .-. Inspector, the Prince Orator,

the Prince Treasurer and Secretary, the Princes First and Second Auditor, the Prince Marshal, and three

Brothers ; besides the Tyler . '

Th : . Ill. . Give me the sign of a Prince Ameth.

(He gives it.1

TA: . Ili:. What does it signify?

Ans.'. That my faith cannot be shaken, and my confidence is in God .

Qu.-. What are the characteristics of a Prince Ameth ?

Ans.• . Earnestness, Straight-forwardness, Integrity, Fairness, Sincerity and Reliability : which make up

the character of a True Alan .

Qu .• . Who were the first Elus of Twelve ?

Ans.- The twelve whom King Solomon made Princes and Governors in Israel.

Qn. • . What were their duties?

.Ans

To provide supplies for the King and for his household, each one his month in the year ; to see

.

that the taxes were fairly assessed ; to superintend the collection of the revenue ; and to protect the People

against the rapacity and extortion of the tax-gatherers and farmers of the revenue .

Qu - . What are now the duties of a Prince Ameth ?

llns:. To be earnest, true, reliable and sincere : to protect the People against illegal impositions and

exactions, to contend for their political rights, and to see, as far as is in his power, that those boar the burthens,

who reap the benefits of the Government .

Qu:. What is the age of a Prince Ameth ?

dne. . The cube of ;-? £ years complete .

Qu.-. What is the hour?

Ana: . The sixth hour of the day.

Th:. Ill. Cause then the Princes to assemble around the altar, that, renewing our pledges to each other,

we may open this Chapter of Princes Ameth, or Sublime Elu of Twelve .

(The Brethren form a circle round the altar, with swords drawn, elevating which at an angle of 45 degrees

and placing the points together in the contra, they repeat as follows]

-Orator : . . That the People among whom, we lire may be protected against illegal impositions and traction, :

.Tun.'. Insp. •. That they may be secured in the enjoyment of their political rights :

Stn.• . Insp

. That the burthens of the government may be equally apportioned, so that those shall bear most,

who reap most benefit from it :

All : . . WE ARE, AND WILL rORErER REMAIN, UNITED .

Orator : . . We will be true unto all men :

Jun .• . Insp.•. lYe will be frank and sincere in all things :

. Insp . •, Ma will be earnest in doing that which it is our duty to do :

.Stn

. Ill.-. No man shall repent that he has relied upon our resolves, our professions, or our word.

.TA

All : . . AND TO TIIIS WE PLEDGE OURSELVES As MASONS AND As TRUE YEN.

(The Brethren return to their places . The Th . . III .- . says, "Together, my Brethren I" ; and all give the

sign . Then the Th : . Ill.% raps 11, -the San:. Inep.• . J, -the Jun : . Insp .'. d , -and all the Brethren g , with their hands ; and the Th :. Ill. •% says]

• • TL. Ill. . This Chapter of Princes Ameth is duly opened .

RECEPTIONr.

The Loage represents the Court of King Solomon, as in the two preceding degrees ; the Tb:.11L-. representing King Solomon ; the Sen.-. Insp .-., King Hiram ; the Jun . . Inep. •., Adonhiram ; the Orator, Zabad ; the

Secretary, Sadoo the Priest ; the Treasurer, .Josaphat the Chancellor ; the let Auditor, Ahisar, and the 2d

'

Aaditor .Banaias, Commander in Cbief. The last is not present when the Candidate enters .

TheCandidate represents Bendecar, who • discovered where the two murderers had taken refuge . • He

wears the clothing and jewel of an Elu of Fifteen, and is received in the ante-room by the Marshal, conducted

into the Chapter, and requested to be seated .

"Immediately afterwards, the Second Auditor enters, approaches the East, and makes his obeisance to

King 'Solomon, who asks :

-M-. Ill .-. Welcome, Banaias I Are the demands of justice satisfied ?

2d .Audit.-. They are, my liege. According to the sentence of the Court, the three murderers of our

Or:. Master have been executed, confessing their guilt in the hearing of all the People, upon the scaffold, and

proclaiming that their punishment was just : and their heads, struck off after life was extinct, have been set

over the East, West and South gates of the City .

Th. •. 11L •. It is well . Justice is satisfied, and the land purified of the innocent blood which was shed in

the Temple . The majesty of the law is vindicated . 'Let the stains which yet remain upon the floor of the

Temple be washed out. The murderers have atoned for their crime . We will not war upon the dead. At

;night •fall let their three heads be taken from above the gates, and buried with their bodies in an undistin'gilished'grave . They have gone to meet God's judgment ; and to that we will leave them . It is enough that

none will lament their death or love their memories .

Hereafter let our deceased Brother and revered Grand Master be unto us and unto all Masons the type

ana personification of virtue, of Goodness, of Intelligence and Truth ; and his murderers, of Ignorance,

,violence and Treachery : so that the murder and its punishment may teach Masons in all age#, the great

moral lesson that God will not permit crime to go unpunished ; but justice will surely overtake the guilty,

'and the offence be unerringly followed by its consequence.

12

My Brethren, the affairs of the living, too long neglected in our sorrow for the dead and our pursuit of

the murderers, now demand our attention . Many complaints in connection with the revenue have accumulated, and much wrong and oppression is charged to exist, to which I invite your consideration . Our Chancellor will make known to you the nature of these complaints .

Chant.- . lI. •. Potent King Solomon, from all portions of the realm there have come up complaints in

regard to the collection of the revenue. The People of Salebim, Elon and Bethanin complain that the tax.

gatherers who have been sent among them do practice extortion, and take from them much moneys over and

above the . sums for which they account to thy Treasury . The people of the Country of Argob in Basan

complain that those Who collect the tribute do for bribes compound with the great and wealthy, and levy the

deficiency on the poor . The people of Thanac and Bethsan complain that the troops are illegally quartered

upon them, and they taxed to feed both men and horses . The people of Aruboth and the land of Epher, that

their young men are against law impressed to servo in the army, as a means of extorting money : and like

complaints come up from every quarter of the land.

Banaias : . . Thy Captains in Manaim, Mageddo and Socho complain that while the people are assessed

beyond their means, and the farmers of the revenue grow rich, they are ill supplied with food for themselves

and provender for their horses .

Ahisar : . . . The accounts of the collectors of the revenue in- the land of Galand, Issacbar and Benjamin,

and the tribute of Sehon King of the Amorrhites are largely and long in arrears and unsettled .

Sadoc . . . . The contributions for the service of the Temple, from Benhur and Bethsames, from the

towns of Jair, and from Manaim and Nephtali remain unpaid for many months .

Adoniiiram : . . 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 the unjust 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 the Holy Temple are utiprovided for . This must no longer be 'so . But

how shall the evil be remedied? My Brother Uiram, aid me with your counsel and advice .

King Hiram : . . My Brother, if thou firmest out thy revenues, and bast thine army and . household

supplied by -contributions, thy people will ever be oppressed, thy house and army ill-supplied, and , those who

collect the tribute will grow rich apace . If thou wouldest have thy Treasury overflow and thy people bo

contented, let all share the burthen alike, each in proportion to his means . Let thine own officers collect the

tribute, for certain compensation. Place in each Province of the Kingdom thy representative to superintend

the collection of the tribute, and let them in turn account to certain officers at Jerusalem, and they to thee .

Then, punishing severely all illegal exaction 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?

S.•. Hir.-. It is, And bath been many years .

L • . Sol: . Then it shall be mine likewise ; and I thank thee, my Brother, for thy counsel . Whom shall

we set over this work, my Brother Sadoo?

Sadoc : My Lord the King, thou bast fifteen Knights Elu, whose merits entitle them to promotion and

greater honour : and thou heat many Princes and servants whom to advance to be Knights Elu would be but fit

reward for faithful service rendered .

K.-. Soi.• . Thou bast well said, my Brother . To reward the deserving is the noblest prerogative of a

King. I commit the administration of the revenue to Joabert, henceforward, with supreme control, and the

title of Minister of Finance . Stolkin and Zerbal I appoint to be his assistants ; and to the three I give rank

above the other nobles of my household . We will hereafter by ordinance define their duties and their

compensation . Their twelve companions I make Governors in Israel, with the title of Princes Ameth ; giving

them in charge the revenues of my realm, and supreme control, each in his Province, as my vicegerents and

immediate representatives . Lot such of them as are now present approach the East!

XL . .5

[The candidate, and eleven Brothers, or as many as there are to do so, repair to the East, and stand in

front of the Th . . III . •., who says]

Th.. M.•. My Brethren, are you willing to take upon yourselves the duties of Governors in Israel and

Chiefs over the tribute, with the resolution to discharge those duties, onerous as they may prove, well, faithfully

and impartially I

• AU : . . W e are .

Th .% 111. • .

Will you promise to deal honestly and fairly by all men, to exact nothing, for yourselves 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 exaction, extortion, or unjust imposition of burthens, beyond their strength or their fair proportion?,

A11 : . . We will .

TA.-. I11. . Let then our chancellor write this decree : We do appoint and commission these twelve to be

Governors in Israel, and chiefs over the tribute ; and we thus assign to them the land of Israel :

To Ben-Hur, Prince Ameth ; we assign Mount Ephraim.

To Ben-Decar ; Macces and Salehim, Bethsames, Elon and Bethanan .

To Ben-Ilcscd ; Aruboth, Sucho, and all the land of Epher .

To Ben-Abinadab ; . all Nephath-Dor.

To Bane, the son of Ahilud ; Thanac, Mageddo, and all Bethsan.

To Ben-Gaber; Ramoth Galaad, and all the country of Argob, in Baaan .

To Ahinadab, the son of Addo ; the land of Manaim .

To Achimaas ; the land of Naphtali.

To Baana the eon of Huai ; the land of Aser and Baloth .

To Iosaphat, the son of Pharue ; the land of Issachar .

To Semei the son of Ela ; the land of Benjamin.

To Gaber, the son of Uri ; the land of Galaad, and that of Sehon, King of the Amorrhites, and Wit of

Og, :King .of Baaan.

\_ \_ . ;And we give to them,each within his jurisdiction, supreme control over the revenue of their Provinces,

.with.power to' judge and punish all who are guilty of extortion and oppression ; and to remove, displace and

appoint all officers under them ; making them our representatives and vicegerents, each in his Province, to be

honoured and obeyed accordingly .

Go therefore, my Brethren, and at the altar assume the obligation appropriate to the rank and dignity of

Princes Ameth and Rulers over the Tribute .

• (The Candidate and the eleven brothers surround the altar,-each placing his left hand on the cross-swords,

and raising his right towards Heaven . The other brothers encircle them, and form the Arch of Steel over

their beads, and those in the inner circle repeat the following]

OBLIGATION .

I, A B in the presence of the Gr.. Architect of the Universe, and under these swords,

raised to protect or punish, do hereby and hereon most solemnly and sincerely promise and swear, that I will

never reveal the secrets of this degree of Princes Ameth, or Sublime Elu of Twelve, to any person in the

woild, unless at a proper time and in a proper place, to one duly authorized to receive them, and when I am

legally authorized to communicate them.

.

I furthermore promise and swear, that r will ever, to the best of my ability and with all my power, protect

the-people against illegal impositions and exactions, secure them in the enjoyment of their political rights,

and -cause • the burthens of government to be equally apportioned, in proportion to the benefit received

therefrom.

'I furthermore promise and swear that I will be evei 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 purposes

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

that of being deemed by all men false to my word, faithless and dishonourable . So help mo Cod, and keep me

steadfast in the due performance of the same I

Th:. Ill..

degree.

Arise, Princes Ameth and Governors in Israel, and receive the sign, tokens, and words of this

Sicx : . . . Cross the Q$S'-^ upon the t &Q=°f, with the tijQ t~,Q$^ k t tC

raised.

t &Ql3 and Of &gSt+l,

Fxnsr TOKEN : . . . Each presents to the other the °l°&$MnL of the 1}&(D\_-U, with the 1ly\_-J,QZ~=i tf C~QII. One takes the \*?&g ZnL of the other ; and they turn the $ Q ^°P ; times-saying, alternately,

as they do so, nL Q, Q °i°& .-. = QII Q ; : . ^& Q t J S5 Y °P& : .

ToKz r : . . . Take the

of a brother, and tap ; times with your °P&SEnL on the

-.

$&Qt0- M of the Z3Q=tQ}13Y-QQ:

SECOND

Pass-woaD : . . .

SacasD WORD : . . .

Qfl =Q Q-'-

n% Ili.-. I invest you, my brother, with the apron, collar and jewel of this Degree . Remember that

you wear them as the successor and representative of a Prince Ameth of the Court of King Solomon ; and

-that your conduct and conversation must be such as becomes one invested with so high an honour . The

flaming hearts are symbols of that zeal and devotedness that ought to animate you ; and : the motto is your .

pledge, that you will rather die than betray the cause of the People, or be overcome through your own fear ps

fault . Receive now from the Brother Orator the lecture of this Degree .

LECTURE .

The History of this Degree has been fully given in your reception . I need not now repeat it or enlarge

upon it .

The duties of a Prince Ameth are, to be earnest, true, reliable and sincere ; to protect the People against

illegal impositions and exactions ; to contend for their political rights, and to see, as far as he may or can, that

those bear the burthens, who reap the benefits of the Government .

You are to be true unto all men .

You are to be frank and sincere in all things .

You are to be earnest in doing whatever it is your duty to do .

And no man must repent that he hastrelied upon your resolve, your profession or your word .

The great distinguishing characteristic of a Mason is sympathy with his kind . He recognizes in the Human

Race one Great Family, all connected with himself by those invisible links, and that mighty network of circumstance, forged and woven by God .

Feeling that sympathy, it is his first Masonic duty to serve his fellow-man . At his first entrance into the

order, he ceases to bo isolated, and becomes one of a great brotherhood, assuming new duties towards every

Mason that lives, as every Mason at the same moment assumes new duties towards him .

Nor are those duties on his part confined to Masons alone . lie assumes many in regard to his cbuntry,

XI. . .7

and especially towards the great, suffering inarticulate common people ; for they too are his brothers . By all

proper means, of persuasion and influence, and otherwise if the occasion and emergency require, he is bound

tat'defend them against oppression, and tyrannical and illegal exactions .

He labours equally to defend and to improve the People . lie does not flatter them, to mislead them, nor

fawn upon them to rule them, nor conceal his opinions to humour them, nor tell them that they can never err,

and that their voice is the voice of God . IIe knows that the safety of every free government, and its

continuance and perpetuity, depend upon the virtue and intelligence of the common People : and that, unless

their liberty is of such a kind as arms can neither procure nor take away ; unless it is the fruit of piety, of

justice, of temperance, and unadulterated virtue ; unless, being such, it has taken deep root in the minds and

hearts of the people at large, there will not lgng be wanting those who will snatch from them by treachery,

what they have acquired by arms.

He knows that if, after being released from the toils of war, the people neglect the arts of peace ; if their

peace and liberty be a state of warfare ; if war be their only virtue, and the summit of their praise, 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 be the worst of slavery . For, unless by the means of knowledge and morality, not

frothy and loquacious, but genuine, unadulterated and sincere, they clear the horizon of the mind from those

mists of error and passion which arise from ignorance and vice, they will always have those who will bend

their necks to the yoke as if they were brutes ; who, notwithstanding all 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 .

• . The people that does not subjugate the propensity of the wealthy to avarice, ambition and sensuality,

expel luxury from them and their families, keep down pauperism, diffuse knowledge among the poor, and

labour to raise the abject from the mire of vice and low indulgence, and to keep the industrious from starving

in sight of luxurious festivals, will find that it has cherished, in that avarice, ambition, sensuality, selfishness

and luxury of the one class, and that degradation, misery, drunkenness, ignorance and brutalization of the

other, more stubborn and intractable despots at home, than it ever encountered in the field : and even its very

bowels will be continually teeming with the intolerable progeny of tyrants .

These are the first enemies to be subdued : this constitutes the campaign of Peace : these are triumphs,

difficult indeed, but bloodless ; and far more honourable than those trophies which are purchased only by

slaughter and rapine : and if not victors in this service, it is in vain to have been victorious over the despotic

enemy 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

expedients for increasing the revenue, to multiply its naval and military force, to rival in craft the ambassadors

of foreign States, to plot and plan the seizure and swallowing up of foreign territory, to form skilful treaties

and alliances, than to administer unpolluted justice to the People, to relieve the condition and raise the estate

of the great dumb suffering masses, to redress the injured and succour the distressed, and speedily to restore

to every one his own, thon that people is involved in a cloud of Error ; and will too late perceive, when the

;illusion of those mighty benefits has vanished, that in neglecting these, which it thought inferior considerations,

it has only been precipitating its own ruin and despair .

Unfortunately, every age presents its special problem, most difficult, and often impossible, to solve : and

that \*which this age offers, and forces upon the consideration of all thinking men, is this,-flow in a populous

and wealthy country, blessed with free institutions and a constitutional government, are the great masses of

the manual-labouring class to be enabled to have steady work at fair wages, be kept from starvation, and their

ehildren from vice and debauchery, and furnished with that degree of knowledge, at least, that shall fit them

intelligently to exercise the privileges of freemen, and especially the right of suffrage?

For, though we do not know why God has so ordered it, it seems to be unquestionably His law, that even

in civilized and Christian countries, the large mass of the population shall be fortunate, if during their whole

life, from infancy to old age, in health and sickness, they have enough of the commonest and coarsest food to

keep themselves and • their children from being hungry,-enough, of the commonest and coarsest clothing, to

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protect themselves and their children from indecent exposure and the bitter cold ; and if over their heads they

have the rudest shelter.

And lie seems to have enacted this law, which no human community has yet found the means to abrogate ;

that when a country becomes populous, capital shall tend to concentrate in the hands of a limited number of

persons, and labour shall become more and more dependent, and more and more at the mercy of capital ; until

mere manual labour eventually ceases, in every populous country, to command more than a bare subsistence ;

and in great cities and large sections of country, it ceases to command even that, and goes about starving, and

begging for employment. While every ox and horse can find work, and is worth being fed, it is not always

so with man . To be employed, to have a chance to work, at any thing like fair wages, becomes the great

engrossing object of a man's life . The capitalist can live without employing the labourer, and discharges him

whenever that labour ceases to be profitable . At the moment when the weather is most inclement, provisions

dearest and rents highest, he turns him off to starve . If the day-labourer is taken sick, his wages stop. When

old, he has no pension to retire upon . His children cannot be sent to school ; for before their bones are

hardened they must got to work lest they starve . The man, strong and able bodied, works for a shilling or

two a day : and the woman, shivering over her little pan of coals, when the mercury drops far below zero, after

her hungry children have wailed themselves to sleep, sews by the dim light of her lonely candle, for a bare

pittance, selling her life to hint who bargained only for the work of her needle .

Fathers and mothers slay their children, to have the burial fees, that with the price of one child's life

they maycontinue life in those that survive . Little girls with bare feet sweep the street crossings, when the

winter wind pinches them, and beg piteously for pennies of those who wear warm furs . Children grow up •

in squalid misery and brutal ignorance ; want compels virgin and wife to prostitute themselves ; women starve

and freeze, and lean up against the walls of workhouses, like bundles of foul rags, all night long, and night

after night, when the cold rain falls, and there chances to be no room for them within : and hundreds of

families are crowded into a single building, rife with horrors and teeming with foul air and pestilence ; where

men, women and children huddle together in their filth ; of all ages and all colors sleeping inUiscriminatoly

together : while, in a great, free, Republican State, in the full vi gor of its youth and strength, one person in

every seventeen is a pauper receiving charity .

how to deal with this apparently inevitable evil and mortal disease, is the most importantt of all social .

problems. What is to be done with pauperism and superabundance of labour ; and how is the Country to be

preserved, if Brutality and Ignorance are by their votes to fill our offices and control our Government ; if not

wisdom and authority, but turbulence and low vice are to exalt the vilest miscreants from tavern and brothel

to the rank and dignity of Senators .

Masonry will do all in its power, by direct exertion and co-operation, to improve and inform, as well as

to protect the people ; to better their physical condition, relieve their miseries, supply their wants and minister

to their necessities . Let every Mason, in this great work, do all that may be in his power.

For it is true now, as it always was and always will be, that to be free is the same thing as to be pious,

to be wise, to be temperate and just, to be frugal and abstinent, and to be magnanimous and brave ; and to be

the opposite of all these is to be the same as to be a slave . And it usually happens, by the appointment, and,

as it were, retributive justice of the Deity, that that people which cannot govern themselves, and moderate

their passions, but crouch under the slavery of their lusts and vices, are delivered up to the sway of those

whom they abhor, and made to submit to an involuntary servitude .

And it is also sanctioned by the dictates of justice and by the constitution of Nature, that ho who, from

the imbecility or'derangement of his intellect, is incapable of governing himself, should, like a minor, be

committed to the government of another.

Above all things let us never forget that mankind constitutes one great brotherhood ; all born to encounter

suffering and sorrow, and therefore bound to sympathize with each other .

For no tower of Pride was ever yet high enough, to lift its possessor above the trials and fears and frailties

of humanity . No human hand Over built the wall, nor ever shall, that will keep out affliction, pain and infirmity .

Sickness and sorrow, trouble and death are dispensations that level everything . They know none high nor low .

The chief wants of life, the great and grave necessities of the human soul, give exemption to none . They make

XT. . . 0

all poor, all weak . They put supplication in the mouth of every human being, as truly as in that of the

meanest beggar .

But the principle of misery is not an evil principle . We err, and the consequences teach us wisdom . All

elements, all the laws of things around us, minister to this end ; and through the paths of painful error and

mistake, it is the design of Providence to lead us to truth and happiness . If erring only taught us to err ; if

mistakes confirmed us in imprudence ; if the miseries caused by vicious indulgence had a natural tendency

to make us more al ject'slaves of vice, then suffering would he wholly evil . But, on the contrary, all tends

and is designed to produce amendment and improvement. Suffering is the discipline of virtue ; of that which

is infinitely better than happiness, and yet embraces in itself all essential happiness . It nourishes, invigorates

and perfects it. Virtue is the prize of the severely contested 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. 11e is to master it, and not let it become his master. He is not to forsake the post of trial and of

peril ; but to stand firmly in his lot, until the great word of Providence shall bid him fly, or bid him sink.

With resolution and courage the Mason is to do the work which it is appointed, him to do ; looking through

'the dark cloud of human calamity, to the end that rises high and bright before him . The lot of sorrow is

great and sublime. None suffer forever,. nor for naught, nor without purpose . It is the ordinance of God's

wisdom, and of His Infinite Love, to procure for us infinite happiness and glory.

Virtue is the truest liberty ; nor is he free that stoops to passions ; nor he in bondage that serves a noble

master. Examples are the best and most lasting lectures ; virtue the best example. He that bath done good

feeds and set good precedents, in sincerity, is happy . Time shall not outlive his worth . IIe lives truly after

ieatb, whose good deeds are his pillars of remembrance ; and no day but adds some grains to his heap of

glory. Good works are seeds, that after sowing return us a continual harvest : and the memory of noble

actions is more enduring than monuments of marble.

• Life is a school . The world is neither prison nor penitentiary, nor a palace of ease, nor an amphitheatre

tar-'games and spectacles ; but a place of instruction, and a school . Life is given for moral and spiritual

learning- . and the entire course of the 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, its

lessons. . Families are the primary departments of this moral education : the various circles of society, its

.idianeed stages ; Kingdoms and Republics, its universities.

Riches and Poverty, Gayeties and Sorrows, marriages and funerals, the ties of life bound or broken, At

and fortunate, or untoward and painful, are all lessons . Events are not blindly and carelessly flung together.

Providence does not school one man, and screen another from the fiery trial of its lessons . It has neither rich

favorites nor poor victims . One event happeneth to all . One end and one design concern and urge all men .

The prosperous . man has been at school . Perhaps he has thought that it was a great thing, and he a

great personage ; but he has been merely a pupil. He thought, perhaps, that he was Master, and had nothing

to do, but to direct and command ; but there was ever a blaster above him, the blaster of Life . He looks not

at our . splendid state, or our many pretensions, •nor at the aids and appliances of our learning ; but at our

learning itself, He puts the poor and the rich Upon the same form ; and knows no difference between them,

but their progress.

If from . prosperity we have learned moderation, temperance, candour, modesty, gratitude to God, and

generosity to man, then we are entitled to be honoured and rewarded. If we have learned selfishness, self .

indulgence, wrong-doing and vice, to forget and overlook our less fortunate brother, and to scoff at the providence of God, then we are unworthy and dishonoured, though we have been nursed in affluence, or taken our

degrees from the lineage of an hundred noble descents ; as truly so, in the eye of Heaven, and all right-thinking

men, as though we lay, victims of beggary and disease, in the hospital, by the hedge, or on the dung-hill .

The most ordinary human equity 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 . Let him take care that ho learn, rather than complain . Let him keep

his integrity, his candour and his kindness of heart . . Lot him beware of envy, and of bondage, and keep his

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self-respect. The body's toil is nothing . Lot him beware of the mind's drudgery and degradation . While

he Letters his condition if he can, let him be more anxious to better his soul . Let him be willing, while poor,

and even if always poor, to learn poverty's great lessons, fortitude, cheerfulness, contentment, and implicit

confidence in God's Providence . With these, and patience, calmness, self-command, disinterestedness and

affectionate kindness, the humble dwelling may be hallowed, and made more dear and noble than the loftiest

palace . Let him, above all things, see that he lose not his independence . Let him not cast himself, a

creature poorer than the poor, an indolent, helpless, despised beggar, on the kindness of others . Every man

should choose to have God for his Master, rather than man ; and escape not from this school, either by

dishonesty or alms-taking, lest ho fall into that state, worse than disgrace, where he can have no respect for

himself.

The ties of Society teach us to love one another . That is a miserable society, where the absence of affectionate kindness is sought to be supplied by punctilious decorum, graceful urbanity, and polished insincerity ;

where ambition, jealousy and distrust rule, in place of simplicity, confidence and kindness .

So, too, the social state teaches modesty and gentleness ; and from neglect, and notice unworthily bestowedd

on others, and injustice, and the world's failure to appreciate us, we learn patience and quietness, to be superior

to society's opinion, not cynical and bitter, but gentle, candid and affectionate still .

Death is the great Teacher, stern, cold, inexorable, irresistible ; whom the collected might of the world

cannot stay or ward off The breath, that parting from the lips of King or beggar, scarcely stirs the hushed

air, cannot be bought, or brought back for a moment, with the wealth of Empires . What a lesson is this,

teaching our frailty and feebleness, and an Infinite Power beyond us t It is a fearful lesson, that never

becomes familiar. It walks through the earth in dread mystery, and lays its hands upon all. It is a universal

lesson, that is read everywhere and by all men . Its message comes every year and everyday. The past years

are crowded with its sad and solemn mementos ; and Death's finger traces its handwriting upon the walls of

every 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 dead, there is but one question : Has he Tired well f There is no evil in death but that which life makes .

There are hard lessons in the school of God's Providence : and yet the school . of life is carefully. adjusted,

in all its arrangements and tasks, to man's powers and passions . There is no' extravagance in its teachings ;

nor is anything done for the sake of present effect . The whole course of human life is a conflict with difficulties ; and, if rightly conducted, a progress in improvement . It is never' too late for man to learn. Not part

only, but the whole, of life, is a school . There never comes a time, oven amidst the decays of age, when it is

fit to lay aside the eagerness of acquisition, or the cheerfulness of endeavour . Man walks, all through the

course of life, in patience and strife, and sometimes in darkness ; for, from patience is to come perfection ;

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 care

whether he learns or not . Let not the years pass over him, witnesses of only his sloth and indifference ; or

see him zealous to acquire every thing but virtue. Nor lot him labour only for himself ; nor forget that the

humblest man is his brother and hath a claim on his sympathies and kind offices ; and that beneath the rough

garments which labour wears may beat hearts as noble as throb under the stars of Princes. For,

Who shall judge a man from nature?

Who shall know him by his dress t

Paupers may be fit for princes,

Princes fit for something less .

Crumpled shirt and dirty jacket

May beclothe the golden ore

Of the deepest thought and feelingSatin vest could do no more .

There are springs of crystal nectar,

Ever welling out of stone

There are purple buds and golden

Hidden, crushed and overgrown .

God who counts by souls, nut dresses,

Loves and prospers you and me :

While He values thrones the highest

But as pebbles on the sea.

Man, upraised above his fellows,

Oft forgets his fellows then ;

Masters-rulers-lords, remember

That your meanest hands are men I

Blcn of labor, men of feeling,

Men by thought and men by fame,

Claiming equal rights to sunshine,

In a man's ennobling name .

There are foam-embroidered oceans,

There are little weed-clad rills,

There are feeble inch-high saplings,

There are cedars on the hills ;

God, who counts by souls, not stations,

Loves and prospers you and me ;

For to Him all rain distinctions

Arc as pebbles on the sea .

Toiling hands alone are builders

Of a nation's wealth and fame ;

Titled laziness is pensioned,

Fed and fattened on the same ;

By the sweat of other's forehead,

Living only to rejoice,

While the poor man's outraged freedom

Vainly lifteth up its voice,

Truth and justice are eternal,

Born with loveliness and light ;

Secret wrong shall never prosper

While there is 'a starry night .

God, whose world-heard voice is singing

Boundless love to you and me,

Sinks oppression with its titles,

-As the pebbles on the sea .

,i Nor are the other duties inculcated-in this degree, of less importance. Truth, a Mason is early told, is a

Divine attribute and the foundation of every virtue : and frankness, reliability, sincerity, straight-forward.

uses, plain-dealing, are but different modes in which Truth developer itself . The dead, the absent, the innocent, and those that trust him, no Mason will deceive willingly . To all these he owes a nobler justice, in that

they are the most certain trials of human Equity . Only the most abandoned of men, said Cicero, will deceive

him, who would have remained uninjured if ho had not trusted . All the noble deeds that have beat their

13

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XI. . . 12

marches through succeeding ages hare all proceeded from men of truth and genuine courage . The man that

is always true is both virtuous and wise : and thus possesses the greatest guards of safety ; fur the law has

not power to strike the virtuous ; nor can fortune subvert the wise. .

The buses of Masonry being morality and .rirtue, it is by Studying one and practising the other, that the

conduct of a Mason becomes irreproachable . The good of humanity being its principal object, disinterestedness is one of the first virtues that it requires of its members ; for it is the source of justice and beneficence .

To pity the misfortunes of others ; to be humble but without meanness ; to abjure every sentiment. of

hatred and revenge ; to show himself magnanimous and liberal without ostentation and without profusion ; to

be the enemy of vice ; to pay homage to wisdom and virtue ; to respect innocence ; to be constant and patient

in adversity and modest in prosperity ; to avoid every irregularity which stains the soul and distempers the

body ; it is by following these precepts that a Mason will become a good citizen, a faithful husband, a tender

father, an obedient son and a true brother : will honor friendship, and fulfil with ardor the duties which

virtue and the social relations impose upon him .

It is because Masonry imposes upon us these duties, that it is properly and significantly styled work : and

he who imagines that ho Becomes a Mason by merely taking the two or three first degrees ; and that lie may,

having leisurely stepped upon that small elevation', thenceforward wear the honors of Masonry worthily, without labour or exertion, and that there is nothing to be dune in 3lasoury, is most strangely deceived .

Is it true that nothing remains to be done in Masonry ?

Does one brother no longer proceed by law against another Brother of his Lodge, in regard to matters

that could be easily settled within the Masonic family circle ?

Has the duel, that hideous heritage of barbarism, interdicted among Brethren by our fundamental laws,

and denounced by the municipal code, yet disappeared from the soil we inhabit? Do Masons of high rank

religiously refrain from it ; or do they not, bowing to a corrupt public opinion, submit to its arbitrament,

despite the scandal which it occasions to the Order, and in violation of the feeble restraint of their oath ?

Do Masons no Longer form uncharitable opinions of their Brethren, enter harsh judgments against them,

and judge themselves by one rule and their brethren by another?

'Has Masonry any well regulated system of charity? bias it done dint which it should hare done fur

the cause of education ? Where are its schools, its ncadm'mirq, its csslleges, its hospitals -and infirmaries?

.' nod bit Is-rness ?

.-lens

Are political controversies now conducted with no vi

Do Masons refrain from defaming and denouncing their Brethren who difbr with them in religious or

political opinions?

What grand social problems or useful projects engage our attention at' our communications ? Where

in our Lodges are lectures habitually dclic6red for the real instruction of the brethren? Do not our sessions

pass in the discussion of minor matters of business, the settlement of points of order and questions of mere

administration, and the admission and advancement of Candidates, whom after their admission we take no

pains to instruct?

In what Lodge are our ceremonies explained and elucidated ; corrupted as they are by time, until their

true features can scarcely be distinguished ; and where arc those grant primitive truths of revelation taught,

which Masonry has preserved to the world ?

We have high dignities and sounding titles. Do their possessors qualify themselves to enlighten the

world in respect to the aims and objects of Masonry? Descendants of those Initiates who governed empires,

does your influence enter into practical life and operate efficiently in behalf of well regulated and constitutional

liberty ?

Your debates should be but friendly conversations. You need concord, union and pence . Why then do

you retain among you men who excite rivalries and jealousies ; why permit great and violent controversy and

ambitious pretensions? How do your own words and acts agreo? If your Masonry is a nullity, how can

you exercise any influence on others ?

Continually you praise each other, and utter elaborate and high-wrought eulogies upon the Order . Every

where you assume that you are what you should be, and no where do you look upon yourselves as you are .

Is it true that all our actions arc so ninny acts of homage to virtue ? Explore the recesses of your hearts :

X1 . . . 13

let us examine ourselves with an impartial eye, and make answer to our own questioning . Can we bear to

ourselves the consoling testimony that we always rigidly perform our duties?

Let us away with this odiuus self- flattery ! Let us be neeu, if we cannot be sages ! Tleo laws of Masonry,

above others excellent, cannot whully change men's natures . They enlighten them, they point out the true

way ; but they can lead them in it, only by repressing the fire of their passions . Alas, these often conquer,

and Masonry is forgotten .

After praising each other all our lives, there are always excellent brothers who, over our coffins, shower

unlimited eulogies . Every one of us who dies has bcen •a model of all the virtues, a very child of the celestial

light. In Egypt, among our old masters, where Masonry was more cultivated than vanity, no one could gain

admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment . A grave

Tribunal sat in judgment upon all, even the kings . They said to the dead, " Whoever thou art, give account

to thy country of thy actions . What bast thou done with thy time and life ? The law interrogates thee,

thy country hears thee, Truth sits in judgment on thee ." Princes came there to be judged, escorted only by

their virtues and their vices . A public accuser recounted the history of the dead man's life, and threw the blaze

of the torch of truth on all his actions . If it were adjudged that the deceased had led an evil life, his

memory was condemned in the presence of the nation, and his body was denied the honors of sepulture .Lo, what a lesson - the old Masonry gave to the sons of the People I

Is it true that Masonry is effete ; that the acacia, withered, of-erds no shade ; that Masonry no longer

marches in the advance guard of Truth? No. Is freedom yet universal? IIaro ignorance and prejudice

disappeared from the earth? Are there no longer enmities among men? Do cupidity and falsehood no longer

exist? Do toleration and harmony prevail among sects religious and political? There are yet left for Masonry

to accomplish works greater than the twelve labours of Hercules : to advance ever, resolutely and steadily ;

to enlighten the minds of the people, to re-construct society, to reform the laws, and improve the public morals .

The eternity in front of it, is as infinite as the one behind . And it cannot cease to labor in the cause of social

progress, without ceasing to be true to itself ; without ceasing to be Masonry .

TO CLOSE .

Th.•. 27L . Bro. •. Son .. Insp .%, what is the hour?

&n.•. heap.. The 12th hour of the day, Th : .

Ill

.

.Then 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 close in due and ancient form .

. In\*.- . Brethren, you will please assemble around the altar, and assist the Th :. Ill.-. Prince Presi.Sin

dent to close this Chapter in due and ancient form .

[The Brethren assemble around the altar. The same ceremonies are performed as in opening . Then

they return to their places . The Th .- . Ill . •% says, " The sign, my Brethren !" All give the sign : the Th .• .

I11. •., the Sen. • . and Jun. : Inspectors, and all the Brethren rap [q , ] in succession ; and the Th .. Ill:. says]

TIa •. BI.- . My Brethren, this Chapter is closed in due and ancient form .

FINIS .

L .E~r r~ f'.t

Z

G e re e .

Grand iIaster Architect .

TIIE LODCE, ITS DECORATIONS, ETC.

Bodies in this degree are styled Chapters .

The hangings are white, strewed with crimson flames .

Behind the Master, in the East, are five columns, each of a different order of Architecture-Tuscan,

Done, Ionic, Corinthian and Composite.

In the North is painted the North Star, and a little below it the Seven Stars of the Great Bear . In the

heat, behind the columns, is a luminous Star, representing Jupiter, rising in the East as tho Morning Star.

- Upon the Altar, which is in the centre of the room, are the holy Bible, and on it all the instruments

contained in a cane of mathematical instruments .

The Chapter is lighted by three Great Lights, one in the East, one in the West, and one in the South .

Over the Columns, in the East, hangs a Triangle, enclosing the word ,:-\* [Adonil .

OFFICERS, TITLES, ETC.

The Master is styled Th .% IIL •. Gr.-. Master.

The Wardens, Ill

. Son.- . and Jun. •. Gr.-. Wardens. They sit in the West .

.The Gr.- . Orator site in the South .

The Deacons are styled Ill:. Sew . and Jun.•. Gr.'. Experts.

There is also a Gr.-. Master of Ceremonies.

CLOTIIINO, OR3 .IENTS, AND JEWEL.

. The apron is white, lined and bordered with blue, and fringed with gold . On it are painted or embrot

dered, .a protractor on the flap, and in the middle a plain scale, a sector and the compasses, so arranged as to

form a triangle .

The cordon is a broad blue watered ribbon, worn from the left shoulder to the right hip .

The jewel is a. heptagonal medal of gold . In each angle, on one side, is a star, enclosed by a semicircle .

In the centre, on the same side, is an equilateral triangle, formed by arcs of circles, in the centro of which is

the letter A . •. On the reverse -side are five columns, of the different orders of architecture, with the initial

letter of the proper order below each, in old English letters, arranged from left to right : . . Tuscan . . Doric

. . Ionic . . Curinthian . . Composite . Above those columns arc a sector and a slide rule : below them, the

three kinds of compasses, the plain scale, and parallel ruler ; and between the 2d and 3d and 3d and 4th

columns are the letters , .•. . . . 7 : . . . . (it . - . B . • .] .

In front of each Brother is a small table ; and on it a case of instruments, with paper, and other articles

for drafting .

The Battery is

II ?

The age of a Gr.-. M: . Architect is the square of ; X

To

II

-or 1 n years .

orEr.

The Gr .-. Master, giving one rap, and then two together, says

T7&.-. R1.% Brethren, I am about to open this Chapter of Gr.-. Master Architects in this place, that we

may proceed with our labours . Bro. • . Sen . • . Gr.- . Warden, see that all present are Or .-. Master Architects, by

causing the Bra .-. Or.- . Experts to receive the Sacred Word from each Bro.. and bring it up to you in the

West.

• •• S. •. G.• . 1Y.• . Bre .•. Sen :. and Jun.- . Gr.- . Experts, receive the Sacred Word on the North and on the

South, beginning in the East, and bring it up to me in the West .

[The - Experts receive the word from each Brother as directed . Then the Jun. . Gr:. Expert gives it to

the Sen : . Gr. • . Expert, and he to the Sen . • . Gr.- . W .'., who thcreup$n says]

. • S.• . G. • . TP. • . Th. • . III.-. Gr.- . Master, all present are Gr.-. Blaster Architects ; for the word has come up

aright to me in the West .

Th.• . Ill:. Thanks, my Brother . Bro : . Jun.- . Cr:. Expert, our first care is to see that we are duly tyled,

and secure against intrusion . Attend to that duty, and inform the Gr .- . Tyler, that we are about to open this

Chapter of Gr .' . Master Architects for the despatch of business, and direct him to tylo accordingly .

[The Jun .- . Cr. :. Expert goes out, return .", rap." 0 ? which is answered from without, and reports]

J:. C: . F.xp. • . Th.-. Ill:. Gr.- . Master, we are duly tyled .

Th. • . Ill. : How?

J: . :G: . F.xp. • . I :y a Bro. •. Gr.' . Master Architect without, armed and resolute .

. Ill. • . His duty there?

Th

J.• . G. •. Exp .. To guard us against intrusion, and sea that none enter here who are not entitled to do so,

and with your permission .

Th. . Ill:, Thanks, my Brother. Brethren, assume your stations . Bro: . Sen.• . Gr.-. Warden, are you a

Gr.- . Master Architect?

S.•. G: . W.- . I have studied mathematics, and am familiar with the instruments used by a Gr .- . Master

Architect.

Qu:. What are those instruments?

Ans. • . The plain compasses, the bow compasses, the drawing compasses, the drawing pen, the parallel

ruler, the protractor, the plain scale, the sector, and the elide rule .

Qu :. For what purposes does a Gr.- . Master Architect use the different compasses?

Ans.• . To bi-sect lines and angles, to draw and erect perpendiculars, make angles equal to given angles,

describe circles, construct triangles and rectangles, andproject ellipses and ovals .

Qu :. What lesson do they teach us in this degree?

dm. •. That our life and all Time are but a point in the centre of Eternity ; while the diameter of the

circle of God's attributes is infinite : and that we, as His finite creatures, should be patient,' submissive,

moderate in our desires, and contented with our fortunes . •

Qu . •. For what purposes does a Gr .,. Master Architect use the parallel ruler?

\1[. . .3A

Ana.-. To draw parallel lines, to make angles equal to given angles, to find proportionals to lines, to

inscribe squares in triangles, and to reduce plane figures to others of equal area .

Qu. •. What lesson dues it teach us in this degree?

Ans. . That we should be consistent, firm, unwavering, and of that equanimity of wind and temper which

befits a Mason .

Qu: . For what purposes does a Grand Plaster Architect use the Protractor?

Ans.-. To measure and lay down angles, draw parallel lines, erect and lot fidl perpendiculars, divide

angles, inscribe circles in triangles, and polygons on circles, construct polygons on lines, and describe circles

within and without polygons .

Qu.- . What lesson does it teach us in this degree?

Ans .- . That we should be upright and sincere, frank in all our dealings, reliable, moderate in our

professions, and exact and punctual in perfurmance .

Qu. - . For what purpose does a Gr .- . JM. • . Architect use the Plain Scale?

Ans . •. To lay off distances, serve the purposes of the Protractor, apportion the areas of circles, and

determine the diameters of circles of given areas .

Qu.- . What lesson does it teach us in this degree?

. That we should not live only or chiefly for ourselves, but partly and even largely for others ;

.Ana

apportioning our time, our labour, our acquirements and our intellect, so as in just and proper measure to

serve ourselves, our families, our friends, our neighbours and our country .

Qu. - . For what purposes does the Gr. •. M. •. Architect use the Sector?

Ans.-. To divide lines into equal parts, to find proportionals to numbers, to multiply and divide numbers,

to square and cube them, and extract the square and cube roots, to make and measure angles, to Bad and

measure chords, sines, tangents,-and secants of given angles, to construct polygons, and measure heights and

distances by means of- the . angles, horizontal, of depression and of elevation .

Qs.•. What lesson does it teach us in this degree ?

An.:. 'That we should multiply our good deeds, . divide that which we can spare of our substance among

,those who need it more than we, extract the good that is intended to benefit and bless - us, from the reverses,

the unhappiness and the calamities of life ; and, from the data which God has given us in his works, endeavour

to approximate to an appreciation of His infinite Wisdom, Beneficence, and Bounty.

Qu. •. For what purposes does a Gr. • . M. •. Architect use the slide-rule?

Ana. •. To servo the purposes of the Sector, to measure the surfaces of quadrilaterals, triangles, parabolas,

circles, eycloids, ellipses, prisms, cylinders, pyramids, cones and spheres ; to duplicate cubes and globes, by

determination of their diameter and side, to measure the contents of vessels and the weight of solids .

Qu.•. What lesson does it teach us in this degree?

•

Ins.•. That we should strive to grasp and solve the great problems presented by the Universe, and

involved in our existence ; to know and understand the lofty truths of Philosophy ; and to communicate freely

of our knowledge unto others, not hiding our talents in the earth like sordid miser,, but diffusing light and

'information among the ignorant and uninformed .

Qu. - . Where were you received and made a Gr .'. Blaster Architect?

.Master

Hiram Abi, in KinAns:. In a place representing the Chamber of Designs, assigned.to our Gr

Solomon's Temple .

Qu. • . At what hour?

Arw.• . When the day-star had risen in the East, and the North Star looked down upon the Seven that

over circle round him and point him out to the mariner .

Qu. -. Of what is the North Star a symbol to the Mason ?

Ana.'. Of Truth and Right, the Pole-Stars that guide Masons over the stormy Seas of Time.

Qu. -. -Of what are the Seven Stars the symbol 2

Any •. Of a Mason's Loyalty to Truth and Right, to his Order, and to hiq Country .

Qu. •. What do the Five Columns in the East teach us ?

Xli . . . 4

bus. • . That Masonry, in all its orders and degrees, like architecture, is one ; the same in all countries

and in all ages .

Qu:. What does the Star signify, riving in the East, behind the Columns?

Ans: . That the day-light of Perfection approaches.

Qu. •. What is the hour?

Ans.• . That Star has risen.

Qu. •. What is the age of a Gr: . master Architect?

1a\*:. 112 \* Q times the square of ; - or ! n years .

Th.• . 1II . •. The hour of work has arrived. Give notice to the Gr

.Masters, that I am about to open this

.Chapter of Gr.'. Master Architects, tint they may aid me in so doing .

J.• . G.• . fl. • . Brethren in the South, the Th .-. Ill:. Gr.' . Master is about to open this Chapter of Gr.•. M.•.

Architects, and desires your assistance ; since the hour of work has arrived .

S.• . G. . IV.' . Brethren in the North, S :c . &e.

Th:. III: . 'The Sign, my Brethren .

[All give the sign. Then the Gr.' . Master and the Son . -. and Jun. -. Gr. •. Wardens rap in succession

and all the Brethren the same with their hands ; and the Gr., . Master says]

Th:. IIL. I therefore declare this Chapter duly opened .

I?-

a$carriox .

• The Candidate, in the clothing and with the jewel of the 11th Degree is received in the ante-room by the

.Gr:. Mastcr.of Ceremonies, who examines him in the work of that Degree, and in its principles ; and if lie

finds him well informed, conducts him to the door of the Chapter, and raps [ s ? ] . The Jun: ... Cr

Expert

opens the door, and asks :

J. •. G. •. F.rp.. Who comes here, and what is his desire ?

.J(.-. Cer.•. A. . . . B a Prince Amcth, and Sublime Ela of Twclve, .who desires to . receive 'the

degree of Gr.•. blaster Architect .

J •. G. • . Erp.• . Does lie well understand and has lie been true to, the pledges which as a Knight Elu of

Nine, III .. Elu of Fifteen, and Sublime Elu of Twelve, he has made to his brethren ?

If. •. Cer.•. lie dues, and has.

J. •. G. •. Ezp. • . Why does ho desire to receive the Degree of.. Cr

Waster Architect ?

M •. Cer:. That he may increase in knowledge, and be the better fitted to discharge the duties of a good

Mason .

J.' . G. •. Ezp.• . It is well ; let him wait with patience until the Th . ...IllGr: . Master is informed of his

request, and his answer retained .

(The Jun . .

.Expert

.

.Gr

closes the door and advances to the East ; and the same questions are there asked,

and like answers returned, as at the door] .

Then lot him enter and be received in duo form .

[The door is opened, and the candidate enters, conducted by the Gr:. M:. of Cer. •. , and is led 3 times

around the chapter ; while the Jun: . Gr.' . Warden reads as follows] :

lit Circuit : . . lie that rejecteth wisdom and discipline is unhappy ; and their hope is vain, and their

labours without fruit, and their works unprofitable . The fruit of good labours is glorious ; and the root of

wisdom never faileth . Wisdom is better than strength, and a wise man than a strong man . Wisdom Is

glorious, and never fudeth away, and is easily seen by them that love her, and Is found by them that seek her .

2d Circuit : . . . She proventeth them that covet her, so that she first showeth herself uhto them .

He that nwaketh early to seek her shall not labour : fur lie shall find her sitting at his door . To think upon

her is perfect understanding ; and ho that wateheth fur her shall quickly ho secure . For she goeth about

seeking such as are worthy of her ; and she showeth herself to them cheerfully io the ways, and meeteth them

with all Providence .

XII. . .5

3d Circuit : . . . The multiplied brood of the wicked shall not thrive ; and bastard slips shall not

take deep root .nor any fast fuundation . And if they fiouriab in branches for a time, yet, standing not fast,

they shall be shaken with the w nd ; and through the force of the winds they shall be rooted out . For the

branches, not being perfect, shall be broken ; and their fruits shall be unprofitable, and sour to eat and fit for

nothing.

[Aq the end of -the 3d Circuit, the candidate is baited in front of the Jun : . Gr. • . Warden, who asks]

J. . G. . W. . Whom bring you with you, Bro : . Gr. •. Master of Ceremonies?

M. • . Cer.• . A. . . . B a Prince Ameth, who -desires to obtain the Degree of Gr. •. Master

Architect.

J.• . G. - . W.-. Why does be desire to receive that Degree ?

3f.• . Cer. •. That he may increase in knowledge, and be the better fitted to discharge the duties of a

good Mason.

J. • . G.•. W.• . My Bro:., dost thou well remember thy pledges to thy Brethren, made by thee as a Knight

Bin of Nine ?

. I do.

.Card

J. • . G.- . W.- . Repeat them.

[The Candidate must repeat these pledges, as made in opening and closing in the 0th Degree . If he

cannot do so, he must be withdrawn, and his reception postponed until he can do it. Therefore, in the preparation room, the M : . of Cer. •. most see that he can repeat them, before be asks for his admission] .

J. • . G .- . W . East thou endeavoured faithfully to fulfil these pledges?

Cand: . I have.

J• . G: . W. • . Then thou bast my permission to pass on for further examination : and may thy search

for wisdom prove successful I

[The Candidate is then conducted twice more around the room ; while the Sen .•. Gr:. Warden reads as

follows] : •

•

4th Circuit : . . . I wished, and understanding was given me : and r called upon God, and the spirit of

.wisdom' cams upon me : and I preferred her before Kingdoms and Thrones, and - esteemed riches nothing in

oompartson to her. Neither did I compare unto her any precious stones : for all gold, in comparison of her

,Lt •a 'llttle• sand ; and silver, in respect to her, is to be counted as clay . I loved her above health and beauty :

s id chase'td have her instead of light ; for her light cannot be putout.

.5th! Circuit • She is an infinite treasure to men ; which they that use become the friends of God. ' In

her a the spirit of understanding ; holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving

that which is good, quick, which nothing hindereth, beneficent, gentle, kind, steadfast, assured, secure, having

all power, overseeing all things and containing all spirits : flowing from the power of God, and a pure

emanation of the Glory of the Almighty God, unalloyed with anything base ; the brightness of Eternal Light,

'the unspotted mirror of God's Majesty, and the image of Ilia Goodness .

(At the end of the 5th Circuit, the Candidate is halted in front of the Sew. Gr.• . Warden, who asks] :

. Gr.• . Master of Ceremonies?

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B:• . Gr.- .- W.- . Whom bring yon hither, pro

M . Cer:.. A . . . . B . . . • . , a Prince Ameth, who desires to obtain the Degree of Gr.'. Master

chitect ; and being examined by the Jun:. Gr.: Warden, bath by him been suffered to pass, and come

hither for further examination .

W.• . . Why does he desire to receive this degree?

.-he may increase in knowledge, and be the better fitted to discharge the duties of a good

:

Can

ZL• .That

Mason,

.

'B.%'-G.% W.' My Bro : ., dost thou well remember thy pledges to thy Brethren, made by thee as an III .-.

Bin of Fifteen? ,

Cand:. I do.

S.•. CJ•. W . Repeat them.

[The Candidate does so, or must be withdrawn .]

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a

S.• . Q. •. lie. • . IIast thou endeavoured faithfully to fulfil these pledges ?

Cand. •. I have .

S. • . G. • . WP. • . Then thou hast my permission to pass on fur further examination : and may thy search

for wisdom prove successful

[The Candidate is then conducted twice more around the room ; while the Th . •. Ill .- . reads]

Glh Circuit : . . . No evil can overcome wisdom. She glurifieth her Nobility by being conversant with

God : and the Lord of all things loveth her . Fur it is she that teacheth the knowledge of God, and is the

expounder of His works. If a man -love justice, her labours have great virtues ; for she teacheth temperance

and prudence, and justice and fortitude ; which are such things as man can have nothing more profitable in

life.

7th Circuit : . . . She knoweth things past, and judgeth of things to come : she knoweth the subtiltics

of speeches, and the solutions of arguments : she knoweth signs and wonders before they be done ; and the

events of times and rages . She will communicate to us of her good things, and be a comfort in our cares and

grief. By means of her we shall have immortality, and shall leave behind us nn everlasting memory to then

that come after us.

[At the end of the 7th Circuit, the Candidate is halted in front of the Th .• . Ill .\*., who asks] :

Th .• . 111. • .

Whom bring you hither, Bro .• . Gr. • . M :. of Ceremonies?

. • . Cer. • . A . . . B . . ., a Prince Ameth, who desires to obtain the degree of Gr . •. Master Architect ;

and being examined by the Jun .•, and Sea: . Gr.• . Wardens, hash by them been suffered to pass, and to come .

hither fur further examination .

Th:.111:. Why dues he desire to receive this degree?

elf. • . Cer: . To increase in knowledge, and be the better fitted to dischar ge the duties of a good Mason .

Tk:. III. : My Bro :., dolt thou well remember thy pledges to thy Brethren, made by thee as a Prince

Ameth?

Cand:. I do .

Th:. Ill

. Repeat them.

.(IIe does so ; or is withdrawn .]

Th.• . ill. • . It is well. Of what art thou in search ?

Caged: . Of wisdom .

Th . • . Ill.. It is the true Masonic Light . Ire who obeys the Masonic law shall find it . The degree .

which you now seek was first conferred upon Adonhiram the Son of Abdn, when he was appointed Chief

Architect of the Temple, and as such, the successor of the (lr . •. Master Iliram, after having been fur a time

the chief of the five Intendants of the building : and after his skill and science as an architect had been

thoroughly tested, and he found to be superior to the other four Intendants . .

It was but the ceremony of his investiture with that • office . Afterwards it became an honorary

degree, conferred first upon the other Intendants, and then upon the Elu, as a mark of honor and distinction .

As he advanced, the Ancient Freemason ceased to work with the instruments of the labourer, the

Square, the Level, the Plumb and the Trowel : and assumed those of the Architect and Geometrician . As ho

advanced, also, he passed from that branch of Geometry and Mathematics which occupies itself with the

Earth ; its surface, and the things that belong to it, with right lines and angles and all the figures formed

thereby, to the mathematics of the heavens and the spheres .

We no longer occupy ourselves with geometry and mathematics as sciences, nor expect of our

initiates a knowledge of their problems, or even of their terms . To us the instruments of the Geometrician,

and all the figures, plain and spherical, drawn by these instruments, have a symbolical meaning . By means

of the morality of Masonry, we advance towards its philosophy ; and every degree is a stop in that direction .

If you would succeed to the rank held by Adonhiram, you must assure the obligation which it

imposes . Are you willing to do so?

Cand. • . I am .

Bro : . Sen : . Gr. •. Expert, you will conduct this brother to the Altar of Masonry, and place

him in proper position to assume the obligation of a Gr :. Master Architect.

[The candidate is conducted to the Altar, and made to kneel on both knees, with his hands upon the holy

Bible and the instruments which are upon it ; in which position he repeats the following]

onr.XOATtov.

I, A . . . . B -in the presence of the Gr . • . Architect of the Universe and of this Chapter of Gr.- .

blaster Architects, do hereby and hereon most solemnly and sincerely promise and swear, that I will never

reveal the secrets of this degree to any person in the world, unless it be in a place where, and at a time when,

the same may lawfully be done, and to a person duly authorized to receive them, and when I am legally

authorized and empowered to communicate them .

I furthermore promise and swear that during all the rest of my life, within the Lodge and Chapter

and without, I will earnestly endeavour to conduct and behave myself in a manner suitable to the character

of one, who assumes to be the successor and representative of those men, illustrious fur their virtues and

excellencies, who were the chief architects of the Temple built by Solomon .

I furthermore promise and swear that I will hereafter strive to practise all the virtues of which the

instruments before me are the symbols in this degree, as they shall be hereafter explained to we, to the end of

my life, and so fair as human frailty and infirmity will allow .

To all of which I do most solemnly and sincerely promise and swear, binding myself under the

penalty of being deserted and abandoned by my friends and denounced and hunted down by my enemies, and

of forfeiting all claim to assistance in danger, comfort in calamity and support in difficulty from any Mason in

the world ; if I should ever be guilty of wilfully and intentionally violating this my solemn obligation of a

. Master Architect. So help me God ; and keep me steadfast in the due performance of the same!

:

Or

Th: . IU.. By the authority in me vested, as successor of Adonhiram the son of Abda and hiram AM

oar

.Master,

.Gr I declare you to be duly elevated to the degree of Or . -, Master Architect . Arise, and receive .

-the Sign, Token and Words of this Degree .

£rote: •Lay the tQg,&°l°;&Q.-.\_n in the middle of the tCV0f.' Pause a moment ; and then ttj'a( the

9JQ .:"~,Q$:C: of the t#&Q .••"l=, and with the °P&'g\_tq, seem to trace a plan or,figure in the palm of the

t(V°l° ; looking at the Gr:. blaster, as if receiving directions from him .

,

and place each, his other &0--""a on

the 11

C++---- of the t41

TOKEN :

his & Q J.

Pass-worn : tOnt-"LC\_Q =. •.

SACRZD WORD : OIZ

OQ . :

I invest you with the apron, collar and jewel of this Degree . Their colours, white and blue, will remind

you of what is commonly styled Symbolic )fasonrry, or the Blue Degrees ; the foundation, but not, as many

pretend, the completion and perfection of Masonry . Upon the apron and jewel you see the five orders of

-architecture, and the instruments of a Grand Master Architect ; the symbolic meaning of which yon have yet

to learn . •

I now present you with the instruments with which a Grand Master Architect works . Listen, and

you shall learn their Uses, and of what they are the symbols to us in this Degree . Bro .. Son: . Gr:. Warden,

what are the instruments used by a Gr .• . blaster Architect.

(The Th.- . III . •% and the Scn .•. .Cr Warden repeat the questions and answers, in the opening ceremony,

.

in regard to the purposes fur which the several instruments are used, and the lessons which are taught by

them in this degree, from the compasses to the slide-rule inclusive] .

XII . . .S

. Ill.. Such are the uses of the instruments of a Cr :. Master Architect, and such the lessons which

TLthey teach us. Forget not that you have solemnly sworn to practise all the virtues which they symbolically

touch, for thus only can you deserve, bow proudly soever you may wear, the title of Gr :. Master Architect .

-Go now to the Gr. • . Orator, and sitting at his feet receive the Lecture of this Degree .

LECTURE .

My Brother, the history of this Degree is brief, as its ceremonies are simple . After the murderers of our

Gr.• . Master Hiram Abi had been discovered, apprehended, tried and punished ; his monument and mausoleum

completed by the Board of Intendants of the Building ; and the matters which concerned the revenue of the

realm provided for, King Solomon, to assure uniformity in the work, and vigour is its prosecution, and to

reward the superior and eminent science and skill of Adonhiram the son of Abda, appointed him to be Chief

Architect of the Temple, with the title of Gr

.Master Architect, and invested him with that office, as sole

.successor and representative of the deceased Grand Master Hiram Abi ; and at the same time made him Gr . .

Master of Masons, and the Masonic Peer of himself and King Hiram of Tyre . Afterwards the title was conferred 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 instruments of a Grand Master Architect ;

and I shall not now enlarge upon those lessons . The great duties which they inculcate, demanding so much

of us, and taking for granted the capacity to perform them faithfully and fully, bring us at once to reflect upon

the dignity of human nature, and the vast powers and capacities of the human soul ; and to that theme we

invite your attention in this degree .

Evermore the human soul struggles towards the light, towards God and the Infinite . Zt is especially so

in its afflictions. Words go but a little way into the depths of sorrow . The thoughts that writhe there in

silence, that go into the silence of Infinitude and Eternity, have no emblems . Thoughts enough come there,

such as no tongue ever uttered . They do not so much want human sympathy, as .higher help . There is o

loneliness in deep sorrow which the Deity alone can relieve . Alone, the mind wrestles -with the great problem

of calamity, and seeks the solution from the Infinite Providence of heaven, and thus is led directly to God.

There are many things in us of which we are not distinctly conscious . To waken that slumbering consciousness into life, and so to lead the soul up to the Light, is one office of every great ministration to human

nature, whether its vehicle be the pen, the pencil, or the tongue . We are unconscious of the intensity and

awfulness of the life within us . Health and sickness, joy and sorrow, success and disappointment, life and

death, are familiar words upon our lips ; and we do not know to what depths they point within us .

We seem never to know what any thing means until we have lost it. Many an organ, nerve; and fibre in

our bodily frame performs 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

never know the full significance of the words, property, ease and health ; the wealth of moaning in the fond

epithets, parent, child and friend, until the thing or the person is taken away ; until, in place of the bright,

visible being, comes the awful and desolate shadow, where nothing is : where we stretch out our hands in vain,

and strain our eyes upon dark and dismal vacuity . Yet, in that vacuity, we do not lose the object that we

loved . It becomes only the more real to us. Our blessings not only brighten when they depart, but are fixed

in enduring reality ; and friendship receives its everlasting seal under the cold impress of death .

A dim consciousness of infinite mystery and grandeur lies beneath all the common-place of life . There

is an awfulness and a majesty around us, in all our, little worldliness . The rude peasant from the Apennines, asleep at the foot of a pillar in a majestic Roman church, seems not to hear or see, but to dream only

of the herd he feeds or the ground he tills in the mountains . But the choral symphonies fall softly upon his

ear, and the gilded arches are dimly seen through his half-slumbering eyelids .

So the soul, however given up to the occupations of daily life, cannot quite lose the sense of where it

is, and of what is above it and around it . The scene of its actual engagements may be small ; the path of

its steps, beaten and familiar ; the objects it handles, easily spanned, and quite worn out with daily uses . So

it may be, and amidst such things, that we all live . So we live our little life ; but Heaven is above us ; and

Eternity is before us and behind us ; and suns and stars are silent witnesses and watchers over us . Wo are

enfolded by Tninity . Infinite Powers and Infinite spaces lie all around us . The dread arch of Mystery spreads

over us, and no voice ever pierced it . Eternity is enthroned amid Heaven's myriad starry heights ; and no

utterance or word ever cause from those far-off and silent spaces . Above, is that awful majesty ; around us,

every where, it stretches Off into infinity : and beneath it is this little struggle of life, this poor day's conflict,

this busy ant-hill of Time .

- But from that ant-hill, not only the talk of the streets, the sounds of music and revelling, the stir and

trend of a multitude, 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 life, from the inmost bosom of the visible man, there

goes up an imploring call, a bescechin, cry, an asking, unuttered and unutterable, fur revelation, wailingly

and in almost speechless agony praying the dread arch of mystery to break, and the stars that roll above

the waves of mortal trouble, to speak ; the enthroned majesty of those awful heights to find a voice ; the mysterious and reserved heavens to come near ; and all to tell us what they alone know ; to give us information of

the loved and lost ; to make known to us what we are, and whither we are going .

Man is encompassed with a dome of incomprehensible wonders . In him and about him is that which

should fill his life with majesty and sacredness . Something of sublimity and sanctity has thus flashed down

from heaven into the heart of every one that lives . There is no being so base and abandoned but bath some

traits of that sacredness left upon him ; something, so much perhaps in discordance with his general repute,

that he hides it from all around him : some sanctuary in his soul, where no one may enter ; some sacred

enclosure, where the memory of a child is, or the image of a venerated parent, or the echo of some word . of

kindness once spoken to him ; an echo that will never die away .

Life is no negative, or superficial or worldly existence. Our steps are evermore haunted with thoughts,

far beyond their own range, which some have regarded as the reminiscences of a pre-existent state . So it is

with an all, in the beaten and worn track of this worldly pilgrimage. There is more here, than the world we

live in . • t is not all of life, to live. An unseen and infinite presence is here ; a sense of something greater

than -we possess ; a seeking, 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 thread in this great tissue

of mystery.

We all not only have better intimations, but are capable of better things than we know . The pressure

of some great emergency would develops in us powers, beyond the worldly bias of our spirits ; and Heaven

so deals with us, from time to time, as to call forth those better things . There is hardly a family so selfish in

the world, bait that, if one in it were doomed to die-one, to be selected by the others,-it would be utterly

impossible for its members, parents and children, to choose out that victim ; but that each would say, "I will

die ;, but I cannot choose." And in how many, if that dire extremity had cone, would one and another step

forth, freed from the vile meshes of ordinary selfishness, and say, like the Roman father and son, "let the

blow fall on me 1" There are greater and better things in us all, than the world takes account of, or than sae

take note of ; if we would but find them out . And it is one part of our Masonic culture to find these traits

of power and sublime devotion, to revive these faded impressions of generosity and self-sacrifice, the almost

squandered bequests of God's love and kindness to our souls ; and to induce us to yield ourselves to their

guidance and control.

Upon all conditions of men presses down one impartial law . To all situations, to all fortunes, high or

low, the mind gives their character . They are, in effect, not what they are in themselves, but what they are

to the feeling of their possessors . The King may be mean, degraded, miserable ; the slave of ambition, fear,

voluptuousness, and every low passion . The Peasant may be the real Monarch, the moral master of his fate,

a free and lofty being, more than a Prince in happiness, more than a king in liqueur .

Man is no bubble upon the sea of his fortunes, helpless and irresponsible upon the tide of events . Out

of the same circumstances, different men bring totally different results . The same difficulty, distress, poverty,

or misfortune, that breaks down one man, builds up another and makes him strung . It is the very attribute

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and glory of a man, that lie can bend the circumstances of his condition to the intellectual and moral purposes

of his nature ; and the power and mastery of his will chiefly distinguish him from the brute.

The faculty of mural will, developed in the child, is a new element of his nature . It is a new power

brought upon the scene, and a ruling power, delegated from Heaven . Never was a human being sunk so low

that he had not, by Ggd's gift, the power to rise . , Because God commands him to rise, it is certain that he

can rise. Every man has the power, and should use it, to mako all situations, trials and temptations instruments to promote his virtue and happiness ; and is so far from being the creature of circumstances, that he

creates and controls then, making them to be all that they are, of evil or of good, to him as a moral being .

Life is what we make it, and the world is what we make it . -The eyes of the cheerful and of the melancholy man are fixed upon the same creation ; but very different are the aspects which it bears to them . To

the one, it is all beauty and gladness ; the waves of ocean roll in light, and the mountains are covered with

day. Life, to him, flashes, rejoicing, upon every flower and every tree that trembles in the breeze . There is

more to him, everywhere, than the eye sees ; a presence of profound joy, on hill and valley and bright, dancing

water. The other idly or mournfully gazes at the same scene, and everything wears a dull, dint and sickly

aspect. The murmuring of the brooks is a discord to him, the great roar of the sea hit's an angry and threatening emphasis, the solemn music of the pines sings the requiem of his departed happiness, the cheerful light

shines garishly upon his eyes and offends him . The great train of the seasons passes before hint like a funeral

procession ; and be sighs, and turns impatiently away . Tlto eye makes that which it looks upon ; the oar

.

makes its own melodies and discords ; the world without reflects the world within .

Let the Mason never 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 the

selfish, the cold and the insensible, to the haughty and presuming, to the proud, who demand more than they

are likely to receive, to the jealous ever afraid they shall not receive enough, to those who are unreasonably

sensitive about the good or ill opinions of others, to all violators of the social laws, the rude, the violent, the

dishonest and the sensual,-to all these, the social condition, from its very nature, will present annoyances,

disappointments, and pains, appropriate to their several . characters . The benevolent affections will not revolve

around selfishness ; the cold-hearted must expect to meet coldness ; the proud, haughtiness ; the passionate,

anger ; and the violent, rudeness . Those who forget the rights of others,,must .not be :surpriscdif .their own .

are forgotten ; and those who stoop to the lowest embraces of sense must not irunder, .if others are not,concorned to find their prostrate .lhonour, and lift it up to the remembrance and respect of the world .

To the gentle, many will be gentle : to the kind, many will be kind . A good man will find that there is

goodness in the world : an honest man will find that there is honesty in the world ; and a man of principle

will find principle and integrity in the hearts of others .

There are no blessings which the mind may not convert into tile bitterest of evils ; and no trials which it

may not transform into the noblest and divincst blessings . There arc no temptations, from which assailed virtue

may not gain strength, instead of falling before them, vanquished and subdued . It is true that temptations have

a great power, and virtue often falls : but the might of these temptations lies not in themselves, but in the

feebleness of our own virtue, and the weakness of our own hearts . We rely too much on tile strength of our

ramparts and bastions, and allow the enemy to make his approaches, by trench and parallel, at his leisure .

The offer of dishonest gain and guilty pleasure makes the honest man more honest, and the pure man more

pure. They raise his virtue to the height of towering indignation . Tho fair occasion, tile safe opportunity,

the tempting chance become the defeat and disgrace of the tempter . The honest and upright man does not

wait until temptation has made its approaches and mounted its batteries on the last parallel .

But to the impure, the dishonest, the false-bearted, the corrupt and the sons nal, - oecasions come every day,

and in every scene, and through every avenue of thought and imagination . He is prepared to capitulate before

the first approach is commenced ; and sends out the white flag when tile enemy's advance comes in sight of

his walls . Ho males occasions ; or, if opportunities come not, evil thoughts come, and lie throws wide open

the gates of his heart and welcomes those bad visitors, and entertains them with a latish hospitality.

The business of the world absorbs, corrupts and degrades one mind, while in another it feeds and nurses

. Pleasureis a poisontto soid

some a healthfulrefreshmen t

the noblest independence, integrity and generosity

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to others. To one, the world is•a great harmony, like a noble strain of music with infinite modulations : to

another, it is a huge factory, the clash and clang of whose machinery jars upon his cars and frets him to

madness . Life is substantially the same thing to all who partake of its lot. Yet some rise to virtue and

glory ; while others, undergoing the same discipline, and enjoying the same privileges, sink to shame and

perdition.

Thorough, faithful and honest endeavour to improve, is always successful, and the highest happiness .

To sigh sentimentally over human misfortune, is fit only for the mind's childhood ; and the mind's misery is

chiefly its own fault ; and appointed, under the good Providence of God, as the punisher and corrector of its

fault. In the long run, the mind will be happy, just in proportion to its fidelity and wisdom . When it is

miserable, it has planted the thorns in its own path : it grasps them, and cries out in loud complaint ; and

that complaint is but the louder confessiut that the thorns which grow there, it planted .

A certain kind and degree of spirituality enter into the largest part of even the most ordinary life . You

can carry on no business, without some faith in man . You cannot even dig in the ground, without a reliance

on the unseen result . ' You cannot think or reason or even step, without confiding in the inward, spiritual

principles .of your nature . All the affections and bonds, and hopes and interests of life centre in the spiritual ;

and you know that if that central bond were broken, the world would rush to chaos .

Believe that there is a God ; that Ile is our Father ; that Ile has a paternal interest in our welfare and

improvement ; that ho has given us powers by means of which we may escape from sin and ruin ; that he has

destined us to a future life of endless progression towards perfection and a knowledge of himself ; believe

this, as every blazon should, and you can lire calmly, endure patiently, labour resolutely, deny yourselves

cheerfully, hope steadfastly, and be conquerors in the great struggle of life . Take away any one of these

principles, and what remains for us . Say that there is no God ; or no way opened for hope nod reformation

and triumph, no heaven to\* come, no rest fur the weary, no home in God's bosom fur the afflicted and

disconsolate soul ; and we are but the sport of chance, and the victims of despair ; hapless wanderers upon

the face of a desolate and forsaken earth ; surrounded by darkness, struggling with obstacles, toiling for barren

results and empty purposes, distracted with doubts, and misled by false gleams of light ; wanderers with no

way; no prospect, no home ; doomed and deserted mariners on a dark and stormy sea, without compass or

course, to whom no stars appear, -tossing helmless upon the crashing waves, with no haven in the . distance to

invite us to its welcome rest .

'The religious faith thus taught by Masonry is indispensable to the attainment of the great ends of life ;

s J must therefore have been designed to be a part of it . We are made for this faith ; and there must be

something, somewhere, for us to believe in . IVe cannot grow healthfully, nor live happily, without it . It is

therefore inte. If we could cut off from any soul all the principles taught by blazonry, the faith in a God, in

immortality, in virtue, in essential rectitude, that soul would sink into sin, misery, darkness and ruin . If we

could cut off all sense of these truths, the man would sink at once to the grade of the animal .

Society,, in its great relations, is as much the creation of Heaven, as is the system of the Universe . If

that bond of gravitation that holds all worlds and systems together, were suddenly severed, the universe

would By into wild and boundless chaos . And if we were to sever all the moral bonds that hold society

together ; if we could cut off from it every conviction of Truth and Integrity, of an authority above it, and of

a conscience within it, it would immediately rush to disorder and frightful anarchy and ruin . The religion

we tench is therefore as really a principle of things, and as certain and true, as gravitation .

Faith in moral principles, in virtue and in God, is as necessary for the guidance of a man, as instinct is

for the guidance of an animal . And therefore this faith, as a principle of man's nature, has a mission as

truly authentic in God's Providence, as the principle of instinct . The pleasures of the soul, too, mast depend

on certain principles. They must recognize a soul, its properties and responsibilities, a conscience, and the

sense of an authority above us : and these are the principles of faith . No man can suffer and be patient,

can struggle and conquer, can improve and be happy, without conscience, without hope, without a reliance on

a just, wise and beneficent God . We must of necessity embrace the great truths taught by Masonry, and live

by them, to live happily . Every thing in the universe has fixed and certain laws and principles fur its

action ;-the star in its orbit, the animal in its activity, the physical man in his functions . And he has

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likewise fixed and certain laws and principles as a spiritual being . IIis soul does not die for want of aliment

or guidance. For the rational soul there is ample provision. From the lofty pine, rocked in the darkening

tempest, the cry of the young raven is heard, and it would be most strange if there were no answer for the

cry and call of the soul, tortured by want and sorrow and agony . The total rejection of all moral and religious

belief would strike out a principle from human nature, as essential to it as gravitation 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 condition . We are members of a civil community. The life

of that community depends upon its moral condition . Public spirit, intelligence, uprightness, temperance,

kindness, domestic purity, \*rill make it a happy community, and give it prosperity and continuance . Wide.

spread selfishness, dishonesty, intemperance, libertinism, corruption and crime, will make it miserable, and

bring about dissolution and speedy ruin . A whole people lives one life : one mighty heart heaves in its

bosom ; it'is one great pulse of existence that throbs there . One stream of life flows there, with ten thousand

intermingled branches and channels, through all the homes of human love . One sound as of many waters, a

rapturous jubilee or a mournful sighing comes up from the congregated dwellings of a whole nation.

The Public is no vague abstraction ; nor should that which is done against that Public, against public

interest, law or virtue, press but lightly on the conscience . It is but a vast expansion of individual life ; an

ocean of tears, an atmosphere of sighs, or a great whole of joy and gladness . It suffers with the suffering of

millions : it rejoices with the joy of millions . What a vast crime does ho commit,-private man or public

man, agent or contractor, legislator or magistrate, Secretary or President, who dares, with indignity and

wrong, to strike the bosom of the Public Welfare, to encourage venality and corruption and shameful sale of

the elective franchise, to sow dissension, and to weaken the bonds of amity that bind the Nation together I

What a huge iniquity, he who, with vices like the daggers of a parricide, dares to pierce that mighty heart, in

which the ocean of existence is flowing I

What an unequalled interest lies in the virtue of every one whom we love! In his virtue, nowhere but in

his virtue, is garnered up the incomparable treasure . What care we fur brother, husband or friend, compared

with what we care for his honour, his fidelity, his reputation, his kindness? How venerable is the rectitude

of a parent 1 How sacred his reputation I No blight that can fall upon a child, is like his parent's dishonour .

Heathen or Christian, every-parent would have his child do well ; and pours out upon hint all the fulness of

parental love, in the one desire that he may do well ; that lie may be worthy of his- cares, and his freely

bestowed pains ; that lie may walk in the way of honour and happiness . In that way he cannot walk one

Step without virtue . Such is life, in its relationships . A thousand tics embrace it, like. Also fine nerves of a

delicate organization ; like the strings of an instrument capable of sweet melodies, but easily wounded, lacerated

and broken, by rudeness, anger, and guilty indulgence .

If life could, by any process, be made insensible to pain and pleasure ; if the human heart were hard as

adamant, then avarice, ambition and sensuality might channel out their paths in it, and make it their beaten

way ; and none would wonder or protest . If we could be patient under the load of a mere worldly life ; if we

could bear that burthen as the beasts bear it ; then, like beasts, we might bend all our thoughts to the earth ;

and no call from the great Heavens above us would startle us from our plodding and earthly course .

But we are not insensible brutes, who can refuse the call of reason and conscience . The soul is capable

of remorse . When the great dispensation of life presses down upon 'us, we weep, and suffer and sorrow . And

sorrow and agony desire other companionships than worldliness and irreligion . We are not willing to boar

those burthens of the heart, fear, anxiety, disappointment and trouble, without any object or use . 'We are not

willing to suffer, to be sick and afflicted, to have our days and months lost to comfort and joy, and overshadowed

with calamity and grief, without advantage or compensation : to barter away the dearest treasures, the very

sufferings, of the heart ; to sell the life-blood from failing frame and fading check, our tears of bitterness and

groans of anguish, fur nothing . Human nature, frail, feeling, sensitive and sorrowing, cannot afford to suffer

for nothing.

Every where, human life Is a great and solemn dispensation . Man, suffering, enjoying, loving, hating,

hoping and fearing ; now soaring to Heaven and exploring the far recesses of the universe, and now sinking

to the grave, is ever the creature of a high and stupendous destiny. In his bosom is wrapped up a momentous

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and vast experience, to be unfolded in ages and worlds unknown . Around this great action of existence the

curtains of Time are drawn ; but there are openings through them which give us glimpses of Eternity . God

from on high looks down upon this scene of human probation . The wise and the good in all ages, and above

all the Great Master, hare interpu ed for it, with their teachings and their blood . Every thing that exists

around us, every movement in Nature, every counsel of Providence, every interposition of God, centres upon

one point,-the fidelity of man .

,

And though the ghosts of the departed and the remembered should come at midnight through the barred

doors of our dwellings ; though the sheeted dead should glide through the aisles of our churches, and people

our Masonic Temples, their teachings would be no more powerful than the dread realities of Life ; than those

memories of mis-spent years, those ghosts of departed opportunities, that, pointing to our consciences and to

Eternity, ever cry in our ears, "Work while the day lasts, for the night of death eometh, in which no man

can work."

There are no tokens of public mourning for the calamity of the soul . Hen weep when the body dies ;

and when it is borne to its last rest, they follow it with sad and mournful procession . But for the dying soul,

there is no open lamentation ; fur the lost soul there are no obsequies .

And yet the mind and soul of man have a value which nothing else has . They are worth a care which

nothing else is worth ; and to the single, solitary individual, they ought to possess an interest which nothing

else possesses . The stored treasures of the heart, the unfathomable mines that are in the soul to be wrought,

the broad and boundless realms of Thought, the freighted argosy of man's hopes and' best affections, are

brighter than gold and dearer than treasure .

And yet the mind is in reality little known or considered . It is all which man permanently is, his inward

being, his divine energy, his immortal thought, his boundless capacity, his infinite aspiration ; and nevertheless, few value it for what it is worth. Few see a brother-mind in others, through the rags with which poverty

has clothed it, beneath the crushing burthene of life, amidst the close pressure of worldly troubles, wants and

sorrows . Few acknowledge and cheer it in• that humble lot, and feel that the nobility of earth, and the

commencing glory of Heaven is there.

= -. -Men:do not feel the worth of their own souls . They are proud of their mental powers : but the intrinsic,

~1ner,'inflnite worth of their own minds they do not perceive . The poor man, admitted to a palace, feels, lofty

and .immortal being as he is, liko a mere ordinary thing amid the splendours that surround . him . lie sees the

carriage of wealth roll by him, and forgets the intrinsic and eternal dignity of his own mind, in a poor and

degrading envy, and feels as an humbler creature, because others are above him, not in mind, but in mensuration. - Men respect themselves, according as they are more wealthy, higher in rank or office, loftier in the

world's opinion .

• The difference among men is not so much in their nature and intrinsic power, as in the faculty of common .

'nication. Some have the capacity of uttering and embodying in words their thoughts . All men, more or less,

feel those- thoughts . The glory of genius and the rapture of virtue, when rightly revealed, are diffused and

shared among unnumbered minds . When eloquence and poetry speak ; when those glorious arts, statuary,

painting and music, take audible or visible shape ; when patriotism, charity and virtue speak with a thrilling

power, the hearts of thousands glow with a kindred joy and ecstasy . If it were not so, there would be no

eloquence ; for eloquence is that to which other hearts respond ; it is the faculty and power of making other

hearts respond. No one is so low or degraded, as not sometimes to be touched with the beauty of goodness .

No heart is made of materials so base, as not sometimes to respond, through every chord of it, to the call of

honour, patriotism, generosity and virtue . The poor African Slave will die for the master or mistress, or in

defence of the children, whom he loves ; and such love in him is common . The poor, abandoned, outcast

woman will, without expectation of reward, nurse those who are dying on every hand, utter strangers to her,

with a contagious and horrid pestilence. The pickpocket will scale burning walls to rescue child or woman,

unknown to him, from the ravenous flames .

Most glorious is this capacity 1 A power to commune with God and Me Angels ; a reflection of the

Uncreated Light ; a mirror that can collect and concentrate upon itself all the moral splendours of the Universe .

It is the soul alone that gives any value to the things of this world ; and it is only by raising the soul to its

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XII . . . 14

just elevation above all other things, that we can look rightly upon the purposes of this earth . No sceptre

nor throne, nor structure of ages, nor broad empire, can compare with the wonders and grandeurs of a single

thought. That alone, of all things that have been made, comprehends the ,Maker of all . That alone is the

key, which unlocks all the treasures of the Universe ; the power that reigns over Space, Time and Eternity .

That, under God, is the Sovereign Dispenser to man of all the blessings and glories that lie within the compass

of possession, or the range of possibility . Virtue . Heaven and Immortality exist not, nor ever will exist fur

us, except as they exist and will exist, in the perception, feeling and thought of the glorious mind .

Return now, my Brother, to the Th .- . Ill . • . Cr :. Master, and receive from him the final instruction of

this Degree .

CLOSING I:I3TRUCTIOY .

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Th III . • .

My Brother, in the hope that you have listened to and understood the Instruction and Lecture

of this degree, and that you feel the dignity of your own nature and the vast capacities of your own soul for

good or evil, I proceed briefly to communicate to you the remaining instruction of this Degree .

The Hebrew word suspended in the East, over the five columns, is ADOast, one of the names of God,

usually translated Lord ; and which, in reading, the Jews always substitute for Ills True .Aaine, which they

are forbidden to pronounce .

The five columns, in the five different orders of architecture, are emblematical to us of the five different

divisions of the Ancient and Accepted Rite :

The Tuscan ; of the three Blue Degrees, or the primitive Masonry.

The Doric ; of the Ineffable Degrees, from the 4th to the 14th inclusive .

The Ionic ; of the 15th and 16th, or the Council Degrees.

The Corinthian ; of the 17th and 18th, or the Chapter Degrees .

The Composite ; of the High Degrees, from the 19th to the S\_d inclusive.

And they also symbolize to us the fire principal lutes of Masonry : The Tuscan, the Iork Rite ; the Doric,

the Pit Bloderne, or Frcnch Rite ; the Ionic, the Mite of Jl sraim ; the Corinthian, the Itito of Perfection ; and .

the Composite, the Ancient and dccepted or Scotch lute, uniting the excellencies and rejecting the defects of .

the others .

The A'orth Star represents the point within the circle, or the Deity in the centre of the Universe.

The Seren Stars that circle around it, are symbols of the seven living, self-subsistent, ever active, hypostatized Powers or Emanations, which were held by Basilidcs to have been evolved from one unrevealed God :

viz : the four Intellectual Powers ; Rocs, the JEW ; Locos, the Reason ; Puaoxzsts, the Thinking Power ; and

SOlUIA, Wisdom : the Operative Power, DvssxIs, Might, accomplishing the purposes of Wisdom : and the Moral

Attributes ; Dlsstosusa, Moral Perfection ; and EtzzSE, Inward Tranquility : which seven Powers, with the

Primal Grand one, out of which they were evolved, constituted in his system the riser OODOADE, or OcTws,

the Root of all Existence ; from which were evolved other gradations of spiritual existence, each lower one the

impression and ante-type of the immediate higher one ; and in all, 365 in number, represented by the mystical word Annexes.

The Morning Star, rising in the East, is an emblem to us of the ever-approaching dawn of Perfection

and Masonic Light.

The three Great Lights of the Lodge, are symbols to US of the POWER, 1Ptseox and BExzrIczecz of the

Deity.

For the present, my Brother, let this suffice . We welcome you among us, to this peaceful retreat of

Virtue, to a participation in our privileges, to a share in our joys and our sorrows : and we invite you to be

seated with us as a member of this Chapter .

TO CLOSE.

M. •. (Giving one rap, and then two] : Bro: . Sen :. Gr:. Warden, what is the hour?

G. •. JV

T.•. The Sun has sot, and the Evening Star has risen .

Th. •. I11. •. The hour fur rest has arrived : Give noticr to the Gr.- . Masters that r am about to close this

2'&- .

S.•.

Chapter of Or.- . Blaster Architects, that they may aid me in so doing .

J. • . G.• . W • . Bretlren in the South, the Th. •. III. •. Gr.-. Master is about to close this Chapter of Gr .-.

M:. Architects, and desires your assistance, since the hour of rest has arrived .

S.•. G. •. W • . Brethren in the North, &c.

2'X\*. BL- . The sign, my Brethren!

[All give the sign . Then the Gr.- . Master and the Sen . •. and Jun : . Gr.. Blaster says] .Wardenspiuc onadltheBr n samewith rnds,atheCr

.Th. •. Ill

. This Chapter is duly closed .

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FIN IS .

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iriecitq ~e ti~ee .

Royal Arch.

THE CHAPTER, ITS DECORATIONS, ETC.

Bodies of this Degree are styled Chapters. The Lodge Room represents the Audience Chamber of King

Solomon ; its hangings, decorations and arrangements being the same as in the Elu Degrees .

There is also an apartment representing a subterranean vault, really under ground, if possible, and at all

events without door or window, and into which one descends by an opening overhead, large enough only for a

man to pass through. There is however a private entrance for the members of the Chapter . The distance

from the opening overhead to the bottom should be as great as possible, and the apartment in which that

:-opening is, should be strewed with rubbish and fragments of rock, to represent the ruins of an ancient building. The opening is closed by a trap-door, representing a flat stone, with an iron ring by which to raise it .

'.The subterranean apartment is painted to represent a chamber hewn in the rock . There are no lights,

so•that it is profoundly dark, except when the pedestal and cubical atone are uncovered .

-\*In the middle of the apartment is & triangular pedestal, apparently of white marble, but of some transparent

-substance, and hollow, so that lights may be placed within it . Upon it is a cube ten inches square, being an

imitation of a cubical block of agate, encrusted with glass of different colours, like precious stones . On the

top of this is a triangular plate of gold, or some other metal gilded, sunk into the cube, and in the middle of

the triangular plate, in black letters, the word nut` . The light shining through the pedestal should be brilliant enough to enable this to be seen . At the commencement of the reception, the whole is covered with a

thick cloth, entirely concealing the light.

OrrICERS, TITLES, ETC .

.The Presiding Officer represents King Solomon, and is styled Th :. Puissant Gr:. Master. He sits upon

a throne in the East, crowned, with a sceptre in his hand, under a rich canopy .

' The Sen

. Warden is styled Gr. . Warden, and represents Hiram King of Tyre . He sits on the left hand

of the Th .. Puissant, crowned and holding a sceptre .

The Jun.. Warden is styled Gr. •. Inspector. lie sits in the West, and represents Adonbiram the Son of

Abda, holding a drawn sword, and wearing his hat.

There is a Gr.-. Treasurer, who represents Joabert, and sits, covered, in the North .

Also a Gr:. Secretary, representing Stolkin, who sits in the South, covered .

There is also a Master of Ceremonies.

MIL . . 2

CLOTnIKO, ORNAMENTS AND JEWELS.

The Th .. Puissant wears a yellow robe, and a chasuble lined with blue satin, the sleeves coming as low

as the elbows. He wears also a broad purple ribbpn from the right shoulder to the left hip, to which is suspended a triangle of gold.

. The Gr.-. Warden wears. m purple robe and a yellow chasuble . The collar and jewel are like those of the

Th .- . Puissant.

The Gr.- . Inspector wears the same collar and jewel, and a white robe, without the chasuble .

The Gr. - . Treasurer wears a white robe, the same collar and jewel, and from his button-hole a key of gold

suspended by a white ribbon. On the key are the letters I. •. 0 . •. L. •. V.. I.- .

The Gr.-. Secretary wears the 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 rnn' . The jewel of the

Brethren is a medal of gold, around which, on one side, are the initials of the following words : Regnante

Salomone Begs Sapientissimo, Thesaurum Pretiosissineum Sub Buinis Inrcncrunt ddonltiram, Toabert, et S1614-in :

. . . Anne Enochi 2995 . On the same side is engraved an aperture in the earth, over which stand two persons,

their foreheads touching, lowering a third person into it by a rope . On the reverso side is a triangle surrounded

with rays, and in the middle of it the sacred word alit'. This medal is worn upon the chest, suspended by a

white ribbon.

The battery of this Degree is D ;

The age of a Royal Arch Mason is 4 times the square of ; or : ; years.

TO OrEN.

[The Th .-. P.• . gives one rap, and says] :

Th.- . P.- . My Brethren, I am about to open this Chapter of Royal Arch Masons . Bro.'. Gr.- . Inspector,

satisfy yourself that all present are Masons of the Royal Arch Ecossais, by receiving the Password from each .

[The Or: . Inspector does so, and reports]

Gr.. Lu.. 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 here this Chapter of

the Royal Arch, that he may see that none approach without permission .

[The M : . Cer. . goes out, returns, rape Q ; - which. is answered from without, and reports] :

M. • . Cer.• . Th .- . P: ., the Tyler is duly notified and at his post, and we are in security .

2%e. • . P. •. Thanks, my Brother I Bro : . Gr.- . Inspector, are you a Mason of the Royal Arch Ecossais?

Gr.- . b+sp .'. I am that which I was and shall be . My name is Adonhiram.

Qu: . Where did you entitle yourself to become such?

Ans: . In a vault deep under ground, hollowed in the solid rock by the Patriarch Enocb .

Qu.- . How came you to enter therein?

Ana: . By exploring the ruins of the Ancient Temple of Enocb, and passing through the nine arches .

Qu:. What found you there?

Ana: . A Pedestal, or cubical block of agate, and a plate of gold upon the cube .

Qu: . What saw you upon that plate?

Area.-. The Mysterious and Ineffable Name of the Or .- . Architect of the Universe .

Qu. • . What is that Name?

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.An\*.- . I know its letters . None but the Grand, Elect, Ancient, Perfect and Sublime Masons know its

true pronunciation .

Qu •. Of what is the Cubical Stone an emblem?

Ana.. Of Perfection .

Qu •. To what do you now aspire?

Ans. • . To that degree, the summit of Ancient Masonry, the knowledge of the True Word.

Qu•. What is your age?

Ans.•. :a( (t times the square of ;- or : ; years complete .

Qu:. What is the hour?

Area. : Sunrise.

Th . •. P.•. Let us then open this Chapter ; since by Work only we can attain Perfection .

.Th P.. raps 0 ; - The Gr.-. Warden does the same] :

(The.

Gr.-. Insp. •. Come to order, my Brethren I

[All the Bretbren .repeat 0 ; with their hands. The Th. •. P: . and Gr.-. Warden give the sign of admiration ;

all the Brethren repeat it. Then the two Kings kneel : the Th :. P .• . rises first, and 'taking the Gr .-. Warden

by the arm, assists him to rise . All the Brethren kneel, and each in turn, beginning on the right, helps the

other to rise] .

Th.•. P.•. My Brethren, this Chapter of Masons of the Royal Arch Ecossais is open.

ZECLP?ION.

If there are not so many applicants,

(Not less than three candidates can be received at once, in this. degree

and the case is deemed .really emergent, one or more Brothers who have already received the degree may act

as candidates ; but in that case the ceremonies proceed in all re peets as if all were candidates .

The three candidates, in the clothing and jewels of Gr.. Master Architects, are received in the preparation

room by the Master of Ceremonies, and conducted to the door of the Chapter, where they meet the Tyler, who

2,Zer :' . . Who come bore, Br o .-. M:. of Ceremonies?

Three zealous Brothers, who having regularly received all the preceding Degrees, seek now

to' be advanced to the Degree of Royal Arch Ecossais ; that they may hereafter attain that of Perfection.

: . . Wait, then, until I announce them to the Grand Inspector .

'\*leg

(The Tyler raps # ;-and the door is opened by the Gr .-. Inspector, who asks]

Gr

.

.

.Insp

.What is your desire, Bro :. Tyler?

Tyler : . . The M. • . of Cer. waits, with three zealous Brethren, who, having regularly received all the

preceding Degrees, seek now to be advanced to the Degree of Royal Arch Ecossais, that they may hereafter

attain that of Perfection .

Gr•. Insp . •. God alone is Perfect, and can confer Perfection on His Creatures . There is no vacancy in

the Chapter ; and they cannot be admitted.

(He closes the door : and the Tyler says]

. You have heard, Bro.•. Blaster of Ceremonies .

.Tyler

N.-. Cer. •. I have heard ; but I do not despair. The wish of these Brethren shall be made known to

the Gr. . Warden .

[The M:. Cer. • . then raps I ;-and the door is again opened by the Gr .- . Inspector] .

Gr.'. Inrp.•. What is your desire, Bro :. M . •. of Ceremonies?

N. •. Qr

: I bring with me three zealous Brethren, who, having regularly received all the preceding

.

Degrees, seek now to be advanced to the Degree of Royal Arch Ecossais, that they may hereafter attain that

of Perfection.

Gr:. Insp . •. I have said that God alone is perfect, and can confer Perfection on his creatures . There is

no vacancy in the Chapter . .

'3t. . Cer.•.

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rat. •. Corn'

. These are true men and upright Masons, worthy to be advanced, and who have complied with

all their pledges given at the altar . I demand that their request be made known'to the Gr . . Warden and

Gr.-. Blaster.

Gr. -. Insp. •. Do you vouch for their proficiency in the preceding degrees?

it .. Cer: . I do. They know the duties of a Gr. . Master Architect, and- the lessons taught by the

instruments he uses.

t»•. •. Insp. • . I will make known their wisli to the Gr .- . Warden and the Th. •.rP.•. Gr. . Master. They may

perhaps consent, if the Brethren be proficients, as you say .

(He closes the door, goes to the East, and says]

Gr.'. lh.p .. Th. •. P.• . Gr.-. Master and Ill : . Gr.- . Warden, Three zealous Brethren, who have received

all the preceding degrees, seek now to be advanced to the degree of Royal Arch Ecossais, that they may

hereafter attain that of Perfection.

Th. •. P. • . Mast thou not given them to know that our numbers are complete?

Gr.. Insp . • . I have ; but our Bro. •. the Master of Ceremonies has prayed me to make known their wish

to you, declaring them to be true men and upright Masons, worthy to be advanced, and who have complied

with all their pledges given at the altar .

Th.• . P.•. Does he vouch for their proficiency in the preceding degrees?

Gr.'. Insp . •. He does ; saying that they know the duties of a Gr.- . Master Architect, and the lessons

taught by the instruments lie uses .

.

Th P. • . My Brethren, you hear. Is it your will that our number shall be increased?

[The Brethren raise the right hand in token of assent] .

Th: . P.• . Since the Brethren consent, let the Blaster of Ceremonies, and those who come with him enter .

[The Gr.- . Inspector goes to the door, opens it, and says]

Gr. •. Insp.. The Brethren consent that their number shall be increased : and the Gr:. Blaster orders

that these Brethren be allowed to enter.

[They enter, conducted by the M. •. of Car.. and advance to the East] .

Th : . P• . My Brethren, you desire to be advanced to the degree of Iloyal Arch . When this degree was

conferred upon Adonhiram, Joabert and Stolkin, who first received it, and in whose behalf it-was created, they

had earned the right to it by a singular service done to Masonry . For, sent to explore the ruins of the ancient

Templo.huilt by the Patriarch Enoch, they discovered and fearlessly explored a deep shaft sunk perpendicularly

in the earth ; and descending through nine arches sealed up front mortal eyes fn centuries, they reached the

call, hewn in the solid rock, far under ground, in which a sacred treasure had been hidden before the flood.

If you would see that treasure, you must descend as they did into the deep vault where it remains deposited,

and so entitle yourselves to attain the degree you seek. Do you consent to do so?

Cand .. We do.

T1a •. P.• . Go then with him who brought you hither, to the place which represents the ruins of the

ancient Temple, explore the vault, and bring hither the sacred treasure .

[The candidates retire, accompanied by the Blaster of Ceremonies and two or three other Brothers, and

are conducted to the room representing the ruins, and directed to remove the stones and rubbish from the

place where the trap is . They do so, and the iron ring is discovered . They are directed to raise the trap,

and do so] .

At

.

.' Cer . •. Who among you will first descend?

(One offering to do so, is prepared by a strong rope fitted with loops for his feet, and fastened round his

middle. lie is then told that, if he meets with any obstacle, and desires to re-ascend, he can shake the rope,

and will be drawn up ; but if he reaches the bottom safe, he is to cast loose the rope . lie is then lowered

for some distance, in perfect darkness, and when near the bottom, a brother below interposes an obstacle,

preventing him from going lower ; and he is drawn up .

Another candidate is lowered and drawn up in the sane way . Then the third is lowered, being furnished

with a torch, and told to remain quiet if he reaches the bottom, until the others come to him . No obstacle

being interposed, he reaches the bottom, and casts of the rope . The others are then lowered down, and

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when all have reached the bottom, some rubbish is thrown down upon them, and at the same moment a brother,

unseen by them, extinguishes the light, and they are in utter darkness .

(A Voice in a remote part of the cell] : DARKNESS,~nd DEATH, and the GRAVE, arc reserved for all

men !

(Another Voice] : One Fen comes alike to all ; the \ icnr of DEATH, after the short day of Lire i

[Another Voice] : After Death and the Grave, come the Resurrection, and Light, and Life Eternal . [Immediately a Brother lifts the cloth that covers the pedestal ; and discloses it to their eyes] .

(A Voice] : Kneel, feeble and erring mortals, and adore the Great Ineffable name of GOO I

(They kneel, and a Brother comes forward and raises each by the arm ; and says]

Bra .-. Take now this sacred treasure, the Cubical Stone hidden deep in the Earth by Enoch the Patriarch,

and return with it whence ye came .

. [They take the cubical stone from the Pedestal, are drawn up, one after the other, and return to the

Chapter . In the mean time the lights in the Pedestal are extinguished, and the Brothers that were in the

vault return by the private way to the Chapter . At the door of the Chapter, the M .- . of Cer. •. raps d ;-and

the door is opened by the Gr. . Inspector, who asks]

Gr.- . Lup.- . Who seek admission here ?

M.-. Cer.- . Three zealous Brethren, who, as Adonhiram, Joabert and Stolkin did before them, have descended through the nine arches, into the subterranean vault, hewn in the solid rock, and have brought thence

the cubical atone, there deposited by Enoch the Patriarch, which they desire to lay before the Gr .-. blaster.

Gr: . Ltsp .•. I will make known to him their desire .

(He closes the door, goes to the East, and says]

Gr.- . Lop: . Th : . P: . Gr:. Master, three zealous Brethren wait without ; who, as Adonhiram, Joabert

and Stolkin did before 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.

\_

. P: . Let them enter, my Brother.

.TA

[The door is opened . The Gr.-. blaster raps 3, and all the Brothers rise and uncover their beads, and

stand with their arms raised towards heaven . The candidates enter, bearing the cubical agate, and place it,

~by direction, upon a pedestal of white marble, which has been met in the centre of the room ; and remain

'standing by it . Then the Th .- . P.•. says]

. . TA. •. P.• . -Behold, my Brethren, the-Ineffable Name of Deity, engraved by Enoch, and discovered by

the three first Masons of the Royal Arch .

(He then raps Ouse, 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] .

TA.-. P.•. My Brethren, you having, like the three Illustrious Masters who first received this degree,

descended through the nine arches, into the subterranean vault hewn in the solid rock, and brought thence

the Ineffable Name deposited there by Enoch the Patriarch, the Brethren consent that you shall be advanced

to be Masons of the Royal Arch Ecossais . But to be received among us, it is necessary that you first assume

a solemn and binding - obligation . Are you prepared to do so?

(The Th :. P:. raps 3, and all the Brethren rise, and surround the candidates . Three Brothers, standing

in front of each candidate, present their swords, with the points placed together, at his breast, and his hands

are placed upon the blades . In this attitude, standing, each repeats the following]

OBLIGATION.

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, except to those who are legally entitled to

receive them, when I am legally authorized to communicate them ; and at such time, and in . such place and

manner as it may legally be done.

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I furthermore promise, vow and pledge my honour, that I will never communicate the words of

this degree, unless to or in the presence of three brethren, I being one ; or unless I have a commission or

patent which authorizes me to do so, fire the purpose of funning a new Chapter of the Royal Arch .

I furthermore promise, vow, and pledge niv honour, that I will never receive or assist in receiving,

or be present at, or consent to, the reception of'a brother in this degree, unless he shall have received all the

preceding degrees by regular authority ; nor unless lie is at the time a regular member in good standing, of

a regular Lodge of Master Masons, and has been Master or Warden of such a Lodge ; nor unless lie has

proven his zeal and devotion to Masonry ; nor unless lie is a man of intelligence and information, charitable

and benevolent, true, honest, sincere and upright ; so far as I may know or have the means of judging .

I furthermore promise, vow and pledge my honour, that I will redouble my own zeal in the cause

of Masonry, and my charity and friendship towards niy Brethren ; and ,that honour and duty shall be the

lights by which my course shall be directed during my whole life

All which I promise and vow, and thereunto pled ;e my honour, under no less a penalty than that

of sinking so low in the estimation of my Brethren and the world, that my name shall be the synonym of

degradation and dishonour ; my violated faith become a by-word ; and I, fallen below contempt, be looked

upon with pity by every man and every woman in the world . So help me God ! and keep me steadfast in the

due performance of this, my solemn promise, vow and pledge of a Royal Arch Ecossais !

Tli.' . P.'. My Brethren, as the successor and representative of Solomon, King of Israel, I receive and

accept you as Masons of the royal Arch Ecossais, and as the Liegemen of Honour and Duty, henceforward

and forever. Receive now the Signs, Words and Token of this Degree .

1sT Stcx : OfAdmiration : . . . #QS~^Q ; iq, :#MS~SQM.'TL towards Heaven ; the &QQII inclined to

the left and the # ,1 Q Q on the ground.

2n SIGN : Of Adoration : . . . '! Qtt . upon both

bring tho t;SQ- 'II'down from the

tJ'r`S tf $ tIIQ; to the ;\* k 9 j : and place, at the same time, the t}SQ .::II iq,Q S Q =H the Iq,Q 211 .

Tot:EN : . . . Place your hands under the Q ;e3•i ?T:a of the Brother, as if to help him to rise .

PASS-WORD : . . . &Qc-aitt(a w&

uIt4~ •' •

SACRED WoaD : . . . This, my Brother, is the Ineffable Word, engraved upon the plate of Gold which is

upon the Cube of Agate. Its pronunciation is known to the Grand, Elect, Perfect and Sublime Masons only,

and cannot now be communicated to you. You can receive and communicate it only by its letters, and as one

of three brethren, repeating these letters alternately . They are Tad. . He . . Yaa . . He . , meaning, I

AY TUAT WUICIt I

WAS AND SHALL DE.

There are nine names of Deity, used as words in this Degree, in place of, and as synonyms of the

Ineffable Name, and appropriated, one to each of the Arches ; and all of which are to be demanded in succession,

when it is desired thoroughly to test a Brother . They were used by the different nations of antiquity, and are

as follows :

1st Arch :

2d

3d

"

"

4th "

5th "

Gth

i th

8th

0w "

. Q°t°&V!.' Egyptian :

QE3$= Egyptian :

UL Qt : Phoenician :

Qt<<9 Hebrew :

QII~ =QQ' : . . . Hebrew :

C)

Indian Q=^ $ # .• Assyrian

.' Assyrian

hQ\*: Assyrian .

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These are styled the covering words : because they cover and conceal from the Profane the True Name of

God, known to the first men, and revealed by God to Muses .

I invest you with the apron of this Degree. Its crimson colour denotes the zeal anti devotedness of a Royal

Arch Mason . Upon it yon sec the Triangle, emblem of the Deity, or Infinite Wisdom, Infinite Power and

Infinite Harmony, surrounded by rays of glory, and with the Ineffable Name in the centre .

I invest you also with the purple collar and the jewel, of this Degree . Upon the ftce of the jewel you see

a representation of the first three recipients of this degree, two of them lowering the third into the subterranean

vault. Around this device you see the initials of the following avoids : Regnante Sulostone Refs Supien issimo,

Thesaurum Pretiosissirnuut SuL Rttitiis Ittrenerun Adoithirann, Joabert Et Stolkin . . . Atino Enochi, 2995.\* . .

On the reverse side you again behold the luminous triangle and the Ineffable Name . Let them ever remind

you that the good Mason reveres and adores the Gr . • . Architect of the Universe, and endeavours, by pursuing

the path of Honour and Duty, to perform well and faithfully the part assigned him in this world . Go now to

the Gr. . Inspector, and listen to the Legend and History of this Degree .

LEGEND AND HISTORY .

My Brethren, this is the Legend and history of this Degree, as it has come to us, partly in the Jewish

writings, and partly by Masonic tradition.

Enoch, the son of Jared, was the sixth in descent from Adam, the father of the human race . . Filled with

the fear and love of God, while the world grew wicked around him, lie adored and revered Hint, and obeyed

This laws, and strove to lead men in the' way of Honour and Duty . Ile dreamed that the Deity appeared to

him in visible shape, and said to him, "Enoch, thou hast longed to know my True Name . Arise, and follow

me, and thou shalt learn it ." Then it seemed to Enoch that he was taken up, and in an instant transported

'to a mountain, .whose summit was hid among the clouds, and seemed to reach the stars, and there he saw upon

'the clouds, in letters of brilliant light, the awful and mysterious name fir t' ; whose pronunciation was then

:iihispeied in his ear, and ho prohibited from uttering it to any man . Instantly he seemed to be transported

from the mountain, and to descend perpendicularly into the earth, passing through nine subterranean apartliiients,'one below the other, and each roofed with arches ; in the ninth and lowest of which be saw, upon a

triangular plate of gold, surrounded by brilliant rays of light, the same Ineffable Name which be had seen

'upon the mountain ; and thereupon he awoke.

Enoch, accepting his dream as an inspiration, journeyed in search of the mountain which he had seen in

'his dream, until, weary of the search, he stopped in the land of Canaan, then already populous with the

descendants of Adam ; and there employing workmen, and with the help of his son Methuselah, he excavated

nine apartments in the earth, one above the other, and each roofed with arches, as he had seen them in his

'dream, the lowest being hewn out of the solid rock . In the crown of each arch lie left a narrow aperture,

closed with a square stone, and over the upper one lie built a modest temple, roafless, and of huge unhewn

stones, to the Gr. •. Architect of the Universe . Upon a triangular plate of gold, inlaid with many precious

gems, be engraved the Ineffable Name of God, and sank the plate into one face of a cube of agate, which he

then placed upon a pedestal of white alabaster, in the lowest of the nine apartments . The pedestal was

triangular and hollow, and into it, from a crevice in the rock, flowed a stream of inflammable air, that burned

continually with a brilliant light, until after it was discovered in the reign of Solomon .

None knew of his deposits of this precious treasure ; and that it might remain undiscovered, and survive

the flood which, it was made known to him, would soon overwhelm all the known world in one vast sea of ruin,

he covered the aperture and the stone that closed it, and the great ring of iron, used to raise the stone, with

the granite pavement of his primitive temple .

Then, fearing that all knowledge of the arts and sciences would be lost in tlio universal flood, he built

two great columns upon a high hill, one of brass, to resist water, and one of granite to resist fire . Upon the

\*[in

the reign of solomoo, wisist of lungs, Adonhiram, Juahert and Stoikin fuss ad under the ruins a most precious treasure].

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granite column he engraved, in the hieroglyphics which Misraim afterwards carried into Egypt, a description

of the subterranean Apartments, and of the treasure there deposited : And on that of brass, the rudiments of

all the arts and sciences then known, and the great truths familiar to the antediluvian Masons .

The granite column was overturned and swept away, and worn to a shapeless mass, by the great Deluge,

and the characters upon it wholly obliterated ; but taint of brass, by Gott's Providence, stood firm, and was

afterwards found by Noah, who sought in vain for that of granite ; the purport of the inscription upon which

he knew front Methuselah his grandlhther, but not the place of the Temple or the subterranean apartments,

to which that inscription would, he knew, have guided him .

Thenceforward the true name of God remained unknown, until lie said unto Moses, in Egypt, when Ire

ordered him to go unto Pharaoh, and cause him to send forth the children of Israel out of Egypt, "I am that

which I was and shall be . I am the Cal of thy Fulhers, the Cod of Abraham, of Isaac and of Jacob. Tats shall

thou say to the children of Israel, Ifs woo is hate sent me unto you . I am the Lord that appeared to Abraham,

to Isaac and to Jacob, by my name AL•S LEDt4 but my name ;ion, Idid not shore them ."

That Ineffable Name, meaning The Eternal, Self-Existent Being, Independent, infinite, without Beginning,

End or Change, the Source of all other Being r, Moses engraved upon a plate of gold, and placed it in the ark

of the covenant, where it remained for many years, during the whole time of Joshua, And unto the time of the

Judges who succeeded him . Forbidden to make known its true pronunciation to the people, he communicated

it to Aaron and to Joshua only ; and it was afterwards made known to the Chief Priests alone . The Word

being composed of consonants only, so that its true pronunciation could only be communicated orally, it was

wholly lost in the revolutions and disasters that ensued after the death of Joshua and his immediate successors .

But the Word still remained in the ark, engraved on the plate of gold ; and in the time of Othniel, the

son of .Cenez, the younger brother of Caleb, in a battle against Chusan-Rasathaim, King of Syria, those who

bore the ark were slain by an ambush in a forest, and the Ark fell upon the ground . The enemy, attacked and

defeated in their turn, were driven from the place before they had time to plunder it ; and after the 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 golden key in his mouth . Upon the approach of the Iligh Priest and Levites, he laid down the

key, and withdrew in peace, allowing them to take away the ark ; taught by the Deity himself that the Israelites

were his chosen -people, entitled to the custody of that which contained his Sacred •N ame . Hence, upon tlto

golden key worn by our Gr.• . Treasurer, you see the initials of these words : lit Ore Leonis, I erbum htreni :

Lt the Lion's mouth Ijound the 11-ord

.

When the Philistines took the ark, in the time of Samuel, and Ophni And Phineas, the sons of Eli, were ,

slain defending it, those who took it melted down the plate of gold, and made of it an imago of Dagon : and

thenceforward no man saw that Ineffable Name, until the reign of Solomon, King of Israel .

The Jews, as a nation, did not believe in the existence of one sole God, until a late period in their history .

Their early and popular ideas of the Deity were eminently coarse, low and unworthy . While Moses was

receiving the law upon Mount Sinai, they forced Aaron to mould or cast an imago of the Egyptain God Apis,

and fell down and worshipped and adored it . They were ever ready to return to the worship of the Gods of

Egypt ; and soon after the death of Joshua they became devout worshippers of Ilel, Chemosh and Astarte, and

the multitude of other Gods adored by the Moabites, the Ammonites, the Syrians and the Phcenicians .

Among them, as among all other nations, the conceptions of God formed by individuals varied according .

to their intellectual and spiritual capacities ; poor and imperfect, and investing God with the commonest

attributes of humanity, among the ignorant and coarse ; but pure and lofty, Among the virtuous and richly

gifted . These conceptions gradually improved and became purified and ennobled, as the Hebrews advanced in

civilization ; being -lowest in the Historical Books, amended in the Prophetic writings, and reaching their

highest elevation among the Poets. Terah, the father of Abraham and the father of Nachor served other

Gods . The Elohim, or subordinate Deities, are represented in the commencement of the Book of Genesis, as

creating the universe . Laban, a near relative of Abraham, and whose sister was selected as a wife for Isaac,

pursued Jacob for having stolen his Gods ; and Jacob collected the strange Gods worshipped by his hougehold,

and hid them under an oak.

In the mind of Moses, an intellectual And highly educated man, versed in nil the learning of the Egyp-

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Clans, the conceptions of the Cud of Israel reached a subligie simplicity of expression ; and yet be admitted

the existence of other Goda, not asserting that IIe was the sole God ; but only that Ho was superior to all

others.

Among the People, the God of the wise and the God of the ignorant, the Cod of the Priests and the God

of the Prophets, were the embodiments of two very different classes of ideas. The God of Exodus and Numbers is represented as partial, unstable, revengeful and deceitful ; while the ideas of Deity contained in the

book of Job, the nobler Psalms, in Ezekiel and Daniel, are magnificent, simple and sublime . The idea of

the One Living and Trite God was a plant of slow and gradual growth in the Hebrew mind ; and if Moses,

the Patriarchs or the Priests had a true and adequate knowledge of Him and His 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 Jewish writers were heard to say, "Will God in very deed dwell on the earth? Behold, the Heaven and

the Heaven of leavens cannot contain Thee : how much less this House that I have builded ? Whither shall

I go from Thy Spirit ? or whither shall I flee from Thy presence? . . . Oh rnrr, my God, thou art very

great ; thou art clothed with honour and majesty : who corerest thyself with light as with a garment ; who

etretchest out the Heavens like a curtain ; who layeth the beams of his chambers in the waters ; who maketh

the clouds his chariot ; who walketh upon the wings of the wind . . . . I know that whatsoever God doeth, it

shall be forever : nothing can be put to it, nor any thing taken from it . . . The strength of Israel will nut

lie nor repent : for He is not a man that lie should repent . .- . For the word of the Lord is right ; and all

his works are done in Truth . lie loveth righteousness and judgment . Lying lips are an abomination to the

Lord ; but they that deal truly are his delight . Thou desirest not sacrifice, else would I give it : thou delightest

not in burnt offering. He bath chewed thee, 0 man, what is good : and what doth ni , require of thee, but

to do justly, to love mercy, and to walk humbly with thy God ."

There is therefore a deeper meaning than appears upon the surface, in the attempts of the ancient Israelites and of the initiates of Masonry, to ascertain the 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 proneness to worship other Deities, their low and erroneous notions of the Grand Architect of the Universe, of

which all partook except a feww favored persons ; for even Solomon built altars and sacrificed to Chemosh and

'Astarte ; and the people were for many ages idolaters at heart. The True Nature of God was unknown to

ahem, like Ills Name ; and with the knowledge of the true pronunciation of that Name, they lost the knowledge

,.of the Deity Himself, and worshipped the false gods of the surrounding nations .

.

• David intended to build a Temple to God, and prepared much of the material ; but bequeathed the

enterprise to Solomon his son . Solomon selected for its site a level plain near Jerusalem, and his workmen

commenced to excavate the foundations ; but finding the overthrown columns of the Cyclopean Temple of

Enoch, and supposing it to have been a place of worship erected to the false Gods of the Cannanites, the King

returned to the place upon Mount bforiah, which had before-time been the threshing floor of Ornan or

:Areunah the Jebusite, and which David had purchased from him, and there had erected an altar to the Lord,

while the Ark still remained at the high place of Gabaon .

• There Solomon built the Temple . Under it he caused to be excavated a Secret Vault, the approach to

which was through eight other vaults or apartments in succession, all under ground, and to which a long and

narrow passage led from under the King's Palace. In the ninth apartment was placed a great column of

,white marble, called the Pillar of Beauty, on which it was intended to place the Ark ; and in this apartment

he held his private conferences with King Hiram of Tyre and Ilir :am Abi ; they only, beside himself, knowing

the way by which it was approached .

- The Sacred Name, lost to the Jewish People, was retained in the Ancient Mysteries, in which Joseph and

Moses bad 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 the Initiates of the Mysteries again to write the Word .

It was made known by Solomon to Hiram King of Tyre and IIiram Abi ; and they agreed that it should

never be communicated by them to any one, unless all three were present . After the death of IIiram Abi,

the two Kings refrained from visiting the secret vault, in which everything so vividly reminded them of the

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Brother and Companion they had lost ; and resolved not again to do so, until they should have selected one

to fill his place.

While they were yet undetermined whom to choose . Solomon proposed to erect a public edifice for the

administration of justice, upon the site of the ancient Temple of Enoch ; and to that end directed that the

fallen columns and the rubbish should be removed . Adonhiraui the Chief Architect, with Joabert and

Stolkin, two of the Intendants of the Building, were directed to go thither, anal surrey the ground and lay off

the foundations fur the proposed building . In doing so, they removed some of the shattered fragments of the

columns and of the old broken pavement, and discovered a large ring, attached to a square slab of granite,

raising which by their united strength, an aperture was disclosed, like a deep well sunk in the earth .

Joabert offered to explore it, and furnishing himself with a torch, was lowered into the opening by his

Companion. After descending fur some distance lie came to a floor, and discovered in the centre of it a slab

of granito with an iron ring, like that above, and raising the slab lie saw another aperture, through which ho

descended to another floor, and thence in like manner to another. Wenry by his long suspension, and his torch

nearly extinguished, lie made known to his Companions, by shaking file rope, that lie desired to be drawn up.

Arriving at the surface, he informed them of his discoveries, and his .bclicf that there were other apartments

still below.

Stolkin then offered to descend ; and reaching the third floor, discovered a similar stone and ring, and

afterwards two others in succession, and reaching the sixth floor, wearied with the exertion, and his torch

nearly failing, he gave the signal to ascend, and was drawn up, without discovering that there were still other

apartments below the sixth .

Adonhiram then descended, and passing through three more openings, reached the ninth apartment . As

he reached it, his companions dislodged some rubbish above, which filling upon him bruised him and

extinguished his torch ; and lie then discovered in the centre of the apartment a luminous triangular pedestal

of white alabaster, hollow, and lighted by an undying fire within ; and upon which sat a cube of agate, into

one face of which was sunk a plate of gold, thickly encrusted with precious gems that glittered in the light ;

and enamelled on the plate the word rlir, the Inefrible name of Deity ; as the same had been placed there by

Enoch the Patriarch .

Since the time of Samuel that word had not been written in the copies of the law of Moses ; but wherever

it occurred, the word Anon %t had been substituted ; so that A .lnnhiram know not the meaning of the word ;

but struck with admiration at the sight ; astounded at the perpetual light, fend by no human band for many

centuries, and which seemed to him to indicate the immediate presence of the Deity ; and penetrated with

gratitude to God for allowing him to make so wonderful a discovery, lie fell upon one knee, and raising his

hands uttered his thanks to that God whom yet he knew only by his name Anovsr, or Ar..Susnt ; by which

only lie was known to the Patriarchs ; and then, without rising, placed his right hand behind him, and

seizing the rope, gave his companions the signal, and was drawn by them to the surface .

After informing his companions of that which he had seen and discovered, Adonhiram proposed that they

should procure ladders of rope, and descend together into the vault, on the ensuing dap . To this they

gladly assented ; and making known to no one what they had discovered, ' they procured ladders, and

returning the next morning, descended together to the ninth apartment . At the sight of the luminous

pedestal and Cube of Agate, Joabert and Stolkin, affected like Adonhirain with astonishment, awe, and

gratitude, fell, as he also did again, upon their knees, and raising their hands to Heaven, thanked God for

all his mercies, and especially for allowing them to discover these marvels .

Adonhirain anti Stolkin first arose, and seeing .Joabert, who was a Phoenician, And originally a Stone

Mason, from the city of Gebel, still upon his knees, they placed their hands under his arms, and assisted him

to rise ; Adonhiram saying to him, in consequence of their great friendship, .I!lnialck 1iheblim ; meaning

"Chief of the United Brotherhood ." Then examining tile Cube of Agate, and not knowing the meaning of

the Word upon it, they resolved to carry it to King Solomon and Iliram King of Tyre, who had then consummated their new and closer alliance ; thinking that they might know the meaning of the mysterious Word .

Ascending therefore, with the Cube of Agate, they closed the entrance carefully and repaired to the

Palace, where they found the two Kings conferring togrtlier . Kin,- Solomon, immediately on beholding the

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Cube and the inscription upon it, exclaimed to the King of Tyrc, " My Brother, behold the True and Ineffable

Name of the Eternal, Self-Existent and Almighty God, the Grand Architect of the Universe ;" and ho and

King Hiram both fell upon their knees, raised their hands to Heaven, and thanked God fur all his mercies,

and especially for again allowing them to see his InefftLle Namne .

Then rising, King Sulonton inquired of the three Brethren whence came the marvellous stone ; and

they thereupon recounted to him their whole adventure, even to the words spoken by Adonhiram, upon raising

Joabert from his knees. Then Solomon, reflecting for a time, said, "My Brother of Tyre, I remember well

to have heard from my father David a tradition that the Patriarch Enoch, inspired by a dream, in which

"he saw this Sacred Name, and knowing that the world was shortly to be overwhelmed by a flood, made

"such a vault as this that hath Leen discovered, and there deposited, upon a plate of gold, set in a great

"Agate, the Ineffable Name of Cod ; and afterwards engraved upon a granite column, which the flood

"swept away and wore to a shapeless mass, directions in the Sacred Characters how to discover the place

"in which the Ineffable Name w ::s so deposited. None were ever enabled to discover it ; but it bath now

" most certainly been found, and we may now puke the Wurd known to those whose eminent merits shall

• entitle them to receive it, for it is the True Word of a Mason and the True Nanic of the Great Architect of the Universe, known to thee and me, and to our deceased Brother IIiram AbL"

Then King Solomon said to the three Brethren ; "My brethren, the Cr : . Architect of the Universe has

• bestowed upon you a signal mark of his favour, by selecting you to be the discoverers of the precious

" treasures of Masonry. Trejoice with you upon this your great good fortune . Wear henceforth the title of

"Masons of the Ninth or Royal Arch, as a high honour and order of Nobility . I mako it a degree in Masonry ;

"into which my Brother IIiram and myself will seek to be admitted ; and which shall Lcreafter be conferred

"only at your pleasure, and as a high mark of distinction for eminent services rendered to the State or to

"Masonry. I have fixed upon a place in which to deposits this sacred treasure ; and when it is so deposited,

" you shall be present, and shall then learn the pronunciation of this Great and Ineffable Word ; and the

"profound mysteries which it •i nvolves."

\_King Solomon then fixed upon the Signs, Token, and Pass-word of the degree ; the signs imitating the

actions of the three brethren upon first seeing the luminous Pedestal and- Cube ; the token representing the

mode in which Adonhiram and Stolkin raised Joabert ; and the pass-word being the expression of affection and

.friendship addressed by Adonhiram to him in doing so . And he then said : "The Sacred Word of this Degree

!! shall be the Great Ineffable 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 the King and my brother Hiram Abi. We

"agreed never to communicate it unless when we were all present . The Ill:. Hiram Abi died rather than

"divulga•i t. Long disused, and the name Aaovet substituted for it in the Sacred Books, its true characters

" once again greet our eyes, and we shall perhaps be authorized to communicate it to others. In this Degree

"it shall be communicated only by its letters, and that only in the presence of three Brethren : and I so

" communicate it to you ."

Then he repeated to them the letters of which the word is composed, as you have already 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 Ineffable Name .

• Afterwards the two Kings, with Adonhiram, Joabert and Stolkin, deposited the cube of agate in the place

prepared for its reception ; and the degree of Grand, Elect, Perfect and Sublime Mason was then created and

established, and received by them as the first five members of the degree of Perfection : 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 ascribed human attributes

exaggerated, and a nature assimilated to that of man .

After the Temple had been completed and dedicated, King Solomon selected the Twelve Princes Ameth,

the nine most eminent Ill .' . Elus of Fifteen, and Zerbal, who succeeded Adonhiram as Grand Master Architect ;

all of them Masons eminently distinguished by their talents and their virtues ; and conferred upon them first

the degree of Royal Arch, and then that of Perfection, and assigned them special duties . There were thus 27

Grand, Elect, Perfect and Sublime Masons .

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But there were also 35G3 Ancient Masons, who had aided in building the Temple, and who envied the 25

Brothers who had been so associated with the two Rings. Jealous of the superior honour shown them, these

envious Masons sent a deputation to King Solomon, to lay their complaints before him . He heard them

patiently to the end, and mildly answered, that the 25 Brothers of whom they were jealous had merited the

preference shown them, by their extraordinary zeal and eminent services, for which they had deserved to be

especially loved and honoured by him ; and lie said : "Tour time is not yet come . Continue to perform your

" duties as Masons, and wait patiently and contentedly ; and in due time, if you are found deserving, you will

"receive the same reward ."'

Ono of the Deputation, not satisfied with this mild and gentle answer, but giving way to his anger,

insolently replied, "We are Master Masons, and do not need to receive the higher degrees created for the

"Icing's favourites . We know how the Word hits been changed : and we will travel as Masters, and as such

." The King, astonished at this intemperate response, but not moved to anger,

" earn and receive our wages

mildly answered : "Those for whom the sublime degree of Perfection was first' created, had deserved it by

"descending into the bowels of the earth, and bringing thence a treasure inestimable to Masons, and which

"alone was needed to complete the Temple of the living God . Go in peace. Do as those Brothers did . Let

"your services in the cause of Masonry be as valuable, and your zeal and devotedness as great as theirs ; and

"I, in my justice, will reward you as amply as you shall deserve."

The Deputies, returning, reported'to those who sent them the responses of the King . Most of the Masons

were satisfied, and acknowledged his justice, and strove by the strict performance of their duty to merit his

favour, and to attain to the degree of Perfection . But a small number, vain, jealous, and haughty men,

resolved to explore the ruins, where they understood the treasure bad been found, in the hope of discovering

other treasures ; and intending, if they found any, to escape with them into foreign countries .

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 the three discoverers had descended . They raised the stone,

while some of their companions who in vain endeavoured to dissuade them from their purpose remained at a

distance watching them, and then they, one after the other, descended into the vault . A short time only

elapsed, when those who followed them and remained at a distance, saw a flame of fire leap into the air from

the aperture, and the roar of an explosion followed, that shook the earth all, around, and -was heard even . in

the city, and all the arches were shattered and fell in, crushing acid burying those who had descended ; and

thus their haughty insolence received its due reward . It was supposed that, finding in the ninth vault the

luminous pedestal, and supposing it to contain valuable treasures, they had broken it to pieces, and that the

flame had flashed out and filled the vault and thus produced the explosion . Nothing remained of the nine

apartments, except a chasm in the earth nearly filled with rubbish, which was afterwards filled up by order of

King Solomon, and the proposed building erected over it .

Such is the Legend and Ilistcry of this Degree . Whether it is historically true, or but an allegory, containing in itself a deeper truth and a profounder meaning, we do not undertake to decide ; nor is it at aU important we should do so . We know that the Hebrews were forbidden to pronounce the sacred name ; that

wherever it occurred, they read in place of it the word ADONAI ; and that under it, when the Masoretic points,

which represented the vowels, came to be used, they placed those which belonged to the latter word . . The possession of the true pronunciation was held to confer on hint who had it, extraordinary and supernatural powers ; and the word itself, worn upon the person, was regarded as an amulet, 'a, protection against personal danger,

sickness, and evil spirits . We know that all this was a mere vain superstition, natural to a rude and uncivilized peoplo ; necessarily disappearing as the intellect of man became enlightened ; and wholly unworthy of

a Mason. It was common to all the ancient nations . The sacred word Honorer was supposed by the ancient

Persians to be pregnant with a mysterious power : and they taught that by its utterance the universe was

created. Among the Ilindoos it was forbidden to pronounce the word Aunt or Oam, the Sacred name of the

Supreme Deity. These superstitious notions in regard to the ctficacy of The Word, and the prohibition against

pronouncing it, could, being errors, have formed no part of the pure primitive religion, nor of the esoteric

doctrines taught by Moses, and the full knowledge of which was confined to the Priests . They grow up in

the minds of the people, like other errors and fables, not only among the Jews, but among all other ancient

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nations, out of original truths misunderstood ; most of them being at the beginning allegories intended as

vehicles of truth, and becoming errors by being literally accepted .

It is true that, before the \lasorctic points were used, the pronunciation of a word in the Hebrew language

could not be known from the characters in which it was written . It was therefore easy for that of the Name

of the Deity to be forgotten and lost. It is certain its true pronunciation is not at all represented by the word

JcnovAn ; and therefore that that is not the true name of Deity, nor the Ineffable Word . The pronunciation

of the Word, and the Word itself would be lost when the knowledge of the true nature and attributes of God

faded out of the minds of the Jewish people, and they adopted as their gods, Bel, Chomosh, Amon, Astarte,

and other Deities worshipped by the different nations by which they were successively subjugated. When

they lost that knowledge, and then only, would they or could they forget the name of God . So long as they

worshipped the True God, they would undoubtedly recollect His Name .

Among all the .ncicnt nations, those who were enlightened and intelligent and educated, had one faith

and one idea of the Deity ; while the common People had another . To this rule the Hebrews were no exception. JanovAn, to the mass of the People, was like the Gods of the nations roundabout, except that He was

the peculiar God, first of the family of Abraham, of that of Isaac and of that of Jacob, and afterwards the

national God ; and, as they believed, more poteerful than the other Gods of the same nature worshipped by

their neighbours .

Jethro, the father-in-law -of Moses, said to him [ 18 Exod . 11 ] : "Now I know that f1n, is greater than

all the Elohim ; for in the very matter wherein they prided themselves, IIe proved Himself their superior ."

So it is said [ 22 Exod. 28 ], "Thou shalt not revile the Elohim ; nor curse the Ruler of thy People ."

So (97 Psalms, 7 ] "Worship Him, all ye Elohim ." And the Witch of Endor said to Saul, "I saw Elohim

ascending out of the Earth."

The Deity of the early Jews talked to Adam and Eve in the garden ; He conversed with Cain ; He sat

with Abraham in his tent ; that Patriarch required a visible token, before he would believe in His positive

promise ; He allowed Himself to be expostulated with, and his determination in regard to Sodom changed, by

Abraham ; He showed to Moses his person, though not his face ; He is represented as dictating the minutest

;police regulations to the Israelites ; He required and delighted in sacrifices and burnt offerings ; He was angry,

-jealous, and revengeful, as well as wavering and irresolute ; He allowed Moses to reason Himont of .Hia fixed

-resolution to destroy the Israelites entirely : He commanded the performance of the most horrid and shocking

. sots of cruelty and barbarity ; the murder of men and women, and the violation of innocent virgins . Such

.were the popular notions of the Deity ; and no more unworthy and degraded ideas of God's nature were

entertained by any people of antiquity. -Either the priests took little trouble to correct these notions ; or else

the popular interest was not sufficiently enlarged to enable them to entertain any loftier conceptions of the

Almighty.

But such were not the ideas entertained by the intellectual and enlightened few among the Hebrews . It

is certain that they possessed a knowledge of the true character, nature and attributes of God ; as did the

same class of men among the Egyptians and Phoenicians ; as did Zoroaster and Confucius, and Socrates and

Plato. But their doctrines on this subject were esoteric : they did not communicate them to the people at

large, but only to a favoured few ; as they were communicated in Egypt, Phoenicia, Greece and Samotbrace is

the Greater Mysteries, to the Initiates . The communication of this knowledge constituted Masonry among the

Jews . That was the Lost Word, which was made known to the Grand, Elect, Perfect and Sublime Masons . It

would be folly to pretend that the forms of Masonry were the same then as now . Probably the very name of

the order is a much later creation. The present titles, and the names of the degrees now in use were not then

known . But, by whatever name it was then known, Masonry existed then as it exists now, the same in spirit

and at heart.

The Supreme, Self-Existent, Eternal, Alt-Wise, All-Powerful, Infinitely Good, Beneficent and Merciful

Creator of the universe, was the same, by whatever name he was called, to the intellectual and enlightened

men of all nations. To communicate true and correct ideas in regard to Him, was the object of the Mysteries .

There Hiram the King of Tyre and Hiram Abi obtained their knowledge of Ilim and His nature . There it

was taught to Moses and Pythagoras .

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Hence many Masons regard the Legend of this degree as but an allegory, representing the perpetuation

of the knowledge of the True God by means of the Mysteries . By the subterranean vault they understand

the place of initiation, which in the ancient ceremonies was generally underground . The Temple itself

presented a symbolic image of the universe ; and resembled in its arrangements all the Temples of such of

the ancient nations as practised the mysteries . The system of numbers was intimately connected with their

religions and worship, and has come down to us in Masonry ; though the esoteric meaning with which the

numbers used by us are pregnant, is scarcely known to most of those who use them . Those numbers were

especially employed, that bad a reference to the Deity. represented His attributes, or figured in the frame-work .

of the world, in time and space, and formed more or less the basis of that frame-work. These numbers were

universally regarded as sacred, being the expression of Order and Intelligence, the utterances of Divinity

Himself.

The Holy of Ilolies of the Temple formed a cube . It corresponded with the numbsxL,four, by which the

ancients represented nature, it being the number of substance or corporeal forms, anu bf the elements, the

cardinal points and seasons . The number three represented everywhere the Supreme Being . And hence the

name of Deity, written upon the triangular plate, and that sunken into the cube of agate, taught the ancient

Mason, and' teaches us, that the true knowledge of God, His nature, essence and attributes, is written by Him

upon the leaves of the great book of universal nature ; and may be read there by all who are endowed with

the requisite amount of intellect and intelligence . This knowledge of God, so written there, and of which

Xasonry in all ages has beds the interpreter, is tie M .13rER Mason's WORD .

Within the Temple, all the arrangements were mystically and symbolically connected with the same

system. The vault or ceiling, starred like the firmament, was supported by twelve columns, representing the

twelve months of the year. The border that ran around the columns represented the zodiac, and one of tile

twelve celestial signs was appropriated to each column . The brazen sea was supported by twelve oxen, three

looking to each cardinal point of the compass .

And so in our day every Masonic Lodge represents the Universe . Each extends, we are told, from the

rising to the setting sun, from the South to the North, from the surface of the Earth to, the Heavens, and from

the same to the centre of the globe. In it are reprrsented the sun, moon and .stars : three great torches in the

East, West and South, forming a triangle, wire it light, and like the Delta or Triangle suspended in the East,

and enclosing the IncTablo Name, indicate, by the mathematical equality of the angles and sides, the, beautiful •

and harmonious proportions which govern in the aggregate and details of the Universe ; while those sideb and

angles represent, by their number, three, the Trinity of Power, Wisdom and Harmony, which presided at the

building of this marvellous work . These three great lights also represent the great mystery of the three

principles, of creation, dissolution or destruction, and reproduction or regeneration, consecrated by all creeds

in their numerous Trinities .

The luminous pedestal, lighted by the perpetual and undying flume within, is a symbol of that light of

Reason, given by God to man, by which he is enabled to read in the book of nature the record and revelation

of the attributes and essence of the Deity:

The three Masters, Adonhiram, Joabert and Stolkin, are types of the true Mason, who seeks for knowledge

from pure motives, and that ho may be the better enabled to servo and benefit his fellow-men ; while the

discontented and presumptuous Masters who were buried in the ruins of the arches, represent those who strive

to acquire it for unholy purposes, to subjugate their fellows, and to gratify their pride, their vanity or their

ambition .

The Lion that guarded the Ark and held in his mouth the key wherewith to open it, figuratively represents

Solomon, the Lion of the Tribe of Judah, who preserved and communicated the key to the true knowledge of

God, of his laws, and of the profound mysteries of the moral and physical universe .

The column of brass, erected by Enoch, and which survived the flood, allegorically represents the Mysteries

and Masonry ; from the earliest times the custodians and depositaries of the great moral and religious truths

unknown to the world at large, and handed down from age to age by an unbroken current of tradition,

embodied in symbols, emblems and allegories .

Thus, my Brother, do we interpret the Legend of this Degree . How it may have been founded is, after

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all, of little importance . To us its value consists in the lessons which it inculcates, and the duties which it

prescribes to those who receive it and assume its'obligatiutts .

Masonry teaches its initiates that the pursuits and occupations of this life, its activity, care and ingenuity,

the predestined developments of the Nature given us by God, tend to promote His great design in making the

world ; and are not at war with the great purpose of life . It teaches, that everything is beautiful in its time,

in its place, in its appointed ulfice ; that every thing which man is put to do, if rightly and faithfully done,

naturally helps to work out his salvation ; that if lie obeys the genuine principles of his calling, he will be a

good man ; and that it is only by neglect and non-perfuriaance of the tasks set for him by Ileaven, by wandering into idle dissipation, or by violating their beneficent and lofty spirit, that he becomes a bad man . The

appointed action of life is the great training of Providence ; and if man yields himself to it, he will need

neither churches nor ordinances, except fur the expression of his religious homage and gratitude .

For there is a religion of toil . It is nut all drudgery, a mere stretching of the limbs and straining of the

sinews to tasks . It has a meaning and an intent. A living heart pours life-blood into the toiling arm ; and

- warm affections inspire and mingle with man's labours . They are the konte affections . Labour toils afield,

or plies its task in cities, or urges the keels of commerce over wide oceans ; but home is its centre ; and thither

it ever goes with its earnings, with the means of support and comfort fur others ; offerings sacred to the

thought of every true man, as a sacrifice at a golden shrine . Many faults there are amidst the toils of life ;

many harsh and hasty words are uttered ; but still the toils go on, weary and hard and exasperating as they

often are . For in that home is age or sickness, or helpless infancy, or gentle childhood, or feeble woman, that

must not want . If man had no other than mere selfish impulses, the scene of labour which we behold around

us would not exist .

The advocate who fairly and honestly presents his case, with a feeling of true self-respect, honour and

conscience, to help the tribunal on towards the right conclusion, with a feeling that God's justice reigns there,

is acting a religious part, leading that day a religious life ; or else right and justice are no part of religion .

Whether, during all that day, he has once appealed, in form or in terms, to his conscience, or not ; whether

he has once spoken of religion and God, or not ; if there has been the inward purpose, the conscious

intent and desire, that sacred justice should triumph, he has that day led a good and religious life, and made

a most essential contribution to that religion of life and of society, the cause of equity between man and man,

'and of truth and right action in the world.

Books, to be of religious tendency in the Masonic sense, need not be books of sermons, of pious exercises,

or of prayers . Whatever inculcates pure, noble and patriotic sentiments, or touches the heart with the beauty

of virtue, and the excellence of an upright life, accords with the religion of Masonry, and is the Gospel of

literature and art . That Gospel is preached from many a wall and book, from many a poem and fiction, and

Review and Newspaper ; and it is a painful error and miserable narrowness, not to recognize these wide-spread

agencies of Heaven's providing ; not to see and welcome these many-handed coadjutors, to the great and good

cause.

There is also a religion of society . In business, 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, straight-forward, conscientious course, for any

temptation ; his integrity and conscientiousness are the image of God to us ; and when wo believe in it, it is as

great and generous an act, as when we believe in the rectitude of the Deity.

In gay assemblies for amusement, the good affections of life gush and mingle . If they did not go up to

'these gathering-places, they would be as dreary and repulsive as the cares and dons of outlaws and robbers .

-When friends meet, and hands are warmly pressed, and the eye kindles and the countenance is suffused with

gladness, there is a religion between their hearts ; and each loves and worships the True and Good that is in

the other . It is not policy that spreads such a charm around that meeting, but the halo of bright and beautiful

'affection.

The same splendour of kindly liking, and affectionate regard, shines like the soft over-arching sky, over

all the world ; over all places where men meet, and walk or toil together ; not over lovers' bowers and marriage .

altars alone, not over the homes of purity and tenderness alone ; but over all tilled fields and busy workshops,

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and dusty highways, and paved streets . There is not a worn stone upon the sidewalks, but has been the altar

of such offerings of mutual kindness : nor a wooden pillar or iron railing against which hearts beating with

affection have not leaned . How many soever other elements there are in the stream of life, that is flowing

through these channels, that is surely here and every where : honest, heartfelt, disinterested, inexpressible

affection .

So every Masonic Lodge is a Temple of Religion ; its officers, ministers of religion ; its teachings, instruction

in religion . For here we inculcate charity, hope and faith, disinterestedness, affection, toleration, patriotism,

devotedness, and all the virtues . Here we meet as brothers, and learn to know and love each other . Here we

great each other with joy, are lenient to each other's faults, regardful of each other's feelings, ready to aid each

other-'a wants . And that is the true religion revealed to the Ancient Patriarchs ; which Masonry taught many

centuries ago ; and which it will teach as long as Time endures . If unworthy passions and selfish, bitter or

revengeful feelings, contempt, dislike, hatred, enter here, they are intruders, and most unwelcome : strangers,

and not guests .

Certainly there are many evils and bad passions, and much bate and contempt and unkindness every

where in the world. We can not refuse to see the evil that is in life . But all is not evil . We still see God

in the world. There is good amidst the evil . The band of Mercy leads wealth to the hovels of poverty and

sorrow. Truth and simplicity live amid many wiles and sophistries . There are good hearts beneath gay robes,

and beneath tattered garments also . Love clasps the hand of love, amid all the envyings and distortions of

showy competition ; and fidelity, piety, sympathy hold the long night-watch by the bedside of the suffering

neighbour, amidst all surrounding poverty and misery . Noble and large-hearted men and women go from city

to city to nurse those who are prostrated by the awful pestilence that depopulates ; and poor lost women join

them in this pious duty, and risk their lives for strangers, with the most unselfish heroism . Masonry still

binds together its great brotherhood, and with Odd-Fellowship and other kindred Orders makes men love each

other, feeds the hungry, clothes the naked, relieves the destitute, watches with the sick and buries the dead .

God bless the kindly office, the pitying thouglit, the loving heart, wherever they are 1 and they are every where .

There is an element of good in all men's lawful pursuits and a divine spirit breathing in all their lawful

affections. The ground on which they tread is holy ground . There is a natural religion of life, answering,

with however many a broken tone, to the religion of nature . There is a benuty and glory in Humanity, in

man, answering, with however many a mingling shade, to the loveliness of soft landscapes, and swelling hills,

and the wondrous glory of the starry heavens .

Men may be virtuous, self-improving, and religious in their employments . Precisely for that, those employments were made . All their social relations, friendship, love, the ties of family, were made to be holy .

They may be religious, not by a kind of protest and resistance against their several vocations ; but by conformity to their true spirit Those vocations do not exclude religion ; but demand it, for their own perfection .

They may be religious labourers, whether in field or factory ; religious physicians, lawyers, sculptors, poets,

painters, and musicians . They maybe religious in all the toils and in all- the amusements of life . Their life

may be a religion ; the broad earth its altar ; its incense the very breath of life ; its fires ever kindled by the

brightness of Heaven.

Bound up with our poor, frail life, is the mighty thought that spurns the narrow span of all visible

existence . Ever the soul reaches outward, and asks for freedom . It looks forth from the narrow and grated

windows of sense, upon the wide immeasurable creation ; it knows that around it and beyond it lie outstretched

the infinite and everlasting paths .

Everything within us and without us is entitled to stir our minds to admiration and wonder . We are a

mystery encompassed with mysteries . The connection of mind with matter is a mystery ; that wonderful

telegraphic communication between the brain and every part of the body . How does the nerve in the finger

know of the will that moves it? What is that will ; and how does its commanding net originate? It is all

mystery . Within this folding veil of flesh, within these dark channels, every instant's action is a history of

miracles . Every familiar step is more than a story in a land of enchantment . If a marble statue were suddenly endowed with our self-moving power, it would be intrinsically no more wonderful than is the action of

every being around us .

The infinite variety of the human countenance is a wonder ; and every Ghmiliar face around us, bears

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mysteries and marvels in every look . What is it that holds together, and secures on its firm foundation the

very house we dwell in? Joint to joint, beam to beam, every post to its socket, is swathed and fastened by

the same mighty bands that hold millions of worlds in their orbits . All active motion and all seeming rest

are determined by unnumbered, nicely balanced, immeasurable influences and attractions . Universal harmony springs from infinite complication . The momentum of every step we take in our dwelling, contributes

its part to the order of the Universe .

We live 111 a Mystlan of thing-4, and dwi •l l in a palace, whose dome is spread out in the boundless skies,

whose lights are hung in the wide arches of heaven, whose liwndatiuas arts longer thnu lhu earth and-hrondur

than the sea ; and yet we are connected by ties of thought, and even of matter, with its whole boundless

extent ; and every stamp of our foot has its influence upon the motion of that Universe . We are borne onward

among the celestial spheres ; rolling worlds are around us ; bright, starry abodes fill all the coasts and skies

of Heaven ; we are borne on and kept, by powers, silent and unperceived indeed, but real and boundless as

the immeasurable universe.

Nor is the small and finite less mysterious than the infinite . The humblest object beneath our eye as

completely defies our scrutiny, as the economy of the must distant star. Every blade of grass holds within

itself secrets, which no human penetration ever fathomed . Its internal organization, its channels fur the vital

juices to flow in, its instruments to secrete the nutriment flowing upward from the soil, and gathered from the

atmosphere, its whole mechanism, more curious than any ever framed by the ingenuity of man, present us

questions which the profoundest philosopher cannot answer . No man can tell what is the principle of Life,

without which, though the whole organization remains, the plant dies. None knows what is that wonderful

power of secretion . There are inscrutable mysteries wrapped up in the fuldings of that humble spire of grass.

You take your pen, and sit down to spread out your account of the insignificance of human life . First

pause, and tell us how that'pen was formed, with which you would write, and the table on which your paper

lies. You can tell neither . The very instruments you use to record your thoughts, startle you into astonishment . Wherever we place our hand, we lay it on the locked bosom of mystery . Step where we will, we tread

upon a land of wonder . The furrows of the field, the clods of the valley, the dull, beaten path, the insensible

Took, ore traced over and in every direction, with this handwriting, more significant and sublime than all the

-'frowning ruins, and all the overthrown or buried cities, that past generations have left upon the earth . It is

- 4the handwriting of the Almighty.

The history of the humblest burners life is a tale of marvels . There is no dull or unmeaning thing in

existence, did we but 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, as Holy Writ . Experience, sensation, feeling, suffering, rejoicing ; a world of meaning and of wonder lies in the modes and changes, and strugglings

and soarings of the life in which these are bound up .

• There is a vision like that of Eliphaz, stealing upon us, if we would mark it, through the veils of every

evening's shadows, or coming in the morning, with the mysterious revival of thought and consciousness ;

there in a message whispering in the stirred leaves, 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 spiritual life ; all forms, modes,

processes, changes, though we discern them not . A Mason's great business with life is so to read the book of its

teaching ; to find that life is not the doing of drudgeries, but the hearing of oracles . The old mythology is

but a leaf in that book ; for it peopled the world with spiritual natures ; and science, many-leaved, still

spreads before us the same tale of wonder .

;We shall be just as happy hereafter, as we are pure and upright, and no more ; just as happy as our

character prepares us to be, and no more : our .moral, like our mental character is not formed in a moment ; it

is the habit of our minds ; and it is the result of many thoughts and feelings and efforts, bound together by

many natural and strong ties . The great law of Retribution is, that all coming experience is to be affected

by every present feeling ; every future moment of being must answer fur ovary present moment ; one

-moment, sacrificed to vice, or lost to improvement, is for erer sacrificed and lost ; an hour's delay to enter the

right path, is to put us back so far, in the everlasting pursuit of happiness ; and every sin, even of the best

men, is to be thus answered for, if not according to the full measure of its ill•dcscrt, yet according to a rule of

unbending rectitude and impartiality .

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The law of retribution presses upon every man ; whether he thinks of it, or not . It pursue@ him through

all the courses of life, with a step that never falters nor tires, and with an eye that never sleeps nor slumbers .

If it were not so, God's government would not be impartial ; there would be no discrimination ; no moral

dominion ; no light shed upon the mysteries or providence.

Whatsoever a man soweth, that, and not something else, shall he reap . That which we are doing, good or

evil, grave or gay ; that which we do to-day and shall do to-morrow ; each thought, each feeling, each action .

each event ; every passing hour, every breathing moment ; all are contributing to form the character, according to

which we are to be judged . Every particle of influence that goes to form that aggregate,-ouc character,will, in that future scrutiny, be sifted out from the mass ; and, particle by particle, with ages perhaps intervening, fall a distinct contribution to the sum of our joys or woes . Thus every idle word and idle hour will

give answer in the judgment .

Lot us take care, therefore, what we sow. An evil temptation comes upon us ; the opportunity of

unrighteous gain, or of unhallowed indulgence, either in the sphere of business or of pleasure, of society or

solitude. We yield ; and plant a seed of bitterness and sorrow . To-morrow it\* will threaten discovery .

Agitated and alarmed, we cover the sin, and bury it deep in falsehood and hypocrisy . In the bosom where

it lies concealed, in the fertile soil of kindred vices, that sin dies not, but thrives and grows ; and other and

still other germs of evil gather around the accursed root ; until, from that single seed of corruption, there

springs up in the soul all that is horrible in habitual lying, knavery or vice . Loathingly, often, we take each

downward step ; but a frightful power urges us onward ; and the hell of debt, disease, ignominy or remorse

gathers its shadows around our steps even on earth ; and are yet but the beginnings of sorrows . The evil

deed may be done in a single moment ; but conscience never dies, memory never sleeps ; guilt .never can

become innocence ; and remorse can never whisper peace .

Beware then, thou who art tempted to evil ; beware what thou layest up for the future I Beware what

thou layest up in the Archives of Eternity 1 Wrong not thy neighbour ; lost the thought of him thou injurest,

and who suffers by thy act, be to thee a pang which long years will not deprive of its bitterness . Break not

into the house of innocence to rifle it of its treasure ; lost, when many years have passed over thee, the moan

of its distress may not have died away from thine car. Build not the desolato .throno of ambition in thy

heart ; nor be busy with devices and circumventings, and Felfsh scheming, ; lost : desolation and loneliness be

on thy path, as it stretches into the long futurity . Lire not a negligent and, irreligious life ; for, bound up

with that life is the immutable principle of an endless retribution, and elements of God's creating, which

shall never spend their force, but shall continue ever to unfold with the ages of Eternity . Be not deceivedl

God has formed thy nature, thus to answer to the future . His law can never be abrogated ; nor. Ills justice

eluded ; and forever and ever it will be true, that "whatsoerer a nian soweth, that shall he also reap ."

TO CLOSE.

P.• . [Rapping 3] : Br.-. Gr:. Inspector, what is the hour?

Cr.-. rasp.-. Sunset, Th : . Puissant .

Th.'. P- . It is time then to close this Chapter ; that by rest we may prepare for the labours of the

morrow. Give notice therefore to the Brethren that the labours of this day are at an end, and that this

Chapter is about to be closed .

Gr.-. Lup:. [Rapping 31 : Brethren, the labours of this day are at an end, and this Chapter is about to

'be closed .

(The Th .- . P.-. raps u - the Gr.-. Warden ; - The Or .-. Insp.'. N - the Gr.-. Treasurer ; - the Or.-.

Secretary Q anti all the other Brethren ; with their hands . Then the Th . . P .-. and the Gr.- . Warden give the

sign of admiration . All the Brethren repent it : then the two Kinni kneel : tho Th . . P . •. rises first, and

assists the Gr . - . Warden to rise . All the Brethren then kneel, and each in turn, beginning on the right, helps

the other to rise] .

Th : . 1. • . This Chapter of Royal Arch Masons is duly closed.

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Th

FINIS .

jnteeltt j G effree+

Grand, Elect, Perfect and Sublime Mason .

TIIE LODGE, ITS DECORATION'S, ETC.

This Lodge represents a subterranean apartment, without opening to admit the light. It ought regularly

to be a perfect cube ; that is, its length, breadth and height should be exactly equal . The hangings are

crimson, with columns at regular intervals .

In the East is a transparency, on which is painted a luminous triangle, having in its centre the word

;11;1' . .It should be large and brilliant .

In front of the Master's seat in the East are two large gilded columns ; and between them a transparent

triangular pedestal, lighted within, and representing alabaster, on which is the Cube of Agate, having upon

its upper face the Ineffable Name upon a triangular plate of gold . Around the sides of the plate, in the

character of the degree, •aro the nine names of Deity in different Iangnages, as given in the Royal Arch

degree.

~ ..In front of the Jun:. Warden in the West are 3' lights ; in front of the Sea. •.

in front of the Orator, in the South, 7 ; and in front of the Master, in the East, and between him and the

columns, 9. Those in front of the Jun .- . Warden form a triangle ; those in front of the Sen:. Warden, a

pentagon ; those in front of the Orator, a heptagon ; and those in front of the Blaster, three equilateral

triangles in one line .

The Lodge room should be approached by a long and narrow passage, lighted by a single lamp, hanging

from above, half way its length .

The Lodge is styled The Sacred Ya:dl.

Warden, in the North, 5 ;

OFFICERS,

TITLES, ETC .

The Presiding Officer is styled TL. Puissant Gr.- .. Master.

The- Sen :. and Jan ... Wardens are styled Sen:. and Am.• . Grand Wardens.

The Grand Treasurer site in the East, on the right of the Gr . ,. Master. Before him is the altar of incense,

which is four-square, with a gilded horn at each corner, and covered by a plate of metal of the colour of gold .

Upon it is an urn, filled with perfumes for burning .'

The Gr., . Secretary sits in the East, on the left of the Th .• . P. • . Before him is a table, covered with a

white linen cloth, on which are a basket containing twelve small loaves of broad, and a cup of red wine :

The Deacons are styled Gr:. &n.• . and Jun:. Experts.

There is also a Cr.- . Blaster of Ceremonies .

In the passage-way are three Sentinels, each with a sword in his hand ; one at the further door of the

passage, one half-way, and one at the door of the Lodge .

Upon the altar of incense is a small silver vessel containing perfumed oil, and a little trowel of gold .

When there is a reception, all the jewels for the candidates are placed on the table in front of the Or.- . Secretary, with a ring for each . This ring is a plain one, of gold, with this motto engraved on the inside : firms

junxil : Mors non separabil.

In front of the Sen: . Warden is a short column, on which is a brazen basin, filled with pure water .

CLOTQIXC, ORYAYEaT3, AND JEWEL.

The Th .- . P .- . wears a purple robe, with the collar and jewel of the degree . All the other members, the

collar, apron and jewel .

The apron is of white sheepskin, lined with crimson, and edged with blue . Around it, on the inside of

the edging of blue, is a delicate embroidery in crimson, representing a wreath of flowers . In die middle of

the apron is painted or embroidered the jewel ; and on the Sap is a representation of a flat square stone, to

which is attached a ring .

The collar is of crimson velvet .

The jewel is a compass, opened upon a quarter of a circle, and surmounted by a pointed crown . Within

the compass is a medal, representing, on one side the Sun, and on the other a Star, in the centre of which is

a triangle, and on that the Sacred Word rnrr. This jewel is suspended from the collar .

The dress of the Brethren should be black, with black gloves ; and each wears a sword.

The battery is ; G £ and ; times ;

The age is the cube of ; or square of z - or $ ,

To orEL

.T1&

.

•

.P [Rapping 1] : Bly Brethren, I am about to open this Lodge of Perfection . I pray you to givo

,

me your attention and assistance .

[The officers assume their stations ; and the Th.-. P. . raps 2, and says]

.,

El Perf:. and Subi.. masons?

. P.-. Respectable Bro : . Jun : . Gr. . Expert, are all present Gr: .,.\*

.Ts

[If the Jan :. Gr.-. Expert knows all the Brothers, he answers in the affirmative . If he does not, he saps]

J. •. Gr.- . Exp :. Th .• . P.- ., I am not certain .

Th.% 1' . In that case, Bros .-. Sow . and Jun :. Gr. . Experts, you will receive the first [or any other he

fixes on] covered word from each one present, and carry it up to the Most Excellent Bro .• . Jun.- . Gr.-. Warden,

and he to the M .-. Ex.-. Bro. •. Sen :. Gr.- . Warden, that it may conic to me in the East .

[The two Experts receive the word from all except the Th .-. P .- . and the two Wardens. Then the Jun :.

.

.SewGr.-. Expert . He goes and gives it to the Jun : . Gr.-. Warden, and he to the

Gr.- Expert gives it to the.~•

Sen .-. Gr: . Warden, who goes and gives it to the Th:. P .-. in the East].

.T1&

.

:

.R Tho word has come up to the East aright. Bro. •. Jun .\* . Gr.-. Expert, it is our first duty to see

that the approach to this sacred vault is duly guarded . Attend to that duty ; see that the sentinels are duly

posted ; and advise them that this Lodge of Perfection is about to be opened, and that they must allow none

to approach without the proper pass-words .

Lllie Jun . -. Gr .-. Expert goes out, returns, and enys]

J. • . Qt .. F

.xp . •. Th :. P. •. Gr.- . Blaster, the sentinels arc duly posted, and your orders made known to

them .

Th. • . P.'. Thanks, my Brother! Let us, my Brethren, return our thanks to the Cr :. Architect of the

Universe for the many blessings and comforts with which Ile has surrounded us, and implore IIia aid to enable

us to perform our duties .

(All kneel ; and the Cr.-. Master reads the following]

m iTre.

Sovereign Architect of this vast universe 1 to whom each thought we think and every word we speak is

known ; we pay to Thee the sincere homage of our most earnest thanks and fervent gratitude for all the

blessings and the comforts which Thy infinite goodness has bestowed upon us ; for life, and health and strength ;

for our exemption from extreme penury and destitution ; for the faculty and capacity of enjoying the delights

and beauties of the natural world, with which Thou hast surrounded us ; for the bright Heavens, for light and

'the delicious air, and the green leaves and lovely flowers, and running water ; for the love of those who are

near and dear to us, and the faithfulness of friends, and the sympathy of the kind-hearted, and the good

opinion of the just and upright ; and for evcry'thing within us and without us, that adds to our comfort and

enjoyment, of calls into exercise the manly and heroic virtues, and so fits us for a brighter and a better world .

We beseech Thee to purify our hearts by the sacred fire of Thy love ; to guide and direct us in the ways of

virtue ; to cast out from among us all impiety and perversity, and to aid Us in advancing towards Perfection .

Let Peace, Charity, and the love of Humanity form the chain of our union ; and cause us in this Lodge faintly

to imitate the state and condition of Thy Elect in Thy Holy and Spiritual Kingdom . Enable us in all things

to discern and adopt the good, and reject the evil l Let as not be deceived by pretended zeal and devotion, nor

deceive ourselves as to our own weaknesses and errors 1 And aid us in advancing the purposes and attaining

the objects of true and genuine Masonry, and thus to serve our fellows and assist in carrying forward Thy

great designs ; to effect which Thou didst create the universe and endow man with reason . Amen I

[After this prayer, the Brethren remain for a moment or two in profound silence . Then the Th. ; P. :

.raps 3, and they all rise, and remain standing . Ile then asks]

TA .•. P•. X . • . Excellent Son.-. Gr:. Warden, what brought yon hither?

Sen .'. Gr.•. W.. • . My obligation, my love for Masonry, and my earnestdesire to approach Perfection .

-Qu . •. What do you bring hither with you?

. - True Friendship, and a sincere love for virtue .

.Ana

Qu. •. What are the characteristics of a Gr .-., El. ., Pert•% and Sub.-. Mason ?

An\*.- . That he frees himself from the dominion of iniquity, injustice, revenge, envy and jealousy ; that

he is active in doing good ; and speaks of his brethren, only to praise them.

Qu .. What should be your deportment in this place ?

. That of profound respect and perfect decorum .

.

Ans

Qu.• . Dow is it that hire Princes and Subjects, the master and the employed, the rich and the poor, become friends, brothers and equals ?

By the influence of that, of which the Triangle over you is an emblem ; of a Power infinitely greater

than yours or any other on earth.

Qu.. What does the Triangle represent ?

Ans.'. It contains the Ineffable Name, and represents the Great Creator of the Universe ; in comparison

with whom all men are so infinitely small and powerless, that the difference between the highest and the

lowest is insignificant.

Qu: . What are you, my Brother?

'Ana.'. I am your Brother ; a Gr .•., El.-., Perf: . and Sub .. Mason ; who have undergone all the tests and

trials, and obtained the reward of my labours .

Qu.. What is that reward?

Ans;. The knowledge of the True God ; a fount but true appreciation of Ills nature and infinite attri18

:HIV . . . 4

butes ; a confidence in Ills wisdom and justice, His benevolence and lure for hip feeble creatures ; securing

me against scepticism and despair .

Qu.' . Have you the True Word of a Gr.- ., El. %, Perf-. and Sublime Mason ?

Ins.' . I have.

Qu:. What is it?

Ins:. That knowledge and confidence ; of which the visible word is but a symbol .

Qu .-. What is your Masonic age?

Ins .'. The square of z or S, years complete .

Qu .'. What contract did you enter into, on receiving this degree ?

Ins .% I devoted myself to virtue, and to the cause of Humanity ; and became the firm ally of the virtuous and good.

Qu :. What is the token of that contract?

Ins: . This ring, symbol of Eternity and of unbroken friendship .

Qu .'. What is the hour?

Ans .' . Noon ; the sun is in the zenith.

Qu.'. What does the arrival of that hour require of us ?

Ins: . That we renew our labours for the benefit of our fellows, our country and mankind, while it is

yet day ; for that the night soon cometh, in which no man can work .

Qu :. Where shall we find materials with which to work?

. In the virtues of our Brethren, and in our own intellect and energy, regulated and directed by

Ans

the square and compasses of Reason .

Th.' . P.'. Then, that we may so work while it is day, as the brethren desire, let us open this Lodge I

Announce to the Brethren that we will forthwith open this Lodge of Gr :. El:. Perf.-. and Subl:. Masons, by

the mysterious numbers [ ; ] [ jJ ] [ £ ] and [ z ] .

Sen.'. Gr.' . Ward.' . Brethren in the North and South, the Th:. P.'. Gr.' . Master, with your assistance, is

about to open this Lodge of Gr.-. Elect, Perfect and Sublime Masons, that we mar renew our labours ; and

prays that you will aid him in doing so .

[The Jun :. Gr.' . Warden raps ; at equal intervals]

[The Sen .'. Gr.' . Warden raps 9 at equal intervals]

[The Th .- .1' .- . raps £ at equal intervals]

[Then follows a short but profound silence]

[The Th .-. P .'. raps ; slowly and at c lual intervals]

[All the Officers and Brothers give the- lit sign]

[The Th : . P : . again raps ; as before]

[All give the 2d sign] . •'

[The Th .-. P : . again raps ; as before]

[All give the 3d sign]

Th.- . P.'. Most excellent Brothers Sen : . and Jun .- . Ow. Wardens, this Lodge of Perfection is opened .

Sen.'. Gr.-. W.' . Brethren in the North, this Lodge of Perfection is opened .

Jun :. Gr: . W.- . Brethren in the South, this Lodge of Perfection is opened .

[Then the Th :. P : . gives the sign of simple admiration . The two Gr.- . Wardens repeat it together, and

then all the Brethren do so . Then the Th.- . P.- . salutes the Lodge by the 1st sign : all the Brothers repeat it.

The Th .: P .- . gives ono rap ; and all cover themselves, and take their seats] .

Rzcsrrtox.

The Candidate being in an apartment beyond the narrow passage leading to the Lode Room, clothed as

a Royal Arch Mason, the Master of Ceremonies conducts him to the door entering into the passage, and

informs him what pass-word ho is to give to the first Sentinel within, and directs him to rap ; p and £ at the

door. The luminous pedestal is covered with a thick cloth .

xIV . . . 5

The Guard, first answering by the same battery, opens the door and asks : [bringing down the point of his

sword]

Guard : • . Who conies hero?

a1L •. Cer. • .

A Mason, with the first pass-word .

Guard : Advance Bro. •. Mason, and give the pass-word .

(The Candidate gives it]

Guard : The word is right . Pass, my Brother.

[The Dr . . . of Car: . then communicates to the Candid ;te the second pass-word, and directs him to give the

same battery on approaching the second Sentinel . That pass-word is demanded and received in the same way] .

[Then the M. • . of Car.\*. communicates to the Candidate the third pass-word, and directs him to give the

same battery on approaching the third Sentinel. That pass-word is demanded and received in the same way] .

[Then the M .- . Car.\* . raps ; u J and z at the door of the Lodge Room. The battery is repeated from

within, and the Jun .- . Gr .-. Expert partly opens the door, and asks]

J. •. Gr .-. Exp. • . Who comes here ?

f!.• . Cer: . A Mason of the Royal Arch, who having ever been true to the demands of Honour and the

dictates of Duty, is desirous to be admitted into the Sacred Vault, that ho may 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 . • . Or.- . Master of his request, and return his answer .

(He closes the door, and goes to the East, where the Th: . P:. asks the same question, and the same

answer is given, as at the door] .

. P.- . Let this Mason of the Royal Arch enter, and be received in due and ancient form .

.

Th

[The M. •. of Car.-. baying instructed the Candidate how to give the sign of admiration, conducts him into

the Lodge. As he enters, the Jun : . Gr.-. Warden meets him, and places the point of his sword against his

chest. The M :. of Cer. •. does the same, and be is then led up to the East ; where, directed by the M . • . of

Cer.-. be gives the sign of admiration ; after which there is a profound silence for some moments. Then the

. P :. asks]

.

Th

Tb:. P••. What request have you to prefer, my Brother?

Cand. •. (The M :. Qf Car.-• dictating the answer] : Th:. P: . Gr.. Master, I desire to be permitted to '

receive the degree of Perfection .

'

TA. -. P•-. My Brother, before your request can be granted, or the assent of the brethren asked, there are

certain questions-which I must put to you, and which you must answer . Should you fail to do so, your

request will be denied.

Th.-. P.' . Are you a Mason?

Cand.. My Brethren know me to be such.

Qu. •. Can you give to our Brother the Jun :. Gr.-. Warden the sign, word and token of the first degree ?

. I can. [He gives them] .

.Ana

Qu:. Are you a fellow-craft Mason?

Ans .• . I have seen the letter G., and I know the 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 & Master Mason?

Ana:. I have seen the body of our Gr .- . Master disinterred .

. P.•. Give the sign, word and token of a Blaster Mason to the Jun : . Gr :. Warden . [He does so.

Th

When he .pronounces the word, all the Brethren piesent their swords at his breast : and the Th :. P. • . says :

" Beware, my Brother. Yon cause us to tremble when you pronounce that word aloud . You might do so

elsewhere, and be beard by the Profane . We pardon you ; but be careful never again to be guilty of a like

indiscretion].

Tla•• . P. •• Are you a Secret Master?

Cand.• . I have passed from the Square to the Compass : I have seen the Tomb of our Gr .-. M :. Hiram

Abi, and in company with my Brethren I have shad tears thereon .

X1V . . . 6

Qa : . What was the lesson taught you in that degree?

Ans . • . Secrecy . . Obedience . . and Fidelity.

Qu. •. Are you a Perfect Master?

Ans. •. I have seen the three circles, enclosing the square, upon the two crossed columns .

Qu . • . What lesson were you taught in that ;legree?

Ana:. Honesty, sincerity, frankness, streijhtforteardness and goodfaith .

Qu. •. Are you a Confidential Secretary?

Ans. •. DMy zeal was mistaken for curiosity ; and my life was for a time in danger .

Qu. • . What lesson were you taught in that degree?

Ans.% To be zealous and faithful, disinterested and benevolent, and to act the peace-maker.

Qtr : . Are you a Provost and Judge?

. I dispense impartial justice to the workmen .

.

Ans

Qu .' . What lesson were you taught in that degree?

Ans.• . To decide justly and impartially, and to do justice to all men, seeking no undue advantage of any,

nor endeavouring to enrich or elevate myself at the expense of another's fortune, happiness or reputation .

Qu: . Are you an Intendant of the Building?

Ants: . I was a pupil of our Gr .•. Master Iliram Abi ; and with four others was thought worthy to take

his place .

Qu: . What lesson was taught you in that degree?

Ans . •. Benevolence and charity, and brotherly sympathy fur those in my employ.

Qu .. Are you an Elu of Nine?

Ans .- .' A cavern received me, a lamp gave me light, and a fountain refreshed me .

Qu. •. What lesson was taught you in that degree?

Ans .•. To protect the oppressed against the oppressor, and Free Thought, Erce conscience and Free Speech

against usurpation and invasion .

Qu.'. Are you an Ill: . Elu of Fifteen ?

.Ans

My zeal and indefatigable exertions procured me that great honour, far above my deserts .

.

Qu.• . Against what do you contend as do Elu of Fifteen?

. Tyranny, Fanaticism, and Ignorance.

.Ana

•

Qn : . Are you a Sublime Elu of Twelve ?

Ans:. lly name will satisfy you that I am .

Qu : . What is that name?

Ana:. AuaTn, a true man . It is my name and my profession .

Qu. . What are the duties of a Prince Amoth?

.

To be earnest, true, reliable and sincere ; and to be the advocate and champion of the rights of the

.

Ans

People.

. Are you a Gr: . Master Architect?

.Qtr

Ans :. I have studied mathematics, and am familiar with the instruments used by a Gr.t Master Arcbitect.

Qtr:. Of what is the North Star the symbol to you?

Ans. . Of Tsars and Rtaur ; the pole-stars that guide Masons over the stormy seas of Time .

Qtr. • . Are you a Royal Arch Mason Ecossnis I

dns:. I have descended through the nine arches into the subterranean vault, and seen the luminous

pedestal, the cube of agate, and Tits GREAT WORD.

Qu :. To what did you pledge yourself as a Royal Arch Mason?

Ans: . Ever to be guided and directed by IIoaoas and DUTY .

Th.% P.• . Give to the Gr:. Jun: . Warden the words, signs and token of a 'Mason of the Royal Arab .

[He does so] .

Qu. •. Can you pronounce the Sacred Word?

Ans.• . I cannot . I have come hither in hopes to obtain that secret .

[The Th .- . P . •. gives the sign of admiration, and says]

IV . . . 7

Th .-. P • . You ask a Loon which r alone am not competent to grant . These Brethren must be satisfied

and unanimously consent that you shall receive the degree you seek. Answer me yet again : Since you have

been a Mason, have you ever endeavoured to conduct yourself with frankness and sincerity towards your

brethren? Have you ever attempted to injure a Brother in his person, his property, his domestic relations or

his reputation? Have you ever refused to comply with your Masonic obligations to the widow or orphans of

a Brother? Does your conscience reproach you with the violation of any portion of any one of your Masonic

obligations, of which violation you have not repented ; or with any wrong done by you, for which you have not

earnestly endeavoured to make amends? 1L :ve you ever found in those obligations any thing contrary to the

duties you owe yourself, your family, your friends, your country or your God ; or to the feelings of a good man

and a man of honour?

[The candidate answers each question separately . Then the Th .- . P.•. says] :

Th. •. P.• . llly Brother, you will now please to retire . But first, if you wish to explain any answer you

bare made, yon are at liberty to do so .

[If he makes any explanation, it is listened to, and then, or if he makes none, the Cr.- . Master says] :

Th: . P.• . Retire then, my Brother, while we consult together ; and place entire confidence in the justice

and impartiality of your Brethren .

(The candidate retires ; and the .

Cr

.- Master says]

Th .•. P. •. My Brethren, do you consent that this Mason of the royal Arch shall be admitted to the degree

of Perfection?

[Those who agree, hold up the right hand] .

Th .- . P. • . Do any object?

(Those who object extend the right hand before them, as if repelling a person . If any object, the candidate

is so informed, and sent away . If none, the Cr. . Master says]

Th.- . P.•. Then let us applaud, my Brethren, by z £ 0 and ;

[The Brethren all so applaud ; hearing which, the 3L• . of Cer. •, re-conducts the candidate into the room,

and places him between the two Wardens] .

Th. • . P.•. My Brother, the Brethren assent to your receiving the degree -of Perfection . Remember that

you are in the immediate presence of the Or .- . Architect,of the Universe, who knows every eecret .thought of

your heart ; and that, though you may deceive us, you cannot deceive Him . If you have not answered us

truly, withdraw . And fear to lie unto us and to your Maker, by approaching our altar with false or feigned

professions on your lips, with indifference and carelessness ; without a fixed resolution to perform faithfully and

heartily all the duties which you may assume . Learn also that this eminent degree will bind you to as more

firmly than before, by new and additional duties and obligations. If you are prepared 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 exalt and ennoble the character : if yon are firmly resolved that

we shall never have reason to repent having conferred upon you this degree ; and if you are willing to form

an indissoluble connection of amity and brotherhood with us, in the •causo of Tnx JusT, TUE Rtcnv, and Tax

Thus, 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:. Warden, and wash your bands in the brazen

laver, as a token of the purity of your intentions and the sincerity of your purposes, and that you here lay

aside all ignoble passions and unworthy desires, and dedicate yourself to Truth and Virtue .

(The candidate is conducted to the laver, where he washes his hands, and returns to his former place

,between the Wardens . Then the Th. •. P. . says to him]

Tim:. P. • ., My Brother, you will now approach the altar by the steps of a Gr .• . El.-. Perf. •. and Sub.

Mason, and kneel to receive the obligation of this degree :

.[The candidate 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, and gives the sign of adoration of a Roya1 Arch Mason, and with his

hands takes hold of two of the horns of the altar, and in that position repeats the following]

OCLICATION .

I, A . . . . B in the presence of the Gr.• . Architect of the Universe, kneeling before this altar

raised to Him, and holding thereto, in token of my dependence upon him and my trust in IIim, do hereby and

hereon most solemnly and sincerely promise and -s\*Car, that I will never reveal the secrets of this degree, nor

any thing that may occur in a Lodge thereof, except at such time, and in such place and manner as I may

lawfully do do, and to those only who may be duly authorized to receive, while I am legally, authorized to

communicate and make known the satne .

I furthermore promise 'and swear that r will never take up arms against my country, nor side with her

enemies, nor enter directly or indirectly into any plot, plan or conspiracy against her, her honour or her

welfare ; but will make known and defeat every such plot, plan or conspiracy, whenever it may be in my

power.

I furthermore promise and swear, that I will pay equal regard and consideration to all my Brethren of

this degree, no matter of what rank or condition, or whether rich or poor ; knowing no other distinction

among them than that of superior merit and virtue ; and recognizing them all as my Brethren, if they are

honest men ; and that I will assist them in their poverty, rescue them from danger, and comfort and console

them in misfortune .

. I furthermore promise and swear, that I will visit my Brethren when they are sick ; and in every case of

necessity will aid and assist them with my counsel, my purse and my person .

I furthermore promise and swear that I will never knowingly have illicit connexion with the wife, mother,

daughter, sister, or any other near relative of a Brother .

I furthermore promise and swear, that, if there be a Lodge of this degree within the distance of fifty

miles, I will visit it at least twice in each year, on the 27th 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,

unless I have a previous personal knowledge of his good conduct and good morals ; . nor agree to confer it upon

any one\* who is not at the time a member in good standing of a regularlyy constituted ,Master's Lodge,, or who

has not been blaster or Warden of such a Lodge.

I furthermore promise and swear that Twill never consent to, or be present at, the admission of a Brother

to this degree, unless he has been duly elected thereto by a unanimous vote of the brethren of the Lodge ;

nor oven then, if I know that any absent brother, a member of the Lodge, would have voted against him, if

he had been present .

I furthermore promise and swear, that I will ever hereafter strive to maintain the character, and deserve

the name, of a Grand, Elect, Perfect and Sublime Dlason ; doing and abiding by, in all emergencies, that which

is Just, Right and True, and that only, without, regard to consequences, or consideration of success or

reward.

And I consent, in case I should ever wilfully or intentionally violate this my solemn obligation, to be

held and deemed by all men as perjured, base and infamous, a moral leper, offensive to God and man ;

to touch whom would be defilement, and to associate with-whom, dishonour . So help me God I and keep

me steadfast in the due performance of the same I

(The moment the obligation is concluded, the incense upon the altar is lighted, and the cloth covering the

pedestal and cube of a, to is removed ; and all the Brothers, falling upon their knees, give the 3d sign, and

then rise . The Master of Ceremonies (the candidate still kneeling) brings the vessel of oil and the trowel,

while the Jun .-. Gr. • . Warden uncovers the side over the heart of the candidate . The Th:. P:. then, taking a

little oil upon the trowel, anoints the candidate's eyes, lips and side over the heart ; and says, as he does so]

Th. . P. • . By the power vested in me as Master of this Lodge, and, in that character, Successor and

Representative of Solomon, King of Israel, I devote and consecrate you to the service of that which is Just,

Right and True, to Honour and Duty, and to all the excellencies and virtues which go to make up the character

of a Perfect Mason!

Orator : Jusrtce is immutable!

J. • . Cr. - . W. •. The Incur is omnipotent!

.

IV Tacru is unntortal!

Sen. •. Ur. . .Th : . P.• . and thou art heneef rth their sworn knight and soldier . Arise, my Brother S

[The candidate riacs, and is conducted to the cable of broad and wine, where the Th . • . 1' . • . hands him of each,

and says] :

Th . . P . Eat of this broad, my Brother, and drink from the same cup with me, as a pledge of brotherhood ;

and let this ceremony ever remind you that Hospitality is a truly Masonic virtue ; and that every one of us

owes to his brother kind services, and graceful courtesies, and prompt and cheerful assistance and relief .

[The candidate eats and drinks ; after which all the brothers do the same ; after which the Th . •. P .•. takes

the cup, goes to the altar, and pours what wine remains upon the incense, saying]

Tlt .• . P.•. I pour out this libation to the memory of our departed Brethren ; and as an acknowledgment

that it is our duty to pour comfort and consolation into the hearts of the distressed, the afflicted and the

destitute ; and that the thanks and gratitude of the widow and orphan are a Mason's most acceptable offering

to his God .

[Then the Th . . P. • . puts the ring upon the third finger of the right hand of the candidate, saying]

. P. •. My Brother, this plain ring is a visible mark of the compact that you have now made . Its

TLmotto is, Virtus junxil, mors non separabit : [ Firlue has toiled us, and death shall not separate us] . Promise me

that you will wear it during your lifetime, and that you will provide that, after your death, it shall go into the

hands of no other person than your widow, your eldest son, or the friend wltout of all others you most lure .

Cand. •. I promise.

Th .• . P • . I now invest you with the apron of this degree . Of its three colours, while, like the snowy

parity of the ermine, represents Joshes ; blue, the colour of the perfectly symmetrical and changeless arch of

the sky, represents Ricar ; and crimson, the colour of fire which tries and purifies all things, represents Teeru .

. P.• . I also invest you with the collar and jewel of this degree . The compasses remind us that

Th

science, united to honour and virtue, made the architects of the Temple the companions . of Kings ; .and that

the men of intellect and learning, the Great Kings of Thought, are in this age the rulers of the world . The

sun, source of light to our system, and once worshipped as\_ a god, and the star, type of the myriad suns that

light other and countless systems of worlds, are emblems of that Masonic Light in search of which every

Mason travels ; the correct knowledge of the Deity and of his laws that control the universe .

TA.- . P • . We have in this degree three signs, three tokens, three covered words, three pass-words, and a

Grand Ineffable Word .

1st SIGN : . . . Bring the #a&Q,::II quickly and & # 9

» MOtt11 from the left side of the 0n1r1§\_

nt;\_- to the right, as if cutting it open .

as if to protect it from the heat of the

2D SIGN : . . . Place the K }Q,=J11&Qcf upon the t}1 &C C

fire, holding the t}Qtnl#2,, with the tCW--t°&t7.:U. Then change, and put the ;&C-)=1J before the $,t& .

Qt(, holding the tiCtlth 3f 11 with the.

t#&-0=r1

3D SIGN : . . . Raise the Mil

;SQ . Qom, §Qom, towards Heaven, the head inclining backward and

,Q #- of the t,&OwII on the t p §~..

the C 1Z CzmWD 4 . CC II : and then put the Y Yj Q t~°P,l j p

1sT ToxZN : . . . Take each other by the right hand, and n''S #» the &Q .":II~ \*(C# ; times-saying,

alternately . . ntC t q °f& . •. =QIItC # •' . ^&1 t V--p °f& .\* .

." The

2D ToIEx : . . . Begin with the!^°IQ tzc-!&Lt 4 § . One asks "? Q :,1t I S IM I ills \*+m&(#

other replies bypassing, first to the S5p IIII t cC of the and then to the tC tat 121 of the other,

The other does the same . Then each puts his tQ1j°f#&O=II on the other's t,z-\_&#\_

% =IIQ#»COP&.

and

advances

his

t Q cL&?,1S'?# # ° f so as to pass it beyond the t Q1l°f f,1 # t1 M of the other ; and

S tIIC t,

they then 1 .QtQ^= ? C ; °fY-Q=•

:HIV : . . 10

3D

ToKEN : . . . Each takes the other by the t#Ctrq,jt with his tj • 0=11, and puts his

ntQ&4=II the other's

no tJ ; as if to II$ 0 - him

COVERED WORDS : . .

t tj-Q to hiwuscif.

`1st. . . 1; & Q nt,t 9 aa.-.

2d . . . soO &Ont Q=2 , . .

.

(3d. . . OtI »O 2 . .

ist. . .

PASS-woRDS : 2d.

1-1-IL

4 nt.ni. u t (IOf&

••

. . pt-<<<Q,--7--' .

3d. . . ~Q1 O&-3 5 2-Ont.t Q

GRAND SACRED WORD : . . . . art•.•.

The true pronunciation of which word I gire you in a whisper, in

which way only I can communicate it to you, or you to another person [ q C b ,k] . . .

My Brother, I salute you as a Grand, Elect, Perfect and Sublime Mason, duly created and constituted .

It remains for you to learn what meanings are involved in the legend and symbolism of this Degree . Go

therefore to the Brother the Gr .- . Orator, and receive his instruction .

LEGEND, HISTORY, ETC.

My Brother, you were informed in the Royal Arch Degree, that King Solomon builded a Secret Vault, the

approach to which was through eight other vaults or apartments in succession, all under ground, and to which

a long and narrow passage led from under his palace ; that the ninth vault was immediately under the Iloly of

Holies of the Temple ; that, in that apartment King Solomon hold his private conferences with King IIiram

of Tyre, and IIiram Abi ; and that, after the death of IIiram Abi, the two Kings ceased to visit it, resolving

not to do so again, until they should have selected one to fill his place ; and that, until that time, they would

make known the Sacred Name to no one .

After Adonhiram, Joabert and Stolkin had discovered the cube of agate and the Mysterious Name, as you

have hoard, and find delivered it to King Solomon, the two King-,, after much deliberation, determined to

deposit it in the secret vault, and to permit the three Masters who had discovered it to be present, and then to

make known to them the true pronunciation of the Ineffable Word, creating a now degree, the last of Ancient

Masonry, of which those three Masters and themselves should be the first members, to be called the Degree of

Perfection, and its recipients, Grand, Elect, Perfect and Sublime Masons .

Accordingly, after some days, the cube .of agate was so deposited in the Secret Vault (which was thereafter

styled the Sacred Vault) ; being set upon the summit of the column of white marble, called the Pillar of Beauty .

Then all knelt, and returned thanks to God for his multiplied favours shown to them and to the Jewish People .

Then the correct pronunciation of the Sacred Name was given to the three Masters, and the degree of Perfection,

with its signs, words and tokens, was instituted ; and thus the zeal and devotedness of Adonhiram, Joabert

and Stolkin were rewarded .

After the twelve Princes Amoth, the first Nine of the Ill .-. Elus of Fifteen, and the Chief Architect, were admitted to this degree, the Nine Elus of Fifteen were assigned to the duty of guarding the approaches to the

sacred vault, the oldest being stationed at the entrance of that vault, and the others respectively, at the

entrances of the other eight. But that has long been dispensed with in our ceremonies ; and three sentinels

only are required, each of whom has his especial pass-word .

The private entrance to the Secret Vault having been constructed by IIiram Abi, with the aid of certain

Phoenician Architects and Masons ; who, being initiates of the Mysteries, and solemnly sworn to secrecy as

to its existence, had returned to their homes ; none others knew of it, except the two Kings, and those who

were made Cr.-. Elect, Perfect and Sublime Masons . To none others was the True Word communicated ; all,

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of inferior degrees knowing only the substitute, adopted at the death of Hiram Abi, as the Master Mason's

Word.

The Temple is said to have been completed in the year 3000 ; six years, six months and ten days after

King Solomon had laid the first stone ; and its completion was celebrated with the greatest pomp, and the

most splendid magnificence .

It was after these ceremonies were performed, and the Temple was dedicated, that King Solomon conferred this degree on tie twenty-five whom we have mentioned . During three days lie gave audience to the

Brethren . The twenty-five to whom ho gave this degree, he received in the Sacred Vault, exacting from each

of them a solemn promise to live in peace, union and concord ; to practise, like their deceased Gr .. Master,

Charity and Beneficence ; like him to make wisdom, justice and equity the rule of their life and conduct ; to

be profoundly secret a s .to the mysteries of this degree, and never to confer them on any one who should not

have proven himself worthy thereof, by his zeal, fervour and constancy ; to assist catch other in their labours,

distresses, difficulties and calamities, and to punish treason, perfidy and injustice . When they had so promised,

he gave them his benediction ; showed them the ark of the covenant, whence issued the oracles of God ;

offered up sacrifice and incense ; united with them in a libation : and then, having embraced each of them,

and presented each with a ring, as a tuken of the covenant which each had entered into with virtue and the

virtuous, and bestowed upon them many other marks of honour ; he gave then permission to remain at his

Court, or to travel into foreign countries, as they might prefer .

The second day, be gave audience to all Masons from the degree of Master up to that of royal Arch . IIe

filled all the vacancies in the different degrees, created by the exultation of the twenty-five Brothers to that of

Perfection, and made many honorary members of the Degree of Grand tauter Architect, and the other

degrees ; engaging them never to forget the principles of honour, uprightness and virtue which they had been

and then were taught in the different degrees ; always to live united in harmony, and to aid and comfort one

another in their necessities and distresses . This was done in the Holy of Holies of the Temple. He gave them

the jewels and decorations of the different degrees which he conferred ; and bound them by solemn obligations

to be faithful and discreet guardians of the mysteries of their respective degrees, and never to communicate

them to any but the deserving ; and having showed them many other marks of favour, be invited them to

remain at his Court ; giving them permission to travel in foreign countries, if they saw fit ; and to those who

were of Tyre, to return to their own homes .

The third day he devoted to the Fellow-crafts and Apprentices, raising those of the former who were worthy,

to the degree of Master, and passing such of the latter as deserved it by fidelity and obedience, to the degree

of Fellow-craft. He caused them to enter into like obligations, and gave them permission to remain at Jerusalem or return to their homes, giving the Intendants of the Building orders to furnish them money for their

expenses, in case they should see fit to return to their own countries .

Afterwards this great King, renowned for his wisdom, and long the faithful servant of God, became deaf

to the voice of duty ; and, filled with haughty pride at the glory he had gained, rain of his great wealth, and

intoxicated with flattery, he forgot the lessons which he had taught 'to others, multiplied the number of his

wives and concubines, and gave himself up to shameless and Indecent luxury ; and, yielding to the blandishments of lascivious women, he built Temples to the Gods of other nations, and profanely offered up to them

the incense which should have been offered to the True God alone, in the Holy of Ilolies of the Temple .

These acts of the King and their Grand Master, covered all good Masons with shame, and afflicted them

with the profoundest grief. Far from following his• example, they lamented his infatuation, and devoted themselves to bringing up their children in the true principles of virtue ; pointing them by way of warning to the

shameful and irregular life led by the King, as an example to be avoided . The people, following their

Monarch's example, frequented the Temples of the false Gods, and sacrificed upon their altars, indulging in

.all the obscene and indecent rites of the worship of Moloch and Astarte . The Masons long contended against

this inroad of vice and evil ; but finding their efforts unavailing, and remembering the punishment that similar

excesses and crimes had often brought upon their ancestors, they foresaw the future desolation of Jerusalem,

and the destruction of the Temple, and that the descendants of the Jews would expiato in captivity the

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monstrous sins of their ancestors ; and therefore determined to Bee into other countries, and albid the

impending disaster .

They were of necessity extremely careful as to the admission of new members into the Masonic Order ;

making merit, and merit alone, the test of qualification : and the Gr.. El.' . Perf.', and Sub.-. Masons especially

received no one until after long probation and by many trials he had been proven worthy .

Upon the completion of the Temple, many Masons of the inferior degrees, and some of the Gr :. El.- .

Pert - . and Sub. - . Masons journeyed into other countries . Still more followed them, after the excesses of the

King became intolerable ; and in a few years the Jewish Architects and Free Masons were to be found in

every part of the world. They admitted ninny into the order, made known to them its truths, and taught them

its duties. For a long time they were wisely cautious to admit none but proper persons, who could appreciate

.the true purposes and objects of the Royal Craft. But by degrees the inferior grades of Masonry so spread

abroad, that men were indiscriminately admitted without duo inquiry ; and it was forgotten that Masonry was

not a popular, but a select and exclusive institution . Improper men gained admission . It became no privilege,

nor any mark of honour, to be even a Master Mason ; dissensions grew rife among the members ; ambition,

entering in, coveted rank and honours, the secrets were improperly divulged, and Blue Masonry fell into

contempt .

.But the Gr. •. El . - . Pert'.', and Sub .- . Masons did not fall into these errors. They carefully concealed their

secrets from the vulgar gaze, kept strict watch at the doors of their Temples, and refused to multiply the

number of their initiates. They strove to arrest the downward progress of the Symbolic Degrees, and refused

to confer any degree above that of Master, on those who conducted themselves imprudently and unmasonically .

But they could not close the door against innovations and irregularities . Masonry continued to degenerate ;

candidates were admitted without due inquiry, and for the sake of revenue alone ; the degrees were conferred

with too great rapidity, and without a knowledge of the principles, or even of the work of the preceding

degrees, on the part of the Candidates ; men of little intellect and information swarmed in the order, and

debased and degraded it ; others joined it merely through idle curiosity, and wholly disregarded and set at

naught their obligations ; frivolous ceremonies were multiplied and new degrees invented, and large Nidies of

men calling themselves Masons threw off their allegiance, pretended to a knowledge of . the True Word, and,

invented new Rites ; so that the Temple of Symbolical Masonry became a mere :arena of strife, and house of

contention .

The crimes and follies of the Jewish People at length produced their natural consequences . Immediately

upon King Solomon's death they were divided into two kingdoms, Israel and Judah ; the people of the former

of which, after no great lapse of time, were carried into captivity, ceased to exist as a people, and their'

descendants have never yet been discovered . The descendants of Solomon reigned for many years over Judah ;

but at length in the reign of Zedekiah, Nebuchadnezzar, King of Assyria, conquered Judah, and Jerusalem

was destroyed by Nebuzaradan'his general, the Temple razed to the ground, and the treasures and most of

the people of Jerusalem and Judah carried away to Babylon . This occurred four hundred and seventy years

after the dedication of the Temple .

Some Gr.' . El . -. Perf.'% and Subl :. Masters had still remained at Jerusalem . They fought bravely in its defence, mad many lost their lives upon the walls and in the streets . After the city was taken and the King's Palace

and the Temple demolished, they bethought themselves of the Sacred Vault and the inestimable treasure it

contained ; and feared lest it should have been discovered and the treasure carried away. During the reign

of one of tho impious descendants of Solomon, the secret passage leading to it frnrn the King's Palace had

been walled up, and the original descent into it from the Holy of polies opened . lir•pnirireg to the ruins of

the Temple, at night, and eluding the parties of the victors that patrolled the streets, they discovered that the

way which led down to the vault had not been discovered, nor the slab of marble that covered it disturbed':

but upon it they found the dead body of Galahad, son of Sephoris, an eminent Brother of the Degree of

Perfection, and Chief of the Levites . lie had been entrusted with the custody of the Sacred Vault, and the

care of the lamps that burned continually within the pedestal of alabaster, on which stood the cube of agate,

upon which, inscribed on the triangular plate of gold, was the Ineffable Word . Ile, like lliram Abi, who lost

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his life rather than reveal this Word, preferred to be buried under the ruins of the falling Temple, rather than,

by escaping, to risk the discovery of the sacred treasures, never yet profaned by unholy hands .

Removing the body, and descending into the vault, they erased the sacred letters front the plate of gold,

and broke the plate in pieces, placed the cube of agate in a corner of the vault, and covered it with rubbish,

extinguished the lamps and overturned the pedestal . Then ascending, they conveyed the body of Galahad into

the vault, and laid it down by the overturned pedestal, clad in his Masonic clothing and wearing the insignia

and jewel of a ( o r.- . El. -. .Turf

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and Sublime Mason, and performed over him a brief and solemn ceremony of

Masonic burial . Then they ascended again, replaced the ghtb of marble that covered the entrance, and heaped

upon it heavy stones and beams of timber, that it might not be discovered until the Temple should at some

future time be rebuilt .

They then departed, determining not to make known to any one what they had done, except to those who

should afterwards be permitted to become C r. - . El . -. Perf.- . an d Sublime Masons ; and not again to write the

name, but to hand it down by tradition only, and that only by spelling in syllables, without ever pronouncing

the entire word. That practice was afterwards observed, when the temple had been rebuilt by permission of

King Cyrus ; and has conic down to us ; the true pronunciation being confided to none but those who receive

this degree ; and then in a whisper, and with a prohibition against ever pronouncing it aloud, or even in a

whisper, except when confiding it to a new Initiate . Once in each year, the Word was repeated by syllables

in the Temple, the Brothers forming a circle, and the High Priest, in the centre, repeating the syllables to a

Brother, who repeated them to the one next him, and so they passed round the circle, and returned to the

High Priest ; while a great noise was made without the Temple, with trumpets, and instruments of music,

that none might hear the Sacred Syllables ; and in that manner the true pronunciation has come down to us .

Such is the Legend of the Degree . We do not know how far, in its details, it is historically true . That

the true name of the Deity was thus cautiously communicated, we know ; and that its true pronunciation was

lost to the Jewish People. And we also know that the Legend has a double meaning . To those whom .Solomon

initiated in the final degree of the Mysteries, afterwards called the Degree of Perfection of Free 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, the explanation of the great problem of the existence of suffering and evil, and the doctrine

of the immortality of the soul, and of a future spiritual existence, in which it would ever advance towards

that perfection of which this degree is but a faint and imperfect symbol . In the care taken to conceal the

Word from their conquerors and from the people, we see that which was habitually talien to conceal those

doctrines, and to expound and develops them to the favoured few alone, who became enrolled among the

Masons of this Degree.

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After the destruction of the City and Temple, sonic of the Grand Elect, Perfect and Sublime Masons were

carried away captive into Babylon : others escaped 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,

Scotland and Ireland . Wheresoever they went, they spread Free-Masonry, and inculcated its pure, peaceful

and benevolent doctrines, substituting, in place of the legend of Osiris and Typhon, which was represented in

the Egyptian Mysteries, that of Mirim Abi, slain by the three assassins, whose names, in time, became so

corrupted as scarcely to be recognized . They commended themselves and their order to the favourable

consideration of Princes, Nobles and People, by the purity of its principles, the virtues which they practised,

and the great and splendid edifices which they erected everywhere . Admitting into the order good and true

men of all ranks and degrees, they were careful not unnecessarily to multiply the number of those who

received the Degree of Perfection . ;Shaking an architect and worker in brass their type of the Principle of

good, of honor and incorruptible integrity and fidelity, they paid no regard to rank ; but made virtue, capacity

and intellectual attainments the sole test of fitness to receive this Degree .

From them the Essenes and their great Teacher John the Baptist received their pure and profound

doctrines : from them Philo Judaeus learned them in the schools of Alexandria . They were the Masters of

the Druids, the Brahmins and the Magi, and inspired Confucius, Zoroaster, Pythagoras and Plato .

Christ appeared, and made public the true doctrines, until his time confined to a select few, and even by

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them in many instances added to, perverted and corrupted . After his death, Jewish traditions and the tenets

of the Greek Philosophy were interpolated into his pure religion : and the creed taught by the Great Teacher

was overlaid with follies and fictions . The religious mind indulged in the fantastic vagaries of Gnosticism ;

and the idolatry of Saints and images recalled to mind the worship of idols in the days of Solomon .

When the Powers of Christendom united to conquer from the followers of the Crescent, Jerusalem and the

Holy Land, the Masons, then numerous in every Christian country, eager to participate in the glorious enterprise, offered their services to the confederated Princes . Under leaders elected by themselves, and known only

in the hour of battle, they joined the standards of the invading armies, and on every disorderly march of the

motley forces that entered Palestine, they preserved good order, scrupulously performed their military duties,

and at all times practised those principles of heroism, honour, morality and virtue, which they had been

taught by their fathers ; treating each other as brothers, living in the same harmony as when the world was

at peace, and occupying the same tents without distinction of rank .

It would be impossible to relate all their acts of heroism and bravery in the different battles which were

fought during the Crusades . Without them, Palestine would not have been recovered, nor a Christian King

have been seated on the Throne of Jerusalem . They fronted the most imminent danger, and• ever sought to

receive the first shock of the Battle . . Often they turned the scale in favour of the Christian hosts . Their

counsels were heard with respect ; and they were ever ready to assist and succour the unfortunate, to nurse

the sick and care for the wounded soldier of every Nation . Their blood was poured out like water at Acre

and Ascalon. They were the foremost to mount the walls of Jerusalem, and to plant upon them the standard

of the Cross ; and when the city was taken, they, entering among the foremost, strove to stay the carnage

which ensued, saving the wounded, the old and the unfortunate, and at the hazard of their lives protecting

the women from violation.

Their disinterestedness, generosity and charity, their close and perfect union with and devotion to one

another, and their undaunted bravery and contempt of danger and death, attracted the attention and excited

the admiration of the Christian leaders and Princes ; who, finding that they had sonic secret bond of union,

and one leader whose slightest order was obeyed by all, and whose will was communicated instantaneously as

it were, and in some unknown mode, to all his forces, sought to penetrate the - mystery . .Learning that they

-constituted a particular order, in which all, even to the humblest soldier. were equals, they sought to become

members of it, and were admitted . But they were first informed, that wisdom, justice, probity, honour,

morality, friendship, equality and union were the fundamental laws of the Order ; that rank and dignity gave

no one a claim to enter it ; and that if they did so, they must thereafter regard every Mason as their equal, if

he were an honourable, honest and upright man, no matter what his rank or title. Some of the Princes,

governed by prejudice and pride of birth, declined to enter the order ; but the eminent, virtuous and distinguished among them did so with joy, and wore in duo time advanced to the degree of Gr :. Elect, Perf. • . and

Sublime Mason . Received as Fellow-Crafts, they embraced the Venerable Brothers who surrounded end

accepted them, and many of whom were but private soldiers, thanking them for displaying to their eyes the

mysteries of Masonry, and for their distinguished services in the common cause of Christendom . They were

told that their gratitude was duo to the .Or

.Architect of the Universe alone ; for that, their fathers having

been driven front the Holy Land, the Masons could not but unite in the common enterprise, and deserved no

thanks for assisting to recover their country front the hands of the Infidel . Such is the feeling which should

animate all Masons ; since, in complying with our obligations, and praetiring the virtues here inculcated, we

but perform our duty .

Thus was new vigour given to Masonry . Carried, by those returning front Palestine, into every country,

it was protected by the Christian Princes, and became a Power in every State . Connecting itself with Chivalry

and the Knightly Orders, by new Degrees, it everywhere taught the practice of the noble and heroic virtues ;

and continued to flourish amid all the revolutions and vicissitudes of Empires, the downfall of Dynasties, and

the overthrow of Thrones . It crossed the ocean to America, it penetrated the primeval forests, it was scattered even among the Indian tribes . Itself undergoing many changes in forms and ceremonies, it divided into

different rites, practised in different countries ; but the cardinal principles of Masonry remained unchanged

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in all. Let us hope, my Brother, that they may so continue, until time shall be no more . Go now to the

Son.- . and Jun . - ...

Cr Wardens, and receive from them the Catechism of this Degree .

C .TECIII9]r.

Sen. •. Cr. . W. . What are you?

Ann Cr . • . Jr-. A .

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.'

.-El .- . Perf.- . and Sub:. Mason . . I have learned the Great Secret.

r

C

. Or.'. 1V.•. Where were you received as such ?

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Sen

Jun:. Gr.'. W.. • . In a place where the light of the Sun and Moon was not needed .

Qu. • . Where is that place?

. Under the Iluly of Ilulies, in a secret place called the Sacred Vault .

.Ana

Qu.. Who received you there?

.Ans : . The Successor and Representative of Solomon, Sing of Israel .

Qu. . Whom did you represent?

Ans.- . Adonhiram the son of Abda .

Qu. •. How did you enter the Sacred Vault ?

Ans.-. Through a long and narrow passage, and eight arched apartments underground .

Qu. •. How did your entrance thereunto commence?

Ans.- . By ; raps.

Qu .•. What did they signify?

Ans .-. The term of my Apprenticeship, and the ; Masters, OII U »i 9 tO + ? Ot QIM ;(DMIIi :CO

t¶ 9 """, who descended into the earth, and bore thence to King Sulomon the Sacred Treasure, placed there

before the Deluge by Enoch the Patriarch .

Qu:. What followed these ; rape?

Ana: . II others .

Qu .• . What did they signify?

Ans: . The term of my service as a Fellow Craft, and the first Gr. •. Bleak Perfect and Sublime Masons .

Qu.- . Who were they?

.Am. -. The same ; Masters, with the two Kings, Solomon and Hiram of Tyre .

Qu.. What followed these J raps ?

Ans. , . ;e others.

Qu• . What did they signify?

Ana•. The age of a Master Mason : the 4 R tF \*#= °f°

at & E Q0,1- and the I years occupied

in UL S 4 tII 4

Q I r CSR Q .

Qu.-. What followed these £ raps?

Ana.. Z others .

Qu:. What did they signify?

Ans.•. The age of a Perfect Master ; the square of which is the age of a Or .-. El.-. Perf •. and SubL-.

Mason.

. Qu.'. What did this alarm procure you?

Ans.•. The ninth arch was opened to me, and, by the aid of the pass-words, I penetrated into the Sacred

Vault.

Qu :. What was unveiled to you during your reception ?

Ana: . A brilliant light, within a pedestal of alabaster, which dazzled my eyes, and filled my soul with

admiration.

Qu•. What saw you by that light?

.Ans.' . A cube of agate upon the pedestal ; sank into one side whereof was a triangular plate of gold ;

and engraved on that the Holy and Ineffable Name of Deity .

Qu :. How came that treasure thither?

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Ans. •. It was taken by the three Masters from a vault hewn in the solid rock, to which they descended

through nine arched apartments, one above the other .

Qu. •. When and by whom was it placed there?

Art : . Before the Deluge, by the Patriarch Enoch .

Qu. •. Will you give me that Word?

Ans:. I cannot . It is forbidden .

Qu.- . flow then shall I know that you have it?

Ans.' .- \_O&OnLJ,.:: Q& was substituted in its place, after the death of IIiram Abi .

Qu.-. What does that mean?

Ans." . 1i<1 at1 is this the Bui7dert

Qn. • . What at last became of the plate of gold and the name upon it?

Ans. •. After the Temple was destroyed by Nabuzaradan, certain faithful Gr .' ., Elect, Pcrf.- . and Subl:.

Masons erased the name and broke up the plate, that it might not fall into the hands of the idolatrous

Assyrians .

Qu. •. When yon became a Prince Ameth, what did you see ?

Ans. •. Twelve great lights.

Qu .•. What did they signify?

Ans. •. The twelve .UL- . Elus of Fifteen who were appointed by Solomon the King to be Governors over

Israel, and charged with the collection of the revenues of the realm .

Qu.. What were their names?

Ans.• . Ben-IIur, Ben-Decar, Ben-IIesed, Ben-Abinadab, Bana, Ben-Caber, Abinadab, Achima s, Baana,

Josaphat, Semei and Gaber ; who, with Joabert, Stolkin and Zerbal, were the first III .-. Blue of Fifteen ; and

of whom Ben-IIur, Abinadab, Ben-Decar, Baana, Somei and Gaber, with Joabert, Stolkia and Zerbal, were the

first Blue of Nine .

Qu.• . What signifies, to us, as Gr.- ., El .., Perf.-. and Subl : . Masters, the key of ivory of a Secret Master?

Ans .-. That we are the depositaries of the True Word, the Great Secret, and the Ancient Doctrines of

Masonry ; that we must lock them up in' our hearts, and keep them inviolable, always so regulating our life

and conduct as not to prove unworthy of the great trust reposed in us .

Qu.-. What signification, to us, have the tomb and monument erected to our deceased Gr : . blaster

Iliram Abi?

.Ans.'. That the memories of its great and good men are the noblest treasures or a nation, standing, like

mountain-tops above the Deluge, high above the dark and wintry ocean of the Past, to invite us to leave our

names and memories as worthy leg cies to our country .

Qu: . What, to as, signifies the balance of the Provost and Judge?

Ans.• . That we are to weigh carefully the qualifications of those who desire to be admitted among us ;

and reject them without hesitation, if any sordid vice, or ignoble passion, or selfishness, ingratitude or want

of Honour weighs down the scale against them .

Qu.-. What signify the swords upon whose points you were received, when you entered the Sacred Vault?

. CONTEMPT and PiTZ ; the punishments which Masons inflict on those who are base enough to

Ans

violate their obligations .

Qu :. What does the inflamed heart signify, in the degree of Sub .-. Ela of Twelve or Prince Ameth?

Ans. •. Ardent devotion to the cause of Masonry and the welfare of our Brothers .

Qu.- . What is the Sacred Word of a Knight Elu of Nine?

Ans. •. acnl .t#-$&4t :.

Qu .•. What does it signify?

Ans. • . Hero of Might, or Mighty and Distinguished flan .

Qu . . What are the pass-words of that degree?

Ans .• . \_- Q .t

meaning vengeance, the signal agreed upon by the fugitives who had murdered our

Gr: . blaster, and the exclamation of the Chief Assassin when his retreat was discovered : a ;f Qm,Q #r .:

Otth 4 +O-- :. and 019 t :J.\* .

to,

X11' . . . 17

Qu: . What do the nine lights signify, in the Chapter of Knights Elu of Nina ; eight together, and one

by itself?

.'

Ans

. The Nine Elect who were sent to search for the murderers, and one of whom captured Abiram

Akirop their leader.

Qu. •. What was the name of the stranger who made known \* to Solomon the place where the murderer .

Akirop was concealed ? .

Ans.- . Pharos, the son of Jliamin, a herdsman of Joppa .

Qu . •. What became of him, after the murderer was - captured?

Ans. • . Liberally rewarded by King Solommon, he returned to Joppa .

Qu:. What became of the two companions of Akirop?

Arm. •. Escaping the Nine Elect in the mountains near Joppa, they fled' into the country of Gath, and

took refuge in a quarry between Gath and Saphir.

Qu : . By whom was their place of refuge discovered?

Ans. • . By Ben-Decar, one of the Nine Elus, a ..d afterwards appointed Governor • over- that part of

Palestine, as one of the Elus of Twelve, or Princes Ameth .

Qu :. What steps did King Solomon take, to have them apprehended ?

.

Ans

. Ile sent thither the fifteen Elus, hearing- a letter to Mancha, Tributary King of Gath, with a

sufficient escort.

Q«• . To whom was the letter committed ?

"Ans.• . To Zerbal, Captain of the Guards, and one of the Nine Elus .

Qu .• . Did the Fifteen succeed in apprehending the murderers?

Ans. . They did, with the assistance furnished them by King Mancha .

Qu . •. By whom were they discovered?

Ans.• . By Joabert and Zerbal, two of the Elus of Fifteen .

Qu. • . What was done with the murderers?

Ans: . They were taken to Jerusalem ; and, with Abiram; tried, condemned and executed .

Qu.. What were the names of the other two murderers?

Ans : . • Nebo and Zabad .

Qts. • . Of what are they the types to as?

A»a.•. Of Fanaticism and Ignorance .

'0w. How were they punished?

Ans. • . They were first hanged, and afterwards beheaded .

Qu.•. What do the three heads represent, upon the apron and •collar of an III.-. Elu of Fifteen?

Ans. • . -Tyranny, Fanaticism and Ignorance ; the three enslavers of mankind, smitten by the hand of

Freedom .

Qu: . What are the words of an Elu of Fifteen?

'Ans:., 7T (C$nl.Ot and Ot- &O

.1 .

Qu: . What did yon next become, after you bad been received an 111 .% E111 of Fifteen?

• Ana. : A Sub.-. Ela of Twelve, or Prince Ameth .

Qu.• . Did you advance further?

: Like Adonhiram, I became Gr: . Master Architect .

.

Ans

Qu.-. What is the pass-word of a Gr : . Master Architect?

Ans. :

Chief of the Architects.

Qu. •. What further honour did you receive?

Ans. •. Like the three Masters who descended into the vault of Enoch, and bore thence to King Solomon

the Sacred Treasure, I was made a Royal Arch Mason .

Qu. • . Who were 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 Mason?

Ans. •. To Honour and Duty.

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Qu . • . Are you a Gr.-. El .- . Perf. • . and Sublime Mason?

dns.- . I have entered into the most Secret and Sacred place .

Qu: . What is it called?

Ans.• . The Sacred Vault.

Qu. •. Where do the Gr.,. El :. Perf. • . and Subl . . Masons work?

dyes. •. Under ground .

Qu .' . Where under ground?

dyes. . . Under the Holy of Holies of the Temple.

Qu:. What are their works?

Aus.% To keep in profound secrecy the Mysteries of Masonry ; to practise the purest morality, and to

assist and relieve their brothers.

Qro . • . What do they know?

Ayes. •. All that men hare ever known as to the nature and attributes of the Deity, the laws of harmony

which govern the Universe, and the immortality of the soul .

Qu . . . Whither do they travel?

Ans .• . To the four quarters of the globe .

Qu:. With what object?

Ans.. To make known the truth, and teach the pure morality of Masonry .

Qui -. What did the Sacred Vault contain?

An The Ineffable Name, or True Word of a Mason, engraved on a plate of gold, upon a cube of agate .

Qu •. What is your name ?

Ans.'. $1,pntQt!=

Qu. . What does it signify?

. An elevated place .

.Ans

Qu.•. How many signs has a Grand EL-. Porf: . and Sub: . Mason ?

Ans. •. Three indispensable to be known, and six others .

Qu :. Give me the three principal signs .

fns.. [Ile gives them].

Qu. . Give me the six others.

. -[They are given thus]

.Ants

4th SioN : . . 'Bear upon the Of U Q of the till\* § °r°, raising the heel . At the same time raise the

Qh Q Q ...~}Qty to Heaves. This is the sign of .Admiration .

5th Stox : . . Of Distress. . . Interlace the fingers of your hands, and put them on the eel if $ of your

&(C)II, $QfVaia upward .

6th SiGN : . . Give the 4th Sign, each turning his back on the other . . Then to 111Q°°t(QP& other,

over the :a &# S fU(tt: .

your z}&QzII on your &(Qt°° : raise the same Otn towards &(Q\*Q--, and

7th SIGN

" : . .

bringing it down, :a°pt 2 Y Q with it your t }& 3 J .

8th StaN : . . Place your t}&Q- .""ZI on your Z Bt! °f&, as if to pull out your

C, and thence

carry it quickly to your &QOt'y'.

9th Siox : . . As if holding a II

Qt, !`\*ftQ YQIOM the Brother's Vjttt&QQII ; then j'tC}

your t}&Q=L[ to your own 1

f Q&QQII.

:tot

Qu. •. How many tokens are there?

.ins Three principal ones .

.

.Qu : . Give them to me .

Ans . •. [He gives them] .

Qu.. How many Pass-words are there ?

Ans. •. Three principal ones .

Qu :. Give them.

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fns.- . [Ire does so] .

Qty - . How many covered words f

Am .•. Three likewise .

Qu. • . Give them .

Ans.- . (Ire dues so] .

Qu . •. What are the working tools of the Grand, Elect, Perfect and Sublime Mason?

Ans.. The Crow, the Mattock and the Spade .

Qu :. To what uses have they been put?

Ans.- . To discover and raise the square stone, which covered the entrance to the vaults of Enoch ; to

open a way to the Sacred Vault, after the Temple was destroyed ; and to break in pieces the pedestal therein .

Qu: . What did those Masons who entered the Sacred Vault, after the destruction of the Temple, find

when they discovered the entrance?

Ans.-. The corpse of Galahad.

Qu.-. Who was he ?

dns .-. The son of Scphoris, a Gr:. Elect, Chief of the Levites, and Special Guardian of the Sacred Vault ;

who died atlas post, buried under the ruins of the Temple .

Qu. •. What disposition did they make of the corpse?

dns.-. They placed it in the Sacred Vault, clothed in his insignia, and wearing the jewel of a Gr .-. Elect.

Qu :. What did King Solomon become, after the completion of the Temple?

Ans.- . A libertine and' an idolater ; sacrificing to Chemosh, 5loloch and Astarte ; which caused many

Masons to abandon Judea, fearful of the ruin which they believed his sins would bring upon his kingdom .

Qu :. How long did he reign ?

Ans.- . Forty years, dying at the age of 58 .

Qu: . Who succeeded him?

Ans.-. His kingdom was divided into those of Judah and Israel . Rehoboam his Son reigned over the

former only .

Qw-. When did his race cones to reign?

Ans.-. When Nabuaaradan, General of the Assyrian armies, took Jerusalem, destroyed the Temple, and

carried Zedekiah the King away captive unto Babylon : when the surviving Gr .-. Elect entered the Sacred

Fault, erased the Ineffable Name, broke up the golden plate, and overturned the pedestal .

Qu.-. How long did the captivity last?

Ans.- . Seventy years ; and the war, two.

Qu. : Who restored the Jews to freedom?

Ans.-. Cyrus, King of Persia.

Qu.- . What other favour did he show them?

dns.- . He gave them permission to rebuild the city and Temple of the Lord, and restored to them most

of the ornaments and vessels of the ancient Temple .

Qu :. What are the characteristics of a Gr.. El .- . Perf.- . and Sub.-. Mason?

Ans.-. That he frees himself from the dominion of iniquity, injustice, revenge, envy and jealousy : that

he ie active in doing good ; and speaks of his brethren only to praise them .

Qu.-. What is your reward?

Ans :. The knowledge of the True God ; a faint, but true appreciation of Ills nature and Infinite attributes ; a confidence in His wisdom and justice ; an implicit trust in Isis beneficence and love for his creatures,

securing me against scepticism and despair.

Qu.-. What is your Masonic age?

Ans.' . The square of s-or $, years complete .

Qu .-. What contract did you enter into, on receiving this degree?

Ans .- . I devoted myself to Virtue, and to the cause of Humanity ; and became the firm ally of the

Virtuous and the Good.

Ow . What is the token of that contract?

20

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Ans.• . This ring, symbol of Eternity, and of unbroken friendship .

Qu . • . By what light does a Gr. . Elect work?

Ans. •. By the light of Truth, which emanates from Him whose holy Name glitters upon the Triangular

plate of gold, and lights our Lodge .

Sen . • . Cr. - . ipard. • . Return now, my Brother, to the Th .. P. •.

closing instruction of this degree .

Gr.'. Master, and receive from him the

LECTURE .

My Brother, you have received the last degree in Ancient Masonry ; and it is my duty to give you the

concluding instruction in that degree, that you may be prepared to advance, if you desire, through the still

higher degrees of the Ancient and Accepted Rite .

It is for each individual Mason to discover the secret of Masonry, by reflecting on its emblems, and upon

what is said and done in the work . Seek and ye shall find . The great object of Masonry being the physical

and moral amelioration of every individual in particular, and of society in general, there are important truths

to be substituted in public opinion in the place of many errors and injurious prejudices ; and among these

moral maladies are some whose treatment requires courage and at the same time much prudence and discretion . The Masonic Secret manifests itself without speech revealing it, to him who well comprehends all the

degrees, in proportion as he receives them, and particularly to those who advance to the highest degrees of the

Ancient and Accepted Rite . That Rite raises a corner of the veil even in the degree of Apprentice ; for in that

it declares that Masonry is a worship .

Never intermeddling with points of doctrine, in politics or religion, Masonry ]ahours to improve the social

order, by enlightening men's minds, by warming men's hearts with love of the good, by inspiring them with

the great principle of human fraternity, by requiring of its disciples, that their language and actions shall

conform to that principle, that they shall enlighten one another, triumph over their passions, abhor vice, and

pity the vicious man, as one afflicted with a deplorable malady .

It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity .

Its ministers are all Masons who comprehend it and are devoted to it : its offerings to God are good works ;

the sacrifice of the base and disorderly passions ; and perpetual efforts to attain to all the moral perfection of

which man is capable .

That enlightened faith, from which as from a living spring flow sublime devotedness, the sentiment of

fraternity fruitful of good works, the spirit of indulgent kindness and gentle peace, sweet hopes, effectual

consolation, and inflexible resolution to accomplish the most arduous and painful duties, Masonry has in all

times religiously preserved . Ardently and perseveringly it has propagated it in all ages ; and in our own

day more zeglously than ever . Scarcely a Masonic discourse is pronounced or a Masonic lesson read, by the

highest officer or the humblest lecturer, that does not demonstrate the necessity and advantages of thin faith,

and earnestly teach the two constitutive principles of religion, the two great tenets that make all true religion,Love of God, and Love of our neighbor. These two principles . Masons carry into the bosom of their families,

and into society. The Sectarians of former days substituted itolerance for charity and persecution for love :

and did not love God, because they hated their neighbour . " Thou shalt love the Lord thy God with all thy

" heart, soul, strength and mind, and thy neighbour as thyself ; this do, and thou shalt live . . Suffer little

"children to come unto me, for of such is the Kingdom of Heaven, into -which ye shall not enter, except ye

"be converted and become as little children . . No that loreth not his brother knoweth not God, for God is

"love . . Whosoever hateth his brother is a murderer and abideth in death and darkness ." Such is the true

religion, and whatever is contrary to it is falsehood ; and that true religion is the very spirit of Masonry .

Forming one great people over the whole globe, it preserves that religion, strengthens it, extends it in its

purity and simplicity, and makes it the rule and guide of the lire and conduct of its members .

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To make honour and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of

Time ; to do that which it is right to do, not because it will insure you success, or bring with it a reward, or

gain the applause of men, or he most prudent and most advisable ; but because it is right, and therefore ought

to be done ; to war always against error, ignorance, intolerance and vice ; and yet to pity those who err, to teach

the ignorant, to be yourself tolerant even of intolerance, and to strive to reclaim the vicious ; are some of the

duties of a Mason .

A good Mason is one that can look upon death, and see its face with the same countenance with which lie

hears its story ; that can endure all the labours of his life with his soul supporting his body ; that can equally

despise riches when lie hath them and when he bath them not ; that is not sadder if they are in his neighbour's

exchequer, nor more lifted up if they shine round about his own walls : one that is not moved with good fortune

coming to him, nor going from him ; that can look upon another man's lands with equanimity and pleasure,

as if they were his own ; and yet look upon his own and use them too, just as if they were another man's ;

that neither spends his goods prodigally and foolishly, nor yet keeps them avariciously and like a miser ; that

weighs not benefits by weight and number, but by the mind and circumstances of him that confers them ; that

never thinks his charity expensive, if a worthy person be the receiver ; that does nothing for opinion's sake,

but every thing for conscience, being as careful of his thoughts as of his acting in markets and theatres, and

in as much awe of himself as of a whole assembly ; that is bountiful and cheerful to his friends, and charitable

and apt to forgive his enemies ; that loves his country, consults its honour, and obeys its laws, and desires and

endeavours nothing more than that 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 his months, not by the course of the sun, but by the zodiac and circle

of his virtues.

The whole world is but one Republic, of which each nation is a family and every individual a child . The

sublime art of Masonry, not in any wise derogating from the different duties which the 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 philanthropic, philosophical and progressive, it has for its bases the existence of God and the

immortality of the soul ; for its object, the study of universal morality, the sciences and the 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 parties 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 philanthropic ; 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 love one another, to give to each other mutual assistance and support

in all the circumstances of life, to share each other's pains and sorrows, as well as their joys and pleasures ;

to guard the reputations, respect the opinions, and be perfectly tolerant of the errors, of each other, in matters

of faith and beliefs .

It is philosophical, because it teaches the great Truths concerning the nature and existence of one Supreme

Deity, and the existence and immortality of the soul . It revives the Academe of Plato, and the wise teachings

of Socrates . It reiterates the maxims of Pythagoras, Confucius and Zoroaster, and reverentially enforces the

sublime lessons of Him who died upon the Cross .

The ancients thought that universal humanity acted under the influence of two opposing Principles, the

Good and the Evil : of which the Good urged men towards Truth, Independence and Devotedness ; and the Evil .

towards Falsehood, Servility and Selfishness . Masonry represents the Good Principle and constantly wars

against the evil one. It is the Hercules, the Osiris, the Apollo, and the Ormuzd, at everlasting and deadly

feud with the demons of ignorance, brutality, baseness, falsehood, slavishness of soul, intolerance, superstition,

tyranny, meanness, the insolence of wealth, and bigotry .

When Despotism and Superstition ruled everywhere and seemed invincible, it invented, to avoid persecution, the Mysteries, that it to say, the Allegory, the Symbol and the Emblem, and transmitted its doctrines by

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the secret mode of initiation . Now, retaining its ancient ceremonies, and absolutely furliislslhtg innovation . i t

openly displays in every civilized country its banner, on which its principles are written in letters of living

light .

Man's views in regard to God, will contain only so much positive truth as the human mind is capable of

receiving ; whether that truth is attained by the, exercise of reason, or communicated by revelation . It must.

necessarily be both limited and alloyed, to bring it within the competence of finite human intelligence . Being

finite, we can form no correct or adequate idea of the Infinite : being material, we can form no clear conception

of the Spiritual . We do believe in and know the infinity of Space and Time, and the spirituality of the Soul ;

but the idea of that infinity and spirituality eludes us . Even Omnipotence cannot infuse infinite conceptions

into finite minds ; nor can God, without first entirely changing the conditions of our being, pour a complete and

full knowledge of His own nature and attributes into the narrow capacity of a human Soul . Human intelligence could not grasp it, nor human language express it .

The consciousness of the individual reveals itself alone . His knowledge cannot pass beyond the limits of

his own being. His conceptions of other things and other being are only hit conceptions. They are not those

things or beings themselves. The living principle of a living Universe must be INFINITE ; while all our ideas

and conceptions are finite, and applicable only to finite beings . The Deity is thus not an object of knowledge,

but offaith : not to be approached by the understanding, but by the moral sense ; not to be conceived, but to be

felt. All attempts to embrace the Infinite in the conception of the Finite, are - and must be only accommoda .

tions to the frailty of man. Shrouded from human comprehension in an obscurity from which a chastened

imagination is awed back, and Thought retreats in conscious weakness, the Divine Nature is a theme on which

man is little entitled to dogmatize. Here the philosophic Intellect becomes most painfully aware of its own

insufficiency.

And yet it is here that man most dogmatizes, classifies and describes God's attributes, makes out his map

of God's nature, and his inventory of God's qualities, feelings, impulses and passions ; and then hangs and

burns his brother, who, as dogmatically as he, makes out a different map and inventory . The common understanding has no humility. Its God is an incarnate Divinity . Imperfection imposes its own limitations on the

Illimitable, and clothes the Inconceivable Spirit of the Universe in forms that come within the grasp of the

senses and the intellect, and are derived from that finite and imperfect nature which, is but God's creation .

We are all of us, though not all equally, mistaken . The cherished dogmas of each of us are not, as we

fondly suppose, the pure truth of God ; but simply our own special forty of error, the fragmentary and refracted

ray of light which has fallen on our own minds .

Our little systems have their day ;

They have their day, and cease to be

They are but broken lights of Thee,

And Thou, 0 Lord, art more than they .

Thus perfect Truth is not attainable anywhere . We fondly style this Degree, that of Perfection ; and yet

that which it teaches is imperfect and defective. Still we are not to relax in the pursuit of Truth, nor contentedly acquiesce in error . It is our duty ever to press forward in the search ; for though absolute Truth is

unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution ; and

thus it is that Masonry is a continual struggle towards the Light.

All errors are not equally innocuous ; and to entertain unworthy conceptions of the nature and Providence

of God, is what Masonry symbolizes by ignorance of the True Word . Not the entire and perfect and absolute

Truth in regard to God ; but the highest and noblest conception of Him that our minds are capable of forming,

is the True Word of a Mason ; and it is Ineffable, because one iman cannot communicate to another his own

conception of Deity.

For every man's conception of God must vary with his mental cultivation and mental powers . If any

one contents himself with any lower image thnn his intellect is capable of grasping, then lie contents himself

with that which is false to hi n, as well as false in fact. If lower than he can reach, he must needs feel it to be

LIV. . .

\_s

false. The negru's idea of Cud, true to him, is false to me, because I feel it to be unworthy and inadequate .

And if we, of the nineteenth century after Christ, adopt the conceptions of the nineteenth century before him ;

if our conceptions of God arc those of the ignorant, narrow-minded and vindictive Israelite ; then we think

worse of God, and have a lower, meaner and wore limited view of His nature, than the faculties which he has

bestowed are capable of grasping . The highest view we can form is nearest to the truth . If we acquiesce in

any lower one, we acquiesce in an untruth . We feel that it is an affront and an indignity to Him, to conceive

of Him as cruel, ahurt-sightool . capricious and unjust ; as a jealous, an angry, a vindictive Being . When we

examine our conceptions of Ills character, if we can conceive of a loftier, nobler, higher, more beneficent,

glorious and magnificent character, then this latter is to us the true conception of Deity ; for nolkiug can be

imagined more exccllcnl dean Ire.

Religion, to obtain currency and influence with the great mass of mankind, must needs be alloyed with

inch an amount of error, as to place it far btluw the standard attainable by the higher human capacities . A

religion as pure as the loftiest and most cultivated human reason could discern, would not be comprehended

by, or effective over, the less-educated portion of mankind . What is Truth to the philosopher, would not be

Truth, nor have the effect of Truth, to the peasant . The religion of the many must necessarily be more incorrect than that of the refined and reflective few, nut so much itt its essence as in its forms, not so much in the

spiritual idea which lies latent at the bottom of it, as in the symbols and dogmas in which that idea is embodied . The truest religion would, in many points, not be comprehended by the ignorant, nor consolatory to

them, nor guiding and supporting for them . The doctrines of the Bible are often not clothed in the language

of strict truth, but in that which was fittest to convey to a rude and ignorant people the practical essentials of

the doctrine . A perfectly pure faith, free from all extraneous admixtures, a system of noble theism and lofty

morality, would find too little preparation for it in the common mind and heart, to admit of prompt reception

by the masses of mankind ; and Truth might not have reached us, if it had not borrowed the wings of Error .

We cannot read literally the views of God contained in the Hebrew writings . To us their inner meaning

is different from their words ; and we read them thus

"I am the God of Abraham. the God of Isaac and the God of Jacob ; the Absolute, Uncreated Existence,

that which was and shall be. This is my Eternal Name, and my memorial unto all generations .

."I demand the veneration and adoration due me from mankind . By the inflexible law of cause and effect

which I have enacted, the consequences of the vices and iniquities of the fathers descend and are visited upon

. their children through many generations of those that set my laws at defiance ; and those only escape, who

love me and follow my law. "God is merciful and gracious, indulgent and abundant in goodness and truth, showing mercy to

-thousands, forgiving iniquity, transgression and sin, but requiring repentance, reformation and atonement

from the guilty.

"The Lord nail' is one God . He is the only God, the Eternal Truth, by whose immutable laws the good

deed involves in itself its reward, and the sin its punishment . lie protects the fatherless and the widow, and

loves the stranger, and gives him food and raiment ."

Many parts of these writings contain views of Deity, of God, and of Man's relations to him, as pure and

lofty as the - Human Intellect can grasp ; but others, quite as numerous and characteristic, depict feelings and

opinions, on these topics, as low, meagre, and unworthy, as ever took their rise in savage and uncultivated

minds . They would require us to believe that the Pure, Spiritual, Supreme, Ineffable, Immutable Creator of

the universe, infinite in wisdom, consistency, justice and mercy, who permits his frail creatures to call Him

Father, so mistook in the creation of man, as to repent, and grieve, and find it necessary to destroy his own

work : that he -permits the existence of a rival though inferior God ; and allows him to gain the dominion over

this world, and to people Hell with God's creatures : that IIe selected one favoured people from the rest of Ills

children, and commissioned them to devastate and destroy ; that He sanctioned fraud, commanded cruelty,

contended, and long in vain, with the magic of other Gods, hardened the heart of Pharaoh that He might

punish him and his people, and slay them in multitudes, because their King was thus hardened to resist His

will ; that he wrestled in the body with one Patriarch and supped with another, sympathized with and shared

in human passions, became enraged, formed rash and cruel resolutions, and was persuaded to abandon them ;-

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and all this they would require, because these coarse conceptions prevailed some thousands of years ago,

among a People, whose History, as written by themselves, is not of a nature to inspire us with any extraordinary

confidence in either their virtues or their intellect .

The Mason regards God as a Moral Governor, as well as an Original Creator ; as a God at hand, and not

merely one afar off in the distance of infinite space, and-in the remoteness of Past or Future Eternity . Ile

conceives of Him as taking a watchful and presiding interest in the affairs of the 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, His direct work . He believes that God has made men with different intellectual capacities ;

and enabled some, by superior intellectual power, to see and originate truths which are hidden from the mass

of men. Ile believes that when it is His will that mankind should make some great step forward, or achieve

some pregnant discovery, Ile calls into being some intellect of more than ordinary magnitude and power, to

give birth to new ideas, and grander conceptions of the Truths vital to Humanity .

We hold that God has so ordered matters in this beautiful and harmonious, but mysteriously-governed

Universe, that one great mind after another will arise, from time to time, as such are needed, to discover and

flash forth before the eyes of men the truths that are wanted, and the amount of truth that can be borne . Ile

so arranges, that nature and the course of events shall send men into the world, endowed with that higher

mental and moral organization, in which grand truths, and sublime gleams of spiritual light will spontaneously

and inevitably arise .

Whatever Hiram Abi really was, he is the type, perhaps an imaginary type, to as, of humanity in its

highest phase ; an exemplar of what man may and should become, in the course of ages, in his progress

towards the realization of his destiny ; an individual gifted with a glorious intellect, a noble soul, a fine

organization, and a perfectly balanced moral being ; an earnest of what humanity may be, and what we

believe it will hereafter be in God's good time ; the possibility of the race made real.

The Mason believes that Cod has arranged this glorious but perplexing world with a purpose, 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 mustt bear fruit in his own bosom .In a true and simple sense, he believes all the pure, wise and intellectual to be . inspired, and to be so for the

instruction, advancement and elevation of mankind . That kind of inspiration, like God's omnipresence, is

not limited to the few writers claimed by Jews, Christians or Jluslems, but is co-extensive with the race . It

is the consequence of a faithful use of our faculties . Each man is its subject, God is its source, and Truth its

only test. It differs in degrees, as the intellectual endowments, the moral wealth of tlio soul, and the degree

of cultivation of those endowments and faculties differ . It is limited to no sect, age or nation. It is wide as

the world, and common as God . It was not given to a few men, in the infancy of mankind ; to monopolize

inspiration, and bar God out of the soul . You .and I are not born in the dotage and decay of the world . The

stars are beautiful as in their prime ; the most ancient Heavens are fresh and strong . God is still everywhere

in nature wherever 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 as the good man's heart ; nothing

is so full of God. This inspiration is not given to the learned alone, not alone to the great and wise, but to

every faithful child of God. Certain as the open eye drinks in the light, do the pure in heart see 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 the heart of man, are definite enough for the Mason .

Views of religion and duty, wrought out by the meditations of the studious, confirmed by the allegiance of the

good and wise, stamped as sterling by the response they find in every uncorrupted mind, are sure enough for

him. He does not cling to dogmatic certainty, nor vainly imagine such certainty attainable . IIe is willing to

rest the hopes which animate him, and the principles which guide him, on the deductions of reason and the

convictions of instinct . He believes that no surer foundation can be discovered for religious belief, than the

deductions of the intellect and the convictions of the heart . Reason proves to him the existence and attributes

of God ; those spiritual instincts, which he believes to be the voice of God in the soul, infuse into his mind a

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sense of his relation to Gods and a hope of future existence ; and his reason and conscience alike irresistibly

point to virtue as the highest good, and the destined end and aim of man .

He studies the wonders of the Heavens, the frame-work and revolutions of the Earth, the mysterious

beauties and adaptations of animal existence, the moral and material constitution of the human creature, so

fearfully and wonderfully made ; and is satisfied that God is ; and that a Wise and Good Being is the author

of the starry Heavens above hint, and of the moral world within him : and his mind finds an adequate

foundation for its hopes, its worship, its principles of action, in the far-stretching universe, in the glorious

firmament, in the deep, full soul, bursting with unutterable thoughts .

These are truths which every reflecting mind will unhesitatingly receive, as not to be surpassed, nor

capable of improvement ; and fitted, if obeyed, to make earth indeed a Paradise, and man only a little lower

than the angels. The worthlessness of ceremonial observances, and the necessity of active virtue : the

enforcement of purity of heart as the security fur purity of life, and of the government of the thoughts, ns

the originators and forerunners of action ; universal philanthropy, requiring us to love all 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 necessity of self-sacrifice in the discharge of duty ; humility ; genuine sincerity,

and being that which we seen to be ; all these sublime precepts need no miracle, no voice from the clouds, to

recommend them to our allegiance, or to assure us of their divine origin . They command obedience by virtue

of their inherent rectitude and beauty ; and have been, and are, and will be the law in every age and every

country of the world .

To the Mason, God is our Father in heaven,-to be whose especial children is the best reward of the

peace-makers-to see whose face is the highest hope of the pure in heart :-who is ever at hand to strengthen

His true worshippers-to whom are due our heartiest love, our humblest submission-whose most acceptable

worship is a holy heart-in whose constant presence our life is passed,-to whose merciful disposal we are

resigned by that death which we hope is to make known to us His great Creation-Thought ; and whose severe

decrees forbid a living .man to lap his soul in an Elysiuni of mere indolent content .

As to our feelings towards Him, and our conduct towards man, Masonry teaches little about which men

can differ, and little from which they can dissent. He is our Father ; and we are all brelhre,s. This much lies

open to the most ignorant and busy, as fully as to those who have most leisure and are most learned. 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 barbarity, cruelty, intolerance, uncharitableness, perfidy, treachery, revenge, selfishness,

and all their kindred vices and bad passions, beyond the confines of the world .

The true Mason, sincerely holding that a Supreme God created and governs this world, believes also that

He governs it by laws, which, though wise, just and beneficent, are yet steady, unwavering, inexorable . Ile

believes that his agonies and sorrows arc not specially ordained for his chastening, his strengthening, his

elaboration and development ; but are incidental and necessary results of the operation of laws, the best that

could be devised for the happiness and purification of the species, and to give occasion and opportunity for the

practice of all the virtues, from the homeliest and most common, to the noblest and most sublime ; or perhaps

not even that, but fho best adapted to work out the vast, awful, glorious, eternal designs of the Great Spirit of

the universe . Ile believes that the ordained operations of nature, which have brought misery to him, have,

from the very unswerving tranquillity of their career, showered blessings and sunshine upon many another

path ; that the unrelenting chariot of Time, which has crushed or maimed him in its allotted course, is

pressing onward to the accontpliahment of those serene and mighty purposes, to have contributed to which,

even as a victim, is an honour and a recompense . Ile takes this view of Time and Nature and God, and yet

bears his lot without murmur or distrust ; because it is a portion of a system, the best possible, because

ordained by God . But he dues not believe that Cod loses sight of him, while superintending the march of the

great harmonies of the universe ; nor that it was not foreseen, when the universe was created, its laws enacted,

and the long succession of its operations pre-ordained, that in the great march of those events, he would suffer

pain and undergo calamity. He believes that his individual good entered into God's consideration, as well as

the great cardinal results to which the course of all things is tending .

Thus believing, lie has attained an eminence in virtue, the highest, amid passive excellence, which

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humanity can reach . lie finds his reward and his support in the reflection that he is an unreluctant and selfsacrificing co-oporator with the Creator of the Universe ; and in the nublo consciousness of being worthy and

capable of so sublime a conception, yet so sad a destiny . lie is then truly entitled to be called a Grand, Elect,

Perfect and Sublime Mason. IIe is content to fill early in the battle, if his body may but form a stepping .

stone for the future conquests of humanity .

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It cannot be that God, who, we are certain, is perfectly good, can choose us to suffer pain, unless either

we are ourselves to receive from it an antidote to what is evil in ourselves, or else as such pain is a necessary

part in the scheme of the universe, which as a whole is good . In either case, the Mason receives it with submission. He would not suffer unless it was ordered so . Whatever his creed, if he believes that God is,

and that lie cares for his creatures, he cannot doubt that ; nor that it would not have been so ordered, unless

it was either better for himself, or for some other persons, or fur some things . To complain and lament is to

murmur against God's will, and worse than unbelief.

The Mason, whose mind is cast in a nobler mould than those of the ignorant and unreflecting, and is

instinct with a diviner life, - who loves truth more than rest, and the pence of Heaven rather than the peace

of Eden,-to whom a loftier being brings severer cares,-who knows that man does not live by pleasure or

content alone, but by the presence of the power of God,-must cast behind him the hope of any other repose

or tranquillity, than that which is the last reward of long agonies of thought ; he must relinquish all prospect

of any Heaven sure that of which trouble is the 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 done . If he does not like to live in

the furnished lodgings of tradition, hq must build his own. house, 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 . Selfishness is a sin, when temporary, and for

time : Spun out to eternity, it does not become celestial prudence. We should toil and die, not for Heaven or

Bliss, but for Duty.

In the more frequent cases, where we hare to join our efforts to those of thousands of others, to contribute

to the carrying forward of a great cause ; merely to till the ground or sow the seed for a very distant harvest,

or to prepare the way for the future advent of some great amendment ; tho .amount which each one contributes

to the achievement of ultimate success, the portion of the price which justice should assign to each as his

especial production, . can never be accurately ascertained . Perhaps few of those who have laboured, in the

patience of secrecy and silence, to bring about some political or social change, which they felt convinced

would ultimately prove of vast service to humanity, may live to see the change effected, or the anticipated good

flow from it. Fewer still of them will be able to pronounce what appreciable weight their several efforts

contributed to the achievement of the change desired . Many will doubt, whether, in truth, these exertions

have any influence whatever ; and, discouraged, cease all active effort .

Not to be thus discouraged, the Mason must labour to elevate and purify his motives, as well as sedulously

cherish the conviction, assuredly a true one, that in thus 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 unselfish cause, is necessarily

followed, in spite of all appearance to the contrary, by an appropriate and proportionate success ; that no bread

cast upon the waters can be wholly lost ; that no seed planted in the ground can fail to quicken in due time

and measure ; and that, however we may, in moments of despondency, be apt to doubt, not only whether our

cause will triumph, but whether, if it does, we shall have contributed to its triumpli, - there is One, who has

not only seen every exertion we have made, but who can assign the exact degree in which each soldier has

assisted to gain the great victory over social evil .

The Grand, Elect, Perfect and Sublime Mason will in nowise deserve that honorable title, if ho has not

that strength, that will, that self-constraining energy ; that Faith, that foods upon no earthly hope, nor ever

thinks of victory, but, content in its own consummation, combats because it ought to combat, rejoicing fights,

and still rejoicing falls .

The Augean Stables of the World ; the accumulated uncleanness and misery of centuries, require a mighty

river to cleanse them thoroughly away ; every drop we contribute aids to swell that river and augment its

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force, in a degree appreciable by God, though not by man ; and lie whose zeal is deep and earnest, will not be

overanxious that his individual drops should be distinguishable amid the mighty mass of cleansing and fertilizing waters ; far less that, fur the sake of distinction, it should flow in ineffectivo singleness away . Ile will

not be careful that his name should be inscribed upon the mite which he casts into the Treasury of God. It

suffices the Mason to know, that, if he has laboured, with purity of purpose, in any good cause, he must have

contributed to its success ; that the degree in which he has contributed, is a matter of infinitely small concern ;

and still more, that the consciousness of having so contributed, however obscurely and unnoticed, is his

sufficient, even if it be his sole, reward . Let every Grand, Elect, Perfect and Sublime Mason cherish this

faith. It is a duty. It is the brilliant and never dying light that shines within and through the symbolic

pedestal of alabaster, on which reposes the cube of agate, symbol of duty, inscribed with the Divine name of

God. He who sows and reaps is a good labourer, and worthy of his hire . But he who sows that which shall

be reaped by others, who know not of and care not fur the sower, is a labourer of a nobler order, and worthy

of a loftier guerdon .

The Mason dces not exhort others to an ascetic undervaluing of this life, as an insignificant and unworthy

portion of existence ; fur that demands feelings which are unnatural, and which therefore, if attained, must be

morbid, and if merely professed, insincere ; and it teaches us to look rather to a future life fur the compensation

of social evils, than to this life for their cure ; and so does injury to the cause of virtue and to that of social

progress. Life is real, and is earnest, and it is full of duties to be performed . Those only who feel a deep

interest and affection fur this world will work resolutely fur its amelioration : those whose affections are

transferred to Heaven, easily acquiesce in the miseries of earth, giving them up as hopeless, as befitting, and

as ordained ; and console themselves with the idea of the amends which are one day to be theirs . It is a sad

truth, that those most decidedly given to spiritual contemplation, and to making religion rule in their hearts,

are often most apathetic towards all improvement of this world's systems, and in many cases virtual conservatives of evil, and hostile to political and social reform, as diverting men's energies from eternity .

The Mason does not war with his own instincts, macerate the body into weakness and disorder, disparage

what he sees to be beautiful, knows to be wonderful, and feels to be unspeakably dear and fascinating . Ire

does not put down the nature which God has given him, to struggle after one which lie has not bestowed.

He knows that man is sent into the world, not a spiritual, but a composite being, made up of body and mind,

the body having, as is fit and needful in a material world, its fall, rightful and allotted share . ]]is life is

guided by a full recognition of this fact . lie does not deny it in bold words, and admit it in weaknesses and

inevitable failings. He believes that his spirituality will come in the next stage of his being, when he puts

on the spiritual body : that his body will be dropped at death : and that, until then, God meant it to be

commanded and controlled, but not neglected, despised or ignored by the soul, under pain of heavy consequences.

Yet the Mason is not indifferent as, to the fate of tits soul, after its present life, as to its continued and

eternal being, and the character of the scenes in which that being will be fully developed . These are to him

topics of the profoundest interest, and the most ennobling and refining contemplation .- They occupy much of

his leisure ; and as he becomes familiar with the sorrows and calamities of this life, as his hopes are disappointed and his visions of happiness here fade away ; when life had wearied him in its race of hours ; when

ho is harassed and tuil-worn, and the burthen of his years weighs heavy on him, the balance of attraction

gradually inclines in favour of another life ; and he clings to his lofty speculations with a tenacity of interest

which needs no injunction, and will listen to no prohibition . They are the consoling privilege of the aspiring,

the wayworn, the weary and the bereaved.

To him the contemplation of the Future lets in light upon the Present, and develops the higher portions

of his nature . lie endeavours rightly to adjust the respective claims of heaven and earth upon his time and

thought, so as to give the proper proportions thereof to performing the duties and entering into the interests

of this world, and to preparation fur a better ; to the cultivation and purification of his own . character, and to

the public service of his fellow-men .

" Thy brother shall lire again" Tar Baovasn : not soma undefined spirituality, some now and strange

being ; but thy brother him self. Not so spiritually changed as to be forever lust to thee . Not re-absorbed into

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the Parent-Soul, nor living again in a vague, indefinite, unremembering existence ; but the same life, in its

character, affections, and spiritual identity . What noble and consoling words, to be uttered amidst the

wrecks of Time, the memorials of buried Nations, the earth-mounds every where rising above the silent dust

of all that has ever lived and breathed in the visible •c ieation I They come from beyond the regions of all

visible life. From the dark earth under our feet, no voice issues ; from the silent stars no word is uttered .

Here are but silence, dust and death . The Earth entombs us, and the Heavens crush us, until these words

come to us, sent from Heaven, uttered from the great realm of invisible life .

There is life for us, someic1ere ; and we ask not where . We can wait God's time for that. Somewhere in

His great Universe we shall find our lost ones, and be with them evermore . The Mason believes that there is

that within us, which shall never die : that the soul is essentially immortal, and immortally blessed ; and that

no dark eclipse shall come over it, between death and the resurrection, to bury it in the gloom of utter unconsciousness, or cause it to wander like a shadow in the dim realms of an intermediate state .

In that future existence, the Mason believes that his perceptions of God's presence will be clearer, and

his insight into His nature incalculably deeper . When the soul at death emerges from the body, he hopes to •

lay down at once and forever all those temptations with which in this life the senses beset the soul, all that

physical weakness which has clogged and bounded the exertions of the intellect, all that obscurity with which

our material nature has too often clouded our moral vision . But he does not hope to attain perfection at once .

He believes that, according to the point which each soul has reached on earth, will be its starting point in

Heaven ; that through long ages of self-elaborating effort, it must win its way up nearer and nearer to the

Throne of god ; and that occupation can never fail, nor its Interest ever flag, oven through everlasting being ; for,

infinite as may be its duration, it will ever be surpassed by the infinity of God's perfection, and of the created

Universe : nor does he fear that eternity will exhaust the contemplations of him to whom will lie open, not

only the systems and firmaments we read of and can dimly see, but that larger, remoter, more illimitable

Universe which we cannot oven dream of here .

And he hopes that,. at length,-when, in the course of those endless gradations of Progress, through

which our spiritual faculties will ever advance towards full development, we shall have begun to know God

our Father with something of the same cognizance wherewith we know our,fellow .creaturcs horn, we shall so

learn to love Him, that Lors will absorb into itself all the elements and cnnstituents .of,that immortal life .

And oven in regard to this, the Mason does not dogmatize, but entertaining and uttering his own convictions, he leaves every one else free to do the same ; and only hopes that the time will conic, even if after the

lapse of unimaginable ages, when all men shall form one great family of brothers, and one law alone shall

govern God's whole Universe, and that law the law of Love .

Believe as you may, my Brother ; if the Universe is not, to you, without a God, and if man is not like

the beast that perishes, but bath an immortal soul, we welcome you among us ; to wear, as we wear, with

humility and a strong consciousness of your own demerits and short-comings, the title of Gr :. Elect, Perf. •.

and Sublime Mason .

TO CLOSE .

(The Th .- . P. •. raps 3, and says]

Whence come you, Most Exc .. Sen . • . Gr. • . Warden?

S. •. G. •. W.• . From Judea.

Qu. •. What bring you thence?

.ins: . The precious treasure of a Gr . • . Elect, en,aven on my heart, and which I desire to communicate

to you .

Th.. P• . Approach, and do so, my Brother!

[The Sen . • . Gr .. W . •. approaches the East, giving the sign of admiration ; and whispers the Word, by its

letters, in the car of the Th .- . P .• .

P. •. My Brethren, you will form in a circle upon my right and left, to receive this Treasure .

(They do so ; and place their .kQ »IL on their &QQH", in the attitude of the 5th sign. The Th .- . P . •.

Th .• . P. •.

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whispers the word', by the letters, to the Bro .' . on his right, and lie to the next on the right ; and so it goes

round the circle, and returns to the Th .'. P: .] .

Th .- . 1'.- . My Brethren, the Gr.' . Architect of the Universe having allowed us to receive the Inc fablo

Word, let us, that it may ever remain engraved upon our hearts, that we may not again be plunged in darkness, purify our souls of all impurities, and pray fur his aid and support .

(All kneel : and the Th .' . P .-. repeats the following]

raerEa .

Direct us, Oh null, Supreme Ruler of the Universe! Keep us from falling into the pits which our enemies

dig for us I Animate us with thy Divine Spirit! Extend over us Thy beneficent Providence, and by means

of Thy gifts and favours enable us to assist the poor and relieve the needy ! Bless and sanctify our works,

that they may produce good fruit! Strengthen us with Thy Holy Power ; and, that we may add to Thy glory,

help us to perform our Masonic duties, and to practise all the Masonic virtues I Amen !

(All rise] .

Th.% 1 :'. Bro :. Sen.'. Gr .'. W. ., what is the hour?

Ans.• . Midnight.

Qu :. What then remains for us to do?

Ana.'. To rest .

Qtt : . What motive brought you hither?

Ana: . The desire of practising virtue, charity and justice with my Brethren .

Qu.- . What other purpose had you ?

Ana.' . That of contemplating the brilliant Triangle .

Qu: . Why does that so often occupy us here?

.

. Because it is an emblem of the Gr .' . Architect of Heaven and Earth

.Ana

Qu.•. . What fruit do you expect to receive from that contemplation?

Ans . • . Light, Truth and Knowledge.

Qu.- . What knowledge?

Ass.'. That entrusted to Masons in the earliest ages, and which Masonry has handed down to us ; the

knowledge of the Deity, His creatures and His works .

Qu.-. Have you attained that knowledge?

Ans.' . In part . I hope to know more as I advance towards Perfection beyond the grave .

.A%

So mote it be! Announce, my Brother, that I am about to close this Lodge by the Mysterious

.Th

Numbers.

,S:'. G.' . W . Brethren in the North and South, the Th. : P :. Gr.' .3Iaster is about to close this Lodge by

the Mysterious Numbers . Bo pleased to give him your assistance .

[The Th : . P: . salutes the assembly by the 1st sign . They respond by the same] .

. P.- . M.' . Ex .-. Sen :. and Jun .- . Gr.' . Wardens, and Ex : . Officers and B three of this Venerable

.

Th

Lodge of Perfection, we are about to close the same, that you may retire in peace, and continuo to do good,

and to live virtuously in the presence of the Gr .- . Architect of-the Universe . Attend!

[The Jun.'. Gr.•. W.' . raps ;-the Sen : . G r.- . W.• . B -and the Th.- . P : . :(: - Then there is silence for

a moment or two . Then

The Th : . P:. raps ; All the Brus: . gire the 1st sign.

lie raps ; again .

They give the 2d sign .

Ho raps ; again.

And they give the 3d sign] .

Th . • . P' . The Lodge is closed . My Brethren, go in peace I

FIKIS .

j f t e eiltrZ P~

E.

ret .

Zni9hts of the Sicord, of the East, or of the Eagle ..

TUC LODGE, ITS DECORATIONS, AND TUR.1TURE.

This degree requires a preparation room, and two principal apartments, styled "Ball of the East," and

"Hall of the West :" between which must be an ante-chamber or passage .

The preparation room is plain, without furniture or ornaments .

- The Hall of the East, or first apartment, represents the Council-Chamber of Cyrus King of Persia, at

Babylon .- It is hung with green, from the ceiling to the floor . On the South, West and North there must be

a space of at ]east six 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 South, seats for the brethren . The Throne is elevated by two steps, and, adorned with gold-lace

and fringe .

Behind the throne is a transparency representing the dream of Cyrus, to wit : a roaring lion ready to .

spring upon him : above it a brilliant glory, surrounded with luminous clouds ; and in the centre of the glory

the Ineffable Name of God, in Hebrew letters . Out of the clouds an eagle emerges, bearing in his beak a

pennant, upon -which are the words : "Restore liberty to the captives ." Below the luminous clouds are Nebuchadnezzar and Belshazzar, loaded with chains, the former on all fours, eating grass .

Inside of the hangings, with room for the brethren to sit between, must be a wall of canvass, about three

-feet high, painted to represent bricks, commencing on each side of the throne, and going entirely around the

North, South and West sides of the room, inclosing within it the two chairs in the West . At each of the four

comers, and midway the Northern, Southern and Western sides, is a tower, also painted like brick-work :

and, except that midway the Western side, fire or six feet high . The other must be at least seven 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, most be two

sentinels, armed with pikes and swords . The hangings must fit closely 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 .

The door leading into the ante-chamber, should be near the East .

In the ante-chamber separating the two apartments, most 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'

L%

watch-fire. The approach to it must be guarded by several armed men, and the further end should reach to

the door of the second apartment . The river is a representation of the River Jordan, above the Dead Sea,

upon the route from Babylon on the Euphrates to Jerusalem .

The third chamber, called the Chamber or Hall of the West, or the second apartment, represents the

encampment of the Masons among the ruins of Jerusalem. The hangings are crimson . The room is lighted

by 70 lights, disposed in 10 groups of 7 each . One in each group is lighted all the time . The others will be

lighted at the proper period of the work . There is no Throne ; but simply a seat in the East at the time of

reception.

A curtain at the West end of the Hall conceals a blazing glory and an altar. This curtain will be raised

or drawn aside at the time directed : and, at the same time, green hangings will take the place of the crimson,

leaving the crimson festoons, and changing only the lower portion of the hangings ; which maybe so arranged

as to fold over each other .

The middle of the Hall represents the Temple demolished, and the column Boaz broken ; with the working

tools of Masonry scattered about in disorder . Along the sides of the hall will be represented, as if in stonework, the ruined walls of Jerusalem.

OFFICERS, TITLES, ORNYASIENTS, AND JEWELS.

In the First Apartment .

The Sor:. Waster presides, representing Crncs, King of Persia .

The Sen .- . Warden is styled Gr. . Master of Caralry, and represents the General highest in rank, named

SISIN\ A.

The Jun . . Warden is styled Cr.-. Master of Infantry, and representss the General second in rank, named

NAIIUZARADI.\r .

The Orator is styled Cr.- . X. •. of the Palace, rind represents DANIEL .

The Keeper of the Seals represents ILTIN, and is styled Gr .-. Master of the Chancery.

The Treasurer is styled Cr.-. IL•% of the Finances, and represents MITLRIDATES.

The Secretary is styled Gr: . Jr. • . of Despatches, and represents SCUENEL.

The Gr.• . Master of Ceremonies represents AnAzan .

The other Brothers are styled Knights.

The Sov. . Master bears a sceptre . The officers wear over the neck, as a collar, a broad, green, watered

ribbon, falling upon the stomach, and without any jewel . The Master wears a similar collar, fringed and

bordered with gold, and with a small tassel of gold at the bottom ; on the breast of which are embroidered,

crosswise, a sword, and a sceptre surmounted by a small sun ; all in gnid.

The Knights wear a broad, green, watered ribbon, as a baldrick, from left to right, without jewel .

The apron is white, edged and lined with green, and the flap down. On the flap must be painted or

embroidered the knot of Solomon, badly tied ; and in the middle of the main apron two sabres crossed . On

the reverse side are the emblems of a Grand Elu Ecossais .

In the Second Apartment.

Here the Master is styled Th. •. Excellent ; the Wardens, Excellent ; and the other Brothers, Yenerabh All

wear a scarf of water-colored silk, both edges fringed with gold. It is worn around the body as a girdle ; the

ends falling down over the skirts of the coat ; and on the ends a bridge embroidered in gold, on which are,

upon its arch, the letters a . ;. V .- . i. •, The scarf is embroidered throughout, with human beads, mutilated

limbs, crowns, and swords whole and Broken . The apron is crimson velvet, edged with' green . On the flap are

embroidered, in gold, a bleeding head ; and two swords crossed . In the centre of the main apron, three

triangles formed of chains with triangular links .

The jewel is three triangles, one within the other, diminishing in size, and enclosing two naked swords,

crossed, hilts downward, resting on the base of the inner triangle:

Under the swords, within the triangle, the Mastet wears a square, the Sen: . Warden a level, the Jan .- .

Warden a plumb. The other officers wear in like manner their ordinary jewel of the Symbolic Lodge, within

the triangle and under the swords .

Each Knight wears a silver trowel with an ebony handle, suspended by a red ribbon from his girdle, on

his right aide .

The term Knight will be added to all titles except the Master's ; as Exe. •. Kt

.. Sen .' . Warden : and the

brothers who are not officers will be addressed as Ven .• . .

Kt

.- A .'. . B . . ., &c.

The jewels are entirely of gold.

The Battery is 9 - by 0 and ?

The Step ; to advance boldly, by I long steps, sword in hand, and the arm raised as if to engage in combat .

-The Age of a Knight of the East is 4 . years.

,The Plaudit ; Glory to God! . Health to our Sovereign Mastert

TO OPEN.

The Knights being all in their places in the first apartment . [the Council Chamber of King Cyras], except

the Sov.: Master (who does . not enter until after he is announced by a stamp of the foot upon the floor, near

the entrance), the M. . of Cavalry says :

.

;,. M. •. Cav. •. The Sov.•. Master has ordered us to assemble here, to hold a council extraordinary . Be .

attentive, Knights I He approaches I

.

[The Sov: . Master enters, escorted by the two Guards of the Tower, with drawn swords . Alter he' takes

:hia place, they return] .

w \_ i [The Sov: . Master gives one . rap with the hilt of his .sword, and salutes the Knights. They, following

the M.•, of Cay. , respond by laying the right hand on the heart, and bowing] .

Sov.. Z •. Exc ....Kt M. . of Cav. , what is the duty of a true Knight?

Z •. Cam •. To see to the security of the Council ; that none may enter but true Knights.

.\*

:M : Exe:. fits:. Masters of Cav.: and Inf.-., proceed to make your inspection .

.

[The two Wardens examine both doors of the Tower, see that the Guards are at their posts ; return to

theii'own stations ; and the Sen. •. W :. reports]

4 ••

"`X Cab.•. . . Tb:. Ezo.. Sow. M:., the Guards surround the Palace, and the Council may deliberate in

.

iafety.

'° .

: Does that suffice t

M.• . Cav. • . It is necessary to know whether all who are present are entitled to sit in the Council .

. M •. . Assure yourselves of that ..

Sow

[They do so, by receiving the Pass-word, and the Sen : . W.•. reports]

K.\*. Can.. All who are present are Knights good and true . •

&us

Sos:.1!t• •. What is the hour?

.

Cam The end of the ten weeks of the years of captivity .

X.- . :

• •. ItZ:.• . Ex.. Kts . • . Masters of Car.-. and..,

Inf since that is the hour, announce that the Council is

about to be opened .

(Each makes the announcement to those on• his side of the Lodge : the Soy :. M:, raps A t - and each

Warden repents it] .

Sos• • . M. •.

Together, my Brethren !

[All the Knights, simultaneously with the Sov. . X\*, applaud once, saying ; Glom to Godl Ileahla to the

Sos:. Master 1]

Sos. •. ill.• . This Council of Knights of the East or of the Sword is open, and its labour . are resumed .

[The Wardens repeat this . The Sov. 3I. . gives one rap, and says, "lle seated, Sir Kts :."] .

.

RECEPTION

The first part of the reception takes place is the second apartment, which represents the ruins of

Jerujalem .

The Junior Deacon prepares the Candidate, who is to be dressed as a Gr .•. El.-. Per. . and SubL • . Mason,

and conducts him to the door, where he raps z times by ; ; ;

Sac. • . D.•. Most Exc.-., there is an alarm at the door.

Z.\* . Eic•. Attend to the alarm, and see who comes there .

[The Sen.•. Deacon responds with the same alarm, opens and says, "Who comes here?"]

.Tun.-. D. •. A Mason, who having attained the Degree of Perfection of the Ancient and Accepted Kite,

solicits the honour of being created a Knight of the East .

Sac: . D.• . Is it of his own free will and accord he makes this request?

Jun. . D. •. It is .

Sen:. D.. Is he duly and truly prepared, and worthy and well qualified?

Ans: . Ile is .

Qu:. Has he made suitable proficiency in the preceding degrees?

Ans: . Us has.

Qu :. By what further means does lie expect to obtain the privilege be seeks ?

.

Ans

. By means of the true word of a Perfect Mason .

Qu :. Has he that true word?

. He has ; aqd with your assistance we will communicate it .

.

Ans

(The three Brothers form three triangles : one with their right feet ; one with their left arms and hands ;

and one with their right arms and hands : and raising the upper one, composed of their right arms and hands,

above their heads; whisper under it, alternately . . . . Cand:, h 0 El : . . . . Jun.• . D.\*. &Q .

. Sew. D.•.

\*Q\* :

. :'Cand. •.

.D

.- Who is this that comes with Tus Tees WORD ; and whence doth he bring it?

Sen

.

•

. D : . Zerubbabol, a Prince of the House of Judah, and one of the Captivity ; who cometh from

.Jun

Babylon, from the Court of Cyrus the King, upon a pilgrimage to the ruins of the Temple and thu duly City,

bearing with him Tus Tees WORD received from the High Priest at Babylon

&n. • . D. •. What is his desire ?

~

.Tun.\* . D.- . To seethe ruins of the Temple, and to offer his services to the Council of those of his Brethren

who have returned hither from Egypt .

i

Sen:. D. • . Let him wait then with patience, until the 3i .• . Esc :. Master can be informed of his request.

(The Sen :. D .• . reports to the M .• . Exc.; . ; the same questions being asked and like answers returned as

at the door ; except that, in answer to the question, if lie has the word, the answer is, "Ile has, and with the

proper assistance has given it"] .

3f. •. E=c. •. Admit the Noble Prince, and receive him with due honour .

1V. . .5

(The Sov. •. M.. raps 3 times. The Brothers all rise. The Jun.. Deacon enters with the Candidate, who

is received by the Sen: . D.• . and led to the centre of the room, where he halts, facing the MI . . ESC:.]

. Exc. . Most Noble Prince Zerubbabel, this Council has been selected to govern that remnant of the

ILchildren of Israel which returned hither from Egypt, whereto they had been carried by Johanan the son of

Kareah, after the destruction of the City and Temple by Nebuchadnezzar King - of the Chaldeans. The walls

of the Holy City remain in ruins, and the grass and weeds still grow over and hide the wreck of the Temple .

The hands of the Heathen are against us, and we hardly maintain ourselves against their assaults . We

cannot receive you as befits your rank ; for we are distressed and poor and discouraged . Yet we welcome you

hither. We rejoice that you have thought of your brethren in their distresses ; and we thank you for your

offer of 'assistance .

Sen.- . Ward:. M .• . Exc.' ., thus bath the Lord said by his Prophet Jeremiah : "I will be the God of all

the families of Israel, and they shall be my people . Again I will build thee and thou shalt be built, 0 virgin

of Israel I Thou shalt yet plant vines upon the mountain of Samaria . For there shall be a day when the

watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God . He

that scattered Israel will gather him, and keep him as a shepherd does his flock : for the Lord bath redeemed

Jacob, and ransomed him from the hand that was stronger than his."

Ben. • ..Deac: .- It is the first year of Cyrus King of Persia ; and the Lord bath stirred up his spirit, .and .

he bath promised to rebuild the Lord's House in Jerusalem . But the memory of kings is frail and treacherous ;

and he delayeth, and hath forgotten his promise ; until the hearts of your Brethren in Captivity are very heavy ;

and I have come hither at their request to pray unto the God of Israel that he will cause Cyrus the King to

remember his promise, and set free the children of Israel, and rebuild the Temple of the Lord .

11t.'. Exc: . Let us offer up our prayers, my Brethren I

[All kneel ; and the BI .-. ESC:. repeats the following]

'Remembef, 0 Lord I what is come upon us : consider, and behold our reproach I Our inheritance is given

-to strangers, and our homes to aliens. We are orphans and fatherless ; our mothers are as widows . . Our

'necks are under the yoke of persecution . We labour and have no rest. Me have become bondmen to the

Egyptians and the Assyrians, to be satisfied with bread . Our fathers have sinned and have gone, and we bear

the burthen of their iniquities and of our own . Servants rule over us ; and none delivereth us out of their

merciless hands. Because of the Swords of the Sons of the Wilderness, we gain our bread with our lives .

Our skins became dark because of the terrible famine . They ravished our women in Zion, and our maids in

ill the cities of Judah . Our Princes they hanged up by the hands ; and they dishonoured the faces of our

Elders. . -hey made our young men grind their corn ; and our children were crushed under heavy burthens

of wood . Our elders sit no longer at the gate, and the music of our young men has ceased . The joy of oar

heart is gone ; our dances are turned into mourning. Our crowns have fallen from our heads . Wo unto us,

for.we have sinned ; and our hearts are faint therefor, and our eyes dim! The mountain of Zion is a desert;and none disturb the foxes that infest it .- Thou, 0 Lord, remaifiest forever : thy throne endures beyond all

-generations I Forget as not forever : for Thou host forsaken us for many years! Turn unto no again, 0 our

Fathers ..Incline the heart of the King to remember his promise I Send thine angels to him in his dreams ;

that he may perform his vow, aieorebuild thy Holy City and Temple! Be no longer angered with Thy People ;\_

.that them, , and renew otr lays as of old ! Amen I

"Aim . :D . •. •M: . Exc:. blaster, after I shall have visited the rains of the Temple and wept over the distresses

of our people, I return to Babylon, whence I have come hither by permission of Cyrus the King . Like us, he

worships one God. His word has ever been held sacred ; and he bath ever been distinguished for his virtue

and honour . If I can but obtain a hearing, I feel assured that he will remember and fulfil his promise ; that

be will release our . captive brethren, and allow us to rebuild the House of the Lord . I will embrace the earliest

opportunity, even at the risk of his displeasure, to remind him of his promise and urge him to its performance .

x . : . A •. Exc . •. Most. noble Prince, we receive your promise with thanks and gratitude . Accept our poor

XV. . .6

hospitality, until you are prepared to return ; and we will then furnish you with safe escort to the Persian

frontier ; and follow you with earnest and devout prayers for your safety and success . May God incline the

heart of the King to grant your request and perform his promise I Partake with us now of our frugal repast .

. The Knights all partake . After it is over, the M . •.

[A table is then set with bregd, wine and-meats

Ene : . says]

11L • . Exc: . Esc: . Sen . • . Warden, take with you an escort of sufficient strength, and after the noble Prince

has visited the ruins of the Temple and the city, accompany him to the-Persian frontier . Meanwhile let him

be thy guest : and when ho departs, watch with thy life over his safety ; for he bears with him the hopes and

fortunes of Israel . My Brethren, the Council is adjourned .

[The candidate is now conducted to the preparation room ; where he is received by the Master of Cere .

monies. He retains the collar and apron of the 14th Degree, but wears no arms, ornament or jewel . He is

to be bareheaded, his neck and hands bound with three 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 stretch out his arms at

full length . His head is then to be covered with a sack-cloth strewed with ashes . He is then led to the outer

door of the tower, with his hands over his face ; where the guards search him thoroughly before he enters the

Tower.

In the mean time, the Brethren have repaired 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 follows, the ill :. of Ceremonies replying]

Qu .. What do you desire?

An&• .

To know whether it is possible to have speech of your Sovereign .

Qu . • . Who are you?

Ans.' . Zerubbabel, a Prince of the House of Judah : the first among my equals ; a Mason by rank ; but

a captive and slave by misfortune .

Qu .• . What is your age?

Ans. •.

years.

Qu . . Whence came you?

fns: . From Jerusalem.

Qu:. What brings you hither?

Ans: . The tears and miseries of my Brethren .

Guard : Wait, then. Wo will endeavour to hare speech allowed you with the Sovereign .

[Ono of the Guards raps u I at the inner door of the Tower . The M. •. of In!. gives the same alarm :

then the M .• . of Cavalry ; . and the Soy.- . Master gives one rap].

• M.•. Inf.• . A guard raps at the door of the Tower with the alarm of a Knight of the Sword .

N.• . Caa. •. Soy

. M: ., a guard gives the alarm of a Knight of the Sword at the door of the Tower .

.Sor:. X.• . Let him enter .

`

[The M . • . of Inf:. goes to the door of the Tower, raps, opens, and conducts the Guard to the West ; who,

leaving his pike, crossing his arms, and bowing, says : "One who claims to be the first among Masons, his

equals, and !ti(\*( 00 17, years of age, desires to have speech of the Sovereigpl'

11L •. of Can .• . Let him be introduced into the Tower of the Palace . • We wilt interrogate him.

[The Guard again bows, retiree, causes the candidate to enter the Tower, shuts him up there, and returns

to his poet. Then the M:. of Cavalry questions the candidate through the door, which should remain closed]

X.- . Car. •. With what purpose come you hither?

I come to ask for justice, and to appeal to the goodness of the Sovereign .

N.• . Cer. •.

X.- . ..Car

In what matter?

N.- . Cer:. To implore his mercy for my Brethren of the House of Israel, who have -now been captive

seventy years .

Qu.• . Who then are you?

t

Ans. . A Mason, first among my equals : a Prince by birth ; a captive and slave by misfortune : my name

Zernbbabel.

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Qu. ,. What favour would yon ask of the Sovereign?

- Am. •. That which ho has promised the Grand Architect of the Universe : that his justice Would give Us

our liberty, and suffer us to return to Jerusalem, and there, with the aid of the remnant of our people, rebuild

the City and Temple of the Lord our God .

X.- . Cav.• . The Soy.\* . Master shall be informed of your request .

[The M.- . of Car. •% then returns to tho West ; and says]

M..-. .'

.

Can Soy:. Blaster, one is in the Tower of the Palace, who asks for justice, and desires to appeal

to the goodness of his Sovereign .

Son.- . if.- . In what matter?

Am . •. To implore your mercy for his Brethren, the countrymen of the Ex.-. Blaster of the Palace, the

Captive Children of Israel .

Qtt . - . Who is be? .

Lns.% Zerubbabel, a Mason : first among his equals ; a Prince by birth, a captive and slave by misfortune.

Qu . •. What boon does he ask of me?

Ans.-. That which be says thou didst promise the Grand Architect of the Universe : that thou wouldst

be just, and restore to his captive Brethren their freedom ; suffering them to return to Jerusalem, there to

rebuild their City and Temple .

Son. •. if:. Since motives so praiseworthy have brought him hither, let permission to appear before us

with his face uncovered be accorded to him .

. (The Guards open the door of the Tower ; and the Master of Ceremonies receives the Candidate, conducts

him to the East, and causes him to kneel on one knee before the Soy . •. Master] .

Sov.-. N.-. This is indeed Zerubbabel, who fought by my side against the idolatrous Elymeans, and saved

my life at the risk of his own . . Arise, my friend, and fearlessly prefer your request .

U.. Cer

Soy.- . Master, the tears and lamentations of my fellow Captives and the remnant of our

people at Jerusalem have compelled me to appeal to your justice and mercy . Those languish here in slavery ;

and all pine for the day to arrive when the Holy City and Temple shall be rebuilt : and they) ave prayed me

.m-gain access to your-Majesty's presence and implore your clemency : that you will be pleased to restore to

freedom those who are held here in your dominions in bondage, and permit them to join their countrymen is

Jerusalem, there to rebuild the City and Temple of the Lord .

.

. Son. •. .

ff

.,Zerubbabel, I have often heard of your fame as a wise and accomplished Mason . I have

myself a profound venerltion for that ancient and honorable Institution, and a sincere desire to become a

member thereof, and r will this moment grant your request, on' condition that you will reveal to me the secreteof Masonry, which distinguish the Architects of the Jews from those of all other nations .

N.-. Cer.-. - Soy.'. M.%, when our Gr.-. Blaster, Solomon, King of Israel, first instituted the fraternitf of

Free and Accepted Masons, he taught us that Equality lay at the foundation of the whole system . Here that

does not reign. Your rank, your titles, your superiority and your court are wholly incompatible with the

-ceremonies by which our mysteries are taught . Moreover ho instructed us, that Truth was a Divine attribute,

-and the foundation of every virtue . To be good men and true, and faithfully to keep our secrets, is the first

lesson we are taught in Masonry . My engagements are sacred and inviolable. If I can obtain your favour

only at the expense of my integrity, the Temple must remain in ruins ; and for myself I am ready to accept

aa honourable exile or a glorious death, or still to wear the chains of slavery .

Sov . •. llf.-. I admire the fidelity and incorruptible virtue of Zerubbabel . IIe who is so faithful to his

Masonic engagements cannot but be faithful to his Monarch . Zerubbabel, you are free. My Guards will free

.you from those chains and that garb of slavery, and clothe you in garments suited to your rank and deserved

by your virtues : and may those badges of servitude never again disgrace the hands of a Mason, and more

particularly those of a Prince of the House of Judah I [The chains and sackcloth are taken off .] We assign

you a seat of rank and honour among the Princes and Lords of Persia .

~ 3f.-. Cer.-. Soy.'. Blaster, permit thy servant to thank thee for thy clemency and toy royal favour. And :

be not angry with thy servant if he again urges the prayers and entreaties of his countrymen pining in

XV. . .8

bondage . Thou didst promise to set them free, and allow them to return to their own land, where their God

bath promised that they shall be gathered together, and shall dwell in the midst of Jerusalem, and be his

people, and Ile will be their God, in Truth and Righteousness . Wilt thou not hear His voice, and obey MR

will, that thou mayst reign long upon the Throne that lie hath given thee f

Sbv. •. Z. •. Generals, Princes and Knights, I long since resolved to set free the Hebrews whom pie have

so many years held in captivity. They, like us, worship one God, and detest idolatry . I weary of seeing

them pining in their chains. Other matters of serious import caused me to forget them ; but I have been

suddenly reminded of my duty as a just and merciful Monarch . Last night I dreamed • that I saw a

roaring lion ready to spring upon and devour me . Alarmed at the sight thereof, I endeavoured to escape

his jaws by flight, but my feet refused to obey . Then I saw Nebuchadnezzar and Belshazzar the Kings of

Babylon prostrate, and loaded with chains, and above them, in a bright glory, the Ineffable Name of the

God of the Hebrews : and from the glory and the luminous clouds around it came an Eagle, that seemed

to utter words, the meaning of which was, that I should restore the captives to their liberty, or my crown

should pass into the hands of strangers . Then, amazed and in terror I awoke .

Excellent Master of the Palace, in whom are light and understanding and wisdom, who didst interpret the dreams of Nebuchadnezzar the King, and read the handwriting that announced to Belshazzar

the end of his kingdom, explain to me my dream, and with thy wisdom advise me what I shall do .

X.• . Pal :. Soy.'. Master, thus spoke the Lord by the mouth of Isaiah his Prophet : "Thus saith the

Lord to his Anointed, to Cyrus, whose right hand I have holden, to subdue nations before him : and I

will loose the loins of. Kings, to open before him the two-leaved gates, and the gates shall not be shut .

I will go before thee and make the crooked places straight . I will break in pieces the gates of brass,

and cut in sunder the bars of iron . And I will give thee the treasures of darkness, and hidden riches

of secret places ; that thou mayest know that I, the Lord, who call thee by thy name, am the God of Israel

.

For Jacob my servant's sake, and Israel my Elect, I have even called thee by thy name . I have surnamed

thee, though thou halt not known me. I am the Lord ; and there is none else, no God, besides me . I

have surnamed thee, though thou hast not known me . Woe unto him that strivetha with his Maker!"

Sov:. Blaster, the voice which you hoard in your dream was that of the Gr .• . Architect of the Universe,

who long since through his Prophets foretold your coming . and gave you • the dominion of the . East. The

captives aro the children of Israel who were brought hither by Nebuchadnezzar, and have now .bcen seventy

years in slavery. The Gr . •. Architect commands you to give them freedom and restore them to their homes,

to return to them their treasures, and to aid them in rebuilding their City and Ills holy Temple, in more than

its original splendour. The chains upon the kings who reigned here in Babylon before you, warn you of the

fate which will fall upon you, if you disobey his commands . And the lion represents Ills anger, that will

-swiftly overtake and destroy you if you remain deaf to his warning voice . For that it was that Babylon fell .

Foi thus said the Lord, by his Prophet Jeremiah : "Call together the Archers against Babylon : all ye that

bend the bow, camp against it round about : let none escape : recompense her according to her work : according to all that she bath done, do unto her : for she bath been proud against the Lord, against the Holy One

of Israel. . . The children of Israel and the children of Judah were oppressed together ; and all that took

them captives held them fast ; they refused to let them go . Their Redeemer is strong. .The God of Armies

is his name . tie shall thoroughly plead their cause . I will punish Bel in Babylon, and her whole land shill

be confounded, and all her slain shall fall in the midst of her ; for the spoilers will come unto her from the

North ; saith the Lord ." Even so, 0 great King, will lie do unto thee ; and morn also, if thou obey not his

voice.

. hi:. Wise Master of the Palace, I will obey the voice . Zerubbat,ol, I give you permission to rebuild

.Son

your Temple. I here decree and ordain that every captive of Judah and Israel in my dominions is from this

moment free. Gr.. Blaster of the Chancery, cause to be proclaimed throughout all my kingdom, and put in

writing, these words : "Thus saith Cyrus King of Persia : The Supreme God hath given me all the Kingdoms

of the Earth ; and he bath charged me to build Him an house at Jerusalem, which is in Judah . Who is

God be with him ; and let him go up to Jerusalem which is in Judab, .and

among you of all his people?

build the House of the Lord God of Israel [the only God], in Jerusalem . And whosoever romaineth in any

Is

place where he sojourneth, let the' men of his place help him with silver, and with gold, and with goods, and

with beasts, besides the free-will offering for the House of God in Jerusalem ." Gr. • . Master of the Finances,

b ring forth the vessels of tho House of the Lord which Nebuchadnezzar brought forth out of Jerusalem, and

put in the House of his Gods ; and deliver them unto whomsoever Zerubbabel shall appoint . Let the House be

builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, and let the

expenses be given out of the King's House . And let the golden and silver vessels of the House of God be

restored, and brought again unto the Temple at Jerusalem, each to its place, and put them in the House of

God. Zerubbabel, be thou Chief among thy equals . I will give orders that you be obeyed in every place

through which you may pass, and that all supplies and assistance be furnished you, as they would be to myself .

Draw near, my friend!

[The candidate is conducted to the foot of the Throne : where the Soy. -. 2%r.\*. returns him his sword

saying]

Sov . • . f .•. As a distinctive mark of your superiority over your people, and of your supreme power and

authority next to myself, I arm you with this sword, taken from you by my guards . I am persuaded that

you will never draw it in the cause of injustice and oppression ; but only in defence of your Countrymen or

other just and virtuous cause .

And as a mark of my esteem, r also invest you with this collar and apron, which I have adopted, in

imitation of those worn by the Mason-builders of your Temple . They are accompanied by no mysteries ; but

I confer them only on the Princes of my Court, and as the highest mark of honour and distinction . I now

commit you to the charge of Nabuzaradin, my General, who will furnish escorts to conduct you and those who

go with you, and your sacred treasures, safely to Jerusalem . So do I decree.

[The Gr.•. M:. of Cavalry takes the candidate, causes him to enter the Tower, and leaves him there, until

the Knights pass silently into the other apartment] .

CEBENONILS IN TIM SECOND APLRTNENT.

As soon as the brethren are all arranged, the blaster of Ceremonies goes to the Tower, , and conducts the

-candidate along the rear of the hangings, to the bridge, where the Guards stop him, and attemptt to prevent

his passage ; but he forces his way and puts them to flight, and so reaches the door of the 2d apartment ; losing

his collar and apron in the melee.

Here the M . . of Ceremonies gives the alarm of u 2 When it is heard, each brother takes from his girdle

the trowel that bangs there, and holds it in his left hand, and his sword in his right . Then the Jun .. W: .

gives the alarm of A 2 - the Sent W . • . the same, and the tr.. Exc:. responds with one rap.

,Sen . •. W.•. M .- . Ex : . Master, there is an alarm at the door of the Lodge .

M:. Exc.• . Ex .-. Sen : . W:., see who makes the alarm, and on what business be comes .

[The Jan:. W. . goes to the door, and inquires, "Who comes here, and upon shat mission t"]

X.• . Cen • . Zerubbabel, Prince of the House of Judah, and Commander under Cyrus the King, of all the

People of Israel ; with other Princes who have come with him from Babylon, bearing news that the captives

are set free, and orders given to rebuild the House of the Lord .

. Sen

Warden, and he to the M .• . Exc..]

[The Junior Warden reports to the.

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 received with acclamation and due honour .

[The brothers rise, and as the candidate enters, they salute him, and say, "Health to Zerubbabel, Prince

of Judah I" He enters and approaches the East] .

Sea .•. W . M:. E:.• . Master, behold Zerubbabel, our Prince, who comes to be received into the bosom of

our fraternity.

JIr.• . Exc.•. Zerubbabel, the brethren await anxiously for information of your mission, and how you have

succeeded in its objects .

'X.•. Cer. •. M.. Exo. •. Master, the King having given me permission to appear at the foot of his Throne,

2a

1V. . . 10

was touched with the miseries of the captives, and remembered his promise, which in a dream God had ordered

him to fulfil . Ile bath set free all the captives, and ordered that the Temple be rebuilt in more than its former

splendour, with the aid of his royal treasury ; and be bath restored to Us the holy vessels of silver and gold,

carried away by Nebuchadnezzar. Me be math appointed to rule over the People and direct the work . $e•

armed me with this sword to protect and defend my brethren, honoured me with the title of Brother in the

company of his Lords and Princes, and invested me with the insignia of an order established by him in

imitation of Masonry. Then his General Nabuzaradin gave me an escort to conduct me hither : but at the

crossing of the river Jordan we were assailed by our enemies, whom we overcame, and forced our way across

the bridge, I losing in the contest the insignia of the Persian order given me by the King .

X- . Erc. • . bly brother, you have lost but the worthless insignia of another order, while you have

preserved all that belongs to genuine Masonry . In the place of that which you have lost, we will confer upon

you the honours of a new degree in Masonry, composed of those who are to rebuild the Temple ; and to which

none others can be admitted . But before I can communicate to you its secrets, which have been faithfully

preserved since the captivity, we must needs be assured that your long residence in another land, among men

of another faith, has not diminished your regard for the tenets, and obscured your knowledge of the mysteries,

of Free Masonry .

X.- . Cer: . Interrogate me, M .•. Esc: ., and I will answer.

a!.• . Exc . • . To what degree have you advanced in Masonry?

Ans

.

.,'

To that of Perfection.

Qu.-. Give me the signs of that degree .

[The Cand .•. gives them] .l

Qu . • . Give me the grips and words .

[lie gives them] .

M. •. Ere:.

Brother Knights, is it your opinion that the Prince Zerubbabel is entitled to be admitted to

the Mysteries of this Degree?

[The Brothers assent, by rising, and elevating the points of their swords] .

A •. Era

. Ex.- . Sun:. Warden, cause the candidate to advance by three steps of a Master, to the front,

.the last bringing him to the altar ; there to enter into such engagements as we shall require .

[The candidate advances, kneels at the altar, and takes the fulluwing obligation]

oaten.TtoN.

I, A . . . . B do hereby and hereon solemnly promise and swear, that I will never reveal the secrets

of this degree to any person of an inferior degree, or to a Profane, nor make them known at any time or in

any place, except when duly authorized so to do in conferring this degree, or to one who has received it by due

authority .

I furthermore promise and swear that I will not be present at, or aid or assist in, the conferring of this degree

on any person who has not regularly received the 14th Degree of the Ancient and Accepted Rite of Free

Masonry.

- I furthermore promise and swear that I will obey a summons from a Lodge of this Degree, when delivered

to me by the hands of a brother, or by letter, if I am within the distance of forty miles ; natural infirmities,

sickness of my family or friends, and unavoidable accidents alone preventing me .

I furthermore promise and swear that I will assist, protect and defend my brethren of this degree by all

lawful means consistent with the character of a true Mason : and will even go the distance of forty miles to

relieve their distresses or minister to their necessities, if I can do so without injury to those who hare a prior

claim upon me .

To all of which I swear, under the penalty of being consigned to a hopeless captivity, my chains being,

never broken, and my body buried hopelessly in a dungeon, without light to my eyes, or a human voice to

cheer me while I lire . So help me God, and keep me steadfast 1

[The candidate rises ; and the M . •. Exc : . says to him]

,11. •. Exe.. My Brother, the destruction of the Temple having subjected Masons to so great misfortunes,

we have feared lest those who were carried away to Babylon, and their descendants, might, in their dispersion,

have forgotten their obligations ; and ceased to perform the duties, while remembering the words, signs and

tokens of Masonry. This has constrained us, while awaiting the time of rebuilding the Temple, to create a

new Degree, with secrets known to ourselves alone, in which we preserve the ancient memorials of the Craft .

fore we allow none to enter save those whom we know to be true and sincere Masons : judging them not

merely by their signs, words and tokens, but by their actions and their morals . When these are found to be

right and good, we with pleasure accept them among us, and make known to them our mode of recognition .

[The curtain is now drawn aside, displaying the-Glory, and the altar furnished with all the implements of

Masonry and the Book of the Law . The hangings are also suddenly changed from red to green, and all the

lights are lighted] .

X.' . Exc. •. Behold, niy'Brother, the glory of the Second Temple : the Book of the Law, long lost and

lately found ; and the glorious Light that is an emblem of Masonic Truth . The object of our labours is the

rebuilding of the Second Temple . The sword given yon by Cyrus the King must be used to defend your

Brethren engaged in that labour, and to punish those who may profane our work . Receive now the signs,

tokens and words of this Degree .

SIGN : . . . Bring the tJ&OM"'a to the tic It 5tfct, and thence with a

t}& q §, imitating the waves of a river .

Ix

QS,IT0Z motion to the

Axawsa : . . . Place the t}&0\_--U upon the t}&!? §, and then bring it across the nt rII12 to the tlj&4 §.

Tozax :

Take each other by the t(t1 °p;&Oe u,

Y w`°l° (CttOt(I7, the tj \*

relied and extended, as if 110 t T 9 nt C) T an enemy, and forcing a passage : and then place each the

\*170 9 "`"O(' of his ^•2 ~ tII against the other's &Qpt°p. Iu this attitude, one says a y II0&.•, and the other,

nl.Q=aO239 . .

Pegs-weans : . .

t

C t°PO: • •. &O\*Ot ? =-&On 9 M .

GRAND WORD :

:11f.•. Exc.•. My brother, after giving you liberty, Cyrus the King conferred upon you an order in imitation

of Masonry ; and appointed you Prince and Ruler over Israel . In honour of yourself, and that it a • i take the

. place of the honour so conferred upon you, this degree shall be henceforward called Knights of the East, or of

the Sword . And as 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 us to labour in

rebuilding the Temple.

k I also present you with the Scarf of the Degree. It is .to be worn by yon in all Lodges : as one should

ever be proud to wear the insignia which he has never dishonoured . I also present you with the jewel of the

Degree. . The triangles are an emblem of that Justioe, Equity and Mercy which go'to make the perfect Mason

and the cross-swords teach us that a life of virtue is not a life of ease, but of constant warfare against vice and

ignorance, superstition and error.

- \* And now my Brother, I proclaim yon duly advanced 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, his equals, ratify the appointment of this our Brother, to be a Prince and Ruler over Israel, and to conduct the work of re-building the

Temple? 'If so, give me the sign of assent .

'The brethren assent by elevating their swords perpendicularly, and then lowering the points] :,

31% Exc.. It is well . Pass, Prince and Brother, to the Throne of the Sovereigns of our Lodges. Serve

1V. . . 1 2

as a triangular stone for the edifice, and rule wisely over the workmen, as our former Grand Master did at the

building of the first Temple.

(The Brethren, all clap their hands 3 times ; cry Zerubbabel, 3 times, and all are seated . Then follows

the Lecture] .

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LECTURE.

"Now, in the first year of Cyrus, King of Persia," says the Compiler of the Sacred Book of Chronicles,

" (that the word of the Lord by the mouth of Jeremiah might be accomplished,) the Lord stirred up the Spirit

of Cyrus, King of Persia, that he made a Proclamation throughout all his Kingdom, and also in writing,

saying : Thus saith Cyrus, King of Persia : All the kingdoms of the Earth bath the Lord God of Heaven given

me : and he bath charged me to build him an House in Jerusalem, in Judea . Who among you are of his

People? The Lord his God be with him, and let him go up ."

The dream which you have heard described in the ceremonies of this Degree, and the earnest solicitations

of Zerubbabel, a Prince of the House of Judah, and one of those held in captivity in Persia, (who had served

in the Persian wars, and on one occasion had saved the life of Cyrus in his youth, and who bad recently

returned from 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 twenty Princes of Persia, who denounced

against the King the anger of God, .and his own speedy destruction, if he dared to disobey the mandate

erty of the captives and the restoration of

conveyed to him in his dream, produced this Proclamation-the liberty

the Holy vessels .

• Ten chiefs of the Hebrews accompanied Zerubbabel to Jerusalem ; among whom were Joshua, the son of

Jozadak, Nehemiah and Mordecai. And in all there went from Persia and Assyria, at that time, to Jerusalem,

forty-two thousand three hundred and sixty Hebrews, besides servants and their maids .

Zerubbabel, with the chiefs who accompanied him, and a large force of the People, reached in safety the

river that separates Aesyria- from Judea. He threw a bridge over it ; but was attacked in • crossing, by the

people who had seized on the larger portion of Judea when the Hebrews were .-carried away captive ; and a

bloody battle ensued, resulting in the defeat of the enemy and the safe passage of the Jews . Zerubbabel lost

in the battle the marks of honour which Cyrus had given him, as badges of his rank and dignity as a Satrap

of Persia and Viceroy of Judea .

After the destruction of the city by Nebuchadnezzar, Nebuzaradin his General left many of the poorer

people, who had nothing, in the land of Judah, and assigned them vineyards and fields. no also liberated

Jeremiah the Prophet, and gave him permission to remain at Jerusalem, giving him the means whereby to

live . He made Gedaliah the son of Ahikam Governor over the cities of Judah, and placed him over the poorer

classes that were not carried away to Babylon . After the Assyrian forces had marched homeward, the Jewish

troops that had been 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 War in Moab, and among the Ammonites, and in Edom, and elsewhere,

returned to Judea, and gathered wine and summer fruits, on which to live .

After Ishmael, of the blood royal, had murdered Gedaliah, after eating broad with him, and had also

killed the Assyrian kings that had been left as guards for the viceroy, and had then himself Bed to the

Ammonites, Johanan the son of Kareah succeeded to the command over the people, and removed them near

to the frontier of Egypt, fearing the anger of the Assyrian King whose troops had been treacherously

murdered . And soon afterwards, notwithstanding the urgent advice of Jeremiah, who warned them that, if

they went into Egypt, they should die by the sword, by the famine and by the pestilence, Johanan and the

other captains led the whole remnant of the People into Egypt . There they embraced the worship of the

; and conquered

Goddess Neith, and sacrificed to her . But Nebuchadnezzar invaded Egypt with a great army

it, and shattered the images and burned the Temples of the Gods, and destroyed most of the Israelites who

had fled. A small number escaped, and returning to Judea, settled about Jerusalem, and there remained,

wretched and miserable, and exposed to constant attacks from furious enemies on all sides .

XV. . . 13

There, while Ezekiel Was seeing visions and prophesying on the banks of the Chaldean river Chebar, and

Daniel was being educated at the Court of Babylon, the few fugitives at Jerusalem increased continually by

the arrival of other fugitives ; but leaving little record of their suffering, their disasters and their successes,

struggled to maintain a national existence . Among them were a few Elect and Perfect Masons, who, recog .

nizing each other, met in secret to lament the misfortunes of their people, and to practise the ceremonies of

Masonry. They explored the ruins until they discovered the entrance of the Sacred Vault, entering which,

they penetrated as far as the pedestal, and found the plate of gold under the cubical stone . Determined

entirely to prevent a future discovery of the Secret Word by the Profane, they broke up the triangular plate

and melted it down, and shattered the cubical Agate into fragments ; and thenceforward they and their successors transmitted the mysteries orally . Animated with the hope of one day seeing their labours upon the

Temple renewed, 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 laws were enacted by the Elus, as were absolutely indispensable 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 Viceroy of

Cyrus, the Executive power over the remnant of the Jewish nation .

When the labours upon the Temple were commenced, they were continually harassed by enemies on every

side, were compelled to be every moment prepared to defend themselves, and worked at all times with their

arms by them : so that they were, by a natural exaggeration, said to labour with the Sword in one hand

and the Trowel in the other .

After the return from the captivity, in the seventh month, Joshua the eon of Jozadak and his brethren

the Priests, and Zerubbabel the son of Sbealtiel, and his brethren rebuiled the Altar of God, and kept the .

Feast of the Tabernacles, and offered burnt-offerings, 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 return, 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 goodness, and his eternal mercy . And all the People shouted with a

-great shout when they praised the Lord, because the foundation of the House of the Lord was laid . . And

many Priests and Levites, and chiefs 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 Prophets had said : "This 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 i Before Zerubbabel, a

plain : and ho shall bring forth the Keystone, while the people shout, Success, Success unto it! The hands of

Zerubbabel have laid the foundation of this House : his hands shall finish it also : and ye shall know that

the God of Armies bath sent me unto you . . . Be strong, 0 Zerubbabel I saith the Lord : Be strong, 0 Joshua,

son of Josadak, the High 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 House 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 bare 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 any, thus saith

the God of Armies ; Behold the man whose name is The Branch ; ho shall grow up out of his place, and build

the Temple of the Lord ; and he shall bear the 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 yon

imagine evil against your brother in your heart . I am returned unto Zion, and will dwell in the midst

of Jerusalem : and Jerusalem shall be called a City of Truth ; and the Mountain of the God of Armies, our

Holy Mountain. There shall yet old men and old women dwell in the streets of Jerusalem, and every man

with his staff in his hand for very age . Speak ye every man the truth to his neighbour : execute the judgment

XV . . . 14

of truth and pence in your gates . And let none of you imagine evil in his heart against his neighbour : and

love no false oath : for all these I hate, saith the Lord ."

Notwithstanding these promises, and the endeavours of the people to obey these laws, the people of the

land weakened the bands of the people of Judah, and troubled them in building, and hired counsellors against

them to frustrate their purpose, all the days of Cyrus King of Persia, even until the reign of Darius King of

Persia. These troubles and the ultimate success of the enterprise will be more particularly alluded to in the

degree which you are next to receive, constituting, indeed, correctly speaking, the second part of one and the

same degree . For the present we pause here in our history .

This degree, like all others in Masonry, is symbolical . Based upon historical truth and authentic tradition, it is still an allegory . The leading lesson of this degree is Fidelity to obligation, and Constancy and

Perseverance under difficulties and discouragement.

Masonry is engaged in her crusade,-against ignorance, intolerance, fanaticism, superstition, uncharitableness and error. She does not sail with the trade-winds upon a smooth sea, with a steady free breeze, fair for

a welcoming harbor ; but meets and must overcome many opposing currents, baffling winds • and dead calms .

The chief obstacles to her success are the apathy and faithlessness of her own selfish children, and the

supine indifference of the world . In the roar and crush and burry of life and business, and the tumult and

uproar of politics, the quiet voice of Masonry is unheard and unheeded . The first lesson which one learns,

who engages in any great work of reform or beneficence, is, that men are essentially careless, lukewarm and

indifferent, as 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 many, that all the great works of man, struggling toward perfection, are

owing . The enthusiast, who imagines that he can inspire with his own enthusiasm the multitude that eddies

around him, or even the few who have associated themselves with him as co-workers, is grievously mistaken ;

and most often the conviction of his own mistake is followed by discouragement and disgust . To dor all, to

pay all, and to suffer all, and then, when despite all obstacles and hindrances, success is accomplished, and

a great work done, to see those who opposed or looked coldly on it, claim and reap . all the praise and reward,

is the common and almost universal lot of the benefactor of his kind .

Ile who endeavours to serve, to benefit and improve the world, is like a swimmer, who struggles .againat

a rapid current, in a river lashed into angry waves by the winds . Often they roar over his .-head, often they

beat him back and baffle him . -Most men yield to the stress of the current, and-goat with it to the shore :

and only here and there the stout, strong heart and vigorous arms struggle on towards ultimate success .

It is the motionless and stationary that most fret and impede the current of progress ; the solid rock or

stupid dead tree, rested firmly on the bottom, and around which the river whirls and eddies : the Masons that

doubt and hesitate and are discouraged : that disbelieve in the capability of man to improve : that are not

disposed to toil and labour for the interest and well-being of general humanity : that expect others to do

all, even of that which they do not oppose or ridicule ; while they sit, applauding and doing nothing, or ,

perhaps prognosticating failure .

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There were many such at the re-building of the Temple . There were prophets of evil and misfortunethe lukewarm and the indifferent and the apathetic ; 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 preached the fully and futility of the attempt . The world is made up of such ; and

they were as abundant then as they are now .

But gloomy and discouraging as was the prospect, with lukewarmness within and bitter opposition without, our ancient brethren persevered. Let us leave them engaged in the good work ; and whenever to us,

as to them, success is uncertain, remote and contingent, let us still remember that the only question for us

to ask, as true men and Masons, is, what does duty require ; and not what will be the result and our reward

if we do our duty .

Masonry teaches that God is a Paternal Being, and has an interest in his creatures, such as is expressed

in the title Father ; an interest unknown to all the systems of Paganism, untaught in all the theories of philosophy ; an interest not only in the glorious beings of other spheres, the Sons of Light, the dwellers in heavenly

XV. . .15

worlds, but in us, poor, ignorant and unworthy ; thatHe has pity for the erring, pardon for the guilty, love

for the pure, knowledge for the humble, and promises of immortal life for those who trust in and obey him .

Without a belief in Him, life is miserable, the world is dark, the universe disrobed of its splendours, the

intellectual tie to nature broken, the charm of existence dissolved, the great hope of being lost ; and the mind,

like a star struck from its sphere, wanders through the infinite desert of its conceptions, without attraction,

tendency, destiny or end .

. .

Masonry teaches, that, of all the events and actions, that take place in the universe of worlds and the

eternal succession of ages, there is not one, even the minutest, which God did not forever foresee, with all the

distinctness of immediate vision .

It teaches that the soul of man is formed by Him for \* a. purpose ; that, built up in its proportions, and

fashions' in every part, by infinite skill, an emanation from His spirit, its nature, necessity and design is

'virtue. It is so formed, so moulded, so fashioned, so exactly balanced, so exquisitely proportioned in every

art, that sin introduced into it is misery ; that vicious thoughts fall upon it like drops of poison ; and guilty

desires, breathing on its delicate fibres, make plague-spots there, deadly as those of pestilence upon the body .

It is made for virtue, and not for vice ; for purity, as its end, rest and happiness . Not more vainly would we

a ttempt .to make the mountain sink to the level of the valley, the waves of the angry sea turn back from its

shores and cease to thunder upon the beach, the stars to halt in their swift courses, than to change any one

law of our own nature . And one of those laws, uttered by God's voice, and speaking through every nerve

and fibre, every power and element, of the moral constitution he has given us, is that we must be virtuous ;

that if tempted we must resist : that we must govern our unruly passions . And this is not the dictate of an

arbitrary will, nor of some stern and impracticable law ; but it is part of the great firm law of harmony that

binds the universe together.

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, . : --.We know that God is good, and that what He does is right. This known, the works of creation, the changes

if life, the destinies of eternity, are all spread before us, as the dispensations and counsels of infinite love . This

m oivn, we then know that the love of God is working to .issues, like itself, beyond all thought and imagination,

~;tood and glorious ; and that the only reason why we do not understand it, is that it is too glorious forms to

hnderstand. ..'God's love takes care for all, and nothing is neglected .. It watches over all, provides for all,

'makes wise adaptations for all ; for age, for infancy, for maturity, for childhood ; in every scene of this or

:another world ; for want, weakness, joy, morrow, and even for sin . All is good and well and right ; and shall

be in forever.. • Through the eternal ages the light of God's beneficence shall shine hereafter, disclosing all,

consummating all, rewarding all that deserve reward . Then we shall see, what now we can only believe . .\_ The'

cloud will be lifted up, the gate of mystery be passed, and the full light shine forever ; the light of which that

of the Lodge is a symbol . - Then that which caused us trial shall yield us triumph ; and that which made our

heart ache shall fill as with gladness ; and we shall then feel that there, as here, the only true happiness is to

learn, to advance, and to improve ; which could not happen unless we had commenced with error, ignorance

and imperfection.

Go, now, my Brother, to the Sen:. and Tun .-. Wardens, and listen to the Catechism of this Degree. .

CATECIIIS]r .

Seri.•. \*W.• .

W. •.

Are you. a Knight of the East?

I have knelt before King Cyrus in chains, and gone forth from his presence free and ennobled .

How did you attain this degree? .

By resolution and perseverance, when others were apathetic and discouraged .

In what work are we engaged in this degree?

Ans. . In re-building the Temple of the Lord. '

Qu'. What do the Temple and its re-construction signify to us?

.ins.. The establishment of that universal religion of primitive truth which men call Masonry ; and of

Jun

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.Qu :.

dns.• .

Qu. •.

1V. . . 16

that state

mercy and

Qu .• :

Ana. •.

Qu : .

of toleration, peace, equality and liberty, which will make of this Earth a fit Temple for a God of

equity.

Who first re-built the Temple?

Zerubbabel, a Prince of the House of Judah, born in Persia during the captivity .

Of what is he the type to us? .

Ans: . Of the strong swimmer that stems the furious current, and never yields to it, though often beaten

back and baffled : of the Leader of Men, who encourages the disheartened, incites the indolent, inspires the

lukewarm, and cheers the timid and despondent : who, with his strong will and clear perceptions, forces the

stupid, the stationary and the laggard to aid in his great purposes, despite their reluctance ; and hurls out of

his path all who oppose and thwart him .

Qu. • . Of what else is he the type?

. Of stern and incorruptible fidelity to his engagements ; since he preferred that the Temple should

.Ant

remain forever in ruins, rather than degrade and dishonour himself by betraying the secrets of Masonry ;

impressively teaching us the lesson that none should ever do evil, even to effect a great and good work .

Qu.-. Of what are the ruins of the ancient walls of the City of Jerusalem and the Temple, an emblem

to us ?

Ans.' . Of the dismembered fragments of the primitive religion, embedded in the different creeds of

antiquity, and buried among the follies and fables of which they were composed : and of the condition of the

human intellect, degraded by idolatry, superstition, and ignorance .

\_Qu . • . How did our Masonic Brethren labour at re-building the Temple ?

Ant.. With the Sword in one hand and the Trowel in the other .

Qu.- . What does that typify to us?

. That while the good Mason smites with the edge of the sword the demons of vice, brutality,

.Ant

rapacity and oppression, he builds steadily the walls of the Temple of Truth . and Toleration in which all men

may worship who believe in a God .

Qu. •. To what do the 70 lights of the Lodge allude?

. To the 70 years of the captivity : and the threescore and ten years of human life .

.Ant

Qu.. What do the green and gold of this degree teach us ?

Ans.'. The green, that Masonry, like the soul of man, is immortal,-the old Truth, the old Faith, the old

Morality, coeval with time, and known before the flood . The gold, that the honours of Masonry are more

precious than the gifts of kings .

Qu .. Of what are the chains of the captives, with their triangular links, an emblem?

Ans . :. Of the three powers that have in all ages imposed fetters on the human intellect, and gyves and

manacles on the limbs of the people whom God made free,; -the Kings, Priests and Nobles,-or Trz"xr,

SurgasrITio :r and Parruzoa .

Qu.-. Of what are the broken columns and disarranged implements of Masonry an emblem?

Ans: . 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 are exposed to the eyes of the Profane .

Qu.-. Of what is the defeat of those who assailed Zerubbabel and his company at the crossing of the river

an emblem ?

Ans. •. Of the disastrous overthrow and discomfiture of all who attack and persecute Masonry, and resist

its attempts to pass the frontiers guarded by ignorance and error .

Qu.-. Of what are the three triangles, one within the other, a symbol?

. Of the three principal infinite Attributes of Deity ; Powsa, I,TzLLicavcs and Gooaxasa.

.Ana

Qu: . Of what are the two cross-swords a symbol ?

Ans. •. Of Terra and Jvsrtcs : the chief Masonic weapons ; armed with which we need never dread or

anticipate defeat.

Qu : . What art do yon profess?

Ans. •. Free-Masonry.

Qu.-. What do you build?

XV. . .17

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Qu. • .

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Ana

Qu . •.

Ans.'.

deserts of

Liberty .

Qu. • .

Ans . •.

duties, has

Temples and Tabernacles .

Where ?

In the heart.

Which-way do you travel ?

From Babylon to Jerusalem ; from the darkness of Error to the light of Truth ; from the sandy

Ignorance and mental Bondage, to the green hills and fertile plains of Know ledge and intellectual

What is your age ?

Threescore and ten : the full age of man : because he who has faithfully performed all his Masonic

lived the full term of life, though he dies young .

TO GLOSS .

[The 3M.'. Eac . •. gives one rap] .

.Y. • . Exc. •. Ex. - . Bro . • . Sen . • . Warden, what are you?

Sen . •. WP. A Free •llason and a Knight.

Jr .. Ezc . • . How do you work?

. W. . . With the sword in one hand and the trowel in the other.

Sen

.

M • . Exe . • . Whence come you?

Sen . • W. .. From the East .

M.• . Ezc. •. What do you bring with you?

;Sen.% W.' . Permission to work.

~C. •. Exe.•. What is your work?

Sen.•. W.'. To rebuild the true Masonic Temple of the Or .' . Architect .

jr-.'E=-. ;what is your age?

1P:•. Threescore and ten years .

What is the time?

Sen .' W. . The moment of laying the foundation of the New Temple.

.f: •. 'Exc.'. Since that time has arrived and we are allowed to work, and since we have now only to

.Sen

and Jun .' . Wardens, that this Council

execute what we have already determined on, give notice, Bros .' ..,

of Knights of the East or the Sword is about to be closed ; and our ordinary labours to be recommenced .

Serf .' . W '. .\*

.

Esc Bro .' . Jun . •. Warden, it is the pleasure of the M .'. ESC.' . 'Master that this Council he

now closed, and that the Brethren repair to their ordinary labours . This you will please proclaim and make

known.

. Master, that this Council

..Jun. •. W.\*. Yen

. Brethren and Knights, it is the pleasure of the M . •. Esc

.,

be now closed ; and that each of us repair to his ordinary labours . You will take due notice of this, and act

accordingly .

.[The M.'..'

.Exc

raps I ? Each Warden repeats]

..if.'. Esc:. Together, my Brethren 1

[all the Knights, guided by the M. •. Esc.' ., give the sign, applaud, and cry : Gloria to Cod and the

Sovereign I]

[The bI:. Esc .' . says : "The Council is closed ." Each Warden repeats : The M .' . Eze: . gives one rap :

Each Warden repeats ; and the Knights retire in silence .]

FINIS .

'5-, z'°teed Ij

effuse .

Princes of Jerusalem .

TUE LODGE, ITS DECORATIONS, ETC.

There are two apartments . The first represents the Court of Zerubbabel, King or Viceroy of Jerusalem .

The hangings are saffrol.-colour ; and it is lighted by 25 lights, in groups of 5 .

.-The eeco6d apartment' represents the Court of Darius, King of Persia . The hangings are 'green ; the

Throne and canopy -saffron-colour ..

.In the centre of the first apartment is an altar I on which lie a roll of parchment representing the Book

of. the Law, a square, compasses, plumb and level, a sword and a balance . . Over the U .. Ill . . in .the East is

a large. 'gilded triaanglo; and :in.the'centre of it the Ineffable:Name in Hebtew. ebdracters.

OFFICERS, AND THEIR TITLES .

In the second apartment, :the same as in the . second apartment (or . Hall of the East) in the Degree of

Knights of the East ; the Presiding Office=represeting King Darius . ' '

In- the first,' he 'represents ZEEunu.+nEr., the Viceroy of Darius ; and is styled Most Illustrious Tirslatha .

The Son .-. Warden represents NESExtsa ; and is styled Illustrious Scribe.

The Jun: . Warden represents IsavA, and is styled Tire and Venerable Priest.

Whe Senior Deacon is styled Captain of the Tribes.

The Junior Deacon is styled Captain of the Guards.

The three principal officers sit together in the East.

.The - Pruicee'aie styled Valiant : and Bodies in this Degree are styled Cooncns ov PRINCES or TZ]VS .ILaa.

The battery is I I - by 119 \*C

at equal intervals.

.

DRESS, DECORiTIOas, ETC

The apron is crimson, lined and edged with saffron-colour . On the Sap is an equal balance, held by a

band of Justice. In the middle of the apron, a representation of the Second Temple ; on one side of which ii

a'eword lyitig'aciosi a buckler ; and ou the other, a square and triangle . The letter n is on one side,' and i

on the other.

'

XVL . .2

The cordon is of saffron-coloured silk, at least four inches wide, and bordered with gold . On it are

embroidered a Valance, a hand of Justice (holding a sword), a poniard, five stars, and two small crowns.

The jewel is a medal of gold. On one side is engraved a hand, holding an equal balance ; and on the

other a double-edged sword, surrounded by five stars ; on one side of which is the letter D :. and on the other

the letter Z. •.

The gloves are crimson .

The order is worn from the right shoulder to the left hip .

:o

OPEN.

[The Counsel is opened and closed in the first apartment] .

[The M .• . Ill .% raps n and says]

M •. Ill. •.

Ill. • . Scribe, what is the hour?

Sen .•, JP

. The Sun is risen, M . •. 111. •. Tirshatha.

."

M:.111.• . 'M.- . Wise and Venerable Priest, return thanks to God, for this Council, that He hath sent his

great gift of Light once more upon the earth . Kneel, Princes, and let us offer up our orisons to God I

PL&TxR .

Tun .\* . D .- . 0 Lord our God I we bless thee for ever and everl Blessed be Thy Glorious Name, which is

exalted above all blessing and praise I Thou, Thou art the only God . Thou hast made Heaven, the Heaven

of Heavens, with all their Armies of Stars, the Earth and all therein ; and Thou preservest them . all ; and

the Armies of Light worship TheeI Thou art a gracious and merciful God, . Great, 'Mighty and Terrible,

who keepest covenant and mercy ; and didst preserve our ancient brethren, •a remnant, in all thee trouble that

came upon them, on their Kings, their Princes, their Priests, their Prophets, their Fathers, and all thin

elected People, since the time of the Kings of Assyria until that of the rebuilding of the Temple . : Since the

days of their fathers they - were wrong-doers, and for their sins they, their. Kings and their .. Priests were

delivered into the hands of the .Assyrian King q, to the sword, to captivity and to great spoliation and misery :

from all which do Thou be pleased, 0 our Father, to save us in Thine Infinite Mercy . For afterwards

Thou didst show them favour, and didst permit a remnant to return, and to occupy Thy Holy City, and

didst give Light td their eyes, and relief from their bondage, that they might set again upon its foundations

Thy House, and repair its desolation, as we would do with the Temple of Masonry, and fortify themselves

in the Holy City : and now again Thou performest Thy daily miracle, and makest the Great Sun, Thy

Central Light, to rise spin in the East, and gladden the world, and renew the life of all oreatures that

lay dead in sleep since the evening.

We thank Thee, we praise Thee, we magnify Thee, for Thy great gift of Light, which is the Life of all

"the Universe ; and we pray Thee to let also the Dawn of Masonry, which is the True Light, coeval with

the world, shine again in the souls and intellects of all mankind, and conquer the whole world to its religion

of Love and Peace and Toleration I Amen I

1l,• . Ill.-. Ill.. Scribe, how goes on the work?

Sen.. TP. •. M. •. Ill.-, as the People of the land weakened the hands of our ancient brethren, and troubled

them in building, and hired counsellers against them, and frustrated their purposes, all the days of Cyrus

King of Persia, and in the reigns of Ahasuerus and Artaxerxes, and even unto the second year of Darius the

King ; even so, for many years did enemies without and indolence and apathy within, weaken the hands of

the Brethren of the Ancient and Accepted Rite, and trouble them in their work, and frustrate their purposes ;

until our Rite became almost disused, and the work almost ceased ; as the chiefs of the Samaritans, from the

days of Artaxerxes and his decree against our ancient brethren, caused their work to cease by violence and

force. But the sun is now risen, and the darkness disappears .

XVL . .3

Jr.-. It •. What said the Prophets to our ancient brethren, when the clouds lowered upon their hopes,

and the elements around them seemed gloomy and threatening?

Jut.. D.• . Thus said lIa„gal the Prophet, on the first day of the Gth month : "Thus with the God of

Armies, 'Go up to the mountain and bring timbers, and build the house ; and r will ,take pleasure i4 it.

and I will be glorified . I am with you,' saith the Lord ."

Slit.•. D.•. On the one and twentieth day of the seventh month, thus said iaggal the Prophet : "Be

. all ye

strong, 0 Zerubbabel! and be strong, 0 Joshua, the son of Josadak the ugh Priestl and be strong

people of the land, and work 1 For I am with you, saith the Lord of hosts . The glory of this latter Bone

&hall be greater than that of the former, and in this place will I gin peace."

.Tow. W.•. Thus Wit Ihaggai the Prophet, on the four and twentieth day of the ninth months "In

that day, saith the God of Armies, will I take thee . 0 Zerubbabel, my servant, the son of Shealtiel, and

will make thee as a signet : for I have chosen thee, saith the Lord of Hosts ."

Sea.•. W.'. Thus said Zecbariah, the son of Iddo, on the four and twentieth day of the month Sebat ;

"Thus with the Lord, 'I am returned to Jerusalem with mercies : my House shall be built in it, and alias shall

be stretched forth upon Jerusalem . Sing and rejoice, 0 Daughter of Zion t for, to I I come, and I will dwell

In the midst of Thee, with the Lord . Who art thou, 0 great mountain?-before Zerubbabel a plain ; and he

shall bring forth the Key-stone, while the People cry, ' Stability and continuance unto it!' The hands of

Zerubbabel have laid the foundation of this House. His hands shall also finish it : and ye shall know that the

Lord of Armies bath sent me unto you ."

ZL'..\*

.III

My Brethren, as our Ancient Brethren arose, encouraged by the Prophets, let us rise up, and

begin to build anew the Temple of Masonry . For we, like them, dwell too long in our called houses, while

that House falls into decay and Roth waste . We, like them, have sown much and reaped little. We eat and

are still, hungry ; we drink and are still athirst : we clothe ourselves, and are not worm ; we earn wages, and

put them in a sack with holes. Because the Temple of our Bits lieth waste, and we ran every man to his own

house ; and we neglect the interests of Masonry, which are the interests of all humanity .

My Brethren, let this Council be now opened, and our labours upon the Masonic Temple resumed . ..

Ill

Captain of the Tribes, let all the brethren be arrayed for the work which we have to do, that it may no more

be hindered or delayed .

A•. W.. Princes and Brethren, it - is the pleasure of the M .•. Ill.•. Master, that this Counci l be now

opened, and" our labours on the Masonic Temple recommence . Let all therefore be prepared for whatever

work them is to do ; as our ancient Brethren worked with sword and trowel when they rebuilt God's House

at Jerusalem.

[The Capt •. of the Guards raps / - and the Capt •% of the Tribes, the Jon

. W .., the Sen .•. W.•. and the

:

M.. Ill

. do each the same in succession] .

.\*

Z.• . Ill.'. Together, my Brethrenl

(The Brethren all give the sign ; clap the hands I times, applaud, saying Litre Dso ; and the M.' . BL •%

says] :

N.'. III:. My Brethren, this Council is open.

zzcz

toE.

The Brethren being in the second apartment, dressed and decorated as in the Hall of King Cyrus or Court

Cyrus, in the 15th Degree, the Master of Ceremonies and throe other Brethren receive the candidate in the

preparation room. The flue are all dressed alike, in the dress and with the ornaments and jewel oCa $night

of the Bast ; and the Master of Ceremonies bears a roll of parchment, tied with a green ribbon, and sealed

with a large seal .

The M.. of Car.- . gives the alarm at the door, by ?

Z• . Inf.•. Prince M .. of Cav: ., there is an alarm at the door of the Palace .

ZL•. Cas.: Attend to that alarm, my Brother, and learn who approach, and their request

of

XVI. : .

M.'.

•I

Inf. . [Going to and opening the door] : Who approach the presence of Darius the Great King, and

what is their request?

'

. Cer. •. Seraiah, Reelaiab, Mordecai, Bilshan, and 3lispar, Princes of Judah and Knights of the East, .

IL'

with letters to the King from TatnaT, Governor beyond the river, and from Satabazanes, crave an audience .

(The BI .' . Inf. •. reports to the 31.'. Car :. ; who repairs to the East, and makes the same report] .

. Permit the messengers to appear in our presence .

Soy: . Ii[The M .• :

the candidate and the three brothers enter, advance to the East, and kneel on one knee .

The M. •, of Despatches advances and receives the letter] .

Soy.' . 1C. •. Rise, Princes and Knights, and declare your wishes to the King.

1L • . Ccr: . Soy.-. Master, Great King Darius, in the first year of Cyrus the King, he made proclamation

throughout all his Kingdom, that God had charged him to build unto Him a house at Jerusalem ; and said

unto our people in Persia, "Who among you are of the Peoplo'of Israel? ' Their'God be'with them, and let

them go up to Jerusalem, which is in Judah, and build the House of the Lord God of Israel [the one True

God], in Jerusalem ." And, he set free our people,` and restored to them the Holy Vessels of the Temple ; and

they returned to Jerusalem and laid the foundations of the Temple . 'But the people that dwelt round about

them hindered and interrupted them during the whole reign 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 cities of Samaria, beyond

the river, sent letters unto the King, saying unto him that Jerusalem\* was • a rebellious and bad city, and ..that

if the same were builded again, and the wa11s set up once more, our people would refnee to pay toll, tribute'or

custom, and the revenue of the King be thereby endamaged . Which false testimony the'King'believing, ho

sent an answer unto those of Samaria, beyond the river, declaring that search had been made, and it was found

that Jerusalem of old time had made insurrection' against the Kings, and rebellion and sedition had occurred

therein . Wherefore ho commanded them to cause the work to cease, and to let not the city, be builded, •u ntil

other order . Whereupon Rehum the Chancellor and Shimshat the Scribe, and their People, went up in\* Baste

unto Jerusalem, and made the work to cease, by force and power : aed so it bath conned until . now. But now

the Prophets have made known that it is the will of God that Ilia Housee shall be builded,, and .Zerubbabel the

Viceroy, and Joshua the High Priest, have begun to build the House, and the Prophets of . God do help .them .

And Tatnat, Governor beyond the river, and Satabazanes and their cumpanions .have'come unto them ; and

inquired of them who • directed the building of the Temple and the walls of the city : and it bath been agreed

. \_that the work shall not cease until the matter be made known unto thee, and thy sovereign pleasure be de=

Glared

: and we have brought with us the letter of Tatnal and Satabazanes concerning the matter, being sent

unto thee by Zerubbabel the Viceroy .

Soy: . M. • . Read thou the letter, our Gr : . Master of Despatches .

IL'. Desp.' . "Titan? . Governor beyond the river, and Satabazanes, unto Darius the Great King, Health

and Pence I Be it known unto the King that we went into the Province of Judea, to the House of the Great

God, which is builded with great stones, and timber is laid on the walls, and the work goeth fast on ; and

prospereth in their hands . Then asked we the leaders of the Jews, and said unto them, Who commanded you

to build this House, and to set up these walls? We asked their names also, that we might write and send unto

thee the names of the men that were leaders among them .

"And thus they returned us answer, saying : "We are the servants of the God of Heaven and Earth, rind

we build the pause that was builded many years ago, which a Great King of Israel builded and set up . But

after our fathers incurred the anger of the God of Heaven, lie gave them into the hand of Nebuchadnezzar,

.- But

King of Babylon, the Chaldean, who destroyed Cod's House, and carried away the People into Babylon

.

And

the

vessels

of

gold

and silver,

in the first year of Cyrus the King, he made a decree to build the House

of the House, which the King of Babylon took out of the Temple at Jerusalem, and put in the Temple of Bet

in Babylon, these did Cyrus the King take out of the Temple of Bel, and they were delivered unto Sheshbaziar ;

whom be had made Governor ; to whom be said, 'take these vessels, and go carry them unto the Temple in

Jerusalem, and let the House of God be builded in its old place .'

"Then came Sheshbazzar [whom we call Zerubbabel], and laid the foundation of the House of God in

Jerusalem ; and from that time until now it path been in building, and is yet not finished ."

Cer.-.,

XVI. . .5

"Now therefore, if it seem good to the King, let - there be search made in the Royal Archives at Babylon,

whether It be true that a decree was made by Cyrus the Kin ;, to build this House of God at Jerusalem ; and

let the King send his pleasure to us, concerning this matter ."

Son.•. Jt.•. Our Gr: . Master of the Chancery, let search be forthwith made, if there be such a decree .

(The Keeper of the Seals goes out, and remains a little while] .

&v.•. JL•. Ye Princes of Judah, who Is this God that ye worship?

K . Csr.•. Sot:. Master, the One, true, only God, invisible, omnipotent, who created the world, and whom

no man bath seen at any time : to whom all time Is xow and all space is asas ; from whom Is Life and Light ;

and who at first existed alone, with Time and Space . Infinite and Eternal as they.

&v.-. 'J&\*. Are ye not worshippers of the sun, or of idols and images?

Y•. Cer.. So,• . Master, . this commandment ere • our God unto Moses our Lawgiver . "Thou shalt have

so other Gods before me. Tbou shalt not make unto thee any graven image, or any likeness of any thing In

heaven, or on the earth, or In the water, or under the earth : nor shalt thou bow down to them nor serve them .

Yo shall destroy their altars, break their images and cut down their groves . Ye shall worship no other God,

but the God whose name no man shall pronounce . Lift not up your eyes unto heaven, to worship and adore

the sun and the moon and the stars, even all the glorious Armies of Heaven, whose light Cod bath bestowed

upon all the nations of the earth . Yo shall utterly destroy all the places wherein the nations which ye shall

possess worship their Gods, upon the high mountains, and the hills, and under every green tree . Yo shall

overthrow their altars, and break their columns, and burn their groves with fire : and ye shall hew down

. the

graven Images of their Gods, and utterly obliterate their names and memories ."

Sov.•. .M • . Such also are the commands of our law . (The Keeper of the Seals here enters, bringing

witb:him aroll of parchment] : ..

Or Master of the Chancery, heat thou discovered the decree?

Z•. Chars .•. Sov .•. Matter, I . find It thus written. upon a roll in the Royal Archives : ."Thus saith Cyrus

the King of Persia : The Lord God of heaven bath given me all the Kingdoms of the Earth ; and he bath

charged me to build him -an house at Jerusalem in Judab . Who among yon is of his People? His God

bawithhim ; and let him go up to Jerusalem, in Judah . and build the House of the Lord God of Israel (the

only Gad) In Jerusalem ."

&r.1. JL•. It is enough. Let the decree of Cyrus the Great King be fulfilled I Prepare such decree as

is suitable, and send it by. these Princes of Judab to Tatnal and Satabasanes, that it may be punctually

obeyed : and meantime give to these ambassadors, fit entertainment ; for they,•like us, worship the True Gad.

and de sot bow down to Images and idols . Princes, the audience Is over!

(The cabdidnte and the four brothers then return to the preparation room ; and after a4ittle delay, durlag

which time the Brethren pass into the other apartment, they approach the door of that apartment, and the

H.. Cer.•. gives the alarm by 9 raps.]

Jun.•. War

. U:. Ill. •. , there is an alarm at the entrance to the Council .

.Jr- . 11L% Attend to that alarm, and see who approaches!

.3r [Opening the door] : Who approaches this Council among the ruins of Jerusalem?

.Jun

.

•

K' . Car. •. Seraiah, Reelaiab, Mordecai, Bilshan and Mispar, Ambassadors to Darius the Great King,

bringing with them his decree ; and good tidings to the People of the Lord .

[The Jan.-. W .•. reports to the Sen.• . Warden, and he to the U . . Ill:.] .

K'. Ill

. Open wide the doors, and invite the Ambassadors to enter!

.,

tThey enter and approach the East] .

IC\*. IlL•. Welcome, Princes, to Jerusalem! We give thanks to God for your safe return : and wait

anxiously to bear how you have fared in your mission.

JL: Cer.•. M. •. III. •., alter the Council did as the great honour to select us to bear Its petition and the

letter .of Tatnal and Satabasanes to the toot of the Throes of Darius the King. we set forth on our way ; and

notwithstanding that we were attacked by the Samaritans on this side the river, whom we resisted and put to

sight, we reached Babylon in safety, and obtained audience of the King ; who received us graciously and

ordered the letter to be read, and thereupon directed search to be made in the Royal Archives for the decree

made by Cyrus the King in the first year of his reign . In the meantime he inquired of as what God the Jews

1YI . . . G

adored, and whether they bowed down to images and idols, or adored the Armies of Heaven ; to which we

having made answer in the words of the law of Moses, the Gr . •. Master of the Chancery brought before him

the roll, found in the House of the Rolls, at Achmetha, in the Palace, is the Province of Media, with the

decree of Cyrus the King recorded therein ; which being read and heard, he declared that he did confirm and

would execute the same ; and ordered fit decree to be prepared, and sent by us to Tatnai and Satabazanes, that

it might be punctually obeyed : and was also pleased to order fur us fit entertainment ; saying that we, like

the Persians, worshipped the True God, and bowed not down to images and idols : after which we were

dismissed with honours and rewards, and have returned in safety hither, bringing with us the letter of the

King. The People have met us without the city, and accompanied us hither, singing songs of joy and praise

for our happy return, and doing us great honour .

Soa .•. X. • . We too, my Brethren, return sincere thanks to God for your safety . Resume \*now your Seats

in the Council ; first delivering the letter of the King to our Secretary, who will read the same .

[The candidate and the others are seated ; and the Secretary opens the roll, and reads]

"Thus saith Darius the King : We have caused search to be made for, and have found, the decree made

by Cyrus the King in the first year of his reign, commanding that the Temple of God at Jerusalem should be

rebuilt, and the vessels thereof restored ; and are pleased to confirm that decree : Now therefore, Tatnai,

Governor beyond the river, Satabazanes, and your people, meddle no more therewith ; but let the work of this

House of God alone. Let the Governor of the Jews and the Elders of the Jews build this House of God

in its proper place . Moreover I decree what ye shall do to the Elders of these Jews, for the building of this

House of God ; that of the Royal revenues, of the tribute beyond the river, means be furnished them, that the

work be not delayed : and whatever they need for the sacrifices, and wheat, salt, wine and oil, upon the requi .

aition of the Priests at Jerusalem, let it be given them daily without fail : that they may offer acceptable

oblations to the God of Heaven, and pray for the life of the King and of his sons .

"Also I decree, that whosoever shall disobey this decree, let timber be pulled down from his house, and

set up for a gallows, and he be banged thereon ; and his house fur his offence be made a pile of rubbish .

And may the God that dwelleth, and whose Name is worshipped, at Jerusalem, destroy all rulers and all people

that shall endeavour to hinder or destroy the House of Gud at Jerusalem I Thus do I, Darius the • King, decree :

and let all promptly obey I"

Sou:. f' . GI.oRr 139 To COD ME IIIGUESv rOR ills MERCIES I AND nOXOCR AND raosrzartr AnD LENGTn Of

DAYS TO TIIE SOVEREICY I Join me, my Brethren, in the acclamation!

(All clap their hands 11 9 \* ([ times, and cry once, " Glory to God, and honour to the Sovereign 1"J

Soo. •. X. • . My Brother, Captain of the Tribes, cause it to be proclaimed throughout the City unto the

People, that Darius the King has graciously granted our requests, and commanded that the work upon the

House of the Lord shall not longer be hindered or delayed : and bid them rejoice ; fur the end of the sorrow

and suffering of Israel approaches .

(The Sen .- . Deacon goes out] .

Boo:. X. - . Princes and Brethren, our Messengers to the Court of Darius the King deserve our thanks

and gratitude. . The faithful servant earneth his reward. Ill:. Scribe, and M : . Wise and Ven . . Priest, with

what new honour 311211 we distinguish our bravo and faithful brethren, Seraiab, Itcelaiah, Mordecai, Bilehan

and Mispar ?

. Priest, can you not aid

.Ben:. IF:. M. •. Ill . ., I am at great loss what to answer. M .• . Wise and Yon

us with your advice?

Jun:. 1V. •. M : . Ill .'., the People dispute with each other, and there is none to sit in judgment between

them . Those who have returned from the captivity claim lands of those who have possessed them many

years ; and there is no Tribunal to decide . And the People clamour and are divided, and dissensions are rife

among them. Let the messengers our brethren be made judges between the people, to administer Justice and

Equity. So shall they receive honour and distinction, and do the-Lord and his people good service .

tll.' . I11: . M:. Wise and Vcn : ., it shall even be as thou sagest . Approach, my Brethren I [They approach

the Throne) . By the advice and consent of the Council, I do hereby create and constitute a Tribunal to be

composed of live Judges, who shall judge between plan and man, and administer justice and equity, and whose

judgment shall be without appeal . And I appoint thee, Selaiab, to be Chief of that Tribunal, and Reelaiah,

Mordecai, Bilshan and Mispar to sit with thee in judgment . Go now, and kneel at the holy altar of Sacrifice,

and assume the obligation appropriate to your office .

OBLIGATION.

I, A . . . B . . ., in tlio presence of the Gr . •. Architect of the Universe, and of this Gr .. Council of

the Princes of Jerusalem,. do hereby and hereon most solemnly and sincerely promise and swear, that I will

never reveal or make known the secrets of this degree, to any person in the known world, except to' those

to whom the same may lawfully belong, and to them only when I am duly allowed and authorized to do so .

I furthermore promise and swear, that whenever I am called upon to judge and decide between my

,brethren, I will do so with Justice and Equity, without favour or partiality, and leaning neither to the right

hand nor to the left.

I furthermore promise and swear, that I will endeavour to reconcile all differences and disputes between

my brethren, and to persuade them not to go to law with each other ; and will exert all 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 courteous to all men, and will lead an honest and irreproachable life .

• I furtbermore promise and swear that I will never insult, deride or ridicule a Bro . •. Prince of Jerusalem

zior give or send him a challenge, nor accept one from him ; nor strike or wound him, except in absolute selfdefence ; nor injure him in his person, property, reputation or feelings . .

- ;^ I furthermore promise and swear that I will never abandon a Brother, in whatever adversity ho may be,

in combat, or in sickness, or in prison ; but will aid him with my counsel, my friends, my sword and my puree.

To all of which I do most solemnly promise and sincerely swear, binding myself under no less a penalty,

than that of having my house pulled down, and the timbers thereof set ug as a'gallows, and I hanged thereon .

$o'help me God I and keep me steadfast to keep and perform the same 1

&te. . M.•. Arise, my Brethren, Princes of Jerusalem and Judges 1 Your superior merit has not only

made ion my equals, but has placed you above me . For you are Princes and Judges by election and a general

\_

proelanration, .and-have the right and power to judge me, who am a Prince by birth alone .

".Prince Selaiab, I now invest thee with this apron, which shall hereafter be appropriate to this degree .

Its colours are emblematical of that fervency and zeal which have procured you this honour ; and of the day

of Hope that now by your means dawns on Israel . Its different blazonings are emblematical of that equity

and justice by which you have sworn to be ever guided .

Masons in this and the higher degrees wear the apron, that they may never forget . that they attained

their high rank and dignity by .means of Masonic labour alone ; and that, remembering their first estate, they

may be courteous 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, then ye

shall justify the righteous and condemn the wicked .

Thou shalt not have in thine house divers measures, a great and a small : thou shalt have a perfect and

just \*eight, a perfect and just measure ; that thy days may be lengthened in the land which the Lord thy God

"Se.ahall be accursed that removeth his neighbor's land-mark ; and he that perverteth the judgment of the

stranger, the fatherless, and the widow .

:Ye shall do no unrighteousness in judgment : Ye shall not respect the person of the poor, nor honour the

person of the mighty ; but in righteousness shall ye judge your neighbour .

Blessings are upon the head of the just ; but vio'ence covereth the mouth of the wicked . The memory

of the just is blessed ; bat the name of the wicked shall rot . .

4A

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Receive also this collar, whose color also symbolizes the dawn of that new day for which all true Masons

rejoice. The balance upon it is a symbol of impartiality ; the hand and sword, of that severity which crime

sometimes makes a stern necessity ; the poniard, of the into that shall swiftly overtake the oppressor and the

unjust judge ; the stars, of the number of your members ; and the crowns, of the supremacy of your judgments

and authority.

Receive also this jewel, emblematic of the same ; and the initials engraved thereon will ever remind you

of the gracious clemency of Darius, and the gratitude of Zerubbabel for your services and fidelity .

Receive also the sign, words and token of a Prince of Jerusalem .

Sieir : . . . Advance boldly, with the

on the t4& 2 § .

tt $IIUIO2^-DII, as if to engage in a combat ; the t3&Q.=M

A\swEa : . . .

M . . . .&} . g °i° the QM at the height of the n&# g ff($, as if to commence the

combat ; the $}1,51 ~ °P forming aaX Z Q$4: with the § ji 2M=°° of the t (k5°P.

ToKES : . . . °y°Q§ each other mutually with the $}T &SZ31% on the a U 2r:'°° of the f 2`Yj O °t(}1L,g2bjC.t of the $ &Q II-q °PQ§^thus-, and ° ° 7j:2 r Q ? At the same time place the #2a&m}1JCQM

together at the § 3f

forming a straight line ; and let the 1=(r (^ touch each other . Then recipro.

cally place the f Qtij°P4&QM •'TI on the n&0 g tIIQ$ of the other, tf §Q

the 112

One says

°PZL([""'?1t, and the other, \*ell (r\_

-Or h-q°&$Q([. Then form a square with the fCYp°P}2, 9--°P on the

32St&q°-let go the

bring the § ?=Y of the UPI3

°P to the t\*&C(f, and salute each other

by bowing.

PASS-Roan : . . . mQnLQ°f °. •.

SACRED WORD : . . .

QIIQt'.

The Israelites re-entered into Jerusalem, after their captivity in Babylon, on the 20th day of Tebet or

Tebeth, the 10th month of the year ; and their thanksgiving, after the completion of the second temple, took

place on the 23d day of Adar, the 12th month of the 6th year of the reign of Darius . The temple had been

finished on the 3d day of the same month ; and, on the 14th day of the following month; the Passover was

celebrated in it.

-Hear now, my brother, the History and Lecture of this Degree .

HISTORY AND LECTURE .

The historical incidents commemorated in this degree are so fully detailed in the ceremonies, as to need

no further repetition . It remains only to allude to those which followed the return of the embassy from

Babylon, and the action of the Tribunal of the Five Princes of Jerusalem .

Tatnal, Governor of the Jewish side of the River, and Satabazanes and their People, obeyed the mandate

of Darius. And the Elders of the Jews builded, and they prospered through the prophesying of Haggai the

Prophet, and Zechariah the son of Iddo : and they builded and finished the Temple, according to the commandment of the God of Israel, and according to the orders of Cyrus, Darius and Artaxerxes, Kings of

Persia.

It Was finished on the third day of the month Adar, in the sixth year of the reign of Darius . On the

20th day of that month, the children of Israel, the Priests and the Levites and the rest of the children of the

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Captivity kept the dedication of the house 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 Jerusalem .

He was a lineal descendant of Aaron, and well read in the Mosaic law and sacred traditions, and a favourite

of the King, who readily granted his request to be allowed to return to Jerusalem and unite again with his

people ; and issued in his favour a decree to this effect : "Artaxerxes, King of Kings, unto Ezra the Priest,

a Teacher of the Law of the God of Heaven, health and Peace I I decree that all Jews and their Priests and

Levites, in' my realm, who are disposed of their own free will to return to Jerusalem, may do so with thee .

And I, by the advice of my Council of Seven, do send thee to enforce the Law of God, which is in thy keep.

ing, in Judah and Jerusalem : and to carry thither the silver and gold which we and our Council have freely

offered unto Israel's God in Jerusalem ; and whatever may be given thee in our Province of Babylon, as a

voluntary gift from the People and the Priests for the House of God in Jerusalem, wherewith to purchase

animals for your sacrifices, and any residue to dispose of as your God may direct. I give to thee the remaining vessels for the service of the Temple, to be placed therein ; and whatsoever more may be needed therefor

shall be furnished by the Royal Treasury . And I command all my Receivers of the Revenue beyond the

river to pay to you, upon your requisition . to the extent of an hundred talents of silver, an hundred measures

of wheat, an hundred baths of wine, an hundred baths of oil, and whatever salt is required. Whatsoever is

required by the God of Heaven, let it be diligently done for His House, that His displeasure may not fall upon

our realm.

"It shall not be lawful to impose tax, toll, tribute or custom on the Priests, Levites, Minstrels, Porters,

Nethinims or Ministers of the Temple . And thou, Ezra, to enforce the Isaw of God, whereof thou hast a

copy, appoint magistrates and judges, for all the people beyond the River that know that law, and teach it to

them who know it not . Acid if any one disobey that law or the law of the King, let him without delay be

condemned to suffer death, or to exile, confiscation of property or imprisonment ."

Collecting together 1506 men, with their women and children, and ashamed to ask an escort of the

King, because he had assured him that God would protect and defend them on the way, Ezra set forth from

Babyloti'on"the first day of the first month, of the seventh year of the reign of Artaxerxes, prepared to

.

. enforce ii well as -obey the law of God, and to legislate and administer the law to the people of Israel.

At`the river of Ahara he encamped and remained three days, and there sent for and was joined by 262

Liiites 'And Nethinims whose duty it was to serve the Levites . Then he held a fast, delivered the sacred vessels into' the custody of the Priests, and again moved on the twelfth day of the first month . Safely through

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 they furthered the people and the House of

(God.

'In the ninth month, on the 20th day of the month, all the People assembled at Jerusalem, in obedience too

bin peremptory bummons commanding their attendance on pain of exile and confiscation of goods : and there

they sit 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

awaytheir wives.

'After Nehemiah was appointed Governor, and the walls of the city were completely rebuilt, and on tfie

first. day of the seventh month, a solemn feast was held, and the whole People came together . Then Ezra

brought forth the book of the Law of Moses, and read it to the People, and with the aid of the Priests and

L`eiites'ezpounded it to them for seven days, during which time they rejoiced and feasted, as they bad not

done since the time of Joshua the son of Nun and successor of Moses ; and on the eighth day a solemn

assembly 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 themselves, confirming it by an oath, to walk in God's law, which was given by Moses the

iervatit of God, and to observe and keep all God's commandments, and his judgments and his statutes, and to

pay tas and tithe and the first fruits, and observe the seventh day and the seventh year .

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Thus was the Temple rebuilt, the work of our ancient brethren completed, and the old law restored . The

Samaritans, ancient enemies of the Jews, compelled by the power of the King of Persia to submit and pay

tribute to the children of Israel, troubled them no longer . The cities were rebuilt, and for a time peace and

prosperity reigned in Jerusalem . Masonry again flourished as in the days of its first glory, and the number

of its initiates largely increased. But this period of pence and glory was of short duration . Seventy years

after the Christian em the Romans invaded Judea, took Jerusalem and razed it to the ground, burnt the

Temple and almost annihilated the people .

A few Architects escaping remained in the vicinity of the'beloved city, and there preserved in the strictest

secrecy the ancient mysteries and instruction . Adopting yet greater precautions, they admitted none until

after the most thorough tests and a long probation. Under the Romans, and afterwards under the Saracens,

they waited for some fortunate chance that should again put them in possession of the land of their fathers,

and enable them again to rebuild the Temple .

Others, at the dispersion of the People, fled to the desert for safety . After a time they reappeared at the

rains of the Temple, assembling under the banner of fraternal charity and love for humanity . On the very

site of the House of God they founded an hospital for the pilgrims who came to visit the wreck of the Holy

City . They became a religious order, bound by vows of strict observance, pledged to celibacy, and devoted to

the relief of the poor, as well by alms as by the fruits of the earth which the new Masters of Judea allowed

them to cultivate . Afterwards, becoming a religious soldiery, their swords changed their precarious possession

into a title .

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Rope sprang up anew, when Peter the Hermit, an obscure but zealous fanatic, preached throughout Europe

the first crusade. The rumor of that Holy War, flying abroad upon the wings of the wind, reached the remotest

regions of the world. The religious soldiery, chiefly inhabiting the deserts of the Thebaid, emerged from their

solitudes . Eager to distinguish themselves, they hastened to unite with • their brethren at Jerusalem . They

found them the allies of the Architects ; all having as their object, though with different views, the restoration

of the Temple. Laying aside their prejudices, they adopted the same ritcs, .and disguised under the same

symbolism of a speculative architecture a glorious purpose. Determining to join the Crusaders, they resolved

to servo under chiefs elected by themselves, whom they elected from among the military Brethren, as . being

best qualified by experience and lung service .

They then adopted an established ritual, substituting in place of the old ceremonial of the Mysteries, more

ancient than Solomon or Hiram, or even than Moses himself, a formula, symbols and allegories referring to the

building of the first Temple, and thus always reminding them of their great purpose of rebuilding the Temple,

and restoring the Holy Land to the descendants of Judah and Benjamin . Thus they kept themselves apart

from the mass of the Crusaders, and secured the enlistment and perpetual 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 rapacious, degraded and brutal, and equally as dangerous to them as the Infidel

enemy, caution and prudence were indispensable . To ensure themselves against surprise, they adopted words,

signs and tokens for mutual recognition even when at great distances apart, and to preserve their secrets against

curiosity, treason and imprudence . And taking the name of Free Masons (as independent auxiliaries], they

joined the Armies of the Cross, and soon gained distinction and renown .

The Architects who bad built and still maintained their hospital upon the rains of the Temple, did not

remain idle . They too, leaving a small number of their more aged members to perform the duties of hospitality, relief and charity, took up arms, elected a leader, who afterwards became their Grand Master, and joined

the Christian armies. . Several orders, rising in like manner from small beginnings, increased in stature, and

became numerous, wealthy and powerful . The Templars, the Order of St . John, and the Teutonic Knights,

sprang up in succession, reached the height of wealth, power and greatness, and were in succession despoiled

and annihilated.

During the several crusades, the Order of Free Masons naturally increased in numbers, and itself became

powerful and influential, though in secret ; fur none but the initiated knew 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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nourished alike under the shadow of the Mosque and the Vatican . After the first successes, and when a

Christian King sat upon the throne of Jerusalem, and Christian Lords held Principalities and Dukedoms in

Palestine, eighty-one Masons repaired to Sweden, with letters to the Bishop of Upsal, whom they initiated

Into their mysteries, to secure his assistance In reanimating the zeal of the confederated Princes.

The attempt to conquer the holy Land was renewed, but proved unsuccessful . The Masons then seat

again 81 members to Upsai, to deliver to the Prelate their manuscripts and jewels and other Masonic treasures,

sealed up in a coffer. lie received it, and deposited It in a,marble tomb, sealed with firm seals, buried in a

deep cavern under the Tower of the Four Crowns ; from which, at a later period, those precious archives were

recovered.

After this deposit, the 81 Brothers returned to Jerusalem ; but the victories of the Salt= of Egypt

destroying the lost lingering hope of rebuilding the Temple, they resolved to abandon their country, desolated

by the Infidel, and to form now establishments In remote regions : and many years had not elapsed until

their Lodges, Chapters, Councils and Preceptories were found in every country in Europe .

We no longer expect„ my Brother, to rebuild the Temple at Jerusalem . To us It has become but a

symbol

. To no the whole world is God's Temple, as Is every upright beart . To establish all over the world,

the New Law and Reign of Love, Peace, Charity and Toleration, is to build that Temple, most acceptable to

God, in erecting which Masonry is now engaged . No longer needing to repair to Jerusalem to worship, nor

to offer up sacrifices and shed blood to propitiate the Deity, man may make the woods and mountains his

Churches and Temples, and worship God with a devout gratitude, and works of charity and beneficence to his

fellow-men. Whereyer the humble and contrite heart silently offers up its adoration, under the overarching

trees, in the open level meadows, on the hill-side, in the glen, or in the city's swarming streets ; there is Cod's

House and the New Jerusalem .

The Princes of Jerusalem no longer sit as magistrates to judge between the' People ; nor Is their number

. But their duties still remain substantially the same, and their insignia and symbols retain

limited to five

their old significance . Justice and Equity are still their characteristics . To reconcile disputes and beat

dissension, to restore amity and peace, to soothe dislikes and soften prejudices are their peculiar duties, and

they know that the peace-makers are blessed .

Their emblems have been already explained . They are part of the language of Masonry ; the same now

as it was when Moses learned it from the Egyptian Ilieropbants .

StiUwe observe the spirit of the Divine law, as thus enunciated to our ancient brethren, when the Temple

woo rebuilt, and the book of the law spin opened :

Bzeeute true judgment ; and show mercy and compassion every man to his brother . Oppress not the

widow nor the fatherless, the stranger nor the poor ; and let none of you imagine evil against his brother

is hs heart

. Speak ye every man the truth to his neighbour ; execute We judgment of Truth and Peace in

your gates ; and love no false oath ; for all these I hate, with the Lord .

"Let those who have power rule in righteousness, and Princes in judgment . And let him that ls & judge

be as an biding place from the wind, and a covert from the tempest ; as rivers of water In a dry place ; as the

obadow of a great rock in a weary land . Then the vile person shall no more be called liberal ; nor the

churl bountiful : and the work of justice shall be peace ; end the effect of justice, quiet and security ; and

wisdom and knowledge shall be the stability of the times . Walk yo righteously and speak uprightly :

despise the gains of opprwion, shake from your hands the contamination of bribes : stop not your sars

against the cries of the oppressed, nor shut your eyes that you may not see the crimes of the great ; and you

shall dwell on high, and your place of defence be like munitions of rocks ."

Forget not the" precepts of the old Law : and especially do not forget, as you advance, that every Mason,

however humble, is your brother, and the labouring man your peer . Remember always that all Masonry Is

work, and that the trowel is an emblem of the degrees in this Council . Labour, when rightly understood, is

both noble and ennobling, and intended to develops man's moral and spiritual nature, and not to be deemed

.

a disgrace or a misfortune

Everything around us is, In its bearing and influences, moral. The sereus and bright morning, when

we recover our conscious existence from the embraces of sleep ; when, from that Image of Death God calls us

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to a new life, and again gives us existence, and his mercies visit us In every bright ray and glad thought, and

call for gratitude and content : the silence of that early dawn, the bushed silence, as it were, of expectation t

the holy eventide, its cooling breeze, its lengthening shadows, its falling shades, its still and sober hour : the

sultry noontide and the stern and solemn midnight : and Spring-time, and chastening Autumn ; and Summer,

that unbars our gates, and carries us forth amidst the ever-renewed wonders of the world ; and Winter, that

gathers us around the evening hearth :--all these, as they pass, touch by turns the springs of the spiritual life

In us, and are conducting that life to good or evil . The idle watch-band often points to something within us ;

and the shadow of the gnomon on the dial often falls upon the conscience .

A life of labour is not a state of inferiority or degradation . The Almighty has not cast man's lot beneath

the quiet shades, and amid glad groves and lovely hills, with no task to perform ; with nothing to do but to

rise up and eat, and to lie down and rest. He has ordained that Work shall be done, in all the dwellings of

life, in every productive field, in every busy city and on every ways of every ocean . And this he has dune,

because it has pleased Him to give man a nature destined to higher ends than indolent repose and irresponsible

profitless indulgence ; and because, for developing the energies of such a nature, work was the necessary and

proper element. We might as well ask why Lie could not make two and two be six, as why IIe could not

develops these energies without the instrumentality of work . They are equally impossibilities .

This, Masonry teaches, as a great Truth ; a great moral landmark, that ought to guide the course of all

mankind. It teaches its toiling children that the scene of their daily life is all spiritual, that the very implements of their toil, the fabrics they weave, the merchandise they barter, are designed for spiritual ends ; that

so believing, their daily lot may be to them a sphere fur the noblest improvement. That which we do in our

intervals of relaxation, our church-going and our book-reading, are specially designed to prepare oar minds

for the Action of Life. We are to bear and read and meditate, that we may act well : and the Action of Life

Is itself the great field for spiritual Improvement . There is no task of industry or business, in field or forest,

on the wharf, the ship's dock or the exchange, but has spiritual ends . There is no care or cross of our daily

labour, but was especially ordained, to nurture in us patience, calmness, resolution, perseverance, gentleness,

disinterestedness, magnanimity. l or Is theree any tool or implement of toil, but is a part of the great spiritual

instrumentality.

All the relations of life, those of parent, child, brother, sister, friend, associate, husband, wife, are moral,

throughout every living tie and thrilling nerve that binds them together . They cannot subsist a day nor an

hour, without putting the mind to a trial of its-truth, fidelity, forbearance, and disinterestedness .

A gnat city is one extended scene of moral action . There is no blow struck in it, but has a purpose,

'ultimately good or bad, and therefore moral . There Is no action performed, but has a motive ; and motives

are the special jurisdiction of morality . Equipages, houses and furniture are symbols of what is moral, and

they in a thousand ways minister to right or wrong feeling. Everything that belongs to us, ministering to our

comfort or luxury, awakens in us emotions, of pride or gratitude, of selfishness or vanity, thoughts of selfindulgence, or merciful remembrances of the needy and the destitute .

Everything acts upon and influences us . God's great law of sympathy and harmony is potent and Inflexible as Ilis law of gravitation . A sentence embodying a noble thought stirs our blood a noise made by\* child

frets and exasperates us, and influences our actions .

A world of spiritual objects, influences and relations lies around us all . We all vaguely deem It to be so ;

but he only lives a charmed life, like that of genius and poetic inspirations who communes with the spiritual

scene around him . hears the voice of the spirit in every sound, sees its signs in every passing form of things,

and feels its impulse in all action, passion and being . Tory near to us lie the mines of wisdom ; unsuspected

they Us all around us . There is a secret in the simplest things, a wonder in the plainest, a charm in the

dullest.

We are all naturally seekers of wonders . Ws travel far to see the majesty of old ruins, the venerable

forms of the hoary mountains, great water-falls, and galleries of art . And yet the world-wondor Is all around

us ; the wonder of setting suns, and evening stars, of the magic spring-time, the blossoming of the trees, the

strange transformations of the moth ; the wonder of the Infinite Divinity and of his boundless revelation .

There is no splendour beyond that which sets its morning throne in the golden East ; no dome sublime as that

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of Heaven ; no beauty so fair as that of the verdant, blossoming earth ; no place, however invested with the

sanctities of old time, like that home which is bushed and foldedd within the embrace of the humblest wall and

roof.

And all these are but the symbols of things far greater and higher . All is but the clothing of the spirit .

In this vesture of time is wrapped the immortal nature ; in this show of circumstance and form stands revealed

the stupendous reality . Let man but be, as he is, a living soul, communing with himself and with God, and

'his vision becomes eternity ; his abode, infinity ; his home, the bosom of all-embracing love .

The great problem of iIumanity is wrought out in this humblest abodes ; no more than this is done in the

highest . A human heart throbs beneath the beggar's gabardine ; and that and no more stirs with its beating

the Prince's mantle. The beauty of Love, the charm of Friendship, the sacredness of Sorrow, the heroism of

Patience, the noble Self-sacrifice, these and their like, alone, make life to be life indeed, and are its grandeur

and its power. They are the priceless treasures and glory of humanity ; and they are not things of condition .

All places and all scenes are alike clothed with the grandeur and charm of virtues such as these .

The million occasions will come to us all, in the ordinary paths of our life, in our homes, and by our firesides, wherein we may act as nobly, as if, all our life long, we visited beds of sickness and pain . Varying

every hour, the million occasions will come in which we may restrain our passions, subdue our hearts to gentleness and patience, resign our own interest for another's advantage, speak words of kindness and wisdom, raise

the fallen, cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of their

mortal lot. To every Mason there will be opportunity enough for these. They cannot be written on his tomb ;

bat they will be written deep in the hearts of men, of friends, of children, of kindred all around him, in the

book of the great account, and, in their eternal influences, on the great pages of the universe .

To such a destiny, at least, my Brethren, lot us all aspire I These laws of Masonry lot us all strive to

:obey 1 And so may our hearts become true temples of the Living God I And may Ile encourage our zeal, sustain our hopes, and assure us of success I

TO CLCSD .

M. •. M .• . • Ill.. Scribe, what is the hour?

High noon, M:. Ill.• .

• The walls of Jerusalem again encircle the Holy City, and the Temple is rebuilt : The book of

the law is read again in the hearing of the People ; and the now reign of Justice and Equity has commenced .

M.•. Wise and Ven . •. Priest, may we not now cease from our labours Y

.run .-. W. • . M . . Ill .%, Duty is eternal ; and Masonic labours cease only when we reach the grave, where

the wicked cease from troubling, and the weary are at rest . But we may rest from our labours for a time,

and by refreshing ourselves gain strength to resume them with renewed vigour .

X% M.-. Let us then close this council, that we may refresh ourselves, and afterwards sleep until the

dawn. ' another day summons us to labour for the good of humanity I

[the Capt .- . of the Guards raps q the Captain of the Tribes, Jun .\*. W:. and..

SeaW:. and tfien the

M:.Ill:.'each do the same in succession] .

M.• . Ill. • . Together, "my brethren I

(The Brothers all give the sign, clap Q times, and applaud, crying : LAOS No 11

11L• . IU. •. My Brethren, the council is closed .

Sew. W.- .

M. •. 111. • .

DUTIES AND PRICILEGES OF PRI . CES OF JERUSALEM.

1st. Princes of Jerusalem are chiefs in Masonry. They have a right to inspect all Lodges of the degrees from the 1st to the 14th, and Councils of Knights of the East ; and can revoke and annul whatever work

may be done therein, which they find to violate the constitution and laws of the ancient and accepted rite .

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2d. When a Prince Visits a Lodge, or a Council of the 15th Degree, ho must wear the proper clothing,

order and jewel, or he is not eglitled to be recognized . When he applies for admission, the Presiding Officer

must depute a Brother, who is a Prince, if there be any such in the Lodge or Council, to try and examine

him ; and if there be none other, must do it himself, if he himself be a Prince . If he proves himself, then

the doors are thrown open,-the Presiding Officer calls to order, the arch of steel is formed, and the visitor

seated in the East an the right, with all the appropriate honours . This is in a Council.

If he visits a Symbolic Lodge, and there be no brother who is a Prince, the word of honour of the visitor,

proving himself a Master, will suffice . Then the Master deputes four of the most eminent members of- the

Lodge [not officers], who receive and accompany the visitor . The door is thrown open, and • the arch of steel

formed . The visitor is conducted to the East ; and if the Master be not a Prince, he most offer him his' seat;

and mallet ; which the visitor may accept or decline. When ho retires from the Lodge, the same ceremonies

are observed 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, the Master must depute a committee of expert and enlightened Brothers to examine him in the degrees in which the Lodge works . After

examination, he must give his Masonic Word of Honor, that he is a Prince of Jerusalem ; and he is then

to be received with the honours mentioned in the 2d article .

4th. The Princes of Jerusalem are entitled to inspect the worlr of all inferior bodies, and to examine

their Constitutioqs, Statutes, and Laws ; and to the exercise of this power no one can object . When five of

them sit together, they are Judges in the last resort of all questions referred to them 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 have a right to be covered in all inferior bodies, and to address the presiding

officer without rising or asking permission .

5th. These rights were conferred on the first Princes by wayof reward for their eminent services, rendered to the People of Jerusalem, and their profound and thorough knowledge of Masonry . In rank they

were next• below Zerubbabel the Ti iceroy . Wherefore the Princes should be careful to admit none among them

-who are not at all points worthy to succeed the first Princes, and sit in the places which they occupied with

so' much honour to themselves . :

6th. Princes of Jerusalem must be upright, courteous, and strict observers of Masonic Rules, enforcing

justice to be done, and good order to be preserved in Lodges .

VA. If a Prince of Jerusalem does not lead an irreproachable life, and deal honestly by all men, he shall

suffer such punishment as a majority of the Princes of his Council shall determine .

Silk. If ono Prince of Jerusalem insults or ridicules another, ho shall be prohibited from sitting in his .

Council for three successive meetings.

9th. If one Prince challenges or accepts a challenge from another, he shall be forever expelled from the'

Council, and his name erased ; and notice thereof given to the Supreme Council, and to all corresponding

Councils and Symbolic Lodges .

10th. If any Prince shall solicit votes for himself or for any other Prince, for any office, he shall be forever expelled.

11th. The Grand Feast 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 returned thanks to God that the Temple was rebuilt . , On the

same day is the regular annual election of all officers . , A feast should also be celebrated on the 20th day of

the 10th month of the same calendar, in commemoration of the triumphal entry of the ambassadors, who

on that day arrived at Jerusalem .

FINIS .

Iinihht of the .East and West.

TIIC LODGE, ITS DECORATIONS, ETC .

The Lodge Room is in the shape of a ileptag-on, hung with crimson, sprinkled with stars of gold . In

each angle is a square column ; on the capitals of which, beginning at the South East, and going round by the

South, West and North, in re gular succession, to the North East corner, are the initials respectively, of the

following words : . . . Beauty . . . Divinity . . . Vfl Tool . . . Power . . . Honour . . . Glory . . . and

Force : . . . and on their bases, of these, . . . FrieIIdnhip . . . Union . . . Resignation . . .Discretion . . .

Fidelity . . . Prudence . . and Temperance.

. On each of these columns should be a brilliant lamp or transparency .

In the East is an altar, upon a platform to which you ascend by 7 steps . The platform is supported by

four winged oxen, with the heads, respectively, of a Lion, an Ox, a Klan and an Eagle .

Around the room are twenty-four Thrones or Seats, richly decorated . On the ceiling are the Sun and

Moon : and over the seat of the Master in the East hangs a two-edged sword, surrounded by seven stars .

Upon the platform, in front of the altar, is a Throne, that is always vacant, and in front of it a footstool .

The Seat of the Master is at the foot of the Platform, in front .

' On the altar is a silver basin with perfumed water, a chafing-dish with live coals, and a large Bible, sealed

with seven great seals, of green wax, at least two inches in diameter, attached to red ribbons, that at the other

end pass through holes in one lid, the seals lying upon the other lid, and being slightly attached to it by a

drop of wax, so as to be easily separated, leaving the seal whole .

The Tracing Board of the Degree is a Heptagon, with the seven words whose initials are on the capitals

of the columns, on the outside, and the other seven on the inside, on each side respectively .

In the centre is the figure of a man in a long white robe, with a golden girdle round his waist, and long

hair and beard as white as snow : his right hand stretched out and holding seven stars, his head encircled by

a glory, his eyes blazing with light, and a two-edged sword in his mouth . Around him stand seven golden

candlesticks, and on each, one of these letters : E.'. S .'. P . - . T. ' . S.'. P . -. L.- . [Ephesus . . Swcyrna . . Pergamos

. . Thyatira . . Sardis . . . . Philadelphia . . . Laodicea] : The.Sun and Full Moon also appear on the TracingBoard ; and the basin and chafing-dish .

OFFICERS, TITLES, DECORATIONS, ETC .

Bodies in this Degree are called Preceptories. A Preceptory should be composed of 24 Members .

The Master is styled f'enerable : the two Wardens Zealous, and the other Brothers Faithful. The other

officers are a Lecturer, an Examiner, a &n.• . Deacon, a Jun .-. Deacon, Treasurer, Secretary, and a Guard of the

inner, and one of the outer door.

In

XV1L . . 2

The blaster represents John the Baptist.

the Essence .

The Officers and Members, his most eminent disciples among

The aprons is of yellow silk, triangular in shape, and lined and edged with crimson . On it, in the centre, is

the Tetractys, in dots of gold .

The order is a broad white ribbon worn from right to left, crossed by a black one of equal width, worn

from left to right. The jewel is suspended from the latter.

The jewel is a heptagonal medal, part gold, part silver or mother-of-pearl . On one side are engraved, at

the angles, the same letters as are upon the square columns, with a star over each . In the centre of it, on the

same side, is a lamb, lying on a book with seven seals, on which seal's are respectively the same letters . On

the reverse side are two swords cross-wise, points upward, and the hilts resting on an even balance : in the

corners, the initials of the seven churches .

Each Brother wears under the jewel, order and apron a long white robe, and on his head a circlet of gold

or gilded metal, like a coronet .

The battery is £ - by : and ,

TO OPEN .

The Yen : . Blaster, having on a table near him the Sealed Book, and his hand resting upon it, raps once,

and asks

.Pro

Jun :. Deacon, the first duty of Knights of the East and. West in Council?

Tr • . iT! •. Faithful.Jun . . D. •. To see that they are secure from intrusion, Yen .- . Master .

Ten .. X.- . See to that, my Bro .- ., and caution the Inner and Outer Guards to sleep not upon their posts,

but be vigilant ; for we are about to open. this Preceptory, and must not be disturbed by the Profane or the

Pharisees .

[The Jun : . Deacon goes out, returns, gives the Pass-word for the night to the two Guards, and repnrts]

Jun. •. D . •. Yen : . )I .' ., the Guards arc posted at the inner and thu outer door, and have the 1'ass-word

for the night, and we are secure from intrusion .

.a Kt

of the East and West?

Tan : . At. • . It is well. Brother Jun . -. Deacon, what is your duty as .\*

Jun : . D. • . To work, to reflect, and to pray .

Yen .- . DI.• . • Faithful Brother Sen. •. Deacon, what is your duty as a Kt : . of the East and West?

. D. • . To hope, to trust, and to believe .

Sen

Yen: . At •. Faithful Bro . •. E=aminer, what is your duty as a Knight of the East and West?

Exam:. To be vigilant ; that the bad, the base, and the selfish gain no admittance into the ranks of the

Faithful.

ilt•. Faithful Bro : . Lecturer, your duty as such?

Lee. • . To teach the truths that lie hid in allegories .

Yen :. A.•. Zealous Bro : . Jan .•. Warden, your duty?

.Tun. -. E •. To revere God and love men : to be just and humane : to be true to all men .

Yen : . X. -. Zealous Bro: . Sen . . Warden, your duty ?

&n.• . Jr.'. To bear persecution with patience, and Motion with resignation : to despise Death ; and to

minister to the wants of my brethren.

Master?

. 11t • . The duty of the.Vent

.Yen

:

Sen. •. If - . To preach the Truth in the desert of lluman I .ifi• : to proclaim the coining of the Now Law

to instruct and baptize the accepted candidate : to judge with justice : and to expound in its true sense the old

law.

. At • . I recognize the duty . Zealous Bro. •.

.Ten

Sen . •.

Wardeb, what is the hour?

XVII . . .3

&n .•. W.-. Before day. The Morning Star glitters in the East, on the shoulders of the hills, over the

desert ; and the Seven are low in the North .

I ca.-. Y - . 3ly Brethren, the dawn of the new day approaches, bringing with it Light and the Now Law .

The Time cumeth, and the Man . To your knees, my Brethren !

[The Brethren all kneel [facing the East], on both knees . The Ven. •. M:. repeats the following prayer .

the Brethren all making the responses]

rasrER .

Hear us, our Father, God of the Ancient Patriarchs, whom they adored on the Plains of Chaldma I

Resp. •. Be gracious unto us, our Father!

We wander in the Desert in darkness, and turn anxiously to the East, and look longingly for

the promised Light.

Rcsp.- . Send us the Dawn of Day, our Father!

We sit in the shadow of death, and our feet tread the margin of the sea that covers Sodom, and

our tents whiten the Desert upon its sterile shores . Send us Thy Light, our Father, Thy Light promised to

our Fathers 1 Thy Light, to guide our fact into the way of Peace I

Resp . •. 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

bloodshed to cease among the nations, and strife and dissension in the Cities, and heart-burnings in the Desert

among the Faithful!

Resp: . Help us to love Thee and one another, our Father !

Save us from our enemies and from the hand of all that hate us I And help us to servo Thee

without fear, in Holiness and Righteousness before Thee, all the days of our life I

.

:

-Rap

Amen I So mote it be 1

AMEX I

[The organ then plays, and the Brethren sing the following hymn]

uT3tY .

Day-spring of eternity i

Dawn on us this morning-tide I

Light from Light's exhaustless sea t

Now no more thy radiance hide ;

With thy new glories put to Bight

The shades and cares of lingering night!

Let the morning dew of love

On our sleeping conscience rain I

Gentle comfort from above

Flow through life's long parched plain

Flood the earth with pence and joy ;

And all the Powers of Wrong destroy I•

Fen . •. M.-. Zealous Bro : . Sen:. W.., announce to the Brethren, through the Zealous Bro . • . Jan :. W:.,

that the first faint blush of Dawn dims the light of the Morning Star, and this Preceptory is about to be

opened ; charging them according to the ancient custom .

• Sen . •. IF- . Zealous Bro .-. Jun .- . Warden, 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 charge .

XVII. . .4

An.- . W.- . . (Rapping thrice, at which all rise] : Faithful Brethren, Essence that wait for the Light and

the new Law, the first faint blush of the coming Dawn, long waited for, begins -to dim the splendour of the

Morning Star . The glittering Seven fade into the far North, and the day cwneth, and this Precoptory is now

about to be opened.

An.' . :.TV

Ye shall keep my Sabbaths and reverence my Sanctuary.

Sen. •. TTr•. Ye shall obey my judgments and keep my ordinances and my statutes .'

T. • . IL. Ye shall not profane the name of your God.

J. •. W.-. Ye shall love and venerate every man his rather and mother .

S. • . .

TV

.- Ye shall not glean your vineyards, nor gather every grape, nor wholly reap the corners of your

fields ; but leave something fur the poor and the stranger .

T . •. J!. •. Nor steal, nor deal falsely, nor lie one to another .

J: . 117.-. Nor defraud nor despoil your neighbours . •

..

S. • . .JP

Nor go up and down as tale-bearers among the People .

T. •. M. •. Thou shalt not hate thy brother in thy heart ; nor suffer thy neighbour to go astray for want of

warning.

J.•. W. • . Nor take revenge, nor feed and nurse old grudges ; but love thy neighbour as thyself •

S. •. Jr- . Ye shall rise up respectfully before the hoary head, and honour the presence of the aged man,

and fear your God.

T.' . Jlf.• . Ye shall not vex the stranger in your land, but shall love him as yourselves ; for ye were

strangers in the land of Egypt .

S. •. TF.• . If thy brother be waxen poor, and fallen into decay with thee, thou shalt relieve him, even if

he be a stranger or sojourner, that he may live with thee . Thou shalt not give him thy money upon-usury,

nor lend him thy victuals for increase.

T.- . M.-. These are the statutes, and judgments and laws of the Lord your God . Whatsoever He bath

, commanded you, observe and do it ; nor add thereto, nor diminish from it, and it shall be well with you and

your children . Together, my Brethren !

[The Brethren all give the sign . Then the Ten .- . raps ? - the Sen : . W: . ? - the Jun :,, W: . ? - and

the Ven.. [, ] Then the Brethren clap : , with their hands, and cry once & .J^a :& D1k.•.]

T.- . .JrThis Preceptory is opened in due form . Bro .• . Jun : . Deacon, inform the Guards .

RECEPTION.

The Candidate is received in the preparation room by the Examiner, who divests him of his regalia

and jewel, if he wear any. He is then made to bare his feet and place them is slippers, and a hair cloth

is thrown over his shoulders, fastened together in front at the throat, and confined round the waist by a

girdle of leather . He is then conducted to the door of the Lodge .

The Lodge room is thus prepmired for his reception . The Brethren put off their regalia and jewels, and

appear in their white robes only : The book with seven seals is placed upon the altar, and white curtains are

let down from the ceiling to the floor, in front of the altar and platform, and of the hangings, all around the

room, concealing the seats of all except the Ven : . Master, who alone sits, while all the other brothers stand ., The

small table, which was at the right of the Master, is placed in the centre of the room, and covered with white

linen, and on it are set the chafing dish, the basin of perfumed water, and a little vase with perfumed oil.

The columns are also concealed.

The Examiner raps : , at the door, and it is partly opened by the Junior Warden, who asks

J. • . TY.-. Who seeks admission here, and with what purpose 2

Exanr . •. A weary traveller, who, having crossed the desert, wanders on the shore of the Dead Son in

darkness, seeking for light .

S:. W.- . What does he desire?

Ex: . To be admitted to know the Mysteries of the Twenty-Four Elders .

XVII. . .5

Qu.• . Whence comes he?

dins.-. From the Schools of the Philosophers of Greece and Egypt, and from sitting at the feet . of the

Pharisees and Kal,halints .

Qu .• . By what title does he expect to gain admission here?

. ..

dins .By being a Mason, a Prince of Jerusalem, and a patient and humble searcher after Truth .

Qu:. Do you vouch for this?

I do.

J .- . TV.- . Then let him wait, with patience and humility, until the Elders are informed of his request.

[The Jun .- . Warden closes the door, and reports to the Sen :. Warden, where the same questions are asked

and like answers returned as at the door, except the last question and answer . The Sen :. Warden reports to

. Yen

'Master, the same questions being asked and the same answers given . Upon receiving the answers,

the.\*

the Ven :. Master says]

TT- . X:. Zealous Bro:. Examiner, go to this Candidate and strictly examine if he be a Mason, and it his

principles be such that we may fitly admit him among us .

[The Examiner goes to the Candidate, and questions him as follows] :

Qu .• . 1 . . . . Do you declare that, uninfluenced by curiosity, or the desire of worldly advantage, or any

base, low or unworthy motive, and as an honest and earnest seeker after Truth, you have come hither ?

dins I do.

Qu : . 2. . . . Are you a Mason?

dins:. . . . I am .

Qu :. 3 . . . . To what degree have you attained ?

Ans To that of Prince of Jerusalem .

Qu .- . 4. . . . Give me the Pass-word of a Prince of Jerusalem.

dins: . . . . °P Qtq, d: °P : .

'Qu : . 5 . . . . The Sacred Word?

dins: . . . : QIIQ#:.

Qu.- . 6. . \_

The sign .

[He gives it.]

Qu:. 7. .

The grip .

(Ire gives it .]

Qu.-. 8 . . . . I accept and recognize you as a Brother . What found you in the Schools of Philosophy?

dins.'. . . . Empty babblings and vain janglings of words, and a confused mass of incoherent ideas .

Qu : . 0. . . . What found you among the Kabbalists?

dins: . . . . The rhapsodies and extravagances of insanity and delirium .

Qu. • . 10 . . . . What found you in the Desert?

dins Patience and Submission .

Qes. •. 11 . . . . What lesson have you learned on the shores of the Dead Sea?

. Humility, and Veneration .

.\*

dins

Qu : .12 . . . . What do you expect to find among us?

dins:. . . . The True Light .

Qu:.13 . . . . It is not yet Day. We have but reached Truth's threshold . But we advance. Would

you advance with us?

dins I would .

Qu -. 14. . . . Have you hitherto, to the best of your ability, been mindful of your Masonic obligations,

and striven to comply with them in spirit and in truth?

dins : . . . . I have .

Qu •. 15 . . . . Have you ever wronged a brother, or allowed him to be wronged, when you could have

prevented it ; without afterwards repenting and making reparation?

dins .' . . . . I have not .

Qu. .. 1G . . . . lfavo you any dissension or quarrel with a Bro. •. Prince of Jerusalem unreconciled?

XVII. . . G

dns. • . . . . I have not .

Exa:n . •. It is well. Wait again with patience, until the Elders are informed of the answers you have

made .

(The Bro . • . Examiner enters the Preceptory, advances to the East, and says]

Exam. •. Yen : . Muster, the Candidate has satisfactorily answered the sixteen questions .

Yen.- . llf. • . bly Brethren, you hear the report of our Faithful Brother Examiner . Shall the Candid ato

be received ? If you assent, give me the sign .

[All who assent give the sign by putting the right band to the forehead . If it is unanimously assented

to, the Yen : . M .•. says]

T :. .lL • . Faithful Bro : . Lecturer, you will please receive and introduce the Candidate .

[The Lecturer goes out, and leads in the Candidate . The room is now lighted dimly, by one or . two

candles on the table in the centre, the lights on the columns burning low and being shaded . The Brethren,

except the Master, stand facing the East . The Lecturer conducts him seven times around the room, the

officers repeating at each circuit as follows]

1st Circuit : lie that bath an ear, let him hear what the spirit snith unto the churches : To him

that overcometh will I give to cat of the tree of life, which is in the midst of the Paradiho of God .

2il Circuit : He that bath an ear, let him hear what the spirit saith unto the churches : lie that

overcometh shall not be hurt of the second death .

3d Circuit : To him that overcometh will I give to eat of the hidden manna ; and I will give

him a white stone, and in the stone a new name written, which no man shall know but he that shall receive it .

4th Circuit : He that overcometh, and laboureth in my service until the end, to him will I give

power over the nations, and his influences shall control and guide them, and I will give him the Morning Star .

51h Circuit : He that overcometh shall be clothed in robes of white : and I will not erase his name

from the Book of Life ; but I will own him as mine before my Father and all his Angels .

6th Circuit : Him that overcometh will I make a pillar in the Temple of my God, and he shall

remain there forever : and I will write upon him the name of God, and the name of the City of God, the New

Jerusalem, which cometh down out of Heaven from God ; and mine own new name.

7th Circuit : To Him that overcometh will I grant to sit with me near my Throne, even as I

also overcame, and am seated with my Father near His Throne . As many as I love, I rebuke and chasten :

be zealous therefore, and repent 1

[The Lecturer and Candidate then halt in front of the Ten .' . M :. ; who asks]

hen : . X.• . Bro : . Examiner, whence come you, and whither do you travel?

Led.- . From the desert and the darkness, towards the Light .

Ten : . .ai . Have you yet found the Light?

Led.• . Yen

. Master, no : but the Seven Stars sink low in the North ; the Pleiades and Orion are in the

.Zenith ; the Morning Star grows pale ; the Dawn, long expected, approaches .

Yen: . .

DL- Light comes from God . When clouds and darkness are around us, we should implore Ills

aid. Let us do so, my Brethren I

.YenM : . repeats the following]

(All kneel ; and the.PRAYER .

Our Father, who, when darkness brooded upon the face of the vast chaos, and the universe lay a confused

mass

of struggling forces, without form and void, didst move upon it, and said, Let there be light 1-and light

.

was : Thou who didst set the Light against the Darkness, and call one Day, and the other Night : Thou who

didst set the Greater and Lesser Lights in the Heavens : Thou who bringest forth Mazzaroth in his season,

and guidest Arcturus with his sons : enable this Candidate to find the light for which he seckethI Let the

dawn of the Now Day arise, and shine upon the clouds of Error, and cause the darkness of ignorance and

superstition to flee away and be seen no more forever . Amen l

XVIL . .7

.

T. • . .1L . My Brother, the innocent and pure of heart alone can be admitted to our mysteries . [A brother

brings a basin of pure water and a white towel, and places then on the table] . In token of that innocence

and purity ; and as a pledge to us that your hands shall henceforward never be defiled by covetousness, unjust

gain, tyranny, oppression, injustice, baseness or fraud, you will wash them in the pure water before you .

(The Candidate does so ; and the Ven .' . DI

. proceeds]

.1r- . I • . The living know that they shall die : but the dead know not anything ; neither have they any

more a reward ; for thu memory of them is forgatten . Also their love and their hatred and their envy is now

perished ; neither have they any inure a portion forever in\_ anything dune under the sun .

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw

nigh when thou shalt say, I'have no pleasure in them : while the sun, or the light, or the moon or the stars

are not darkened ; and the clouds pass away after the rain

In the day when the limbs are not yet trembling with age, nor the head bowed with sorrow, nor the eyes

dim with weeping : before thou goest to thy long home, and the mourners go about the streets ; before the

silver cord is loused and the golden howl broken, and the pitcher shivered at the spring, and the wheel shattered at the cistern : before the dust returns to the earth as it was, and the spirit unto God who gave it .

My Brother, when you became a Mason, you placed your trust in God . Do you still continue to do so?

Cand.• . I do.

Jr- . 31f.'. Do you firmly-believe that there is but one God, Supreme, Infinite, Eternal, Unchangeable ; that

Ile is infinitely good, wise, just and true ; and that evil and pain, and sorrow and misery are but parts of the

plan of Infinite Wisdom, working together to produce infinite good? and that the soul is immortal 2

Cand.? . I do .

V.• .

Kneel, then, and' bo consecrated to the service of Truth !

(He kneels in front of the Yen : . Master, as he stands near the table, while the Brethren form a circle around

him . Then the Yen : . DI : . takes in his hand a small quantity of perfumed water from the basin, and pours

it on his head, saying]

V.-. . . In imitation of our Ancient Masters, the Egyptians, and as a token and solemn pledge that you

here, henceforth and forever, renounce all that is vicious, sordid and base, I pour upon thy head this pure

water ; and I devote and consecrate thee to the service of Truth, Justice, Virtue and Benevolence . I do this

as a symbol of repentance and reformation ; but One cometh hereafter, whose shoes I am not worthy to unloose .

He shall baptize you with the Holy Spirit and with fire . His fan will be in his hand . and he will thoroughly

sweep his threshing floor, and gather his wheat into his granary, and burn up the chaff with a devouring fire .

His axe 'is prepared for the trees ; and every tree that beareth not good fruit will be cut down and cast into

the fire . (A Brother puts live coals in the chafing-dish, or in some other way produces a heat over his head,

that he sensibly feels] . Lo l a symbol of that baptism, with the Spirit and with fire ; purified by which, man

becomes God's soldier, to war against Fanaticism, Intolerance, Bigotry, Falsehood, and the whole brood of

kindred fiends, that so long have made a hell of our earth, which was created a paradise : symbol also of that

suffering and pain ; and we and want, and sharp ingratitude, and .bitter injustice, that are God's baptism of

fire, by which He strengthens the human soul, and gives occasion and incentive to the noblest virtues ; and

thus purifying it, lifts it above humanity . To suffer is the noblest lot of man here below ; for none but those

who suffer doth God baptize with fire and with his Spirit .

My Brother, you have been baptized with water and with fire : and you ore clad in hair-cloth, and a girdle

of leather, as a token of sorrow and penitence . Arc you prepared to suffer and endure in the cause of Masonry

and for the good of your fellow-men?

Cand. • . I am .

V. •. N.• . My Brethren, who among you is worthy to open the Book with Seven Seala? (There is no

reply : and, laying his hand on the head of the candidate, he says] : lly Brother, Socrates drank the hemlock,

when the doors of his prison were open, that he might not set the example of disobeying the laws of his

ungrateful country. Curtius leaped, in his armour, into the gulf that could thus only be closed, and else would

swallow Rome . Daniel prayed three times a day, openly, to God, knowing that the penalty was exposure ;

naked, to hun gry lions : and an army of martyrs have offered up their lives, a willing sacrifice, to prove their

M.-.

$VII . . . 8

faith or benefit mankind . None other can open the Great Book with Seven Seals, and learn the mysteries that

are hidden therein . Are you prepared to shed your blood, in proof of your fidelity and courage, and oven fur

those who may have wronged you, because God made men your Brethren?

Cand. •. I am .

Y.• . 11 . Prepare him, then, for the last trial, my Brethren !

[He is blindfolded, and seated in a chair. His right arm is bandaged, a slight incision made near the

vein with a lancet, so as to draw a little blood, and tepid water is poured upon it in a small stream, and fills

into a basin on the floor, to produce the impression that lie is bleeding. After this has been continued some

minutes, that arm is freed from the bandage, and the same process gone through with the left arm . Then the

Ven. • . M. •% says]

Y. •. It • . Enough, my Brethren I The cause of humanity does not now require our Brother's life .

Whenever it shall, let him be ready to lay it upon the altar of his God, of friendship, of his country, or of the

human race. Bind up his wounds I

(Both arms are dressed and bandaged, as after bleeding . In the mean time the Brethren have assumed

their regalia, the white curtains are removed or rolled up, and all the lights are lighted . The table is placed

again to the right of the Master's seat, and the little vessel of oil upon the altar] .

T . M. •. My Brother, thou hast wandered long in the desert of this world, and sought for Light in the

darkness of Philosophy, on the shores of the Dead Sea of Human Life . Dust thou still pray for Light?

Cand.• . I do.

.. • . f. •. My Brethren, he also is your Brother, for he seeks to find the Truth . Give him light I

T

[Tile bandage is removed from his eyes ; and he is then led by the Ven .. Master to the Platform, to which

he ascends, and stands near the altar. He is then made to kneel, on both knees, with both hands on the Book

with Seven Seals, and repeats the following]

OBLIGATION.

I, A . : . . . B in the presence of the One God, Creator of the Universe, and calling upon

.these Brethren as witnesses, do, upon this Sacred Book, most anlemnly promise and sincerely swear, that I

will never reveal the secrets of this Degree or the mode of my n-linission, to any •person .ilr the world, :tu whom,

the same may not lawfully belong, and only when I am . authorized to communicate them .

I furthermore promise and swear that I will be ever ready to expose, and if necessary to yield up, my life,

in the cause of Friendship, my Country, or of Common Humanity.

I furthermore promise and swear, that I will cover fight or combat with a Brother of this Degree, except

in the oxtreinest and clearest case of self-defence : and that I will, at all . times, when he has justice on his

side, be ready to aid and support him against any who seek his lire, or to destroy his honour, reputation, peace

of mind or estate ; that I never will slander, revile or speak slightingly of a Brother, or endeavour to bring

him into contempt or to cast ridicule upon him : nor suffer others to assail his character in his absence, without resenting it myself, or informing him thereof at the earliest opportunity : and that I will on all occasions

consult his honour and his interest.

I furthermore promise and swear, that I will hereafter be just and upright, benevolent to my fellow-men,

and indulgent of their errors .

I furthermore promise and swear, that I will pay due respect and obedience to the superior authorities of

the Ancient and Accepted Rite ; and especially to the Knights Kadosch, Sublime Princes of the Royal Secret,

and Sovereign Gr.. Inspectors General of the 33d Degree, within whose jurisdiction I may be ; and that I

will in every thing assist and support them in all proper and justifiable measures for the good of Masonry,

'

according to the constitutions of the Supreme Council .

To all which I do most solemnly promise and swear, invoking the just anger of the Deity, if I wilfully

violate this my solemn, deliberate and voluntary obligation . So help nie God, and keep me steadfast to perform the same I

XVII. . .9

Y.- . M.• . My Brother, arise! I accept and receive you as a Brother of this Degree ; and I now further

devote you to its duties and to Masonry .

(Saying this, he takes the vessel of .oil, and with the tip of his finger anoints his Head, Eyes, Mouth,

Heart, the tip of his right Ear, his right Hand, and right Foot ; and says]

Y • . V.. • . Your brain, sight, speech, passions, hearing, and powers of work and action, instruments to man

f -r good or evil, I hereby forever devote to Good ; and charge you hereafter to let them aid in no base, dishonest

or vicious thought, word or action! Thus devoted, pledged and sworn, and having sealed your covenant with

us with your blood, you are worthy to open the 1Duok with Seven Seals . Approach, and open the first seal !

(Ire opens the first seal . The organ plays a few notes ; and the Ven . . AI:. takes from behind the altar

a bow, a quiver filled with arrows, and a coronet, and gives them to a Brother, and says to him] : "Depart and

continue the comlue t 1 And I saw, and to ! a white horse ; and he that sat on him held a bow ; and a crown

was given unto him : and lie went forth conquering and to conquer . Open now the second seal!"

He does so : and the Ven .- . M .- . takes from behind the altar a naked sword ; (Music is heard here, and as

each seal is opened] ; and gives it to another Brother, saying : "Go forth and create strife and dissension

among the Profane and Wicked, that they ma ;; destroy each other ; and smite thou unsparingly the vices, the

superstitions and the errors that infest and atllict the world ! Fur there went out another horse that was red ;

and it was given to him that sat thereon to banish peace from the earth, and that the wicked should slay one

another ; and there was given unto him a great sword . Open now the third seal !"

IIe does so : and the Vcu .. M.-. takes fruit behind the altar a pair of balances, and gives them to another

Brother ; and says : " Go thou and admittiater Justice and Equity, and see that the poor be no longer oppressed

with false weights and false utcasures ; and that their wages be punctually paid them ; that they may no

longer starve! Open now the fourth seal I"

He does so : and the Ven :. 3I : . takes from behind the altar a human skull, and gives it to another

Brother, saying : "Go thou and teach mankind that the soul which sins shall die ; that they may team

humility and the vanity of all earthly things!-for to I a pale horse ; and his name that sits on him is Death ;

and after death the judgment : and power is given to him to slay with the sword, and with starvation, and

with sickness, and the beasts of the earth . Open now the fifth seal l"

'He does so : and the Yen

. M.. takes from behind the altar a linen cloth, stained with much blood, and

.given it to another Brother, saying : 11 Go thou and accuse those who have persecuted and slain them who have

come on earth to reform and be the benefactors of mankind 1 For under the altar are the souls of those who

have been slain because they taught God's Truth, and condemned the errors of those who ruled over the consciences of men : and they cry with a voice that ascends to God's footstool, 'How long, 0 Lord, Holy and

True, wilt Thou refrain from judging and avenging our blood upon these monsters of cruelty and oppression

under whom the earth groans and mankind are crushed and trampled down?' And white robes are given unto

them ; and they are told to be patient yet a little while, until all who, like them, shall endeavour to serve

mankind, shall, like them, be tortured and slain, and the great purposes of God in His time be fulfilled . Open

now the sixth 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.

Y.-. AL-. Lo 1 a great earthquake ; and the sun is eclipsed and the moon becomes red as blood ; and the

stars of Heaven fall to the earth, -as a fig tree casteth her unripe figs, when shaken by a mighty 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, the rich, the captains of armies, the powerful, the bondmen and the free, bide

themselves 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 him that sitteth on the Throne, and from the anger of God ; for

the great day of his wrath is come, and who shall be 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 the earth, nor the sea nor the trees, until we have sealed the servants of God

upon their foreheads! Glory to God who sitteth upon the Throne, and unto his Son, who as a Lamb for the

sacrifice shall take away the sins of the world 1"

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XYII. . . 10

The Brethren all kneel, and bow their beads to the floor, and say together, "Amen! Blessing and glory,

and wisdom and thanksgiving, and honour and power and might be unto our God, forever and over : Amen I"

Then the Yen . . DI. •% takes from the candidate his girdle and hair-cloth, and puts upon him a white linen

robe ; and says ; "And one of the Elders said unto me,' who are these that are arrayed in white robes? and

whence came they?' and I said unto him, 'ten .\*., then knowest.' And lie said unto me, 'These are they who

have been purified by sorrow and suffering, and by the intercession and blood of the Redeemer . Therefore

stand they before God's throne, and serve him day and night in his Temple : and he that sitteth on the Throne

shall dwell among them ; and they shall hunger no more, neither thirst any more ; nor shall the sun scorch

them, nor the fire again torture them . For the Lamb who sitteth upon his Throne shall sustain them, and

shall lead them to the living springs of truth ; and God shall wipe away all tears from their eyes .' Open now

the Seventh Seal ."

. Master takes from behind the altar

.He does so : and for a time there is a perfect silence . Then the Yen

seven trumpets, and gives them to the two Wardens, the Lecturer and Examiner, the Secretary and Treasurer

and the Senior Deacon ; and to the Jun.- . Deacon a gilded censer, and incense, which he lights and places

upon the altar . After it has burned a time, he takes it, and flings down the contents upon a place prepared

to receive them . Immediately the let trumpet sounds .

T.-. M. •. Hail and fire, mingled with blood shall be cast upon the earth ; and the third part of the trees,

and all the green grass shall be burned up .

[The 2d Trumpet sounds] .

Y.• . .M . A great mountain vomiting 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 living creatures in the sea shall die, and the third

part of the ships thereon be destroyed .

(The 3d Trumpet sounds] .

Y. •. .lt . A great star shall fall from Heaven, burning like a lamp ; and a third part of the waters of all

the rivers and of the living springs that feed the rivers, shall become bitter as wormwood ; and all who drink

thereof sball'die.

[The 4th Trumpet sounds] .

Y.• . Z. • . A third part of the sun, moon and stars shall be eclipsed and -darkened ; and by .day there .shall

be but a ditn light, and tho .night shall be dark and gloomy .

[The 5th Trumpet sounds] .

Y. • . X. • . The first woe shall come upon the Earth ; the reign of the Spirit of Evil ; and the locusts of

Ignorance, Fanaticism and Superstition, whose leader is Abaddon .

(The 0th Trumpet Sounds] .

Y.•. N.• . Then the four Demons, that came among men while yet they bad not gone abroad from the

banks of the Euphrates, Bigotry, Intolerance, Ambition and Selfishness shall be let loose, and with fire and

the sword and all manner of savage torture shall slay one third of mankind ; and yet the others shall not

repent. And God's servants shall endeavour to reform the People, and Thought and Speech and Conscience

shall struggle to be free : but those who would reform mankind, and free the world from slavery and oppression,

shall be slain ; and their dead bodies, denied burial, shall be flung to rot upon the earth, which shall then be

one great Sodom . But Truth shall still struggle with Error ; and the great earthquake of Thought shall at

length shake The Souls of Nations ; and the second woe shall cease .

(The 7th Trumpet sounds] .

Y.- . f . •. The Kingdoms of this world shall become the Kingdoms of God and His Anointed ; and ho shall

reign forever and ever . The long war between the Evil and the Good, between Michael and his angels and

the Dragon and his angels shall end ; and the Serpent and his angels shall be overcome, and shall pass away

and be seen no more forever ; and salvation and strength, and the Kingdom of God, which is Truth, shall come,

and thenceforward remain forever : and sorrow and evil shall disappear ; and the labours of those who have

borne testimony to the Truth, and given up their lives to benefit the world shall not have been in vain ; but

they shall have eternal fame and glory and honour, when the names of all conquerors and kings shall have

faded out of the memories of men .

XVIL . . 11

J. •. & S. • . W.-. We give Thee thanks, 0 Lord God Omnipotent! who art Eternal, and to whom the Past,

the Present and the Future are One ; because Thou wilt in due time assert Thy Power, and vindicate Thy

Justice, Thy Wisdom and Thy Goodness, when Evil shall reign no longer .

.. • . 1l.•. For Thou wilt in due time judge all men, and reward Thy servants and those who have loved

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and served mankind, the Known and the Unknown, the Lofty and the Low ; and those who have vexed and

plagued the Earth Thou wilt reward according to their evil works . And then shall Thy Temple be rebuilt

in the Heavens ; and those who wear Thy Name written upon their foreheads, and Thy Law engraven in their

hearts, shall inhabit its courts forever. Blessed, henceforward, are the dead, who fall in the cause of Truth :

fur they shall then rest from their labours and their sorrows, and their works shall follow them I

(The organ plays an exulting and triumphant air ; and the Pea.. M . . and the Candidate descend from

the Platform ; the Ven . • . having first opened the Great Book, and laid upon it the Square and the Compasses .

They halt at the 3Iaster's sent ; when the music ends, and the Ven . •. M. -. invests the Candidate with the collar,

apron, jewel, and sword of the Degree ; saying]

" I invest you With the apron of this Degree . Its color is emblematical of the Dawn ; its shape of the

Deity, of Justice, of Equality, of Equanimity ; the Tetractys upon it, of the Universe, with the Deity in its

centre .

"I invest you with the order of this Degree . Its two colors, white and black, are emblematical of the

contest between the Principles of Good and Evil .

" I invest you with the jewel of this Degree . Its heptagonal shape will be hereafter explained to you,

as also will the devices upon it . Its material, gold and silver or mother of pearl, symbolizes the Sun and

Moon, the Great Lights of the Day and light, themselves Emblems of Strength and Beauty, the two pillars

at the Threshold of Masonry .

"Receive now the Signs, Tokens and Words of this Degree .

Sra.r : . . . Look at your #

Q,&q°}in&I

gtII(# .' .

ANswsa : . . . Look at the tQl~j°p}^\_Ec# $ tIIQ#: one says

0"L0=V-. •- the other lZQ&-nl,pt9--.

Frasr Tozatr : . . . Put the t Cbj ° °1 &Q-""'II in a brother's t a&°I° : He

t C1 j,°i ; Then look mutually at the U &tF y t=-t.

T # \* C to yours with his

SECOND Tot= : . . .

Of tf S t& with your t(1rj°I°}&Q „II the ti`-`&V $ tfC# of the Brother ; w o

answers by °° \* $ j & Q -, your tin& 31 y tII Q# with his # 1&Q,:" L

SIGN TO ENTER ME LODGE : . . .

PAss-WoRD : . . .

Covsncn

1Z (D

WORD : . . .

Put the tJ&QMrr upon the

11j>f #tL&QQn .

&-rq,Ot?M- .'.

Q,>LQnn I .:.: .

I finally present you with this coronet, in token of your present rank in Masonry . Remem.

.. •. .MLT

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her that it, like the other insignia of the Ancient and Accepted Rite, is honourable, only so long as it is worn

with honour. On the brow of the dishonest, the dissipated, the vicious or the base, honours undeserved are

the estremest disgrace . See, therefore, that you wear it worthily and well I

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DI .• ., and receives from the Lecturer the

[The Candidate is now directed to be seated in front of the

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Yen

following History and Instruction]

XVIL . . 12

HISTORY.

This, my Brother, is the first of the Philosophical degrees of the Ancient and Accepted Rite ; and the

beginning of a course of instruction which will fully unveil to you the heart and inner mysteries of Masonry .

Do not despair because you have often seemed-oh the point of attaining the inmost light, and have as often

been disappointed . In all time, truth has been hidden under symbuls, and often under a succession of allegories : where veil after veil had to be penetrated, before the true Light was reached, and the essential truth

• stood revealed .

We are about to approach those ancient Religions which once ruled the minds of men, and whose ruins

encumber the plains of the groat Past, as the broken columns of Palmyra and Tadmor lie bleaching on the

sands of the desert . They rise before us, those Old, strange, mysterious breeds and faiths, shrouded in the

mists of antiquity, and stalk dimly and undefined along the line which divides Time from Eternity ; and

forms of strange, wild, startling beauty adagio in the vast throng of figures with shapes monstrous, grotesque and hideous .

The religion taught by Moses, which, like the laws of Egypt, enunciated the principle of exclusion,

borrowed, at every period of its existence, from all the creeds with which it came in contact . While, by the

studies of the learned and wise, it enriched itself with the most admirable principles of the religions of

Egypt and Asia, it was changed, in the wanderings of the People, by everything that was most impure or

seductive in the pagan manners and superstitions . It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel and Philo.

At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea,

all the old philosophical and religious systems were approximating towards each other . A general lassitude

inclined the minds of all towards the quietude of that amalgamation of doctrines for which the expeditions

of Alexander and the more peaceful occurrences that followed, with the establishment in Asia and Africa of

many Grecian dynasties and a great number of Grecian colonies, haul prepared the way . After the intermingling of different'nations, which resulted from the wars of Alexander in three-quarters of the globe,

the - doctrines of Greece, of Egypt, of Persia and of India met and intermingled everywhere . All the

barriers that had formerly kept the nations apart, were thrown down ; and while the Pcoploof the West readily

connected their faith with those of the }:1st, the people of (fin Orient hastened to learn the traditions of

Greece and the legends of Athens . Whilo the l'hilos,+phers of Urrnce, nil, (except the disciples of Epicurus),

more or less P,latonicians, seized eagerly upon the b .tliefe and doctrines of the East ; the Jews and Egyptians,

before then the most exclusive of all peoples, yielded to that eclectism which prevailed among their masters,

the Greeks and Romans.

Under the same influences of toleration, oven those who embraced Christianity, mingled together the old

and the new, Christianity and Philosophy, the Apostolic teachings, and :the traditions of Mythology. The

man of intellect, devotee of one system, rarely displaces it with another in all its purity . The people take

such a creed as is offered them . Accordingly, the distinction between the esoteric and the exoteric doctrine,

immemorial in other creeds, easily gained a foothold among many of the Christians ; and it was held by a

vast number, even during the'preaching of Paul, that the writings of the Apostles were incomplete ; that

they contained only the germs of another doctrine, which must receive froui the hands of philosophy, not only

the systematic arrangement which was wanting, but all the development which lay concealed therein . The

writings of the Apostles, they said, in addressing themselves to mankind in general, enunciated only the

articles of the vulgar faith ; but transmitted the mysteries of knowledge to superior minds, to the Elu,mysteries banded down from generation to generation in esoteric traditions ; and to this science of the

mysteries they gave the name of rim3as [Gncisis] .

The Gnostics derived their leading doctrines and ideas from Plato and Philo, the 7And-avesta and the

Itabbala, and the Sacred books of India and Egypt ; and thus introduced into the bosom of Christianity the

cosmological and theosophical speculationp, which bad formed the larger portion of theancient religions of the

Orient, joined to those of the Egyptian, Greek and Jewish doctrines, which the i' eo-Platonists had equally

adopted in the Occident.

xVII. . . 13

Emanation from the Deity of all spiritual beings, progressive degeneration of these beings from emanation to emanation, redemption and return of all to the purity of the Creator ; and, after the re-establishment

of the primitivo harmony of all ; a fortunate and truly divine condition of all, in the bosom of God ; such were

the fundamental teachings of Gnosticism . The genius of the Orient, with its contemplation, irradiation$

and intuitions, dictated its dol:triucs. Its language corresponded to its origin . Full of imagery, it bad all the

magnificence, the inconsistencies and the mobility of the figurative style .

Behold, it said, the light, which emanates from an immense centre of Light, that spreads everywhere its

benevolent rays : so do the spirits of Light emanate from .the Divine Light . Behold all the springs which

nourish, embellish, fertilize and purify the Earth : they emanate from one and the same ocean : so from the

bosom of the Divinity emanate so many streams, which form and fill the universe of Intelligences . Behold

numbers, which all emanate from one primitive number, all resemble it, all are composed of its essence, and

still vary infinitely ; and utterances, decomposable into so many syllables and elements, all contained in the

primitive word, and still infinitely various ; so the world of Intelligences emanated from a Primary Intelligence, and they all resemble it, and yet display an infinite variety of existences .

It revived and combined the old doctrines of the Orient and the Occident : and it found in many passages

of the Gospels and the Pastoral letters, a warrant for doing so . Christ himself spoke in parables and allegories, John borrowed the euigmatical language of the l'latonists, and Paul often indulged in incomprehensible rhapsodies, the meaning of which could have been clear to the initiates alone .

It is admitted that the cradle of Gnosticism is probably to be looked for in Syria, and even in Palestine .

Most of its expoundors wrote in that corrupted form of the Greek used by the IIQllenistie Jews, and in the

Septuagint and the New Testament : and thorn was a striking analogy between their doctrines and those of

the Egyptian Philo, of Alexandria, the seat of three schools, at once philosophic and religious-the Greek, the

Egyptian, and the Jewish .

Pythagoras and Plato, the most mystical of the 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 Persia, also

taught the esoteric doctrine, and the distinction between the initiated and the profane . The dominant dootrines•o f Platonism were found in Gnosticism . Emanation of Intelligences from the bosom of the Deity ; the

going astray in error and the sufferings of spirits, so long as they are remote from God, and .imprisoned in

matter ; vain and lone continued efforts to arrive at the knowledge of the Truth, and re-enter into their primitive union with the Supreme Being ; alliance of a pure and divine soul with an irrational soul, the seat of evil

desires ; 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 xo6pros rogsos, [kosmos

noetos], the world of Intelligences, and its Chief, the Supreme Being ; sole possible mode of re-establishing

that primitive harmony of the creation, of which the music of the spheres of Pythagoras was the image ; these

were the analogies of the two systems : and we discover in them some of the ideas that form a part of Masonry ;

in which, in the present mutilated condition of the symbolic degrees, they are disguised and overlaid with

fiction and absurdity, or present themselves as casual hints that are passed by wholly unnoticed .

The distinction between the esoteric and exoteric 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 time of Alexander, they resorted for instruction, dogmas and mysteries, to all the schools, to those of Egypt and Asia, as

well as those of Ancient Thrace, Sicily, Etruria, and Attica .

The Jewish-Greek School of Alexandria is known only by two of its Chiefs, Aristobulas and Philo, both

Jews of Alexandria in Egypt . Belonging to Asia by its origin, to Egypt by its residence, to Greece by its language and studies, it strove to show that all truths embedded in the philosophies of other countries were transplanted thither from Palestine . Aristobulus declared that all the facts and details of the Jewish Scriptures

were so many allegories, concealing the most profound meanings, and that Plato had borrowed from them all

his finest ideas . Philo, who lived a century after him, following the same theory, endeavored to show that the

Ilebrew writings, by their system of allegories, were the true source of all religious and philosophical doc. Whoever has meditated on philosophy,

trines. According to him, tho literal meaning is for the vulgar alone

XVIL . . 14

has purified himself by virtue, and raised himself by contemplation, to God and the intellectual world, and

received their inspiration, pierces the gross envelope of the letter, discovers a wholly different order of things .

and is initiated into mysteries, of which the elementary or literal instruction offers but an imperfect image .

A historical fact, a figure, a word, a letter, a number, a rite, a custom, the parable or vision of a prophet, veil

the most profound truths : and he who-has the key of science will interpret all according to the light he

possesses.

Again we see the symbolism of Masonry, and the search of the Candidate fur light . "Lot men of narrow

minds withdraw," he says, "with closed ears . We transmit the divine mysteries to those who have received

the sacred initiation, to those who practise true piety, and who are not enslaved by the empty trappings of

words or the preconceived opinions of the pagans ."

To Philo, the Supreme Being was the Primitive Light, or the Archetype of Light, Source whonco the

rays emanate that illuminate Souls. Ho was also the Soul of the Universe, and as such acted in all its parts .

Ho Himself fills and limits his whole Being . His Powers and Virtues fill and penetrate all . These Powers,

(ovraµ,cs, dunameis] are Spirits distinct from God, the Ideas of Plato personified . He is without beginning,

and lives in the prototype of Time, [aawr, nion] .

His image is TIIE WORD [Ao-,•os], a form more brilliant than fire ; that not being the pure light . This

Locos dwells in God ; for the Supreme Being makes to Himself within his Intelligence the types or ideas •of

everything that is to become reality in this World . The Locos is the vehicle by which God acts on the Universe, and may be compared to the speech of man .

The Locos being the World of Ideas [xosµo; rou-ros], by means whereof God has created visible things, lie

is the most ancient God, in comparison with the World which is the youngest production . The Locos, Chief

of Iutelligences, of which He is the general representative, is named Archangel, tips and represadative of all

spirits, even those of mortals . He is also styled the man-type and primitive man .

God only is Wise. The wisdom of man is but the reflection and imago of that of God . IIo is the Father ;

and His WssDOx the mother of creation : for lie united Himself with WEsoox (Motes, Sophia], and communicated to it the germ of creation, and it brought forthh the material world. lie created the ideal world only, and

caused the material world to be made real after its type, by His Locos, which is His speech, and . at the same

time the Idea of Ideas, the Intellectual World . The, Intellectual City was ,but the Thought of the Architect,

who meditated the creation, according to that plan of the Material City .

The Word is not only the Creator, but occupies the place of the Supreme Being . Through Him all the

Powers and Attributes of God act . On the other side, as first representative of the Human Family, He is the

Protector of men and their Shepherd . •

God gives to man the Soul or Intelligence, which exists before the body, and which he unites with the

body. The reasoning Principle comes from God through the Word, and communes with God and with the

Word ; but there is also in man an irrational Principle, that of the inclinations and passions which produce

disorder, emanating from inferior spirits who fill the air as ministers of God . The body, taken from the Earth,

and the irrational Principle that animates it concurrently with the rational Principle, are hated by God, while

the rational soul which be has given it, is, as it were, captive in this prison, this coffin, that encompasses it .

The present condition of man is not his primitive condition, when he was the image of the Logos . IIe has

fallen from his first estate . But he may raise himself again, by following the directions of Wisnox (Eotea] and

of the Angels which God has commissioned to aid him in freeing himself from the bonds of the body, and

combating Evil, the existence whereof God has permitted, to furnish him the means of exercising his liberty .

The souls that are purified, not by the Law but by light, rise to the Heavenly regions, to enjoy there a perfect

felicity. Those that persevere in evil go from body to body, the seats of passions and evil desires . The familiar

lineaments of these doctrines will be recognized by all who read the Epistles of St . Paul, who wrote after

Philo, the latter living in the reign of Caligula, and being the cotemporary of Christ .

And the Mason is familiar with these doctrines of Philo : that the Supreme Being is a centre of Light

whose rays or emanations pervade the Universe ; for that is the Light fur which all Masonic journeys are a

search, and of which the sun and moon in our Lodges are only emblems : that Light and that Darkness, chief

enemies from the beginning of Time, dispute with each other the empire of the world ; which we symbolize

XVII., . 15

by the candidate wandering in darkness and being brought to light : that the world was created, not by the

Supreme Being, but by a secondary agent, who is but His WORD, (the Aoyos], and by types which are but his

ideas, aided by an INTELJ.LGE\CE, 'or WiSDOU [IoRta], which is one of His Attributes ; in which we see the occult

meaning of the necessity of recovering the Word ; and of our two columns of SrazNGrn and Wtsnoa, which

are also the two parallel lines that bound the circle representing the Universe : that the visible world is the

image of the invisible world ; that the essence of the Human Soul is the image of God, and it existed before

the body ; that the object of its terrestrial life is to disengage itself of its body or its sepulchre ; and that it

will ascend to the Heavenly regions whenever it shall be purified ; in which we see the meaning, now almost

forgotten in our Lodges, of the nude of preparation of'the candidate for apprenticeship, and his tests and

purifications in all the degrees .

Philo incorporated in his eclectism neither Egyptian nor Oriental elements . But there were other Jewish

Teacher' in Alexandria who did both . The Jews of Egypt were slightly jealous of, and a little hostile to those

of Palestine, particularly after the erection of the sanctuary at Leontopolis by the High Priest Onias ; and

therefore they admired and magnified those sages, who, like Jeremiah, had resided in Egypt . The wisdom of

Solomon was written at Alesautlria, and, in the time of St . Jerome, was attributed to Philo ; but it contains

principles at variance with his . It personifies Wisdom, and draws between its children and the Profane, the

same liho of demarcation that Egypt had long before taught to the Jews . That distinction existed at the beginning of the Mosaic creed . Moses himself was an initiate in the mysteries of Egypt, as he was compelled to

be, as the adopted son of the daughter of Pharaoh, Thouoris, daughter of Sesoslris-Raneses ; who, as her tomb

and monuments show, was, in the right of her infant husband, Regent of Lower Egypt or the Delta at the time

of the Hebrew Prophet's birth, reigning at Ileliopolis . Site was also, as the reliefs on her tomb show, a Priestess

of Hsruoa and Nzrru, the two great primeval goddesses . As her adopted son, living iu her Palace and presence forty years, and during that time scarcely acquainted with his brethren the Jews, the law of Egypt

compelled his initiation : and we find in many of his enactments the intention of preserving, between the

common people and the initiates, the line of separation which he found in Egypt . Moses . and Aaron his brother,

the whole series of High Priests, the Council of the 70 Elders, Solomon and the entire succession of Prophets,

were in possession of a higher science ; and of that science Masonry is, at least, the lineal descendant . It was

familiarly known as Tun KNOWLEDGE or run WORD .

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.uvrr, at first the God of Lower Egypt only, where Moses was reared, was the Supreme God . He was

styled the Celestial Lord, who sheds Light on hidden things. He was the source of that divine life, of which the

crux ansata is the symbol ; and the source of all Power . He united all the attributes that the Ancient Oriental

Theosophy assigned to the Supreme Being . IIe was the nupwpa (Pleroma), or Fatness of things, for He comprehended in Himself everything ; and the LtGx<r ; for be was the Sun-God . lie was unchangeable in the

midst of everything phenomenal in his worlds . IIe created nothing ; but everything emanated from him ;

and of Him all the other Gods were but manifestations .

The Ram was his living symbol ; which you see reproduced in this degree, lying on the book with seven

seals on the tracing-board . He caused the creation of the world by the Primitive Thought (Esota, Ennoia], or

Spirit [IIvwpa, Pneuma], that issued from him by means of his Voice or the WORD ; and which Thought or

Spirit was personified as the Goddess N Erru . She, too, was a divinity of Light, and mother of the Sun ; and

the Feast of Lamps was celebrated in her honour at Sais . The Creative Power, another manifestation of

Deity, proceeding to the creation conceived of in Her, the Divine Intelligence, produced with its word the

universe, symbolized by an egg issuing from the mouth of ENEru ; from which egg came Purrs, image of the

Supreme Intelligence as realized in the world, and the type of that manifested in man ; the principal agent,

also, of Nature, or the creative and productive Fire . Puns or Ra, the Sun, or Celestial Light, whose symbol

,Was 0, the point within a circle, was the son of Puma : and TrrnE, his wife, or the celestial firmament, with

the seven celestial bodies, animated by spirits or genii that govern them, was represented on many of the

monuments, clad in blue or yellow, her garments sprinkled with stars, and accompanied by the sun, moon and

five planets ; and she was the typo of Wisdom, and they of the Seven Planetary Spirits of the Gnostics, that

with her presided over and governed the sublunary world .

In this degree, unknown fur a hundred years to those who have practised it, these emblems reproduced

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1

refer to these old doctrines. The lamb, the yellow hangings strewed with stars, the seven columns, candlesticks

and seals all recall them to us .

The Lion was the symbol of ATnox-RE, the Great God of Upper Egypt, the Hawk of RA or PURE, the

Eagle of ML'rnes, the Bull of Aris ; and three of these are seen under the platform on which our altar stands .

The first IIERuEs was the I\TELLICE\CE or.WoRD of God . Moved with compassion for a race living without

law, and wishing to teach them that they sprang from his bosom, and to point out to them the way that they

should go, (the . books which the first h ermes had written on the mysteries of divine science, in the sacred

characters, being unknown to those who lived after the flood], God sent to man Os1RIS and Isis, accompanied

by Tnors, the incarnation or terrestrial repetition of the first IIERxES ; who taught men the arts, science, and

the ceremonies of religion ; and then ascended to heaven or the Moos . Osrais was the Principle of Good .

Trrno.r, like Auaixsrr, was the principle and source of all that is evil in the moral and physical order . Like

the Satan of Gnosticism, ho was confounded with matter.

From Egypt or Persia the new Platonists borrowed the idea, and the Gnostics received it from them, that

man, in his terrestrial career, is successively under the influence of the \loon, of Mercury, of Venus, of the

Sun, of Mars, of Jupiter, and of Saturn, until he finally reaches the Elysian Fields ; an idea again symbolized

in the Seven Seals .

The Jews of Syria and Judea were the direct precursors of Gnosticism ; and in their doctrines were

ample oriental elements . These Jews had had with the Orient, at two diflerent . periods, intimate relations,

familiarizing them with the •d octrines of Asia, and especially of Chaldea and Persia ;-their forced residence

in Central Asia under the Assyrians and Persians ; and their voluntary dispersion over the whole East, when

subjects of the Seleucidni and the Romans . Living near two-thirds of a century, and many of them long

afterwards, in Mesopotamia, the cradle of their race ; speaking the same language, and their children reared

with those of the Chaldeans, Assyrians, Medes and Persians, and receiving from them their names (as the case

of Daniel, who was called Belteshazzar, proves), they necessarily adopted many of the doctrines of their

conquerors . Their descendants, as Ezra and Neheiniah show us, hardly desired to leave Persia, when they

were allowed to do so . They had a special jurisdiction, and governors and judges taken from their own people ;

many of them held high office, and their children were educated-with those of the highest nobles . . Daniel was

the friend and minister of tho King, and the Chief of the College of the dlngi at Babylon ; if we may believe

the book which bears his name, and trust to the incidents related in its highly figurative and imaginative style .

Mordecai, too, occupied a high station, no less than that of Prime Minister, and Esther his cousin was the

Monarch's wife.

The Magi of Babylon were expoundors of figurative writings, interpreters of nature, and of dreams .

astronomers and divines ; and from their influences arose among tho •J ows, after their rescue from captivity,

a number of sects, and a now exposition, the mystical interpretation, with all its wild fancies and infinite

caprices . The Eons of the Gnostics, the Ideas of Plato, the Angels of the Jews and the Demons of the Greeks,

all correspond to the Ferouers of Zoroaster.

A great number of Jewish families remained permanently in their new country ; and one of the most celebrated of their schools was at Babylon . They were own familiarized with the doctrine of . Zoroaster, which

itself was more ancient than Cyrus . -From the system of the Zend-Avesta they borrowed, and subsequently

gave large development to, everything that could be reconciled with their own faith ; and these additions to

the old doctrine were soon spread by the constant intercourse of commerce, into Syria and Palestiuo . •

In the Zend-Avesta, God is Illimitable Time . 'No origin can be assigned to Him . Ile is so entirely enveloped in his glory, His nature and attributes are so inaccessible to human Intelligence, that lle can be only

the object of s silent Veneration . Creation took place by emanation from Him . The first emanation was the

primitive Light, and from that the King of Light, ORxczD . By the WORD, Ormuad created the world pure .

.He is its preserver and judge : a Being Holy and Heavenly ; Intelligence and Knowledge ; the First-born of

Time without limits ; and invested with all the Powers of the Supreme Being .

Still he is, strictly speaking, the Fourth Being . Ile had a Ferouer, a pre-existing Soul, [in the language

of Plato, a type or ideal] ; and it is said o, Him, that lie existed from the beginning, in the primitive Light.

But, that Light being but an element, and his Ferouer a type, he is, in ordinary language, the First-born of

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ZEROUANE-AKTIER ESE . Behold, again, rue WORD of Masonry ; the Zen, on the Tracing Board of this

Degree ; the LIGHT towards which all Masons travel .

IIe created after his own image, six Genii called Amsbaspands, who surround his Throne, are his organs

of communication with inferior spirits and men, transmit to Him their prayers, solicit for them his favours,

and serve then as models of purity and perfection . Thus we have the Dentiouryos of Gnosticism, and the sik

Genii that assist him .

The names of these \_lmshaspands are Babman, Ardibehest, Schariver, Sapandomad, Khordad and

Amerd:ul .

The fourth, the Holy S .tr .tND0L D, created the first fnnn and woman .

Then ORMm zD created 2S Leds, of whom MIITIRAS is the chief. They watch, with Orrnnzd and the

Amshaspands, over the happiness, purity and preservation of the world, which is under their government :

and they are also models for mankind and interpreters of men's prayers . With lfithras and Ormuzd, they

make a ylcroma [or complete number] of ::t), currez!pundiug to the "0 Eons of the Gnostics, and to the ogdoade,

dodecade and decade of the Egyptians . Jfilhrus was the Sun-Gud, invoked with, and soon confounded with

hint, becoming the object of a special worzltip, and eclipsing Onuml himself.

The third order of pure spirits is wore numerous . They are the Feraucrs, the Tuoccnvs of Ormuzd, or

the rDEUS which he conceived hefure proceeding to the creation of things . They too are superior to men .

They protect them during their life on earth ; they will purify them from evil at their resurrection . They are

their tutelary genii, from the fall to the complete regeneration .

AnRrus,t, second-born of the Primitive Light, emanated from it, pure like ORxtrzD ; but, proud and hmbitious, yielded to jealousy of the First-born. Fur his hatred and pride, the Eternal condemned hint to dwell,

for 12,000 years, in that part of space where no ray of light reaches ; the black empire of darkness. In that

period the struggle between Light and Darkness, Good and Ecil. will be terminated.

ABRrssv scorned to submit, and took the field against ORmuzD . To the good spirits created by his

Brother, be opposed an innumerable army of Evil Ones . To the seven Jmshavlutnda he opposed seven Archdees, attached to the seven Planets ; to the lzeds and Ferouers an equal number of Decx, which brnught upon .

the world all moral and physical evils. hence Pbrerey, Maladies, .Inpurily, Envy, Chagrin, Drunkenness,

Falsehood, Calumny, and their horrible array.

The image of Ahriman was the Dragon, confounded by the Jews with Satan and the Serpent-Tempter .

After a reign of 3000 years, Ormuzd had created the Material World, in 0 periods, calling successively into

existence the Light, Water, Earth, plants, animals and Man . But Ahriman concurred in creating the earth

and water ; for darkness was already an element, and Ormuzd could not exclude its blaster . So also the two

concurred in producing Man . Ormuzd produced, by his Will and Word, a Being that was the type and source

.of universal life for everything that exists under Heaven . Ile placed in man a pure principle, or Life, proceed .

ing from the Supreme Being . But Ahriman destroyed that pure principle, in the form wherewith it was

clothed ; and when Ormuzd had made, of its recovered and purified essence, the first man and woman, Ahriman seduced and tempted them with wine and fruits ; the woman yielding first.

Often, .during the three latter periods of 3000 years each, Ahriman and Darkness are, and are to be

triumphant. But the pure souls are assisted by the Good Spirits ; the Triumph of Good is decreed by the

Supreme Being, and the period of that triumph will infallibly arrive . When the world shall be most afflicted

with the evils poured out upon it by the spirits of perdition, three Prophets will come to bring relief to mortals.

Sosrosca, the principal of the Three, will regenerate the earth, and restore to it its primitive beauty, strength

and purity . IIe will judge the good and the wicked . After the universal resurrection of the good, he will

conduct them to a home of everlasting happiness . Ahriman, his evil demons, and all wicked men will also

be purified in a torrent of melted metal. The law of Ormuzd will reign everywhere ; all men will be

happy ; all, enjoying unalterable bliss, will sing with Susiosch the praises of the Supremo Being .

These doctrines, the details of which were sparingly borrowed by the Jews, were much more fully adopted

by the Gnostics ; who taught the restoration of all things, their return to their original pure condition, the

happiness of those to be saved, an& their admission to the feast of Heavenly Wisdom .

The doctrines of Zoroaster came originally from Ilactria, an Indian Province of Persia . Naturally, there3D

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fore, it would include Hindno or Buddhist elements, as it did . Tho fundamental idea of Buddhism was,

matter subjugating the intelligence, and intelligence freeing itself from that slavery . Perhaps something

carne to Gnosticism from China. "Before the chaos which preceded the birth of Tleaven and Earth," says

Lao-Tseu, "a single Being existed, immense and silent, immorablo and ever active-the mother of the

universe . I know not its name : but I designate it by the word Renxon . flan has his type find model in the

Earth ; Earth in Heaven ; heaven in Reason ; and Reason in Itself." Here again are the Feroners, the Ideas,

the Eons,-the REASON or INTELLIGENCE (E rvta], SILENCE [ Vyr], WORD [Aoyof] and W1snoX (Xofta] of the

Gnostics : Ennofa, Sigt, Logos and Soplaia .

The dominant system among the Jews after their captivity was that of the Pheroschim or Pharisees .

Whether their name was derived from that of the Parsecs, or followers of Zoroaster, or from some other

source, it is certain that they had borrowed much of their doctrine from the Persians . Like them they claimed

to have the exclusive and mysterious knowledge, unknown to the mass . Like them they taught that a constant

war was waged between the Empire of Good and that of Evil . Like them they attributed the sin and fall of

man to the demons and their chief; and like them they admitted a special protection of the righteous by

inferior beings, agents of Jehovah . All their doctrines on these subjects were at bottom those of the Holy

Books ; but singularly developed ; and the Orient was evidently the source from which those developments

came.

They styled themselves Interpreters ; a name indicating their claim to the exclusive possession of the true

meaning of the Holy Writings, by virtue of the oral tradition which bloses had . received on Mount Sinai, and

which successive generations of Initiates bad transmitted, as they claimed, unaltered, unto them . Their

very costume, their belief in the influences of the stars, and in the transmigration of souls, their system of

angels and their astronomy, were all foreign .

Sadduceeism arose merely from an opposition essentially Jewish, to these foreign teachings, and that

mixture of doctrines, adopted by the Pharisees, and which constituted the popular creed .

We come at last to the Essenes and Therapeuts, with whom this degreee is particularly concerned . That

intermingling of oriental and occidental rites, of Persian and Pythagorean : opinions, which we have pointed

out in the doctrines of Philo, is unmistakable in the creeds of these two sects .

They were less distinguished by metaphysical speculations than by .simplo meditations and moral .prae'tiecs. But the latter always partook of the Zoroastrian principle, that it was necessary to free the soul front

the trammels and influences of matter ; which led to a system of abstinence and maceration entirely opposed

to the ancient Hebraic ideas, favourable as they were to physical pleasures . In general, the life and manners

of these mystical associations, as Philo and Josephus describe them, and particularly their prayers at sunrise,

seem the image of what the Zcnd Avesta prescribes to the faithful adorer of Ormuzd ; and some of their

observances cannot otherwise be explained .

The Therapeuts resided in Egypt, in the neighbourhood of Alexandria ; and the Essenes in Palestine,

in the vicinity of the Dead Sea . But there was nevertheless a striking co-incidence in their ideas, readily

explained by attributing it to a foreign influence . The Jews of Egypt, under the influence of the School

of Alexandria, endeavoured in general to make their doctrines harmonize with the traditions of Greece ; and

thence carne, in the doctrines of the Therapeuts, as stated by Philo, the many analogies between the Pythagorean and Orphic ideas, on one side, and those of Judaism on the other : while the Jews of Palestine, having

loss communication with Greece, or contemning its teaching., rather imbibed the Oriental doctrines, which

they drank in at the source, and with which their relations with Persia made them familiar . This attachment

was particularly shown in the Kabbala, which belonged rather to Palestine than to Egypt, though as

extensively known in the 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 Sadducees, he never once mentioned the Essenes, between whose doctrines and his there was so great a resemblance, and, in many points,

at) perfect an identity . Indeed, they are not named, nor even distinctly nlluded to, anywhere in the New

Testament .

John, the son of a Priest who ministered in the Temple at Jerusnlcm, and whose mother was of the fancily

of Aaron, was in the deserts until the day of his showing unto Israel . lie drank neither wine nor strong

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drink . Clad in hair-cloth, and with a girdle of leather, and feeding upon such food as the desert afforded, he

preached, in the country about Jordan, the baptism of repentance, for the remission of sins ; that is, the

necessity of repentance find reformation . lie taught the people charity and liberality ; the publicans, justice,

equity, and fair dealing ; the soldiery, peace, truth, and contentment ; to do violence to none, accuse none

falsely, and be content with their pay . lie inculcated the necessity of a virtuous life, and the fully of trusting

to their descent from Abraham .

lie denounced both Pharisees and Sadducees as a generation of vipers, threatened with the anger of God.

IIe baptized those that confessed their sins . IIe preached in the desert ; and therefore in the country where

the Essenes lived, professing the same doctrines .\* lie was imprisoned before Christ began to preach . Matthew

mentions him without preface or explanation ; as if, apparently, his history was too well known to need any .

"In those days," he sacs, "came Juhn the Baptist, preaching in the wilderness of Judea ." His disciples frequently fasted ; fur we lint] them with the Pharisees, coming to Jesus to inquire why his disciples did not fast

as often as they ; and lie did not denounce then, as his habit was to denounce the Pharisees ; but answered

them kindly and gently .

From his 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 the

humblest Christian was his superior . Ire declared hint to be Elias, who was to come .

John bad denounced to Ilerod his marriage with his brother's wife as unlawful ; and for this he was

imprisoned, and finally executed to gratify her . His disciples buried him ; and Ilerod and others thought he

bad risen from the dead and appeared again in the person of Christ . The people all regarded John as a prophet ; and Christ silenced the Priests and Elders by asking them whether lie was inspired . They feared to

excite the anger of the people by saying that he was not . Christ declared that he came "in the way of rightoneness ;" and that the lower classes believed him, though the Priests and Pharisees did not .

Thus John, who was often consulted by Herod, and to whom that monarch showed great deference, and

was often governed by his advice ; whose doctrine prevailed very extensively among the people.and the publicans, taught some creed older than Christianity . That is plain : and it is equally plain, that the very large

body of the Jews that adopted his doctrines, were neither Pharisees nor Sadducees, but the humble, common

people. They must, therefore, have been Essenes . It is plain, too, that Christ applied for baptism as a sacred

rite, well known and long practised . It was becoming to him, he said, to fulfil all righteousness .

In the 18th chapter of the Acts of the Apostles we read thus : "And a certain Jew, named Apollos, born

at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus . This man was instructed in

the way of the Lord, and, being fervent in spirit, he spoke and taught diligently the things of the Lord, knoteinj

only 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 expounded unto him the way of God more perfectly., .

Translating this from the symbolic and figurative language into the true ordinary sense of the Greek •

text, it reads thus : "And a certain Jew, named Apollos, an Alexandrian by both, an eloquent man, and of

\_extensive learning, came to Ephesus . lie had learned in the mysteries the true doctrine in regard to God ; .

and, being a zealous enthusiast, he spoke and taught diligently the truths in regard to the Deity, having

received no other baptism than that of John ." He 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 follow is the most

sure and certain health, called according to that name, but not according to the thing itself, of which it is the

name ; fir the thin .- itself, which is now called the Christian religion, really was known to the Ancients, nor

was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh ;

frgm whence the trite religion, which had previously existed, began to be called Christian ; and this in our

days is the Christian religion, not as having been wanting in former times, but as having, in later times,

received this name ."

X

II. . .20

The Wandering or Itinerant Jews or Exorcists, who assumed to employ the Sacred Name in exorcising

evil spirits, were no doubt Therapeutmu or Essence .

"And it came to pass," we rend in the 10th Chapter of the Acts, verses 1 to 4, "that while Apollos wits

at Corinth, Paul, having passed through the upper parts of Asia Minor, came to Ephesus ; and finding certain

disciples, ho said to them, Have ye reteivcd the Holy t :hnet since ye became Believers? And they said unto

him, We have not so much as heard that there is any holy Ghost . And he said to them, In what, then, wore

you baptized? And they said, in John's Baptism . Then said Paul. John indeed baptized with the baptism

of repentance, saying to the people that they should believe in him who was to come after him, that is, in

Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus."

This faith, taught by John, and so nearly Christianity, could have been nothing but the doctrine of the

Essenes ; and there can be no doubt that John belonged to that sect . The place where he preached, his

macerations and frugal diet, the doctrines he taught, all prove it conclusively . There was no other sect to

which lie could hare belungvd ; certainly none so numerous as his, except the Essence .

We find, from the two letters written by Paul to the brethren at Corinth, that City of Luxury and Corruption, that there were contentions among them . rival sects had already, about the 57th year of our era, reared

their banners there, as followers, some of Paul, some of Apollos and some of Cephas . (let Cor. Ch. 1, s. 11,

12, Cle . 3, e. 4, 5, 6, 21, o22] . Some of them denied the resurrection : [Id. Ch . 15, s. 12] . Paul urged them

to adhere to the doctrines taught by himself, and bad sent Timothy to them to , bring them afresh to their

recollection .

According to Paul, Christ was to come again . lie as to put an end to all other Principles and Powers,

and finally to Death, and then lie himself once more merged in God ; who should then be all in all.

The forms and ceremonies of the Essence were symbolical . They had, according to Philo the Jew, four

degrees ; the members being divided into two Orders, the rractici and Thcrapentici; the latter being the contemplative and medical Brethren ; and the former the active, practical, business men . They were Jews by

birth ; and had a greater affection fur each other than the members of any other sect . Their brotherly lure

was intense . They fulfilled the Christian law, "Love one another ." They despised riches . No one was to

be found among them, having more than another . The possessions of ono wore intermingled-with those of the .

other ; so that they all had but one patrimony, and were brethren . Their piety towards. God was extraordinary .

Before sunrise they never spade a word about profane matters ; but put up certain prayers which they had

received from their forefathers . At dawn of day, and before it was light, their prayers and hymns ascended

to Heaven . They were eminently faithful and true, and the Ministers of Peace . They had mysterious ceremonies, and initiations into their mysteries ; and the Candidate promised that he would ever practise fidelity

to all men, and especially to those in authority, "because no one obtains the government without God's

assistance ."

Whatever they said, was firmer than an oath ; but they avoided swearing, and esteemed it worse than

perjury. They were simple in their diet and mode of living, bore torture with fortitude, and despised death .

They cultivated the science of medicine and wore very skilful . They deemed it a good omen to dress in white

robes. They had their own courts, and passed righteous judgments . They kept the Sabbath more rigorously

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than the Jews . .

Their chief towns were Engaddi, near the Dead Sea, and Hebron . Engaddi was about 30 miles southeast

from Jerusalem, and Hebron about 20 miles south of that city . Jusephus and Eusebius speak of them as-an

ancient sect ; and they were no doubt the first among the Jews to embrace Christianity : with whose faith

and doctrine their own tenets had so many points of resemblance, and were indeed in a great measure the

same. Pliny regarded them as a very ancient people .

In their devotions they turned towards the rising son ; its the Jews generally did towards the Temple .

But they were no idolaters ; fur they observed the law of Moses with scrupulous fidelity . They held all things

in common, and despised riches, their wants being supplied by ti l e administration of Curators or Stowaryis .

The Tctractys, composed of round dots instead of jode, was revered among them . This being a Pythagorean

symbol, evidently shows their connection with the school of Pythagoras : but their peculiar tenets more re-

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semble those of Confucius and Zuroaster ; and probably were adopted while they were prisoners in Persia ;

which explains their,turnin= towards the Sun in prayer.

Theis.demeanuur was sober and chaste . They submitted to the superintendence of governors whom they

appointed over themselves . The whole of their time wi ns spent in labour, meditation and prayer ; and they

were most sedulously attentive to every call of justice and humanity, and every moral duty . They believed

in the unity of God . They supposed the souls of men to have fallen, by a disastrous ftto, from the regions

of purity and light, into the bodies which they occupy ; during their continuance in which they considered

them confined as in a prison . Therefore they did not believe in the resurrection of the body ; but in that of

the soul only. They believed in a future state of rewards and punishments ; and they disregarded the ceremonies or external forms enjoined in the law of 31oses to be observed in the worship of God ; holding that

the words of that lawgiver were to be understood in a mysterious and recondite sense, and not according to

their literal meaning. They offered no sacrifices, except at home ; and by meditation they endeavoured, as

fur as possible, to isolate the soul from the body, and carry it back to God .

Eu'..m,ius broadly admits "that the ancient Therapeutai were Christians ; and that their ancient writings

were our Gospels and Epistles."

The Essenes were of the Eclectic Sect of Philosophers, and held Plato in the highest esteem ; they believed that true philosophy, the greatest sold most salutary gift of God to mortals, was scattered, in various

portions, through all the different Sects ; and that it was, consequently, the duty of every wise man to gather

it from the several corners where it lay dispersed, and to employ it, thus re-united, in destroying the dominion of impiety and vice .

The great festivals of the Solstices were observed in a distinguished manner by the Essenes ; as would

naturally be supposed, from the fact that they reverenced the Sun, not as a God, but as a symbol of light and

fire ; the fountain of which the Orientals supposed God to be . They lived in continence and abstinence, and

had establishments similar to the monasteries of the early Christians .

The writings of the Essence were full of mysticism, parables, enigmas and allegories . They believed in

the esoteric and exoteric meanings of the Scriptures ; and, as we have already said, they had a warrant for

that in the Scriptures themselves. They found it in the Old Testament, as the Gnostics found it in the New .

The Christian writers, and even Christ himself recognized it as a truth, that all Scripture had an inner and

outer meaning. Thus we find it said as follows, in one of the Gospels

"Unto you it is given to know the mystery of the Kingdom of God ; but unto men that are wilhoxt, all

these things are done in parables ; that seeing, they may see and not perceive, and hearing, they may hear

and not understand . . . And the disciples came and said unto him, Why epeakest Tbou the truth in parables? Ile answered and said unto them, Because it is given unto you to know the mysteries of the Kingdogt

of Heaven, but to them it is not given."

Paul, in the 4th Chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are an allegory. In the 3d Chapter of the 2 .1 letter to the Corinthians he declares

himself a minister of the New Testament, appointed by God ; "\ot of the letter, but of the spirit ; for the

l etter killoth." Origen and St . Gregory held that the Gospels were not to be taken in their literal sense ; and

Athanasius admonishes us that "Should we understand sacred writ according to the letter, we phould fall into

the most enormous blasphemies ."

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Eusebius said, "those who preside over the Holy Sepulchres, philosophize over them, and expound their

literal sense by allegory."

The sources of our knowledge of the Kabbalistio doctrines, are the books Jezirah and Sohar, the former

drawn up in the 2d Century, and the latter a little later ; but containing materials much older than themselves .

In their most characteristic elements, they go back to the time of the exile . In them, as in the teachings of

Zoroaster, everything that exists emanated from a source of infinite LtcttT . Before everything, existed Tax

ANc1evT or D .ws, the lava or LIGUT ; a title often given to the Creator in the Zend-Avesta and the code of

the Suleans . With the idea so expressed is connected the pantheism of India . T e Krto or LIGUT, Tax

AnCI T, is ALL TU .tT is. Ile is not only the real cause of all Existences ; ho is Infinite (E .rsoru] . IIe is

lltsssei.r : there is nothing in slim that Ile can call TIwu .

1VII . . . 22

In the Indian doctrine, not only is the Supreme Being the real emuse of all, but he is the only real Existence : all the rest is illusion . In the Kabbala, as in the Persian and Gnnstie doctrines, lie is the Supreme

Being unknown to all, the Unknown Father . The world is his revelation, and subsists only in Him . HIS

attributes are reproduced there, with different modifications, and in different degrees, so that the Universe is

His Holy Splendour : it is but His Mantle ; but it must be revered in silence . All beings have emanated from

the Supreme Being : The nearer a being is to Him, the more perfect it is ; the more remote in the scale, the

less its purity .

A ray of Light, shot from the Deity, is the cause and principle of all that exists . It is at once Father and

Mother of All, in the sublimest sense . It penetrates everything ; and without it nothing can exist an instant .

From this double FORCE, designated by the two first letters of the word I : . II: . U .- . II.. emanated the Fiasrnoa .r of God, the Universal FORM, in which are contained all beings, the Persian and Platonic Archetype of

things, united with the Infinite by the primitive ray of Light .

This First-Born is the Creative Agent, Conservator and animating Principle of the Universe . It is zsa

Lionz or Licar . It possesses the three Primitive Forces of the Divinity, Liciir, SPIRIT and Lire ; (4'4c.

IIvnµa and zuyl] . As it has received what it gives, Light and Life, it is equally considered as the generative

and oonceptive Principle, the Primitive Man, AD ix KADUON. As such, it has revealed itself in ten emanations

or &phiroth, which are not ten different beings, nor even beings at all ; but sources of life, vessels of Omnipotence, and types of Creation . They are Sorereignty, IVisdom, Prudence, 3fagnlicence, Sternness, Beauty, 1:<ctory,

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 perceive or discern 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 Jas ; Prudence, m en ; Magnificence, EL ; Sternness, E1.011111 ; Fictory and Glory, ZADAOru ; and Empire,

ADONAr . Sovereignty was also styled OR, which is the OUR of the Sabean system, that is Licnz .

Wisdom was also called Nous and Locos, (No« and Aoyoi], INTELLECT or the WoRD. Prudence, source of

the oil of anointing, responds to the Holy Ghost of the Christian Faith .

.Beauty is represented by green and yellow . Tector•y is IuCII-Z.DAOmn, the column on the right hand, the

.column .7achin : Glory is the column Boa ., on the left hand. And thus,our symbols appear again in the .

Kabbala. And again the Lionz, the object of our labours, appears as the creative power of Deity . The circle,

also, was the special symbol of the first of the Sephiroth.

We do not further follow the Kabbala, its four Worlds of Spirits, Jfalrdh, Briah, .7erirah, and Asiah, or

.of emanation, creation, formation, and fabrication, one inferior to and one emerging from the other, the superior

always enveloping the inferior ; its doctrine that, in all that exists, there is' nothing purely material ; that all

comes from God, and in all Ilo proceeds by irradiation ; that everything subsists by the Divine ray that penetrates creation ; and all is united by the Spirit of God, which is the life of life ; so that all is God ; the Existences that inhabit the four worlds, inferior to each other in proportion to their distance from the Great King

of Light : the contest between the good and evil Angels and Principles, to endure until the Eternal Himself

comes to end it and re-establish the primitivo harmony ; the four distinct parts of the Soul of Man ; and the

migrations of impure souls, until they are sufficiently purified to share with the Spirits of Light the contemplation of the Supreme Being whose Splendour fills the Universe .

The WORD was also found in the Phmnician Creed . As in all those of Asia, a WORD of God, written in

starry characters, by the planetary Divinities, and communicated by the Demi-Gods, as a profound mystery,

to the higher clauses of the human race, to be communicated by them to mankind, created the world . The faith

of the Phoenicians was an emanation from that ancient worship of the Stars, which, in the creed of Zoroaster

alone, is connected with a faith in one God . Light and Fire Are the most important agents in the Phoenician

faith. There is a race of children of the Light . They adored the Heaven with its lights, deeming it the

Supreme God .

Everything emanates from A Single Principle, and a Primitive Love, which is the Moving Power of All

and governs all. Light, by its union with Spirit, whereof it is but the vehicle or syuibol, is the Life of every-

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thins ; and penetrates everything . It should therefore be respected and honoured everywhere ; fur everywhere

it governs and controls .

The Chaldaic and Jerusalem Paraphrasts endcaroured to render the phrase, Iltun-DEDAR . . [wr n»], the

Word of God, a personally, wherever they met with it . Tito phrase, "And God created man," is, in the Jerusalem Targum, "And the Word of Inca created man ."

So, in xxviii Gen . 20, 21, where Jacob says ; if God, [o'ta rrrr, IumII AMU], will be with me . . . then

shall hive be my Am.utu : [p•n , •5 rnrr rr n ; UIIIU Iltun Lt LALUIV] ; and this stone shall be God's House

[onx n-7 n •r • . . loin Brrn .11 .11131] : Onkelus paraphrases it, "If the Word of Inuu will be my help . . .

then the Word of luau rliall be my God

. 8, fur "The Voice of ."So,in Ge the Lord God," [o•tx nip', Iuua ALnIU], we have, "The voice of the

Word of Iuun ."

In ix Wisdom 1, "0 God of my Fathers and Lord of dlercy 1 who bast made all things with thy Word . .

lr x4ru oou ."

And in xviii Wisdom 15, "Thine Almighty Word [Aoyocl leaped down from Heaven ."

Philo speaks of the Wurd as being the same with Cud . So in several places he calls it 84.etpoc eEwc Aoyoc,

; etoa, the Image of God : the Divine Word that made all things

the Second Divinity ; icxL:r :it

: the sitapzor,

substitute, of God ; and tltg like.

Thus, when John commenced to preach, had been for ages agitated, by the Priests and Philosophers of

the East and West, the great questions concerning the eternity or creation of matter : immediate or intermediate creation of the universe by the Supreme God ; the origin, object, and final extinction of evil ; the

relations between the intellectual and material worlds, and between God and man ; and the creation, fall,

redemption and restoration to his first estate, of man .

The Jewish doctrine, differing in this from all the other oriental creeds, and even from the Elohistic legend

with which the book of Genesis commences, attributed the creation to the immediate 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 them but a single Being, to suppose for the production of the world but a

single 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 clear it at a single step . Even

in the Occident, neither Plato nor Philo could thus impoverish the Intellectual World .

Thus Cerinthus of Ephesus, with most of the Gnostics, Philo, the Kabbala, the Zend-Avesta, the Puranas,

.and all the Orient, deemed the distance and antipathy between the Supreme Being and the material world too

great, to attribute to the former the creation of the latter . Below, and emanating from, or created by, the

Ancient of Days, the Central Light, the Beginning or First Principle [Apzjl, one, two or more Principles,

Existences or Intellectual Beings were imagined, to some one or more of whom, [without any immediate

creative act on the part of the Great Immovable, Silent Deity], the immediate creation of the material and

mental universe was due.

We have already spoken of many of the speculations on this point . To some, the world was created by

the Locos or WORD, first manifestation of, or emanation from, the Deity . To others, the beginning of creation

was by the emanation of a ray of LtcUT, creating the principle of Light and Life. The Primitive TuoucwT,

creating the inferior Deities, a succession of INTELLICENCES, the lynges of Zoroaster, his Ainshaslnnd.t, Izeds,

and Ferouers, the Ideas of Plato, the \_lions of the Gnostics, the Angels of the Jews, the 1 ous, the Demiourgos,

the Divmus REAsoa, the Powers or Forces, of Philo, and the Elobim, Forces or Superior Gods of the ancient

legend with which Genesis begins,-to these and other intermediaries the creation was owing . No restraints

were laid on the Fancy and the Imagination. The veriest Abstractions became Existences and Realities . The

attributes of God, personified, became Powers, Spirits, Intelligences .

• God was the Light of Light, Divine Fire, the Abstract Intellectuality, the Boot or Germ of the universe.

Simon Magus, founder of the Gnostic faith, and many of the early Judaizing Christians, admitted that the

manifestations of the Supreme Being, as FATHER, or JEnOVAII, SON or CnntsT, and IIot.r SPIRIT, were only so

many ditrerent modes of Existence, or forces [borauac] of the same Cud . To others they were, as were the

multitude of Subordinate Intelligences, real and distinct beings .

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The oriental imagination revelled in the creation of these Inferior Intelligences, Powers of Good and Evil,

and Angola . We have spoken of those imagined by the Persians and the Kabbalists . . In the Talmud, every

star, every country, every town and almost every tongue has a Prince of Heaven as its Protector . JEnuEL is

the guardian of fire, and Mtcaszc of water . Seven spirits assist each ; those of fire being Seraphid, Gabriel,

NUriel, Tammael, Tchintschiet, Lfadarniel and Sam let. These seven are represented by the square columns of

this degree, while the columns J&cats and Boez represent the angels of fire and water . But the columns are

not representatives of these alone .

To Basilides, God was without name, uncrented, at first containing And concealing in Himself the Plenitude of his Perfections ; and when these are by him displayed and manifested, there result as many particular

Ezistences, all analogous to Him, and still and always Him . To the Essenes and the Gnostics, the East and

the West both devised this fihith : that the Ideas, Conceptions or Manifestations of the Deity were so many

Creations, so many Beings, All God, nothing without Him, but more than what we now understand by the word

ideas . They emanated from and were again merged in God . They had a kind of middle existence between

our modern - ideas, and the intelligences or ideas, elevated to the rank of genii, of the oriental mythology .

These personified attributes of Deity, in the theory of Basilides, were the IIpuroyorot or First-bona, Noif [Aoua

or hind] : from it emanates Aoyof [Lagos, or SHE WORD] : from it $pornaif [I'hronesis, Intellect] : from it Xo¢ia

(Sophia, Wiisdom] : from it Guraatuf [Duuamis, Power] : and from it atxatoeni f [Dikaiosune, Righteousness] : to

which latter the Jews gave the name of Etprr~ [F.irene, Peace or Calm], the essential characteristic of Divinity,

and harmonious effect of all His perfections . The whole number of successive emanations was 365, expressed

by the Gnostics, in Greek letters, by the mystic word ABPA„A .T. : [Abrazas] ; designating God as manifested,

or the aggregate of his manifestations ; but not the Supreme and Secret God Himself. These 365 Intelligences

compose altogether the Fulness or Plenitude [IIArptpa] of the Divine Emanations.

With the Ophites, a sect of the Gnostics, there were seven inferior spirits [inferior to Ialdabaotb, the

Demiourgos or. Actual Creator] : rlLichaEl, Syria??, Raphael, Gabriel, Thauthabaoth, Erataolh and Athaniel, the

genii of the stars called the Bull, the Dog, the Lion, the Bear, the Serpent, the Eagle, and the Ass that formerly figured in the constellation Cancer, and symbolized respectively by those animals ; as Ialdabaoth, lao,

Adonal, Eloi, Orai and dslaphai were the genii of Saturn, the Noon, the Sun, Jupiter, Venus .and Mercury.

The W(nD appears in all these creeds . It is the Ormuzl of Zoroaster, the Fnsoph of .the •Kabbala, the

Arous of Platonism and Philonism, And the X)plia or Demiourgos of the Gnostics.

And all these creeds, while Admitting these different manifestations of the Supreme Being . hold that his

identity was immutable and permanent. That was Plato's didinction between the Being always the same,

(sour] and the perpetual flow of things incessantly changing, the Genesis .

The belief in dualism, in some shape, was universal . Those who held that everything emanated from God,

Aspired to God And re-entered into God, believed that, among those emanations were two adverse Principles,

of Light and Darkness, Good and Evil . This prevailed in Central Asia and in Syria ; while in Egypt it

assumed the form of Greek speculation. In the former, a second Intellectual Principle was admitted, activein-its Empire of Darkness, audacious against the Empire of Light . So the Persians and Sabeans understood

it. In Egypt, this second Principle was Matter, as the word was used by the Platonic School, with its sad

attributes, Vacuity, Darkness and Death . In their theory, matter could be animated only by the low communication of a principle of divine .life . It resists the influences that would spiritualize it . That resisting

Power is Satan, the rebellious Matter, Matter that does not partake of God .

To many there were two Principles ; the Unknown Father, or Supreme and Eternal God, living in the

centre of the Light, happy in the perfect purity of his being ; the other, eternal flatter, that inert, shapeless,

darksouto mass, which they considered as the source of All evils, the mother and dwelling-place of Satan.

To Philo and the Platonists, there was a Soul of the world, creating visible things, and active in them, as

agent of the Supreme Intelligence ; realizing therein the ideas communicated to Him by that Intelligence,

and which sometimes excel his conceptions, but which Ho executes without comprehending them .

. The Apocalypse or Revelations, by whomever written, belongs to the Orient and to extreme antiquity. It

reproduces what is far older than itself. It paints, with the strongest colours that the Oriental genius ever

employed, the closing scenes of the great struggle of Light, and Truth, and Good, against Darkness, Error

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and Evil ; personified in that between the New Religion on one side, and Paganism and Judaism on the other .

It is a particular application of the ancient myth of Ormuzd and his Genii against Ahriman and his Dove ;

and it celebrates the final triumph of Truth against the combined powers of men and demons . The ideas

and imagery are borrowed from every quarter ; and allusions are found in it to the doctrines of all ages . We

are continually retninded of the Zend-Avesta, the Jewish Codes, Philo and the Gnosis . The Seven Spirits

surrounding the Throne of the Eternal, at the opening of the Grand Drama, and acting so important a part

tlsrou.ghout, everywhere the first instruments of the Divine Will and Vengeance, are the Seven Amshaspands

of Parsism ; as the Twenty-four Ancients, offering to the Supreme Being the first supplications and the first

homage, remind us of the 'Mysterious Chiefs of Judaism, foreshadow the Eons of Gnosticism, and reproduce the 24 Good Spirits created by Ormuzd and inclosed in an egg .

The Christ of the Apocalypse, First-born of Creation and of the Resurrection, is invested with the

characteristics of the Ormuzd and Sosiusch of the Zend-Avesta, the Ensoph of the Kabbala and the Carpistes

[Kapotar,s] of the Gnostics . The idea that the true Initiates and Faithful become Kings and Priests, is'at

once Persian, Jewish, Christian and Gnostic . And the definition of the Supreme Being, that he is at once

Alpha and Omega, the beginning and the end-he that was, and is, and is to come, i . e. Time illimitable ; is

Zoronster's definition of Zero uane-Akherene .

The depths of Satan which no man can measure : his triumph for a time, by fraud and violence ; his

being chained by an angel ; his reprobation and his precipitation into a sea of metal ; his names of The Serpent

and the Dragon ; the whole conflict of the Good Spirits or celestial armies against the bad ; are so many ideas

and designations found alike in the Zend-Avesta, the Kabbala and the Gnosis .

We even find in the Apocalypse that singular Persian idea, which regards some of the lower animals as

so many Devs or vehicles of Dove .

The guardianship of the earth by a good angel, the renewing of the earth and heavens, and the final

triumph of pure and holy men, are the same victory of Good over Evil, for which the whole Orient looked .

The gold, and white raiments, of the . twenty-four Elders are, as in the Persian faith, the signs of a lofty

perfection and divine purity.

Thus the Human mind laboured and struggled and tortured itself for ages, to explain to itself what it

felt, without confessing it, to be inexplicable . A vast crowd of indistinct abstractions, hovering in the imagination, a train of words embodying no tangible meaning, an inextricable labyrinth of subtleties, was the net

result .

But one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of

confusion . God is great, and good and wise . Evil and pain and sorrow are temporary, and for wise and

beneficent purposes . They must be consistent with God's goodness, purity and infinite perfection ; and there

must be a mode of explaining them, if we could but find it out ; as, in all ways we will endeavour to do .

Ultimately, Goodwill prevail, and Evil be overthrown . God alone can do this, and lie will do it, by anEmanation from Himself, assuming the Human form and redeeming the world.

Behold the object, the end, the result, of the great speculations and logomachies of antiquity : the ultimate

annihilation of evil, and restoration of Man to his first estate, by a redeemer, a Christos, the incarnate Word,

Reason or Power of Deity .

This Redeemer is the Word or Logos, the Ornnuzd of Zeroaster, the Ensoph of the ICabbala,the Nous of

Platonism and Philonism : he that was in 'the Beginning with God, and was God, and by whom everything

was made. That lie wits looked for by all the People of the East is abundantly shown by the Gospel of John

.and the Letters of Paul ; wherein scarcely anything seemed necessary to be said in proof that such a Redeemer

was to come ; but all the energies of the writers are devoted to showing that Jesus was that Christos whom

'nll the nations were expecting .

In this degree the great contest between good and evil, in anticipation of the appearance and advent of

the Word or Redeemer is symbolized ; and the mysterious esoteric teachings of the Essenes and the Cabalists .

4n

X7IL . .26

Of the practices of the former we gain but glimpses in the ancient writers ; but we know that, as their doctrines were taught by John the Baptist, they- greatly resembled those of greater purity and more perfect,

taught by Jesus ; and that not only Palestine was full of John's disciples, so that the Priests and Pharisees

did not dare to deny John's inspiration ; but his doctrine had extended into Asia Minor, and had made converts in luxurious Ephesus, as it also had in Alexandria in Egypt : and that they readily embraced the

Christian faith, of which they had before not even heard .

These old controversies have died awny, and the old faiths have faded into oblivion. But Masonry still

survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the

Portico ; teaching the same old truths as the Essenes taught by the Shores of the Red Sea, and as John the

Baptist prenched in the Desert : truths imperishable as the Deity, and undeniable as Light. Those truths

were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and

the Yedas, from Plato aml Pvthagoras, from India, Persia, I'hceuicia and Syria, from Greece and Egypt, and

from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines

came from both. And these doctrines, the wheat sifted from the chaff, the Truth separated from Error,

Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of

calsimity, has brought them and delivered them unto us . That God is Ono, immutable, unchangeable,

infinitely just and good ; that Light will finally overcome Darkness ; Good Conquer Evil, and Truth be victor

over Error ;-these, rejecting all the wild and useless speculations of the Zend-Avesta, the Kabbala, the Gnostics,

and the Schools, are the religion and Philosophy of Masonry.

Those speculations and fancies it is useful to study ; that knowing in what worthless and unfruitful

investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime,

universally acknowledged truths, which have in all ages been the Light by which Masons have been guided

on their way, the wisdom and strength that like imperishable columns have sustained and will continue to

sustain its Glorious and Magnificent Temple .

TO CLOSE.

T V.-. Bro .• . J. •. Warden, what is the hour?

J.'.

Ten .'. Master, the Dawn is bright fit the East, had the Sun is about to rise .

K% .lf. . The Dawn of Hope and the Suit of Righteousness !-My Brethren, we may rest from our labours .

Bro:. Examiner, are tiny poor brethren unrelieved?

Fs' . None,..Yen

Master.

Y.•: 17f. •. Bro : . Lecturer, loth any offence of a Brother remain unreproved, that hath been made known

to us?

Lect:.

None,.. Yon

Master.

Y. • . M.-. What then, my Brethren, remains to be done?'

J•. .

WY

.- To be patient .

S. • . lY. • . To watch .

J.• . W. • . To meditate.

S. •. 1P. •. To pray.

Y. • . JL.•. Let us pray then, my Brethren, in silence . [lIe raps 3 : all rise] .

[There is a fair minutes' eilense : and the Yen.'. M . . says] :

Y• .

Faithful Brethren,-Essenes • that hare long waited for the Light and the new Law, the Sun is

about to rise upon the waters of the Dead Sea . Aid nme to close this I'rcccptory. Together, my Brethren 1

[All give the sign : Then the Yen : . raps ?-the S. •. W: . ?-the J .• . W: .?-and the..Yen,- . Then the

Brothers clap : , with their hands, and all cry Ilosciaen !j .

V. . ll. . The Preeeptory is closed.

FINIS .

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4-

Knight, or Sovereign Prince of Rose Croix, of lleredon .

TUE CIIArTER, ITS ROOMS, DECORATIONS, ETC .

Bodies in this degree are styled CHAPTERS . There must be four rooms .

The first is a mere ordinary reception room, of small size, where the Candidate is first received .

The second, in which the ceremonies of reception commence, is hung with black sprinkled with white

tears ; and paved in Mosaic, of black and white squares . It is lighted by 33 lights, upon 3 candlesticks, each

with eleven branches. Each light is to be enclosed in a small tin box, with a hole in the side, not more than

an inch in diameter, shaped like a star, through which alone the light shines .

In the East, South and North corners of this Room are three columns, one in each, from 5 feet 8 inches to

6 feet in height. Upon them must appear, in large transparent characters, the following words : on that in

the East, EAITU : on that in the South, Hors

: and on that in the North, CUARIrr.

In the eastern extremity of the room must be an altar, to which one ascends by thrce .steps. It is covered

with a black cloth, strewed with white flames . Above the altar must be a large transparency, on which are

-painted three very large crosses, on the centre one of which, about midway its length, is the mystic rose,

enclosed in a crown of thorns . Upon the altar are two' large candles of yellow wax . Two large black

curtains conceal the altar, which, parting in the middle, are drawn aside at the proper time during the

ceremony of reception .

At the foot of the steps, on the right, should be a small table, covered with a black cloth ; and upon it the

Holy Bible, square and compasses, a triangle, a black collar and a habit for the candidate .

-The Very Wise Master sits in front of this table . The Senior and Junior Wardens are in the West,

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 south side, the lower step serving him for a table . All the other

.officers and members are seated where they please, indiscriminately around the room ; and, as every one,

even the Master, is supposed to sit upon the ground, the benches 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 all be of a triangular shape .

The third chamber represents Hell . All the punishments and tortures described by Dante are seen

there, in the midst of fire, painted on a transparency that covers all the walls ; besides which there is no

light. On each side of the door, on the inside, is a human skeleton, holding an arrow in its right hand .

The 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 the second

XVIII. . . 2

apartment . Under the canopy, in the East, is a serpent forming a circle, with a Crux Ansata in the centre,

on which is inscribed in letters of Gold, the Word 1 : . X. •. R:. I :. In the West, over the Wardens a

resplendent Glory, with a blazing star in the centre, and in the star the Hebrew Word 71t1 •,

The altar should be splendidly decorated, and illuminated with transparent lights, with an open Bible,

the Square and Compasses, and a Crux Ansata of Gold upon it .

In front of the Master are two triangular columns, of pure white . On the one upon the right is

inscribed in large letters of Gold, the Word INFINITY : and on the one upon the left, IMMORTALITY .

'In front of the Wardens are two similar columns . On the one upon the right is inscribed REASON :

and on that upon the left, NATURE .

In the South is an Organ .

DRESS,

OmtAYE .YTS,

AND

JEWEL.

In the Second Apartment .

The Knights are all dressed in black, and should wear [though that may be dispensed with], a very short

Chasuble of silk stuff, edged all round with black silk or velvet two inches wide . On the breast is a crimson

cross, upright, and two inches wide.

The Cordon is plain black, at least three inches wide . Upon one side of it a crimson cross, and a crimson

rosette at the bottom . It is worn as a collar . Or, if worn across the body, there must be a crimson cross on

the breast.

The Apron is of black silk or velvet, plain, and with a large crimson cross in the contra .

The Blaster wears a blazing star over his heart, in the centre of which is the letter Jon ; and at the five

points the letters F., [FAITIr], ff., [Ilorz], C., (CHARITY], l:, [Vtr.Trz], and T., 1TnUTII] . The Sen .. Warden

wears the Triangle, and the Jun .- . W. •. the Square and the Compasses, crosswise . All these jewels are

covered with crape. The principal jewel of the degree is not worn in this apartment .

All the Knights wear swords.

The Age ; ; years : The . Cry of Acclamation IIoscnzAu-not

The Battery of the Degree is •£ by

to be confounded with lluzza.

In the Fourth Apartnsent.

The Cordon is of crimson silk or velvet, worn across the body, and at least throe inches wide . There may

also be a Collar of ribbon of the same color, at the bottom of which is a black rosette, on which the jewel of

the degree reposes . The Apron is of white silk or velvet, with the jewel of the degree painted or embroidered

on it. It should be edged with red .

The Jewel is a compass, the points resting on a segment of one-fourth of a circle . On the upper part of it

is a rose, in bloom. Lower down is a crimson cross, showing on both sides . At the bottom, on one side, an

eagle, with his wings extended and head depressed, and on the other a pelican, piercing its breast to feed its young,

who are in a nest below it . Between the eagle and pelican springs a branch of Acacia . On the summit of

the Compass is an antique crown . On the segment of the circle, on one side, is the Word, and on the other

the Pass-word, in the hieroglyphics of the degree .

The Jewel should be of gold . The Pelican, the Eagle, and the Rose of silver.

The Jewels of the Master and Wardens are uncovered .

All the Knights\* wear Swords and Chapeaux .

XV III. . . 3

Each Brother, at his reception, adopts as his own, some characteristic, the choice of which is left to himself, as Prudence, Talour, &c. Those of the three first officers and M . •% of Ceremonies are always the same ;

Wisdom, Strengllt, Beauty, and Alarm. A Kt. Rose rZr, in writing his name should write the consonants only,

and an unequal number, if there are more than two. The date is, from the Orient of Ileroden, adding the degree of latitude and longitude, or, under the vault of the zenith, &c .

OFFICERS.

The Officers of a Chapter of Knights rose ~, are twelve in number ; but only the three first are indispensable.

They are The Very Wise Caster, the Very Exc

. &n .'. and Jun.- . TPardens, the Chancellor, the Grand

.

Orator, the Et.- . Hospitaller or Almoner, the Secretary, styled -Vaster of Dispatches, the Treasurer, styled Comp.

troller, the Standard. bearer, the .l!. -. of Ceremonies, the Pursuivant : and the Guardian of the Temple.

The Master is in the East ; the Wardens in the West ; the Chancellor on the right and the IIospitaller on

the left of the Master, the Gr . . Orator in the South ; the Pursuivant on the inside, and the Guardian of the

Temple on the outside of the door ; the Comptroller on the right, in front, and the Master of Dispatches on

the left in front of the Master : the Standard-bearer on the right of the Wardens, and the Master of Ceremonies

on the left of the Wardens .

TITLES .

The Presiding Officer is styled Very Wise and Perfec rllasler :

The Wardens, Very Excellent and Perfect :

The other Officers, Very Potent and Perfect :

And the Knights, Very Worshipful and Perfect.

In the Second apartment, the Word Perfed is omitted in all the titles .

The Chapter is opened in the second apartment ; and closed in the fourth .

DRAUGHTS, OR TRACING n0ARDS.

Of \*the Second Apartment : . . - An oblong square surrounded by triple lines equidistant from each other .

Upon the three lines on each side are the words Wisdom, Strength, Beauty, on the outer, middle and inner

lines respectively, and between each the denticulated tassel . Within the lines, the whole Eastern portion

represents the Celestial Vault sprinkled with stars, but the sun and moon obscured with clouds . In the

extreme East, among the clouds, an eagle hovers . In the centre of the plan is the representation of a mountain, on the summit of which is .a cubical stone, and on it a rose, with the letter jod in the centre . Around

the mountain, clouds and darkness hang, and further to the West are all the ancient tools and implements of

Masonry, with the two columns prostrate, and broken in several pieces .

Of the Fourth Apartment : An oblong square surrounded by four lines, equidistant from each other. On

the lines are written Faith, IIope, Charity, Truth . In the body of the plan, the whole East represents the

sun and moon shining in a sky that glitters with stars . In the extreme East is seen in the sky a cross

surrounded by a glory, and a bright cloud in which appear the beads of seven angels . On the cross a rose in

full bloom, and in its centre the letter jud . In the centre of the plan a representation of a mountain, on the

summit of which is a blazing star with seven luminous points, and in the centre of that the letter jod. In

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the body of the draught, in the South, a pelican on her nest, from whose breast flow seven streams of blood,

with which she feeds seven young that surround her . In the North an eagle hovering in the air, and on

the Western side of the mountain an open tomb. Between the lines on the North are the compasses, the

tracing board, the crow-bar, the trowel and the square : between the lines on the South, the cubical stone,

the gavel, the rule and the level ; and betweeh those on the West, the rough ashlar, the stone-hammer,

the mallet, the chisel and the plumb-line or perpendicular .

To

orsv.

The Master is seated on the third step of the altar, his head leaning on his hand. Ile gives one rap on

the little table by his side, which the Wardens repeat ; and says :

Y. • . 11'.• . It is time to commence our labours . Very Excellent Senior and Junior Wardens, request all

the Very Worshipful Knights to be pleased to assist me in opening this Sovereign Chapter of Rose Croix .

., be pleased to assist our Very

[Each Warden says, on his side] : " Very Worshipful Brethren and Zits

.\*

Wise Blaster in opening the Chapter. To order, Knights and Brethren!

[The Knights rise and align themselves in two ranks, bareheaded and with swords drawn] .

Y. • . IY. • . Very Excellent Sen . • . and Jun:. Wardens, are all the brethren in order?

Both : . . They are.

Y. • . WY.- . Very Excellent Brother Senior Warden, what is your present duty ?

S . W.-. To see .that the Chapter is well tylcd, and whether all the Irethren hero present are Knights

of the Rose Croix .

Y.•. I1 T •. Very Excellent Brethren Son .-. and Jun:. Wardens, assure yourselves of that .

[The Sen : . W . •. receives the signs, grips, word and password from the Blaster of Ceremonies, and then

says to him]

Sen . •. IV.-.

Very Potent Brother, see whether the Chapter is well tyled .

[The M. •. of Ceremonies goes out to do so, and when he returns, he reports .to,theJun.- . W: . Immediately

the two Wardens, each on Isis side, proceed to receive from each brother the signs, words and grips of the

degree, and report to the Master. Then returning to their stations, and the JN . • . of Ceremonies having reported

the Chapter well tyled, the Jun :. IV . • . gives a rap on the table of the Sen .' . W .' . and says to him]

Jun.• . ;Y.• . Very Excellent Brother Son .- . W . • . , this Chapter is well tyled.

[The Sen.• . W :. raps one ; and the Master responding, the Se n .'. W : . says to him] :

.

Sen W. •. Very Wise blaster, the Chapter is well tylcd .

Y. •. IF.- . Very Excellent Brother Sen .'. W .'., what is the hour?

Sen :. Jr-. The instant when the veil of the Temple was rent asunder ; when darkness overspread the

face of the earth ; when the light of the stars was obscured ; when the columns and working tools of Masonry

were broken ; when the blazing star disappeared, the cubical stone sweated blood and water, and the Word

was lost.

Y. • . 1Y. •. Since Masonry is in so exceeding great tribulation, let us employ all our energies, my brethren,

in new labours to recover the lost Word ; and to that end let us open our Chapter.

[The Wardens, each at his column, say]

IP.'. I1'. •. Very Potent and Worshipful Brethren, the Very Wise Master is about to open the Chapter .

Be pleased to unite with him in doing so .

[The V. •. Wise strikes je raps . The Wardens each repeat] .

Y. . IY.• . Very Ex.\* . Son.' . and Jun .\*. Wardens, what is the first duty that we should perform?

To respect the decrees and mandates of the Most lligh ; to pay to him the profoundest homage,

M-. 11r%

and to humble ourselves unceasingly before Him .

I! . IV.' . 'Let us perform our duties .

(The V : . Wise gives the questioning sign : and all the brothers the response . Then they take each his

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sword in his jigbt hand, and give the sign of the Good Shepherd, so that the sword of each rests on his left

arm, point upwards] .

Y •. W. • . My brethren, lot us bend the knee devoutly to Ilim who bath given us being l

[Saying this, he rises, and all the knights follow his example . All turn to the East, give the sign, and :

kneel on one knee . After a moment the V. • . Wise rises, and the others do so likewise . Then all clap their

hands £ times, and any three times, Ifoscheah! IIoscheah! Iloscheah!] .

Y.• . 1P. • . Very Excellent, Potent, and Worshipful Knights, this Chapter is duly opened.

BECEMIOY.

A Kt. • .

of the E. •.

and W.• . who desires this degree must present a petition in the following form .

Chapter of Rose ~+. • .

"To !he Tent M se Vaster, l ardens and Knights of

Bro .•. A . . . . B who is a Knight of the East, Prince of Jerusalem, and Kt.- . of the East and Week

earnestly desires to receive the degree of Rose Croix in your Sovereign Chapter . If it shall please you, to

admit him among you, he faithfully promises ever to obey your laws and statutes, to live and demean himself

as becomes a Kt.- . of that Ill .• . Degree, and ever to have at heart the interest and good of the order, performing

faithfully and diligently whatever service of charity and good works may be required of him .

A . . . . B . . . ."

This petition being received, if the candidate is unanimously elected, a day is appointed on which ho shall

receive the degree, and he is notified of it .

When the reception commences, the Chapter occupies the second apartment . The candidate Should be

dressed in black, with the regalia and jewel of a..

Kt of the East and West, or Gr .-., El . ., Perf. •. and Sub. %

Mason ; with a sword by:his side, a chapeau on his head, and his eyes uncovered . The Master of Ceremonies

$ads him in the reception room, which is the first apartment, hung with black, with no furniture but a small

table. and a chair, and on the table a Bible and several human bones . The light is only from one candle not in

sIicman skull . \*-He is left there alone for some minutes, and then the M . •% of d.-. enters, and says to him :

.M •. . Cer: . 'My Brother, there are several questions that you must answer sincerely and truly, . before I

can attempt to introduce you into this Sovereign Chapter of Knights of Rose Croix .

1st.

What is your religious belief?

"

2d.

'Do you respect the character of every Reformer that has in the different periods of the world's history

appeared on earth to teach men virtue and morality?

3d.' . Do you regard with toleration the religious opinions of other men?

'4th.

Are you willing to meet in the Masonic Temple, and to recognize as Brothers, all good Masons

who'believe in one God and the Immortality of the Soul, whether they have received that belief from the

teachings of Moses, of Zoroaster . of Bouddha, of Mahomet, or of the founder of the Christian religion?

5th. Do you recognize the fact that all the emblems, forms and ceremonies of Masonry are symbolical

of certain great primitive truths, which each one is at liberty to interpret in accordance with his own faith f

6th. • • Are you willing to unite in ceremonies which those of another faith may regard as peculiarly

applicable to the events recorded in their own sacred books, they leaving to you the perfect right to apply

the same ceremonies to your own, or to give them a more general or more narrow interpretation as you

,may', ohoose ?

:[If these'questions are all answered in the affirmative, the M .% of Ceremonies proceeds. If any one is

.answered in the negative, he informs the candidate that it is not possible for him to receive this degree, and

permits him to retire. If all are answered in the afrniative,he says] :

. •. Cer.• .

My Brother, if such be your views, you may unite with us in a degree in which the Christian

=

.11f

sees manifest allusions to a Divine Teacher, perhaps the Deity Himself, or the Son of Deity, that became man

and suffered the pains of death to redeem the world ; the Follower of the teachings of Moses, to a Messiah

yet to come ; and others of other creeds, to that Saviour of the world whom all Nations in all ages have

expected, in whose supposed advent many Nations have rejoiced, and for whom many still continue to look .

1VIII. . . a

c: ' My Brother, all our Temples are demolished, our working tools are broken, and our columns cast down

and shattered. Notwithstanding all our precautions, the Sacred Word is again lost. We labour day and

night ; but in vain : for we know not how to re-discover the Word, nor the moans' of recognizing each other .

Our order is in the greatest consternation, and we have no hope except in the mercy and goodness of Him

of whom the whole universe of worlds is but one .Thought . If you are willing to aid us in this emergency,

and to assist in recovering the lost Word, you will follow me .

. Rose Croix.

(IIe then conducts him to the door of the second apartment, and gives the alarm of a KtThe Sen:. Warden opens the door and asks, "Who comes here, and what in your desire?"]

Z. •. Cer.• . A Mason, Knight of the East and West, long lost, and wandering alone through thick forests

and among the mountains ; and who, having lost the Word at the destruction of the Temple, with your assistance seeks to recover it.

[The door is then closed : the Jun .\*. W:. questioned by the Sen :. W.-. makes the same answers as are

made at the door : and he reports in the same words to the Very Wise, who inquires]

..• . )T. -. My Brethren, do you consent that this Knight of the East and West shall be permitted to

T

enter?

(The Knights all give their assent by stretching forth their right hand : and immediately seat themselves on the 'floor, as if in gloomy meditation, each with his right hand on his neck, his head bent down,

and his left hand covering his face, his elbows resting on his knees] .

.\* 1P.• . Very Exc. • . Bro. . Jun : . Warden, the Brethren consent that the candidate shall be introduced.

I'Receive him, therefore, and place him in the West . .

[The Sen :. Warden goes to the door and receives the candidate, saying to him : " Enter, my Brother, into

Ie conducts him

this place where melancholy and sadness reign and all the brethren -are in lamentation ." •I

to the West, places him, standing, between himself and the Jun .. Warden, and gives the alarm of a Rose

Croix. The Very Wise responds with the same alarm] .

,n,•• W

.• . Very Wise Master, a worthy Knight of the East and West presents himself to this Sovereign

Chapter, to obtain the favour of admittance to the sublime degree of Rose Croix.

T.. • . 1Y. • . Of whom and where was he born?

Sen.• . IY •. Of noble parents, and in the Tribe of Judah .

. What is his country?

Y.•. IF.IP: . Judea.

.

Sen

Y.•. W. -. What art does he profess ?

. Masonry.

:

Son

Y.• . W. •. Worthy Knight, you find us overwhelmed with sorrow : and from the consternation that

prevails here you may judge what confusion reigns upon the Earth . All is changed, and the chief support

of Masonry is no more . Our work has become corrupted and we find it no longer possible to labour.

The Veil of the Temple is rent in twain ; (at this moment the curtain is drawn aside from before the •

altar] ; the stars have disappeared, the light of the sun and moon is obscured, and darkness has fallen

upon the face of the whole Earth . The Blazing Star is seen no more, the Cubical Stone sweats blood and

.

water, and the Sacred Word is again lost : so that it is not in our power to communicate it to yon

.

We

will

with

all

our

energies

endeavour

to

recover

the

Nevertheless we will not remain idle and inactive

Word, that light may shine once more, and Masonry revive. . Is it your desire to waist us?

Cand.•. • It is.

Y. • . 1P. •. Very Potent Master of Ceremonies, inform this Brother of the nature of the task which he is

about to undertake.

; of which

X.- . Cer .•. My Brother, you are still engaged, as a Mason, in the search for Light and Truth

.

But

your

search

is not

search the many journeys that you have made in the different degrees are symbolical

;

fur

what

is

truth

to

one

man

.

That

search

would

be

in

vain

for the truth of any particular creed or religion

is not truth to another. Not often by argument and evidence, but almost always by the accidents of birth,

education and circumstance our religious belief is formed ; and argument and testimony strike the mind of

xVII?. . , 7

man, when aimed at his religious creed and faith, only to glance off and leave no impression . They never

penetrate the atmosphere of repulsion that surroundss it, but roll over it, as quicksilver over glass .

"It is the great primitive Truths, revealed by God to the first men, that we seek to find . Mutilated and

disfigured, mingled with a thousand errors, misunderstood and perverted .only, have they come down to the

world at large . Masonry has preserved them, and teaches them under symbols and ceremonies, concerning

herself exclusively with the great, leading, cardinal, indispensable truths, which all Masons of whatever creed

may admit and receive ; and leaving each free to make such further and particular application of her symbols

as shall beet suit the faith, that lie professes .

"The object of Masonry was not in any time merely to preserve the true pronunciation of the name of

the Deity ; in finding which you have been so long, and perhaps unsuccessfully engaged. That, itself, is but

a symbol . By what name the Great Creator is called, it is not essential to know. The time has long since

passed, when it was believed that the possession of that name conferred peculiar and wondrous powers upon

the fortunate men to whom it had been revealed .

"Our symbols and ceremonies envelop the great primitive truths, known to the first men that lived . "Pith

whatever particular meaning they may have, peculiar or believed to be peculiar to particular creeds, and

differing as the faith differs of those who receive them, we have nothing to do .

"The great enigma of all ages to the human mind has been the existence of Sin and Evil. The antagonism of the Good and Evil principles, and the necessity and certainty of the coming, at some time, of a Warrior,

a Hero, a Saviour or a Redeemer, who should conquer and destroy the Genius, the Demon, the Giant, the

Principle of Evil, has been an article in all creeds, from the earliest ages of the world .

" It is the great problem of human existence,-this, whether any Power of Good has already commenced or

will hereafter commence that combat with the Principle and Power of Evil that is Ultimately to destroy it ;whether sin and sorrow, and calamity and pain are hereafter to disappear from the universe, and all be

thenceforward light and joy and happiness and content ;whether there is another life, in which the power

snd influence of the Demon of Evil will be unfelt, and where reparation will be made for the sufferings of

virtue and the calamities of the good in this life : for it is the great . problem whether there be any light ;

whether there is a Great, Good, Fatherly, Beneficent Deity, who will in his own good time connect together all

the .thousand links of circumstance into one good and excellent result, and by divine patent and commission

arm, if . He has not already armed, the Power and Principle of Good with authority to take captive, disarm

and slay outright the Power and Principle of Evil .

"We are about to conduct you . through certain forms and ceremonies-to display to you certain symbols

and emblems . We do not give you in -advance their interpretation ; bat only indicate to you their general

tendency . We place the thread in your 'hands, that will guide you through the labyrinth . It is for you to

apply and interpret the 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 Evil is ultimately to recede and fall

prostrate, has already appeared upon the earth . Many believe he was a man, many, the Son of God, and .

many, the Deity incarnate . A vaster multitude still wait for the Redeemer . Each will apply our symbols

and ceremonies according to his faith . But to us as 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 Evil to be prostrated, and another world to exist, both for those who have died, and

for those that are yet to be born, in which sin and shame, and pain and sorrow shall be known no more

forever?

. .

"Kneel with us, then, my Brother, and unite with no in imploring 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 Evil

to an end.

PSAYZZ.

Great and Dread Being, Father, who west, 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 myriads upon myriad . of

5s

.;8toXVwIhmalE3e'Y.JrW-unnivgsc

PAST and all the Fumes now is,

and ever will be PRESENT : Thou who dost uphold, sustain and govern the Universe by the law of harmony

that Thou hast made its instinct : and by whom no creature that lives is forgotten or unre.-arded : look with

favour upon us and upon this our Dear Brother I Deign to bless him, to protect him, and to make his labours

fortunate l Watch over him that he may do nothing to displease Thee, or that may make him unworthy of

the rank in Masonry to which be now aspires 1 Illuminate his mind with wisdom, that he may understand

our symbols ; and teach him to trust in Thy beneficence, and the final overthrow of Evil, Wrong and Misery,

in.Thine own appointed Time! Amen.

Y.• .

Very Excellent Jun .. Warden, cause this Brother to travel for 33 years ; and let him learn how

to count them in such sense as he may think most consistent with Truth .

(The Junior Warden takes the Candidate by the hand, and causes him slowly to make the Circuit of the

Room 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 follows]

On the lst Circuit

.Tun . -. W. • . (At. the lot Column] : My Brother, what word do you read upon this Column?

Cand. •. Farm .

Tun:. W: •. Faith in God : that He is good and wise and merciful : that He is not a tyrant, but a Father ;

that under His direction and guidance, all the Universe is one harmonious Whole, governed by one wise and

loving law of harmony, to work out a great result ; to which, unseen by us, all Sin, all Pain, all Evil, all

Wrong, and all Violence tend.

Jun . •. W. - . [At the 2d Column] : My Brother, what word do you read upon this column?

Cand. • . Hors.

Tun:. W: •. Hope : in the ultimate fulfilment of human expectation in all ages : Hope in the final victory

of a Redeemer, already come or yet to appear, God, Demi •G od or Man, representative of the Principle of

Good ; who shall overthrow the Principle of Evil, and vindicate the Infinite Justice, Truth and Goodness of

God.

.run .\*. W. -. (At the 3d Column] : My Brother, what word do you read upon this column?

Cand.•. CUARITY.

Jun.' . Jr- . Charity : taught us by Faith and Hope : Charity for those who difer with us in opinion ;

whether we or they believe that the Redeemer, the Saviour, the Word, the Principle of Light and Good, the

Christ or the Messiah, who is to dethrone the Principle of Eril, is yet to appear or has already come upon the

earth . Charity fur them, and for their faith ; and even for their errors : for they have equal right with us, to

hold their own opinions true and ours erroneous : since what any man believes, is Truth, to bun : and none

can say with certainty that he hatli the same possession of Truth as of a chattel .

Tun .\*. W:• . On the 2d Circuit :

(At the let Column] : My Brother, what read you still upon this Column?

Cand. •. FAiTu.

Jun. •. W:•. Faith in human nature : Confidence in our own kind ; in the honesty of men's purposes and

intentions ; 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 still upon this column?

Cand: . Hors .

Jun:. 1P •. Hope, in the continual advancement towards perfection of the human race : in the ultimate

triumph of Masonry, that shall make of all men one family and household : hope in the cessation of war and

bloodshed ; in the advent of peace and liberty ; in the disappearance of error, wrong and crime ; and in the

final enfranchisement of the human heart and intellect in every clime and country of the world .

•

. (At the 3d column] : My Brother, what read you still on this column?

Cand. •. CUARIT:.

Jun. •. IP.• . That charity which relieves the distresses of other men ; feeds the hungry, clothes the naked,

protects the widow and orphan, nurses the sick, and gives decent sepulture to the dead .

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On the 3d Circuit :

Jn.• . W. • .

(At the 1st column] : My Brother, what read yon still on this column i

Faun .

• .

.Jun

•

.W Faith in Ourselves : in our power to do good, and to exert a beneficial influence upon out

fellow-men : faith, that if we are but right and true and honest, we can become immortal in our good influences

living after us ; and strike a hard blow at wrong and ignorance and error :-that noble and modest confidence

in ourselves, which is the secret of all success, and the, parent of all great and noble actions .

.run. -. W.-. (At the 2d column] : bly Brother, what read you still on this column?

Cand• . Horz.

.Tun. - . W.-. Hope in a Hereafter ; where man, immortal, shall be happy : where we shall see and understand

the perfect symmetry, proportion and harmony of all God's works ; and comprehend the great mystery of Ills

government of the world .

Jun:. W.•. (At the 3d column] : bMy Brother, what read you still on this column?

Cand. • . Cmistrr.

Jun . •. W. • . Charity for the faults and shortcomings of our Brethren : that merciful judgment upon'the

acts of others, that we pass upon our own ; believing that they are better than they seem, as we are conscious

that we ourselves deserve not the world's harsh judgment : and that love which -teaches as to do onto all

men that only which we should desire them to do unto us .

(The candidate is then conducted to the East, where the Master says to him, "My Brother, what have you

seen and learned on your journey?']

. W.-. The triangular columns, and three virtues, Faith, Hope and Charity .

.Jun

Y.•. W. • . Is it your purpose hereafter to practise these virtues more zealously, and thus become (as thus

atone you can become) a true and perfect Mason?

?and. • . It is.

Y. •. W: . My Brother, the Temple erected to the glory of the Gr .•. Architect of the Universe has been

destroyed. The Spirit of Evil has invaded and possessed the fair world which God made fit to be his Temple

and Church, its every mountain an altar, and all men and every living thing His worshippers . Iu the rebuilding

of that Temple we and all good Masons are engaged. The columns which you have seen are the bases on which

we desire to found it . If you wish to unite with as in this great work, you must first bind yourself - to us by

a solemn obligation, as we are all bound to each other . Are yon willing to do so f

Cand.• . I am.

1r •. W. - . Kneel then at the altar and assume it .

(The candidate kneels at the altar. The Master raps once, and the Brethren all rise. The hands of the

candidate are placed upon the Holy Bible, and he takes the following]

Cand.-.

OBLtG .Ttoa.

I, A B do, by the moat sacred and solemn form of oath known to me, most solemnly and

sincerely swear, never, either directly or indirectly to reveal the mysteries of this Degree of Sovereign Prince

of Rose Croix, to any Brother of an Inferior degree, or to any other person in the world, who shall not be

justly and lawfully entitled to the same : under the penalty of being forever deprived of the True Word, and

.remaining perpetually in darkness, my blood running constantly from my body, and I suffering without intermission the moat cruel pangs of remorse ; the bitterest gall, mingled with vinegar, being my constant drink, the

sharpest thorns my pillow, and death upon the cross completing my punishment.

I furthermore promise and swear that I will observe and obey all the rules and laws of this order of

Knights of the Rose Croix, and the decrees and ctandates that maybe transmitted to me by the Soy .-. Inspectors Gen :. in Sup.-. Council' of the 33d Degree in whose jurisdiction I may reside : that I will never reveal the

place where I have been received, 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 never 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 perform and keep this my solemn obligation ! Amen !

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W.• . ALL IS ACCOXPLISIIED 1

[At these words, the Brethren all rise, and resume their former position on the floor, except the Wardens,

who continue with the Master and the Candidate . \*The Master and Wardens divest him of his sword, apron,

collar and jewel . Then the Master puts upon him the chassuble, and the black collar and apron, saying to

him :]

Y. . JF.\*. This new habit, symbol of the mingled good and evil in the world and in human nature,

reminds us, and must remind you, of the duties we owe and the virtues we are to practise . Its black bordering. also a symbol of darkness, itself a type of Evil and Death, indicates our sorrow at the loss of the True

Word, and at the continued dominion of the Principle of -Darkness, Evil and Death in this fair world . The

black collar and apron are emblems of sorrow and repentance, fit for one who knows his own weakness and

frailties, and who laments the end condition and untoward fate of his fellows .

My Brother, you have undertaken to aid us in our Search for the Sacred Word . Return therefore to

the West, and prepare to follow us .

[When the Wardens and Candidate reach the West, the Master says]

T.- . 1T!- . Yery. •. Esc .• . Wardens, how may we again find the Sacred Word ?

Sen .. W. •. By travelling three days in darkness .

Y. •. W. •. Travel then, my Brethren, from the East to the West, and from the North to the South .

[All arise, and travel in silence seven times around the Chapter ; each making, at each circuit, a genuflection before the altar .] •

,

At the 3d Circuit, the V .•. Wise passes into the 4th apartment : at the 4th Circuit, the two Wardens : at

the 5th, all the other officers : at the 6th, all the Knights .

At the 7th Circuit, the M.. of Ceremonies, finding himself alone with the Candidate, approaches the door

leading into the 4th apartment, but stops short, and says, "You cannot enter here, my Brother, unless you

can give the Sentinel the Truo Word . Have you found it?

Cand. •. I have not.

[Immediately the door of the 4th apartment, which was partly open, is closed with a loud noise : and the

Knights in that apartment proceed to change their dross, &a ., and invest themselves in the full regalia and

decorations for that apartment] .

.f.• . Cer.•. My Brother, you must pass through other trials, and humble ,yourself still more, before you

can attain to the True Word . I must deprive you of your insignia as a Mason, and invest you in sackcloth

and ashes ; for thus only, by humility and penitence, can fallen and sinful man recover the favour of Deity .

(He takes off his collar, apron and chasuble, and covers him with a black cloth, strewed with tears, or

sprinkled with ashes, so that he can see nothing, and says to him]

ff. •. Cer. • . ' I am now about to conduct you into a place of darkness and gloomy horror . Only by obscure

and intricate paths can we arrive there ; but thence and thence alone shall the-Word triumphantly emerge

.

at the appointed time, to give glory to Masonry and light and life to the World .

(He then leads him, by roundabout ways, and in silence, to the third apartment, where he restores him

to sight, and leads him several times around the room, saying to him]

elf.• . Cer. • . ' Behold, my Brother, that which to many is the actual representation, and to others but the

symbol, of the fate reserved for those who offend against God's laws and mock at His power and justice .

Whatever your creed, profoundly reflect upon the lesson it teaches you . The justice of God is certain, and

punishment, here or hereafter, is the inevitable result and effect of sin and wrong . In what shape to be

inflicted, it is not material to us to know . It is sufficient to be certain that by the inflexible law, crime and

error must be followed by pain and sorrow and remorse, the fires that torture the soul ; if not by that flame

here represented, that tortures the body . Here too are symbolized those passions that make the heart of man

a hell ; ambition, avarice, lust, anger, envy, hatred, revenge ; against-which Masonry wages war . Are you

willing to become the soldier of Faith, Hope and Charity, (fur such is every true Knight of the Rose Croix),

and enlist in this new crusade against the powers of evil, and all the wrongs that vex and afflict humanity?

Cand.. I am.

N.• . Cer.• . I shall then re-conduct you to the place from whence we came hither, and endeavour to

T •.

svIIr. . . 11

gain admission into the sacred place of light, where what you desire to learn will be made known . Be careful

to remember the instruction which I em about to gin you, for I can reader you no further assistance .

(The M. •. of C:. then repeats to him the four first questions which he will be asked, and the answers,

covers his eyes again with the cloth, leads him back Into the second apartment, and gives the alarm of a Kt •.

Rose 44 at the door of the 4th apartment . The Jun:. Warden responds with the same, and reports an alarm

to the Seu .•..W .•., who reports to die Master :]

T . .\*

.

TV Bro.. Son . .Warden, send and see who mokcs the alarm .

[The Sen. •. Warden gives the order to the Jua :. Warden, who goes to the door, opens It a little, and

ash]

J W. Who comes here?

,

•

.

M • . Cer:. A Bro. •. Knight of the Fast and West, who, having journeyed through the darkest and most

difficult places in search of the True Wurd, and seen the place of punishment beyond the grave, hopes by the

aid of your labour and instruction to gain that ample reward of his exertions and toils .

[The Jun :. W.• . closes the door, and reports the- answer to the Sen:. W.., who reports it In the same

words to the Master] .

Y. •. W . Let the Knight be admitted and placed in the West .

[The candidate is then introduced, and placed, standing, between the Wardens, still being covered with

the cloth] .

Y.• . W. Sir Knight of the East and West, what read you on the column on my right? He Is In darkness, Sir Knight M. . of Cer:. Let him read with your eyes .

:]

Car

Cand. •. LVrzNITr. [Us is prompted in these answers, by the U .•. of .

Y.•. W.•. [Giving the sign, to which all the Knights respond] : Tae Iartxvrv or GOD I Of HIS lower,

Ills Wisdom, His Knowledge . Ills Justice, His, 1fcrcy and His Lore. To Him be all Honour end Glory forever l

&s.•. W. Sir Knight of the East and West, what road you on the column on my left?

Cand•. NATUas .

Y. •. TP.•. Nsrnsa, Tas V zsrnu Taovear or GoD I Beneficent Nature . Great Mother of us all ; through

which we know God, and adore Him in His works : the great book written by Him, In which we may read

His Wisdom and Goodness ; the Universal harmony of all-that Is !

Jwr. •. W.•. Sir Knight of the East and West, what read you on the column upon my right?

Casd •. Rsasocr.

Y.. ii:•. Asses I Tae SarauuS AND Ixrzxrn I$:sttrczzccs or Tas D:mart : the Woan by which The

created the Universe ; the Spirit of God that moved upon the face of the Waters : Reason, breathed by Him

into man, and whereby man became a living soul.

Sir Knight of the East and West, what read you on the column on my left?

. IYuORTSuTi.

.'

Card

Y.•. W. Tas INNORTiLITr or TUX SOUL Or MAY ; his lofty destiny and correspondent duties ; a firm and

settled Faith in which is the Corner Stone of 3fasonry. I QI C Off, Sir Knight, Q =1 C M\_ - -QV :II

Q#}qf kCI 4°P?Ot^ of the 11115212,C1i•2M^\_ you have XCiCOMQH[He does so] .

Y.•. M' . [Giving three raps ; at which all the Knights rise and give the sign] : Give thanks to God,

my Brethren! The Word is recovered . Let our Brother therefore be restored to light

(The eyes of the Candidate are uncovered . As soon as that is done, all the Brothers give the Rose \*~

battery with their hands, and seven times cry HoscuzAu 1] .

Y•. W. Cry Hosanna in the Highest 1 Peace on earth, and good-will towards men I The cubical stone

is changed into the Mystic Rose ; the blazing Star reappears in all its splendour ; the columns of the Temple

are replaced, and the working tools of Masonry are restored : the Stars again shine forth ; the True Light

that lighteth every one that cometh into the world bath dispelled the Darkness ; and the New Law begins to

rule upon earth l

[The music Immediately plays the following anthem, which is sun ; by all the Knights]

XVIII . . . 12

Grateful notes and numbers bring,

While the praise of God ye sing :

Holy, Holy, Holy Lord l

Be thy glorious .name 'adored I

Chorus : . . . Men on earth, and saints above I

Sing the great Redeemer's love I

Lord 1 thy mercies never fail I

Hail, Celestial Goodness, hail I

While on earth ordained to stay,

Guide our footsteps in thy way!

Mortals ! raise your voices high,

Till they reach the echoing sky I

Chorus : . . . Men on earth, &c .

Y. •. W. • . Very Exe . •. Wardens, you will please conduct the Candidate to the East, that he may receive

his reward.

[Both Wardens conduct him to the East.]

Y.• . W' . • My Brother, from a place of Horror and Darkness, emblematic of the condition of the world

- under the dominion of the Principle of Evil, you have passed into this Temple, an emblem, of what that world

shall be, In the day for which men in all ages and every clime have looked and longed ; when Typhon,

Ahriman, the Serpent, the Principle of Evil shall be overcome and destroyed . That victory is the True

-Masonic Light, of which we have so many symbols . -Hoping that you will hereafter .steadily practice those

- virtues by which alone you can aid in hastening the coming of that day, I shall . now proceed to communicate

to you the secrets of this Degree .

By the signs, words, and grips you will be enabled to -make yourself known, and to know your Brethren .

FiasT Sic.r : . . . Lift the eyes to Heaven ; Q FM CUD D ( at the acme time the Vq\_-$tC Za of the

&Q

lI .n . #Q9

.( them to the I

#C&QQII+ turn the 4Qfoai . upwards, and let them y3Qtt upon the

Aziswxa : . . . Raise the t &Q~II as high as the 11 #WQQII, the °P& S~RI, ;O""II 3# =51,~#~.

(except the 112

t t # QII : the meaning of which is, that there is'but cne God . Sovereign

and Eternal.

Scan or

DzszRESS : . .

; the tc$L,^ the left rrl,Q&2=II.

t

The answer is the same .

Tos.EN : . . . T#1- the drQ-IZ on the nLtCO=` 0P, left uppermost.

-'17-^

ANswER : . . . The same : after which the Brother who demanded the sign, ?t J ^Q4 his &0

again, and puts the left hand on the # Q~,&M#n1,t QQ~ °P. of the other, without % j' # %^^ Q \_- athe

Q #ra--= in which position the password is given .

PA9a.WORD :

.

. .

CC

SACRED WORD : . . .

$

C t GL\ERAL

2=t2 .'.

WORD : .

.

.

# Q§S-JII

"".

XVUI. . . 13

P. • . W. • . Go now, my Brother, and make yourself known to all the Brethren of this Sovereign Chapter :

and then return to me.

[IIe goes round, and whispers the Pass-word to each : and then returning, kneels before the altar . All

the Knights place their right hands upon him . The Master invests him with the collar and jewel ; and then

lays his naked sword upon his head, and says] :

.

lr •. W. . By virtue of the power which I have received from this Sovereign Chapter, and by the consent

of these Knights, my Brothers and Equals, I do admit, receive and constitute you, to be now and forever

Knight, Prince of the Eagle and of the Pelican, Perfect Freemason of Heredon, under the title of Sovereign

of Rose Croix : to enjoy all titles and prerogatives of Prince and Perfect Mason, wheresoever in the world

there are Masons. Virtue and humility are the foundations of this Degree. Henceforward be you, therefore, virtuous, modest and unpresuming ; and so live that you may not disgrace or dishonour the name that

you have earned, and the jewel that you are now entitled to wear.

The Sovereign Master then raises the Candidate, and gives him the grip ; which is, each J 5 y°A his t L&Of J&E) II on the other's tY$l,S°p \_S7 $ tII Q$ . and his t on the other's tf 4.k;t'h tUCt ; and in that position

one QQ ' ( . the other's l5QtQSQQII, and says d`ZBa=b Qt.. and the other says . IQ8}\*1tq,Q^. •.

The Acolyte is then placed in the South, and the following lecture is read to him :

LECTURE .

My Brother, each of us makes such application to his own faith and creed, of the symbols and ceremonies

of this degree, as seems to him proper . With these special interpretations we have here nothing to do . Like

the legend of our Grand Master Hiram, in which some see figured the condemnation and suffering of Christ ;

.others those of the unfortunate Grand Master of the Templars ; others those of the first Charles, King of Eng'-laid ; and others still the annual descent of the San at the winter Solstice to the regions of darkness, the basis of

.many'an 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 Masonry possess its character of Universality : that character which has ever been

peculiar to it from its origin ; and which enabled two Kings, worshippers of different Deities, to sit together as

Grand Masters, while the walls of the first temple arose ; and the men of Gebal, bowing down to the Phoenician Gods, to work by the side of the Hebrews to whom those Gods were abomination ; and sit with them in

the same Lodge as brethren .

You have already learned that these ceremonies have 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 bands . "God," said Stephen, the first Martyr,

"dwelleth not in Temples made with hands ." In the open air, under the overarching mysterious sky, in the

great World-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'Evil .

All antiquity solved the enigma of the existence of Evil, by supposing the existence of a Principle of

Evil, 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 . All believed in

'a future life, to be attained by purification and trials : in a State or Successive States of reward and punishment ; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome, and the 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 Persians, Sosiosch ; the Chaldeans, Dhouvanai ; the Egyptians, Horus ; Plato, Love ; and the Scandinavians, Balder. .

Chrishna, the Hindoo Redeemer, was cradled and educated among Shepherds . A Tyrant, at the time of

his birth, ordered all the male children to be slain . IIe performed miracles, any his legends, even raising the

dead . He washed the feet of the Brahmins, and was meek and lowly of spirit . He was born of a Virgin ;

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descended to Hell, rose again, ascended to Heaven, charged his disciples to teach his doctrines, and gave them

the gift of miracles .

The first Masonic Legislator whose memory is prescried to us by history, was Bouddha, who, about a

thousand years before the Christian era, reformed the religion of Manous . He called to the Priesthood all

men, without distinction of caste, who felt themselves inspired by God to instruct men . Those who so

associated themselves formed a Society of Prophets under the name of Samaneans . They recognized the

existence of a single uncreated God, in whose bosom everything grows, is developed and transformed . The

worship of this God reposed upon the obedience of all 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

Despotism, exterminated its followers . But their 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 which still stand, solid and

unshaken as at first, visible monuments of the remotest ages .

The Phoenician Cosmogony, like all others in Asia, was the Word of God, written in astral characters,

by the planetary Divinities, and communicated by the Demi-gods, as a profound mystery, to the brighter

intelligences of Humanity, to be propagated by them among men . Their doctrines resembled the Ancient

Sabeism, and being the faith of Hiram the King and his namesake the Artist, are of interest to all Masons .

With them, the First Principle was half material, half spiritual, a dark air, animated and impregnated by the

spirit ; and a disordered chaos, covered with thick darkness . From this came the WORD, and thence creation

and generation ; and thence a race of men, children of light, who adored Heaven and its Stars as the

Supreme Being ; and whose different Gods were but incarnations of the Sun, the Moon, the Stars and the

Ether. Chrysor was the great igneous power of Nature, and Baal and Xelkarth .representations of the Sun . '

Man had fallen, but not by the tempting of the serpent . For, with the Phoenicians, the Serpent was

deemed to partake of the Divine Nature, and was sacred, as he was in Egypt . Howas deemed to be immortal,

unless slain by violence, becoming young again in his old age, by entering into and consuming himself.

IIHence 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 one Sect of .tho Gnostics-took him for,

their good genius, and hence the . •brazen serpent reared by Moses in the Desert, .on -which the Israelites looked

and lived.

"Before the chaos, that preceded the birth of Heaven and Earth," said the Chinese Lao-Teen, "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 Reason . Man has his model in the earth, the earth in

Heaven, heaven in Reason, and Reason in itself.'

11 1 am," says Isis, "Nature ; parent of all things, the sovereign of the Elements, the primitive progeny of

Time, the most exalted of the Deities, the first of the Heavenly Gods and Goddesses, the Queen, of the Shades,

the uniform countenance ; who dispose with my rod the numerous lights of Heaven, the salubrious breezes of

the sea, and the mournful silence of the dead ; whose single Divinity the whole world venerates in many

forms, with various 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 Vedas thus define the Deity :

"He who surpasses speech, and through whose power speech is expressed, know thou that He is Brahma ;

and not these perishable things that man adores.

"He whom Intelligence cannot comprehend, and He alone, say the sages, through whose Power the nature

of Intelligence can be understood, know'thou that IIe is Brahma ; and not these perishable things that man

adores .

"IIe who cannot be seen by the organ of sight, and through whose power the organ of seeing sees, know

thou that He is Brahma ; and not these perishable things that man adores.'

11 He who cannot be heard by the organ of hearing, and through whose power the organ of hearing boors,

know thou that He is Brahma ; and not these perishable things that man adores .

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"He who cannot be perceived by the organ of smelling, and -through whose power the organ of smelling

smells, know thou that ire is Brahma ; and not these perishable things that man adores ."

" When God resolved to create the human race," said erius, "He made a Being that lre called The WORD,

The Son, Wisdom, to the end that this Being might give existence to men ." This Woan is the Ormnxd of

Zoroaster, the Ensoph of the Kabbala, the Noitc of Plato and Philo, the Wisdom or Demiourgos of the Gnostics .

That is the True Word, the knowledge of which our ancient brethren sought as the priceless reward of

their labours on the Holy Temple : the Word of Life, the Divine Reason, in whom was Life, and that rife the

Light of men ; which long shone in darkness, and the darkness comprehended it not ; the Infinite Reason that

is the Soul of Nature, immortal, of which the Word of this degree reminds as ; and to believe wherein and

revere it is the peculiar duty of every Mason .

"In the beginning," says the extract from some older work, with which John commences his Gospel, "was

the Word, and the Word was with God, and the Word was God . All things were made by Him, and without

Him was not anything made that was made . In Him was Life, and the life was the Light of man ; and the

light shineth in darkness, and the darkness did not contain it."

It is an old tradition that this passage was from an older work . And Philostorgius and Nicephorus state,

that when the Emperor Julian undertook to rebuild the Temple, a stone was taken up, that covered the mouth

of a deep square cave, into which one of the labourers being lot down by a rope, he found in the centre of the

floor a cubical pillar, on which lay a roll or book, wrapped in a fine linen cloth, in which, in capital letters,

was the foregoing passage .

However this may have been, it is plain that John's Gospel is a polemic against the Gnostics ; and, stating

at the outset the current doctrine in regard to the creation by the Word, he then addresses himself to show

and urge that '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 was (vpoc tow $eor] 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-'

thing that is was created. • And thus Tertullian says that 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,

,Source whence the rays emanate that illuminate Souls . He is the Soul of the World, and as such acts every,

wwhere.\* He himself fills and bounds his whole existence, and his forces fill and penetrate everything . His

Image is the WORD [Logos], a form more brilliant than fire, which is not pare light. This Woan dwells 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 the Vehicle by which God acts on the Universe, the

World of Ideas, by means whereof God has created visible things, the more Ancient God, as compared

with the Material 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 was everything made that was:

made], but acts in the place of God ; and through him act all the Powers and Attributes of God. And also,

as first representative of the human race, he is the protector of Area and their Shepherd .

The actual condition of Man is not his primitive condition, that in which he was the image of the Word .

His unruly passions have caused him to fall from his original lofty estate . But he may rise again, by following

the teachings of Heatenly Wisdom, and the Angels whom God commissions to aid him in escaping from the

entanglements of the body, and by fighting bravely against Evil, the existence of which God has allowed solely

to furnish him with the means of exercising his free will .

- 'The Supreme Being of the Egyptians was .mun, a secret and concealed God, the Unknown Father of the

Gnostics, the Source of Divine Life, and of all force, the Plenitude of all, comprehending all things in Himself,

the original Light . He creates nothing ; but everything emanates from Him : and all other Gods are but his

Keith, the Divine Mother of all things,'

Manifestations. From Him, by

, the utterance of a Word, emanated

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the Primitive Tttovonr, the FORCE that puts everything in movegtent, the SPIRIT everywhere extended, the

Deity of Ligltl and 11olher of the Seen .

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Of this Supreme Being, Osiris was the image, Source of all Good in the moral and physical world, and

constant foe of Typhon, the Genius of Evil, the Satan of Gnosticism, brute matter, deemed to-be always at

feud with the spirit that flowed from the Deity : and over whom Horns, the Redeemer, Son of Isis and Osiris,

is finally to prevail.

In the Zend-Avesta of the Persians, the Supreme Being is Time without limit, Zzzvsxz Aznsszxz.-No

origin could be assigned to Him ; for He was enveloped in His own Glory, and His Nature and Attributes

were so inaccessible to human Intelligence, that Ile wits but the object of a silent veneration . The commencement of Creation was by emanation from Him . The first emanation was the Primitive Light, and from this

Light emerged Ornauzd, the King of Light, who, by the WORD, created the World in its purity, is its Preserver

and Judge, a Holy and Sacred Being, Intelligence and Knowledge, Himself Time without limit, and wielding

all the powers of the Supreme Being .

In this Persian faith, as taught many centuries before our era, and embodied in the Zend-Avesta, there

was in man a pare Principle, proceeding from the Supreme Being, produced by the Will and Word of Ormuzd .

To that was united an impure principle, proceeding from a foreign influence, that of Ahriman, the Dragon,

or principle of Evil. \*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 Evil .,

Ones whom he bad called into existence .

But pure Souls are assisted by the Good Spirits, the triumph of the Good Principle is 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 amicted with the evils brought upon it by the Spirits of perdition, three Prophets

will appear to bring assistance 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 abode of eternal happiness . Ahriman, his .

evil Demons, and all the world, will be purified in a torrent of liquid burning metal . The Law of Ormazd

will rule everywhere : all men will be happy : all, enjoying an unalterable -bliss, will unite with Sosiosch in'

singing the praises of the Supreme Being .

These doctrines, with some modifications, were adopted by the .Kabbalists and afterwards by the

Gnostics .

'

Apollonius of Tyana says : " We shall render the most appropriate worship to the Deity, when to that

God whom we call the First, who is One, and separate from all, and after whom we recognize the others, we

present no offerings whatever, kindle to Him no fire, dedicate to Him no sensible thing ; for he needs nothing,

even of all that natures more exalted than ours could give, The earth produces no plant, the sir nourishes

no animal, there is in short nothing, which would not be impure in his sight . In addressing ourselves to Him,

we must use only the higher word, that, I mean, which is not expressed by the mouth,-the silent inner word '

of the spirit. . . . From the most Glorious of all Beings, we must seek for blessings, 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 us all, the water and the land, that

which we call the Heavens, the World, the Nature of things . This Highest Being should be worshipped,

without any visible image, in sacred groves . In such retreats the 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 earliest times to posterity, that

there are Gods, need that The Divine compasses entire nature . All besides this has been added, after the

mythical style, fur tho purpose of persuading the multitude, and for the interest of the laws and the advantage

of the State . Thus men have given to the Gods human forms, and have even represented them under the

figure of other bein g"', in the train of which fictions followed many more of the same sort . But if, from all

this, we separate the original principle, find consider it alone, namely, that the first Essences are Gods, we shall

find that this has been divinely said ; and since it is probable that philosophy and the arts have been several

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times, so far as 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 addressed to sense, the ancients represented God and his powers-by the

visible they typified the invisible for those who bad learned to read, in these types, as in a book, a treatise on

the Gods. We need not wonder if the ignorant consider the images to be nothing more than wood or atone ;

for just so, they who are ignorant of writing see nothing in monuments but atone, nothing in tablets butwood,

and in books but a tissue of papyrus ."

Apollonius of Tyana held, that birth and death are only in appearance : that which separates itself from

the one substance, (the one Divine essence), and is caught up by matter, seems to be born ; that, again, which

releases itself from the bonds of matter, and is reunited with the one Divine Essence, seems to die . There is,

at most, an alternation between becoming visible and becoming invisible . In all there is, properly speaking,

but the one essence, which alone acts and augers, by becoming all things to all ; the Eternal God, whom men

wrong, when they deprive him of what properly can be attributed to him only, and transfer it to other names

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

consciousness, no self-contemplation can be ascribed ; inasmuch as to do so, would immediately imply a

quality, a distinction of subject and object . This Supreme Entity can be known only by an intellectual intuition of the Spirit, transcending itself, and emancipating itself from its own limits .

- This mere logical tendency, by means of which men thought to arrive at the conception of such as

'absolute, the or, was united with a certain mysticism, which, by a transcendent state of feeling, communicated,

'as it were, to this abstraction what the mind would receive as a reality . The absorption of the Spirit into

that superexistence (ro bdxiiva rns oueia ;), so as to be entirely identified with it, or such a revelation of the

latter to the spirit raised above itself, was regarded as the highest end which the spiritual life could reach .

The New Platonists' idea of God, was that of One Simple Original Essence, exalted above all plurality

and all becoming : the only true Being ; unchangeable, eternal [Elc s r i.: rp rur ro day: , an upwxa xa2 Ecdror kre

rb sera r0;V0V o`rrw Zv] : from whom all Existence in its several gradations has emanated-the world of Gods, as

nearest skin to Himself, being first, and at the - bead, of all. In these Gods, that perfection, which in the

Supreme Essence was enclosed and nnevolved, is expanded and becomes knowable . • They serve to exhibit in

different forms the image of that Supreme Essence, to which no soul can rise, except by the loftiest flight of

contemplation ; and after it has rid itself from all that pertains to sense from all manifoldness . They are

the mediators between man (amazed and stupefied by manifoldness), and the Supreme Unity .

Philo says : "He who disbelieves the miraculous, simply as the miraculous, neither knows God, nor has

he ever sought after Him ; for otherwise he would have understood, by -looking at that truly great and aweinspiring eight, the miracle of the universe, that these miracles (in God's providential guidance of his people)

are but child's play for the Divine Power. But the truly miraculous has become despised through familiarity .

The universal, on the contrary, although in itself insignificant, yet, through our love of novelty, transports os

with amazement."

In opposition to the anthropopathism of the Jewish Scriptures, the Alexandrian Jews endeavoured to'

purify the idea of God from all admixture of the Human . By the exclusion of every human passion, the

idea of God was sublimated to a something devoid of all attributes, and wholly transcendental ; and the

mere Being [or], the Good, in and by itself, the Absolute of Platonism, was substituted for the personal Deity

.r] of the Old Testament . By soaring upward, beyond all created existence, the mind, disengaging itself

[-,nfrom the Sensible, attains to the intellectual intuition of this Absolute Being ; of 'Whom, however, it can

predicate nothing but existence, and sets aside all other determinations as not answering ed the eifited

nature of the Supreme Fssence .

Thus Philo makes a distinction between those who are in the proper sense Sons of God, having by

means of contemplation raised themselves to the highest 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-such as lie' declares Himself in creation-in the revelation still 'veiled in the letter of Scripture-

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those, in short, who attach themselves simply to the Logos, and consider this to lie the Supreme God ; who

are the sons of the Logos, rather than of the True Being, (or) .

"God," says Pythagoras, "is neither the object of sense, nor subject to passion, but invisible, only

intelligible, and supremely intelligent . In his body he is like the light, and in his soul,he resembles truth .

He is the universal spirit that pervades and difuseth itself over all nature . All beings receive their life from

him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the

orb of the universe ; but being himself all in all, he sees all the beings that fill his immensity ; the only

Principle, the Light of Heaven, the Father of all. He produce everything ; He orders and disposes everything ;

He is the REASON, the LIFE, and the NOTION of all being ."

. "I am the LIGHT of the world ; he that followeth me shall not walk in DARruzss, but shall have the LIaaT

of LIFE." So said the Founder of the Christian Religion, as his words are reported by John the Apostle .

God, say the sacred writings of the Jews, appeared to Moses in a FLAME of FIRE, in the midst of a bush,

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 night, in a pillar of fire, to give them light. "Call you

on the name of your Gods," said Elijah the Prophet to the Priests of Baal, "and I will call upon the name of

ADONAI ; and the God that answereth byfire, let him be God ."

According to the Kabbala, as according to the doctrines of Zoroaster, everything that exists has emanated

from a source of infinite light . Before all things, existed the Primitive Being, THE ANCIENT OF DAYS, the Ancient

King of Light ; a title the more remarkable, because it is frequently given to the Creator in the Zend-Avesta,

and in the Code of the Sabeans, and occurs in the Jewish Scriptures . To this idea the Kabbala united the

pantheism of India . The King of Light, THE ANCIENT, is everything that is . He is not only the real cause of

existences : . He is infinite [Ensoph] . He is HIMSELF : [I AM THAT WHICH I AM] : there is nothing in Him that

can be called Thou. He cannot be known . He is a closed eye : the unknown FATHER . And his different names

represent his attributes . The Kabbalists termed his wisdom, Jan ; his providence, JEno'rAH ; his magnificence,

EL ; his severity, ELOHIr ; his victory and glory, ZADAOTU ; and his dominion, ADOrrAI : and another of his

attributes was'LIcuT, [Oust], from the Hebrew word m e . The world was His Revelation, God revealed, and

subsisted only in IIim . Ills attributes were there reproduced with various modifications and in different

degrees ; so that the universe was his IIOIy Splendour, his Mantle . He was to be adored in silence ; and

perfection consisted in a nearer approach to Him .

Before the creation of worlds, the PRIMITIVE LICUT filled all space, so that there wasno void. When the

Supreme Being, existing in this Light, resolved to display his perfection, or manifest them in worlds, he

withdrew within Himself, formed around him avoid space, and shot forth his first emanation, a ray of light ;

the 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 . Represented by the two first

letters of the word I . H . U . II., from it emanated the firstborn of God, the Archetype of the Persians and

Platonists, the universal form from which all existences are evolved ; 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 -N1, Iinvuo and z of the Gnostics.

Man fell, seduced by the Evil Spirits most remote from the Great King of Light, those of the fourth

world of spirits, Asiab, whose chief was Belial . They wage incessant war against the pare Intelligence$ of

the other worlds, who, like the Amsbaspands, Izeds and Ferouers of the Persians arc the tutelary guardians

of man . In the beginning, all was unison and harmony ; full of the same divine light and perfect parity.

The Seven Kings of Evil fell, and the universe was troubled . Then the Creator took from the Seven Kings

the principles of Good and of Light, and divided them among the four worlds of Spirits, giving to the three

first the Pure Intelligences, united in love and harmony, while to the fourth were vouchsafed only soma feeble

glimmerings of light.

. When the strife. between these and the good angels shall have continued the appointed time,and these Spirits

enveloped in darkness shall long and in vain have endeavoured to absorb the Divine light and life, then will the

Eternal Himself come to correct them . He will deliver them from the gross envelopes of matter that hold

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.them captive, will reanimate and strengthen the ray of light or spiritual nature which they have preserved,

and re-establish throughout the Universe that primitive Harmony which was its bliss .

Marcion, the Gnostic, said, "The Soul of the True Christian, adopted as a child by the Supreme Being .

to whom it has Long been a stranger, receives from Him the Spirit and Divine Life . It is led and confirmed,

by this gift, in a pure and holy life, like that of God ; and if it so completes its earthly career, in charity, chastity,

and sanctity, it will one day be disengaged from its material envelope, as the ripe grain is detached from the

straw, and as the young bird escapes from its shell . Like the angels, it will share in the bliss of the Good

and Perfect Father, re-clothed in an aerial body or orgao, •and made like unto the Angels in Heaven ."

You see, my Brother, what is the meaning of Masonic Light . You see why the East of the Lodge, where

the initial letter of the Name of the Deity overhangs the Master, is the place of Light . Light, as contradistinguiehed from darkness, is Good, as contradistinguished from Evil : and it is that Light, the true knowledge

of Deity, the Eternal Good, for which Masons in all ages have sought . Still Masonry marches steadily onward

towards that Light that shines in the great distance, the Light of that day when Evil, overcome and vanquished, shall fade away and disappear forever, and Life and Light be the one law of the Universe, 'and its

eternal Harmony .

The degree of Rose ~P~ teaches but 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 Redeemer

or Messiah, yet to come, if he has not already appeared .

It replaces the three pillars of the old Temple, with three that have been already explained to you,Faith [in God, mankind, and man's self] ; Hope, [in the victory over evil, the advancement of Humanity, and

in a hereafter], and Charity [relieving the wants, and tolerant of the errors and faults of others] . To be

trustful, to be. hopeful, to be indulgent ; these, in an age of selfishness, of ill opinion of human nature, of

harsh and 'bitter judgment, are the most important Masonic Virtues, and the true supports of every Masonic

Temple. And they are the old pillars of the Temple under different names . For he only is wise who judges

others charitably ; he only is strong who is hopeful ; and there is no beauty like a firm faith in God, our fellows

and ourself.

'The second apartment, clothed in modrning, the columns of the Temple shattered and prostrate, and the

brethren bowed down in the deepest dejection, represent the world under the tyranny of the Principle of

Evil ; where virtue is persecuted and vice rewarded ; where the righteous starve for bread, and the wicked live

sumptuously and dress in purple and fine linen ; where insolent ignorance rules, and learning 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 fawn 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

hovels ; 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 ; where the law punishes her who

starving steals a loaf, and lets the seducer go free ; where the success of a party justifies murder, and violence

and rapine go unpunished ; and he who with many years' cheating and grinding the faces of the poor grows rich,

receives office and honour in life, and after death brave funeral and a splendid mausoleum ;-this world, .

where, since its making, war has never ceased, nor man paused in the sad task of torturing and murdering

hid 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 the death of Hiram, the grief of the Jews at the fall

of Jerusalem, 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 we at the death of the Redeemer, it is the right of each to do so .

The third apartment represents the consequences of sin and vice, and the hell made of the human heart

by its fiery passions . If any see in it also a type of the Hades of the Greeks, the Gehenna of the Hebrews,

the Tartarus of the Romans or the Hell of the Christians, or only of the agonies of remorse and the tortures

of an-upbraiding conscience, it is the right of each to do so .

The fourth apartment represents the universe, freed from the insolent dominion and tyranny of the

Principle of Evil, and brilliant with the true Light that flows from the Supreme Deity ; when sin and wrong,

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and pain and sorrow, remorse and misery shall be no more forever ; when the great plans of Infinite Eternal

Wisdom shall be fully developed ; and all God's creatures, seeing that all apparent evil and individual suffering

and wrong were but the drops that went to swell the great river of infinite goodness, shall know that vast as

is the power of Deity, his goodness and beneficence are infinite as his power . If any see in it a type of the

peculiar mysteries of any faith or creed, or an all ision to any past occurrence, it is their right to do so .' Let

each apply its symbols as he pleases . To all of us they typify the universal rule of Masonry,--of its three

chief virtues, Faith, Hope and Charity, of brotherly love and universal benevolence. We labour here to no

other end . These symbols need no other interpretation .

The obligations of our Ancient Brethren of the Rose 4 were, to fulfil all the duties of friendship, cheerfulness, charity, peace, liberality, temperance and chastity : and scrupulously to avoid impurity, haughtiness,

hatred, anger, and every other kind of vice . They took their philosophy from the old Theology of the

Egyptians, as Moses and Solomon had done, and borrowed its hieroglyphics and the cyphers of the Hebrews .

Their principal rules were, to exercise the profession of medicine charitably and without fee, to advance the

cause of virtue, enlarge the sciences, and induce men to live as in the primitive times of the world .

When this degree had its origin, it is not important to inquire ; nor with what different rites it has been

practised in different countries and at various times . Even today its ceremonies differ with the degrees of

latitude and longitude, and it receives variant interpretations . If we were to examine all the different ceremonials, their emblems, and their formulas, we should see that all that belongs to the primitive and essential

elements of the order, is respected in every sanctuary. All alike practise virtue, that it may produce fruit .

All labour, like us, for the extirpation of vice, the purification of man, the development of the arts and

sciences, and the relief of humanity .

None admit an adept to their lofty philosophical knowledge, and mysterious sciences, until -he has been

purified at the altar of the symbolic degrees . Of what importance are differences of opinion as to the age

and genealogy of the degree, or variances in the practice, ceremonial and liturgy : or the shade of colour of the

banner under which each tribe of Israel marched, if all revere the Holy Arch of, the symbolic degrees, first

and unalterable 'source of Free-Masonry ; if all revere our conservative principles, and are with us in the

great purposes of our organization?

1f anywhere, brethren of a particular religious belief have been excluded from this degree, it merely shows

how gravely the purposes and plan of Masonry maybe misunderstood . For whenever the door of any degree

is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that degree is Masonry no longer . No Mason has the right to interpret the symbols of this degree

for another, or to refuse him its mysteries, if he will not take them with the explanation and commentary

superadded.

Listen, my Brother, to our explanation of the symbols of the degree, and then give them such further

interpretation as you think fit .

The - Cross has been a-sacred symbol from the earliest Antiquity . It is found upon all the enduring monuments of the world, in Egypt, in Assyria, in Hindostan, in Persia, and on the Bouddhist towers of Ireland .

Bouddha was said to have •d ied upon it . The Druids cut an oak into its 'shape and held it sacred, and built

their temples in that form . Pointing to the four quarters of the world, it was the symbol of universal nature .

It was on a cruciform tree that Chrishna was said to have expired, pierced with arrows . It was revered in

Mexico.

But its peculiar meaning in this degree, is that given to it by the Ancient Egyptians . Tholh, or Phtha is

represented on the oldest monuments carrying in his hand the Crux Ansata, or Ankh, (a Tan cross, with a

ring or circle over it] . He is so seen on the double tablet of Shufu, and Noh Shufu, builders of the greatest

of the Pyramids, •a t Wady Meghara, in the peninsula of Sinai . It was the hieroglyphic for life, and with a

triangle prefixed meant life-giving. To us therefore it is a symbol of Life-of that life that emanated from

the Deity, and of that Eternal Life for which we all hope, through our faith in God's infinite goodness .

The Rose was anciently sacred to Aurora and the Sun . It is a symbol of Dawn, of the resurrection of

Light and the renewal of life, and therefore of the dawn of the first day, and morn particularly of the resur-

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rection : ,and the Cross and Rose together are therefore hieroglyphically to be read, the Dawn of Eternal Life

which all Nations have hoped for by the advent of a Redeemer .

The Pelican feeding her young is an emblem of the largo and bountiful beneficence of Nature, of the

Redeemer of fallen man, and of that humanity and charity that ought to .distinguish a Knight of this degree .

The Edgle was the living Symbol of the Egyptian God .lfendes or Jfentlara, whom Sesosfris-Ramses made

one with Amun-Re, the -God of Thebes and Upper Egypt, and the representative of the Sun, the word Rz meaning Sun or King.

The Compasses surmounted with a crown signify that notwithstanding the high rank attained in Masonry

by a Knight of the Rose Croix, equity and impartiality are invariably to govern his conduct .

To the word Ixar, inscribed on the Crux Ansata over the Master's Sent, many meanings have been assigned .

The Christian Initiate reverentially sees in it the initials of the inscription upon the cross on which Christ

suffered-Jesus Nazarenus Rex Jud xorum. The sages of Antiquity connected it with one of the greatest secrets

of Nature, that of universal regeneration . They interpreted it thus, Igne Natura renovafur integra ; [entire

nature is renovated by fire] : The Alchemical or Hermetic Masons framed for it this aphorism, Igne nilrum roris

invenilur . And the Jesuits are charged with having applied to it this odious axiom, Jusium uccare reges impios.

The four letters are the initials of the Hebrew words that represent the four elemeuts-Iammim, the seas or

water ; Nour, fire ; Rouach, the air, and Iebesehah, the dry earth .

To us it has this general meaning : In the hieroglyphic language of Egypt, the Crux Ansala meant life,

and it formed part of the character that represented the word Eux--living . Its, was the Sun, or King : and

Eua.as, the living King or GOD or LIGHT . Thus it represents to as the Eternal Deity, who is List and LtauT ;

and unites the two great Symbols, the Cross, and the Circle with a Point in the centro-Erza-vsa Lira, GOD,

and NATu U.

The Crux Ansata surrounded by a Serpent iii a Circle, 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 the Sacred numbers Sand 5 . For 33 is equal to 3+3+5X3 .

The solemn feast of this degree, which . is held on Holy Thursday, commemorates the feast of the Passover

observed by the Jews ; thus ordered

I ' On the tenth of this month [the first Jewish month-in the year], they shall take to them every man a

lamb, . . . A: lamb for an house ; and if the household be too little for the lamb, let him and his neighbour next

unto his house take it, according fo the number of the souls . Your lamb shall be without blemish, a male of .

the first year . . . And ye shall keep it up until the fourteenth day of the same month, and the whole assembly

of the congregation of Israel shall kill it in the evening . . . 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 haste ; it is the Lord's

Passover. And this day shall be unto you for a memorial,\_ and ye shall keep it as a feast to the Lord through-,

out your generations, a feast by an .ordinance forever ."

This feast, and the bread and wine of which we partake at every assembly, are to as symbols of fraternity .

and brotherly affection ; and -of that perfect union that must ever Subsist among Brother Knights of the

Rose ,1.

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. . Thus the Degree of Rose ;+ is devoted to and symbolizes the final triumph of truth over falsehood, of

liberty over slavery, of light over darkness, of life over death, and of good over evil . Tho great truth it

inculcates is, that notwithstanding the existence of Evil, God is infinitely wise, just and good : that though the

affairs of the world proceed by no rule of right and wrong known to us in the narrowness of our views, yet

all is right, for it is the work of God ; and all evils, all miseries, all misfortunes, are but as drops in the vast

current that is sweeping onward, guided by Him, to a great and magnificent result : that, at the appointed

time, He will redeem and regenerate the world, and the Principle, the Power and the existence of Evil will

then cease ; that this will be brought about by such means and instruments as Ho chooses to employ ; whether

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by the merits of a Redeemer that has already appeared, or a Messiah that is yet waited for ; by an incarnation

of Himself, or by an inspired prophet, it does not belong to us as Masons to decide . Let each judge and

believe for himself.

In the mean time, we labour to hasten the coming of that day . The morals of antiquity, of the law of

Hoses and of Christianity are ours . We recognize every teacher of Morality, every Reformer, as a Brother

in this great work . The Eagle is to Us the symbol of Liberty, the Compasses of Equality, the Pelican of

Humanity, and our Order of Fraternity . Labouring for these, with Faith, Hope and Charity as our armor, we

will wait with patience for the final triumph of Good and the complete manifestation of the Word of God .

No one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of

veneration which he shall feel for any Reformer, or the Founder of any Religion . We teach a belief in no

particular creed, as we teach unbelief in none . Whatever higher attributes the Founder of the Christian Faith

may, in our belief, have had or not have had, none can deny that be taught and practised a pure and elevated

morality, even at the risk and to the ultimate loss of his life . He was not only the benefactor of a disinherited people, but a model for mankind . Devotedly he loved the children of Israel . To them he came,

and to them alone he preached that Gospel which his disciples afterwards carried among foreigners . He

would fain have freed the chosen People from their spiritual bondage of ignorance and degradation . As a

lover of all mankind, laying down his life for the emancipation of his Brethren, he should be to all, to Chris-'

tian, to Jew and to Mahometan, an object of unceasing gratitude and veneration .

The Roman world felt the pangs of approaching dissolution . Paganism, its Temples shattered by Socrates

and Cicero, had spoken its last word . The God of the Hebrews was unknown beyond the limits of Palestine .

The old religions had failed to give happiness and peace to the world . The babbling and wrangling philosophers had confounded all men's ideas, until they doubted of everything and had faith in nothing : neither

in God nor in his goodness and mercy, nor in the virtue of man, nor in themselves . Mankind was divided into

two great classes,-the master and the slave ; the powerful and the abject, the high and the low, the tyrants

and the mob ; and even the former were satiated with the servility of the latter, sunken by lassitude and

despair to the lowest depths of degradation .

When, lo, a -voice . in the inconsiderable Roman Province of Jades proclaims a new Gospel-a new God's

word, to crushed, suffering, . bleeding humanity. -Liberty of Thought, Equality of all men in the eye of God,,

universal Fraternity! a new doctrine, a new religion ; the old Primitive . Truth uttered once again!

Man is once more taught to look upward to his God . No longer 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, beneficent and merciful : a father, loving the creatures he has made, with

a love immeasurable and exhaustless ; who feels for us, and sympathizes with us, and sends us pain end want

and disaster only that they may serve to develops in us the virtues and excellencies that befit us to live with

Him hereafter .

Jesus of Nazareth, the Deity incarnate, or the 'Son of God, or an inspired prophet, or a pure, noble.iearted wise man, (whichever according to year faith and mine he may have been), is the expounder of the

new Law of Love . He calls to him the humble, the poor, the Pariahs of the world . The first sentence that

he pronounces blesses the world, and announces the new gospel : "Blessed are they that mourn, for they shall

be comforted ." He pours the oil of comfort upon every crushed and bleeding heart . Every sufferer is his

proselyte . Hu shares our sorrows, and sympathizes with all our afflictions .

. He raises up the sinner and teaches him to hope for forgiveness . He pardons the woman taken in

adultery . He selects his disciples not among the Pharisees or the Philosophers, but among the low and

humble, even of the fishermen of Galilee . He heals the sick and feeds the poor. He lives among the destitute and the friendless. "Suffer little children," he said, "to come unto me ; for of such is the kingdom of

Heaven . Blessed are the humble-minded, for theirs is the kingdom of Heaven ; the meek, for they shall

inherit the Earth ; the merciful, for they shall obtain mercy ; the pure in heart, for they shall gee God ;

the peace-makers, for they shall be called the children of God . First be reconciled to thy brother, and then

come and offer thy gift at the altar . Give to him that asketh thee, and from him that would borrow of thee

turn not away . Love your enemies : bless them that curse you : do good to them that hate you ; and pray for

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them which despitefully use you and persecute you . All thing whatsoever yo would that men should do to

you, do ye also unto them ; for this is the law and the Prophets . Ho that taketh not his cross, and fulloweth

after me, is not worthy of me . A now commandment I give unto you, that ye love one another : as I have

loved you, that ye also love one another : by this shall all know that ye are my disciples . Greater love bath

no man than this, that a man lay down his life for his friends ."

That Gospel of Love ho sealed with his life . The cruelty of the Jewish Priesthood, and the Roman

indifference to barbarian blood, nailed him to the cross, and he expired uttering blessings upon humanity .'

Dying thus, he bequeathed his teachings to man as - an inestimable inheritance . Perverted and corrupted,

they have served as a basis for many creeds, and been even made the warrant for intolerance and persecution .

We here teach them in their purity . They are our Masonry ; for to them good men of all creeds can subscribe .

That God is good and merciful, and loves and sympathizes with the creatures he has made ; that big finger

is visible in all the movements of the moral, intellectual and material universe ; that we are his children, the

objects of his paternal' care and regard ; that all men are our brothers, whose wants we' are to supply, their

errors to pardon, their opinions to tolerate, their injuries to forgive ; that man has an immortal soul, a free

.will, a right to freedom of thought and action ; that all men are equal in God's sight ; that we beat serve God

by humility, meekness, gentleness, kindness, and the other virtues which the lowly can practise as well as the

lofty ; . this is the new Law, the Word, for which the world had waited and pined so long : and every true

Knight of the Rose + will revere the memory of Him who taught it, and look indulgently even on those who

assign to him a character far above his own conceptions or belief, even to the extent of deeming him Divine .

Hear Philo, the Greek Jew . "The contemplative soul, unequally guided, sometimes towards abundance

and sometimes towards barrenness, though ever advancing, is illuminated by the primitive ideas, the rays that

emanate from the Divine Intelligence, whenever it ascends towards the Sublime Treasures . When, on the

contrary, it descends, and is barren, it falls within the domain of those Intelligences that are termed Angels . ., .

for, when the soul is deprived of the light of God, which leads it to the knowledge of things, it no longer enjoys

more than a feeble and secondary light, which gives it, not the understanding of things, but that of words

only, as in this baser world. . . .

. . : Let the narrow-souled withdraw, having their ears sealed up 1 We communicate the divine mysteries

co those only who have received the sacred initiation, to those who practise true piety, and .who are not enslaved

by the empty pomp of words, or the doctrines of the pagans . . . . '

. : 0, ye Initiates, ye whose ears are purified, receive this in your souls, ad a mystery never to be lost!

Reveal it to no Profane ! Keep and contain it within yourselves, as an incorruptible treasure, not like gold or

silver, but more precious than everything 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 you no new mysteries that he may know, and rest not until you have obtained them 1 For me, although

I was initiated in the Great Mysteries by Moses, the Friend of God, yet, having seen Jeremiah, I recognized

him not only as an Initiate, but as a IIierophant ; and I follow his school."

We, like him, recognize all'Initiates as our Brothers . We belong to no one creed or school. In all

religions there is a 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 revere . .

Masonry has too her mission to perform . With her traditions reaching to the earliest times, and her

symbols dating further back than even the monumental history of Egypt extends, she invites all men of all

religions to enlist under . her banners and to war'against evil, ignorance,and wrong. You are now her knight,

and to her service your sword is consecrated . May you prove a worthy soldier in a worthy cause!

TO

cross.

The Master raps three times. Each Warden repeats, and the Knights all rise.

Y. •. W.-. Very Ex .- . and Perf.-. .Sent

Warden, the name of the first column?

Stn' . W.-. Infinity.

7n

.24XVI TW.

Of the second?

Nature .

Of the third?

Y.• . WY.•.

Sen. • . TV: . Reason.

Y.•. W . Of the fourth ?

Sen... IF. - . Immortality.

T': . W. What word do the initials of these four disclose to us?

Sen. •. T : • . I cannot pronounce it without your assistance .

Y •. W . L • .

Sen . •. W..• . N. •.

Y • . TP. •.

R. • .

Sen . •. 3)r -. . I. •.

What does it signify?

San. •. J r% The Infinite God of Light and Life .

TT •. Jr-. How did you arrive at the knowledge of this Sacred Word ?

Sen. • . W .• . By the practice of the three Divine Virtues, Faith, Hope and Charity .

.. •. W. • . Do you know the Pelican?

T

Sen :• . W. I do ; Very Wise and Perfect Master.

P . W. Of what is it the symbol?

S • . W. Of the mercy of God, the mediation of a Redeemer, and the humanity of a true Mason .

T., . W . Of what is the Eagle, hovering in the' East, a symbol ?

.

Sen W. Of the Deity ; and of that Liberty and Free Thought to which He has given mankind the

right.

'

V. • . W. Of what are the Compasses a symbol?

S.• . •

. Equality and impartial Justice .

Y. •. T7. • . What do the Cross and Rose signify to us?

S •. W •. The approaching dawn of the reign of good ; eternal life, and the immortality .of the soul . They

also• teach us .humility and modesty .

Tr •. 1T: • . What are we taught in this degree?

Sen:. W . That God, our Father, is infinitely wise and good : that everything in the universe is ordered

by Him for wise and good purposes, consistent with Ills nature and divine attributes : that sin and wrong and

suffering are parts of his plan, and work together in ways unknown to us, to evolve that great result : that the

reign of evil is but temporary, and at the appointed time the Evil Principle will be overcome and annihilated,

and Good thenceforward rule forever : and that there is another and an eternal life of happiness, to which we

may attain by the beneficence of God, and a strict performance of our duties .

V.• .

What, then, are the duties of a Knight of the Rose Croix?

&n.-. W . ; To have faith in God, his fellows and himself ; 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 his brethren in their distresses,

and comfort them in their a®iction ; to be modest and humble ; to be true, upright, frank and sincere ; to labour

for the improvement of mankind, and to perform all the other duties of a good Mason .

T': . W . Very Ex •. and Perf.• . Sen .- . Warden, what is the hour?

Sen. • . W. • . The moment when •the Word was recovered ; when the cubical stone was changed into a

mystical rose ; when the blazing Star reappeared in all its splendour ; when the columns of the Temple were

replaced, and the working tools of Masonry restored ; when the Stars again @bone forth, the True Light dispelled the darkness, and the New Law began to rule upon the Earth .

.IT'

Since that is the hour, we may close this Chapter and retire in peace . Very Ex.•% and Perf. .

P:. :

.

and

Jun

:. Wardens, give notice to the Knights accordingly .

Sen:

[The Wardens in succession, announce that the Very W . • . and Perf. •. Master is about to close the Chapter :

and all the Knights return their Swords, and arrange themselves in a line in the South, the Wardens on the

east of the line . The Master leaves his place, and embraces all the Knights, commencing on the east, and

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saying to each, Peace be unto you : and they all salute in like manner in return . Then the Master returns to

his place, and says]

IT •. W-. Very Worshipful and Perf.•. Knights, the lahoure of this Sovereign Chapter are ended . Let

us perform our last duty I

[All the Knights, looking at him, give the sign, ho also giving it . Then, still imitating him, all give the

battery with their hands, and cry £ times, HOSCUE .U I] .

Y. •. W.• . This Soy:. Chapter is closed .

TUC SOLEMN BANQUET.

• When this ceremony is to be performed, the V . • . W . •. does not close the Chapter, but merely suspends,

after asking the hour and receiving the answer, in the closing ceremony . Then he and all the Knights put

on their shoes slip-shod, take each a white rod or reed, and proceed to the place where the banquet is prepared .

In the middle of the room is a round table, covered with a white cloth . On it is a loaf of bread in a

plate, and a large cup of wine ; and in the middle of the table three yellow candles . All the Brethren arrange

themselves round this table with their heads bare.

The V.•. Wise makes the following prayer, which all the brethren repeat after him .

Sovereign Creator of all things, and Source of Life and Light, who provident for all our necessities, bless

the nourishment for the body which we are about to take ; and make it to give us strength to labour for Thy

Glory and for the advancement of all the great interests of humanity-Amen I

The .7. . W:' takes the bread, breaks off a piece, and passes it to the Brother on his right . All do -the .

same in turn, 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 the cup to the Brother on his right : and so all drink in succession .

The Very W. •. then carefully takes all the remnants and crumbs, and, accompanied by all the Brethren,

goes and casts them in the fire, kneeling on one knee, . by way of offering . Then all rise, and the V:. W..

gives the kiss of peace to the Bro. •. on his right, saying, Peace be unto you . This is done in turn by each,

until the kiss is returned to the Master, each one responding .

.-

The last Knight admitted performs the duties of Servitor . During the repast, the most profound silence

is maintained .

The- Grand Feast day of the order is Holy Thursday-[the Thursday of Holy Week] . That feast is

indispensable to a Rose ),, even if be be alone . lie must, in spirit at least, feast that day with his Brethren .

A young lamb, roasted, is to be eaten at the feast . It must be white, and without spot or blemish . One

oof the Brethren must prepare it ; and the head and feet must be cut off and burned as an offering . He must

be killed with a single blow of a knife .

ORDERS AT TUE

BANQUET.

. (These are used only at the regular feast, or other banquet of the Knights ; and not when they partake of

ho bread and wine].

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OROERs .

Flag across I

Right hand to the Chalice !

Raise Chalice I

Draw in three times I

Chalice to the left shoulder!

Horizontally to the right shoulder I

To the front I

Perpendicularly down, and deposits in three times I

[Which forms a Cross] .

The battery [followed by the word of applause, Hoschcah 1] .

CALLING TO

REFRESUMENT.

Ir•. IV: •. To the glory of the Gr. • . Architect of the Universe, in the name and tinder the auspices of the

Gr . • . Consistory of Sub.- . Princes of the Royal Secret 3°\_d Degree of the Ancient and Accepted Rite, for the

State of

; under the Jurisdiction of the Supreme Council of Soy . - . Gr. • . Insp.• . of the 33d Degree for

the Southern Jurisdiction of the United States of America ; and by virtue of the power conferred on me by this

Sovereign Chapter of Kts. •. of the Rose ).p, I call this meeting from labour to refreshment . Join me, my

Brethren 1

The V:.. W .• . gives the sign of recognition . The Kts: . return the sign of answer : then . all strike with

their hands : , - and say three times, Iloscheah !

F . •

I This Chapter is now called .to-refreshment

.

Before we part, let us eat together the bread earned

by our labours, and thank our Heavenly Father fur furnishing us with the means of sustaining life . Bro ..

M. •. of Ceremonies, visit tho .avenues, and see if there be any brother or even any Profane, who suffers from

hunger or•.thirst ; and if there be, bring him in, for .whoever lie may be, he is-our Brother, and wo will gladly

divide with him our broad and wine.

The M : . of Ccrem . • . goes out, visits the avenues, returns and reports . Then the Kts.•. take their places

q the Ttihlo .pirepayed for. toe ceremony of the Supper.

CERESOYT OT TUE TIME, OR SUPPER .

In the middle of the Lodge, in front of the Wardens, a Table is prepared, covered with a white cloth .

On it is a pinto containing a loaf of white bread . The pinto is in the centre of a triangle formed by three

candlesticks, in which must be candles of white or yellow wax . Near the plate is a decanter filled with white

wine, and a goblet : and also a paper on which is written in capital letters, the Word . Tlis'paper is triangular in shape . A pan of burning coals is near.

• .All the Knights take their places round the Table ; the V: . W. •. facing the West, with the Chancellor on

the right and the Orator on his left . Opposite the V . •. W: . are the Wardens, with the Initiate between them .

When the Circle is formed, the V. . W.. takes a piece of bread, eats it, and passes the plate to the Chancellor, saying, "Take and cat, and give to the hungry!" The Music plays as the plate passes round, and each

.Kt takes and eats a piece of the bread . When the plate returns to the 'V .- . W. . he places it on the Table,

.

and the Music stops.

Then the V:. W .. fills the goblet with wine, drink and passes it to the Chancellor ; saying, "Take and

arink, •and give to the thirsty."

As the Goblet passes round, the music plays . When it returns to the A%% W .., lie throws what wine is

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left into the fire, and then burns the paper, saying, V. •. :. •. $. •. T.-.- after which

Order, my brethren I"

The music plays, and the );Cts .•- place themselves under the sign of the Good Shepherd, and face the Weet .

Then the V. •. W.• . taps gently on the shoulder of the Chancellor, who faces him . The V. . W.. gives

the sign of recognition, and the Chancellor returns the answering sign : and vice versa.

The V. •. W . , gives the token, and they pronounce the Sacred Word in the usual manner.

The Chancellor performs the same ceremony with the Kt . •. on his right ; and so on, until the Word returns

to the V: . W .• . \* The music stops, and the V . . W :. says

My Brethren, we may now retire : But first I must - require your oath not to reveall any of this day's

proceedings . (Music plays] .

. 'Then the V .•. W. . presents the hilt of his sword. The Orator passes before him, places his right hand

on the hilt of the sword, and says, "I swear ." All the Knights follow in turn, and do the same, until they

arrive again at their respective places .

. Then the music ceases . The V. . W: . says : "Peace be unto you!" all answer §0 \*V nL 93!k :

and retire in silence .

CEEEHONY 0r EZTI\_ICIIISnrNC TIIE SEVEN LICIITS .

this ceremony invariably takes place on every Thursday before Easter, after the ceremony of the Table,

at the moment when the Word is returned to

.'Wise,

.the Vand when all have resumed their positions, and

the music ceases.

For that purpose a candlestick is set at the wesC end of the Table, with seven branches of unequal size,

eti ae to form a triangle ; the middle one being uppermost, and forming the summit of the triangle .

All the Kts :. surround the Table, and at a sign from the Y. . W.• ., the M.• . of Despatches proceeds

.towsrdi the candlestick, on which burn seven wax candles, and says :

\_

M.-, D4.% He came to regenerate Humanity ; but they knew him not, and put him to death .

He then extinguishes the lowest light on the left, and returns to his place .

'The gt.•. Hospitaller follows, and says :

Sf.• -H sp: . He de tired that all men should be brethren ; but his brethren knew him not ; and put him

• •

to' death. .

-The.\*

Kt

. Hospitaller

then extinguishes the lowest light on the right, and retires to his place .

The Orator follows, and says

Oraior . . His sublime teachings were -intended to insure happiness to mankind ; but they knew him

not,, and put him to death.

He extinguishes the second light on the Left, and retires to his place .

The Chancellor follows, and says :

Clean :. He came to put Truth in the place of Error, and Love in the place of Hatred ; but those whom

he loved knew him not, and put him to death .

He -extinguishes the second light on the right, and retires to his place .

The Jun. • . Warden follows and says :

.

Jsn.•. W.I. He taught that every man should •do that only unto his Brother which be would wish 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. . follows and says

&n.'. W.I. He endeavoured to relieve his brethren from the bonds of Tyranny, to protect the weak and

feeble, and to bring back to the paths of duty the oppressors of Humanity ; but they listened not unto him,

and nailed him on a cross .

He extinguishes the third light on the right, and retires to his place .

\* Here, on the Thnrsdsy before Easter, the eerenionr of ostIngntshing the Seven Lights commences .

2.8XVI:LRc'oW-m,e.sYThlatnd

Yes, my Brethren, the Apostle of Liberty, Equality and Fraternity fell a victim to priestly

arrogance and despotic power. Fanaticism, aided by Ignorance and Superstition, inflicted the 'punishment of

a slave and malefactor upon the Emancipator of Mankind, the Friend of the Poor and the Destitute, the

Comforter, who, sheltering with his love the lowest of the low, opened to them that home of eternal happiness,

prepared for them by the Father from all Eternity .

Guests of one day, and shelterless the next 1 Your Friend is dead I Your Benefactor is no more I Mourn l

lament I and cry We unto us l For Error triumphs, Truth disappears, and Ignorance has extinguished the

Light of Philosophy 1

Then the V:. W : . extinguishes the last light, and says :

F:-. 1F' . Yet, my Brethren, be of good cheer I Let us go in search of the Word, the Word of regene . .

cation and immortal life I We shall recover it ; and then, disciples of a crucified Master, let us proclaim it,

as he did, at the peril of oar lives 1 Redeemed from mental and moral bondage by his teachings, let us labour

to deserve his munificent gift, by labouring, as he did, for the progress and advancement of Humanity!

Work, henceforward, as those who know the responsibility that rests upon them I And he who died for

you and for all men shall be your witness, and will aid and assist you in the hour of difficulty and peril . His

hand will support and sustain you, and make you to triumph in the great contest with those enemies that

assailed him as they have always assailed the truth, and hated him as they have always hated the light .

Peace be with you! Be ye blessed I The peace of our Master be with you always 1

My Brethren, we may now retire ; but I must first require your oath, [&c., as in closing the Table ceremony] .

IIO\OCRS .

When a Kt

. Rose \*p is announced at the door of .a Lodge, the Master sends 3 stars and 3 swords to meet

..and introduce him . These mean 3 brethren, bearing each a light in one hand and a sword in the other .

When the Chapter is in mourning, instead of striking with their hands and saying lloecheah, the Kta :.

strike 6-1-with the right hand on the forearm, and say 3 times "We unto us I"

A ..KtK-II. •. is entitled to 5 stars and 5 swords .

A S.'. P.. B.. •. S.•. to 7 stars and 7 swords .

The Gr:. Commander of the Gr.- . Consistory to 9 stars and 9 swords .

A Soy. ,. Gr: . Ins.-. Gen: . to 11 stars and 11 swords .

-.When a S. . P. •.

S. •. or Soy.- . Gr.-. Insp.- . Gen:. is introduced, the gavels of the three officers must boat :

after the introduction, must leave his seat, meet the visitor, and present him with his gavel .

and the V. •.

The Gr.-. Com . : of the Gr.-. Consistory, the Soy : . Gr:. Commander of the Sup :. Council at Charleston,

or his special delegate, are also entitled to the steel vault .

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liegulatrans for fZe Soi# (Qnptrrs Af s a

is of f t gage'

1"DBR

THE JURISDICTION OF THE SUP . •. COUNCIL, 33D

AT CHARLESTON, IN SOUTH CAROLINA.

TO THE GLORY OF THE HOLY OF HOLIES, AND TO ALL WHO KNOW THE BRILLIANT LIGHT.

STATUTES AND REGULATIONS .

CHAPTER I.

ART. i.

A Knight of the Rose ) is qualified to take the mallet in any symbolic Lodge or Lodge of Perfection,

of Council of Princes of Jerusalem, if it is offered to him . If, as is courteous, he declines to take it, he is

entitled to seat himself by the Presiding officer, without waiting for an invitation .

ART. II.

A Knight of Rose )-P- must not present himself in his Chapter, or in any inferior body, without being

fully clothed as a Knight . and wearing his cordon and jewel . If he present himself otherwise in a Chapter

he must be refused admission ; and if in an inferior body, ho is not to be recognized as a Knight .

..

ART. III.

When a Knight enters a Chapter, after having performed his first devoirs to the East, he will salute the

-Master, and then take the lowest place, so as to interfere with no one, and come to order like the other

;Knights.

ART. n.

•

A Knight Rose 4+ must never sign any paper connected with Masonry, withou t adding his rank ; nor do

anything contrary to rule, or which may infringe upon the prerogatives of the Supreme Council .

ART . V.

When, in any• City or place there is a Chapter well and regularly established, all the Knights who

.compose it must assemble at least five times a year ; to wit : on each of the four annual Feasts, and on Holy

Thursday ; and they must in no wise omit celebrating the Feasts of St . John with the inferior brethren.

XVIII. . . u0

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ART. TI.

If a Knight learns that there is another Knight within two leagues of his residence, and there iii no

Chapter established in the place where he resides, he must go and visit such Knight, and invite him to unite

with him in the Feast of holy Thursday ; and in such case they will meet half-way .

A RT . TH.

If a Knight finds himself alone in his Degree, ho must hold by himself the regular feast of holy Thursday, uniting in the spirit with his Brother Knights : and this, even if ho be on a journey ; that feast being

indispensable .

ART. V111.

A Knight cannot excuse himself from attending the Chapter when be has information of an assembly,

except on account of sickness of himself or his family or friend : but ho must attend and present his excuse in .

every other case, and then retire ; or, if the distance be' too great for him to attend, he must send the excuse

in writing .

ART . II.

If a Knight is three times absent from his Chapter, in succession, without offering a legitimate excuse

for his absence ; or if he attends another Chapter in preference to his own, his Chapter may omit to notify

him to attend for the future, and regard him as a mere visitor.

ART. X.

A Knight Rose 4 visiting a Symbolic Lodge or Lodge of Perfection is entitled to .the regular honours.

If they are not paid him, he will seat 'himself on the floor near the Jun .- . Warden ; in which case all work

must cease until he is properly received.

ART. XI.

If a Knight falls sick, he is to be visited by all the Knights, and especially-by the .

Kt

.- Hospitaller, Kt .•. .

Comptroller and .,

Kt Chancellor : who shall take great care that he shall want for nothing .

.

ART. RII.

If a Knight dies, all the Kts . • . must attend his funeral, wearing their dress and jewel . IIis jewel is to

be buried with him, upon his breast, unless he leave a son or near relative worthy to be received a Knight,

in which case the Chapter will retain the jewel, and give it to such son or relative, at his reception .

ART . XIII.

The Knight who takes the place of the deceased must wear mourning for him\_ for the space of three months,

by shrouding the jewel with orape .

ART . XIT.

. Kt

appointed fur that :purpbso must deliver a funeral oration in

At the first meeting after a funeral, a.regard to the deceased ; or a special annual meeting may be hoTd,, •gt a regular fixed time in each year, at

which orations must be delivered in honour of the memory og!dg Knights who have died during the preceding year.

V

ART. I

.T

The names of deceased Knights will never be erased'from the roll on which they have been inscribed ;

but below or opposite their names will be drawn a death's head and cross-bones .

ART. ITI.

Every Knight who dies in want of means, must be buried at the expense of the Order .

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CHAPTER II.

ART. I.

A Chapter can be constituted by three Knights, at its commencement, for want of a larger number ; to

wit, the Very Wise and the two Wardens ; in which case the Junior Warden will perform the duties of Secretary until the number of members is increased .

ART. II.

A Chapter should regularly consist of not less than L nor more than 24 members. But this rule is not

peremptory.

ART. 111 .

The Master, Wardens and other officers will be elected annually, at the assembly on holy Thursday .

A RT. IT.

The officers elected shall immediately enter on the discharge of their duties.

ART. V .

,. As

we are all obliged, according to our means, to aid and assist all needy Unions, a Chapter must never

be held without taking a contribution for charitable purposes ; and a discourse must always be pronounced

for the edification of the Brethren .

ART. TI.

All Chapters must be exceedingly circumspect not to give to any one whatever the degree of Knight

Role +, until after strict examination and inquiry into his life and morals . He must be a Knight of the

East and West, and 33 years of age, both which facts must be stated in his petition : and he must be balloted

'for st two successive meetings, receiving each time an unanimous vote.

ART. TH.

If a Chapter becomes too numerous, it may be divided into two or more classes, by vote of the Chapter ;

which two or more classes or chambers -shall -thenceforward have three officers in common,-a President, a

Grand Chancellor, and a Secretary General ; who, whenever the good of the Chapter requires, may convene

the two chambers in single assembly .

ART. TM.

.he of cers of each Chamber must be elected by the whole Chapter .

ART. n.

XheChdpter when convoked on the regular days, must never close without the banquets

~ART. L

In all assemblies, each Kt :. has an equal vote, except the Presiding Officer, who has the casting vote .

813

~;lTIIC~CCIT~~ ~Cf~~'EC .

Grand Pont,, or Sublime Scotch Mason.

Tug LODCY ROOM, A . ITS DLCOEJTIO :IS.

The hangings are blue, sprinkled with stars of gold . The whole Lodge is lighted by one lar a spherical

transparency, behind the Master's seat in the East

Is the East is a throne, and over it a blue canopy.

Around the room are twelve columns, two in the East, [one on each side of the Master], two in the West,

(one on each side of the Warden], four on the North side, and four on the South side, of the Lodge ; on their

capitals are the English initials of the names of the Twelve Tribes, in the following order, beginning with the

column on the right hand of the Master, and going round by the North . West and South : . . . Ephraim . . .

$eejsudn . . . Issachar . . Judah . . . Napbtali . . . Asher . . . Dan . . . Btanaseh . . . Zebulon . . .

Benben . . . Simeon . . . Gad. Under these, in the same order, are the zodiacal signs . . (j . . . II . . •

.i„er . . . 2, . . . „1 a . . .,q . , , t . . , yJ . . . .» . . . 3E . . . Of ; and under these, again, in

In . . . . yCI

the•u me order, the following names and titles of the Deity : . . . M\*x . . .

nw . . . ,ru . . . . =.tan . . . Lm . . . im . . . rn';m . . . (•y . . . 'rth--t

On the bass of each column is the initial, in the same order, of the name of one of the Apostles of Christ :

jobn . . . Peter . . Andrew . . .James . . Philip . . . Bartholomew . . . Thomas . . . xatthew . . .

James, son of Alpheus . . . Lebbeas, surnamed Thaddeus . . . Simon the Canaanite . . . and Xatthias .

DSJDOUT 01 TEJCI.(O BOARD.

The racing Board has a mountain in the foreground . A city, foursquare, appears descending from the

;

sky (in which are neither sun, moon, stars nor clouds, but only the azure vault on which the light from the

city reflects) . Below is a representation of Jerusalem overturned and in ruins . Around the descending city

Is a wall of jasper, the foundation of which is laid with the precious stones of twelve different kinds and

colours . that appear on the Pontiff s breast plate. All the buildings are of gold . The architecture of the city

is oriental, and there is no Temple . There are twelve gates of pearl, three on each side. A great glory in

the centre gives it light .

Oa the sit gates that show in the painting are the first three and the last three initials of the names of

the Tribes, and the first and last three names of Deity given above : and on the foundation under those gates,

the initials of the first three and last three names of the Apostles .

A sparkling river runs through the city ; and upon it, in the centre of the city, stands a tree, loaded with

gaits, leaves and blossoms . Its roots are on each side of the stream .

XI .1. . .2

Beneath the ruins of the overturned city lies writhing a serpent with three heads, bound with brazen

chains .

orrrcsns, Dams, src.

The Master is styled Th .• . Pnissanl. Ho wears a white satin robe, and holds a sceptre in his hand . On

his breast is the Jewish ugh Priest's breast plate, or the Aurim and Thummim.

There is but one Warden ; who sits in the West, Opposite the Th . . P . . holding a gilded rod . There

are'also an Orator, two Deacons, and a Master of Ceremonies .

All the members, except the Th .-. P:. wear robes of white linen ; and a fillet of ally-blue satin round

the forehead, with twelve stars embroidered on it in gold .

The cordon is crimson, bordered with white, worn from left to right . On it are twelve stars embroidered in gold, and the letters A . . Q . .

The jewel is an oblong square, with the letter st engraved on one side, and 1 on the other.

The battery is , I at equal intervals.

TO

Orsx .

. Aid me to do

. Th. •. P. •. Brethren, Gr.• . Pontiffs, Sub.. Scottish Masons, I propose to open this Lodge

so. Bro. • . Jun .. Deacon, see that we are properly tyled.

(The Jun.-. Deacon goes out, returns, gives the battery of , ? equal raps, which is answered from without,

returns to his place, and says]

J. •. D:. Th .•. Puissant, we are properly tiled.

Th. .. P. •. How?

J.• . D. •. By a Sublime Scottish Mason without, armed and vigilant.

Th: . P• . It is wall . Bro. •. Warden, what is the hour?

11r% The time foretold to all nations . The Sun of Truth has risen over the Desert. The last struggle

between Good and Evil, Light and Darkness, commences . The cubical Stone has become a mystic Rose, and

the lost Word is recovered .

".

Be grateful to God; my Brethren ! And let us proceed to open this Lodge, that we may labour

together for His glory and the improvement of mankind . Together, my Brethren I

(Alh give the sign . Then the Th. . P.. raps , - the Warden , - and so on alternately to , ? - Then the'

Brethren all clap , ? with thdlr hands, and cry ; times IIoscnssx!] . .

Th . • . P.•. The sun is up, and this Lodge is open .

AECSMIOY.

The Candidate is clothed in the dress, jewel and ornaments of a Kt : . Rose I+, received by the DL•. of

Ceremonies, and conducted to the door of the Lodge. The 3I. •. Car: . raps , ? - and the door is slightly

opened by the J.•. If. •. , and the following conversation ensues :

J. • . D . . Who halls?

rlL• . Cer. . A Knight of the Rose q+, who desires to attain the degree of Gr .. PontiL

J.• . D:. How long hath he served?

N.• . Cer.• . Three years .

Qu.• . Where?

dns:. In the ranks of Truth .

Qu. •. How armed?

• Ana. •. With Charity, Hope and Faith .

Qu.• . Against what enemies?

dns. •. Intolerance and Oppression .

Qu . •. Why doth he now desire to attain the degree of Sublime Ecossais?

Ans.•. That he may be the better qualified to servo the cause of Truth and Light .

Qu .•. What other weapon does he need, than Charity, Hope and Faith?

An::. Patience : to be content to wait.

J. •. D .. Then let him take his first lesson now ; and wait with patience until the Th.•. Puissant is

informed of his request and his will ascertained .

[The J: . D: . closes the door, returns to the Lodge, and reports to the Th .-. P. •. ; the same questions

being asked, and answers returned, as at the door ; except the last order of the J. •. D :. to be patient and

wait : instead of which the Th .- . P: . says]

. P.• . Since his desires are so commendable, Bro .• . J. • . Deacon, you will permit him to enter .

TL[The door is opened, and the candidate enters, conducted by the M.-. of Ceremonies . As he enters, the

organ plays, and the Brethren sing the following ode, all standing up]

ODE.

Truth dawns upon the human soul,

And Error disappears :

No longer darkness hath control,

From Heaven's blue face the storm-clouds roll,

And all the glittering years

No longer for men's sorrow groan,

Their sin, their shame, their tears ; .

But still and stately, past God's Throne,

March onward, where Love'roigns alone .

That San is risen, is Heas ; that Day

Is Now, to GOD. . . WW •werr. . .

The world and stars wait . . . The array

Of ages stretching far away,

The Angels at God's gate,

And ancient Time . . . all wait the Light,

Sure as God's- Truth, though late ;

When sin no more the world shall blight,

But endless day dethrone-the night .

[When the ode is concluded, the candidate is led 12 times around the Lodge, halting at one of the columns

at each circuit, and his attention being directed to the Initials upon its capital and base ; the M .•% of Ceremonies

isjing at each respectively as follows]

At the 4th' Column : Judah shall return again to his first estate, when the Empire of Evil ends. Light

and 'not darkness is eternal : Truth and not Error is immortal .

Yom' - .At the 3d Column : Issachar shall once more be free, when Sin and Suffering are known no longer. . Far

\*ii' [hs, Future unto us, that day of Light is now to God . Time is a succession of points, each in the centre of

Eteinity . Evil lasts only during Time . The reign of God is measured by Eternity.

it the 9th Column : . . . Zebulon shall find pence ; as ships that come out of great storms, and furl their

`ls and lot drop their anchors in quiet harbours. For Peace shall be the Universal Law to all the children

;of -& .common Father .

:e

says, in his

At the 10th Culumu : . . . Reuben, like all mankind, has wandered far into the darkness . The steps of the

Ages ring in their stately march, down the long slopes of Time ; and ever the Dawn draws nearer .' Men are

God's instruments to accelerate its coming . Work then, my Brother, be patient, wait!

At the 11th Column : . . . Simeon shall be reconciled to God ; when Intolerance no longer persecutes, and

Bigotry no longer hates : when man, brother of man, shall no longer be his torturer, his dread, his Fate . The

waves of Eternity roll ever nearer to us, on the narrow sands of Life, that crumble under our weary feet . Those

on whose ears the roar of the same surges smites, and whom the next wave will engulf together, should have

in their hearts a prayer to God, and not hatred for their brother .

At the 12th Column : . . . Gad shall overcome at last ; though a troop of Evils long overcome him, as they

overcome us all. The Serpent is still unchained . The Giants still assail the battlements of Heaven, and

scarce recoil before its lightningx . Typhon and Ahriman march with the port of conquerors .' But with them

march the Ages, majestic in their silence, and calm as fate . . Centuries are the moments of Truth's twilight .

At the 1st Column : . . . Ephraim bath strayed from home . IIe shall return, in tears and penitent, and

find eternal rest . From God all souls have emanated, and to him all return . The wanderings of none can be

eternal ; for then would Evil be immortal and a God ; and pain and sorrow, misery and crime would have seized

upon and hold in fee a portion of God's Sovereignty .

At the 8th Column : . . . Manasseh shall be restored to sight . We are all blind swimmers in the currents

of a mighty sea that bath no shore . We see as in a dream, the effects, and not the causes . The simplest

things are miracles to us . We do not,see the flower that is within the seed, nor the towering oak enveloped in

the acorn, nor the smells and colours in the tasteless, colourless, invisible air and limpid water and rank dark

earth, from which the seed extracts them, by its mysterious chemistry . When the Divine Light comoth, we

' .

shall see and know .

At the 2d Column : . . . Benjamin shall be redeemed, and come back from exile and captivity . For

they, like paia and poverty and sorrow, are .blessiogs . Without them, there would be scant excellence in

human nature ; neither fortitude nor self-denial, nor industry nor patience, .. nor charity nor tolerance,

magnanimity nor generosity, heroism nor gratitude. Our exile from the presence of the Deity, our captivity

by Sin and Sorrow, are the means, offered us by God, to purify the heart and ennoble the soul .

At the 71h Column : . . . Dun shall obey the new Law,-the law of Love . He prayeth best that loceth

best all things, both great and small ; for the great Col that loreth us, Ire made and loreth all. All things, all

souls are but the tones of one great harmony, in which sin and pain, and sorrow mingle as its discords, that

but add grandeur to the anthem ; they and the concords leading by infinite modulations to the grand, final,

perfect chord, that in to resound through all the infinities of space, forever .

At the 6th Column : . . . Asher shall pluck the fruit of the Tree of Life, that towers above the golden

spires, and overlooks the jasper walls of the new Jerusalem . For be and all men shall learn to know the true

God, the Infinity of Infinite attributes ; not angry and jealous, nor implacable and vindictive ; but kind' and

indulgent to human feebleness and frailty ; loving and forgiving ;' a benefactor, a friend, a father.

At the 5th Column : . . . Naphtali believes, hope,\* waits and is patient ., Believes that all death is new,

life ; all destruction and dissolution, recombinatioin dcd •feproduction ; 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 Love and Light rule in all spheres and over all existences ; and traits with patience

the fulfilment of the inviolable promises of God .

(At this moment a thick cloth is flung over the Candidate's head ; and lie is immediately seized by several

brothers, and hurried into a small room that is perfectly dark . Leaving the cloth so that ho can remove it at

. This room should have

pleasure, they place him, sitting on the floor, in the middle of the room, and retire

no furniture, and be entirely hung with black . Apertures must be so arranged, that, without admitting the

least light, the voice of one speaking outside may be heard . It must also be so arranged, that, by means of

'electricity or otherwise, sudden and momentary flashes of light may be produced, succeeded by intense darkness.

The candidate is left fur five minutes in entire solitude and perfect silence . Then a Bro .• .

hearing]

lit Bro . • . All who will not worship the Beast with seven heads and ten horns, and upon his horns ten

crowns, and the mysterious name upon his forehead, shall be slain . All men, the high and the low, the rich

and the poor, freemen and slaves, shall receive upon their right hand, or on their forehead, his mark, his name,

and the number of his name, which is six hundred threescore and six ; or they shall neither buy nor sell ;

for his is power, dominion, and the authority of the great dragon . Alan, helpless and in darkness, wilt tlroa

receive his mark, that thou mayest emerge to light?

2d Brother . . . Fear God ; and give glory to Him ; for the hour of his judgment is come I And worship

Him that made heaven and earth, and the sea, and the springs of waters ; for Ire alone bath the True sign .

If any man worship the Beast and his image, and receive his mark on his forehead or in his hand, he shall

drink the wine of God's indignation, and be banished from the presence of the Holy Angels and of the Word

that is the Redeemer. Remorse shall torture them, and they shall have no rest, who worship the Beast and

his image, and receive the mark of his name .

3d Brother . . . Have patience, oh 1 thou, who, though in darkness, art still our brotherl Keep the commandments of God, and thy faith in His justice and infinite goodness I Blessed are the dead that die in the

Lord . They rest from their labours, and their influences live after them .

[There is silence again for a little while ; and then the Brethren on the outside proceed]

lit Bro. •. The first Angel bath poured his vial on the earth ; and a foul and horrible plague bath fallen

on all who wear the mark of the Beast, and have worshipped his image . [Light flashes into the room] .

- • •2d Bro .. The second Angel bath poured his vial upon the sea ; and it hath become like the blood of a

dead man ; and everything therein bath died . [Flash] .

3d Bro :. The third Angel bath poured his vial upon the rivers, the brooks, and the living springs ; and

they have become blood. [Flash] . .

Then art just and righteous, 0 God, the Infinite and Eternal, in all Thy judgments I . For Thou bast given

to them blood to drink, who have persecuted their Brethren for their faith, and usurped Thy power and prero .

tgative'of judgment, and shed the blood of the virtuous and good .

.1st Bro: . The fourth Angel bath poured his vial upon the sun ; and the wicked are scorched with great

.neat, and yet frill not repent. (Flash] .

2d.."

Bro The fifth Angel .hath poured his vial upon those who worship the Beast . His kingdom is

shrouded in darkness ; and his followers howl for pain and terror, and blaspheme, and still do not repent .

[Flashes] .

3d Bro. •. The sixth Angel-bath poured out his vial upon the great rivers of the Orient, and they are dried

up : , and the spirits of Falsehood, Fraud and Evil marshal their armies for the great battle, to be fought on the

great day of . the Almighty God. • Unexpectedly, before men see its dawn, that day will come. See that ye be

'not found unprepared ; but wear evermore the armour of Charity, Hope and Faith ; lest it come suddenly and

And-,you naked and defenceless i [Flash] .

1st Bro.,. The seventh Angel bath poured his vial into the air . It is done I [Upon this, thunder is beard

:without, and frequent flashes light the cell . Then there ale loud noises, voices, and a crash representing - a

\_city destroyed by' an earthquake] .

- 1st Br o .-. The cities of the nations have fallen ; and Intolerance, that Great Babylon, is no more . The

chains imposed by fraud upon the human mind, the manacles and fetters fastened by force upon Free Thought

have fallen .' The towers and battlements, the bastions and the ramparts, that Power, and Fraud and False.

bood•thought impregnable, have fallen ; and they shall no longer be drunk with the blood of the Saints and

Martyrs of the Truth .

•.

2d Bro.- .- Salvation, glory, honour and power to the Eternal God and Infinite Father i True and righteous

are His judgments . Let all His creatures, and the great voices of the ocean and His thunders cry rejoicingly ;

The'Lord God Omnipotent reigneth, and Sin and Evil are dethroned 1 Blessed are they that obey his law, and

trust in his goodness, that they may have right to the Tree of Life, and may enter in through the gates into

the city. Brother, who art in darkness, wilt thou obey that law, and trust in that Infinite Goodness, and be

patient, though the appointed time may seem to draw no nearer during thy life, nor thy labours and exertions

to produce any fruit?

Cand. •. I will.

ZI Bro . • . Wilt thou be neither weary nor discouraged ; satisfied to sow the seed, and that those who come

after thee may reap, if God so wills it?

Cand. •. I will .

lit Bro. • . Come, then, with us to the abode of Light!

(The door is opened, and the Candidate received by several brethren, and conducted into the Lodge . The

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draft or tracing -board is seen displayed ; and after he enters, the officers read as follows] : • •

Orator : I saw a new Heaven and a new Earth : for the first heaven and the first earth were passed away,

and there was no more sea. I saw the holy City, the New Jerusalem, coming down from God out of Heaven .

Henceforth IIe will dwell with men, and be their Father, and they his obedient loving children . He will

wipe the tears from all eyes : and there shall be no more death, nor fraud nor falsehood . There shall be no

more sin and shame, nor remorse nor affliction ; nor sickness and death any more : for the ancient wrong and

evil have passed away forever .

lJ'ard. •. lie that sits upon the Throne saith ; I make all things now . Write! for these words are true .

To him that thirsts I give freely the waters of the Spring of Life . IIe that overcometh shall inherit all things .

I will be his rather, and will love my child .

. P.'. In the Heavenly City there shall be no Temple : for the Lord God Almighty and the Redeemer

:

TI

are its Temple . Nor sun nor moon shall be needed there : . for the Primitive Light shall shine therein and

give it light. In that light shall all nations walk ; and there shall all the splendours of the Universe have

their spring and centre . Therein shall be no night, nor wickedness nor falsehood : but the light and everlasting Life and Truth of God shall reign there forever . Ho is Alpha and Omega, the beginning and the end, the

First and the Last ; from whom all things come, and to whom all return . .

.My Brother, if you beliovo in these promises, go no\* to the- Holy Altar, and there assume the obligations

,of this Degree .

(The Candidate kneels at the Altar and, with his hands upon the Holy Bible, assumes the following]

ODLIC.TIOX.

I, A . . . . • B in the presence of Almighty God, and believing in his Justice and Mercy, do

hereby and hereon most solemnly and sincerely - promise and swear, that I will never reveal any of the secrets

of this degree to any person in the world, except to him to whom the same may lawfully belong, and then only

when I am duly authorized and empowered so to do .

I furthermore promise and swear, that I will obey the bylaws, rules and regulations of any Lodge of this

degree to which I may belong ; and the Edicts, laws and mandates of the 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 true and legitimate

Supreme Body for the Southern jurisdiction of the United States, of the Ancient and Accepted Rite of Masonry,

and bear to it true faith and due allegiance, so far as its mandates and edicts conform to the ancient constitutions and the Landmarks of Masonry .

• I furthermore promise and swear, That I will devote myself, my heart, my hand, my speech and my intelloct, to the cause of Justice, Truth and Toleration ; and will endeavour to do something for the benefit of my

Country and the world, that shall live after I am dead : and that I will henceforward consider only what it-is

right and just, and noble and generous for me to do ; and not whether any benefit to myself or mine will

result therefrom ; or whether I shall receive therefor thanks or ingratitude .

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 true Knight and honest man in Christendom. So help me God I and keep me steadfast in the due and punctual performance of the same 1

XIX. . . 7

t•. :. Malki-Tsedek, King of Salem, whose name signifies Just and Equitable King, was the Priest of

the Most High God . Ire met Abraham returning from the slaying of the Kings, and blessed him : and

Abraham gave auto him the tenth of the spoils.

(He anoints the Candidate with a little oil, on the crown of the bead, and says]

. P.I. Be thou a Priest forever, after the order of Malki-Tsedek, virtuous, sincere, equitable, true,

.,

TA

Minister of Justice and Priest of Toleration 1 Be faithful to God, thy duty, and thyself ; and thus deserve

the title of Sublime Pontiff or Scottish Mason, which you are henceforward entitled to wear . Rise now, my

Brother, and receive the Sign, Token and Words of this Degree .

Stag : Raise the t 2 SWf1&0=13 to a & ;f t Q nX V =°POt I V=4 V 4 = the 1 9'

and then drop the ; tO •°t'M IF---bjCt= perpendicularly .

a

Qt^ extended ;

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TOXIN\* . . Place reciprocally the 10tS of the tl&O'•"a on the 110 tC&Q(DII of the other.

The first says &Ott(tS- 1 Z0&.'. . . The second, ~I04^Q :~ }tQI °P&Q3fi~2II

. . The first,

o • • $Ot:.

And both say. O°

. .oCr.•.

The second. ~Oh ~. II?4=4^-°Ptb~:•

P&srwosa : . .

o• •

Sacan WORD . .

b -Ot•.

&Ott)tb-}i0&.

[Every brother then advances in turn to the Candidate, and gives him the Token : and the Th.-. P.-. then

invests him with the insignia of the degree ; saying, as he does so]

The robe of white linen, with which I now invest you, is emblematical of that equity and purity which

should characterize one who Is consecrated to the service of Truth ; Lad reminds us also of the vesture of the

eves hundred and forty-four thousand who refused to wear the mark of the beast upon their foreheads .

This cordon of crimson, bordered with white, teaches you that the zeal and ardour of a Knight sad

Pontiff ought to be set off by the greatest purity of morals and perfect charity and beneficence . The twelve

stars upon it sad upon the Allot allude to the twelve gates of the New City, the twelve . signs of the Zodiac,

the twelve fruits of the Tree of Life, the twelve Tribes of Israel and the twelve Apostles ;, the - initials of whose

names appear upon the gates and foundations of the New City, and on the twelve columns of the Lodge .

This )Wd is the peculiar emblem of your Pontificate . And as the slightest contact with earth will soil

its spotless purity, remember that so the least indiscretion will soil the exalted character that you have now

voluntarily assumed.

Receive this lewd : and let the letters upon it and the cordon, the first and last of the Greek and Hebrew

Alphabets, ever remind you of the love and veneration which you owe to that Great Being, the source of AU

existence, the Alpha and Omega, the Pirst and the Last ; on whose promises we rely with perfect confidence,

in whose mercy and goodness we implicitly trust, and for the fulfilment of whose wise purposes we an content

.

to wait

[The Warden now displays to the Candidate the Tracing Board ; and the Th., . P:. continues]

My Brother, after the ceremonies of this degree, this painting needs but little explanation ;

and. most of that may be found in the closing chapters of the Apocalypse .

To us as Masons, the City overturned represents the Empire of Evil, finally overwhelmed and destroyed

in the last great conflict between the Principles of Light and Darkness : which event mankind has in all ages

expected, and the Holy Books of every Ancient Nation have foretold . The City descending from Heaven Is

the New Empire of Light and Truth, for which we wait and hope . The Tree of Life is emblematical of Truth,

the basis of all the virtues represented by its fruits . The buildings of gold and walls of precious stones, and

gates of pearl, are symbols of the glory that shall invest and make magnificent the Universe, when sickness

and sin and pain and sorrow and guilt and evil shall disappear forever, and leave the world again a paradise,

the splendid Temple of a God of Mercy and l3cncflcence . The River, to the dwellers in Eastern Deserts, was

2c

the symbol of purity, of generosity, of plenty : the tree, with its leaves and flowers and fruits, of Nature, who

bestows her bounties and her many blessings, without waiting for men's thanks.

'

The twelve Tribes, whose initials adorn the columns, and are seen on' the pearl gates of the City,--are

emblematical of the human race : and the twelve Apostles, whose initials are also on the bases of the columns,

and on the. foundations of the City, are to us the type of all those who have laboured to reform, instruct 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 Hebrews

: . . The Lion, to Judah . . Cancer, formerly the Asses, to

Issachar . . Capricorn, to Zebulon . . Aquarius, to Reuben . . Pisces, to Simeon . . Aries, to Gad . . Taurus, to Ephraim . . Sagittarius, to Manasseh . . Gemini, to Benjamin . . Scorpio, once the Eagle, to Dan . . •

Libra, to Asher . . and Virgo, to Naphtali.

The Serpent, writhing in chains, has to us a peculiar signification . It was promised that the offspring of

the woman should bruise the Serpent's head . Fulfil thou the prophecy I

(The candidate is caused to step in succession on the three beads :'and as he does so, the Th : . P: . says,

at each step respectively]

So shall the foot of Tanrn Crush ERROR!

So HONESTY and IIoxorn trample on FeLSEnooD I

So Cn&RITr tread in the dust LvTOLERA .vcE!

Th. • . P.- . The Hebrew characters upon the twelve columns are the twelve Great Names and Titles of

Deity, upon the breast-plate of the High Priest . Beginning with the column of Judah, and in the order given

above, they are : MELEc ; King or Sovereign : . . GEYEL ; Dispenser of Rewards and Punishments : . . ADS& ;

Fire or Splendour : . . ALUn ; the Adored : . . AIN ; the Eye, or All-Seeing : . . AL-Knr ; the Living God, or

Life : . . ALAI] ; the Creative Deities, or the Aggregate of the Forces of Nature : . . AL ; the Ancient Semitic

Nature-God ; the Elevated : . . Iai ; Life : . . A :sn-Grn .tu ; Majesty of Fire :, . .ADoxm ; Lords : Sovereign : . . .

and IIIUII ; Abstract Existence ; The Self-Existent.

Go now, my Brother, and listen to the Lecture of this Degree .

LECTURE.

'My Brother, the true Mason labours for the benefit of those that are to come after him, and for the

advancement and improvement of his race . That is a poor ambition which contents itself within the limits of

a single life . 'All men who deserve to live, desire to survive their funerals, and to live 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 outlast their own day and brief generation . That is an instinctive impulse, given

by God, and often found in the rudest human heart ; the surest proof of the soul's immortality, and of the

fundamental difference between man and the wisest brutes . To plant the trees that after we are dead shall

shelter our children, is as natural as to love the shade of those our fathers planted . The rudest unlettered

husbandman, painfully conscious of his own inferiority, the poorest widowed mother, giving her life-blood to

those who pay only for the work of her needle, will toil and stint themselves to educate their child, that he

may take a higher station in the world than they ; and of ouch children are the world's greatest benefactors .

In his influences that survive him, man becomes immortal, before the general resurrection . The Spartan

mother, that, giving her son. his shield, said, "With it, or upon itl" afterwards shared the government of

Lacedmmon 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 Athens, and aided Alexander to conquer the Orient .

The widow that gave Marion the fiery arrows to burn her own house, that it might no longer shelter the enemies

of her infant country, the house where she had lain upon her husband's bosom, and where her children had

been born, legislated more effectually for her State than Locke or Shaftesbury, or than many a Legislature has

done, since that State won her freedom .

It was of Blight importance to the Kings of Egypt and the Monarchs of Assyria and Phoenicia, that the

son of a Jewish woman, a foundling, adopted by the daughter of Sesostris Ramses, slow an Egyptian that

oppressed a Hebrew slave, and fled into the desert, to remain there forty years . But Moses, who might otherwise have become Regent of Lower Egypt, known to us only by a tablet on a tomb or monument, became the

deliverer of the Jews, and led them forth from Egypt to the frontiers of Palestine, and made for them a law,

out of which grew the Christian faith ; and so has shaped the destinies of the world . He and the old Roman

lawyers, with Alfred of England, the Saxon Thanes and Norman Barons, the old judges and chancellors, and

the makers of the canons, lost in the mists and shadows of, the Past,-these are our legislators ; and we obey

the laws that they enacted.

. Napoleon died upon the barren rock of his exile . His bones, borne to France by the son of a King, rest

in the HOpital des Invalides, in the great city on the Seine. His Thoughts still govern France . He, and not'

the People, dethroned the Bourbon, and drove the last King of the House of Orleans into exile . IIe, in his

coffin, and not the People, voted the crown to the Third Napoleon ; and he, and not the Generals of France

and England, led their united forces against the grim Northern Despotism.

Mahomet announced to the Arabian idolaters the new creed, There is but one God, and Mahomet, Us Moses

and Christ, is his apostle . For many years unaided, then with the help of his family and a few friends, then

with many disciples, and last of all with an army, he taught and preached the Koran . The religion of the

wild Arabian enthusiast converting the fiery Tribes of the Great Desert, spread over Asia, built up the Saracenic dynasties, conquered Persia and India, the Greek Empire, Northern Africa and Spain, and dashed the

surges of its fierce soldiery against the battlements of Northern Christendom . The law of Mahomet still

governs a fourth of the human race ; and Turk and Arab, Moor and Persian, still obey the Prophet, and pray

with their faces turned towards Mecca ; and he, and not the living, rules and reigns in the fairest portions of,

the Orient.

- •C onfucius still enacts the . law for China ; and the thoughts of Peter the Great govern Russia . Plato and

the other great Sages of Antiquity still reign as the Kings of Philosophy, and have dominion over the human

intellect . The great Statesmen of the Past still preside in the Councils of Nations . Burke still lingers in the

House of Commons, and Webster's grave accents yet ring in the American Senate .

Washington sleeps calmly in his tomb at Mount Vernon ; which has become the Mecca, and the Potomac

the highway, of the Pilgrims of Freedom . But his influences still live, and rule in the hearts of twenty-three

millions of people ; sway and direct the Councils of a great Nation ; determine its foreign policy ; and eaaotion or condemn its diplomacy and legislation . He has a truer and more absolute veto than the President ;

for he exercises his power through the People, who are Supreme, and who decide as he directs .

It has been well said, that when Tamerlane had builded his pyramid of fifty thousand human skulls, and

wheeled away with his vast armies from the gates of Damascus, to find new conquests, and build other pyrar

mids, a little boy was playing in the streets of Mentz, son of a poor artisan, whose apparent importance in

the scale of beings was, compared with that of Tamerlane, as that of a grain of sand to the giant bulk of . the

earth : but Tamerlane and all his shaggy legions, that swept over the East like a hurricane, have passed away,

and become shadows ; while the wonderful invention of John Faust the boy of Mentz, has exerted a greater

infidence on man's destinies and overturned more thrones and dynasties than all the victories of all the bloodstained conquerors that from Nimrod downward have afflicted God's fair world .

• • Long ages ago, the Temple built by Solomon and our Ancient Brethren stink into rain, when the

Assyrian Armies sacked Jerusalem . The Holy City is a mass of hovels cowering under the dominion of the

Crescent ; and the Holy Land a desert . The Kings of Egypt and Assyria, who were cotemporaries of Solomen, are forgotten, and their histories mere fables . The Ancient Orient is a shattered wreck bleaching on

the shores of Time . The Wolf and the Jackal howl among the rains of Thebes and of Tyre, and the sculptured images of the Temples and Palaces of Babylon are dug from their ruins and carried into strange lands .

But the quiet and peaceful Order, of which the Son of a poor Phoenician Widow was one of the Grand Masters,

with the Kings of Israel and Tyre, has continued to increase in stature and influence, defying the angry waves

of time and the storms of persecution . Age has not weakened its wide foundations, nor shattered its columns,

nor marred the beauty of its harmonious proportions . Where rude barbarians, in the time of Solomon,

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XIL. . . 10

peopled inhospitable howling wildernesses, in France and Britain, and in that New World, not known to Jew

or Gentile, until the glories of the Orient had faded, that Order has builded new Temples, and teaches to its

million of Initiates those lessons of pence, good-will, and toleration, of reliance on God and confidence in

man, which it learned when llebrew and Giblemite worked aide by side on the slopes of Lebanon ; and the

Servant of Jehovah and the Phoenician Worshipper of Bel sat with the humble artisan in Council at Jerusalem .

It is the Dead, that govern . The Living only obey, And if the Soul sees, after death, what passes on

this earth, and watches over the welfare of those it loves ; then must its greatest happiness consist in seeing

the current of its beneficent influences widening out from age to age, as rivulets widen into rivers, and aiding

to shape the destinies of individuals, families, States, the World : and its bitterest punishment, in seeing its evil

influences causing mischief and misery, and cursing and afflicting men, long after the frame it dwelt in has

become dust, and when both name and memory are forgotten .

We know not who among the Dead control our destinies .' The universal human race is linked and bound

together by those influences, which 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 done, said, thought, makes the great iron network

of circumstance that environs and controls us all . We take our faith on trust . We think and believe as the

Old Lords of Thought command us ; and Reason is powerless before Authority .

We would make or annul a particular contract ; but the Thoughts of the dead Judges of England, living

when their ashes have been cold for centuries, stand between us and that which we would do, and utterly

forbid it . We would settle our estate in a particular way ; but the prohibition of the English Parliament, its

uttered Thought when the first or second Edward reigned, comes echoing down the long avenues of time, and

tolls us we shall not exercise the power 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 act, or makes the intention ineffectual . This act, Moses forbids ; that, Alfred. We

would sell our land ; but certain marks on a perishable paper tell us that our father or remote ancestor ordered

otherwise : and the arm of the dead, emerging from the grave, with peremptory gesture prohibits the alienation . About to sin or err, the thought or wish of our mother, told us when we were children, by words that

died upon the air in the utterance, and many a long year were forgotten, flashes on our memory, and holds

Us back with a power that is resistless .

Thus we obey the dead : and thus shall the living, when we are dead, for weal or we obey us . The

Thoughts of the Past are the laws of the Present and the Future . That which we say and do, if its effects

last not beyond our lives, is unimportant . That which shall live when we are dead, as 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 neither praise nor obloquy will reach us where we sleep

soundly in the grave, is the noblest ambition entertained by man .

It is the ambition of a true and genuine Mason . Knowing the slow processes by which the Deity brings

about great results, be 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

their labour. . He who does good, only to be repaid in kind, or in thanks and gratitude, or in reputation and the

world'o praise, is like him who loans his money, that be may, after certain months, receive the principal back

with interest. To be repaid for eminent services with slander, obloquy or ridicule, or at best with stupid

indifference or cold ingratitude, as it is common, so it is no misfortune, except to those who lack the wit to see

or sense to appreciate, or the nobility of soul to thank and reward with eulogy, the benefactor of his kind .

Ilia 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 ostracized, because men wearied

of hearing him called The Just . Not the Redeemer was unfortunate ; but those only who repaid him for

the inestimable gift he offered them, and fur a lile passed in toiling for their good, by nailing him upon the

cross, as though he had been a slave or malefitctor . The persecutor dies and rots, and Posterity utters

his name with execration : but his victim's memory he has unintentiomtlly made glorious and immortal .

If not fir slander and persecution, the Mason who would benefit his race must look for apathy and cold

indifference in those whose 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 Blind are broken up 'and tossed as with a storm, when at the appointed time a

great Reformer comes, and a new Faith springs up and grows with supernatural energy, the progress of

Truth is slower than the growth of oaks ; and he who plants need not expect to gather. The Redeemer, at

his death, bad twelve disciples, and one betrayed and one deserted and denied him . It is enough for us to

know that the fruit will come in its due season . When ; or who shall gather it, it does not in the least concern us to know . It is our business to plant the 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 much the more noble.

To sow, that others may reap ; to work and plant for those that are to occupy the earth when we are

dead ; to project our influences far into the future, and live beyond our time ; to rule as the gangs of Thought,

over men who are yet unborn ; to bless with the glorious gifts of Truth and Light and Liberty those who will

neither know the name 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 .

All the great and beneficent operations of Nature are produced by slow and often imperceptible degrees .

The work of destruction and devastation only iss violent and rapid . The Volcano and the Earthquake, the

Tornado and the Avalanche leap suddenly into full life and fearful energy, and smite with an unexpected

blow. Vesuvius buried Pompeii and Herculaneum in a night ; and Lisbon fell prostrate before God in a

breath, when the earth rocked and shuddered : the Alpine village vanishes and is erased at one bound of the

avalanche ; and the ancient forests fall like grass before the mower, when the mad tornado is hurled upon

them. Grim Pestilence slays its thousands in a day, and the storm in a night strews the sand with shattered

navies . . \_

The Gourd of the Prophet Jonah grew up, 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 the world, in mere . idleness, with hand .or foot, covered an acorn

with a little earth, and passed on regardless, on his journey to the dim Past . He died and was forgotten ;

but the acorn lay there still, the mighty force within it acting in the darkness . A tender shoot stole gently

"up ;- and fed by the light and air and frequent dews, put forth its little leaves, and lived, because the elk or

:buffalo chanced not to place his foot upon and crush it . The years marched onward, and . the shoot became a

sapling; and its green leaves went and came with Spring and Autumn . And still the years came and passed

'away again, and William the Norman Bastard parcelled'England out among his Barons, and, still the sapling

'grew, - and the dews fed its leaves, and the birds builded their nests among its small limbs for many genera,

`tions.:^dad still the years came and went, and the Indian hunter slept in the shade of the sapling, and

:Richard Lion-Heart fought at Acre and Ascalon, and John's bold Barons wrested from him the Great Charter ;

'and lot the sapling had become a tree ; and still it grew, and thrust its great arms wider abroad, and lifted

itss head still higher towards the . Heavens : • 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 Cortex and

Pizarro bathed the cross in the blood of many thousand Mexican and Peruvian hearts ; and when the

'Puritan, the Huguenot, the Cavalier and the. follower of Penn sought a refuge and a resting-place beyond

the ocean, the Great Oak still stood, firm-rooted, vigorous, stately, haughtily domineering over all the forest,

heedless of all the centuries that had harried 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 Shepherds watched the Stars or Shufu built the Pyramids,

one could have sailed in a seventy-four where now a thousand islands gem the surface of the Indian Ocean ;

and the deep sea lead would no where bare found any bottom . But below those waves were myriads upon

myriads, beyond the power of Arithmetic to number, 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 .

the waters, each doing its allotted work, and wholly ignorant of the result which God intended . They lived

and died, incalculable in numbers and almost infinite in the succession of their generations, each adding his

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mite to the gigantic work that went on there under God's direction . Thus bath Ile chosen to create great

Continents and Islands ; and still the coral-insects live and work, as when they made the rocks that underlie

the valley of the Ohio.

Thus God bath chosen to create . Where now is firm land, once chafed and thundered the great primeval

ocean. For ages upon ages the minute shields of infinite myriads of infusoria, and the stony stems of

encrinites sunk into its depths, and there, under the vast pressure of its waters, hardened into limestone .

Raised slowly from the Profound by His band, its quarries underlie the soil of all the continents, hundreds

of feet in thickness ; and we, of these remains of the countless dead, build tombs and palaces, as the Egyptians,

whom we call ancient, built their pyramids .

On all the broad lakes and oceans the Great Sun looks earnestly and lovingly, and the invisible vapors

rise ever up to meet him . No eye but God's beholds them as 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 hover over the ocean, and roll in huge masses round the stony shoulders of great mountains .

Condensed still more by change of temperature, they drop upon the thirsty earth in gentle showers, or pour

upon it in heavy rains, or storm against its bosom at the angry Equinoctial . The shower, the rain and the

storm pass away, the clouds vanish, and the bright stars again shine clearly upon the glad earth . The raindrops sink into the ground, and gather in subterranean reservoirs, and run in subterranean channels, and

bubble up in springs and fountains ; and from the mountain-sides and heads of valleys the silver threads of

water begin their long journey to the ocean . Uniting, they widen into brooks and rivulets, then into streams

and rivers ; and, at last, a Nile, a Ganges, an Amazon, or a Mississippi rolls between its banks, mighty,

majestic and resistless, creating vast alluvial valleys to be the granaries of the ..world, ploughed by the thousand

keels of - commerce and serving as great highways, and as the impassable boundaries of rival nations ; ever

returning to the ocean the drops that rose from it in vapor, and descended in rain and snow and hail upon

the level plains and lofty mountains ; and- causing him to recoil for many a mile before the headlong rush of

their great tide.

So it is with the aggregate of Human endeavour . As the invisible particles of vapour combine and

coalesce to form the mists and clouds that fail in rain on thirsty continents, and bless . the great green forests

and wide grassy prairies, the waving meadows and the fields by which .men live ; as :the infinite myriads •of

drops that the glad earth drinks are gathered into springs and rivulets and rivers, to aid .in levelling the

m ountains and elevating the plains, and to feed the large lakes and restless oceans ; so all Human Thought,

and Speech and Action, all that is done and said and thought and suffered upon the Earth combines together,

and flows onward in one broad resistless current towards those great results to which they are determined

by the will of God .

.

We build slowly and destroy swiftly . Our Ancient Brethren who built the Temples at Jerusalem, with

many myriad blows felled, hewed, and squared the cedars, and quarried the stones, and carved the intricate

ornaments, which were to be the Temples . Stone after stone, by the combined effort and long toil of Apprentice,

Fellow-Craft and Muster, the walls arose ; slowly the roof wasTramed and fashioned ; and many years elapsed,

before, at length, the Houses stood finished, all fit and ready foe the Worship of God, gorgeous in the sunny

splendours of the atmosphere of Palestine . So they were built . A single motion of the arm of a rude,

barbarous Assyrian - Spearman, or drunken Romari or Gothic Legionary of Titus, moved by 2" senseless impulse

of the brutal will, flung in tlro blazing brand ; and, with no further human agency, a few short hours sufficed

to consume and melt the Temple to a smoking mass of black unsightly ruin .

Be patient, therefore, my Brother, and waits

The issues are with God : To do,

Of right belongs to us .

Therefore faint not, my Brother, nor be weary in well doing . Be not discouraged at men's apathy, nor

disgusted with their follies, nor tired of their indifference . Care not for returns and results ; but see only

what there is t%do, and do it, leaving the results to God . Soldier of the Cross i Sworn Knight of Justice,

Truth, and Toleration I Good Knight and True 1 be patient and work 1

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TO

CLasa.

. P. •.

Th

Bro:. Warden, whit is the hour?

W.-. Th. •. P.. the hour iu accomplished .

Th .•. : . What then remains to be dons?

-W.-. To work, to wait, and to be patient.

T.~.• . P.• . Work then, my Brethren, while it is yet Day ; for• the night corneth in which no man can work.

For what do we wait, Bro. •. W :irden ?

'

. • . Far the Light of Noon-day.

W

Th.• . P.•. Let us then close this Lodge, and be patient . Bro.•. Warden, inform the l%nighta and Pontifs,

that I am about to close this Lodge, if they consent ; in order that each may go forth iuto'the world, and do

his duly as Soldier and Priect of Truth, Light and Toleration .

: ; lY• Brother Knights and Pontiffs, the Tb : . Puissant Master is about to close this-Lodge, if you

consent, that we may •ill go forth into the world and labour to elevate and ennoble hwaaity, as true Soldiers

and Priests of Light, Troth and Toleration . If you consent, give me the sign I

[\_All give the sign . The Th. •. P:. and W:. rap , ? as in opening. Then all the Brethren clap , t. with

their bands, and cry ; times Uoscaz &n 1]

2h.•. A•. The Sun climbs towards the Zenith ; and this Lodge is closed.

FINIS .

Venerable Grand Jtaster of all Symbolic Lodges ; or 3taster ad Vitam .

THE LODGE, ITS DECORATIONS, ETC .

The hanging are blue and gold ; (the blue and gold of the clouds in which God appeared to Moses) .

In the East is a Throne, which you ascend by nine steps, under a canopy . Before it is an altar, on

which are an open Bible, Square and Compasses, Sword, Mallet, &e ., as in Symbolic Lodges. The Lodge i=r

lighted by nine lights, in a candlestick with nine branches, between the Altar and the South .

Over the Ven :. Master in the East is a glory, surrounding 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 are these words : on that in

,the East, Tavra : on that in the West, JUSTICE : on that in the South, TOLERATION.

This Lodge cannot be opened with less than nine members .

The lights in the great candlestick are arranged in three triangles, one within the other . There are other

lights in different parts of the Lodge, all arranged in squares find triangles ; but those in the great candlestick

should be of yellow wax, and very large .

OFFICERS, DRESS, ETC .

The Presiding officer is styled' Yen

. Cr.-. Master; and sits in the East.

.The Gr • . Sen : . and Gr. • . Jun.. Wardens are, the former in the West, and the latter in the South . The

Gr.•. Sen.. and Gr.• . Jun.. Deacons sit as the Deacons do in Symbolic Lodges . The Orator sits in the North .

The Pursuivant guards the door, within .

All the Brethren wear their hats .

The cordon is a broad ribbon of yellow and sky-blue ; or two, one of each color, worn crossing each other .

The apron is yellow, bordered and lined with sky-blue . Upon it, in the centre, are three triangles, equilateral, one within the other, with the initial letters of the nine Great Lights in the corners, thus arranged :

in the corners of the outer Triangle, . . at the apes, C : . : at the right hand corner below, G:% and at the left

hand corner, V:. . . . Of the middle Triangle . . at the apes, IL- . ; and at the right and left hand corners,

and at the right and left hand corners, T .

P. : and II .• . . . . And of the inner Triangle, at the apes, T. -.,

and J :.

"

In the centre of the inner triangle is the Tetragrammaton : and across it, from below upwards, the words,

FIAT Lux . • .

The tracing Board is an Octagon, with a square raised on each of five sides, and an equilateral triangle

. 1D

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on each of the three others : with the initials of the twenty-nine Virtues of a Mason in the corners of the

Squares and Triangles .

The jewel is of gold ; like the triangles on the apron, with the same words and letters ; or •l

ike the tracing.

board.

The Battery is , ?

TO OPEN.

[The Yen : . Gr.- . Master gives one rap ; and says]

V.' . M-. Gr.- . Masters and Brethren, the hour has come for this Gr.-. Lodge to convene. Be pleased to

clothe yourselves and repair to your appropriate stations . Bro .• . Gr.-. Jan .- . Deacon, see that the doors are

duly guarded .

[The Jun.- . Deacon goes out, returns, gives the alarm [,? ]-and reports]

Jun. • . D : . Yen : . Gr., . Master, the doors are duly guarded .

Yen: . Xf.- . Bro .•. Gr.- . Sen:. Warden, ascertain whether all present are Gr: . Musters .

(The Sen. •. W. •. goes round, receives the word from each, returns, and reports)

Sen : . W. •. Yen. • . Gr. . Master, all present have the word, and prove themselves Gr .'. Masters .

Yen. •. 3L • . Bro. • . Gr.'. Jun .-. Deacon, what compose the first Masonic Square?

Prudence, Temperance, Chastity and Sobriety.

Ten. •, rlf. •. Bro. •. Gr.-. Sen. •. Deacon, what compose the second Masonic Square ?

Sen: . D:. Heroism, Firmness, Equanimity and Patience.

Ten. •. Y.• . Bro : . Gr. •. Secretary, what compose the third Masonic Square?

Sec. •. Purity, Honour, Fidelity and Punctuality .

. If.' . . Bro: . Gr .-. Treasurer, what compose the fourth Masonic Square?

.Ten

Treas. •. Charity, Kindness, Generosity and Liberality.

Bro :. Gr.' . Orator, what compose the fifth Masonic Square?

Orat. • . Disinterestedness, 3I rey, Forgiveness and Furbearance .

V.'. 3t. •. • Bro.• . Gr .-. Jun .-. Warden, what is the first great Masonic Triangle ?

J.' . W. Veneration, Devotedness and Patriotism .

Y. •. AL •. Bro

. Gr.' . Sen . •. Warden, what is the second great Masonic Triangle?

.

S •. W. Gratitude to God ; Love of mankind ; and Confidence in Human Nature .

V.• . •H. • . And the third great Triangle is composed of TauTa, which includes Frankness, Plain-dealing

and Sincerity ; JvsTica, which includes Equity and Impartiality ; and ToasuaTiox. My Brethren, these are

the appropriate jewels of a Grand Master ; compared with which, silver and gold and precious stones are

valueless as the common earth from which they came . tRaps, ? ] Brethren in the South, what seek you to

attain in Masonry?

Tun.-. W •. LicuT I The Light of Knowledge, Science and Philosophy.

Trim % Z.'. (Raps , ? ] Brethren in the North, what seek you to attain in Masonry?

Orator : . . LicaT I The Light of Liberty, Free Thought, Free Speech for all mankind : Free Conscience,

Free Action, within Law the same for all.

. 31•.•. [Raps , ? ] . Brethren in the West, what seek you to attain in Masonry?

.Yen

Sen.• . W: •. LiGUT I The Great Light of God's Divine Truth, Eternal as Ilimsolf ; and of Virtue, immortal as the Soul.

.

3r,,.- . N- -. Aid me then, my Brethren, to open this Lodge ; that we may together seek the True Masonic

Light. The sign, my Brethren I

(The Brethren all give the sign] .

Ten .•. X% My Brethren, let the Great Lights of the Lodge be lighted !

Tun:. D.' .

: .;aD'd-[sv.Y:EehynniSc

•

Pursuicaut : Lot T eneration fur the Deity burn in this Lodge as its first Great Light I

.Tun .- . Deacon : Let the Light of Charity shine in this Lodge!

Sen .'. Deacon : Let the light of Generosity be lifted up in this Lodge I

Secretary : Let the light of Heroism blaze like the Day among us !

Treasurer : Let the Light of honour ever direct our footsteps 1

Orator : Let the Light of Patriotism shine in our souls as in the Lodge I

Jun: . TTarden : Let the Great Light of Justice burn steadily upon our altars I

Sen.• . Warden : Let the Great Light of Toleration dim the fires of Persecution I

Ten.• . Master : Let the Great Light of TRCTU illumine our Souls, and complete the Great Triangles of

Perfection I

[Then all clap their hands (, ? ] and cry Fiat Lux!] .

Yen •. 3f. • . • My Brethren, the Nine Great Lights are burning in our Lodge, and it is duly opened .

.

RECEPTION

(The Candidate for this Degree, wearing the collar and jewel of a Gr : . Pontiff, and the jewel of a Rose +,

is received by the Sen . . Deacon, and conducted to the door of the Lodge-Room ; in which the Nine great

Lights are extinguished. The Sen :. Deacon raps (, ? ], which the Jan .-. Deacon answers from within, opens

the door and enquires)

J. • . Dear . •. Who seeks admission here?

Sen .. D . •. • A Mason, whoo having attained the 19th Degree, desires to be here qualified to preside over

all Symbolic Lodges ; that. he may still further advance in Masonry .

•- Is it not though mere idle curiosity, or for the sake of distinction among his fellows, that he

•.

prefers this request?

Sen.• . D . . It is not .

J•. D.. Is he of that number of Masons, who, having obtained the degrees, repose thereafter in contented indolence, indifferent to the evils that . demand to be redressed?

. D.-. He is not .

Sew

fi . Dean •. Is he of that class of Masons who utter beautiful sentiments, and press on others the performance of Masonic duty ; and with that remain content?

Sew. D.. He is not.

J.•. Dear.•. Is he of that class of Masons who spare their own purse, and levy liberal contributions on

those of others, for works of charity and the welfare of the Order ?

Sen. •. D.. He is not .

J. •.

If he be one of these, let him speedily withdraw . For such Masons we have here no room, no

need, no use. Do you vouch for him that he is none of these?

Sen. • . D. •. I do.

.Master, informed of his request,

.

.'.run.' . D.% It is well. Let him wait with patience until the Ven .•. Gr

ascertains the will of the Brethren .

. ' (The Jun:. Deacon reports to the Sen. •. Warden, the same questions being asked, and like Answers

returned as at the door ; except the last answer ; instead of which the Sen . •. Warden says -it is well :" and

reports to the Pen

. Master, the same questions being asked, and like answers returned, except the last] .

:•

M. •. It is well. . My Brethren, you hear . Is it your pleasure that this Candidate shall be admitted? If so, give me the affirmative sign .

(The affirmative sign is, to raise the right hand above the head] .

Ten. • . M. • . If any are of another opinion, give me the negative sign .

(The negative sign is, to stretch out the right hand to the front, palm open and outwards, as if repelling

a person . If the votes are all in the affirmative, the Yen :. M : . says, ";Lot the Candidate be admitted ."

Re is introduced, and placed in the centre of the Triangle formed by the Three Columns, and in front of the

altar ; where the Sen

. Deacon leaves him by himself].

.

. N.. • . My Brother, you have often kneeled before the altar of Masonry ; and you now stand before

.Yen

it again, enclosed in the great triangle formed by the three great columns which support this Lodge . What

name do you read upon the column in the South?

Cand. TOLERATION

.

. 2f••. No man has the right to dictate to another in matters of belief or Faith . No man can say

.Yen

that he has possession of Truth, as he has of a chattel . It is no merit in any one to entertain that faith which

his birth-place, his education or habit have imposed upon him,, without examination and investigation into

the evidences on which it is based . When man persecutes for opinion's sake, ho usurps the prerogative of

God . Do you admit the truth of these principles?

Cand: . I do ..

Yen:. M.• . - What name do you read upon the column in the West?

Cand: . JUSTICE .

.

Yen.% X.-. Man should judge others as he judges himself ; believe others honest and sincere as he

believes himself ; find for their actions the excuses that he readily finds for his own ; and look always for a

good rather than a bad motive. Justice and Equity are like the Light and Air. God made them common to

all ; and he who denies justice to his •Brother, • or wrongs him in his estate, his affections, or his reputation, is

a plunderer unfit to live . Do you recognize the truth of these principles?

' :Cand:. - I do . • .

. !1L•. . What name do you read upon the column in the West?

.Yen

Cand.•. TZUTH .

Yen. • . M.• . He who lies is a coward . No falsehood can be other than an evil . To lie, expressly or by

implication, is base and dishonourable. Without Truth, there can be no virtue : and lie who professes an

opinion he does not entertain, originates a falsehood or a slander, or receives and passes it, as he receives and

passes coin, is an utterer of spurious moneys, deserving to be branded ns a malefactor and forger . God is

PaarzcT TRuTII, and every lie, prevarication, misrepresentation, colouring or concealment .le an offence against

.Him, and disgraceful to & Mason . Do you recognize the truth of these principles?

Cand:. I do.

Tow . M-. Will you make them hereafter the inflexible rule of your life, conduct and conversation, let .

tin- no inducement, temptation or necessity, however stringent, persuade you to swerve from them ?

Cand.•. I will.

Kneel then at the Altar, and assume the obligation appropriate to the rank and degree which

Yen: . IIL•.

yon desire to receive .

[The Candidate kneels, and repeats the following]

OBLIGATION .

I, A B do hereby and hereon, in the presence of the God of Truth, Justice and Moray,

and appealing to Him for the uprightness of my intentions, most solemnly and sincerely swear, and to each

Cr:. Master here present, and elsewhere in existence, do most sincerely promise, pledge myself and vow ;

That I will never reveal any of the Secrets of this Degree to any person in the known world, except to one

who is duly authorized to receive them, and when I am fully authorized to communicate them .

. : . . . I furthermore promise and swear that I will henceforward forever make those virtues which

compose the five Masonic Squares and three Masonic Triangles of this Lodge the rule and guide of my life, '

conduct and conversation ; and will endeavour by all means in my power to extend and increase the practice

of them among men :. and particularly, that my steps shall ever be guided and directed by the Nine

.

Great Lights of a Gr :. Master, as I shall be informed thereof hereafter .

I furthermore promise and swear that I will not govern any Lodge or other Masonic Body,

over which I may be called to preside, in a haughty or arbitrary manner ; but with gentleness, urbanity and

courtesy ; and that I will use my best endeavours to preserve peace and harmony among the members thereof

and all Masons everywhere .

I furthermore promise and swear, that r will never assist in, be present at, or consent to, the conferring

of this degree and dignity upon any Mason who will not and does not answer, and, as I believe, truly,

heartily and sincerely, all the questions asked of me at the door, and here before the Altar and within the

columns.

To all of which I do most solemnly and sincerely swear ; binding myself under no less a penalty, than

that of being despised and execrated by all Masons, And detested by all whom I hold most dear on earth . So

help me God l and keep me steadfast I Amen!

[The Ven .. M. •. then raises the Candidate, and gives him the signs, words and tokens ; as follows]

Frxs? SroN : . . . Form four ^3f b 0 # Q", thus : Place the # 4 .,&M}&p-II on the &Q0t°(°, the

jMQ : .'IIQII,the °P&SZ3Rl,raised : thus making with theCtIqp2f

;&0 on the t 4 §-, making a similar ^x S 0# Q

t

-II

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TOKEN vpo:r rsTRODIICriON : . . Take each othei by the right hand, with the °f&% oonL upon the \*Q 4=

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SACRED WORD :

[The \*en .- . M . . then invests the candidate with the collar, apron and jewel of the degree ; and then says]

Y.' . M..•. My Brother, as the presiding officer of a Lodge, it will be your particular duty to dispense light

and knowledge to the Brethren . That duty is not performed, nor is that which the old charges require, that

at opening and closing the blaster shall give or cause to be given, a lecture, or part of a lecture, for the instruction of the Brethren, by asking and receiving the answers to three or four merely formal and trivial questions .

On the contrary, that duty is far higher and more import ;LM : and it behooves the blaster to be prepared

to perform . it : nor should any one accept the office of blaster, until, by acquaintance and familiarity with the

history, morals, and philosophy of Masonry, ho is fitted to enlighten and instruct his brethren . That you may

ever remember that duty, you will now proceed symbolically to perform it, by restoring to us the splendor of

our Nine Great Lights in Masonry .

[Directed by the Sen .- . W .., the candidate lights each of the nine lights in succession : the Y:. M.. say

ing, before and after each is lighted, and the candidate repeating, as follows]

7: • . .M.. •. Let the Great Light of VZXFRATIOx shine in our Lodge! Veneration of God, the Supreme Father :

not a slavish fear and adulation, but a loving reverence for a Deity infinitely wise, good, beneficent, and

merciful . FIAT Lox l [The candidate lights the first candle] . The light shines l Let us applaud, my

Brethren I (All clap with their hands ,? and cry Lox EST 1] . Say after me, my Brother I So ki the Light of

Teneration shine in me! [The candidate repeats this] .

Let the Great Light of CuARITr shine in our Lodge I Charity ; to relieve misery and distress, and condole with the broken-hearted ; charity, to forgive the errors and judge kindly of the motives of our Brother .

Fiat Lux I [The candidate lights the 2d] . The light shines I lot us applaud, my Brethren I -[They applaud

as before] . My Brother, any after me . . . So let the Light of Charity shine in me!

Let the Great Light of Gsusaosrrr shine in our Lodge ; that generous nobility of soul that overlooks injuries, and scorns to punish wrongs ; that will rather confer than receive favours ; and that doubles the value

of its gifts by the graceful mode in which it makes them . Fiat Luz! [The 3d is lighted] . The light shines 1

Let us applaud l my Brethren I [Appl ..] . My Bro : ., say after me . . . So let the Light of Generosity shine

in me!

Let the Great Light of II5ROtsu shine in our Lodge : that noble Heroism, inspired by which, men die at

obscure posts of duty, when none are their witnesses save God : which sustains the martyr at the stake,

upholds the humble missionary among savages, strengthens the fireman's arm, and actuates the patient

watcher with the sick, when the air is thick with pestilence I Fiat Lux! (The 4th is lighted] . The light

shines I Let as applaud, my Brethren 1 [Appl : .] . My Bro : ., say after me . . . So may the Light of Jleroism

shine in mel

Let the Great Light of IIo,oea shine in our Lodge! that true Honour, incapable of baseness, treachery,

or deceit : that never breaks its word to man or woman ; that guards its, ormine .from .the slightest spot or

stain ; and fears the act far more than the disgrace that follows it . Fiat Luz! .&c. &c So -may . the Light

of Honour shine in me!

Let the Great Light of PATRIOTISU shine in our.Lodge : Patriotism, willing to sacrifice itself for the common

good, even when neither thanks nor honour follow it : that asks not whether what the country's weal requires

will or will not be popular ; but does the right without regard to consequences : the patriotism of Leonidas,

who died to hold Thermopyim ; of Curtius, who leaped into the yawning gulf ; of Winkeiried, who turned the

Burgundian spear-points towards his heart ; of Socrates, who died because the law willed it, rather than

escape ; of all who love the soil that gave them birth, enough to die for it unwept, unhonoured, and unsung .

Fiat Lux I &c . &e . . . . So may the Light of Patriotism shine in me I

Let the Great Light of JUSTICE shine in our Lodge I Justice, that gives to every man his due, and pronounces righteous judgment even when its possessor is plaintiff or defendant ; that takes bribes neither from

friendship nor dislike ; that is not rash nor censorious ; nor hates sin so much as to come to love mankind too

little. Fiat LuxI &e . &c. . . So may the Light of Justice shine in me!

Let the Great Light of ToLERATIOY shine in our Lodge : Toleration, that fears to usurp God's prerogative,

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, &c . &c . . . So may the Light of Toleration

shine in me I

Let the Great Light of TRUTII, greatest and crowning Light of all, shine in our Lodge 1 Truth, the Imperial and Divine I The Infinite Attribute of God I Truth, that rebukes and abhors evasion, prevarication, and

mental reservation. Truth, that rejoices in the light-itself and Light twin emanations from the Deity . Fiat

Lei! &c. &c. . . . So may the Divine Light of Truth shine in me! [Cand .- . repeats] . . . . Seal, now, and perfect your obligation as Gr.. Master of all symbolic Lodges : [says, and cand .- . repeats] . . . and when these

great lights cease to illumine my soul, direct my conduct, and guide my footsteps, may I, as false Mason and wcorthless man, cease to exist, and be remembered only to be despised ; so help me Cod!

(The Van .' . M .. then displays to the candidate the tracing board, and says to him] :

My Brother, behold the 5 Great Squares and 3 Great Triangles of Masonry : composed as

V\*. -. X.- .

follows

The square at the bottom of the octagon, that surrounds the Ineffable Name, and the 7 letters of the words

with which He created Light,-of Prudence, Temperance, Chastity and Sobriety.

The first square on the right,-of heroism, Firmness, Equanimity and Patience .

The first square on the left,-of Probity, Honour, Fidelity and Punctuality.

The upper square on the right, of Disinterestedness, .here+•!, Forgiveness and Forbearance.

The upper square on the left,-of Charity, Kindness, Generosity and Liberality .

The Triangle on the right,-of Gratitude to God ; Lore of Mankind ; and Confidence in Human Nature.

The Triangle on th left,-of Veneration, Derotedness and Patriotism : Veneration of God ; Devotedness

to family and friends ; and ardent Love for our country .

And the Triangle in the centre,-of Taura, which includes Frankness, Plain-dealing and Sincerity ; JusTtes, which includes Equity and Impartiality ; and Toleration.

(The Orator then reads the following Lecture]

LECTURE .

.The true Mason, my Brother, is a practical Philosopher, who, under religious emblems, in all ages adopted

by'wisdom, builds upon plans traced by nature and reason the moral edifice of knowledge . He ought to find, •

in the symmetrical relation of all the parts of this rational edifice, the principle and rule of . All his duties, the

source of all his pleasures. He improves his moral nature, becomes a better man, and finds in the reunion

of.virtuous men, assembled with pure views, the means of multiplying his acts of beneficence . Masonry and

Philosophy, without being one and the same thing, have the same object, and propose to themselves the same

end,:the worship of the Gr.-. Architect of the Universe, acquaintance and familiarity with the wonders of

nature, and the happiness of humanity, attained by the constant practice of all the virtues.

. :As Gr. •. Master of all Symbolic Lodges, it is your especial duty to aid in restoring Masonry to its primitive parity. You have become an instructor . Masonry long wandered in error. Instead of improving; it

degenerated from its primitive simplicity, and retrograded towards a system, distorted by stupidity and ignorance,which, unable to construct a beautiful machine, made a complicated one . Less than two hundred years

ago, its organization was simple, and altogether moral, its emblems, allegories and ceremonies easy to be understood, and their purpose and object readily to be seen . It was then confined to a very small number of degrees .

'Its constitutions were like those of a Society of Essenes, written in the first century of our era . There could

be seen the primitive Christianity, organized into Masonry, the school of Pythagoras without incongruities or

absurdities ; a Masonry simple and significant, in which it was not necessary to torture the mind to discover

reasonable interpretations ; a Masonry at once religious and philosophical, worthy of a good citizen and an

enlightened philanthropist .

.. .. -Innovators and inventors overturned that primitive simplicity . Ignorance engaged in the work of making

degrees ; and trifles and gewgaws and pretended mysteries, absurd or hideous, usurped the place of Masonic

Truth . . The picture of a horrid vengeance, the poniard and the bloody head, appeared in the peaceful Temple

of Masonry, without sufficient explanation of their symbolic meaning. Oaths, out of all proportion with

their object, shocked the candidate, and then became ridiculous, and were wholly disregarded . Acolytes

were exposed to tests, and compelled to perform acts, which, if real, would have been abominable ; but being

mere chimeras, were preposterous, and excited contempt and laughter only . Eight hundred degrees of one

kind and another were invented : Infidelity, llermeticiem, Jesuitry were taught under the mask of Masonry.

The rituals, even of the respectable degrees, copied and mutilated by ignorant men, became nonsensical and

trivial ; and the words so corrupted that it has hitherto been found impossible to recover many of them at all .

Candidates were made to degrade themselves, and to submit to insults not tolerable to a man of spirit and

honour.

Hence it was, that, practically, the largest portion of the degrees claimed by the .Ancient and Accepted Rite,

and the Rites of Perfection and Misraim, fell into disuse, were merely communicated, and their rituals became

jejune and insignificant. These Rites resembled those old palaces and baronial castles, the different parts of

which, built at different periods remote from one another, upon plans and according to tastes that greatly

varied, formed a discordant and incongruous whole . Judaism and chivalry, superstition and philosophy,

philanthropy and insane hatred and longing for vengeance, a pure morality and unjust and illegal revenge,

were found strangely mated, and standing hand in hand within the Temples of Peace and Concord : and the

whole system was one grotesque commingling of incongruous thin- 1, of contrasts and contradictions, of

shocking and fantastic extravagances, of parts repugnant to good taste, and fine conceptions overlaid and

disfigured by absurdities enendered

by ignorance, fanaticism and a senseless mysticism .0

An empty and sterile pomp, impossible indeed to be carried out, and to which no meaning whatever was

attached, with far-fetched explanations that were either so many stupid platitudes or themselves needed an

interpreter ; lofty titles, arbitrarily assumed, and to which the inventors had not condescended to attach any

explanation that should acquit them of the folly of assuming temporal rank, power, and titles of nobility, made

the world laugh, and the Initiate feel ashamed .

'

Some of these titles we retain ; but they have with us meanings entirely consistent with that Spirit of

Equality which is the foundation and peremptory law of its being of all Masonry. The Knight, with us, is he

who devotes his hand, his heart, his brain to the Science of Masonry, and professes himself the Sworn Soldier of

Truth : the Prince is he who aims to be Chief (Princeps], first, leader, among his equals, in virtue and good

deeds : The Sovereign is he who, one of an order • whose members are all Sovereigns, is Supreme only because

the law and constitutions are so, which he administers, and by which lie, like every brother, is governed .

The Titles, Puissant, Potent, ll!ase, and Tonerable, indicate that power of Yirtuc, Intelligence, and Wisdom

which those ought to strive to attain who are placed in high office by the .suffrages of . their brethren : and all \_ .

our other titles and designations have an esoteric meaning, consistent with modesty-and .equality,,and which .

those who receive them should fully understand . As Master of a Lodge it is your duty to instruct your

Brethren that they are all so many constant lessons, teaching the lofty qualifications which are required

of those who claim them, and not merely idle gewgaws worn in ridiculous imitation of the times when the

Nobles and Priests were masters and the People slaves : and that, in all true Masonry, the Knight, the Pon .

tiff, the Prince, and the Sovereign are but the first among their equals : and the cordon, the clothing and

the jewel but symbols and emblems of the virtues required of all good Masons .

The Mason kneels, no longer to present his petition for admittance, or to receive the answer, no longer to

a man as his superior, who is but his brother, but to his God ; to whom he appeals for the rectitude of his

intentions, and whose aid he asks to enable him to keep his vows . No one is degraded by bending his knee

to God at the altar, or to receive the honour of Knighthood as Bayard and Du Guesclin knelt . To kneel for

other purposes, Masonry does not require. God gave to man a head to be borne erect, a port upright and

majestic . We assemble in our Temples to cherish and inculcate sentiments that confirm to that loftiness of

bearing 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 . We respect man, because we respect ourselves, that ho

may conceive a lofty idea of his dignity as a human being, free and independent . If modesty is a virtue,

humility and -obsequiousness to man are base ; for there is a noble pride which is the most real and solid basis

of virtue.' Man should humble himself before the Infinite God ; but not before his erring and imperfect

brother.

As Master of a Lodge, you will therefore be exceedingly careful that no Candidate, in any Degree, be

required to submit to any degradation whatever ; as has been too much the custom in some of the Degrees :

and take it as a certain and iafieniblo rule, to which there is no exception, that Masonry requires of no man

anything to which a Knight and Gentleman cannot honourably and without feeling outraged or humiliated,

submit.

The Supreme Council for the Southern Jurisdiction of the United States at length undertook the indispensable and long delayed task of revising and reforming the work and rituals of the thirty degrees under its

jurisdiction . Retaining the essentials of the degrees and all the means by which the members recognize one

another, it has sought out and developed the loading idea of each degree, rejected the puerilitios and absurdities with which many of them were disfigured, and made of them a connected system of moral, religious and

philosophical instruction . Sectarian of no creed, it has yet thought it not improper to use the old allegories,

based on occurrences detailed in the Hebrew and Christian books, and drawn from the Ancient Mysteries of

Egypt, Persia, Greece, India, the Druids and the Essenes, as vehicles to communicate the Great Masonic

Truths ; as it has used the legends of the Crusades, and the ceremonies of the orders of Knighthood

It retains none of the revolting and odious representations of a criminal and wicked vengeance . It has

not allowed Masonry to play the assassin ; to avenge the death, either of IIiram Abi, Charles the 1st, or Jacques

De Malay and the Templars . The Ancient and Accepted Rite of Masonry has now become, what Masonry

at first was meant to be, a Teacher of Great Truths, inspired by as upright and enlightened reason, 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 parts of which, want of

reflection, chance, ignorance, and perhaps motives still more ignoble presided ; a system unsuited 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, shocking by its anachronisms and contradictions, powerless to

disseminate light, information, and moral and philosophical ideas .

• As Master, you will teach those who are under you, and to whom you will owe your office, that the deco .

rations of many of the degreess are to be dispensed with, whenever the expense would interfere with the duties

of charity, 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 option of every Brother to procure or not to procure as he pleases, the dress, decorations and jewels

'of any degree other than the 14th, 18th, 30th and 32d .

-'We teach the truth of none of the legends we recite . They are to us bat parables and allegories, involving and enveloping Masonic instruction ; and vehicles of useful and interesting information . They

represent the different phases of the human mind, its efforts and struggles to comprehend nature, God, the

government of the Universe, the permitted existence of sorrow and evil. To teach as wisdom, and the folly of

endeavouring to explain to ourselves that which we are not capable of understanding, we reproduce the speculations of the Philosophers, the Kabbalists, the Mystagogues and the Gnostics . Every one being at liberty

to apply our symbols and emblems as he thinks most consistent with truth and reason and with his own faith,

we give them such an interpretation only as maybe accepted by all . Our degrees maybe conferred in France

or Turkey, at Pekin, Ispahan, Rome or Geneva, on Plymouth Rock, in the City of Penn or in Catholic

Louisiana, upon the subject of an absolute government or the citizen of a Free State, upon Sectarian or

Theist . To honour the Deity, to regard all men as our Brethren, as children, equally dear to him, of the Sup .-.

Creator of the Universe, and to make himself useful to society and himself by his labour, are its teachings to

its initiates 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 moral power of an intelligent and enlightened People . It lays no plots and conspiracies .

It hatches no premature revolutions ; it encourages no people to revolt against the constituted authorities ;

but recognizing the great truth that freedom follows fitness for freedom as the corollary follows the axiom, it '

strives to prepare men to govern themselves .

Where domestic slavery exists, it recognizes it as an institution allowed by God, for purposes of infinite

wisdom and benevolence, and which He will remove in his own good time, as IIe gave Liberty to the Israelites 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

2n

of Russia, the Coolies of India and the Peons of Mexico . It inculcates upon the Master, care and kindness

fur the slave whom God has placed in his power and under his protection ; and whose unfitness to be free, and

certain annihilation if he were liberated, create an irresistible necessity for keeping him in bondage . It

teaches him humanity and the alleviation of the condition of his slave, and moderate correction and gentle

discipline ; as it teaches them to the master of the apprentice : and as it teaches to the employers of other

men, in mines, manufactories and workshops, consideration and humanity for those who depend upon' their

labour for their bread, and to whom want of employment is starvation, and overwork is fever, consumption

and death .

As Master of a Lodge, you are to inculcate these duties on your brethren . Teach the employed to be

honest, punctual and faithful, as well as respectful and obedient to all proper orders : but also teach the employer that every man or woman who desires to work, has a right to have work to do ; 'and that they, and

those who from sickness or feebleness, loss of limb or of bodily vigour, old age or infancy, are not able to work,

have a right to be fed, clothed and sheltered from the inclement elements : that he commits an awful sin

against Masonry and in the sight of God, if he closes his workshops or factories, or ceases to work his mines,

when they do not yield him what he regards as sufficient profit, and so dismisses his workmen and workwomen

to starve ; or when he reduces the wages of man or woman to so low a standard that they and their families

cannot be clothed and fed and comfortably housed ; or by overwork must give him their blood and life in exchange for the pittance of their wages : and that his duty as a blasob and Brother peremptorily requires him

to continue to employ those who else will be pinched with hunger and cold, or resort to theft and vice : and

to pay them fair wages, though it may reduce or annul his profits or even eat into his capital : for God hath

but loaned him his wealth, And made him His almoner and agent to invest it .

The Degrees of which the Supreme Council of the South has jurisdiction arc divided into seven classes .

Time 1st Class is composed of the 3 Symbolic Degrees, which the Supreme Council, for the sake of peace

And harmony, has for the present relinquished to .the Grand Lodges of the York Rite, reserving always the

right to re-take them At pleasure ; but in the mean time commencing with the 4th Degree, and requiring those

who desire to receive it, to have first obtained the three first in a York Lodge, and to be in good standing as

a York Mason . Still it has established the Rituals of those Degrees according to its own work and system,

and requires them to be referred to continually for explanation, And permits and indeed recommends that they

be regularly conferred, ,before the 4th, on those who have already received them in the York Mite, in the mutilated, corrupt and imperfect state in which they have long existed in that late, especially since the creation

almost within our own times, of the Mark Master and Royal Arch Degrees.

The 2d Class includes the 4th, 5th, 6th, 7th and 8th Degrees . The 1st Class is that of The Builders : the

2d, being the 1st Class of the Cuhilular Order, is that of Instructors .

The 3d Class includes the 9th, 10th and 11th Degrees . It is the second of the Capitular Order, and is

the Class . of Diredurs of the Work.

The 4th Class includes the 12th, 13th and 14th Degrees . It is the third of the Capitular Order, and the

Class of Architects.

The 5th Class includes the 15th, 16tb, 17th and 15th Degrees . It is the fourth and last of the Capitular

Order, and the Class of Knights.

The Gth Class includes the Degrees from the 10th to the "\_7th inclusive . It is the lot Class of the Areopagtts ;

and is styled the Class of Ponlifs.

The 7th and last Class includes the Degrees from the 2Stlt to the 23d inclusive . It is the 2d Class of the

Areopityus, and is styled the class of the Crawl Elect .

Except As mere symbols of the moral virtues and intellectual qualities, the tools and implements of Masonry

belong exclusively to the three first degrees . They also, however, serve to remind the Mason who has advanced

further, that his new rank is based upon the humble labours of the symbolic degrees, as they are improperly

termed, inasmuch as all the Degrees are symbolic .

Thus the initiates are inspired with a just idea of Masonry, to wit, that it is essentially wozz : ; both

teaching and practising t.nnoun ; and that it is altogether cmldetuntic . Three kinds of work are necessary

to the preservation and protection of man and society : manual labour, specially belonging to the three blue

.Degrees ; labour in arms, symbolized by the intermediate Knightly Degrees ; and intellectual labour, belonging particularly to higher Masonry.

We have preserved and multiplied such emblems as have a true and profound meaning. We reject many

of the old and senseless explanationb. We have not reduced Masonry to a cold metaphysics that exiles everything belonging to the domain of the imagination . The ignorant, and those half-wise in reality but over-wise

in their own conceit, may assail our symbols with sarcasms ; but they are nevertheless ingenious veils that

cover the Truth, respected by all who know the means by which the heart of man is reached and his feelings

enlisted. The Great Moralists often had recourse to allegories, in order to instruct men without repelling

.them . But we have-been careful not to allow our emblems to be too obscure, so as to require far-fetched and

forced 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 impenetrable, as to prevent or hinder instruction instead of furthering it ; or

to induce the suspicion that we have concealed meanings which we communicate only to the most reliable

adepts .

The leading ideas in the Second Class, or that of Instructors, are :

In the 4th Degree ; silence and discretion ; the first and indispensable qualifications for one who would

advance in the Ancient and Accepted Rite.

In the 5th ; the honour and respect due to the memory of departed excellence ; and that it alone should

be the model for a Mason's conduct .

In the 61h ; that no man is allowed 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 truth : for such a man will be a mere dead limb

in Masonry, worthless to it and to himself.

In the 7th ; that every Mason should be just, and keep his passions in proper subjection . This is indicated

by the balance . Ever ready to find excuses for himself, he is taught that he ought to be a Provost and Severe

Judge of his own conduct and motives .

In the 8th ; that the duty of a Mason is to improve and assist his Brethren . Therefore it is, that the

,Candidate ascends the Seven Steps of exactitude, and has explained to him and enforced 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 Directors of the Work :

Tn the 9th Degree ; That Masonry is the implacable antagonist of the three great evils that afflict humanity ;

the three great powers of darkness and . evil, Falsehood, Fanaticism and Ignorance ; and that its mission upon

earth is ultimately to exterminate the rst, that inciter of -the second, and of whom the thud is the blind and

stupid instrument.

As the 10th ; that when falsehood is destroyed, Fanaticism and Ignorance will share its fate, and cease to

afflict humanity.

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In the 11th ; .that those who have extinct islied in their own souls these three Powers of Evil, are alone

entitled to be selected to rule and govern men ; that Providence is the certain avenger of crime, to place

hiding the guilty from its eye ; and punishment, by torture of the body or of the soul being, by the inflexible

Jaw of God, the eertainresult and consequence of vice and iniquity .

In the 4th Class, or that of Architects :

.In the 12th Degree ; That the five orders of Architecture, and the different working-tools of the three

.Degrees have a symbolic meaning, and constitute a complete code of Ethics ; by which the upright Mason

:must square and regulate his conduct.

. In the 13th ; that resolution, patience, and perseverance are indispensable to him who would arrive at the

.knowledge

of Truth ; which is attained only by long and laborious investigation, and by overcoming many

-impediments, nine of which are indicated ; Indolence . . I3•e conceired opinion . . Blind reliance on autlwrity

. . Inaccurate discrimination . . . Superficial investigation . . Self-conceit . . Bash haste in reaching eonelusions . . . Self-interest . . and Wait of moral principle . . . which passed, man enters the 9th vault, where

Truth is revealed to Him : and thus those who seek knowledge as a mere instrument to serve their ambition,

their avarice or their vices, perish by it, like those jealous and ambitious Masons who were overwhelmed by

-the ruins in which they dug.

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In the 14th ; That virtue is the true Perfection, and all virtuous men are brothers : that he who assists his

brethren, visits the sick, obeys the dictates of love and charity, and knows no other distinction among men

than that between the virtuous and the vicious, obeys God's law, and has discovered the True Word, which

the selfish, the unfeeling and the malicious can never discover or comprehend . And the rank and honour

conferred by this degree are emblems of -that reward which all nations have believed awaits the virtuous in

another world.

In the 5th Class ; or that of the Knights :

In the lflh Degree ; That Patriotism, and Devotion to the interests, and love for the institutions, of our

Country, are indispensable to the Perfect Mason ; and, combined with fidelity and incorruptible integrity,

entitle the possessor to be invested with the highest honours .

In flea 16th ; that Masonry rewards those only who are ready to risk their lives in defence of their country ;

and commits the power of judging to those only who have proved their impartiality and their quick sense of

Justice and Equity.

We need not recall to your mind the leading ideas of the 17th, 18th and 19th Degrees, which you cannot

yet bare forgotten .

The Duties of the Class of Instructors, are, particularly, to perfect the younger Masons in the words,

signs and tokens and other work of the degrees they have received ; to explain to them the meaning of the

different emblems, and to expound the moral instruction which they convey . And upon their report of proficiency alone can their pupils be allowed to advance and receive an increase of wages .

The Directors of the Work are to report,to the Chapters upon the regularity, activity and proper direction

of the work of bodies in the lower degrees, and what is needed to be enacted for their prosperity and usefulness . In the Symbolic Lodges, they are particularly charged to stimulate the zeal -of the workmen, to induce

them to engage in new labours and enterprises for the good of Masonry, their country and mankind ; and to

give them fraternal advice when they 611 abort of their duty ; or, in cases that require it, to invoke against

them the rigor of Masonic law.

The Architects should be selected from none but Brothers well instructed in Symbolic Masonry, zealous,

and capable of discoursing upon that Masonry, illustrating it, and discussing the simple . questions of moral

philosophy. And one of them, at every communication, should be prepared with a lecture, communicating,

useful knowledge-or giving good advice to the Brethren .

The Knights wear the sword . They are - bound to prevent and repair, as far as maybe in their power, all

injustice, both in the world and in Masonry, to protect the weak and to bring oppressors to justice . Their

works and lectures must be in this spirit. They should inquire whether Masonry fulfils, as far as it ought

and can, its principal purpose, which is to succour the unfortunate . That it may do so, they should prepare

propositions to be offered in the Symbolic Lodges, calculated to attain that end, to put an end to abuses, and

prevent or correct negligence. Those in the Symbolic Lodges who have attained 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 the sixth class those only should be received who have sufficient reading and information to discuss

the great questions of philosophy. From them the Orators of the Lodges should be selected, as well as those

of the Councils and Chapters . They are charged to suggest such measures as are necessary to make Masonry

entirely faithful to the spirit of its institution, both as to its charitable purposes, and the diffusion of light

and knowledge ; such as are needed to correct abuses that have crept in, and offences against the rules and

general spirit of the 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 Chapter, it will be your duty to impress upon the minds of your

Brethren these views of the general plan and separate parts of the Ancient and Accepted Rite ; of its spirit

and design ; its harmony and regularity ; of the duties of the officers and members ; and of the particular

lessons intended to be taught by each degree .

Especially you are not to allow any assembly of the body over which you may preside, to close, without

recalling to the mind of the Brethren the Masonic virtues and duties which are represented upon the Tracing

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Board of this Degree. That is an imperative duty . Forget not that, more than three thousand years ago,

Zonossrzn said ; Be good, be kind, be humane and charitable ; love your fellows; console the afflicted ; pardon

those who have done you wrong. Nor that more than two thousand three hundred years ago Coxrvcros repeated,

also quoting the language of those who had lived before himself ; Love My neighbour as thyself: Do not to

others what thou wouldst not wish should be done to thyself: Forgive injuries. Forgive your enemy, be reconciled

to him, give him assistance, invoke God in his behalf.

Let not the morality of your Lodge be inferior to that of the Persian or Chinese Philosopher .

Urge upon your Brethren the teaching and the unostentatious practice of the morality of the Lodge, without regard to times, places, religions, or peoples.

Urge them to love one another, to be devoted to one another, to be faithful to the country, the Government and the laws : for to serve the country is to pay a dear and sacred debt :

. To respect all forms of worship, to tolerate all political and religious opinions ; not to blame, and still,

less to condemn the religion of others : not to seek to make converts ; but to be content if they 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 men ; to assist all who are unfortunate ; and to cheerfully postpone their own interests to that of the Order

To make it the constant rule of their lives, to think well, to speak well, and to act well :

To place the sage above the soldier, the noble or the Prince ; and take the wise and good as their models .

To see that their professions and practice, their teachings and conduct do always agree

To make this also their motto : Do that which thou oughtest to do ; let the result be what it will .

Such, my Brother, are some of the duties of that office which you have sought to be qualified to exercise .

May you perform them well ; and in so doing gain honour for yourself, and advance the great cause of

Masonry, Humanity, and Progress .

TO CLOSE .

Yen .•.

masters?

San. •.

Yen .•.

Jun. •.

AL-.

Bro.•. Sew. Warden, have you anything in the West, to bring before' this Lodge of Gr .

W.•.

Nothing, Ven . •. Gr. •. Master.

M.•. Bro . •. Jun.-. Warden, have you anything in the South?

W. • . Nothing, Ven. •. Gr. . Master.

Yen. . M. •. Bro:. Orator, have you anything in the North?

Orator : . . Nothing, Yen : . Gr.•. Blaster.

Yen:. X.- . Has any Gr:. Blaster anything to suggest, offer or propose to this Lodge, for the benefit of

a Br.' . Mason, of this Lodge, of his Country, or of Humanity ?

. M. •. Br\*.- . Sen : . Warden, what is the hour?

YenBen : . W. • . The world waits for the Light .

Yen: . X.•. Then it is time for as to close ; that the Great Lights of this Lodge may be borne into and

illuminate the world . The Sign, my Brethren I

[The Brethren give the 1st Sign : Then the Yen : . 111. : raps , ? - the Son .. W. . , ? - the Jun.-. W.•.

? : and then all the Brethren clap , I with their hands ; and cry Lux EST] .

Yen:. M. •. Wherever the nine great lights are, there is this Lodge . Lot the great Light of Veneration

forth

from hence, and shine in the world I [The Pursuivant takes one of the Lights, and goes out] .

go

Few . M.• . Let the great Light of Charity go forth into and inspire the world I [The Jun :. Deacon

• takes one and goes out] .

Ten.-. M. •. Let the Great Light of Generosity go forth into and ennoble the world I [The Sow. Deacon

takes one, and goes out] .

XY . . . 14

. X •. Let the great Light of Heroism go forth into the world and burn in the spirits of men I

.Yen

[The Secretary takes one and goes out] .

Yen:. IL. Let the Great Light of honour go forth into the world, and Baseness skulk and hide from its

presence I (The Treasurer takes one and goes out] .

. M.' . Let the Great Light of Patriotism go forth and shine in the worldL [The Orator takes one

.'

Ten

and goes out] .

Yen .-. M.• . Let the Great Light of Tuslice go forth and blaze upon the altars of all men's hearts I • [The Jun. . Warden takes one and goes out] .

.i11 . Let the Great Light of Toleration go forth, and dim the fires of Persecution I [The Sen . ; .

.

.Yen

Warden takes one and goes out] .

Ten •• . If• • . I bear the Light of TRUTH into the world, to overcome Falsehood and Error ; and this Lodge

is closed until the Lights return! [IIe goes out with the last Light ; and the remaining Brethren follow ;

which closes the Lodge] .

FINIS .

Ci .(uc1ttJ c

gjfi~ t

c gee .

NoaChite ; or Prussian Knight.

TILE CUaPTER : ITS DECORATIONS, ETC .

Orders of this Degree are styled Grand Chapters.

A Gr.. Chapter must be held in a retired place, on the night of the full moon, in each lunar month . The

place is lighted by a large window or opening, so arranged as to admit the rays of tho moon, the only light

allowed, at as early an hour of the night as practicable .

The presiding officer sits facing the moonlight, and the Knights in front of him and on either hand, in no

particular place or order.

The officers are . . . a Knight Lieutenant Commander, Knight Official, Knight Introducer, Knight

Orator, Knight of the Chancery, Knight of the Finances, and Knight Warden . The other members are styled

Knight Masons.

The dress is entirely black, except the gloves and apron ; with swords, spurs,, and black masks .

The order is a broad black ribbon, worn from right to left ; and the jewel is a silver full moon, suspended

from the third button-hole of the-vest, or a golden triangle traversed by an arrow, point downward, suspended'

from the collar. Oa the jewel is an arm upraised, holding a naked sword, and around it the motto, FIAT Jus'TITIA, RVAT COELVu .

The apron and gloves are yellow.

'

On the upper part of the apron is an arm, naked and upraised, holding a naked sword ; and under it a

human figure, erect, with wings, with the forefinger 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 Silence.

The battery is ; raps, at equal intervals .

TO OPEY.

[The Lieutenant Commander gives ; raps, and says]

Lt.- . Coin : . .Kt Official, the full moon is half-way between the horizon and the zenith . The hour for

.

. Warden post the Sentinels and Patrols, that no spy

.this Gr.•. Chapter to convene has arrived . Let the Kt

may gain admission among us .

Kl. •. Off. Kt. - . Warden, post the Sentinels, and send forth the Patrols on all the approaches to this

Holy Place, that no spy may witness our deliberations .

[The Kt.• .

:

"Sir

Official,

the

Sentinels

are

Warden

goes

out,

remains

a

short

time,

returns,

and

reports

."]

at their posts, and the Patrols occupy all the avenues of the forest

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.St Ofcial. IIL• . LL'. Commander, the Sentinels and Patrols are properly disposed ; and we are In

.

security.

Lt.- . Can:. Sir Official, you will then examine every person present, and receive from each the Password, that we may know we have no spy or .traitor among us .

[The Official receives the Pass-word' from each, and reports : "IIL •. LL'. Commander, none but true

Knights are present."] .

Lt. •. Com. •. Sir Official, are you a Prussian Knight ?

Off. •. I am .

Lt. •. Con :. how were you received a Prussian Knight?

Off.- . By the light of the full moon, like our ancient brethren, initiated in the Temple of Belus .

Lt.-. Com:. Whence come we to-night?

Off.\* . From the four quarters of the globe.

Lt.- . Con . • . What cove we here to do?

Off.- . To hear and consider the complaints of the oppressed, who cry out fur justice upon their tyrants :

to judge those denounced to us for crime : to devise measures for the relief of struggling humanity .

Lt• . Con. •. Knights and Brethren, if these be your objects, give me the Token .

[All rise, draw their swords, and clash them together once] .

Lt. •. Con

. Sir Introducer, whence come you ?

:

El:. Introd:. From the shores of Europe.

Lt. . Cow. What left you there?

Et:.lair. •. Want and distress : Women that wail for bread, and men for work : the hovel peopled with

stolid misery, under the shadows of the palace tenanted by Luxury : Starvation and Despair in Cities and

in the Country ; and by their side Affluence and Pomp .

Lt•. Cor:. What come you here to do?

Kv. Intr.•. To aid in remedying these evils .

Lt.-. Com.•. Sir Orator, whence come you ?

. Orat.•. From the plains of Chaldea and the banks of the Nile .

Et. •

, •

Lt.. Con:. What left you there ?

8t• . Orat •. Ignorance, barbarity, slavery, and superstition.

.

Con What come you here to do?

Lt: ..'

St:. Orator: . To punish crime, to rebuke intolerance, and to labour for the good of men .

Lt.- . Com. • . Sir Warden, whence come you?

Ward:. From the forests of the New World .

Lt. •. Con.•. What left you there?

Ward:. Liberty and Free Thought.

Lt.- . Con: . What come you here to do?

Ward.• . To labour to make them common to all, as the air and light of Heaven.

Lt:. Con

. Knights and Brethren, if these be your objects, give me the token .

:

(All rise, and clash their swords together twice] .

Lt.- . Con. •. Sir Almoner, what of the Treasury?

Aim .: Ill:. Lt. • . Commander, it is rich to overflowing with the grateful tears of widows, the thanks of

orphans, and the blessings of the poor, the distressed and the destitute .

St:. Lt.. C.-. Amen I So mote it be forever!

[The Knights all clash their swords together thrice] .

Lt.- . Com. •. Such being our duties, let this Chapter be opened. Brethren, the Sigh I

[All the Knights raise their arms towards Heaven, the Sword in the right hand, and turn 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 who demand justice may draw near ."]

St: . Ward:. Whosoever bath been wronged by the great or oppressed by the powerful ; whosoever bath

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been unjustly accused or his household outraged : whosoever bath fallen into the hands of corrupt judges :

whosoever bath suffered by bribery or extortion ; let him come freely forward and prefer his complaint ; and

right shall be done him by this Grand Chapter of Prussian Knights, from whose judgment there is no appeal.

RECEPTION.

The Candidate is brought to the door of the Chapter, .witbout a sword or collar, with his bead bare, in

ordinary garments, wearing a plain white apron and white gloves . The Knight Introducer, who is with him,

gives ; distinct, slow knocks upon the door . The Warden on the inside answers by a single rap, opens the

door, and asks "Who desire to enter this Grand Chapter?" The Introducer answers, "The Knight Introducer, having the signs, words and grips ; with a Master Mason, descended from Adoniram, and who has

received the 20th Degree."

(The Warden receives the signs, words and grips, and says, "Remain, my Brother, until I learn the will

of the III:. Lt.-. Commander ;" and closes the door . He goes to the Kt

. Official, and whispers in his ear that

.the .

Kt

.- Introducer, with a Master descended from Adoniram, and who has attained the degree of Grand

Master of all Symbolic Lodges, desires to enter] .

The .Kt Official says aloud, " III .. LL- . Commander, the Kt .. . Introducer, with a Master Mason, descend .

.

ant of Adoniram, and Grand Master of all Symbolic Lodges, clothed in a white apron and white gloves, desires

to enter"] . "

• St: . Cam: . Demand of the Kt . . Introducer what this Mason, descendant of Adoniram the Son of Abda,

desires . •

. Introducer answers with ; slow. The

.'

[The .Kt Official goes to the door, and gives one rap . The Kt

.

Kt.- . Warden opens the door] .

Ft Of-%--What is the desire of our Brother, descendant of Adoniram, and Grand Master of all Symbolic Lodges?

St: . Lilr• . He comes to demand justice .

Of.\*. `Against whom?

%nfr: c: He will make that known to the IlL •. Lt .•. Commander.

Of•. • Upon what charge ?

Intr.•. Oppression and injustice.

Of.-. Do you vouch for the sincerity and good faith of the Brother?

Mr.% I do .

Commander.

'It is well . Wait again with patience until I learn the will of the fL •.

'[The Kt .•. Official returns near the Lt.- . Commander] .

.W •0 •. Sir Official, what does the brother demand?

IL'. Of.'. Justice.

-7~ •. C. •. On \*whom?

Z •. 0.. 'He will make that-known only to you .

.W. C. •. -Upon what charge?

.

Ti .• . 0 . •. Injustice and oppression.

''XL' . •Com:. • . Against such demands, the doors of our Chapter are never closed . Hasten to admit the

Kk'. Introducer and the Brother I

S1:: O :. . - Sir Warden, admit the Kt.- . Introducer and the Brotherl

[They enter, and advance to the Lt . •. Commander, and the candidate kneels before him . The Introducer,

speaking for'him, says] : "Most Noble and III. •. LL-. Commander Noachite, I demand doom and judgment

of Count Reinfred of Loegria and the Bishop of Vienne ; who, the one falsely claiming, and the other

corruptly judging, have taken from me Iny inheritance, and after divided the same between themselves : to

the Count half, And half to the Church ."

Lt: . Com.. Arise, my Brother I Thou needest not kneel for justice ; to which the humblest man bath

3D

.

Lt.-.

. .

'

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a right as lie bath to air ; and which, like air, is neither to be bought nor sold . Who art thou, and what proof

dost thou offer that thy charge is true ?

Cand:. I am known as Adolf the Saxon, •a man of humble birth, a Master Mason and Knight of the

Rosa Croix ; and I have fought for the Cross in the Holy Land . My patrimony lay between the domain of

the Count Reinfred and the estates of the Church ; and the Bishop and the Count coveted them. So while I

was absent in the Holy Land, they had a monk who was a cunning penman to forge a deed, and my own

seal thereto, by which, for moneys (it was said) loaned me by the Count on my departure, I did convey unto

hint all my patrimony . Then the Count, before the Bishop's Court, preferred his claim, the which was

speedily determined in his favour ; and I afterwards returning, find my patrimony shared between the Count

and Church, one half to each ; and all appeal or other way of redress denied me. To this I ple4ge my

Masonic word : and moreover, Th .'. Ill . ., let but the Count produce the parchment, and I will find the means

to prove it false.

The Count is here, a Mason and a Noachite . Stand forth, Sir Count, Knight and Mason,

Lt.-. .

.Corn

and answer!

[A brother rises, comes forward and says, "On my Masonic word, the charge is false"] .

Lt.-. Corn : . IIast thou the parchment?

Rein f• . It is here . [lie hands a roll of parchment to the Lt : . Com .'.].

Lt.- . Coin .. Adolf the Saxon, it is his Masonic word against thine men. What other proof bast thou

to offer?

Cand:. Command, Th.-. Ill . •. Lt.%Commander, the Count Reinfred to make me answer to three questions, and no more.

Lt.. Cow.'. Count Reinfred, answer ; and truly, remembering that thou art a Mason I

Cand.'. Upon what day, and in what year bath this conveyance date?

Reinf. •. Of the nativity of St . John the Baptist, in the year 1187 .

Cand. •. That day was I at Mayence, with the Emperor Frederic Barbarossa . What witnesses attest that

I did seal it?

Reinf' . John of Seis, and Theobald, the Bishop's almoner.

Cand.' . And in what place did I seal the same and they attest it?

.Reinf.-. Even in my audience'chamber, at the castle .

Cand. •. That day, I say, was I at Mayence . Sir Knight Introducer, is it not so?

KI. . Intr.'. It is ; I saw thee there .

Cand: . That day the Almoner lay sick at Marburg . A Knight here knoweth it .

K L- . Oral : . 'Tis true. I found him there and gave him aid .

Cand: . And on the parchment is the vender's private mark ; a key, in the upper right hand corner. It

is the mark of Isaac the Jew of Vienna : and he adopted it after Frederio the Emperor• died ; having before

then stamped his parchment with a crown .

El

. . of Clian : . It is most true . I know the Jew, these many years .

-Lt.\*. Com . • . The mark is here. Count Reinfred, what hast thou to answer? . . . Ire standeth mute.

Brethren, your judgment . Is this Knight innocent or guilty?

[All answer, "guilty, upon our words ."] .

Lt

.

.- Cum .•. Most guilty and moat wicked! Forsworn and perjured Knight and Mason I I banish thee

forever from this Order. Dare never more to enter Lodge or Chapter . Put off thy Knightly badges ; and go

forth, condemned, disgraced, degraded . Within three days restore this brother his possessions ; or look thou

Brethren, Is

to thy head. And for thy use thereof, pay him forthwith an hundred marks 1 Go and obey 1

this your judgment?

'

[All the Knights clash their swords . The sentenced Knight puts off his order and jewel, and goes forth

in silence .

Lt: . Coma . And for the haughty Bishop, see, Sir Chancellor, that with all speed the \_arrow and the

writing summon him to make restitution or prepare to abide the judgment of this Grand Chapter . For none

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shall Le'so high or haughty that he shall plunder and oppress the feeble with impunity . Adulf the Saxon,

art thou satisfied?

Cand.-. 'Most amply, Th .- . III.-.

Introd.-. Th .. III.-. LL\*. Com . ., the place of Count Reinfred in our Grand Chapter is vacant . I have

served with the good Knight Adolf under Frederick the Emperor and Richard of England . Good Knight

and true is be, and faithful Mason, and I propose him to the brethren for their suffrages .

L..' . Cow . Adolf, is this thine own desire?

. It is my most earnest wish .

.Cared

Lt .'. Com .. Brother Knights, if it be your pleasure that Adolf the Saxon shall fill the place in this

Grand Chapter, made vacant by the degradation of Count Reinfred, give me the token .

[All clash their swords] .

Lt.• . Com : . Adolf, the Brethren consent to receive you into this Grand Chapter ; but I am yet required

to exact of you certain pledges . Dost thou agree and promise that thou wilt be just and righteous, and in all

things strive to emulate and equal that Patriarch from whom we take the name of Noachites ; who alone, with

his family, was found worthy to be saved, when God destroyed mankind with the Deluge?

Cand.-. I do .

Lt.• . Com.•. Dost thou promise to avoid idleness, to live honestly, to deal fairly by all men, and to dis.

courage strife and contention ?

Cand. • . I do.

Lt. • . Com.•. Dost thou promise that thou wilt be neither haughty nor vain-glorious ; nor obsequious to

the great, nor insolent to thy inferiors ?

Cand.•. I do.

Li:. Com. •. Dost thou promise that thou wilt be humble and contrite before the Deity ; and ever bear 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?

.

.,

.Card

. 'I do.

Lk•. Com.: Dost thou promise, as a member of this Tribunal, to give righteous judgment only, against

all persons whatsoever ; to be impartial between the high and the low- ; to be cautious and -slow . to. determine, .

and prompt to execute ; to smite the oppressor and the wrong-doer, and protect the widow, the orphan, the

poor and the helpless ; to be swayed neither by bribe nor fear, nor favour nor affection ; and still to temper

-justice with mercy ; remembering that there is no man who doth not err and sin ?

Can4% I do.

Lt:. Cow . Kneel then, and assume the solemn obligation of a Patriarch Noachite, or Prussian Knight.

(The Candidate kneels on both knees, grasping with both hands the hilt of a sword, handed him by a

.brother, which hilt must be in the shape of a cross, and the sword held perpendicularly, the point upon the'

'floor. •Iii this attitude he repeats the following obligation]

OBLIGATION .

I, A.\* . . . B upon the sacred word of a faster Mason, and Knight of the Rose Croix, do most

solemnly promise and vow, that I 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 receive them .

, .:, : .r furthermore promise and vow that I will evermore give just and upright judgment, to the best of

my knowledge and ability ; looking upon men's deeds with charity, and condemning 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 executing the judgments of this Grand Chapter ; and if

myself accused, 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, that I will be humbl9 and modest in all my

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conduct, and carefully avoid all haughtiness and insolence in my demeanour and conversation .

God and keep me steadfast to perform faithfully this my vow !

So help me

The Lt. •. Commander directs him to'bow three times to the ground, in token of his-humility ; and then

raises him, and communicates the Signs ; Words and Tokens.

SicY : . . . Raise Tl M&l&`"'III . With the 1JQ

,Q$n C~jMC =IIQII . the °P&S

the QQand at the same time make ; $l,(C » S I-ft C T Of Q 0 =,c. with the •t JJ=C t{ .

Pass •woaa :

SACRED

ly opposite

J&Qt( SL .\* . pronounced ; times, slowly and in a melancholy tone.

Wean : . . . =&C!3.• . . . . I&(M .' . . . . l QJC •r& . . ; given only thus : . . .

Tosav : . . . One brother takes the Yjzf $Q 1~Q ,Q$ of a Brother between his own m&SZ3rq (D=l3

JIJJ$ttl5Q

and

it ; saying ^&QZ3 : the other responds by like ~$tj:=5$tt of the

and the first again J$ C'=^tt= the Ill : VIT \_-Q(

1~3j $ (1~j Q $l C $ of the first brother, saying

of the second, saying 'b,0JCm& . • .

To enter a Chapter. a brother & l tII=' S J} ;1'j Q' C ' . The Sentinel or. Guardian does the same.

The Brother then gives the sign, takes the ; 4Q ,rL(E of the Sentinel or Guardian, and says- 1%$QIIC j2 t

nt DM(D$ # --0. The other responds ; times » :f Q•f &:. and the first says ; times, a &Ot

[The Kt . Commander then invests the Candidate with the apron, collar and jewel of the Degree, and directs

him to kneel on both knees ; when be strikes him lightly with his sword on •t he ;right and left.ehoulder and :on

the head, saying : "By virtue of . the authority vested in me by this Grand Chapter, I .do .constitute and create

you a blason Nonchite, and Prussian Knight, and I do devote you, henceforward forever, to the cause of

every one who bath been wronged by the great or oppressed by the powerful ; of every one who bath been

.Unjustly accused or his household outraged : of every one who bath fallen into the hands of corrupt judges :

of every one who bath suffered by bribery or extortion ; of the oppressed, the widow, the orphan, the poor,

the distressed and the destitute . Arise, Knight and Soldier of Struggling and Suffering Humanity, and be

armed for the combats that await you ij

. Kt

Official buckles on his spurs, and the Kt .-. Commander hands him a sword ; and

[He rises, and the.the latter says]

. Cone .. You are now prepared to do the duties of a True Knight : and the KL•. Orator will, on the

.Tit

first convenient occasion, make known to you the history and final instruction of this Degree . [This the Kt.• .

Orator may do out of the Chapter, in private] .

HISTORY.

The Knights of this Order originally united themselves together in the times of the Crusades ; when, in

consequence of the general disorlor that prevailed all over Europe, and the multitude of Estates and Titles

left to be disputed, wrong and violence went nnrebokcd, and became superior to the law . Composed at first

of a few MiLaons, who had learned the rules of justice from the teachings of the Order, they exerted only a

moral influence, owing to the purity of their lives, and the justice of their opinions . They called themselves

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Nonchite Masons ; because they strove to imitate the primeval justice and purity of the beloved Patriarch .

Finding that where their influence was most needed, mere advice and exhortation, addressed to the rude

Barons and haughty rapacious Priesthood, had no effect, they assumed the power to enforce performance of

their judgments ; and through the common people and a multitude of the pourer Knights who bad found the

benefit of their protection, and who revered their justice, they found a ready means of compelling obedience,

and indicting punishment . Their number was limited, and their persons unknown . They met always at

night, when the moon was full ; and the more perfectly to remain unknown, allowed no light but hers .

Lest their own members should become haughty and-vain-glorious on account of the mysterious power

they possessed, they inculcated humility, and incessantly reminded each other of that haughtiness and pride

which led the descendants of Noah to erect the Tower of Babel ; and of the miseries of Phaleg. who suggested the idea of its building ; and who there(,r condemned himself to a rigorous penitence, and buried himself

In the vast solitudes of Northern (ionnany, in what is now the kingdom of Prussia, whore ho is said to have

builded a temple in the shape of a Delta, and therein to have passed his life imploring the mercy of God .

The Order, in several parts of Germany, was popularly known as the Holy Vehme : and even kings

trembled at its judgments . It continued to exercise its vast powers, until law and civilization rendered them

no longer necessary ; but the Order still continued to exist, deciding Masonic controversies only ; and inflicting no other than Masonic punishments . As it continued more particularly to flourish in Prussia, whore

Frederic of Brunswick, King of Prussia, became the Grand Master General of the Order, the members took the

name of Prussian Knights, out of gratitude to that Monarch, whose ancestors were for three hundred years its

Patrons .

The Chapters of this Degree are no longer Tribunals to try and punish for offences committed without

the limits of Masonry . They claim no jurisdiction except between their own members, and exercise none

between those of the inferior degrees, except by their consent . And in all their judgments it is their rule and

duty to judge of other men's motives and actions by the same rules by which they judge their own ; to believe

others equally as honest in their views as themselves ; and to find for the conduct of others the same excuses

that they find for their own ; for this alone is justice . And they prove their humility by their tolerance ;

which causes them to believe that their opinions are as likely to be erroneous as the opinions of others to the

oontrary, and that the Deity alone known what is truth .

They meet only on the nights of the full moon ; and allow no other light than hers ; because such was .

the ancient custom of the order, derived from the mysteries of Ceres and the old worship of Isis. In the

heavenly host they admire the work of the Supreme Creator, and the universal laws of harmony and motion,

the two first laws that emanated from God .

You are especially charged in this Degree to be modest and humble, and not vain-glorious nor filled with

self conceit. Be not wiser in your own opinion than the Deity, nor find fault with his works, nor endeavour

to improve upon what he has done . Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions . A thousand presses, flooding the

country with their evanescent leaves, are busily and incessantly engaged in maligning the motives and

conduct of men and parties, and in making one man think worse of another ; while, alas, scarcely one is

found that ever, even accidentally, labours to make man think better of his fellow .

Slander and the Spirit of Lies never stalked as boldly over any country in open daylight, as they do at

ibis day over ours . The most retiring disposition, the most unobtrusive demeanour, is no Weld against the

arrows of these demons . -The most eminent public service only makes the hounds of vituperation and invective more eager and more unscrupulous, when he who has done such service presents himself as a candidate

for the People's Suffrages.

.- The evil is widespread and universal . No man, no woman, no household is sacred, or safe from this

new Inquisition . No act is 'so pure or so praiseworthy, that the unscrupulous vender of lies who lives by

his lies and by pandering to a corrupt and morbid public appetite will not proclaim it as a crime . No motive

is so innocent or so laudable, that he will not hold it up as villainy . Journalism sneaks about and pries into

.ths•interior of private houses, gloats over the details of domestic tragedies of sin and shame, and deliberately

invents and industriously circulates the most unmitigated and baseless falsehoods, to coin money for those

who pursue it as a trade, or to effect a temporary result in the wars of faction .

We need not enlarge upon these evils. They are apparent to us all : and it is the duty of a Mason to do

all that may be in his power to lessen, if not to remove them . With the errors and even sins of other men,

that do not personally affect us or ours, and need not our condemnation to be odious, we have nothing to do :

and the journalist has no patent that makes him the Censor of Morals . There is no obligation resting on as

to trumpet forth our disapproval of every wrongful or injudicious or improper act that every other man

commits .

One ought, in truth, to write or speak against no other one in this world . Each man in it has enough to

do, to watch and keep guard over himself. Each of us is.sick enough in tfiis great Lazaretto : and journalism

and polemical writing constantly remind us of a scene once witnessed'in a little hospital ; where it was

horrible to hear how the patients mockingly reproached each other with their disorders and infirmities : how •

one, who was wasted by consumption, jeered at another who was bloated by dropsy : how one laughed at

another's cancer of the face ; and this one again at his neighbour's locked jaw or squint ; until at last the

delirious fever-patient sprang out of his bed, and tore away the coverings from the wounded bodies of his

companions ; and nothing was to be seen but hideous misery and mutilation. Such is the revolting work in

which journalism and political partisanship, and all the world outside of Masonry, are engaged .

Very generally, the censure bestowed upon men's acts, by those who have appointed and commissioned

themselves Custodes Morum, Keepers of the Public Morals, is undeserved . Often it is not only undeserved,

but praise is deserved instead of censure, and, when the latter is not undeserved, it is always extravagant,

and therefore unjust.

A Mason will wonder what spirit they are endowed withal, that can basely libel at a man, even, that is

fallen . If they had any nobility of soul, they would with him condole his disasters, and drop some tears in

pity of his folly and wretchedness : and if they were merely human and not brutal, Nature did grievous

wrong to a human body, to curse it with a soul so cruel as to strive to add to a wretchedness already intolerable . When a Mason hears of any man that bath fallen into public disgrace, .he should have a mind to com- .

amiserate his mishap, and not to make him more disconsolate . To envenom a name by libels, that already :is

"Openly tainted, is to add stripes with an iron rod to one that is flayed : .with whipping ; . and to -every well

tempered mind will seem most inhuman and diabolical .

-Not-most diabolical, nevertheless : because there is a lower deep, into which journalism and partisanship

daily plunge, and seem refreshed as one might be who indulges in the, luxury of a cool and perfumed bath .

Even the man who does wrong and commits errors often has a quiet home, a fireside of his own, a gentle

loving wife and innocent children, who perhaps do not know of his past errors and lapses-past and long

repented of ; or if they do, do love him the better, because, being mortal, ho bath erred, and being in the

image of God, he bath repented . That every blow at this husband and father strikes full upon the pure and

tender bosoms of that wife and those daughters, is a consideration that doth not concern or stay the hand of

the base and brutal journalist and partisan : but he strikes home at the shuddering, shrinking, quivering,

innocent, tender bosom ;,sid then goes out upon the great arteries of cities, where the current of life pulsates,

and holds his head erect, and, calls on his fellows to laud him and admire him for the noble, generous, manly

act he bath done, in striking his Malay dagger through one heart into another tender and trusting one .

If you seek for high and strained carriages, you shall, for the most part, meet with them in low men .

-Arrogance is a weed that ever grows on a dunghill . It is from the rankness of that soil that she bath her

height and epreadings. To be modest and unaffected with our superiors is duty ; with our equals, courtesy ;

with our inferiors, nobleness . There is no arrogance so great as the proclaiming of other men's errors and

.faults, by those who understand nothing but the dregs of actions, and who make it their business to besmear

deserving fames . Public reproof is like striking a dear in the herd . It not only wounds him, to the loos of

- blood, but betrays him to the hound, his enemy .

The occupation of the spy bath been ever held dishonourable ; and it is none the less so, now that, with

rare exceptions, every editor and every partisan has become a perpetual spy upon the actions of other men.

Their malice makes them nimble-eyed, apt to note a fault and publish it, and, with a strained construction,

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to deprave those things that the doer's intents have told his soul were honest . Like the crocodile, they slime the

way of others, to make them fall ; and when that has happened, they feed their insulting envy on the lifeblood of the prostrate . They act the vices of other men on high, fur the gaze of the world, and place their

virtues under ground, that none may note them . If they cannot wound upon proofs, they will do it upon

likelihoods : and if not upon them, they manufacture lies, as God created the world, out of nothing ; and so

corrupt the fitir temper of men's reputations ; knowing that the multitude will believe them, because affrmations are apter to win belief, than negatives to uncredit them ; and that a lie travels faster than an eagle flies,

while the contradiction lags after it at a snail's pace, and, halting, never overtakes it . Kay, it is contrary to

the morality of journalism, to allow a lie to be contradicted in the journal that spawned it. And even if that

great favour is ever conceded, a slander once raised will scarce ever die, or fail of finding many that will allow

it both a harbour and trust.

This is, beyond any other, the ago of falsehood . Once, to be suspected of equivocation was enough to

soil a gentleman's escutcheon ; but now it has become a strange merit in a partisan or public man, always

and scrupulously to tell the truth . Lies are part of the regular ammunition of all campaigns and controversies, valued according as they are profitable and effective ; and are stored up and have a market price, like

saltpetre and sulphur.

MMy brother, if men weighed the imperfections of humanity, they would breathe less condemnation .

Ignorance gives disparagement a louder tongue than knowledge does . Wise men had rather know, than tell .

Frequent dispraises are but the faults of uncharitable wit : and it is from where there is no judgment, that the

heaviest judgment comes ; for self-examination would make all judgments charitable . If we even do know

vices in men, we can scarce show ourselves in a nobler virtue, than in the charity of concealing them ; if that

be not a flattery, persuading to continuance . And it is the basest office man can full into, to make his tongue

the defamer of the worthy man.

There is but one rule for the Mason in this matter. If there be virtues, and ho is called upon to speak of

him that owns them, let him tell them forth impartially. And if there be vices mixed withh 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 parents or his children, or other innocent persons who love him may : and the bravo's trade, practised

by him -who stabs the defenceless for a price paid by individual or party, is really no more . respectable now

,than it was a hundred years ago, in Venice . Where we want experience, Charity bids us think the best, and

leave what we know not to the Searcher of Hearts : for mistakes, suspicions and envy often injure a clear

fame ; and there is least 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 Providence and Dispensa.

tions, nor attempt too rashly to explore the Mysteries of God's Infinite Essence and inscrutable plans, and of

that Great Nature which we are not made capable to understand .

From all those vain philosophies lot him steer far away, which endeavour to account for all that is, without

admitting that there is a God, separate and apart from the Universe which 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 make• the actual, living, guiding and

.protecting God fade into the dim mistiness of a mere abstraction and unreality, itself a mere logical formula.

Nor let him have any alliance with those theorists who chide the delays of Providence and busy themselves

- to hasten the slow march which it has imposed upon events : who neglect the practical, to struggle after

impossibilities : who are wiser than Heaven ; know the aims and purposes of the Deity, and can see a shorter

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 still no starvation nor destitution nor pauperism.

Let him not spend his life, as they do, in building a now tower of Babel ; in attempting to change that

which is fixed by an inflexible law of God's enactment : but let him, yielding to the Superior Wisdom of

Providence, content to believe that the march of events is rightly ordered by an Infinite Wisdom, and leads,

though we cannot see it, to a great and perfect result,-let him, my Brother, be satisfied to follow the path

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pointed out by that Providence, and to labour for the good of the human race in that mode in which God bas

chosen to enact that that good shall be effected : and above all, let him build no Tower of Babel, under the

belief that, by ascending ho will mount so high that God will disappear or be superseded by a great monstrous

aggregate of material forces, or a mere glittering logical formula : but, evermore, standing humbly and

reverently upon the earth and looking with awe and confidence towards heaven, let him be satisfied that there

is a real God, a person, and not a formula, a Father and a Protector, who loves and sympathizes, and comps .

sionates ; and that the eternal ways by which He rules the world are infinitely wise, no matter how far they

may be above the feeble comprehension and limited vision of man .

The blazonry of this degree is : . . let. Azure, a Moon Argent, surrounded with stars or. . . 2d. Sable,

an equilateral triangle traversed by an arrow or .

The Statutes of the Order forbid holding a Table Lodge .

TO CLOSE.

[The LL-. Com:% gives ; raps, and says]

D .- . Cow. Sir Official, the Moon is passing from us . The hour for this Gr. . Chapter to close has arrived .

Give notice to the Knights that our labours are about to end .

[The Kt. •. Official gives one rap, and says]

St. •. Off.•. Brethren and Knights, prepare to close this Gr:. Chapter. The light by which we work is

about to be obscured.

Z . Corn. •. Sir Official, we have heard the complaints of the oppressed ; we have judged those . denounced,

to us as criminals ; we hare administered Justice and regarded Mercy . What more . remains to ..be done?

KV. Off.\*. To go forth and labour in the cause of struggling humanity : to imitate in our conduct and

conversation the righteous Patriarch ; and thus to become true Noachites.

Kt. • . Corn. •. And is there no more?

Sl. • . Orator: . Phaleg I Phaleg! Phaleg l

Kt.\* . Off.\*. True I To remember the fate of Phaleg ; and warned thereby, to be modest and humble, and

not boastful, vain-glorious, or wise in our own conceit .

Kt.\*. Com .• . It is well. Go forth, my Brethren, and perform these duties . Sir Official, give notice to the

Knights that this Grand Chapter is darkened .

Off ; Knights and Brethren, this Gr :. Chapter is darkened, and its labours end. The Sign and Word,

my Brethren 1

[All the Brethren give the Sign and repeat the Pass-word, as directed] .

Iii •. Corn:. The light has departed . Farewell l

FINIS .

Ult¢iCx~4"EC,UIIV PqrEE .

Knight of the Royal Axe, or Prince of Libanus .

LODGES, OTTICERS, DECOLLTIONS, ETC.

Bodies of this degree are styled Colleges. There are two apartments . The first is a plain room, of moderate

dimensions, without any fixed number of lights, and prepared to represent a carpenter's workshop on Mount .

Lebanon. The second is hang 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 Compasses, and an

Axe.

The officers are a Chief Prince, who is styled Th .. Puissant ; a Sen :. and Jun.'. Grand Warden, and a

Sen : . and Junior Deacon .

The.Order is a broad, rainbow-colored ribbon, worn as a collar . It may be worn as a sash, from right to

left ; \*and is lined with purple . The jewel, suspended to the collar, is an axe and handle of gold . On the

top or end of the handle are the letters N.- . and S:. . . . On one side of the handle, L. •. . . . On the other,

.Kr Y: . M.- . A.: B.-.

Ts.-. • • ; On one side of the blade, A :. C:. D .-. Z .• . N.- . E. •. . . On the other, Sa.-.:

'The letters on the top are the initials of the words Noah and Solomon : those on the handle, of Lebanon

and Tsidunians : those on the first side of the blade, of Adoniram, Cyrus, Darius, Zerubbabel, Nehemiah, and

.Ai.

F.ira : and those on the other side, of Sheen, Sheen, Ma&4 Moses, Ahliab and Betsei

The Apron is white, lined and bordered with purple . On the middle a round table is embroidered, on

which are mathematical instruments, and plans unrolled. On the flap is a serpent with three heads.

The :Tracing Board is \* .view of the mountain and forests of Lebanon, the summit of the mountain

covered with snow ; and of the temple erected of its cedars and pines . It is in the form of an axe.

In the workshop the Sen. . Warden presides, and is styled Master Carpenter.

wear frocks or blouses and aprons .

The battery is : by °l'j

He and all the Brethren

- but there is no particular alarm or battery in the workshop .

TO OPEN.

,[The Ch .- . Prince gives one rap, and says] : " MIy 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.-. Gr:. Warden, are all the

.Princes present t"

4D

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G. • . W .•. Th

. Puissant, they are .

Th• . P.• . Announce to them, my brother, through the Jun :. Gr.- . Warden, that I am about to open this

&n .• .

College ; that directions may be given to the workmen, their complaints be heard, and justice administered.

S. •. G.• . TV.-. Bro.• . Jun: . Gr .-. Warden, the Th : . Puissant is about to open this College of Princes of

Libanus . Make proclamation that a,11-who desire instruction, and those who have . complaints to prefer or

justice to demand may come forward and be heard .

. ,. Puissant is about to open this College of

Jun :. G:. WP.•. Brethren, it is made known to me that the Th

Princes of Libanus. Let those gho have instructions to ask, complaints to prefer, or justice to demand, draw

near and they shall be heard .

T&-. P.- . My Brethren, unite with me in imploring the blessing of the Supreme Deity upon our labours h

[All the Knights repeat the following prayer] : '

PRATRR.

Thou who didst create the universe, and bast builded it in infinite magnificence, as Thou art infinite in

skill and wisdom, bless us in our daily labours, and prosper and look indulgently upon the work of our hands 1

Teach us and all men that labour is honourable, and that to work well in our vocation is the noblest destiny

of man 1 Improve, 0 beneficent God, the condition of the toiling millions I Teach the rich and the haughty,

compassion for those over whom they have control ; and hasten the coming of the day when idleness will no

longer be a privilege to boast of, nor labour be deemed ignoble ; and when all men shall acknowledge the

great truth, that to work wall and faithfully in our appointed sphere, is the most acceptable prayer that

erring man can offer up to Thee 1 Amea 1

Th . •. P.•. Brother Jun.-. Gr.-. Warden, arouse the workmen, by the usual alarm .

The Jun :. Gr.- . W. . raps ? - the Sen . . Gr: . Warden ? - and the Th : . P: . ? - Then, after a moment's

silence, the Th:. P .. gives the sign, which all answer : and he says, " The • cedars upon Mount Libanus wait

.

to bee felled ; and this College is open ."

RECEPTION.

The Candidate, in the dress, insignia, and jewels of a Prussian Knight, or Rose with sword and other

apparel complete, is brought to the door of the second apartment, in which the officers and brethren are seated

around the table, on which are plans and mathematical instruments . • The Senior Deacon having charge of

the candidate raps : by °P2, V n4 The Junior Deacon opens the door a little, and asks, " Who comes here ?"

&n:. D:. A worthy Prussian Knight and Knight of the Rose Croix, who desires to obtain the Degree .

of Prince of Libanus, and to that end bath travelled hither from afar.

Jun .• . Deac: . Has he received all the preceding degrees ?

&n. •. Deac.. Re has.

Jun :. Deac. •. Bath he approved himself a true Knight and a just Judge?

&n.• . Deac: . Iie has.

Jun.• . Deac: . What further claim bath he to this privilege ?

&n : . Deac: . The claim of birth ; and rank in Masonry,.

Jun.- . Deac: . I will advise the College of his request . Lot him patiently await their answer . . . . [He

closes the door] .

Ch .- . Fr.- . Brother Junior Deacon, who seeks admittance to the 'College?

Jun . . Deac:. ' A Knight of the Roe a Croix and Prussian Knight ; who desires to obtain the degree of

Prince of Libanus ; in charge of the Knight our Senior Deacon .

C&.• . Prince:. line he received all the preceding degrees?

X7TI. . .3

Jun. . Deac: . The Senior Deacon answers that he has .

Ch. • . Pr:. • Math he approved himself a true Knight and a just Judge I

Jrrn. . . Deac:. The Senior Deacon answers that he has .

Ch.-. ,Pr.-. What further claim hath he to this privilege?

.Tun .-. Deac: . The claim of birth, and rank in Masonry.

Ch:. Pr.-. The claim is not sufficient. But let him be admitted .

[He is admitted, and advances to the Table ; and the Th .' . Puissant addresses him thus] :

Ch.: I3•. Ia it your desire, my Brother, to obtain the degree of Prince of Libanus?

Cand:. It is.

. Pr:. We know the grounds on which you claim it : but birth is not regarded here ; and rank in

.Ch

Masonry does not of itself suffice . We are all workmen in our several vocations . You see us now engaged

in preparing plans for the labourers ; and studying the calculations of astronomy . ' None can, by our constitutions, be admitted to the high privileges of this degree, unless he bath first wrought one year in the workshop ; 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?

Cand. • . 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-workman copying designs from a tracing-board . As the .Candidate

entets, he gives one loud rap, and the workmen pause] .

3f.- . Carp:. Whom have you there, Brother Senior Deacon?

Sen .•.,Deae.• . . A Knight of the Rose Croix -and Prussian Knight, who desires your suffrages, that he

may obtam the degree of Prince of Libanus .

JL• . Carp: . , Our suffrages are given to those that work. Hath he yet learned to work?

-Seis'. Deco.•.. Nay ; but desires to do so, and bath for that come hither .

M•.Carp.':": Doth he. acknowledge the dignity of labour ; and that it is no curse, but & , privilege, for man

to bt allowed to earn his sustenance by the ezercise of his strong, arms and sturdy muscles ?

Sen. •. Deacon . He does. .

1J1 Carp.. Does he admit that the honest labouring man, upright and 'independent, is, in nature's

,heraldry, the peer

- of Kings ; and that not labour, but idleness, is disgraceful?

Ben.•. Deac. •. He does.

M. - . Carp:. Art thou willing to eat only what thou earnest ; patiently to receive instruction ; and torecognize and treat these humble workmen as thy brethren and thy equals ?

.

Cand.•: I am .

N. . Carp: . .Then, as thou west divested of thy outward garments, upon thy first entry into a Masonic

Lodge, divest thyself now of thy insignia and jewels, and assume the dress and apron of a workman . [The Candidate puts off his regalia, and is clothed in a blouse and coarse apron, and directed to saw a

long .plank in two lengthwise. . When he has finished, the Master Carpenter says] : "My Brother, the saw, .

the plane, and the hewing-axe are the working tools of a Prince of Libanns . The ssw symbolizes that steady .

patience,and .persevering determination, 'by which the resolute man makes his way to the object of his endepvour throukh- all obstacles ; and teaches as that Masons, labouring for the improvement of the world and the

• gres(esase :of .human progress, .must be content to advance-certainly, though never no painfully sad slowly, .

iowerds •iuccess : . . As the PLArn cuts down the inequalities of surfaces, it is symbolical of Masonry, which,

eats off the prejudices of ignorance, and the absurdities of superstition, and aide to polish and civilize mankind . '-The AZ= is the great agent of civilization and improvement . It is the troops, armed with that weapon,

that have -conquered barbarism . . Under . its blows the primeval forests disappear, and the husbandman dieplaces the wild banter, and to the rude barbarism of the early ages succeed settled society and laws, and all the

arts that refine and elevate mankind . The axe is nobler than the sword . And as the sturdy pioneer, armed with

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the axe, strides onward in the front of civilization ; and as the stout oak, and pine, and ash, and elm fall,

never to rise again before him, so Masonry hews at those mighty Upas-trecs, Intolerance, Bigotry . Superstition,

Uncharitableness, and Idleness ; and lets in the light of truth and reason upon the human mind, which these

Vices have overshadowed and darkened for centuries ."

[The Candidate is then made,to use the plane ; and then a brother brings him a piece of dry broad and a

cup of water ; and the Master Carpenter says to him], "Eat, my brother, of the labourer's food. It is thine

own ; for thou bast earned it ; and no one suffers because thou dost eat ."

[He is then made to use the axe . Then the Master Carpenter says] : " My Brethren, this Knight, by his

ready acquiescence in our rules, and his cheerful conformity to our customs, has shown a true appreciation

of the dignity of labour. We may require him to toil with us a year ; or, at our option, we may at once give

him our suffrages . If no one wishes otherwise, we will proceed to vote upon his request to be \*admitted among

the Princes of Libanus'

(The vote is taken by ballot ; and, it being declared white, the Candidate is informed that he is duly

elected to receive the degree, and that he will repair to the second apartment. He is again invested with

his insignia and jewels, during which time the Brethren go out one by one, and repair to the second chamber,

dressed in the insignia and jewel of this degree] .

[The Senior Deacon gives the alarm : raps, by `mlll lm-and the Junior Deacon asks], "Who comes

here?"

'

. Deac.•. A Knight of the Rose Croix and Prussian Knight ; who having wrought cheerfully in the

Kew

workshop, and learned the Use of the saw, plane and axe, has received the suffrages of the workmen, and

demands to be received a Prince of Libanus .

[The Junior Deacon -repeats the same to the Th.- . P. ., who orders him to be admitted . The three principal officers are now in their proper seats] .

.Puissant Chief Prince, I present to you this Knight, who has toiled in the workshop,

.Sen.•. Deac:. Th

and received the unanimous suffrages of the Brethren .

My Brother, : do.-you still persist in your desire to- enter this association of labourers T

Cand: .

I do .

Are-you not deterred by the hazard of such toil and fare as you experienced in the workshop?

I am not.

Th.•. P.• . Go, then, and kneel at the altar, and receive the obligation of this Degree .

He kneels upon both knees, with his hands upon the axe and Bible, and takes this obligation :

Cand.• .

onwaazm:r.

I, A B of my own free will and accord, in the presence of the Supreme Architect of

the Universe, and this Illustrious College of Princes of Libanus, do hereby and hereon, most solemnly and'

sincerely promise and swear, that I will never communicate the secrets of this degree to any person or per .

sons whatsoever, unless he or they shall be lawfully entitled to the same, by having legally received all the

preceding degrees, in the proper and legally constituted bodies, or from a legally authorized Inspector-General

or Deputy Inspector ; nor then, without due authority fur so doing from a legal and duly established Supreme Council of the 33d Degree .

I furthermore promise and swear, that I will ever hereafter use my best endeavours to elevate the character of the labouring classes, and to improve their condition, to disseminate the blessings of education among

their children, and to give to themselves their due and proper social and political weight ; and recognizing

labour as honourable, I will regard the labouring man as my peer and equal, so far as his honesty, virtue, and

intelligence may entitle him to it.

All which I promise and swear, under the penalty of exposure on the highest pinnacle of Mount Libanus,

there miserably to perish in its perpetual snows . So help me God ; and aid one to keep and observe the same

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[The Th :. P .-. raises him, and communicates the signs and words] .

Stoic : .

Raise :ttF°°&1&0--"'f towards the t &l y fEt(, the

\* $OxO`r <CII as mach as possible, and let them 11Ott upon the t(Ctij°° l' pE &, as if ^°Pj Q 1 ?--g,

with an O~ C . It alludes to 1rj(tt ;?-"~:Sl, the t QIIO#`-` of Libanus .

• ANswaa : . . . . Raise ttC °°&~&QQ" • IL to the &QQ@,&°9° of the 1l j K&QOII,1;j9 ,(

°fQ:-:"'TIQII, and let them 1,5(Dj •tiIIj)1 together, infront.

ToEz : . . . Take n S °p 5 Ott 1z each other's

PASS-WORDS : . . .

SACRED WORDS :

Q&. •. RI,Q°r°^'(Ct-Qt:-

C8-

them, in Sign of good faith.

h0j&Q °i°. . Q&f2-0nh•••

t?mLOw

Ot- :a& QIIQ . •. Q`-`&yQ& . •.

[The' Candidate is then invested with the apron, collar, and jewel of the degree : and the Th .. P.•. explains

to him the initials upon the jewel ; concluding by saying] : "The Serpent with three heads, upon the Rap of the

apron, is Idleness, the body from which issue the three vices symbolized by the heads : Drunkenness, Impurity,

and Gaming : by which so many Youths have been lost, and so many great Nations have sunk into ignoble

-imbecility and shameful bondage ."

The Th: . P : . then recites to him the following history and Lecture :

HISTORY AND LECTURE .

'Ihe Tsidunians or Phoenicians were ever ready to aid the Israelites in their holy enterprises . The tie

between them was the mysteries, into which the principal persons of .both Nations were initiated ; Moses

having necessarily received them in Egypt, before he could marry the daughter of a priest of On. These

mysteries, modified by Solomon, or perhaps at an earlier day by Joshua or even Moses, to suit the genius and

manners of the Jewish People, became Masonry, such as . it was practised at the building of the Temple, and

such as it has in part come down to no . Hiram King of Tyre in Phoenicia, and Hiram Abi, also a Phamician

and not a Jew, were also initiates ; and hence the intimate connection between them and Solomon, as Masons .

The people of Tsidun, a city of Phoenicia, were employed by Noah to cut cedars on Mount Libanus, of which

to build the Ark, under the superintendence of Japhet . His descendants repeopled Tsidun and Phoenicia, and

procured and furnished the cedar from Lebanon to build the Ark of the Covenant ; and at a later day his pas- .

teriq-, wader Advlthirun. cut in the same forests cedars fur King Solomon : and at a time :till later, they felled

tueaber an the same mounsa:ns to ects-m : : the wood Temgte .

'Upon the same mountain they established Colleges of Artificers, like those in Etruria and afterwards at

•

Rome ; from which latter many deduce Masonry . But the Etrurians, who emigrated from Assyria to Egypt

:and afterwards to Etruria ; better known as the Hyksos, from Resen [R . S . N.] on the Tigris, or as the Shepherd

Kings, carried with them the same mysteries, which went also with them into Phoenicia ; and . the Etrurian

.and Roman Colleges •were in all respects like those of Dit. Libanue. These Artificers everywhere adored the

Grand Architect of the Universe ; and had their signs add words, by which to recognize each other . Solomon

himself, whose wisdom necessarily gave him a true idea of the dignity of labour, built a small palace on the

mouutain, to which he often repaired to inspect the progress of the work . The names of the Patriarchs who

were, the Inspectors and Conductors of the workmen on the mountain at different periods are preserved in our

pass-words . The institution of Colleges upon Mount Libanus was perpetuated by the Druses, from' whom

the Crusaders obtained a knowledge of this degree .

" - .. Sympathy with the great labouring classes, respect for labour itself, and resolution' to do some good

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work in our day and generation, these are the lessons of this Degree ; and they are purely Masonic.

Masonry has made a working man and his associates the heroes of her principal legend, and himself the

companion of Kings . The idea is as simple and true as it is sublime . From first to last, Masonry is work.

It venerates the Grand Archilecl of the Universe. It commemorates the building of a Temple . . Its principal

emblems are the working tools of Masons and Artisans . It preserves the name of the first worker in brass and

iron as one of its pass-words . When the Brethren meet together, they are at labour . The Master is the overseer who sets the craft to work and gives them proper instruction . Masonry is the apotheosis of Wont. . - It is the hands of brave forgotten men that have made this great, populous, cultivated world a world for

us. It is all work, and forgotten work. The real conquerors, creators and eternal proprietors of every great

and civilized land are all the heroic souls that ever were in it, each in his degree ; all the men that ever felled

a forest-tree or drained a marsh, or contrived a wise scheme, or did or said a true or valiant thing therein .

Genuine work alone, done faithfully,--that is eternal, 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 Atheism . The faith in as 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 Infinite

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 passes swiftly over, our life passes 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 vanished . It remains, or the want of it remains,

for endless Times and Eternities . It is in our influences after death that we are immortal .

Whatsoever of morality and intelligence ; what of. patience, perseverance, faithfulness, of method, insight, ingenuity, energy ; in a word, whatsoever of STazrcvn a man line inn him, will lie written in the wont

he does . To work is to try himself against Nature and her unerring, everlasting laws ; and they will return

true verdict as to him . The noblest Epic is a mighty Empire slowly built together, a mighty series of heroic

deeds, a mightyconquest over chaos . Deeds are greater than words. They have a life, mute, bat undeniable ; and grow. They people the vacuity of Time, and make it green find worthy .

Labour is the truest emblem of God, the Architect and Eternal Maker ; noble Labour, which is yet to be

the King of this Earth, and sit on the "highest Throne. Man without duties to do, are like trees planted on

precipices ; from the roots of which all the earth has crumbled. Nature owns no man who is not also a

Martyr. She scorns the man who 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 themselves 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 peril which frightens back all others,

and if not vanquished would devour them . Hercules was worshipped for t\*elve labours. The Czar of Russia

became a toiling sbipwright, and worked with his axe in the docks of Saardam : and something came of that.

Cromwell worked, and Napoleon ; and effected somewhat .

There is a perennial nobleness and even sacredness in work . Be he never so benighted and forgetful of

his high calling, there is always hope in a man that actually and earnestly works : in Idleness alone is there

perpetual Despair. Ban perfects himself by working. Jungles are cleared away . Fair seed-fields rise instead, and stately cities ; and withal, the man himself first ceases to be a foul unwholesome jungle and desert

thereby . Even in the meanest sort of labour, the whole soulof man is composed into a kind of real harmony,

the moment lie begins to work. Doubt, Desire, Sorrow, Remorse, Indignation, and even Despair shrink murmuring far off into their caves, whenever the man bends himself resolutely against his task . Labour is life .

From the inmost heart of the worker rises his God-given Force, the Sacred Celestial Life-essence, breathed

into him by Almighty God ; and awakens him to all nobleness, its soon as work fitly begins . By it man learns

Patience, Courage, Perseverance, Openness to light, readiness to own himself mistaken, resolution to do better

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and improve . Only by labour will man continually learn the virtues. There is no'Religion in stao ation and

inaction ; but only in activity and exertion . There was the deepest truth in that saying of the old monks,

laborers ert orare . "Ho prayeth best who loveth best all things both 'great and small ;" and can man love

except by working earnestly to benefit that being whom he loves?

"Work ; and therein bare well-being," is the oldest of Gospels ; unpreached, inarticulate, but ineradicable and enduring forever . To make Disorder, wherever found, an eternal enemy ; to attack and subdue him,

and make order of him, the subject not of Chaos, but of Intelligence and Divinity, and of ourselves ; to attack

ignorance, stupidity and brute-mindedness, wherever found, to smite it wisely and unweariedly, to rest not

while we live and it lives, in the name of God, this is our duty as Masons ; commanded us by the Highest God .

Even He, with his unspoken voice, awfuller than the thunders of Sinai, or the syllabled speech of the Hurricane, speaks to us . The Unborn Ages ; the old Graves, with their long-mouldering dust speak to us . The

deep Death-Kingdoms, the Stars in their never resting course, all Space and all Time, silently and Continually

admonish us, that we too must work while it is called to-day . Labour, wide as the Earth, has its summit in

Heaven. To toil, whether with the sweat of the brow, or of the brain or heart, is worship,-the noblest thing

yet discovered beneath the Stars . Let the weary cease to think that labour is a curse and doom pronounced

by Deity. Without it there could be no true excellence in human nature . Without it and pain and sorrow,

where would be the human virtues? Where Patience, Perseverance, Submission, Energy, Endurance, Fortitude, Bravery, Disinterestedness, the noblest excellencies of the Soul ?

Let him who toils complain not, nor feel humiliated . Let him lookup, 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,

as Heroes and as Gods : they alone survive, and people the unmeasured solitudes of Time .

To the primeval man, whatsoever good came, descended on him (as in mere fact, it ever does), direct from

-God

;whatsoever duty lay visible for him, this a Supreme God had prescribed . For the primeval man, in

'whom dwelt Thought, this Universe was all a Temple, life everywhere a Worship .

Duty is with us ever : and evermore forbids us to be idle . To work with the hands or brain, according

to .our acquirements and our capacities, to do that which lies before us to do, is more bonourable than rank and

`.title .' Ploughers, spinners and builders, inventors and men of science, poets, advocates and writers, all stand

upon one common level, 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 as a dark mass, whereon to labour . It was well to provide rude and

'unsightly materials in the ore-bed and the forest, for him to fashion into splendour and beauty . It was well,

not because of that splendour and beauty ; but because the act creating them is better than the things themselves ; because exertion is nobler than enjoyment ; because the labourer is greater and more worthy of honour

.than

the idler . Masonry stands up 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 degrading neces;eity ; 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 .

Maednry 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. On the contrary, he sits down, folds his hands, and blesses and glorifies himself in his idleness .

It•is time that- this opprobrium of toil were done away . To be ashamed of toil ; of the dingy workshop and

`dusty labourfield ; \*of the hard hand, stained with service more honourable than that of war ; of the soiled

;and weather-stained -garments, on which Mother Nature has stamped, midst sun and rain, midst fire and

steam, her own heraldic honours ; to be ashamed of these tokens and titles, and envious of the flaunting robes

of imbecile idleness and vanity ; is treason to Nature, impiety to Heaven, a breach of Heaven's great Ordinance:=''Toia, of brain, heart or band, is the only true manhood and genuine nobility .

Labour is a more beneficent ministration than man's ignorance comprehends, or his complainings will

admit. Even when its end is hidden front him, it is not mere blind drudgery . It is all a training, a

discipline, a development of energies, a nurse 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 the strong man who fells the 'oak or guides the ship or the

steam-car, every human toiler, with every weary step and every urgent task, is obeying . % wisdom far above

his own wisdom, and fulfilling a design fair beyond his own design .

The great law of human industry is this ; that industry, working, either with the hand or the mind,

the application of our powers to some task, to the achievement of some result, lies at the foundation of

all human improvement. We are not seat into the world like animals, to crop the spontaneous herbage of

the field, and then to lie down in indolent repose : but we are sent to dig the soil and plough the sea ; to

do the business of cities and the work of manufactories . The world is the great 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 great function, his peculiar distinction and his privilege . From being an animal, that

eats and drinks and sleeps only, to become a worker, and with the hand of ingenuity.to pour his own thoughts

into the moulds of Nature, fashioning them into forms of grace 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. With spade and plough, with mining-shafts and

furnaces and forges, with fire and steam ; amidst the noise and whirl of swift and bright machinery, and

abroad in the silent fields, man was made to be ever working, ever 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 depths image and invite his thought, still in all the worlds of philosophy, in the

universe of intellect, man must be a worker. Ire is nothing, he can be nothing, can achieve nothing, fulfil

nothing, without working . Without 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 effort, to lounge, to walk, 'to ride and to feast alone. No man can

live in that way. God made .a law against it : which no human power can . annul, no -human ingenuity

evade .

. The idea that a property is to be acquired in the course of ten or twenty years, which shall suffice for the

rest of life ; that by some prosperous traffic or grand speculation, all the labour of a whole life iss to be accomplished in a brief portion of it ; that by dexterous management, n large part of the term of human existence

is to be exonerated-from the cares of industry and self-denial, is founded upon a grave mistake, upon a mis.

conception of the true nature and design of business, and of the conditions of human well-being . The desire

of accumulation for the sake of securing a life of ease and gratification, of escaping from exertion and selfdenial, is wholly wrong, though very common .

It is better for the Mason to live while he lives, and enjoy life as it passes ; 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 himself to the business of life, as the school of his earthly education ; to settle it with himself now,

that independence, if he gains it, is not to give him exemption from employment. It is beat for him to know,

that, in order to be a happy man, he must always be a labourer, with the mind or the body, or with both ; and

that the reasonable exertion of his powers, bodily and mental, is not to be regarded as mere drudgery, but as

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 desire a fortune. If he can fill some

fine palace, itself a work of art, with the productions of lofty genius ; if he can be the friend and helper of

humble worth ; if be can seek it out, where failing health or adverse fortune presses it bard, and soften or stay

the bitter hours that are hastening it to madness or to the grave ; if he can stand between the oppressor and

his prey, and bid the fetter and the dungeon give up their victim ; if he can build up great institutions

of learning, and academics of art ; if he can open fountains of knowledge for the people, and conduct .iis

streams in the right channels ; if ho can do better for the poor than to bestow alms upon them-even to

think of them, and devise plans fur their elevation in knowledge and virtue, instead of fureTftdpening the

old reservoirs and resources for their improvidence ; if he has sufficient heart and soul to'db .itl><'0s, or

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part of it ; if wealth would be to him the handmaid of exertion, facilitating effort, and giving success to

endeavour ; then may lie lawfully, and yet warily and modestly, desire it . But if it is to do nothing fur him,

but to minister ease and indulgence, and to place his children in the same bud school ; then there is no reason

why he should desire it.

What is there glorious in the world, that is not the product of labour, either of the body or of the

mind? What is history, but its record? What are the treasures of genius and art, but its work? What

are cultivated fields, but its toil? The busy marts, the rising cities, the enriched empires of the world are

but the great treasure-houses of labour . The pyramids of Egypt, the castles and towers and temples of

Europe, the buried cities of Italy and Mexico, the canals and railroads of Christendom, are but tracks, all

round the world, of the mighty footsteps of labour. Without it, antiquity would not have been . Without it,

there would be no memory of the past and no hope for the future .

Even utter indolence reposes on treasures that labour at some time gained and gathered . Ile that does

nothing, and yet does not starve, has still his significance ; for he is a standing proof that somebody has at

same time worked . But not to such does Masonry do honour . It honours the Worker, the Toiler ; him who

produces 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 honours him who goes forth amid the struggling elements to fight his

battle, and who shrinks not, with cowardly effeminacy, behind pillows of ease . It honours the strong muscle

and the manly nerve, and the' resolute and brave heart, the sweating brow and the toiling brain . It honours

the great and beautiful offices of humanity ; manhood's toil and woman's task ; paternal industry, and maternal

watching and weariness ; wisdom teaching and patience learning ; the brow of care that presides - over the

State, and many-handed labour that toils in workshop, field- and study, beneath its mild and beneficent sway .

God has not made a world of rich men ; but rather a world of poor men ; or of men, at least, who

'most toil for a subsistence. That is, then, the best condition for man, and the grand sphere of human

'improvement. If 'the whole world could acquire wealth, (and one man is as much entitled to it as another,

when he is born) ; if the present generation could lay up a complete provision for the next, as some men

desire to do for their children ; the world would be destroyed at a single blow . All industry would cease

with the necessity for it ; all improvement would stop with the demand for exertion ; the dissipation of

fortunes, the mischiefs of which are now countervailed by the healthful tone of society, would breed universal

disease, and break out intq universal license ; and the world would sink into the grave of its own loathsome

vices.

.-Almost all the noblest things that have been achieved in the world, have been achieved by poor men ;

poor scholars, poor professional men ; poor artisans and artists ; poor philosophers, poets and men of genius .

A certain staidness and sobriety, a certain moderation and restraint, a certain pressure of circumstances, are

good for, man . His body was not made for luxuries . It sickens, sinks and dies under them . His mind was

not\_ made for indulgence. It grows weak, effeminate and dwarfish, under that condition . And he who

pampers his body with luxuries and his mind with indulgence, bequeaths the consequences to the minds

and bodies of his descendants, without the wealth which was their cause . For wealth, without a law of entail

to help it, has always lacked the energy even to keep its own\* treasures . They drop from its imbecile hand .

The third 'generation almost inevitably goes down the rolling wheel of fortune, and there learns the energy

neciesary to rise again, if it rises at all ; heir, as it is, to the bodily diseases and mental weaknesses and the

goal's vices of its ancestors, and not heir to their wealth . And yet we are, almost all of us, anxious to put

our children, or to ensure that our grand-children shall be put, on this road to indulgence, luxury, vice,

degradation and ruin ; . this heirship of hereditary disease, soot-malady and mental leprosy .

-If wealth were employed in promoting mental culture at home, and works of philanthropy abroad ; If it

were multiplying studies of art, and building up institutions of learning around us ; if it were in every way

raising the intellectual character of the world, there could scarcely be too much of it . But if the utmost aim,

effort add ambition of wealth be, to procure rich furniture, and provide costly entertainments, and build luxurious houses, and minister to vanity, extravagance and ostentation, there could scarcely be too little of it . . To

a certain tut it may laudably be the minister of elegaucies and luxuries, and the servitor of hospitality and

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physical enjoyment : but just in proportion as its tendencies, divested of all higher aims and tastes, are

running that way, they are running to peril and evil .

Nor does that peril attach to individuals and families alone . It stands, a fearful beacon, in the experience

of Cities, Republics and Empires . The lessons of past times, on this subject, are emphatic and solemn . The

history of wealth has always been a history of corruption and downfall . The people never existed that could

stand the trial. Boundless profusion is too little likely to spread fur any people the theatre of manly energy,

rigid self-denial and lofty virtue . You do not look for the bone and sinew and strength of a country, its loftiest

talents and virtues, its martyrs to patriotism or religion, its men to meet the days of peril and disaster, among

the children of ease, indulgence and luxury .

In the great march of the races of men over the earth, we have always seen opulence and luxury sinking

before poverty and toil and hardy nurture. That is the law which has presided over the great processions of

empire . Sidon and Tyre, whose merchants possessed the wealth of princes ; Babylon and Palmyra, the. seats

of Asiatic luxury ; Rome, laden with the spoils of a world, overwhelmed by her own vices more than by the

hosts of her enemies ; all these, and many more are examples of the destructive tendencies of immense and

unnatural accumulation : and men must become more generous and benevolent, not . more selfish . and effeminate, as they become more rich, or the history of modern wealth will follow in the sad train of all past

examples .

All men desire distinction, and feel the need of some ennobling object in life . Those persons are usually

most happy and satisfied in their pursuits, who have the loftiest ends in view . Artists, mechanicians and

inventors, all who seek to find principles or develop beauty in their work, seem most to enjoy it . The farmer

who labours for the beautifying and scientific cultivation of his estate is more happy in his labours, than one

who tills his own land for a mere subsistence . This is one of the signal testimonies which all human

employments give to the high demands of our nature . To gather wealth never gives such satisfaction as to

bring the humblest piece of machinery to perfection ; at least, when wealth is sought for display and ostentation, or mere luxury and ease and pleasure ; and not for ends of philanthropy, the relief of kindred, or the

payment of just debts, or as a means to attain some other great and noble object .

With the pursuits of multitudes is connected a painful conviction, that they neither supply a sufficient

object, nor confer any satisfactory honour. Why work, if the world is soon not to know that such a being

ever existed ; And when one can perpetuate his name, neither on canvas nor on marble, nor in books, nor

by lofty eloquence or statesmanship?

The answer is, that every man has a work to do in himself, greater and sublimer than any work of genius ;

and works upon a nobler material than wood or marble-upon his own soul and intellect ; and may so attain

the highest nobleness and grandeur, known on earth or in heaven ; may so be the greatest of artists and of

authors ; and his life, which is far more than speech, may be eloquent .

The great author or artist only portrays what every man should be. He conceives, what we should do.

He conceives and represents moral beauty, magnanimity, fortitude, love, devotion, forgiveness, the soul's

greatness . Ile portrays virtues, commended to our admiration and imitation . -To embody those portraitures

in our lives, is the practical realization of those great ideals of art . The magnanimity of Heroes, celebrated

on the .historic or poetic page ; the constancy and faith of Truth's martyrs ; the beauty of love and pity

glowing on the canvas ; the delineations of Truth and Right, that flash from the lips of the Eloquent, are, in

their essence, only that which every man may feel and practise 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 endure martyrdom than to paint it, to do right than to plead for it. Action is greater than writing. A good man is a nobler

object of contemplation than a great author . There are but two things worth living for ; to do what is worthy

of being written ; and to write what is worthy of being rend ; and the greater of these is the doing .

Every man has to do the noblest thing that any man can do or describe . There is a wide field for the

courage, cheerfulness, energy and dignity of human existence . Lot therefore no Mason deem his life doomed

to mediocrity or meanness, to vanity or unprofitable toil, or to any ends less than immortal . No one can

truly say that the grand prizes of life are for others, and lie can do nothing . No mattei how magnificent and

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noble an act the author can describe or the artist paint . It will be still nobler for you to go and do that

which one describes, or be the model which the other draws . .

The loftiest action that ever was described is not more magnanimous than that which we may find

occasion to do, in the daily walks of life ; in temptation, in distress, in bereavement, in the solemn approach

to death . In the great Providence of God, in the great ordinances of our being, there is opened to every man

a sphere for the noblest action. It is not even in extraordinary situations, where all eyes are upon as, where

dll our energy is aroused and all our vigilance is awake, that the highest efforts of virtue are usually demanded

of as ; but rather in silence and seclusion, amidst our -occupations and our homes ; in wearing sickness, that

makes no complaint ; in sorely-tried honesty, that asks no praise ; in simple disinterestedness, hiding the

hand that resigns its advantage to another .

Masonry seeks to ennoble common life . Its work is to go down into the obscure and unsearched records

of daily conduct and feeling ; and to portray, not the ordinary virtue of an extraordinary life ; but the more

extraordinary virtue of ordinary life. What is done and borne in the shades of privacy, in the hard and beaten path of daily care and toil, full of uncelebrated sacrifices ; in the suffering, and sometimes 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 higher glory, and shall inherit a brighter crown .

On the volume of Masonic life one bright word is written, from which on every side blazes an ineffable

splendour. That word is

To aid in securing to all labour permanent employment and its just reward : to help to hasten the coming

of that time when no one shall suffer from hunger or destitution, because, though willing and able to work,

.be can find no employment, or because he has been 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 succeed in making some small nook of God's

- creation a little more fruitful and cheerful, a little better and more worthy of Him,-or in making some one

or two human hearts a little wiler, and more manful and hopeful and happy, we shall have done work, worthy'

of Masons, and acceptable to our Father in Heaven .

DUTY

.

TO CLOST.

[The Ch .-. Prince gives one rap : and says : "Bro .'. Son.-. Grand Warden, what is the hour?"]

S •. G.• . IF

. Th .- . Puissant, the sun has set .

Th.-. P. •. It is time then to call the workmen from their labours, that they may rest . Announce to the

Princes that this College is about to be closed .

.- . Bro . • . Jun : . Gr.• . Warden, the Th . . Puissant is about to close this College of Princes of

S . G: . W

Libanue . You will communicate the same to the Brethren .

J. •. G.' . TP•. Brethren, the Th .-. Puissant is about to close this College of Princes of Libanus .

T/ w. P.•. - Brother Jun.- . Gr.. Warden, we will call the workmen from their labours by the usual . alarm .

[The J.•. G.- . W: . raps 1-the S : . G : . W.-. ?-and the Th .- . P . • . ?-and the sign is given and answered as

at opening .]

Th: , P.' .

The cedars of Mount Libanus are felled ; and this College is closed .

FINIS .

U~tveirt~r-~~zr

.e

r' .e .e'

Chief of the Tabernacle .

TILE LODGE, ITS DECORATIO\s, ETC .

Lodges in this Degree are styled Assemblies . The hangings are white, supported by red and black

columns, by twos, placed here and there, according to the taste of the architect. In the eastern part of the

room, a sanctuary is separated from the rest of the room, by a balustrade, and a crimson curtain in front of

the balustrade, looped up on each side .

In the East of the sanctuary is a throne, to which you ascend by seven steps . Before the throne is a

table covered with a crimson cloth . On this is the roll of the Book of the Law, and by that a poniard .

• Above the throne is a' representation of the Ark of the Covenant, crowned with a glory, in the centre

whereof is the Tetragrammaton in Hebrew characters ; and on either aide of the Ark are the San 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

to the West, the altar of perfumes . In the West are two chandeliers, each with fire 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

light• and three-skulls. In front of the altar is a human skeleton .

ore

l

a.

The Presiding Officer sits upon the throne .

lie represents Aaron, the IIigh. Priest, and is styled M.- .

Excellent High Priest . The Wardens sit in front of the altar, and represent his two sons, Eleazar and Ithamar .

They are styled Excellent Priests ; and all the other members, li'orlhJ Lerites .

The High Priest wears a large red tunic, over which is placed a shorter one of white, without sleeves .

On his head is a close mitre of cloth of gold ; on the front of which is a painted or embroidered delta, enclosing

the Ineffable Name in Hebrew characters . Over the dress he wears a black sash, with silver fringe, from

which bangs by a red rosette a dagger. The sash is worn . from left to right . Suspended on his breast is the

breastplate, or lint and Thummim .

The two Wardens have the same dress, except the delta on the mitre, and the breastplate .

The Levitee wear a white tunic, cinctured with a red belt, fringed with gold . From this belt, by a black

rosette, is suspended 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 has a gold chandelier, with seven branches ; and on the flap a myrtle-tree of violet colour.

The Battery of the Degree is £ - by 7 7 7 ,

XXIII . . . 2

TO OPEN .

The II .- . P . . gives two raps, and says : "Eleazar, my son, what is the hour?"

Elcaz. • . DIy father, it is the hour to replenish the fire that burns continually upon the, altar of burnt,

offering, and to prepare fur the morning sacrifice .

H.-. P.- . Bro.-. Jun .- . Deacon, what is the first care of the Chiefs of-'the Tabernacle when about to

assemble?

Jun:. Deac.•. To see that the Tabernacle is duly guarded ; that none may approach thereto, save those

to whom its care and service are entrusted .

H:. P.- . Attend to that duty, and inform the Captain of the Guards that we are about to open this

Assembly, to carry forth the ashes from the altar, and to prepare for the morning sacrifice ; and instruct him

to see that none approach, save those appointed for that service, lest they die .

[The Jun . . Deacon goes out, returns again, and says] : "X : ..

Exc IL-. Priest, the Tabernacle is duly

guarded, and none,can approach but those that have the proper Pass-word ."

f • . P.- . Eleazar, my son, are all present Chiefs of the Tabernacle?

\_

E,lea. -. DIy father, all present have been initiated in the first degree, and know the sacred name of the

God of Israel, of which the letters only can be pronounced .

H.-. P. - . What is that name?

Elea .- . The Ineffable, at which the fallen angels tremble .

S •. P.• . Will you give it tome?

Elea .% I cannot . It is forbidden to pronounce it, except dace each year by the High Priest, and in conformity to the ancient usage.

ff. •. Exc:. Pronounce the letters, then, with Ithamar .

[The Wardens pronounce alternately, YOD . . . HE . . . Yev . . . Ile .%].

IL • . Ezc.• . Great is ADoa :, Lord of the AauI]I, who was known to our fathers only by Ilia name At

SBEDI : the only True God, that Is that which HE WAS and S1ALL Be : Father and Lord of Earth and lienTen I Ithamar, my son, give notice to the Levites that I am about to openn this Assembly, that they .may prepare to discharge the duties for which they have been set apart .

. Esc

. IL-. Priest is about to open this Assembly of Chiefs of the Taber .

.Jien. •. W- . -DIy Brethren, the DLnacle. You will take due notice, and prepare to dischar g

e your appropriate duties .

2L- . Ecc.•. The sign, . my children!

(All give the sign . The JI : . Esc. •. raps ?-the Son :. W : .?-the Jun.-. W..?-and the 3I.• . Ezo : . -and

the DI . . Exc : . declares the Assembly open] .

RECEPTION .

The Candidate represents Eliasaph, the son of Lael, Chief of the House of Gershon, the son of Levi . The

. Deacon, who represents Moses, prepares him, by bandaging his eyes, and leads him to the door of the

Sent

Lodge, where he gives £ raps, by ? ? ? and -and the door is opened by the Jun : . Deacon, representing

Joshua, who inquires, "Who comes here?" Sen. • . Deac.• . Eliasaph, the son of Lael, and Chief of the House of Gershon, the son of Levi ; who desires

to be prepared to do the service of the people of the Lord in the Tabernacle of the Congregation, and to make

an atonement for the children of Israel .

Juu&• . Deac:. Does ho of his own accord and cheerfully make this request?

Sen .•. D. •. Ile does .

Jun: . D .-. Is ho duly prepared and worthy to receive so great an honour?

. D:. IIe is.

:

en

Jun : . D.-. Is his soul prepared to receive and digest the truth ?

Scn : . D .• . It is .

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Jun .- . D .- . By what further right does he expect to obtain so great a pririlego ?

San .-. D.- . Because the Lord has given him, and those numbered with him, as a gift to Aaron and his

sons, from among the children of Israel ; and he and his brethren have been taken by the Lord, instead of all

the first-born among the children of Israel .

Jun.-. D.- . It is well . Let him wait a time with patience, until the SI .% Excellent High Priest is informed of his request, and his answer received .

(The Jan .-. Deacon closes the dour, goes to the East and raps 6, 1 ; and the same questions are asked and

like answers returned as at the door] .

H.' . P. -. It is well ; since he conies endowed with these necessary qualifications, let him be conducted to

the cell of probation and purification .

[The Jun .- . Deacon goes to the door, and repeats this order . The candidate is then conducted to the dark

apartment, and seated upon the door, in front of the altar and skeleton . The apartment must be entirely

without light. The Son .'. 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 await with patience and fortitude whatever shall befall

you ." He then goes out, and closes the door, leaving him alone .

After a little time a loud crash of thunder is imitated, near the door of the apartment, succeeded by a

profound silence . This is repeated three 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 Tabernacle, 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 all that appertained to them ; and they have gone down alive into the chasm, and the earth has closed upon them, and they

have perished from among the congregation ."

Another voice cries aloud : " Flee, children of Israel, for there bath come a fire from the Lord, and consumed the two hundred and fifty men that offered incense ."

Another voice cries ; "The children of Israel have murmured against the'Lord, and against Moses and

Aaron, for the death of Korah and his company ; and Ho hath sent the plague upon them, and many then .

sands have died thereof ; and the whole people is about to be destroyed ."

'A'profound silence continues for some minutes, and then, by means of a wicket prepared for the .purpose,

at .tne bottom of the door, a single feeble light is introduced, and the wicket silently closed again . Immediately 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 thou repented of thy sins ?"]

Cand:. I have .

. Pray then to the God of Israel for mercy and forgiveness, lest he consume thee with fire, as he

.Voice

both consumed Nadab and Abihu, the sons of Aaron the High Priest .

[After a pause of a few minutes, 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

)e does), the door is opened, and the Sen .- . Deacon enters, and says to him ; "DIy Brother, thou bast heard

of the awful punishment with which God bath visited these who, not being duly qualified, have presumptuously

intermeddled with holy things . Take heed that thou do not so likewise ; for as God hash 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 •a nd his company ; even so, if thou approachest our mysteries, except with a pure heart, thy sins

repented of, and a sincere desire to serve God and thy fellow-men, will their fate or a - worse overtake .thee.

Dost thou 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 from thy bead 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 ."

=III. . . 4

He then clothes him in a white tunic and white drawers, with sandals on his feet, and a white cloth over

big head, covering his eyes so as to prevent him from seeing, and then conducts him to the door of the Assembly, where, rapping ? ? ? , he is admitted. Upon entering, the -Jun .-. Warden meets him, opens the tunic,

and marks the sign of the cross upon his breast, saying, •` Upon thy entrance into this Holy Place, thou art

marked with the sign of the cross, which,'pointing to the four quarters of the compass, is a symbol of the

Universe of which God is the Soul ; and it teaches you how insignificant is man, and how continually he

should humble himself in the presence of that Great Being who knows his inmost thoughts :'

He is then conducted three times around the room, from East to West, by the way of the South, while

the IL• . P : . reads

"0 Mighty and. Inscrutable Being, greater than Brahma, and of whom .Bed and Amun an but personi.

fications of an attribute ; we bow down before Thee as the Primitive Creator, that with a thought'didst from

Thyself utter all the worlds I Eternal Father, of whose thought the Universe is but a mode I Infinite in

attributes, of which each is infinite! Incorruptible I coeval with Time, and co-extensive with space 1 The

ancient Absolute, and sole original Existence ; whose laws of Harmony guide the motions of the suns and

stars 1 Thou art the All ; and in Thee all things exist ."

At the end of the 3d Circuit, the Sent

. Deacon and the Candidate halt in the East, where the Sen .•. D.• .

gives ? ? ? , raps ; \*and the IL- . P . • . asks]

S. •. P. • . Whom bring you hither with you, worthy Sen . . Deacon ?

Sen . . Dea : . Eliasaph the son of Lael. Chief of the House of Gershon son of Levi ; whom God has given

as a gift to thee and to thy sons, from among the children of Israel, to do the service of the children of Israel

in the Tabernacle of the Congregation ; and to make atonement for the children of Israel .

IL •. P.-. Bath he prayed in the silence and darkness of the cell of probation and purification?

. D. • . He has .

Sen

~ •. P. •. lath ho heard the thunder of the Lord, and the roar of the Earthquake ; and repented of Isis

sins?

Sen. •. D:. He has.

II • . P. •. (lath he been sprinkled with the water of purification, and passed through the other necessary

ceremonies to prepare him to receive the mysteries ?

&n : . D.•. He has .

IL •. P •. East thou 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 thy fellow-men?

Cand: . I have .

H.• . P.• . And art thou willing henceforward to devote thyself to that service ; to eschew and avoid vice

and iniquity, and practice virtue, charity and truth?

Cand.• . I am, 31. . Excellent.

$• . P.' . Bro. • . See:. Deacon, why do you travel from the East to the West, by the way of the South?

&n.•. D. • . ' We copy the example of the Sun ; and follow his beneficent course .

IL• . P.• . It is well. He is the fountain of light, and an emblem of the kind beneficence of the Deity .

Like him, let this Candidate hereafter shine among men, blessing all within his sphere of action, and returning

good fur evil. Return now to the West ; and thence approach the nltar •by seven regular steps, and place the

Candidate in due position to receive the obligation of a Levite or Chief of the Tabernacle .

The Candidate is re-conducted to the West, and made to reach the altar by seven steps, stepping first with

the left foot ; at the altar he kneels, with his hands open upon the Holy Bible, Square and Compasses, the right

wrist over the left at right angles, forming a cross. The brethren surround him, each crossing his arms upon

his breast ; and ho repeats the following

on61ciT10N .

1, A B in the presence of the God of Israel, do hereLv and hereon most solemnly and

sincerely promise and swear, that I will never reveal any of the Secrets of this Degree to any person not

legally authorized to receive them, nor without due authority warranting me to do so .

XXIIL . . 5

I furthermore promise and swear that I will be tractable and obedient to my superiors ; that I will keep

my body pure, and receive obediently the doctrines and mysteries of this Order .

I furthermore promise and swear that I will henceforth, to the best of my ability . and knowledge, obey

the laws of God, and serve, and labour to do good to, my fellow-men .

To all of which I do most solemnly swear ; binding myself under no less a penalty than that of having

the earth open under my feet, and being swallowed up alive, like Korah, Dathan and Abiram . So help me

God ; and keep me stcadf8st!

One of the Brethren places the sharp point of a sword against the Candidate's left breast : and the H.-'

~ .•. asks : "My brother, what feelest thou ?" Upon hearing his answer he says, "It is the sword of Vengeance

in the band of a Brother : and as it now pains the flesh, remember that if thou dost violate thine obligation,

the sharp arrows of conscience 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 .

H. • . P. • . It is well . In Him alone, and not in our own fleeting and evanescent resolution there is safety .

What now dust thou desire? •

Cand. •. Light .

H. • . P.• . Light is the gift of God, and common to all men . Be thou hencefi.rth a Son of Light.

SM.. . W.• . God is one ; unapproachable, single, eternal and unchanging ; and not that supposed God of

Nature, Dionusos, Sabazius, Zugreus or Zeus, whose manifold power was imagined to be immediately revealed

to the Senses in the incessant round of movement, life and death . .Tan.- . W. • . The Manifold is an infinite illustration of the One . The forces of Nature are the laws enacted

by the Absolute Uncreated Existence . In the absence of Creation by Him, no attribute could have been

appended to His Name . By the emanations of His Omnipotence 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 those

Emanations.

&n . •. IT.•. Al and Bel and Chemosh and Osiris, and all the other Gods of the Heathen are false idols ;

because, being but men's attributes enlarged and personified, they are wholly unreal and have no existence .

.There is but one God, Infinite and Incomprehensible, to whom no human attribute can be assigned, even when

imagined to be infinite : one God, to attain to a conception of whom all ideas of all other supposed Gods are

but ineffectual attempts, falling infinitely more short of the mark at which they aim than an arrow shot at

the Sun .

Jun.-. W. • . The world is 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 Persons nor Beings separate from Him, but His Thoughts, immaterial . as our

Thoughts, and existing in Him as Thought exists in our own Souls .

&n.•. I'•. God is the Soul of the World, separate from and superior to the universe of things, as the

Soul of Man 6-separate from and superior to his frail body.

Jun.-. 1P• . He is neither jealous nor revengeful, nor changeable . IIe doth not bate nor repeat nor give

way to anger ; but remains in ever undisturbed serenity and repose : and what is otherwise said of Him is

but language accommodated to the rude intellects of the Common People, who demand a God with their own

passions and infirmities ; and to whom any other is an unreality .

&n.•. W.• . There is no rival God ever at war with the Ineffable ; nor any independent and Self-existent

Evil Principle in rebellion against Him . The universe is a great whole, in which everything tends to good

result, through an infinite series of things,'like a great harmony in which discords and concords mingle, and

which without either could be imperfect .

. 1P•. Alan, too feeble of intellect to comprehend these mysteries, must believd : and simple faith is

.nn

wiser than all the vain speculations of Philosophy . 'Believe that God is a Spirit, the Soul of the Great Uni.Go

VIII. . . 6

verse ; its Creator, Ruler and Preserver : that one great •l aw of harmony governs all things : that all evil

Deities and Demons are but imaginary : and all the vulgar ideas of God, mere idle and feeble attempts to

conceive of Him and His Attributes .

Se : .-. W. •. Believe this ; and trust in Him, and in his Goodness and Mercy. Be sincere and true, sad

humble and patient ; and thou shalt hereafter, in His good time, learn the meaning of the great mystery and

riddle of existence .

[The cloth is now removed from the Brother's eyes ; and being raised he receives the Sign, Token and

Words.

SIGN : . . . Advance the t}ldif # °/° and with the right hand make a motion as if taking something from

°f&C itt1/j°i° . It alludes to the manner in which the H. . Priest' bore the Holy Oil to feed the Sacred fire [

when he entered the Tabernacle to perform the sacrifices .

Qj

ToKZN : . . .

Mutually take the

so as to form a kind of circle .

P .+ss-woans : . . .

SACRED WORD :

tjCtttl,u .V

One says Q S t 4 .Ofi •'.

of each other with the t ;&0\_M.02t&Q1}°P&C}

The other answers, °t°On.. ( :=0 t f Q V V j Q eF (C C)t QII

1Z Q& 5 0&. •.

I

. L• . Exc.•.

accept and receive you, my Brother, as a Levite and Chief of the Tabernacle, and conew

crate and devote you henceforth to the Service of The Children of Light ; and I now invest you with the

tunic and belt, the jewel and apron of this degree . The jewel, or censer of silver, is ever to remind you to

offer up unceasingly to God the incense of good deeds and charitable actions dictated by a pure and upright

heart.

The three colours, crimson, blue and purple, with which the white apron is bordered, are symbols-the

first (from Iii; red, splendid] of the splendour and glory of God : the second, (from n5zn, blue, the same as,

rrSDn, perfection], of His infinite Perfection : and the third, (from pr\*, the Imperial Colour], of His Infinite

Majesty and Power .

The Candlestick with seven branches, upon the apron, represents what were anciently known as the

seven planets or principal Heavenly Bodies, Saturn, Jupiter, 11ars, the Sun, Moon, Venus and Mercury : and

the Seven Angels that the Hebrews assigned to their government : . . To Saturn, Michael, (Mic-AL] : to

Jupiter, Gabriel (Gebri-AL) : To Mars, Auriel [Auri-AL] : to the Sun, Zerachiel (Zerekhi-AL] : to the Moon,

Saphiel (Tsaph-AL] : to Venus, IIamaliel [Khmali-AL] : and to Mercury, Raphael (Reph-AL] : signifying, in

Hebrew, respectively, the Semblance, the Strength, the Fire, the Rising, the Messenger, the Mercy and the

Healing, of AL, the great Semitic God of the Ancient Patriarchs : as to whom and these planets and Angels,

and their connection with Masonry, you will be more fully instructed as you advance .

The myrtle-tree, of violet colour, embroidered on the flap of the apron, is a symbol of the immortality

of the Soul ; a doctrine not found in the books of Moses ; but taught to the initiates, in the Hebrew, as it was

in the Egyptian, Indian, Phoenician, Samothracian and Eleusinian Mysteries .

Hear now the Lecture of this Degree .

LECTURE.

Among most of the Ancient Nations there was, in addition to their public worship, a private one styled

the Mysteries ; to which those only were admitted who had been prepared by certain ceremonies called

initiations.

xxur. . .

7

The most widely disseminated of the ancient worships were those of Isis, Orpheus, Dionusoe, Ceres and

blithras . Many barbarous nations received the knowledge of the mysteries in honour of these divinities

from the Egyptians, before they arrived in Greece : and even in the British Isles the Druids celebrated those

of Dionusoe, learned by them from the Egyptians .

The Mysteries of Eleusis, celebrated at Athens in honour of Ceres, swallowed- up, as it were, all the

others. All the neighbouring nations neglected their own, to celebrate those of Eleusis ; and in a little while

all Greece and Asia 'Minor ware filled with the initiates. They spread into the Roman Empire, and even

beyond its limits, " those holy and august Eleusinian 3fyitories," said Cicero, " in which the people of the

remotest lands are initiated ." Zusimus says that they embraced the whole human race ; and Aristides termed

them the common temple of the whole world .

There were, in the Elcusinian feasts, two sorts of Mysteries, the great and the little . The latter were a

kind of preparation fur the furmer ; and everybody was admitted to them . Ordinarily there was a novitiate

of three, and sometimes of four years .

Clemens of Alexandria says that what was taught in the great mysteries concerned the universe, and

was the completion and perfection of all instruction ; wherein things were seen as they were, and nature and \_

her works were made known .

The ancients said that the Initiates would be more happy after death than other mortals ; and that, while

the souls of the Profane, on leaving their bodies, would be plunged in the mire and remain buried in darkness,

those of the Initiates would fly to the Fortunate Isles, the abode of the Gods .

Plato said that the object of the mysteries was to re-establish the soul in its primitive purity, and in that

state of perfection which it had lost . Epictctus said, "whatever is met with therein, has been instituted by

our Masters, for the instruction of man and the correction of morals ."

Proclus held that initiation elevated the soul, from a material, sensual and purely human life, to a communion and celestial intercourse with the Gods : and that a variety of things, forms and species were shown

initiates representing the first generation of the Gods .

Purity of morals and elevation of soul were required of the Initiates . Candidates 'were required to be of

spotless reputation, and irreproachable virtue . Nero, after murdering his mother, did not dare to be present

at the celebration of the mysteries : and Antony presented himself to be initiated, as -the most infallible

mode of proving his innocence of the death of Avidius Cassius .

The initiates were regarded as the only fortunate men . "It is upon us alone," says Aristophanes, "ehineth

the beneficent day-star. We alone receive . pleasure from the influence of his rays ; we, who are initiated, and

who practise towards citizen and stranger every possible act of justice and piety ." And it is therefore not

surprising that, in time, initiation came to be considered as necessary, as baptism afterwards was to the

Christians ; and that not to have been admitted to the Mysteries was held a dishonour .

" It seems to me," says the great orator, philosopher, and moralist, Cicero, " that Athens, among many

excellent inventions, divine, and very useful to the human family, has produced none comparable to the Mysteries ; which for a wild and ferocious lifa have substituted humanity, and urbanity of manners . It is with

good reason they use the term initiation ; for it is through them that we in reality have learned the first

principles of life ; and they not only teach us to live in a manner more consoling and agreeable, but they soften

the pains of death by the hope of a better life hereafter ."

Where the Mysteries originated is not known . It is supposed that they came from India, by the way of

Chaldea, into Egypt, and thence were carried into Greece . Wherever they arose, they were practised among

all the ancient nations ; and, as was usual, the Thracians, Cretans and Athenians each claimed the honour of

.

invention, and each insisted that they had borrowed nothing from any other people .

In Egypt and the East, all religion, even in its most poetical forms, was more or less a mystery ; and the

chief reason why in Greece a distinct name and office were assigned to the mysteries, was because the superficial popular theology left a want unsatisfied, which religion in a wider sense alone could supply . They were

practical acknowledgments of the insufficiency of the popular religion to satisfy the deeper thoughts and

aspirations of the mind . The vagueness of symbolism might perhaps reach what a more palpable and con-'

its subject ; it

ventional creed could nut . The former, by its indefiniteness, acknowledged the abstruseness of

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treated a mysterious subject mystically ; it endeavoured to illustrate what it could not explain, to excite an

appropriate feeling, if it could not develop an adequate idea, and made the image a mere subordinate convey .

ance for the conception which itself never became too obvious or familiar.

The instruction now conveyed by books and letters was of old conveyed by symbols ; and the priest had

to invent or to' perpetuate a display'of rites and exhibitions, which were not only more attractive to the eye

than words, but often to the mind more suggestive and pregnant with meaning .

Afterwards, the institution became rather moral and political, than religious . The civil magistrates

shaped the ceremonies to political ends in Egypt : the sages who carried them from that country to Asia,

Greece and the 'North of Europe, were all kings or legislators . The chief magistrate presided at those of

Eleusis, represented by an officer sty led King : and the Priest played but a subordinate part . '

The Powers revered in the Mysteries were all in reality Nature-Gods ; none of whom could be consistently

addressed as mere heroes, because their nature was confessedly super-heroic . The Mysteries, only' in fact a

snore solemn expression of the religion of the ancient poetry, taught that doctrine of the Theocracia or Divine

Oneness, which even poetry does not entirely conceal . They were not in any open hostility with the popular

religion, but only a more solemn exhibition of its symbols ; or rather a part of itself in a more impressive

form . The essence of all mysteries, as of all polytheism, consists in this, that the conception of an unap.

proachable Being, single, eternal and unchanging, and that of a God of Nature whose manifold power is

immediately revealed to the senses in the incessant round of movement, life and death, fell asunder in the

treatment, and were separately symbolized . They offered a perpetual problem to excite curiosity, and contributed to satisfy the all-pervading religious sentiment, which, if it obtain no nourishment among the simple

and intelligible, finds compensating excitement in a reverential contemplation of the obscure .

Nature is as f

.-co from dogmatism as from tyranny ; and the earliest instructors of mankind not only

adopted her lessons, but as far as possible adhered to her method of imparting them . They attempted to reach

the understanding through the eye ; and the greater part of all religious teaching was nonvcyed through this

ancient and most impressive mode of l exhibition" or demonstration . The Mysteries were a sacred drama,

exhibiting some legend significant of nature's chnn\_e, of the visible universee in which the Divinity is revealed,

and whose import was in many respects as open to the Pagan as to the •Christian . Beyond the -current

traditions or sacred recitals of the temple, few explanations were given to the spect :itors,'who •w ere left,ma-in-the school of nature, to make inferences for themselves .

The method of indirect suggestion, by allegory or symbol, is a more efficacious instrument of instruction

than plain didactic language ; since we are habitually indifTerent to that which is acquired without effort :

"The initiated are few, though many bear the thyrsus\_" And it would have been impossible to provide a

lesson suited to every degree of cultivation and capacity, unless it were one framed after Nature's example,

or rather a representation of Nature herself, employing her universal symbolism instead of technicalities of

language, inviting endless research, yet rewarding the humblest inquirer, and disclosing its secrets to every

one in proportion to his preparatory training and power to comprehend them .

Even if destitute of any formal or official enunciation of those important truths, which' even in a cultivated age it was often found inexpedient to assert except under a veil of allegory, and which moreover lose

their dignity and value in proportion as they are learned mechanically as dogmas, the shows of the mysteries

certainly contained suggestions if not lessons, which in tile opinion not of one competent witness only but of

many, were adapted to elevate the character of the spectators, enabling them to augur something of the

purposes of existence, as well as of the means of improving it, to live better and to die happier .

Unlike tile religion of books or creeds, these mystic shows and performances were not the reading of a

lecture, but the opening of a problem, implying neither exemption from research, nor hostility to philosophy :

for on the contrary, philosophy is the great Mvstagogue or Arch-Expounder of symbolism : though the interpretations by the Grecian Philosophy of the old myths and symbols were in many instances as ill-founded, as

in others they are correct .

No better means could lie devised to rouse a dormant intellect, than those impressive exhibitions, which

addressed it through the imagination ; which instead of condemning it to a prescribed routine of creed, invited

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it to seek, compare and judge . The alteration from symbol to dogma is as fatal to beauty of expression, as

that from faith to dogma is to truth and wholesomeness of thought .

The first philosophy often reverted to the natural mode of teaching ; and Socrates, in particular, is said

to have eschewed dogmas, endeavouring, like the mysteries, rather to awaken and develop in the minds of

his bearers the ideas with which they were already endowed or pregnant, than to fill them with ready-made

adventitious opinions .

So Masonry still fellows the ancient manner of teaching . Her symbols are the instruction she\_gives ;

and the leuturus are hut often partial and insuflicietit one-sided endonvours to interpret those symbols . He

who would become an accomplished Mason, must nut be content merely to bear or even to understand the

,lectures, but must, aided by them, and they having as it were marked out the way for him, study, interpret,\_

and develop the symbols for himself.

The earliest speculation endeavoured to express far more than it could distinctly comprehend ; and the

vague impressions of the mind found in the mysterious analogies of phenomena their most apt and energetic

representations . The Mysteries, like the symbols of Masonry, were but an image of the eloquent analogies

of Nature ; both those and these revealing no new secret to such as were or are unprepared, or incapable of

interpreting their significancy .

Everywhere in the Old Mysteries, and in all the symbolism and ceremonial of the Hierophant wits found

the same mythical personage, who, like IIermes or Zoroaster, unites human Attributes with Divine, and is

himself the God whose worship lie introduced, teaching rude men the commencements of civilization through

the influence of song, and connecting with the symbol of his death, emblematic of that of Nature, the most

essential consolations of religion .

The Mysteries embraced the three great doctrines of Ancient Theosophy . . They treated of God, Man

and-Nature. Dionusos, whose Mysteries Orpheus is said to have founded, was the God of Nature, or of the

moisture which is the life of Nature, who prepares in darkness the return of life and vegetation, or who

is himself the Light acid Change evolving their varieties. He was theologically one with Hermes, Prometheus and Poseidon . In the Egean Islands he is Butes, Dardanus, IIimeros, or Imbros . In Crete he appears

as Iasius or Zeus, whose worship remaining unveiled by the usual forms of mystery betrayed to profane

curiosity the symbols which if irreverently contemplated, were sure to be misunderstood . In Asia be is the

long•s toled Bassareus coalescing with the Sabazius of the Phrygian Corybantes ; the same with the mystic

Iacobus, nursling or son of Ceres, and with the dismembered Zagrous, son of Persephone .

In symbolical forms the mysteries exhibited THE ONE, of which rn MANIFOLD is an infinite illustration, containing a moral lesson, calculated to guide the soul through life and to cheer it in death .. The •

story of Dionusos was profoundly significant . IIe was not only creator of the world, but guardian, liberator,

and saviour of the soul. God of the many-coloured mantle, lie was the resulting manifestation personified;

tbe •all in the many, the vatried year, life passing into innumerable forms .

The spiritual regeneration of man, was typified in the Mysteries by the second birth of Dionusos as off- .

spring of the Highest ; and the agents and symbols of that regeneration were the elements that effected

Nature's periodical purification-the air, indicated by the mystic fan or winnow ; the fire, signified by the

torch ; and the baptismal water ; fur water is not only cleanser of all things, but the genesis or source of all .

These notions clothed in ritual suggested the soul's reformation and training, the moral purity formally

proclaimed at Eleusis . IIe only was invited to approach, who was "of clean hands and ingenuous speech,free from all pollution, and with a clear conscience ." "Happy the man," say the initiated in Euripides and

Aristophanes, "who purifies his life, and who reverently consecrates his soul in the thinsus of the God .. -Let

him take heed to his lips that he utter no profane word ; let hint be just and kind to the stranger and to his'

neighbour ; let him give way to no vicious excess, 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

after gain, the traitor ; all those, in short, whose practices are more akin to the riot of Titans than to the

regulated life of the Orphici, or the Curetan order of the Priests of ldman Zeus ."

The votary, elevated beyond the sphere of his ordinary faculties, and unable to account for the agitation

which overpowered him, seemed to become divine in proportion as he ceased to be human, to be a daemon or

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god . Already, in imagination, the initiated were numbered among the beatified . They alone enjoyed the

true life, the Sun's true lustre, while they hymned their God beneath the mystic groves of a mimic Elysium,

and were really renovated or regenerated under the genial influence of their dances .

"They whom Proserpina guides in her mysteries," it was said, "who imbibe her instruction and spiritual

nourishment, rest from their labours and know strife no more . Happy they who witness and comprehend

these sacred ceremonies I They are made to Know the meaning of the riddle of existence by observing its

aim and termination 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 hopes

to console 'them at their death ."

No doubt the ceremonies of Initiation were originally few and simple . As the great truths of the primi•,

tive revelation faded out of the memories of the masses of the People, and wickedness became rife upon the

earth, it became necessary to discriminate, to require longer probation and satisfactory tests of the candidates,

and by spreading around what at first were rather schools of instruction than mysteries, the veil of secrecy,

and the pomp of ceremony, to heighten the opinion of their value and importance. .

Whatever pictures later and especially Christian writers may draw of, the Mysteries, they must, not only

originally, but for many ages, have continued pare ; and the doctrines of natural religion and morals there

taught, have been of the , bighest importance ; because both the moat virtuous as well as the most learned and

philosophic of the ancients speak of them in the loftiest terms . That they ultimately became degraded from

their high estate, and . corrupted, we know .

The rites of Initiation became progressively more complicated . Signs and tokens were invented by

which the Children of Light could with facility make themselves known to each other . Different degrees

were invented, as the-number of initiates enlarged, in order that there might be in the inner apartment of the

Temple a favoured few, to whom alone the more valuable secrets were entrusted, and who could wield effect

ually the influence and power of the Order .

Originally the mysteries were meant to be the beginning of anew life of reason and virtue . The initiated .

or esoteric companions were taught the doctrine of the One Supreme God, the theory of death and eternity,

the hidden mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection

from which it had fallen, its immortality, and the states of reward and punishment after, death .

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as Atheists, and certain of everlasting punishment beyond the grave .

All persons were initiated into the lesser mysteries ; but few attained the greater, in which the true spirit

of them, and most of their secret doctrines were hidden . The veil of secrecy was impenetrable, sealed by

oaths and penalties the most tremendous and appalling . It was by initiation only that a knowledge of the

Hieroglyphics could be obtained, with which the walls, columns and ceilings of the Temples'were decorated,

and which, believed to have been communicated to the Priests by revelation from the celestial deities, the

youth of all 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 pyramid, with every appliance that could alarm and excite the candidate . Innumerable ceremonies, wild and romantic, dreadful and appalling, had by degrees been added to the few expressive

symbols of primitive observance, under which there were instances in which the terrified aspirant actually

expired with fear. .

The pyramids were probably used for the purposes of initiation, as were caverns, pagodas and labyrinths ;

for the ceremonies required many apartments and cells, long passages and wells .' • In Egypt a principal place

for the mysteries was the island of PhIlm on the Nile, whore a magnificent Temple of Osiris stood, and his

relics were said to be preserved .

With their natural proclivities, the Priesthood, that select and exclusive class, in Egypt India, Phoenicia,

Judea and Greece, as well as in Britain and Rome, and wherever else the mysteries were known, made use of

them to build wider and higher the fabric of their own power . The purity of no religion continues long .

Rank and dignities succeed to the primitive simplicity . Unprincipled, vain, insolent, corrupt and venal men

put on God's livery to serve the Devil withal ; and luxury, vice, intolerance and pride depose frugality, virtue .

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gentleness and humility ; and change the altar where they should be servants, to a throne on which they

reign .

But the Kings, Philosophers and Statesmen, the wise and great and good who were admitted to the mysteries, long postponed their ultimate self-destruction, and restrained the natural tendencies of the Priesthood .

And accordingly Zosimus thought that the neglect of the mysteries after Dioclesian abdicated, was the chief

cause of the decline of the Roman Empire ; and in the year 364, the Proconsul of Greece would not close the

mysteries, notwithstanding\* a law of the Emperor Valentinian, lest the people should be driven to desperation, if prevented from performing them ; upon which, as they believed, the welfare of mankind wholly

depended. They were practised in Athens until the 8th century, in Greece and Rome for several centuries

after Christ ; and in Wales and Scotland down to the 12th century .

The inhabitants of India originally practised the Patriarchal religion . Even the later worship of Vishnu

was cheerful and social ; accompanied with the festive song, the sprightly dance, and the resounding cymbal,

with libations of milk and honey, garlands, and perfumes from aromatic woods and gums .

There perhaps the mysteries commenced : and in them, under allegories, were taught the primitive

truths . We cannot, within the limits of this lecture, detail the ceremonies of initiation ; and shall use general

language, except where something from those old mysteries still remains in Masonry .

The Initiate was invested with a cord of three threads, so twined as to make three times three, and called

sennar. Hence comes our cable-tow . It was an emblem of their tri-une Deity, the remembrance 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 lesser 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 adored the Deity, symbolized by the solar fire . The Candidate, long wandering in darkness,

truly wanted Light, and the worship taught him was the worship of God, the Source of Light . The vast Temple

of Elephanta, perhaps the oldest in the world, hewn out of the rock, and 135 feet square, was used for initiations ;.as were the still vaster caverns of Salsette, with their 300 apartments .

The-periods of initiation were regulated by the increase and decrease of the moon . The mysteries were .

divided into four steps or degrees . The Candidate might receive the first at eight years of age, when he was

invested with the zennar. -Each degree dispensed something of perfection . "Let the wretched man," says

the Hitopadesa, " practise virtue, whenever he enjoys one of the three or four religious degrees ; let him be

even-minded with all 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 garment without a seam, and remained under the care of a Brahmin until he was twenty

years of age, constantly studying and practising the most rigid virtue . Then be underwent the severest pro\_

bation 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 as a striking symbol of the universe by many nations of antiquity, and

was imitated by the Indiana in the shape of their temples .

. - Then he was admitted to the Holy Cavern, blazing with light, where, in costly robes, sat, in the East,

West and South, the three chief IIierophants, representing the Indian tri-une Deity . The ceremonies there

commenced with an anthem to the Great God of Nature ; and then followed this apostrophe : "0 mighty

Being 1 greater than Brahma I we bow down before Thee as the primal Creator I Eternal God of Gods I

The World's Mansion! Thou art the Incorruptible Being, distinct from all things transient! Thou art

before all Gods, the Ancient Absolute Existence, and the Supreme Supporter of the Universe 1 Thou art the

Supreme Mansion ; and by Thee, 0 Infinite Form, the Universe 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 his tongue,

and observe a passive obedience in receiving the doctrines and traditions of the order ; and the firmest secrecy

in maintaining inviolable its hidden and abstruse mysteries . Then he was sprinkled with water (whence our

baplism) ; certain words, now unknown, were whispered in his ear ; and he was divested of his shoes, and

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made to go three times around the cavern . Hence our three circuits ; hence we were neither barefoot nor

shod ; and the words were the Passwords of that Indian degree .

The Gymnosophist Priests carne from the banks of . the Euphrates into Ethiopia, and brought with them

their sciences and their doctrines . Their principal Cullege was at llcroe, and their mysteries were celebrated

in the Temple of Amun, renowned \*fur his oracle, -Ethiopia was then a powerful State, which preceded

Egypt in• civilization, and had a theocratic government . Above the King was the Priest ; and could put him

to death in the name of the Deity. Egypt was then composed of the Thebaid only . Middle Egypt and the

Delta were a gulf of the Mediterranean . The Nile by degrees formed an immense marsh, which, afterwards

drained by the labour of man, formed Lower Egypt ; and was.for many centuries governed by the Ethiopian

Sacerdotal Caste, of Arabic origin ; afterwards displaced by a dynasty of warriors . The magnificent ruins

of Axoum, with its obelisks and hieroglyphics, temples, vast tombs and pyramids, around ancient Meroe, are

far older than the pyramids near Memphis .

The Priests, taught by 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, calculated eclipses, and

regulated, nineteen centuries before Ca sar, the Julian year . They descended to practical investigations [is

to the necessities of life, and made known their discoveries to the people ; they cultivated the fine arts, and

inspired the people with that enthusiasm which produced the avenues of Thebes, the Labyrinth, the Temples

of Karnac, Denderab, Edfuu, and Philm, 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, excited the emulation of the most eminent men, whatever their rank and fortune ; and

led them, despite the complicated and terrible trials to be undergone, to seek admission into the mysteries of

Osiris and Isis.

From Egypt, the mysteries went to Phoenicia, and were celebrated at Tyre . Osiris changed his name,

'and became Adoni or Dionusos, still the representative of the Sun ; and afterwards these mysteries were

introduced successively into Assyria, Babylon, Persia, Greece, Sicily, and Italy . . Ia .Greece and Sicily, Osiris

-took the name of Bacchus, and Isis that of Ceres, Cybele, Rhea and Venus .

Bar IIebraeus says ; "Enoch was the first who invented books and different sorts of writing . The ancient

Greeks declare that Enoch is the same as Mercury Trismegistus [IIermes], and that he taught the eons of

-men the art of building cities, and enacted some admirable laws . . . IIe discovered the knowledge of the

Zodiac, and the course of the Planets ; and he pointed out to the sons of men, that they should worship God,

that they should fast, that they should pray, that they should give alms, votive offerings and tenths ., He

.reprobated abominable fouds and drunkenness, and appointed festivals for sacrifices to the San, at each of the

Zodiacal Signs."

Manetho extracted his history from certain pillars which he discovered in Egypt, whereon inscriptions

bad been made by Thoth, or the first Mercury, (or Hermes], in the sacred letters and dialect : but which were

after the flood, translated from that dialect into the Greek tongue, and laid up in the private recesses of the

Egyptian Temples. These pillars were found in subterranean caverns, near Thebes and beyond the Nile,

not far from the sounding statue of Memnon, in a place called Syringes ; which are described to be certain

winding apartments underground ; made, it is suid, by those who were skilled in ancient rites ; who, foreseeing the cowing of the Deluge, and fearing lest the memory of their ceremonies should be obliterated, built

and contrived vaults, dug with vast labour, in several places .

From the bosom of Egypt sprang a man of consummate wisdom, initiated in the secret knowledge of India,

of Persia and of Ethiopia, named Thoth or Phtha by his compatriots, Taaut by the Phoenicians, Hermes Trismegistus by the Greeks, and A :dris by the Robbins . Nature seemed to have chosen him for bar favourite, and to

have lavished on him all the qualities necessary to enable him to study liar and to know her thoroughly . The

Deity had, so to say, infused into him the sciences and the arts, in order that he might instruct the whole

world .

He invented many things necessary for the uses of life, and gave them suitable names ; be taught men

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how to write down their thoughts and arrange their speech ; he instituted the ceremonies to be observed in

the worship of each of the Gods ; he observed the courses of the stars ; he invented music, the different bodily

exercises, arithmetic, medicine, the art of working in metals, the lyre with three strings ; he regulated the

three tones of the voice, the sharp, taken from autumn, the grave from winter and the middle from spring,

there being then but three seasons . It was he who taught the Greeks the mode of interpreting terms and

things, whence they gave him the name of 'Ep e, r;

;(He

"] which signifies Interpreter.

- In Egypt he instituted hieroglyphics : he selected a certain number of persons whom he judged fittest to

be the depositaries of his secrets, of such only as were- capable of attaining the throne and the first offices in

the mysteries ; he united them in a body, created them Priests of the Living God, instructed them in the

sciences and arts, and explained to them the symbols by which they were veiled . Egypt, 1500 years before

the time of Moses, revered in the mysteries ONa SUPREME GOD, called the ONLY 17NCRaATED . Under IIim•i t

paid homage to seven principal deities . It is to Hermes, who lived at that period, that we must attribute the

concealment or veiling [relation] of the Indian worship, which Moses unveiled or revealed, changing nothing

of the laws of Hermes, except the plurality of his mystic Gods .

The Egyptian Priests related that Hermes, dying, said : "Hitherto I have lived 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 turn . There is God . This life is but a death ." This is precisely the creed of the old Buddhists or

Samaneans, who believed that from time to time God sent Buddhas on earth, to reform men, to wean them

from their vices, and lead them back into the paths of virtue .

Among the sciences taught by Hermes, there were secrets which he communicated to the Initiates only

upon pondition that they should bind'themselves, by a terrible oath, never to divulge them, except to those

who, titer long trial, should be found worthy to succeed them . The Kings even prohibited the revelation of

them en pain of death . This secret was styled the Sacerdotal Art, and included alchemy, astrology, magism

{magic , the science of spirits, &c . He gave them the key to the Hieroglyphics of all these secret sciences,

which, were regarded as sacred, and kept concealed in the most secret places of the Temple . .

The great secrecy observed 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 othernations

as 3he college, the sanctuary, of the sciences and arts . The mystery which surrounded them strongly excited

oariosity.! .Orpheus metamorphosed himself, so to say, into an Egyptian . He was initiated into Theology

and Physics. And be so completely made the ideas and reasonings of his teachers his own, that his Hymns

rather bespeak an Egyptian Priest than a Grecian Poet : and he was the first who carried into Greece the

Egyptian fables.

Pythagoras, ever thirsty for learning, consented even to be circumcised, in order to become one of the

Initiates : and the occult sciences were revealed to him in the innermost part of the sanctuary .

The,Initiates in a particular science, having been instructed by fables, enigmas, allegories, and biero :glyphics, wrote mysteriously whenever in their works they touched the subject of the Mysteries, and continued

to conceal science under a veil of fictions.

When the destruction by Cambyses of many cities, and the rain 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, ever enveloped in the obscurities of fables and

hieroglyphics ; to the end that the vulgar herd, seeing, might see nothing, and hearing might comprehend

'pothing. . All the writers drew from this source : but these mysteries, concealed under so many unexplained

envelopes, ended in giving birth to a swarm of absurdities, which from Greece, spread over the whole Earth .

In the Grecian Mysteries, as established by Pythagoras, there were three degrees . A preparation of five

years' abstinence and silence was required. If the candidate were found to be passionate or intemperate,

;contentions, or ambitious of worldly honours and distinctions, he was rejected .

In his lectures, Pythagoras taught the mathematics, as a medium whereby to prove the existence of God

from observation and by means of reason ; grammar, rhetoric and logic, to cultivate and improve that reason ;

arithmetic, because he conceived that the ultimata benefit of nazi consisted in the science of numbers ; and

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geometry, music and astronomy, because he conceived that man is indebted to them for a knowledge .of what

is really good and useful .

He taught the true method of obtaining a knowledge' of the Divine laws ; to purify the soul from its

imperfections, to search for truth, and to practise virtue ; thus imitating the perfections of God. He thought

his system vain, if it did not contribute to expel vice and introduce virtue into the mind. He taught that the

two most excellent things were, to speak the truth, and to render benefits to one another .' Particularly he

inculcated Silence, Temperance, Fortitude, Prudence and Justice. IIe 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.

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Thus we owe the particular mode of instruction in the Degree of Fellow-Craft to Pythagnras ; and that

degree is but an imperfect reproduction of his lectures . From him, too, we have many of our explanations of

the symbols. lie arranged his assemblies due East and West, because he held that Motion began in the East

and proceeded to the West. Our Lodges are said to be due East and West, because the Master represents the

rising Sun, and of course must be in the East . The pyramids, too, were built precisely by the four cardinal

points . And our expression, that our Lodges extend upwards to the Heavens, 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 the vestibule of Truth, and stood upon its threshold .

The Druidical ceremonies undoubtedly came from India ; and the Druids were originally Buddhists.

The word Druidh, like the word Magi, signifies wise or learned men ; and they were at once philosophers,

magistrates and divines .

There was a surprising uniformity in the Temples, Priests, doctrines and worebip of the Persian Magi and

British Druids. The Gods of Britain were the same as the Cabiri of Samothrace . Osiris and Isis appeared

in their Mysteries, under the names of Ilu and Ceridwen ; and like those of the primitive Persians, their

Temples were enclosures of huge unhewn stones, some of which still remain, and are regarded by the common

people with fear and veneration . They were generally either circular or oval . Some were in the shape of a

circle to which a vast serpent was attached . The circle was an Eastern symbol of the Universe, governed by

an Omnipotent Deity whose centre is everywhere, and his circumference nowhere : and the egg was a universal

symbol of the world. Some of the Temples were winged, and some in the shape of a cross ; the winged . ones

referring to Kneph, the winged Serpent-Deity of Egypt ; whence the name of Araresock, where one of them

stood . Temples in the shape of a cross were also found in Ireland and Scotland. The length of one of these

vast structures, in the shape of a serpent, was nearly 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 the 13th of

February, 13t of May, 19th of August, and 1st of November. The time of annual celebration was May-Eve,

and the ceremonial preparations commenced at midnight, on the 29th of April . When the initiations were

over, on May-Eve, fires were kindled on all the cairns and cromlechs in the island, which burned all night to

introduce the sports of May-day. The festival was in honour of the Sun . The initiations were performed 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. Ile placed over their celebration

twelve IIierophants, who were alike Priests, Counsellors of State, and Judges from whose decision there was

no appeal.

He held the numbers three and nine in peculiar veneration ; and was probably himself the Indian Buddha .

Every thrice-three months, thrice-three victims were sacrificed to the tri-une God .

The Goths had three great festivals ; the most magnificent of which commenced at the winter Solstice, and

was celebrated in honour of Thor, the Prince of the Power of the Air . That being the longest night in the

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 primitive darkness

took place. This was the 3 141e, Juni or I eoi feast, which afterwards became Christmas . At - this feast the

'XXITI. . . 15

initiations were celebrated . Thor was the Sun, the Egyptian Osiris and Kneph, the Phoenician Bel or Baal.

The initiations were had in huge intricate caverns, terminating, as all the dlithriac caverns did, in a spacious

vault, where the Candidate was broaght to light.

Joseph was undoubtedly initiated . After he had interpreted Pharaoh's dream, that Monarch made him

his Prime Minister, let hint ride in his second chariot, while they proclaimed before him, Anescu! ; and set

hint over the land of Egypt . In addition to this, the King gave him a new name, Tsaphnath-Paaneach, and

married him to As'nath, daughter of Putipherah a Priest of On or IIieropolis, where was the Temple of

Athom-Re, the Great God of Egypt ; thus completely naturalizing him . He could not have contracted this

marriage, nor have exercised that high dignity, without being first initiated in the mysteries . When his

Brethren came to Egypt the second time, the Egyptians of his court could not eat with them, as that would

have been abomination ; though they ate with Joseph ; who was therefore regarded not as a foreigner ; but as one

of themselves : and when he sent and brought his brethren back, and charged them with taking his cup, he

said, "Know ye not that a man like me practises divination ?" thus assuming the Egyptian of high rank

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 court 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 learning of the Egyptians, and married afterwards the daughter of Jethro, a Priest of On likewise . Strabo and

Diodorus both assert that he was himself a Priest of Ileliopolis . Before be went into the Desert there were

intimate relations between him and the Priesthood ; and he had successfully commanded, Joscphus informs

us, an army sent by the King against the Ethiopians . Simplicius asserts that Moses received from the Egyptiaos, in the mysteries, the doctrines which he taught to the Ilebrews : and Clement of Alexandria and Philo

say that he was a Theologian and Prophet, and interpreter of the Sacred Laws . Manetho, 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 the Hebrew Priesthood, in the powers and privileges, as well as the immunities

and sanctity which he conferred upon them, he closely imitated the Egyptian institutions ; making public the

worship of that Deity whom the Egyptian Initiates worshipped in private ; and strenuously endeavouring to

keep the people from relapsing into their old mixture of Chaldaic and Egyptian superstition and idol-worship,

as they were ever . ready and inclined to do ; even Aaron, upon their first clamorous discontent, restoring the

worship of Apis, as an image of which Egyptian God he made the golden calf .

The Egyptian Priests taught in their great mysteries, that there was one God, Supreme and Unapproachable, who had conceited the Universe by His Intelligence, before He created it by his Power and Will . They,

were no Materialists nor Pantheists ; but taught that Matter was not eternal or co-existent with the great

First Cause, but created by Him .

The early Christians, taught by the founder of their Religion, but in greater perfection, those primitive

truths that from the Egyptians had passed to the Jews, and been preserved among the latter by the Essenes,

received also the institution of the 1ysteries ; adopting as their object the building of the symbolic Temple,

preserving the old Scriptures of the Jews as their sacred book ; and as the fundamental law, which furnished

the new veil of Initiation with the Hebraic words and formulas, which, corrupted and disfigured by time and

ignorance, appear in many of our degrees .

Such, my Brother, is the doctrine of the first degree of the Mysteries, or that of Chief of the Tabernacle,

to which you have now been admitted : and the moral 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 . Hereafter, if you, are permitted to advance, you will arrive at a

more complete understanding of them and of the sublime doctrines which they teach . Be content, therefore,

with that which you have seen and heard, and await patiently the advent of the greater light .

1.6XI PTO CLOSE.

I1: •. P • .

Eleazer, my son, what is the hour?

Ele.• . The sacrifices are concluded, and the fire burns brightly upon the altar of burat-oferin ;.

H. •. P.•. Of what are the sacrifices symbolical?

Elea .- . Of the sacrifice of our personal feelings and of our pleasures upon the altar of Duty .

11'- .F.'. Of what is the ever-burning fire symbolical?

Elea. •. Of the never-ceasing mercy and goodness of God ; and of that zeal and devotion to his service

and the welfare of men, which ought never to burn low or feebly in the bosom of a Chief of the Tabernacle .

H.-. P. •. Of what is the Tabernacle symbolical?

F.lea .• . Of the Universe : in which God dwells, as the soul of man dwelleth in his body .

II. • . P.• . Of what are the six branches of the candlestick of gold symbolical?

Elea .- . Of the six months of light ; and the six days in which God created the Universe .

}7. • . P.'. Of what are the seven lamps symbolical?

Elea.. Of the 7 planets ; and of the 7 great stars that pointed the people of Israel to the North .

H. • . P • . What are the colours of the hangings of the Tabernacle ?

Elea.- . White, blue, purple and scarlet .

H. • . P.• . Of what are these colours the symbols to the Chiefs of the Tabernacle?

Sen. • . W.• . White of the candour, 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 .

What now remains to be done ?

S. • .

Stn .-. IF • . To meditate in silence, and prepare for the duties of the morrow .

K •. P. •. That we may retire and do so, let this Assembly now be closed . The sign, my Sons I

[The sign is given, and the battery as at opening ; and the lI:. P .-. declares the Chapter closed .

FINIS .

Et'

.e ffret .

Prince of the Tabernacle .

TnE LODGE ROO3I, ITS DECORATIONS, ETC.

The Lodge consists of two apartments, the first of which proceeds directly into the second, and is called

It is furnished at all points like a plaster's Lodge .

the Testibule, where the brethren clothe themselves .

The second apartment is made completely circular, by means of a suite of hangings . The decorations

of this vary, as will be Stated, hereafter, according to the three points of reception . In the centre is placed a

candlestick with seven branches, each holding seven lights .

The dress is a blue silk tunic or 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 'stars,

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 left .

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 first Tabernacle, built by Moses .

The jewel is the letter x, worn from a collar of broad crimson ribbon .

The'Lodge is styled Assembly. The Chief Prince is styled Th.• . Puissant : and there are three Wardens,

who are styled Puissant. The first Warden represents AARON the High Priest, and sits in the West. The

second -represents BsTssL-AL [Bezaleel], and sits in the South . The third represents Aatt-Aa [Aholiab], and

sits in the North.

The Ch.\*. Prince represents bloats : and the Candidate represents ELEAzra the son of Aaron .

The battery is ? ? ? ,

TO OPEN.

Th. •. P. •. Puissant Warden in the North, I am about to open this Assembly of Princes of the Tabernacle, that we may take counsel for the welfare of the Order . Are we well guarded, so that none save those

-who are entitled to do so can approach the Tabernacle ?

3d Ward. • . Th. •. Puissant Chief Prince, the Tabernacle is guarded on all sides, and we are in security.

Th.. P:. Puissant Warden in the West, are all present Princes of the Tabernacle?

1st Ward. •. All are Princes of the Tabernacle, Th :. P .:, and have seen the Perfection of the Holy

Mysteries of the Hebrews .

TA ., . P. •.

What are the duties of a Princo of the Tabernacle?

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XXIV . . . 2

1st TPard.- . . To labour incessantly for the glory of God, the honour of his Country and the happiness of

his Brethren .

Th : . P.• .

3d Ward.-. Ahli-Ab, Th .. P. ., who aided in building the first Tabernacle .

TA : . P• .

,

3d TT'ard. •.

; beautifying the vessels thereof ; and as an embroiderer in blue and purple,

and scarlet and fine linen.

. P. • .

:

T1

3d Ward. • .

eousness, Virtue and Truth ; and to make my life beautiful with the embroidery of good actions .

Th.- . P •.

2d Ward: . Betsel-Al . Th.- . P :., who aided in building the first Tabernacle .

Th . • . .- . How did he labour upon the Tabernacle of the Lord?

2d ..Ward

In gold and silver and brass ; in the cutting of stones, and in the carving of wood .

Th.- . P. • .

2d Ward . •.

.

TA. •. . • .

Tabernacle ?

1s1.. Ward

To offer up prayers and thanks to the Deity . in lieu of Sacrifices ; and to aid you with my

counsel and advice .

. Aid me, Princes, to open this Assembly 1 • The

Th. •. . •.

Sign, my Brethren i

(Each gives the Second Sign : The Th :. P.. raps ? ? ? -each Warden successively the same : and the

Th :. P. •.

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RECEPTION.

(The Candidate, representing Elcazar, the son of Aaron, is clothed in a white tunic, without ornaments

or insignia, and conducted to the door of the vestibule, in charge of the-Son :. Deacon, who enters with hint

without ceremony . This room is furnished in every respect like a Master Mason's Lodge, except that, instead

of the Bible, a roll of parchment, representing the Book of the Law, lies upon the Altar : and the Hebrew

letter Yon is in the East, instead of the letter G . Here the Sea : . Deacon addresses him thus]

Sen. •. .-. Bro : . Eleuzar, thou bast been chosen to be anointed, consecrated, and sanctified, to minister

unto the Lord in the Priest's office . But before thou oanst enter upon the Mysteries of Consecration, thou

must in the most solemn manner give assurance that no unworthy motive prompts thee to seek to know those

Ancient Mysteries which were instituted among the Patriarchs ; and the knowledge of which is indispensable

to him who would become a Priest in Israel . Kneel, therefore,,and place thy hand on the Book of the Law,

and makee true answer to such questions as shall be asked thee .

1st. Dost thou, now representing Eleazar the son of Aaron, solemnly declare that in seeking to know

the hidden Ancient Mysteries, thou art not actuated by any spirit of idle curiosity, or the pride of knowledge ;

but by a sincere desire thereby to be the betterable to serve God, your Country and your Brethren, and more

effectually to labour for the reformation and improvement of mankind?

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Cand. • .

2d . In the character of Chief of the Tabernacle, hast thou earnestly striven to discharge all the duties

required of thee, and to live worthily, act justly, and fear God?

Cand. •.

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3d. Hast thou, while a Chief of the Tabernacle, done wrong to any one, without making reparation, as

far as was in thy power?

Cand: . I have not .

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4th. Dost thou solemnly •a wear, upon 'the holy Book of the law, and with thy heart open before God,

and all its thoughts legible to Ilim, that these answers are true and sincere, without equivocation or double

meaning, or any mental reservation whatsoever? If thou dost, say, "I swear," and kiss the Book of the Law.

Cand.-. I swear.

[The Sen . •. Deacon then raises him, and directs him to wash himself in a vessel prepared for the purpose ;

after which he instructs him in regard to the emblems and furniture of the Lodge room as follows] : &n .•. D.-. I am charged, my Brother, to explain to you the meaning of the several symbols with which

you are

now surrounded.

The Triangle with the letter Yon in the centre, 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 rectitude of intention and action, and of obedience to

Constituted Authority : The Compasses, of Command, of the Motion of the Heavenly bodies; of harmony and

of Eternity .

The three lights on the East, West and South of the Altar, represent the Summer Solstice and the Vernal

and Autumnal equinoxes ; the three persons of the Indian Godhead, the Creator, Preserver and Destroyer ;

the three Egyptian Cods, Osiris, Isis and HTorus : and, to us, the absolute RsesoN, the creative Powaa, and

the Protecting IxrzLLICBYCS that constitute the Godhead .

The two columns at the entrance represent the two solstices, and are the parallel lines between which is

the circle with a point in the centre, representing the Sun . The circle also represents the Deity, in the centre

of the universe ; and the two •columns those erected by Enoch to perpetuate the history of the times before

the flood .

The plumb is a symbol of decision, firmness and independence : of truth, and straight-forward simplicity .

s The level is a symbol of equality and equanimity ; and teaches us that all men are equal in the sight of

God and in the Mysteries.

The blazing star represents Sirius or Sothis, the dog-star, announcing the approach of the inundation of

the Nile, to the forefathers of the Hebrews, 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 yourself. ; .Often they are indicated to the initiate by a hint or aa suggestion . only ; in order that, obtaining Masonic

light by thought and investigation, he may the more highly value it . And, as many of the explanations

given in the three symbolic degrees embody the most common-place ideas, inventions of men of no capacity,

after the true interpretation of these symbols had long been lost, it is the more incumbent on you, by reflection and study, to learn the true meaning for yourself.

[This instruction being concluded, 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 are

12 columns, each having painted on it in brilliant letters one of the signs of the zodiac, which thus follow

each other in regular progression . The Presiding Officer (Moses) sits in the East, clothed with all his insig .

nia, between the columns on which are the signs Taurus and Aries : The 1st Warden, (Aaron) sits in the

West, between the signs Libra and Scorpio ; The 2d Warden in the South, between the signs Caprieornus

and'Aquariuv ; and the 3d Warden in the North, between the signs Cancer and . lee. In the centre of the

room, by the chandelier, is'a triangular altar .

The Sen.. Deacon 'raps at the door [ ? ? ? , ] . It is opened by the Jun . . Deacon, who inquires : " Who

seeks admission to this inner chamber of the Mysteries?"]

.\_ Sen. • . D. •. Elenzar the son of Aaron, who having been appointed to minister unto God in the Priest's

office, desires first to know the Mysteries and receive the indispensable degree of Prince of the Tabernacle .

.Jun: . D . •.

Sen .-. D .-.

Has he attained the degree of Chief of the Tabernacle ?

He has .

4.XIV D.-Tun

In that character, has he earnestly striven to discharge all the duties required of him, and to

live worthily, act justly and fear God?

Sen.• . D. •. lie has.

Jun:. D . •. Has he, while such, done wrong to any one, without afterwards making'reparstion, as far as

bath been in his power?

Sen.• . D. •. IIe bath not.

.Tun.- . D .-. Eleazar, art thou actuated, in seeking to know the Mysteries, by s, sincere desire to be thereby

better able to serve God, your country and your brethren, and more efficiently to labour for the good of man ?

Cand: . I am .

Jun.' . D. •. Art thou not induced to come hither through idle curiosity or the pride of kno'trledge, and a

desire to become superior to thy brothers and fellows?

Cand:. I am nut .

. D.' . By what further right does he expect to gain admission here ?

.Jun

Ben:. D .• . By the Sacred Word .

Tan: . D .-. Has he the Sacred Word?

en. . D.• . He has .

Tun :. D .• . Let him give it.

Sen .• . D : . He cannot, except with our assistance .

Tun.-. D. . Let him begin then .

Cand .'. Yod. . . &n. • . D.• . He . . . Tun :. D. •. Var. . . Cand. •. He .

Tun: . D. • . The word is right. Let him wait until the Th. • . P : . Ch : . Pr.-. is informed of his request .

[The Jun . . Deac .• . closes the door, goes to the centre of the circle, and gives the battery ; and the Th . •.

P.: asks the same questions, in substance, as were asked at the door ; and like answers -are returned ; until

the Th : . Puissant asks if the Candidate has the word ; to which the Jun .- . Deac. • . answers : "Iie has, and

with my aid and that of his guide our Sen :. Deacon, he has given it."]

Th. •. P. •. It is well. Since he comes endowed with these necessary qualifications, let bim-enter, and be -

received in due form .

[This is announced to the candidate, and he enters . When within the circle, be is stopped by-the Jun..

Deacon, who bares his right arm, and bolds a candle near enough to it to cause him to feel the heat and a

slight pain ; and the Jun.- . Deacon says] : " I test you by tins : and let this present pain ever remind you that

he who rashly assumes to perform offices for which be is unfit, deserves the fate of Nadab and Abibu, who

were consumed by fire from Heaven, when they offered strange fire before the Lord in the wilderness of Sinai ."

(The candidate is then led 3 times around the room ; while the Th . •. P.-. reads]

Th : . P. •. "And the Lord spake unto Moses, saying, Bring the Tribe of Levi near, and present them

before Aaron the Priest, that they may minister unto him . And they shall keep his charge, and the charge

of the whole congregation before the tabernacle of the congregation ; to do the service of the tabernacle. And

thou &halt give the Levites unto Aaron and his sons . They are wholly given unto him out of the children of

Israel . And thou sbalt appoint Aaron and his sons, and they shall wait on their Priests' office ; and the

stranger that cometh nigh shall be put to death ."

[The candidate is then halted in the South, by the 2d Warden's station, who pours a small quantity of

water on his head, and says] : "Thou bast reached the South . I test thee with WATER, the second test . Let it

ever remind twee that none but the pure of heart can be admitted to the Il :uly Tabernacle in the Heavens ;

whore God, who is Infinite Purity, presides ; and that it Is reformation and repentance, and not the blood of

animals sacrificed, that wash out sin ; of which reformation the lavation of the body is a symbol ."

[Then the candidate is again led 3 times around the room, while the 1st Warden reads]

131 IT% "At the door of the tabernacle of the congregation I will meet with the children of Israel ; and

I will sanctify the tabernacle of the congregation and the altar : I will sanctify also both Aaron and his Boas,

to minister to me in the Priest's office : and I will dwell among the children of Israel, and I will be their God :

and they shall kuuw that I am the Lord their God, that brought theta forth out of the land of Egypt, that I

might dwell among them ; I, the Lord their God."

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[The candidate is then halted in the West, by the IstWarden's station ; who causes him to kneel upon a

place prepared for the occasion with sand and gravel ; and says] : "Thou hast reached the West . I test thee

with $ears . It is the common mother, and to it our frail bodies return . It is well to kneel upon its bosom

when we would implore the mercy and forgiveness of God . Let the beneficence of the earth, which pro- .

duceth generously and liberally, even for the unworthy, teach thee generosity, and that the open hand is a fit

companion of the pure heart."

(Then the candidate is again led 3 times round the circle, while the 2d Warden reads]

2d 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 bate.

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 thyself . Thou shalt not glean thy vineyard, nor gather every grape.

Thou shalt leave some for the poor and the stranger . Ye shall be holy, for I, Adonai, am holy . Ye shall keep

my Sabbaths, and reverence my sanctuary . Thou shalt rise up in the 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 stranger or a sojourner, that ho may live with thee . •T hou 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 him, while the

brethren, with fans, make a wind about him] : "Thou hast reached the East. I test thee with AIR, the life of

all men, the free, inestimable gift of God . Like Him it is mighty, but invisible . Like him it blesses as ever .

Be thou liberal and generous as the air : for, if God freely gives thee light and air, and asks in return nothing

but gratitude and whispered thanks, thou mayest well afford to share thy plenty with thy destitute, afflicted

and unfortunate brother. Bro . . Sen.- . Deacon, whence come you?"

•

. Sea:.. Deac:. Out of the darkness.

Th. • . P. •. And whither go you i

3en .<<Deae.•. : To the East, the place of Light, and cradle of the Mysteries .

Th. -P.• . 'Thou art already there . What is thy desire?

Sea.: Deac. •'. . That this aspirant may go the way that we have gone before him,, and attain unto the

new

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

long step), and, with his hands upon the book of the Law, repeats the following obligation]

OBLIGATION .

- 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 hereby and hereon, most solemnly and sincerely promise and swear,

that I will never reveal to any person in the world the secrets of this degree of Prince of the Tabernacle, unless

it be• to one who is legally authorized to receive them ; and when I am legally authorized to communicate

them to him .

• I .furthermore promise and swear, that I will pay due obedience to all the laws, rules and regulations

which appertain to this degree, or may be regularly made and enacted by the superior authority .

• • I furthermore promise and swear, that I will remember and observe the lessons which I have received in

-this degree ; that I will be generous and liberal to the poor and needy, and just and impartial in public and

private judgment, even when deciding between myself and another ; that I will not harbor malice nor seek

revenge, but will love my neighbour like myself, so far as human infirmity will allow :. that I will not entirely

. glean my wheat-field nor my vineyard, but will leave something for the hungry and the stranger ; and that I

will not oppress or take Usury of a brother . And should I wilfully violate this my obligation, I admit that I

.shall deserve to be consumed with fire from Heaven, like ' adab and Abihu, and that my ashes should be flung

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1xiv. . .

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into the air, to be blown to the four corners of the earth by the winds : and may God aid me faithfully to keep

and- perform this, my obligation l

- (The Candidate is then told to rise . He dues so, and remains standing blindfolded before the altar . A

brother in the vestibule reads in a gloomy voice as follows]

"Rebel became a keeper of sheep, bat Cayin was a tiller of the ground . In process of time it came to

pass that Cayin brought, of the fruit of the ground, an offering unto the Lord . And Ilebel, he also brought,

of the firstlings of his flock, and of the fat thereof• And the Lord had regard unto IIebel and to-his offering.

But unto Cayin and his offering he had not regard . And Cayin was very wroth, and his countenance was

downcast. And the Lord said unto Cayin, 'Why art thou wroth, and why is thy countenance downcast? If

thou doest well, canst thou not lift it up ? but if thou doest not well, sin concheth at the door . , Though unto

thee be its desire, thou shouldest rule over it .' Cayin spoke with IIebel his brother ; and it came to pass,

when they were in the field, that Cayin rose up against IIebel, his brother, and slew him ."

(In the mean time, all the lights are extinguished, except a single lamp or candle : and, as the reading

concludes, three brethren, clothed in black and wearing black masks, rush in, seize the Candidate, in silence,

tear the bandage from his eyes, and burry him into the vestibule, where they force him into a coffin, placed on

the floor in the middle of the room . They then throw a black cloth over his body, leaving the face uncovered,

and withdraw. Both apartments are now entirely dark . All is silent .for a time, and then mournful voices

are beard in the second apartment, saying, from different quarters of the room, as -follows]

,1st Yoice : . . . Osiats, the God of Light, is slain . The Spirit of Evil hath conquered, and darkness is

about to prevail over the earth .

2d Voice : . . . Trrnoi bath .flung the body in a coffin upon the waters ; and Isis and Honus go in search

of it, mourning, over the earth . '

3d Voice : . . . Ctx t is slain by ISWARJ, and committed to the waves . The wintry constellations laugh

for joy ; and the earth is wrinkled with cold, and shudders at the darkness .

4th Yoice : . . . •Auaii.ux has prevailed over Oitu zn . The Six Evil Devs cry aloud for joy ; and the

three thousand years of evil, sorrow and darkness commence .

5th Voice : . . \_ errs is slain in Phrygia, and his body remains without sepulture, while all the land is

, cursed with barrenness, and CruELE seeks him weeping, on the plains and among the mountains that resound

with the clashing of her cymbals .

6th 1'uice : . . . Tuiuucz, mutilated by the wintry boar in Phrenicia, has descended to the shades, and

left the world to mourn . ASTARTE, wearing the crescent, sitting with veiled head on Mount Libanus, besieges

heaven with prayers for his return.

7th 1 oice : . . . Dio\usos is slain by the Giants ; and the women mourn his death in the Etruscan forests

and upon . the Syrian mountains ; and all the Malignant Signs of the Zodiac rejoice.

8th Voice : . . 3ItruR.ts is dead, is dead . His body lies in the tomb, and the Magi weep over it, and

chant their funereal hymns, while the shadows of night gather over them, and all Persia and Armenia mourn :

but his suffering shall be the safety of the disconsolate.

'

1st Voice : . . Let us cry unto the Lord . ADOxt-Ai.nnr, give us Light I

2d Voice : . . See our tears, AL-SuEDI, Most Mighty and ' V ictorious 1 have tie from the darkness, and

restore us to thy favour!

3d Voice : . . Have mercy upon us, AM.-Tsn.tuTn, Lord of the Starry Hosts of Heaven, and Author of

our Existence I Have mercy, AL-I{u.eN.eN, Lord of Mercy !

4th Voice : . . Thou art the Most High, 0 ALIUN ! Thou art the Fire, 0 AL, whose titles are Anew and

Aisn•G ED .tu 1 Thou art the Light, 0 MELEc-ALItUM ! Lift upon us the light of thy countenance!

5th Vuicc : . . Guide our footsteps, and direct us in the right path, 0 Lord our (Jod . Io Nissi! Be merciful unto us, and with Thy great Light drive back the Powers of Darkness!

[During these lamentations and cries, resounding from different directions, in mournful and piercing tones,

the coffin is taken up and carried into the second apartment, and placed upon the floor in the centre . By this

time the room will have been changed, by dropping hangings entirely black on the inside of the columns .

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There is still but a single dim light . At the head of the coffin is set an artificial tree of the thorny tamarisk

or the acacia.

The Princes now assume their seats, in perfect silence, all covered with black robes or mantles, entirely

concealing their jewels and regalia. Then the Th\_- . Puissant speaks]

TX .-. P.- . My Brethren, the Power of Darkness has prevailed over the Prince of Light . The Earth

mourns and is wrinkled with frost . The leaves fall from the trees ; snow shrouds the mountains, and cold

winds sweep over the shuddering skies . All Nature laments ; and we share the common sorrow . Excellent

First Warden, let prayers be offered up in the Tabernacle for the return of Light and the re-ascension of

the Sun, and of that Moral and Spiritual Light of which he is the type .

lit Ward.- . Th .-. Puissant, all the Nations of the Earth do fast and pray . Our ancient taskmasters

on the banks of the Nile mourn for Osiats . The Chaldeans lament for Bar ., and the Phoenicians for TaAMUUZ .

The Phrygian women clash their cymbals and weep fur ATMs : on the Syrian hills and over the Etruscan plains

the Virgins lament for Dto.vusos : while far in India the Brahmins pray fur the return of C.iaA ; and in

Persia the Magi predict the resurrection of 31zTaa.i s . The dead will rise again, as the wheat grows from the

grain ; and all the world will then rejoice .

..

Th .- . P We, like our Ancient 'Masters, mourn Osrars ; the type to us of the Sun, of Light, of Life .

The Scorpion and the Serpent rule the winter waves, on which the frail ark tosses that contains his body .

Weep,-my Brethren, fur Osiris ! Weep for Light lost, and Life departed, and the Good and Beautiful oppressed

by Ev1 I Man bath fallen from his first Estate, and is lost, as the sun bath sunken into the icy arms of winter.

Weep for Osiris, type of the Good, the True, the Beautiful! How shall his body be recovered from the

embraces of the hungry sea ; and earth again be gladdened by his presence?

2d Ward:. Th: . Puissant, nine Princes offer to go forth and search for the body of Osiris .

Th .-. P.- . Let them 'go •forth, my Brother, by threes, to the Eas \_t, .the West and the South, and make

diligent search ; while we continue in fasting and prayer.

(The Brethren walk round, as 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

'makes the first sign ; and says, . " God wills it." Then: a brother says, "Cover the face, my brethren, and let

us hasten to the Th.-. P .- . Ch.-. Prince, and make known to him that the body is fund ."

[They cover the face, and return to the . Station of the 2d Warden ; and the Jun .-. Deacon says: "Puissant

2d Warden, Prince Betsel-Al, we have found the body of Osiris cast on shore at Byblos, and concealed by a

tamarisk-tree, which by the wonderful virtue of the body has grown up around it in a night"] .

2d Ward.-. Th :. P .- . Ch .- . Prince, the body of Osiris has been found at Byblos, where it bath been cast

ashore, concealed by a .tamarisk-tree, which by the wonderful virtue of the body has grown up around it.

. P.- . Summon the Princes, my brother, to attend us while we repair thither : for it is promised that

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Th

the dead shall rise again.

2d Ward.-. Princes and brethren, the 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 meantime, 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 ." He takes off the covering, grasps the right hand of the Candidate with his right, and the left with his left, and with the assistance

of the three other officers, raises him to his feet] .

3d Warden : . . Osiris is risen again, and prevails against the Powers of Darkness. Orpheus and

Dionuqos return from the Shades . Cams and Atys rise again ; and Adoni reigns henceforth in Heaven .

2d Ward The Sun turns back from the South, and darkness flees before him . To-day is the great

feast of the Winter Solstice .

1st 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 Ram lead on the glittering constellations : Lot all the world

rejoice I The reign of Evil ends ; and the Good Principle is victorious . Let Earth and Heaven be glad I

3d Ward:. The seed dies, and out of its death springs the young shoot of the new wheat, to produce an

hundred-fold .

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2d T>+ard. •. The worm dies in its narrow prison-house, woven by itself, and out of its death springs the

brilliant moth, emblem of immortality.

lst Ward

. The deadly serpent dies, and !elf renews its own existence ; and out of the death of Night's

.sleep, the minor mystery, comes the renewed life of the morning .

Th : . P.• . . . Now, as over, out of Death springs Life : out of Darkness ever comes the Light ; and to

Evil, in eternal circle Good succeeds . Hence the profound truth of the Indian idea of the Godhead ; God,

three in One ; the Creator, the Preserver and the Destroyer : the three aides of the Triangle ; the One Only

Absolute ; developing Himself in three Modes, and those modes one harmony .

[The Candidate is now seated ; and the Th : . P. • . proceeds, addressing him]

Th . • . P. •. ` • My Brother, the allegory in which you have performed apart, we will shortly endeavour more

fully to explain to you . As an initiate of the time of Moses, you have represented the different personifica .

Cons of the Sun among the Ancient Nations, and the Principle of Light and of Good, warring with and

victorious over that of Darkness and Evil.

"When the Hebrew Initiate, whom you have represented, had been raised as you have, from his simulated

and allegorical death, he was briefly taught the meaning and application of the ceremony through which he

had passed . History is silent as to the language of that explanation . Hear however its substance, as spoken

in the Deserts four thousand years ago .

"' You are taught by this Mystery,' it was said to him, ` that the Heathen Gods are Unrealities, and mere

ideal personifications either of the heavenly bodies, of the Powers of Nature, or of the Principles of Light

and Darkness, and Good and Evil. The Egyptians, Phoenicians, Chaldean$ and Philistines have thus given

to the Sun, the Moon, the Stars, Heaven, Earth, the Sky, Light, Fire, the Air and the Sea, personal characteristics and names. They worship the Powers of Nature in the Constellations, and the Constellations in the

animals imaged there . The idol is mere wood and stone, the representation of an unreal ideality . Our

People, prone to idol-worship are forbidden to make to themselves • any symbol or idol of the Deity. There is

but one Only True God, who bath no bodily shape, nor bath been aces of any man . He is n^t the Light, nor

Fire, but pure Absolute INTELLECT and ExISTENcx, the Soul and Spirit of the Universe, which He created with

a thought . The Past, the Present and the illimitable Future, the infinite series of events and successions of

time in both directions, are all present to Him at one and the same moment . . There is to Him no Future - and

no Past. Present everywhere, there is to Him neither There nor Elsewhere. Everything to Him is here

and ?Fow . IIe is unchangeable, immutable, infinitely just, wise and powerful . He can neither be angry nor

repent . What we term his punishments are but the inevitable results, that by .his great laws of cause and

effect, the corollaries from universal harmony, flow from and follow sin and crime .

"The soul is immortal. The body, perishing, dissolves into atoms infinitely small and mingles again with

nature, and forms new bodies, of man, and living things below man, and the vegetable creation . The soul, a

spark of the Universal Soul, imprisoned in the body, becomes sordid with the body's imperfections ; and must

be purified before it can return and mingle again with the Universal Source . It is immortal, not of necessity,

but unless God pleases, as it and all things emanated from Him, to absorb it again into Himself. No sin that

man commits will go unpunished, and after death the soul will feel the results of its sins and errors here, by

a law as inflexible as that which holds the stars to their courses .

"You are also taught how constant is the struggle in every man's nature between the Divine Will,

implanted in every man by God, and the natural will, prone to vice and error, and caused by the frailty of the

flesh. Osiris and Typhon, Ormuzd and Ahriman, Vishnu and Siva, make of every human soul, as they do of

the world and universe, a battle-field . All the universe coheres . The struggle between material light and

darkness is more than a symbol of that between good and evil . It is in the truest sense the same . Such is the

law of harmony . The contest is One : and it goes on under different forms, in the universe and all its parts .

"It will henceforward be your duty to seek full instruction in these great mysteries, which the mass of

the people are incapable of understanding . To them, material images of God will ever be indispensable . One

religion after another will spring up, and grow for a time, and decay and die, and give place to another ; the

framers and a select few will know the great primitive truths which must be the foundations of all religions ;

but the people will ever worship idols and images, either carved of wood and stone, or found on earth or in the

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heavens, or the gross material ideas and images which in their own minds they will form and enthrone as

representations of the Deity . lie will ever be to them only an ideal aggregate of their own mental faculties

and their passions, as unreal as an image in a mirror .

"To you it will be given to understand these truths ; and the esoteric meaning of the allegories and fables

which are taught the people ; and which, without their knowing it, contain all truth . We hope that you will

zealously avail yourself of the opportunities which we shall gladly give you, to learn from as all that we ourselves know of the true essence and relations of the Deity and Nature .' Such, in substance, were the lessons

taught to the Hebrew Initiate ; whom you are yet for a while to represent, while you are finally consecrated,

as he was, to the service of God, as a Priest before Him ; and to that of man, as a Teacher and Benefactor .

Make bare thy right foot, and kneel before me !"

•

The candidate kneels, with his right foot naked . The Th.. P.' . takes in his left hand a small vessel of

perfumed oil ; and says : "I will sanctify the Tabernacle of the congregation, and the Altar . I will sanctify

also both Aaron and his sons, to minister to me in the Priest's office . In the Tabernacle of the congregation

without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning

before the Lord . It shall be a statute forever unto their generations, on behalf of the children of Israel . And

thou shalt anoint Aaron and his 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 service of truth and virtue, which is the service of the Lord ; to minister

unto Him and unto thy fellow-men in this world, which is His truest Tabernacle and Temple ."

He then takes a small vessel, with a liquid resembling blood, and using a small brush or pencil, suiting

the action to the word, says : "With the blood of the ram slain for a burnt offering I touch the tip of thy right

ear7the 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 is hereafter to be ever open to the cry of distress, the

prayer of want, the moan of suffering, the supplication of the penitent, and the call of duty : thy hand is

henceforth to be opened wide in charity, and ready to labour in every good work : and thy feet are to stand

.firmly wherever duty places thee, however dangerous the post ; nor ever to slide upon the slippery paths of

,Temptation."

, . . : , He raises him and gives him the signs, token and words, and invests him' with the insignia and jewel of

the Degree ; and then says : 11 Brethren, behold a new Priest of the Tabernacle, to be instructed and prepared

'to fulfill all hiss duties as a Prince of Well-Doers in this Tabernacle of clay, .that he may be raised on the great

day -of account, a shining monument of God's glory, in the Tabernacle not made with bands, eternal in the

Heavens."

lot Srarr : of Recognition : . . . Raise the eyes to Heaven, and 2 I \*Q$ ?&Q3 114 °('& the t3&0,"'"II,

M\_-, as if to J1I °f )1'°f them from 9 °PQ ^-Q }t? a&°?. At the same time, place the ;}&Q,-U

on the f mUQO^\_q°, inclining the &QOLI towards the t1^-&J %tIIQt : then ft O2, the ;}&O.. .~

IIjl12= IIVMI-Ott12 to the tj&9 I .

2d . Tnx Gaasn SIGN : . . Place both hands 5II= the &QOII, with the OM $Mnbn and III ;(Ell 9'„."~,Qh

(C~-:TIQII, and joining so as to form a triangle ; the ~># 9=°f'= of the VI \*(C11 T

C$-\_ above.

.~ extended

,(C+^ the 0t

of closing : . . . flake a similar triangle with the 1j>f tC1~9

&O-.-'TR\_1and III jQthe

body

being

the

base,

the

°f&yam^

turned

II

:

and the

1~ ]jQtEt

of the 3 ;f Y= °P' of the latter the apex,,of the Triangle.

yp

the aides, and the 53QQ°f

, 3d SIGN :

-NTosax : . . . Mutually take each other's hands ; the ; with the t and the t with the t4CV\*f, 2X3( •`

$=%j, them-and give the Pass-word.

a

PA33

--T] : . . or, in English, °f&([

•WORD : IIQX ([I-12 (& O&. • . (Substitute fur the latter word, On -

?f b # C 12

3f l5 S~,

LI

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4r

SACRED WORD ; h Q Qs Q C °°^rli

~ S ~ QS: [substitute QflI=?] . . : or in English, %U I1

JV Q ttC:

(The following lecture is then read to the Initiate]

LECTURE.

Symbols were the almost universal language of ancient theology . They were the most obvious-method

of instruction ; for, like nature herself, they addressed the understanding through the eye ; and the most

ancient expressions denoting communication of religious. knowledge, signify ocular exhibition . The first

teachers of mankind borrowed this method of instruction ; and it comprised an endless store of pregnant

hieroglyphics. These lessons of the olden time were the riddles of the Sphynx, tempting the curious by their

quaintness, but involving the personal risk of the adventurous interpreter . " The Gods themselves," it was

said, " disclose their intentions to the wise, but to fools their teaching is unintelligible ;" and the King of the

Delphic Oracle was said not to declare, nor on the other hand to conceal ; but emphatically "intimate or signijrJ"

The Ancient Sages, both barbarian and Greek, involved their meaning in similar indirection and enigmas ;

their lessons were conveyed either in visible symbols, or in those "parables and dark sayings of old," which

the Israelites considered it a sacred duty to hand down unchanged to successive generations . The explanatory

tokens employed by man, whether emblematical objects or actions, symbols or mystic ceremonies, were dike

the mystic signs and portents either in dreams or by the wayside, supposed to be significant of the intentions

of the Gods ; both required the aid of anxious thought and skilful interpretation . It was only by a correct

appreciation of analogous problems of nature, that the will of Heaven could be understood by the Diviner, or

the lessons of Wisdom become manifest to the Sage .

The mysteries were a series of symbols ; and what was spoken there consisted wholly of accessory explar

nations of the act or image ; -sacred commentaries, explanatory of established symbols ; with little of those

.independent traditions .embodying physical or moral speculation, in which the elements or planets were the

actors, and the creation and revolutions of the world were intermingled with recollections of ancient events :

and yet with so much of that also, that nature became her own expositor through the medium of an arbitrary

symbolical instruction ; and the ancient views of the relation between the human and divine received

dramatic forms .

. There has ever been an intimate alliance between the two systems, the symbolic and the philosophical, in

the allegories of the monuments of all ages, in the symbolic writings of the priests of all nations, in the rituals

of all sccref and mysterious societies : there has been a constant series, an invariable uniformity of principles,

which come from an aggregate, vast, imposing and true, composed of parts that fit harmoniously only there .

Symbolical instruction is recommended by the constant and uniform usage of antiquity ; and it bas

retained its influence throughout all ages, as a system of Mysterious Communication . The Deity, in his revelations to man, adopted the use of material images for the purpose of enforcing sublime truths ; and Christ

taught by symbols and parables. The mystericus knowledge of the Druids was embodied in signs and

symbols . Taliesin, describing his initiation, says, " The secrets were imparted to me by the old Giantess

(Ceridwen, or Isis), without the use of audible language ." And again lie says, "I ani a sileud proficient."

Initiation was a school, in which were taught the truths of primitive revelation, the existence and attributes of one God, the immortality of the Soul, rewards and punishments in a future life, the phenomena of

Nature, the arts, the sciences, morality, legislation, philosophy and philanthropy, and what we now style

psychology and metaphysics, with animal magnetism and the other occult sciences .

All the ideas of the Priests of Ilindostan, Persia, Syria, Arabia, Chaldea, Phoenicia, were known to the

Egyptian Priests. The rational Indian philosophy, after penetrating Persia and Chaldea, gave birth to the

Egyptian Mysteries. We find that the use of Hieroglyphics was preceded in Egypt by that of the easily

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understood symbols and figures, from the mineral, animal and vegetable kingdoms, used by the Indians,

Persians and Clialdeans to express their thoughts : and this primitive philosophy was the basis of the modern

philosophy of Pythagoras and . Plato .

All the philosophers and legislators that made Antiquity illustrious were pupils of the initiation ; and

all the beneficent modifications in the religions of the different people instructed by them were owing to their

institution and extension of the mysteries. In the chaos of popular superstitions, those mysteries alone kept

man from lapsing into absolute brutishness . Zoroaster and Confucius drew their doctrines from the mysteries.

Clemens of Alexandria, speaking of the Great 'Mysteries, says, "Here ends all instruction . Nature and . all

things are seen and known ." Had moral truths alone been taught the Initiate, the mysteries could never

have deserved or received the magnificent eulogiums of the most enlightened men of Antiquity,-of Pindar,

Plutarch, Iocrates, Diodorus, Plato, Euripides, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius

and others ; philosophers hostile to the Sacerdotal Spirit, or historians devoted to the investigation of Truth .

No : All the sciences were taught there : and those oral or written traditions briefly communicated, which

reached back to the first age of the world.

Socrates said, in the Phmdo of Plato ; "It well appears that those who established the mysteries, or

secret assemblies of the Initiated, were no contemptible personages, but men of great genius, who, in the

early ages strove to teach as, under enigmas, that he who shall go to . the invisible regions, without being

purified, will be precipitated into the abyss ; while he who arrives there, purged of the stains of this world,

and accomplished in virtue, will be admitted to the dwellin ; place of the Deity . . . The initiated are certain

to attain the company of the Gods ."

. - . Pretextatus, Proconsul of Achaia, a man endowed with all the virtues, said, in the 4th century, that to

deprive the Greeks of those Sacred Mysteries which bound together the whole human race, would make life

insupportable.

Initiation was considered to be a mystical death ; a descent into the infernal regions, where every pollution, and the stains and imperfections of a corrupt and evil life were, purged away by fire and water ; and the

perfect Epopt was then said to be regenerated, new-born, restored to a renovated existence of life, light .and

yurity ;.: and placed under the Divine Protection .

.A new language was adapted to these celebrations,-and also a language of hieroglyphics, unknown to

:any but those who had received the highest Degree . And to them ultimately were confined the learning, the

morality and the political power of every people among which the mysteries were practised . So effectually

was the knowledge of the hieroglyphics of the highest degree hidden from all bat a favoured few, that in

.process of time their meaning was entirely lost, and none could interpret them . If the same hieroglyphicswere employed in the higher as in the lower degrees, they bad a different and more abstruse and figurative

,meaning. It was pretended, in later times, that the sacred hieroglyphics and language were the same that

were used by the Celestial Deities. Everything that could heighten the mystery of initiation was added, until

the very name of the ceremony possessed a strange charm, and yet conjured up the wildest fears . The greatest

rapture came to be expressed by the word that signified to pass through the mysteries .

The Priesthood possessed one-third of Egypt . They gained much of their influence by means of the

Mysteries, and spared no .means to impress the people with a full sense of their importance . They represented

them as the,beginning of a new life of reason and virtue : the initiated, or esoteric companions were said to

entertain the most agreeable anticipations respecting death and eternity, to comprehend all the hidden mysteries of Nature, to have their souls restored to the original perfection from which man had fallen ; and at their

death to be borne to the celestial mansions of the Gods . The doctrines of a future state of rewards and

punishments formed a prominent feature in the mysteries ; and they were also believed to assure much

temporal happiness and good fortune, and afford absolute security against the most imminent dangers by land

and sea. Public odium was cast on those who refused to be initiated . They were considered profane, unworthy

of public employment or private confidence ; and held to be doomed to eternal punishment as impious . To

betray the secrets of the Mysteries, to wear on the stage the dress of an Initiate, or to hold the Mysteries up

to derision, 'was to incur death at the handy of public vengeance .

It is certain that up to the time of Cicero, the mysteries still retained much of their original character of

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sanctity 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 the Mysteries ; nor at a still later day was Constantine, the Christian Emperor, allowed to do so, after his murder of his relatives .

Everywhere, and in all their forms, the Mysteries were funereal ; and celebrated the mystical death and

restoration to life of some divine or heroic personage : and the details of the legend and the mode of the death

varied in the different Countries where the Mysteries were practised .

Their explanation belongs both to astronomy and mythology ; and the Legend of the Master's Degree is

but another form of that of the Mysteries, reaching back, in one shape or other, to the remotest antiquity.

Whether Egypt originated the legend, or borrowed it from India or Chaldea, it is now impossible to

know . But the Hebrews received the Mysteries from the Egyptians ; and of course were familiar with their

legend,-known as it was to those Egyptian Initiates, Joseph and Moses . It was the fable (or rather the

truth clothed in allegory and figures) of Ostxts, the Sun, Source of Light and Principle -of Good, and

Trrno.r, the Principle of Darkness sand Evil. In all the histories of the Gods and heroes lay couched and

bidden astronomical details and the history of the operations of visible Nature ; and those in their turn were

also symbols of higher and profounder truths. None but rude uncultivated intellects could long consider the

Sun and Stars and the Powers of Nature as Divine, or as fit objects of human Worship ; and they will consider

them so while the world lasts ; and ever remain ignorant of the great Spiritual Truths of which these are the

hieroglyphics 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 been an ancient King of Egypt, was the Sun ; and Isis, his wife, the Moon : and his

history recounts, in poetical and figurative style, the annual journey of the Great Luminary of "IIeaven

through the different Signs of the Zodiac .

In the absence of Osiris, Typhon, his Brother, filled with Envy and Malice, sought to usurp his throne ;

but his plans wero frustrated by Isis. Then he resolved to kill Osiris . This he did, by persuading him

After a long search, Isis found the

to enter a coffin or sarcophagus, which he then flung into the Nile .

body, and congealed it in the depths of a forest ; but Typhon, finding it1here, -cut it into fourteen pieces, and

scattered them hither and thither . After a tedious search, Isis found thirteen pieces, the fishes having=eaten

the other (the privates), which she replaced of wood, and buried the body at Phike ; where a . temple of surpassing magnificence was erected in honour of Osiris .

Isis, aided by her son Orus or Horus warred against Typhon, slew him, reigned gloriously, and at her

death was re-united to her husband, in the same tomb .

Typhon was represented as born of the earth ; the upper part of his body covered with feathers, in

stature reaching the clouds, his arms and legs covered with scales, serpents darting from him on every side,

and fire flashing from his mouth . IIorus, who aided in slaying him, became the God of the Sun, answering

to the Grecian Apollo ; and Typhon is but the anagram of Python, the great serpent slain by Apollo .

The word Typhon, like Eve, signifies a serpent, and life. By its form the serpent symbolizes life, which

circulates through all nature. When, towards the end of autumn, the Woman (Virgo), in the constellations

seems (upon the Chaldean sphere) to crush with her heel the head of the serpent, this figure foretells the coming

of winter, during which life seems to retire from all beings, and no longer to circulate through nature. This

is why Typhon signifies also a serpent, the symbol of winter, which, in the Catholic Temples, is represented

surrounding the Terrestrial Globe, which surmounts the heavenly cross, emblem of redemption. If the word

Typhon is derived from Tupoud, it signifies a tree which produces apples (nralu, evils), the Jewish origin of

the fall of man . Typhhon means also one who supplants, and signifies the human passions, which expel from

our hearts the lessons of wisdom . In the Egyptian Fable, Isis wrote the sacred word for the instruction of

men, and Typhon effaced it as fast as she wrote it. In morals,- his name signifies Pride, Ignorance and

Falsehood.

When Isis first found the body, where it had floated ashore near ByLlos, a shrub of erica or tamarisk near

it had, by the virtue of the body, shot up into a tree around it, and protected it ; and hence our sprig of acacia.

Isis was also aided in her search by Anubis, in the shape of a dog . lle was Sirius or the Dog-Star, the friend

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and counsellor of Osiris, and the inventor of language, grammar, astronomy, surveying, arithmetic, music and

medical science ; the first maker of laws ; and who taught the worship of the Gods, and the building of Temples.

In the Mysteries, the nailing of the - body of Osiris up in the chest or ark was termed' the aphanism, or

disappearance (of the Sun at the Winter Solstice, below the Tropic of Capricorn], and the recovery of the

different parts of his body by Isis, the Euresis, or finding. The Candidate went through a ceremony representing this, in all the Mysteries everywhere . The main facts in the fable were the same in all countries ;

and the. prominent Deities were everywhere a male and a female .

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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, Hu and Ceridwen ; and in Scandinavia, Woden and Frea

• .

and in every instance these Divinities represented the Sun and the Moon .

• • The Mysteries of Osiris, Isis and Horns, seem to have been the model of all the other ceremonies of initiation subsequently established among the different peoples of the old world . Those of Atys and Cybele. celebrated in Phrygia ; those of Ceres and Proserpine, at Eleusis and many other places in Greece, were but

copies of them . This we learn from Plutarch, Diodorus Siculus, Lactantius and other writers ; and in the

'absence of direct testimony should necessarily infer it from the similarity of the adventures of these Deities ;

for the ancients held that the Ceres of the Greeks was the same as the Isis of the Egyptians ; and Dionusos

or Bacchus as Osiris .

In the legend of Osiris and Isis, as riven by Plutarch, are many details and circumstances other than

those that we have briefly mentioned ; and all of which we need not repeat here . Osiris married his sister

Isis ; - and laboured publicly with her to ameliorate the lot of men . lie taught them agriculture, while Isis

invented laws . He built temples to the Gods, and established their worship . Both were the patrons of artists

and their useful inventions ; and introduced the use of iron for defensive weapons and implements of agricul ture, and of gold to adorn the temples of the Gods . He went forth with an army to conquer men to civilization, - teaching the people which he overcame to plant the vine and sow grain for food .

Typhon, his brother, slew him when the sun was in the sign of the Scorpion, that is to say, at the autumnal

equinor. They had been rival claimants, says Synesins, for the throne of Egypt, as Light and Darkness contend ever for the empire of the world . Plutarch adds, that at the time when Osiris was slain, the moon was

at'its full ; and therefore it was in the sign opposite the Scorpion, that is, the Bull, the sign of the vernal

equinox.

Plutarch assures us that it was to' represent these events and details that Isis established the mysteries,

in which they were reproduced by images, symbols, and a religious ceremonial, whereby they were imitated

and in which lessons of piety were given, and consolations under the misfortunes that afflict us here below .

Those\* who instituted these mysteries meant to strengthen religion and console men in their sorrows by the

lofty hopes found in a religious faith, whose principles were presented to them covered by a pompous ceremonial, and under the sacred veil of allegory .

Diodorus speaks of the famous columns 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, Queen of this country . I was instructed

by Mercury. No one can destroy the laws which I have established . I am the eldest daughter of Saturn,

most ancient of the Gods . I am the wife and sister of Osiris the King . I first made known to mortals the

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!" . . . 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

Danube, and the Ocean . I am the eldest son of Saturn : I was born of the brilliant and magnificent egg, and

my 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 illegible .

To aid her in the search for the body of Osiris, and to nurse her infant child Horns, Isis sought out and

took with her Anubis, son of Osiris, and his sister Nophtb . Ile, as we have said, wag Sirius, the brightest star

in the Heavens . After finding him, she went to Byblos, and seated herself near a fountain, where she had

learned that the sacred chest had stopped which contained the body of Osiris . There she sat, sad and silent,

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shedding a torrent of tears. Thither came the women of the Court of Queen Astarte, and she spoke to them,

and dressed their hair, pouring upon it deliciously perfumed ambrosia . This known to the Queen, Isis was

engaged as nurse for her child, in the palace, one of the columns of which was made of the erica or tamarisk,

that had grown up over the chest containing Osiris, cut down by the King, and, unknown to him, still enclosing the chest : which column Isis afterwards demanded, and from it extracted the chest and the body,

which, the latter wrapped in thin drapery and perfumed, she carried away with her .

.

Blue Masonry, ignorant of its import, still retains 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, we are told, stands

behind her combing out the ringlets of her hair. We need not repeat the vapid and trivial . explanation there

given, of this representation of Ixiv, weeping at Byblus, over the column torn from the palace of the King, that

contained the body of Osiris, while liorus, the God of Time, pours ambrosia on her hair .

Nothing of this recital was historical ; but the whole was an allegory or sacred fable, containing a meaning known only to those who were initiated into the mysteries . All the incidents were astronomical, with a

meaning still deeper lying behind flat explanation, and so hidden by a double veil . The mysteries, in

which these incidents were represented and explained, were like those of Eleusis in their object, of which

Pausanias, who was initiated, says that the Greeks, from the remotest antiquity, regarded them as the best

calculated of all things to lead men to piety : and Aristotle says they were the most valuable of all religious

institutions, and thus were called mysteries par excellence ; and the Temple of Eleusis was regardedd as, in

some sort, the common sanctuary of the whole earth, where religion had brought together all that was most

imposing and most august.

The object of all the mysteries was to inspire men with piety, and to console them in the miseries of life .

That consolation, so afforded, was the hope of a happier future, and of passing, after death, to a state of eternal felicity.

Cicero says that the initiates not only received lessons which made life more agreeable, but drew from the

ceremonies happy hopes for the moment of death . Socrates Pays that those who were so fortunate as to be

admitted to the mysteries, possessed, when dying, the most glorious hopes fur eternity . Aristides says that

they not only procure the initiates consolations in the present life, and .means of deliverance from the great

weight of their evils, but also the precious advantage of passing after death to a happier state .

Isis was the Goddess of Sais ; and the famous Feast of Lights was celebrated there in her honour.

There were celebrated the mysteries, in which were represented the death and subsequent restoration to

life of the God Osiris, in a secret ceremony 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 attained the throne . So at Athens, the First Magistrate, or Archon-King

superintended the mysteries . This was an image of the union that existed between the Priesthood and

Royalty, in those early times when legislators and kings sought in religion a potent political instrument .

Ilerodotus Says, speaking of the reasons why 'animals were deified in Egypt : "If I were to explain

these reasons, I should be led to the disclosure of those holy matters which I particularly wish to avoid, and

which, but from necessity, I should not have discussed at all ." So he says, "The Egyptians have at Sais the

tomb of a certain personage, whom I do not think myself permitted to specify . It is behind the Temple

of Miami." [The latter, so called by the Greeks, was really Isis, whose was the often-cited enigmatical

inscription, "I am what was and is and is to come . No mortal lath yet unveiled me."] So again he says :

Upon this lake arc represented by night the accidents which happened to him whom I dare not name .

The Egyptians call them their mysteries . Concerning these, at the same time that I confess myself sufficiently

informed, I feel myself compelled to be silent. Of the ceremonies also in honour of Ceres, I map not venture

to speak, further than the obligations of religion will allow me ."

It is easy to see what was the great object of initiation and the mysteries ; whose first and greatest

fruit was, as all the ancients testify, to civilize savage hordes, to soften their ferocious manners, to introduce

among them social intercourse, and lead them into a way of life more worthy of men . Cicero considers the

establishment of the Elcusinian mysteries to be the greatest of till the benefits conferred by Athens on other

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'commonwealths ; their effects having been, he says, to civilize men, soften their savage and ferocious manners,

and teach them the true principles of morals, which iniliale man into the only kind of lifo worthy of him .

The same philosophic orator, in a passage where he apostrophizes Ceres and Proserpina, says that mankind

owes these Goddesses the first elements of moral life, as well as the first means of sustenance of physical

life ; knowledge of the laws, regulation of morals, and those examples of civilization which have improved

the manners of men and cities .

Bacchus in Euripides says to Penthcus, that his new institution (the Dionysiac Mysteries) deserved to be

known, and that one of its great advantages was, that it proscribed all impurity : that those were the Mysteries 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 calculated to maintain that which we owe the laws, is found in

that well-known verse of Virgil, borrowed by him from the ceremonies of initiation : " Teach me to respect

Justice and the Gods ." This great lesson, which the IIierophant impressed on the initiates, after they had

witnessed a representation of the Infernal regions, the Poet places after his description of the different punish- -' .

ments suffered by the wicked 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, who was an initiate, it is easy to see that the Priests of Eleusis, who taught the dogma

of punishment in Tartarus, included among the great crimes deserving these punishments, contempt for and

disregard of the Holy Mysteries ; 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 interest 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 were sure of being better

obeyed . •

:•s,- -7 The \_Mysteries were not merely simple lustrations and the observation of some arbitrary formulas and ceremonies ; nor a means of reminding men of the ancient condition of the race prior to civilization : but they

led men to piety by instruction in morals and as to a future life ; which at a very early day, if not originally,

formed the chief portion of the ceremonial .

• Symbols were need 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 reference was to astronomical phenomena.

Much was no doubt said as to the condition of brutality and degradation in which man was sunk before the

institution of the Mysteries ; but the allusion was rather metaphysical, to the ignorance of the uninitiated,

than to the wild life of the earliest men .

The great object of the Mysteries of Isis, and in general of all the Mysteries, was a great and truly politic

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 impose . They were the invention of that ancient science and wisdom

which exhausted 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 trouble it, and as a necessary 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 subduing it .

It is a still greater mistake to imagine that they were the inventions of charlatanism, and means of decep .

tion . • They may in the lapse of time have degenerated into imposture and schools of false ideas ; but they

were not so . at the beginning ; or else the wisest and best men of antiquity have uttered the most wilful

falsehoods . In process of time the very allegories of the Mysteries themselves, Tartarus and its punishments,

Minos and the other judges of the dead, came to be misunderstood, and to be false because they were so ;

while at first they 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 by the means of virtue : and

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to that end he was taught that his soul Was immortal ; and that error, sin and vice must needs, by an inflexible

law, produce their consequences . The rude representation of physical torture in Tartarus was but an image

of the certain, unavoidable, eternal consequences that flow by the law of God's enactment from the sin committed and the vice indulged in. The poets and mystagogues laboured to propagate these doctrines of the

soul's immortality and the certain punishment of sin and vice, and to accredit them with the people, by teaching

them, the former in their poems, and the latter 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 all the resources of art, the virtuous man's happy life after death, and the horrors

of the frightful prisons destined to punish the vicious . In the shades of the sanctuaries, these delights and

horrors were exhibited as spectacles, and the initiates witnessed religious dramas, under the name of initiation

and mysteries . Curiosity was excited by secrecy, by the difficulty experienced in obtaining admission, and by

the tests to be undergone . The candidate was amused by the variety of the scenery, the pomp of the decorations, the appliances of machinery . Respect was inspired by the gravity and dignity of the actors and the

majesty of the ceremonial ; and fear and hope, sadness and delight, were in turns excited.

The IIierophants, 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 give importance and impressiveness to their

ceremonies . As they covered those ceremonies with the veil of Secrecy,-so they preferred that Night should

cover them with its wings . Obscurity adds , to impressiveness, and assists illusion ; and they used it to

produce an effect upon the astonished initiate . The ceremonies were conducted in caverns dimly lighted :

thick groves -were planted around the Temples, to produce that gloom that impresses the mind with a religious awe .

The very word mystery, according to Demetrius Phalereus, was a metaphorical expression that denoted

the secret awe which darkness and gloom inspired . The night was almost always the time fixed for their

celebration ; and they were ordinarily termed nocturnal ceremonies . Initiations into the Mysteries of Samothrace took place at night ; its did those of Isis, of which Apulcius speaks . Euripides makes Bacchus say,

that his mysteries were celebrated at night, because there is in night something august and imposing .

Nothing excites men's curiosity so m uch . as llyotcry, cnnccalin4 thing-i which they desire to know : and

nothing so much increases curiosity" as obstacles that interpose to prevent - them, from indulging in the gratid .

cation of their desires . Of this the Legislators and Ilierophants took advantage, to attract the people to their

sanctuaries, and to induce theni to seek to obtain lessons from which they would perhaps have turned away

with indifference, if they had been pressed upon them . In this spirit of mystery they professed to imitate

thu Deity, who hides himself from our senses, and conceals from us the springs by which Ile moves the

Universe. They admitted that they concealed the highest truths under the veil of allegory, the more to excite

the curiosity of men, and to urge them to investigation. The secrecy in which they buried their mysteries,

had that end . Those to whom they were confided, bound themselves, by the most fearful oaths, never to reveal

them . They were not allowed even to speak of these important secrets with any others than the initiated ;

and the penalty of death was denounced against any one indiscreet enough to reveal them, or found in the

Temple without being an initiate : and any one who bad betrayed those secrets, was avoided by all, as

cxcomm unicated .

Aristotle was accused of impiety, by the Ilierophant Eurymedon, for having sacrificed to the manes of his

wife, according to the rite used in the worship of Cores . lie was compelled % to flee to Chaleis ; and to purge

his memory from this staiu, he directed, by his will, the erection of a Statue to that Goddess . Socrates, dying.

sacrificed to Esculapius, to exculpate himself from the suspicion of Atheism . 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 judges . iischylus the Tragedian was accused of having represented the mysteries on the stage ; and

was acquitted only on proving that he had never been initiated .

Seneca, comparing Philosophy to initiation, says that the most sacred ceremonies could be known to the

adepts alone : but that many of their precepts were known even to the Profane. Such was the case with the

doctrine of a future life, and a state of rewards and punishments beyond the grave . The ancient . legialators

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clothed this doctrine in the pomp of a mysterious ceremony, in mystic words and magical representations, to

impress upon the mind the truths they taught, by the strong influence of such scenic displays upon the

sedses and imagination .

In the same way they taught the origin of the soul, its fall to the earth past the spheres and through the

elements, and its final return to the place of its origin, when, during the continuance of its union with earthly

matter, the sacred fire, which formed its essence, had contracted no stains, and its brightness had not been

marred by foreign particles, which denaturalizing it, weighed it down and delayed its return . These metaphysical ideas, with difficulty comprehended by the mass of the initiates, were represented by figures, by

symbols, and by allegorical analogies ; no idea being so abstract that men do not seek to give it expression by,

and translate it into, sensible images .

The attraction of Secrecy was enhanced by the difficulty of obtaining admission . Obstacles and suspense

redoubled curiosity . Those who aspired to the initiation of the Sun and in the Mysteries of Mithras in Persia,

underwent many trials . They commenced by easy tests and arrived by degrees at those that were most cruel,

in which the life of the Candidate was often endangered . Gregory Nazianzen terms them tortures and mystic

punishments. No one can be initiated, says Suidus, until after he has proven, by the most terrible trials, that

he possesses a virtuous soul, exempt from the sway of every passion, and as it were impassible. There were

twelve principal tests ; and some make the number larger .

The trials of the Eleusinian initiations were not so terrible ; but they were severe ; and the suspense,

above all, in which the aspirant was kept for several years (the memory of which is retained in 'Masonry by

the .ages of those of the different degrees], or the interval between admission to the' inferior and initiation in

the great mysteries, was a species of torture to the curiosity which it was desired to excite . Thus the Egyp.

tian Priests tried Pythagoras before admitting him to know the secrets of the sacred science . Ile succeeded,

by his incredible patience and the courage with which he surmounted all obstacles, in obtaining admission

to their society and receiving their lessons . Among the Jews, the Essenes admitted none among them, until

they had passed the tests of several degrees.

• By initiation, those who before were fellow-citizens only, became brothers, connected by a closer bond than

before, . by -means of a religious fraternity, which bringing men nearer together, united them more strongly :

and the weak 'and the poor could-more readily appeal for assistance to the powerful and the wealthy, with

whom religious association gave them a closer fellowship .

. .: The initiate was regarded as the favourite of the Gods . For him alone Heaven opened its treasures. Fortunate during life, he could, by virtue and the favour of Heaven, promise himself after death an eternal

felicity:

• . The Priests of the Island of Samothrace promised favourable winds and prosperous voyages to those what

were initiated. It was promised them that the CAIIIR!, and Castor and Pollux, the Dtuscunt, should appear to

them when the storm raged, and give them calms and smooth seas : and the Scholiast of Aristophanes says

that those initiated in the mysteries there were just men, who were privileged to escape from great evils and

tempests.

The initiate in the mysteries of Orpheus, after he was purified, was considered as released from the empire

of evil, and transferred to a condition of life which gave him the happiest hopes . " I have emerged from evil," he

was made to say, "and have attained good ." Those initiated in the mysteries of Eleusis believed that the Sun

blazed with a pure splendour for them alone . And, as we see in the case of Pericles, they flattered themselves

that Ceres and Proserpine inspired them and gave them wisdom and counsel .

Initiation dissipated errors and banished misfortune : and after having filled the heart of man with joy

during life, it gave him the most blissful hopes at the moment of death . We owe it to the Goddesses of Eleusis,

says Socrates, that we do not lead the wild life of the earliest men : and to them are due the flattering hopes

which initiation gives us for the moment of death and for all eternity . The benefit which we reap from these

august ceremonies, says Aristides, is not only present joy, a deliverance and enfranchisement . from the old

ills ; but also the sweet hope which we have in death of passing to a more fortunate state . And Theon says

that participation in the mysteries is the finest of all things, and the source of the greatest blessings. The

happiness promised there was not limited to this mortal life ; but it extended beyond the grave . There a new

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life was to commence, during which the initiate was to enjoy a bliss without alloy and without limit . The

Corybantes promised eternal life to the initiates of the mysteries of Cybele and Atys .

Apuleius represents Lucius, while still in the form of an ass, as addressing his prayers to Isis, whom be

speaks of as the same as Ceres, Venus, Diana and Proserpine, and as illuminating the walls of many cities

simultaneously with her feminine lustre, and substituting her quivering light for the bright mys of the Son .

She appears to him in his vision as a beautiful female, "over whose divine neck her long thick hair hung in

graceful ringlets." Addressing him, she says, "The parent of Universal nature attends thy call . The

mistress of the Elements, initiative germ of generations, Supreme of Deities, Queen of departed Spirits, first

inhabitant of heaven, and uniform type of all the Gods and Goddesses, propitiated by thy prayers, is with

thee. She governs with her nod the luminous heights of the firmament, the salubrious breezes of the ocean,

the silent deplorable depths of the shades below ; one Sole Divinity under many forms, worshipped by the

different nations of the Earth under many titles, and with various religious rites ."

Directing him how to proceed, at her festival, to re-obtain his human shape, she says : "Throughout the

entire course of the remainder of thy life, until the very last breath has vanished from thy lips, thou art

devoted to my service . • . . Under my protection will thy life be happy and glorious ; and when, thy days

being spent, thou shalt descend to the shades below, and inhabit the Elysian fields, there also, even in the

subterranean hemisphere, shalt thou pay frequent worship to my propitious portion : and yet further ; if,

through sedulous obedience, religious devotion to my ministry, and inviolable chastity, thou shalt prove thyself

a worthy object of divine favour, then shalt thou feel the influence of the power that I alone possess . The

number of thy days shall 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 which were

female attendants, that, "with ivory combs in their hands, made believe, 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 the women was moistened by perfume, and enveloped in a transparent

covering ; but the men, terrestrial stars, as it were, of the great religion, were thoroughly shaven, and their

bald heads shone exceedingly ."

Afterwards came the Priests, in robes of white linen . The first bore a lamp in the form of a boat,

emitting flame from an orifice in the middle : the second, a small altar : the . third, a golden :palm-tree :and

the fourth displayed the figure of a left band, the palm open and expanded, "representing thereby a symbol

of equity and fair-dealing, of which the left hand, as slower than the right hand, and more void of skill and

craft, is therefore an appropriate emblem ."

After Lucius had, by the grace of Isis, recovered his human form, the Priest said to him, "Calamity bath

no hold on those whom our Goddess bath chosen for her service, and whom her majesty hath vindicated ."

And the people declared that ho was fortunate to be "thus after a manner born again, and at once betrothed

to the service of the holy Ministry ."

When he urged the Chief Priest to initiate him, he was answered thatt there ,was not "a single one

.among the initiated, of a mind so depraved, or so bent on his own destruction, as, without receiving a special

command from Isis, to dare to undertake, bar ministry rashly and sacrilegiously, and thereby commit an act

certain to bring upon himself a dreadful injury :' "For," continued the chief Priest, "the gates of the

shades below, and the care of our life being in the bands of the Goddess,-the ceremony of initiation into the

Mysteries is, as it were, to stiftr death, with the precarious chance of resuscitation . Wherefore the Goddess,

in the wisdom of her Divinity, hath been accustomed to select as persons to whom the secrets of her religion

can with propriety be entrusted, those who, standing as it were on the utmost limit of the course of life they

have completed, may through her 1'roeidence be in a manner born again, and commence the career of a ties

existence ."

When he was finally to be initiated, be was conducted to the nearest baths, and after having bathed, the

Priest first solicited forgiveness of the Gods, and then sprinkled him all over with the clearest and purest

water, and conducted him back to the Temple ; where, says Apulcius, "after 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 wine ."

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And here,

These ten days elapsed, the Priest led him into the inmost recesses of the Sanctuary .

etudiods reader," he continues, "peradventure thou wilt be sufficiently anxious to know all that was said and

done,, which, were it lawful to divulge, r would tell thee ; and, wert thou permitted to hear, thou shouldst

know . Nevertheless, although the disclosure 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 tormented with religious longing, and suffer the pain

of,rotracted suspense, tell the truth notwithstanding . Listen then to what I shall relate . (approached the

abode of death ; with m y foot I pressed the threshold of Proserpina's Palace. I was transported through the

elements, and conducted back again. At midnight I saw the bright light of the sun shining . I stood in the preeence of the Gods, the Gods of Heaven and of the Shades below ; ay, stood near and worshipped. And now

have I told thee such things that, hearing, thou necessarily canst not understand ; and being beyond the

comprehension of the Profane, I can enunciate without committing a crime ."

After night had passed, and the morning had dawned, the usual ceremonies were at an end . Then be

was consecrated by twelve stoles being put upon him, clothed, crowned with palm-leaves, and exhibited to the

people. The remainder of that day was celebrated as his birthday and passed in festivities : and on the third

day afterwards, the same religious ceremonies were repeated, including a religious breakfast, "followed by a

final consummation of ceremonies."

A year afterwards, he was warned to prepare for initiation into the mysteries of "the Great God, Supreme

Parent of all the other Gods, the invincible Ostais ." "For," says Apuleius, "although there is a strict

connexion between the religions of both Deities, AND EVEN THE ESSENCE OF BOTH DIVINITIES 13 IDENTICAL, the

ceremonies of the respective initiations are considerably different."

Compare with this hint the following 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 Holy and Perpetual Preserver

of the Human Race I ever ready to cherish mortals by Thy munificence, and afford thy sweet maternal affection 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 stretchest forth thy health-bearing right hand

over the land and over the sea for the protection of mankind, to disperse the storms . of life, to unravel the

inextricable entanglement of the web of fate, to mitigate the tempests of fortune, and restrain the malignant

influences of the stars,-the Gods in Heaven adore ace, the Gods in the shades below do thee homage, the

atars'obey thee, the Divinities rejoice 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 AND THE

SUN GIVES HIS LIGHT . IT is THOU wno GOVERNEST THE IINIVERsS AND TESADEST TARTARUS UNDER TUT FEET."

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Then he was initiated into the nocturnal mysteries of Osiris and Serapis : and afterwards into those of

Ceres at Rome : but of the ceremonies in these initiations, Apuleius says nothing .

Under the Archonship of Euclid, bastards and slaves were excluded from initiation : and the same eiclusion obtained against the Materialists 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 regenerated in the sanctuaries . Butit was never held,

on the other hand, that initiation alone sufficed . We learn from Plato, that it was also necessary for the soul

to be purified from every stain : 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 bad committed homicide, even if it were involuntary .

So it is stated by both Isocrates and Theon . Magicians and Charlatans, who made trickery a trade, and impostors pretending to be possessed by evil spirits, were excluded from the sanctuaries . Every impious person

and criminal was rejected ; and Lampridius states that before the celebration of the mysteries, public notice

was given, that none need 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 initiate that his heart and hands should be free from any stain . Porphyry says

that man's soul, at death, should be enfranchised 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, had others who had committed crimes against God or man, could not be admitted .

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In the Mysteries of Jlithras, a lecture was repeated to the initiate on the subject of Justice . And the

great moral lesson of the mysteries, to which all their mystic ceremonial tended, expressed in a single line by

Virgil, was to practice Justice and revere the Deity ;-thus recalling men to justice, by connecting it with the

justice of the Gods, who require it and punish its infraction . The initiate could aspire to the favours of the

Gods, only because and while he respected the rights of society and those of humanity . "The sun," says the

chorus of Initiates in Aristophanee, "burns with a pure light for us alone, who, admitted to the mysteries,

observe the laws of piety in our intercourse with strangers and our fellow-citizens ." The rewards of initia .

tion were attached to the practice of the social virtues . It was not enough to be initiated merely . It was

necessary to be faithful to the laws of initiation, which imposed on men duties in regard to their kind.

Bacchus allowed none to participate in his mysteries, but men who conformed to the rules of piety and justice .

Sensibility, above all, and compassion for the misfortunes of others, were precious virtues, which initiation

strove to encourage . "Nature," says Juvenal, "has created us compassionate, since it has endowed us

with tears. Sensibility is the most admirable of our senses. What man is truly worthy 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 foreign to himself?" ,

All who had not used their endeavours to defeat a conspiracy ; and those who had -on the contrary

fomented one ; those citizens who had betrayed their country, who had surrendered an advantageous post

or place, or the vessels of the State, to the enemy ; all who had supplied the enemy with money ; and in

general, all who had come short of their duties as honest men and good citizens, were excluded from the

mysteries of Eleusis . To be admitted there, one must have lived equitably, and with sufficient good fortune

not to be regarded as hated by the Gods.

Thus the Society of the Initiates was, in its principle, and according to the'true purpose of its institution,

a society of virtuous men, who laboured to free their souls from the tyranny of the passions, and to develop the

germ of all the social virtues . And this was the meaning of the idea, afterwards misunderstood, that entry

into Elysium was only allowed to the initiates : because entrance to the sanctuaries was allowed to the virtuous

only,, and Elysium was created for virtuous souls alone .

The precise nature and details of the doctrines as to a future life, and rewards and punishments there,

developed in the mysteries, is in a measure uncertain . . Little direct information in regard .-to it has come down

t oa us . No doubt, in the ceremonies, there was a scenic representation of Tartarus and the judgment of the

dead, resembling that which we find in Virgil : but there is as little doubt 'that these representations were

.explained to be allegorical . It is not our purpose here to repent the descriptions given of Elysium and Tartarus . That would be aside from our object . We arc only concerned with the great fact that the Mysteries

taught the doctrine of the soul'§ immortality, and that, it some shape, suffering, pain, remorse and agony,

ever follow sin as its consequences .

Human ceremonies are indeed but imperfect symbols ; and the alternate baptisms in fire and water

intended to purify us into immortality, are ever in this world interrupted at the moment of their anticipated

completion . Life is a mirror which reflects only to deceive, a tissue perpetually interrupted and broken, an

urn forever fed, yet never full.

All initiation is but introductory to the great change of death . Baptism, anointing, embalming, obsequies by burial or fire, are preparatory symbols, like the initiation of Hercules- before descending to the

Shades, pointing out the mental change which ought to precede the renc«al of existence. Death is the true

initiation, to which sleep is the introductory or minor mystery . It is the final rite which united the Egyptian

with his God, and which opens the same promise to all who are duly prepared for it .

The body was deemed a prison for the soul ; but the latter was not condemned to eternal banishment and

imprisonment . The Father of the Worlds permits its chains to be broken, and has provided in the course of

Nature the means of its escape. It was a doctrine of humemorial antiquity, shared alike by Egyptians,

Pythagoreans, the Orphici, and by that characteristic Iiacchic Sage, "the Preceptor of the Soul," Silenus,

that death is far better than life ; that the real death belongs to those who on earth are immersed in the

Lethe of its passions and fascinations, and that the true life commences only when the soul is emancipated

fur its return .

1XIV. . . 21

And in this sense, as presiding over life and death, Dionusos is in the highest sense the LIUERATOn ; since,

like Osiris, he frees the soul, and guides it in its migrations beyond the grave, preserving it from the risk of

again falling under the slavery of matter or of some, inferior animal form, the purgatory of Metempsychosis ;

and exalting and perfecting its nature through the purifying discipline of his mysteries . "The great consummation of all philosophy," said Socrates, professedly quoting from traditional and mystic sources, "is Death :

I1 who pursues philosophy aright, is studying hoto to die ."

All soul is part of the Universal Soul, whose totality is Dionnsos ; and it is therefore he who, A's Spirit of

Spirits, leads- back the vagrant spirit to its home, and accompanies it through the purifying processes, both

real and symbolical, of its earthly transit . Ile is therefore emphatically the Alysles or IIierophant, the great

Spiritual Mediator of Greek religion .

The human soul is itself Jacuorcoq, a God within the mind, capable through its own power of rivalling the

canonization of the Ilero, of making itself immortal by the practice of the good, and the contemplation of the

beautiful and true . The removal to the liappy Islands could only be understood mythically ; everything

earthly must die ; Man, like Oedipus, is wounded front his birth ; his-real elysium can exist only beyond the

grave. Dionnsos died and descended to the Shades . His passion was the great Secret of the Mysteries ; as

Death is the Grand Mystery of existence . His death, typical of Nature's Death, or of her periodical decay

and restoration, was one of the many symbols of the palingenesia or second birth of man.

.Man, descended from the elemental Forces or Titans [Elohim], who fed on the body of the Pantheistic

Deity creating the Universe by self-sacrifice, commemorates in sacramental observance this mysterious passion ; and while partaking of the raw flesh of the victitp, 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 inseparable antecedent of life ; the seed dies in order to produce the plant, and earth itself is rent asunder and dies at the birth

of Mouses . Hence the significancy of the phallus, or of its inoffensive substitute the obelisk, rising as an

emblem of resurrection by the tomb of-buried Deity at Lorna or at Sais .

Dionusos-Orpheus descended to the Shades to recover the lost Virgin of the Zodiac, to bring back his

mother to the' sky as Thyone ; or what has the same meaning, to consummate his eventful marriage with

Persephone, thereby securing, like the nuptials of his father with Semele or Danae, the perpetuity of Nature .

His under-earth office is the depression of the year, the wintry aspect in the alternations of bull and serpent,

whose united series makes up the continuity of Time, and in which, physically speaking, the stern and dark

-are ever the parents of the beautiful and bright :

It was -this aspect, sombre for the moment but bright by anticipation, which was contemplated in the

mysteries : the human •sufferer was consoled -by witnessing the severer tralis of the Gods ; and the vicissitudes of life and .death, expressed by apposite symbols, such as the sacrifice or submersion of the Bull, the

- extinction and re-illumination of the 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 Eleusinim were celebrated in the month Bocdromion, when the 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 ceremonial were passed in sorrow and anxious silence, in fasting and expiatory or lustral offices . On a sudden,

the scene was changed i sorrow and lamentation were discarded, the glad name of Iacchus passed from mouth

to mouth, the image of the God crowned with myrtle and bearing a lighted torch was borne in joyful procession from the Ceramicus-to Eleusis, where during the ensuing night, the initiation was completed by an

imposing revelation. The first scene was in the tcporaos, or outer court of the sacred enclosure, where amidst

utter darkness, or while the mediating God, the star illuminating the Nocturnal Mystery, alone carried an

unextinguished torch, the candidates were overawed with terrific sounds and noises, while they painfully

groped their way as in the gloomy cavern of the soul's sublunar migration ; a scene justly compared-to the

passage of the Valley of the Shadow of Death . For by the immutable law exemplified in the trials of Psyche,

man must pass through the terrors of the under-world, before he can reach the height of Heaven . At length

the gates of the adytum were thrown open, a supernatural light streamed from the illuminated statue of the

Goddess, and enchanting sights and sounds, mingled with songs and dances, exalted' the communicant to a

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rapture of supreme felicity, realizing, as far as sensuous imagery could depict, the anticipated reunion with

the Gods .

In the dearth of direct evidence as to the detail of the ceremonies enacted, or of the meanings connected

with them, their tendency must be inferred from the characteristics of the contemplated deities with their

accessory symbols and mythi, or from direct testimony as to the value of the Mysteries generally .

The ordinary phenomena . of vegetation, the death of the seed in giving birth to the plant, connecting the

sublimest hopes with the plainest occurrences, was the simple yet beautiful formula assumed by the great

mystery in almost all religions, from the Zond-Avesta to the Gospel . As Proserpina, the divine power is as

the seed decaying and destroyed ; as Artemis, she is the principle of its destruction ; but Artemis Proserpina

is also Core Soteira, the Saviour, who leads the Spirits of Hercules and Hyacinthus to Heaven .

Many other emblems were employed in the mysteries,-as the dove, the myrtle-wreath, and others, all

significant'of life rising out of death, and of the equivocal condition of dying yet immortal man .

The horrors and punishments of Tartarus, as described in the Phmdo and the Lucid, with all the ceremonies of the judgments of Minos, Eacus and Rhadamanthus, were represented, sometimes more and sometimes less fully, in the Mysteries ; in order to impress upon the minds of the initiates this great lesson,-that

we should be ever prepared to appear before the Supreme Judge, with a heart pure and spotless ; as Socrates

teaches in the Gorgias . For the soul stained with crimes, he says, to descend to the Shades, 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 Phmdo, Socrates teaches that we should seek here below to free

our soul of its passions, in order to be ready to enter our appearance, whenever Destiny summons us to the

Shades .

Thus the Mysteries inculcated a great moral truth, veiled with a fable of huge proportions and the appli

antes of an impressive spectacle, to which, exhibited in the sanctuaries, art and natural, magic lent all they bad

that was imposing . They sought to strengthen men against the horrors of death and the fearful idea of otter

annihilation . Death, says the author of the dialogue entitled .tx.ochua, included in the works of Plato, is but

a passage to a happier state : but one must have lived well, to attain that mostt fortunate result . So that the

doctrine of the immortality of the soul was consoling to the virtuous and religious man alone : while to all

others it came with menaces and despair, surrounding them with terrors and alarms that disturbed their repose

during all their life .

For the material horrors of Tartarus, allegorical to the initiate, were real to the mass of the Profane ;

nor in latter times, did, perhaps, many initiates read rightly the allegory . The triple-walled prison, which the

condemned soul first met, round which swelled and surged the fiery waves of Phlegethon, wherein rolled roaring

huge blazing rocks ; the great gate with columns of adamant which none save the Gods could crush ; Tisiphone, their warder, with her bloody robes ; the lash resounding on the mangled bodies of the miserable

unfortunates : their plaintive groans, mingled in horrid harmony with the clashings of their chains ; the

Furies, lashing the guilty with their snakes ; the awful abyss where Hydra howls with its hundred heads,

greedy to devour ; Tityus, prostrate, and his entrails fed upon by the cruel vulture ; Sisyphus, ever rolling his

rock ; Ixion on his wheel ; Tantalus tortured by eternal thirst and hunger, in the midst of water and with

delicious fruits touching his head ; the daughters of Danaus at their eternal, fruitless task ; beasts biting and

venomous reptiles stinging ; and devouring flame eternally consuming bodies ever renewed in endless agony :

all these sternly impressed upon the people the terrible consequences of sin and vice, and urged them to pursue

the paths of honesty and virtue .

Ancl if, in the ceremonies of the Mysteries, these material horrors were explained to the initiates as mere

symbols of the unimaginable torture, remorse and agony that would tend the immaterial soul and rack the

immortal spirit, they were feeble and insufficient in the same mode and measure only, as all material images

and symbols fall short of that which is beyond the cognizance of our senses : and the grave Ilicrophant, the

imagery, the paintings, the dramatic horrors, the funereal sacrifices, the august mysteries, the solemn silence

of the sanctuaries, were none the less impressive, because they were known to be but symbols, that with

material shows and images made the imagination to be the teacher of the intellect .

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So, too, it was represented, that except for the gravest sins there was an opportunity for expiation ; and

the tests of water, air and fire were represented ; by means of which, during the march of many years, the

soul could be purified, and rise towards the ethereal regions ; that ascent being more or less tedious and

laborious, according as each soul was more or less clogged by the gross impediments of its 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 consequences that flow from sin and vice, as effect flows from

cause ; that by each sin and every act of vice the soul drops back and loses ground in its advance towards

perfection ; and that the ground so lost is and will be in reality never so recovered as that the sin shall be as

if it never had been committed ; but that throughout all the eternity of its existence, each soul shall be conscious that every act of vice or baseness it did on earth has made the distance greater between itself and

ultimate perfection .

We see this truth glimmering in the doctrine, taught in the Mysteries, that though slight and ordinary

offences could be expiated by penance, repentance, acts of beneficence and prayers, grave crimes were mortal

sins, beyond the reach of all such remedies . Eleusis closed her gates against Nero ; and the Pagan Priests

told Constantine that among all 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 perjuries and assassinations .

The object of the ancient initiations being to ameliorate mankind and to perfect the intellectual part of

man, the nature of the human soul, its origin, its destination, its relations to the body and to universal nature,

all formed part of the mystic science ; and to them in part the lessons given to the initiate were directed .

For it was believed - that initiation 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 material ; but not brute, inert,

inactive, lifeless, motionless, formless, lightless matter . It was held to be active, reasoning, thinking ; its

natural home in the highest regions of , the universe, whence it descended to illuminate, give form and movement to, vivify, animate, and carry with itself the baser matter ; and whither it unceasingly tends to reascend,

when and as soon as it can free itself from its connection with that matter . From that substance, divine,

infinitely delicate and active, essentially luminous, the souls of men were formed, and by it alone, uniting with

and organising their bodes, men lived.

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This was the doctrine of Pythagoras, who learned it w hen he received the Egyptian Mysteries : and it

was thq doctrine of all who by means of the ceremonial of initiation thought to • purify the soul . Virgil makes

the spirit of Anchises teach it to 1Eneas : and all the expiations and lustrations used is 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 ineumbrance of its earthly, prison, so that it might rise unimpeded t o the source from which it

•

came .

;

which

Pythagoras

taught as an allegory, and

• ; Hence sprung the doctrine of the transmigration of souls

those who came after him received literally . Pluto, like him, draw his doctrines from the East and the

mysteries, and undertook to translate the language of the symbols used there, into that of philosophy ; and to

prove by argument and philosophical deduction, what, felt by the consciousness, the mysteries taught by

symbols as an indisputable fact,-the immortality of the soul . Cicero did the sauce ; and followed the myste .

ries in teaching that the Gods were but mortal men, who for their great virtues and signal services had deserved

that their souls should, 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 .

except 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 bad most affinity, it was also taught that

the soul could avoid these transmigrations, often successive and numerous, by the practice of virtue, which

would acquit it of them, free it from the circle of successive generations, and restore it at once to its source .

Hence nothing was so ardently prayed for by the initiates, says Proclus, as this happy fortune, which, delivering

them from the empire of Evil, would restore them to their true life, and. conduct them to the place of final

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rest. To this doctrine probably referred those figures of animals and monsters which were exhibited to the

initiate, before allowing him to see the sacred light for which ho sighed .

Plato says, that souls will not reach the term of their ills, until the revolutions - of the world have restored

them to their primitive condition, and purified them from the stains which they have contracted by the contagion of fire, earth and air . And ho held that they could not be allowed to enter Heaven, until they had

distinguished themselves by the practice of virtue in some one of three several bodies . The Manicheana allowed

five : Pindar, the same number as Plato ; as did the Jews .

And Cicero says, that the ancient soothsayers, and the interpreters of the will of the Gods, in their religious ceremonies and initiations, taught that we expiate bore below the crimes committed in a prior life ; and

for that are born . It was taught in these mysteries, that the soul passes through several states, and that the

pains and sorrows of this life are an expiation of prior faults . •

This doctrine of transmigration of souls obtained, as Porphyry informs us, among the Persians and

Magi . It was held in the East and the West, and that from the remotest antiquity . Herodotus found it

among the Egyptians, who made the term of the circle of migrations from one human body, through animals,

fishes and birds, to another human body, three thousand yeard . Euupedocles even held that souls went into

plants . Of these, the laurel was the noblest, as of animals the lion ; both being consecrated to the Sun, to

which it was held in the Orient, virtuous souls were to return . The Curds, the Chinese, the Kabbalists, all

held the same doctrine . So Origen hold, and the Bishop Synesius, the latter of whom had been 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 l" So the Gnostics held ; and even the Disciples of Christ inquired if the man

who Nina born blind, was not so punished for some sin that he had committed before his birth .

Virgil, in the celebrated allegory in which he develops the doctrines taught in the mysteries, enunciated

the doctrine, held by most of the ancient philosophers, of the pre-existence of souls, in the eternal fire from

which they emanate ; that fire which animates the stars, and circulates in every part of Nature : and the

purifications of the soul, by fire, water and air, of which lie speaks, and which three modes wore employed in .

the Mysteries of Bacchus, were symbols of the passage of the soul into different bodies.

The relations of the human soul with the rest of nature were a chief object of the science of the mysteries .

The man was there brought face 'to face with entire nature . The world,, and the spherical . envelope that-surrounds it, were represented by a mystic egg, by the side of the image'of the Sun-God whose mysteries were

celebrated . The famous Orphic e 1313 was consecrated to 11acehus in his mysteries . It was, says Plutarch, an

imago of the Universe, which engenders everything, and contains everything in its bosom . " Consult," says

Macrobius, "the initiates of the mysteries of B.tcchus, who honour with special veneration the sacred egg ."

The rounded and almost spherical form of its shell, lie says, which encloses it on every aide, and-confines

within itself the principles of life, is a symbolic image of the world ; and the world is the universal principle

of all things .

This symbol was borrowed from the Egyptians, who also consecrated the egg to Osiris, germ of Light,

himself born, says Diodorus, from that famous egg. In Thebes, in Upper Egypt, he was represented as emitting it from his mouth, and causing to issue from it the first principle of heat and light, or the Fire-God, Vulcan, or Phtha . We find this egg even in Japan, between the horns of the famous Mithriac Bull, whose

attributes Osiris, Apia and Bacchus all borrowed .

Otpheus, author of the Grecian Mysteries, which he carried from Egypt to Greece, consecrated this sym:

bol and taught that matter, uncreated and infurmous, existed from all eternity, unorganized, as chaos ; containing in itself the Principles of all Existences confused and intermingled, light with darkness, the dry with

the humid, heat with cold ; from which, it after long ages taking the shape of an immense egg, issued the purest

matter, or first substance, and the residue was divided into the four elements, from which proceeded heaven

and earth and all things else . This grand Cosmogonic idea lie taught in the mysteries ; and thus the Ilierophant explained the meaning of the mystic egg . seen by the initiates in the Sanctuary.

Thus entire Nature, in her primitive organization, was presented to him whom it was wished to instrubt

in her secrets and initiate in her mysteries ; and Clemens of Alexandria might well say that initiation was a

real physiohigy .

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So Phanes, the Light-God, in the Mysteries of the New Orphics, emerged from the egg of chaos : and the

Persians bad the great egg of Ormuzd . And Sanchoniathon tells us that in the Phoenician theology, the

matter of chaos took the form of an egg ; and be adds : "Such are the lessons which the Sun of Thabion, first

Hierophant of the Phoenicians, turned into allegories, in which physics and astronomy intermingled, and

which he taught to the other IIierophants, whose duty it was to preside at orgies and initiations ; and who,

seeking to excite the astonishment and admiration of mortals, faithfully transmitted these things to their successors and the initiates ." "

In the mysteries was also taught the division of the Universal Cause into an Active and a Passive cause ;

of which two, Osiris and Isis,-the heavens and the earth, were symbols . These two First Causes, into which

it was held that the great Universal First Cause at the beginning of things divided itself, were the two great

Divinities, whose worship was, according to Varro, inculcated upon the initiates at Samothrace . "As is

taught," he says, "in the initiation into the mysteries at Samothrace, Heaven and Earth are regarded as the

two first Divinities . They are the potent Gods worshipped in that Island, and whose names are consecrated in

the books of our Augurs . One of them is male and the other female ; and they bear the same relation to each

other as the soul does to the body, humidity to dryness ." The Curetes, in Crete, had builded an altar to

heaven and to Earth ; whose mysteries they celebrated at Gnossus, in a cypress grove .

These two Divinities, the Active and Passive Principles of the Universe, were commonly symbolized by

the generative parts of man and woman ; to which in remote ages, no idea of indecency was attached ; the

Phallus and Cteis, emblems of generation and production, and which, as such, appeared in the mysteries . The

Indian Lingam was the union of both, as were the boat and mast, and the point within a cirule ; all of which

expressed the same philosophical idea as to the Union of the two great Causes of Nature, which concur, one

actively and the other passively, in the generation of all beings : which were symbolized by what we now

term Gemini, the Twins, at that remote period when the Sun was in that Sign at the Vernal Equinox, and

when they were Male and Female ; 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 the symbol of the creative and generative Power .'

,

. The initiates at Eleusis commenced, Proclus says, by invoking the two great causes of. nature, the Heavens

and the Earth, on which in succession they fixed their eyes, addressing to each a prayer. And they deemed

it-their duty to do so, he adds, because they saw in them the Father and Mother of all generations . The conboursI'of these two agents of the universe was termed in theological language a marriage. Tertullian, accusing

the Valentinians with having borrowed these symbols from the Mysteries of Eleusis, yet admits that in those

Mysteries they were explained in a manner consistent with decency, as representing the powers of nature . .Us was too little of a philosopher to comprehend the sublime esoteric meaning of these emblems, which will,

if you advance, in other Degrees be unfolded to you .

The Christian Fathers contented themselves with reviling and ridiculing the use of these emblems . But

as they in the earlier times created no indecent ideas, and were worn alike by the most innocent youths and

virtuous women, it will be far wiser for us to seek to penetrate their meaning . Not only the Egyptians, says

Diodorus Siculus, but every other people that consecrate this symbol (the Phallus), deem that they thereby do

honour to the Active Force of the universal generation of all living things . For the same reason, as we learn

from the geographer Ptolemy, it was revered among the Assyrians and Persians . Proclus remarks that in the

distribution of the Zodiac among the twelve great Divinities, by ancient astrology, six signs were assigned to

the male and six to the female principle .

There is another division of nature, which has in all ages struck all men, and which was not forgotten in

the Mysteries ; that of Light and Darkness, Day and Night, Good and Evil ; which mingle with, and slash

against, and pursue or are pursued by each other throughout the universe . The Great Symbolic Egg distinctly

reminded the initiates of this great division of the world . Plutarch, treating of the dogma of a Providence,

and of that of the two principles of Light and Darkness, which he regarded as the basis of the Ancient Theology, of the Orgies and the Mysteries, as well among the Greeks as the Barbarians,-a doctrine whose origin,

according to him, is lost in the night of time, -cites, in support of his opinion, the famous Mystic Egg of the

disciples of Zoroaster and the initiates in the Mysteries of Hithras .

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To the initiates in the Mysteries of Elcusis was exhibited the spectacle of these two principles, in the

successive scones of Darkness and Light which passed before their eyes . To the profoundest darkness, accompanied with illusions and horrid phantoms, succeeded the most brilliant light, whose splendour blazed round

the statue of the Goddess . The candidate, says Dion Chrysostomus, passed into a mysterious temple, of

astonishing magnitude and beauty, where were exhibited to him many mystic scenes ; where his ears were

stunned with many voices ; and where Darkness and Light successively passed before him . And Themistius

in like manner describes the initiate, when about to enter into that part of the sanctuary tenanted by the

Goddess, as filled with fear and religious awe, wavering, uncertain in what direction to advance through the

profound darkness that envelopes him . But when the Ilierophant has opened the entrance to the inmost

sanctuary, and removed the robe that hides the Goddess, he exhibits her to the initiate, resplendent with divine

light. The thick shadow and gloomy atmosphere which had environed the candidate vanish ; he is filled with

a vivid and glowing enthusiasm, that lifts his soul out of the profound dejection in which it was plunged ; and

the purest light succeeds to the thickest darkness .

In a fragment of the same writer, preserved by Stobmus, we learn that the initiate, up to the moment

when his initiation is to be consummated, is alarmed by every kind of sight : that astonishmentt and terror

take his soul captive ; he trembles ; cold sweat flows from his body ; until the moment when the Light is shown

him,-a most astounding Light,-the brilliant scene of Elysium, where he sees charming meadows overarched

by a clear sky, and festivals celebrated by dunces ; where he bears harmonious voices, and the majestic chants

of the Ilierophants ; and views the sacred spectacles . Then, absolutely free, and enfranchised from the

dominion of all ills, he mingles with the crowd of initiates, and crowned with flowers celebrates with them the

holy 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 principles clash and contend ; and

was finally admitted to a luminous region, where the sun, with his most brilliant light, put to rout the shades

of night . Then he himself put on the costume of the Sun-God, or the ti isible Source of Ethereal Light, in

whose mysteries be was initiated ; and passed from the empire of darkness to that of light . After having set

his feet on the threshold of the palace of Pluto, he ascended to the Empyrean, to the bosom of tho .Eternal

Principle of Light of the Universe, from which all souls and intelligences emanate .

Plutarch admits that this theory of two Principles was the basis of all the Mysteries, and consecrated in

the religious ceremonies and .mysteries of Greece . . Osiris and Typhon, Ormuzd and Ahriman, Bacchus and

the Titans and Giants, %11 -represented these principles. Phnncs, the luminous God thatissued from the Sacred

Egg, and Night, bore the sceptres in the Mysteries of the New Bacchus . Night and Day were two of the

eight Gods adored in the Mysteries of Osiris . The sojourn of Proserpine and also of Adonis, during six

months of each year in the upper world, abode of light, and six months in the lower or abode of darkness,

allegorically represented the same division of the Universe .

The connexion of the different initiations with the Equinoxes which separate the Empire of the Nights from

that of the Days, and fix the moment when one of these principles begins to prevail over the other, shows that

the Mysteries referred to the continual contest between the two principles of light and darkness, each alter •

nately victor and vanquished . The very object proposed by them shows that their basis was the theory of the

two principles and their relations with the soul . "We celebrate the august Mysteries of Ceres and Proserpine,"

says the Emperor Julian, " at the autumnal Equinox, to obtain of the Gods that the soul may not experience - .

the malignant action of the Power of Darkness that is then about to have sway and rule in Nature ." Sallust

the Philosopher makes almost the same remark as to the relations of the soul with the periodical march of light

and darkness, during an annual revolution ; and assures us that the mysterious festivals of Greece related to

the same. And in all the explanations given by Macrobius of the Sacred Fables in r'gard •to the Sun, adored

under the names of Osiris, Ilorus, Adonis, Atys, Bacchus, &c ., we invariably see that they refer to the theory

of the two Principles, Light and Darkness, and the triumphs gained by ono over the other . In April was

celebrated the first triumph obtained by the light of day over the length of the nights ; and the ceremonies

of mourning and rejoicing had, Macrobius says, as their object the vicissitudes of the annual administration

of the world .

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This brings us naturally to the tragic portion of these religious scenes, and to the allegorical history of

the different adventures of the Principle, Light, victor and vanquished by turns, in the combats waged with

darkness during each annual period . Here we reach the most mysterious part of the ancient initiations, and

that most interesting to the Mason who laments the death of his Grand Master Hiram . Over it Herodotus

throws the august veil of mystery and silence . Speaking of the Temple of Minerva, or of that Isis who was

styled-the Mother of the Sun-God, and whose' Mysteries were termed Isiac, at Sais, he speaks of a Tomb in

the Temple, in the rear of the Chapel and against the wall ; and says, "It is the tomb of a man, whose name

respect requires me to conceal. Within the Temple were great•o belisks of stone, [pllaii], and a circular lake

paved with stones and revetted with a parapet . It seemed to me as large as that at Delos," [where the Mysteries• of Apollo were celebrated] . " In this lake the Egyptians celebrate, during the night, what they style the

Mysteries, in which are represented the sufferings of the God of whom I have spoken above ." This God

was Osiris, put to death by Ty phon, and who descended to the Shades and was restored to life ; of which be

had spoken before .

We are reminded, by this passage, of the Tomb of Hiram, his death, and his raising from the grave,

symbolical of restoration of life ; and also of the brazen Sea in the Temple at Jerusalem . Herodotus adds :

"I impose upon myself a profound silence in regai'•d to these Mysteries, with most of which I ani acquainted .

As little will I speak of .the initiations of Cares, known among the Greeks as Thesmophoria . What I shall

any will not violate the respect which I owe to religion ."

Atbenagoras quotes this passage to show that not only the Statue but the Tomb of Osiris was exhibited

in Egypt, and a tragic representation of his sufferings ; and remarks that the Egyptians had mourning ceremonies in honour of their Gods, whose deaths they lamented ; and to whom they afterwards sacrificed as having

passed to a state of immortality.

'It is, however, not difficult, combining the different rays of light that emanate from the different Sanctuaries, to learn the genius and the object of these secret ceremonies . We have hints, and not details . .

We know that the Egyptians worshipped the Sun, under the name of Osiris . The misfortunes and

tragical death of this God were an allegory relating to the Sun. Typhon, like Ahriman, represented Dark

new, ' The sufferings and death of Osiris in the Mysteries of the Night were a mystic image of the phenomena .

of Nature, -ind the conflict of the two great principles which . share the empire of Nature, and most influence

our souls. The Sun is neither born, dies nor is raised to life : and the recital of these events was but an allegory, veiling a higher truth .

Horns,' 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 priests 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 San, the spectacle of

his death and resurrection was exhibited to the initiates. As we learn from Meursius and Plutarch, a figure

was exhibited representing the corpse of a young man . Flowers were strewed upon this body ; the women

mourned for him ; a tomb was erected to him . And these feasts, as we learn from Plutarch and Ovid, passed

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 expressions of joy . A corpse, we

learn from Julian Firmicus, was shown the initiates, representingg Mithras dead ; and afterwards his resurrection was announced ; and they were then 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, born on the 25th of December, or the 8th day before the Kalends of January .

In Greece, in the mysteries of the same God, honoured under the name of Bacchus, a representation was

given of his death, slain by the Titans ; of his descent into hall, his subsegnerit resurrection, and his return

towards his Principle or the pure abode whence he had descended to unito himself with matter . In the

islands of Chios and Tenedos, this death was represented by the sacrifice of a man, actually immolated .

The mutilation and sufferings of the same Sun-God, honoured in Phrygia under the name of Atys, caused

the tragic, scenes that were, as we learn from Diodorus Siculus, represented annually in the mysteries of

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Cybele, mother of the Gods. An image was borne there, representing the corpse Or a young man, over whose

tomb tears were shed, and to whom funeral honours were paid .

At Samothrace, in the mysteries of the Cabiri or great Gods, a representation was given of the death

of one of them. This name was given to the Sun, because the Ancient Astronomers gave the name of

Gods Cabiri and of Samothrace to the two Gods in the Constellation Gemini ; whom others term Apollo and

Hercules, two names of the\* Sun . c1thenion says that the young Cabirus so slain was the same as the Dionnsod or Dacchus of the Greeks . The Pehisgi, ancient inhabitants of Greece, and who settled Samothrace,

celebrated these mysteries, whose origin is unknown : and they worshipped Castor and Pollux as patrons of

navigation .

The tomb of Apollo was at Delphi, where his body was laid, after Python, the Polar Serpent that annually

heralds the coming of autumn, cold, darkness and winter, bad slain him, and over whom the God triumphs,

on the 25th of March, on his return to the lamb of the vernal equinox .

In Crete, Jupiter Ammon, or the Sun in Aries, painted with the attributes of that equinoctial sign, the

Ilam or Lamb ;-that Ammon who, MIartianus Capella says, is the same as Osiris, Adoni, Adonis, Atys, and the

other Sun-Gods,--had also a tomb, and a religious initiation ; one of the principal ceremonies of which consisted is clothing the initiate with the akin of a white lamb . And in this we see the origin of the apron of

white sheep-skin, used in Masonry.

All these deaths and resurrections, these funereal emblems, these anniversaries of mourning and joy,

these cenotaphs raised in different places to the Sun-God, honoured under different names, had but a single

object, the allegorical narration of the events which happen here below to the Light of Nature, that, sacred

fire from which our souls were deemed to emanate, warring with matter and the dark principle resident therein,

ever at variance with the Principle of Good and Light poured upon itself by the Supreme Divinity . All these

mysteries, says Clemens of Alexandria, displaying to us murders and tombs alone, all these religious tragedies,

had a common basis, variously ornamented : and that basis was the fictitious death and resurrection of thu

Sun, Soul of the World, principle of life and movement in the Sublunary Wurld, .and source of our intelligences,

which are but a portion of the Eternal Light blazing in that Star, their chief centre .

It was in the Sun that Souls, it was said, were purified ; and to it they-repaired . It was one of the gates

of the soul, through which the theologians, says Porphyry, say that it re-ascends towards the • home of Light

and the Good . Wherefore, in the 'Mysteries of Eleusis, the Dadoukos (the first officer after the Hierophant,

who represented the Grand Demiourgos or 3faker of the Universe), who was posted in the interior of the Temple, and there received the Candidates, represented the Sun .

It was also held that the vicissitudes experienced by the Father of Light had an influence on the destiny

of souls ; which, of the same substance as he, shared his fortunes . This ire learn from the Emperor Julian

and Sallust the Philosopher . They arc afflicted when he suffers : they rejoice when he triumphs over the Power

of Darkness which opposes his sway and hinders the happiness of Souls, to whom nothing is so terrible as

darkness . The fruit of the sufferings of the God, father of light and Souls, slain by the Chief of the Powers

of Darkness, and again restored to life, was received in the mysteries . "His death works your Salvation ;'

said the High Priest of MIithras . That was the great secret of this religious tragedy, and its expected fruit ;the resurrection of a God, who, repossessing himself of his dominion over Darkness, should associate with

him in his triumph those virtuous Souls that by their purity were worthy to share His glory ; and that strove

not against the divine force that drew them to Him, when he had thus conquered .

To the initiate was also displayed the spectacle of the chief agents of the Universal Cause, and of the

distribution of the world, in the detail of its parts arrant d in most regular order . The Universe itself supplied man with the modal fur the first Temple reared to the Divinity . The arrangement of the Temple of

Solomon, the synthetic ornaments which formed its chief decorations, and the dress of the High

:-all,

Priest,as Clemens of Alexandria, Josephus and Philo state, had reference to the order of the world . Clemens informs

us that the Temple contained many emblems of the Seasons, the Sun, the Moon ; the planet's, the constellations

Ursa Major and Minor, the zodiac, the elements, and the other parts of the world .

Josephur, in his description of the Iligh Priest's 1'eshncnts, protesting against the charge of impiety

brought against the Hebrews by other nations, for contemning the Heathen Divinities, d,clares it false, because,

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in the construction of the Tabernacle, in the vestments of the Sacrificers and in the Sacred vessels, the whole

World was in some sort represented . Of the three parts, he says, into which the Temple was divided, two

.represent Earth and Sea, open to all men, and the third, Heaven, God's dwelling place, reserved for Ilim alone .

The twelve loaves of Shew-bread signify the twelve months of the year . The Candlestick represented the

twelve signs through which the Seven Planets run their courses ; and the seven lights, those planets ; the veils,

of four colours, the four elements ; the tunic of the High Priest, the earth ; the hyacinth, nearly blue, the

Heavens ; the ephod, of four colours, the whole of nature ; the gold, Light ; the breast-plate, in the middle,

this earth in the centre of the world ; the two Sardonyxes, used as clasps, the Sun and dloon ; and the twelve

preciou9 stones of the breast-plate arranged by threes, like the Seasons, the twelve months, and the twelve

signs of the zodiac . Even the loaves were arranged in two groups of six, like the zodiacal signs above and

below the Equator. Clemens, the learned Bishop of Alexandria, and Pbilo, adopt all these explanations .

Hermes calls the Zodiac, the Great Tent,-Tabernaculum . In the Royal Arch Degree of the American

Rite, the Tabernacle has four veils, of different colours, to each of which belongs a banner . • The colours of

the four are White, Blue, Crimson and Purple, and the banners bear the images of the Bull, the Lion, the 'Ian

and the Eagle, the Constellations answering 2500 years before our era to the Equinoctial and Solstitial points :

to which belong four stars, Aldebaran, Regulus, Fumalhaut and Antares . At each of these veils there are

three words : and to each division of the Zodiac, belonging to each of these Stars, are three Signs . The four

signs, Taurus, Leo, Scorpio and Aquarius, were termed the fixed signs, and are appropriately assigned to the

four veils.

So the Cherubims, according to Clemens and Pbilo, represented the two hemispheres ; their wings, the

rapid course of the firmament, and of time which revolves in the zodiac . "For the Heavens fly ;" says Philo,

speaking of the wings of the Cherubim': which were winged representations of the Lion, the Bull, the Eagle

and the Man ; of two of which, ther human-headed, winged bulls and lions, so many have been found at Nimrond ; • adopted as beneficent symbols, when the Sun entered Taurus at the vernal equinox and Leo at the •

summer solstice : and when, also, he entered Scorpio, for which, on account of its malignant influences, Aquila,

the eagle was substituted, at the autumnal equinox ; and Aquarius (the water-bearer) at the winter solstice .

So, Clemens says, the candlestick with seven branches represented the seven planets, like which the seven

branches were arranged and regulated, preserving that musical proportion and system of .harmony of which

the inn was the centre 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 harmony . He is, in fact, the fourth in the musical .scale, as Philo remarks, and

.Martianus Capella in his hymn to the Sun .

Near the candlestick were other emblems representing the heavens, earth, and the vegetative matter out

of whose bosom •the vapours arise. The whole temple was an abridged image of the world . There were

candlesticks with four branches, symbols of the elements and the seasons ;• with twelve, symbols of the signs ;

and even with three hundred and sixty, the number of days in the year, without the supplementary days .

Imitating the famous Temple of Tyre, where were the great columns consecrated to the winds and fire, the

Tyrian artist placed two columns of bronze at the entrance of the porch of the temple . The hemispherical

brazen sea ; supported by four groups of bulls, of three each, looking to the four cardinal points of the compass,

represented the bull of the vernal equinox, and at Tyre were consecrated to Astarte ; to whom Hiram, Josephus 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 bulls adorning its arms, and supported on lions, like those of Home in Egypt and of

the Sun' at Tyre, likewise referred to the vernal equinox and summer solstice .

Those who in Thrace adored the sun, under the name of Saba-Zeus, the Grecian Bacchus, bnilded to him,

says Mucrobius, 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 as in the heights of Heaven, and to dissipate the darkness within that temple which

was a representative symbol of the world . There the passion, death and resurrection of Bacchus were represented.

. The sanctuary so lighted, Dion compares

So the Temple of Eleusis was lighted by a window in the roof

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to the universe, from which he says it differed in size alone ; and in it the great lights of nature played a great

part and were mystically represented . The images of the Sun, Moon and Mercury were represented there,

(the latter the same as Anubis who accompanied Isis) ; and they are still the three lights of a Masonic Lodge ;

except that for Mercury, the Master of the Lodge has been absurdly substituted .

Eusebius names as the principal Ministers in the Mysteries of Eleusis, first, the Hierophant, clothed with

the attributes of the Grand Architect (Demiourgos) of the Universe . After him came the Dadoukos, or torchbearer, representative of the Sun : then the altar-bearer, representing the Moon : and last, the Hieroceryr,

bearing the caduceus, and representing Mercury . It was not permissible to reveal the different emblems and

the mysterious panantry of initiation to the Profane ; and therefore we do not know the attributes, emblems

and ornaments of these and other officers ; of which Apuleius and Pausanias dared not speak .

We know only that everything recounted there was marvellous ; everything done there tended to astonish

the initiate ; and that eyes and ears were equally astounded . The Ilierophant, of lofty height, and noble

features, with long 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 was held to bo'enveloped in His work, and hidden

under a veil which no mortal can raise . Even his name was concealed, like that of the Demiourgos, whose

name was ineffable .

The Dadoukos also wore a long robe, his hair long, and a bandeau on his forehead . Callias, when holding

that office, 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 initiates, and was charged with the puri-fications .

We do not know the functions of the Epibornos or assistant at the altar, who represented the moon. That

planet was one of the two homes of souls, and one of the two great gates by which they descended and reascended . Mercury was charged with the conducting of souls through the two great gates ; and in going from

the sun to the moon, they passed immediately by him . He admitted or rejected them as they were more or

less pure, and therefore the Ilicroceryx or Sacred Herald, who represented 'Mercury, was charged with the

duty of excluding the Profane from the Mysteries .

The same officers are found in the procession of initiates of Isis, described by Apuleius . All clad in robes

of white linen, drawn tight across the breast, and close-fitting down to the very feet,, came, first, one bearing

a lamp in the shape of a beat ; second, one carrying an altar ; and third one carrying a golden palm-tree and

the caduceus . These are the same as the three officers at Eleusis, after the Ilicrophant. Then one carrying

an open hand, and pouring milk on the ground froui a golden vessel in the shape of a woman's breast. The

hand was that of justice : and the milk alluded to the Galaxy or Milky Way, along which souls descended and

remounted . Two others fulluwed, one bearing a winnowing fan, and the other a water-vase ; symbols of the

purification of souls by air and water : and the third purification, by earth, was represented by as image of

the animal that cultivates it, the cow or ox, borne by another officer .

Then followed a chest or ark, magnificently ornamented, containing an image of the organs of generation of Osiris, or perhaps of both sexes : emblems of the original generating and producing powers . When

Typhon, said the Egyptian fable, cut up the body of Osiris into pieces, he flung his genitals into the Nile,

where a fish devoured them . Atys mutilated himself, as his Priests afterwards did in imitation of him ; and

Adonis was in that part of his body wounded by the boar : all of which represented the loss by the Sun of

his vivifying and generative power, when he reached the autumnal equinox (the Scorpion that on old monuments bites those parts of the Vernal Bull), and descended toward the region of darkness and winter .

Then, says Apuleius, came "one who carried in his bosom an object that rejoiced the heart of the bearer,

a venerable effigy of the Supreme Deity, neither bearing resemblance - to man, cattle, bird, beast, or any living

creature : an exquisite invention, venerable from the novel originality of the fashioning : a wonderful, ineffable

symbol of religious mysteries, to be looked upon in profound silence . Such as it was, its fig ro was that of a

small urn of burnished gold, hollowed very artistically, rounded at the bottom, and covered all over the outside with the wonderful hieroglyphics of the Egyptians . The spout was not elevated, but extended laterally,

projecting like a long rivulet ; while on the opposite side was the handle, which, with similar lateral extension,

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bore on its summit an asp, curling its body into folds, and stretching upward its wrinkled, scaly, swollen

throat ."

The salient basilisk, or royal ensign of the Pharaohs, often occurs on the monuments-a serpent in folds,

with his head raised erect above the folds . The basilisk was the phecniz of the serpent-tribe : and the vase or

urn was. probably the vessel, shaped like a cucumber, with a projecting spout, out of which, on the monuments of Egypt, the priests are represented pouring streams of the . crux ansata or Tan Cross, and of sceptres

over the kings .

. In the Mysteries of Mithras, a sacred cave, representing the whole arrangement of the world, was used

for the reception of the initiates . Zoroaster, says Eubulus, first introduced this custom of consecrating caves .

They were also consecrated, in Crete, to Jupiter ; in Arcadia, to the Moon and Pan ; and in the Island of

Naxos, to Bacchus . The Persians, in the cave where the Mysteries of Mithras were celebrated, fixed the seat

of that God, Father of Generation, or Demiourgos, near the equinoctial point of Spring, with the Northern

portion of the world on his right, and the Southern on his left .

Mithras, says Porphyry, presided over the Equinoxes, seated on a Bull, the 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-near

eachh of these 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, whereat souls enter into and escape

from the world of generations ; and through which they pass to and fro between the realms of light and darkness; but it represented the seven planetary spheres which they needs must traverse, in descending from the

heaven of the fixed 'stars to the elements that envelop the • earth : and seven gates were marked, one for each

planet,k through which they pass, in descending or returning .

'We learn this from Celsus, in Origen ; who says that the symbolic image of this passage among the Stars,

need in the Mithrine Mysteries,'waa a ladder, reaching from earth to heaven, divided into seven steps or

stages, to each of which was a gate, and at the summit an eighth, that of the fixed stars . The first gate, says

Celsus, was that of Saturn, and of lead, by the heavy nature whereof his dull slow progress was symbolized .

,The second, of tin, was that of Venus, symbolizing her soft splendor and easy flexibility . The third, of brass,

was that of Jupiter, emblem of his solidity and dry nature . The fourth, of iron, was that of Mercury, expressing his indefatigable activity and sagacity . The fifth, of copper, was that of Mars, expressive of his inequalities

and variable nature. The sixth, of silver, was that of the Moon ; and the- seventh, of gold, that of the Sun.

This order is not the real order of these Planets ; but a mysterious one, like that of the days of the Week

consecrated to them, commencing with Saturday, and retrograding to Sunday . - It was dictated, Celaus says,

by certain harmonic relations ; those of the fourth.

"Thus there was an intimate connexion between the Sacred Science of the Mysteries, and ancient astronomy

and physics ; and the grand spectacle of the Sanctuaries was that of the order of the Known Universe, or the

spectacle of nature itself, surrounding the soul of the initiate, as it surrounded it when it first descended

through the planetary gates, and by the equinoctial and solstitial doors, along the Milky Way, to be for the

'fiiust time immured in its prison-house of matter . But the mysteries also represented to the Candidate, by

sensible symbols, the invisible forces which move this visible universe, and the virtues, qualities and powers

attached to matter, and which maintain the marvellous order observed therein . Of this Porphyry informs us .

The world, according to the philosophers of antiquity, was not a purely material and mechanical machine.

A great Soul, diffused everywhere, vivified all the members of the immense body of the universe ; and an Intelligence, equally great, directed all its movements, and maintained the eternal harmony that resulted therefrom . 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 were to the Universe, considered as an

animated and intelligent being ; what intelligence and the soul of life arc to the individuality of man .

The doctrine of the Unity of God, in this sense, was taught by Orpheus . Of this his hymn or palinode

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is a proof ; fragments of which are quoted by many of the Fathers, as Justin, Tatian, Clemens of Alexandria,

Cyril and Theoduret, and the whole by Eusebins, quoting from Aristubulus . The doctrine of the Logos (word)

or the Noos (intellect), his incarnation, death, resurrection or transfiguration ; of his union with matter, his

division in the visible world, which he pervades, his return to the original Unity, and the whole theory relative

to the origin of the soul and its destiny, were taught in the mysteries, of which they were the great object .

The Emperor Julian explains the Mysteries of Atys and Cybele by the same metaphysical principles,

respecting the demiurgical Intelligence, its descent into matter, and its return to its origin : and extends this

explanation to those of Ceres . And so likewise does Sallust the Philosopher, who admits in God a secondary

intelligent Force, which descends into the generative 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,

was to unite man with the World and the Deity ; and the final term of perfection whereof was, 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 know its own dignity, of reminding it of its noble origin and immortality, and consequently of its relations with the Universe and the Deity .

What was meant by real beings, was invisible beings, genii, the facullics or powers of nature ; everything

not a pact of the visible world, which was called by way of opposition, apparent existence . The theory of

Genii, or Powers of Nature, and its Forces, personified, made part of the Sacred Science of initiation, and of

that religious spectacle of different beings exhibited in the Sanctuary . It resulted from that belief in the

providence and superintendence of the Gods, which was one of the primary bases of initiation . The administration of the Universe by Subaltern Genii, to whom it is confided, and by whom good and evil are dispersed

in the world, was a consequence of this dogma, taught in the Mysteries of Mithras, where was shown that

f•tmous egg, shared between Ormuzd and Ahriman, each of whom commissioned twenty-four Genii to dispense

the good and evil round therein ; they being under twelve Superior Gods, six on the side of Light and Good,

and six on that of Darkness and Evil .

This doctrine of the Genii, depositaries of the Universal Providence, was intimately connected with the

. and Barbarians . Plutarch

Ancient Mysteries, and adopted in the sacrifices and initiations bu'th of-Greeks

says that the Gods, by means of Genii, who are intermediates between them nnd .men, .draw near to mortals

in the ceremonies of initiation, at which, the Gods charge them to assist, and to distribute punishment and

blessing. Thus not the Deity, but his ministers, or a l?rinciple and Power of Evil, were deemed the authors of

vice and sin and suffering : and thus the Genii or angels differed in character like men, some being good and

some evil ; sonic Celestial Godi, Archangels, Angels, and some Infernal Gods, Demons and fallen Angels .

At the head of the latter was their Chief, Typhon, Ahrintan or Shaitan, the Evil Principle ; who, having

wrought disorder in nature, brought troubles on teen by land and sea, and caused the greatest ills, is at last

punished for his crimes . It was these events and incidents, says Plutarch, which Isis desired to represent in

the ceremonial of the mysteries, established by her in memory of her sorrows and wanderings, whereof she

exhibited an image and representation in her Sanctuaries, where also were afforded encouragements to piety

and consolation in misfortune . The dogma of a Providence, he says, administering the Universe by means of

intermediary Powers, who maintain the connection of man with the Divinity, was consecrated 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 funereal ceremonies mingled . It was an essential part of the lessons given,

the initiates, to teach them the relations of their own souls with Universal Nature, 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 whole system of the Universe was displayed in all its parts to the eyes of the initiate ; and the

symbolic cave which represented it was adorned and clothed with all the attributes of that Universe . To this

world so organized, endowed with a double force, active and passive, divided between light and darkness, moved

by a living and intelligent Force, governed by Genii or Angels who preside over its different parts, and whose

nature- and character are more lofty or low in proportion as they possess a greater or less portion of dark matter,

-to this world descends the soul, emanation of the ethereal tire, and exiled from the luminous region above

the world . It enters into this dark matter, wherein the hostile Principles, each seconded by his troops of

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Genii, are ever in conflict, there to submit to one or more organizations in the body which is its prison, until it

aball at last return to its place of origin, its true native country from which during this life it is an exile .

But one thing remained,-to represent its return, through the constellations and planetary spheres, to its

original home . The celestial fire, the philosophers said, soul of the world and of fire, an universal principle,

circulating above the Heavens, 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, urged by an inconsiderate desire of the intelligence, a perfidious love for matter

which causes it to descend, to know what passes here below, where good and • evil are in conflict. The Soul, a

simple substance, when unconnected with matter, a my or particle of the Divine Fire, whose home is in Heaven,

ever turns towards that home, while united with the body, and struggles to return thither .

Teaching this, the mysteries strove to recall man to his divine origin, and point out to him the weans of

returning thither . The great science acquired in the mysteries was knowledge of man's self, of the nobleness

of his origin, the grandeur of his destiny, and his superiority over the animals, which can never acquire this

knowledge, and whom he resembles so long as ho does not reflect upon his existence and sound the depths of

his own nature .

By doing and suffering, by virtue and piety and good deeds, the soul was enabled at length to free itself

from the body and ascend, along the path of the Milky Way, by the gate of Capricorn and by the seven

spheres, to the place whence by many gradations and successive lapses and enthralments it bad descended .

And thus the theory of the spheres, and of the signs and intelligences which preside there, and the whole system of astronomy were connected with that of the soul and its destiny ; and so were taught in the mysteries,

in which were developed the great principles of physics and metaphysics as to the origin of the soul, its condition here below, its destination and its future fate .

The Greeks fix the dote of the establishment of the Mysteries of Eleusis at the year 1423 B . C ., during

the reign of Erechtheua at Athens. According to some authors, they were instituted by Ceres herself ; and

according to others, by that Monarch, who brought them from Egypt, where, according to Diodorus of Sicily,

be was born. Another tradition was, that Orpheus introduced them into Greece, together with the Dionisiao

ceremonies, copying the latter from the Mysteries of Osiris, and the former from those of Isis .

- .Nor was it at Athens only, that the worship and Mysteries of Isis, metamorphosed into Ceres, were established . 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 everywhere their Egyptian origin, and everywhere having the same general features ;

but those of Eleusis, in-Attica, Pausanius informs us, had been regarded by the Greeks, from the earliest times,

as being as far superior to all the others, as the Gods are to mere Heroes .

\_Similar to these were the Mysteries of Bona Dea, the Good Goddess, whose name, say Cicero and Plutarch,

it was not permitted to any man to know, celebrated at Rome from the earliest times of that city . It was

these Mysteries, practised by women alone, the secrecy of which was impiously violated by Clodius . ' They

-were held at the Kalends of May ; and, according to Plutarch, much of the ceremonial greatly resembled that

of,the Mysteries of Bacchus .

The Mysteries of Venus and Adonis belonged principally to Syria and Phacnicia, whence they passed into

ZLt\*ece and Sicily . Venus or Astarte was the Great Female Deity of the Phoenicians, as Hercules, Melkarth

or `Adoni was their Chief God . Adoni, called by the Greeks Adonis, was the lover of Venus . Slain by a

bound in the thigh inflicted by a wild boar in the chase, the flower called anemone sprang from his blood .

Venus received the corpse, and obtained from Jupiter the boon that her lover should thereafter pass six months

of each year with her, and the other six in the Shades with Proserpina ; 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 mourning were concluded, his resurrection and ascent to Heaven were

announced.

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Ezekiel speaks of the festivals of Adonis under the name of those of Thammnz, an Assyrian Deity whom

'every year the women mourned, seated at the doors of their dwellings . These Mysteries, like the others, were

celebrated in the Spring, at the Vernal Equinox, when he was restored to life ; at which time, when they were

instituted, the San (ADO-;, Lord, or Master) was in the Sign Taurus, the domicile of Venus . He was represented with horns ; and the hymn of Orpheus in his honour styles him "the two-horned God ;" as in Argos

Bacchus was represented with the feet of a bull .

Plutarch says that Adonis and Bacchus were regarded as one and the same Deity ; and that this opinion

was founded on the great similarity in very many respects between the Mysteries of these two Gods .

The Mysteries of Bacchus were known as the Sabazian, Orphie and Dionysiac Festivals . . They went back

to the remotest antiquity among the Greeks, and were attributed by some to Bacchus himself, and by others

to OrphQus . The resemblance in ceremonial between the observances established in honour of Osiris in Egypt,

and those in honour of Bacchus in Greece, the mythological traditions of the two Gods, and the symbols

used in the festivals of each, amply prove their identity . Neither the name of Bacchus, nor the word orgies

applied to his feasts, nor the sacred words used in his mysteries, are Greek, but of foreign origin . Bacchus

was an Oriental Deity, worshipped in the East, and his orgies 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 with public festivals, and in simple or complicated mysteries, varying in ceremonial in various places ; as was natural, 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 a

many words which they used, and of many emblems which they revered. In the Sabazian Feasts, for example

[from Saba-Zeus, an oriental name of this Deity], the words Ever, Ssnor, were used, : which are 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 Proserpina, 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

turn engendered the bull, who became Bacchus : the meaning of which was, that the Bull (Taurus, which then

.opened the Vernal Equinox, and the Sun in which Sign, figuratively represented by the Sign itself, was Bacchus,

Dionusos, Saba-Zeus, Osiris, &.a.), and the Serpent, another constellation, occupied such relative positions in the .

heavens, that when one rose the other set, and rice rersa .

The serpent was a familiar symbol in the mysteries of Bacchus . The •i nitiates grasped them - with their

hands, as Ophiucus does on the celestial globe : and the Orpiteo-telcstcs, or Purifier of Candidates, did the

same, crying, as Demosthenes taunted Eschines with doing in public at the head of the women whom his

mother was to initiate, Evot, Ssnot, IIris, ATTE, ATTI, liras I

The initiates in these mysteries had preserved the ritual and ceretttonies that accorded with the simplicity

of the earliest ages, and the manners of the first men . Tho rules of Pythagoras were followed there . Like

the Egyptians, who held wool unclean, they buried no initiate in woollen garments : They abstained from

bloody sacrifices ; and lived on fruits or vegetables or inanimate things . They imitated the life of the contem .

plative Sects of the Orient ; thus approximating to the tranquillity of the first men, who lived exempt from

trouble and crimes in the bosom Of a profound peace . One of the most precious advantages promised by their

initiation was, to put man in communion with the Gods, by purifying his soul of all the passions that inter .

fere with that enjoyment, and dim the rays of divine light that are communicated to every soul capable of

receiving them, and that imitates their purity. One of the degrees of initiation was the state of inspiration

to which the adepts were claimed to attain . The initiates in the mysteries of the Lamb, at Pepuza, in Phry .

gin, professed to be inspired, and prophesied : and it was claimed that the soul, by means of these religious

ceremonies, purified of all stain, could see the Gods in this life, find certainly, in all cases, after death .

The sacred gates of the Temple, where the ceremonies of initiation were performed, were opened but once

in each year, and no stranger was ever allowed to enter it . Night threw her veil over these august mysteries,

which could be revealed to no one . There the sufFeringi of Bacchus were represented, who, like Osiris, died,

descended to hell and rose to life again ; and raw fic,h was distributed to the initiates, which each ate, in

memory of the death of the Deity, torn in pieces by the Titans .

These mysteries also were celebrated at the vernal equinox ; and the emblem of generation, to express the

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active energy and generative power of the Divinity was a principal symbol . The initiates wore garlands and

crowns of myrtle and laurel .

In these mysteries, the aspirant was kept in terror and darkness three days and nights ; and was then

made to perform the A~avrayoq, or ceremony representing the death of Bacchus, the same mythological personnge with Osiris . Tliis was effected by confining him in a close cell, that he might seriously reflect, in solitude and darkness, on the business he was engaged in ; and his mind be prepared for the 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 &ipvqr or twin-born . While confined in the cell,

the pursuit of Typhon after the mangled body of Osiris, and the search of Rhea or Isis for the same, were

enacted in his hearing ; the initiated crying aloud the names of that Deity derived from the Sanserit . Then

it was announced that the body was found ; and the aspirant was liberated amid shouts of joy and exultation. .\_

. Then he passed through a representation of hell and Elysium . "Then," said an ancient writer, "they

are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with wonderful

and holy visions . And now become perfect and initiated, they are FREE, and no Ion-or under restraint ;

but, crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy

men, and celebrate the sacred mysteries at pleasure ." They were taught the nature and objects of the mysteries, and the means of making themselves known, and received the name of Epopts ; were fully instructed in

the nature and attributes of the Divinity, and the doctrine of a future state ; and made acquainted with the

:nity 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 Source of all

things ; there is ONE God ; o.iz power, and o .rE ruler over all ." And after full explanation of the many symbols and emblems that surrounded them, they were dismissed with the barbarous words Koyy and Oµrta;, corruptions of the Sanscrit words, Kanska aum Pakscha ; meaning, object of our wishes, God, Silence, or Worship

i1u Deity in Silence.

Among the emblems used was the rod of Bacchus ; . 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 passed over dry-shod. Water was obtained, during the ceremonies, by striking a rock with it

The Bacchw crowned their heads with serpents, carried them in vases and baskets, and . at . the Evprctc, or

finding, of the body of Osiris, cast one, alive, into the aspirant's bosom .

The Mysteries of•A tys in P,hrygia, and those of Cybele his mistress, like their worship, much resembled

those of Adonis and Bacchus, Osiris and Isis. Their Asiatic 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 as 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

physical facts, under the veil of a marvellous history .

. : Their feasts occurred at the equinoxes, 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 recite the different versions of the legend of Atys and Cybele, given by Jnlius Firmicns,

Diodorus, Arnobius, Lactantius, Serviua, Saint Augustine and Pausanias . It is enough to say that it is in sub .

stance this : that Cybole, a Phrygian Princess, who invented musical instruments and dances, was enamoured

. .?f 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, sad afterwards, like Adonis, was restored to life . It is the Phcenician fiction as to

the Sun-God, expressed in other terms, ux der other forms and with other names .

Cybele was worshipped in Syria, under the name of Rhea . Lucian says that the Lydian Atys there

established her worship, and built her a temple . The name of Rhea is also found in the ancient cosmogony

of the Phoenicians by Sanchoniathon . It was Atys the Lydian, says Lucian, 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, Cybele represented the earth . She partook of the characteristics of Minerva, Venus, the

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Moon, Diana, Nemesis and the Furies ; was clad in precious stones ; and her lEiigh Priest wore a robe of purple

and a tiara of gold.

The Grand Feast of the Syrian Goddess, like that of the Mother of the Gods at Rome, was celebrated at

the vernal equinox. Precisely at that equinox the Mysteries of Atys were celebrated, in which the initiates

were taught to expect the rewards of a future life ; and the flight of Atys from the jealous fury of Cybele was

described, his concealment in the mountains and in a care, and his self-mutilation in a fit of delirium ; in

which act his priests imitated him . The feast of the passion of Atys continued three days ; the first of which

was passed in mourning and tears ; to which afterwards clamorous rejoicings succeeded ; by which, Macrobins

says, the Sun was adored under the name of Atys . The ceremonies were all allegorical, some of which,

according to the Emperor Julian, could be explained, but more remained covered with the veil of mystery .

Thus it is that symbols outlast their explanations, as many have done in masonry, and ignorance and rashness

substitute new ones.

In another legend, given by Pausanias, Atys dies, wounded like Adonis by a wild boar in the organs of

generation ; a mutilation with which all the legends ended . The pine-tree under which he was said to bare

died, was sacred to him ; and was found upon many monuments, with a bull and a ram near it ; one the sign

of exaltation of the Sun, and the other of that of the Moon .

The worship of the Sun under the name of Mithras belonged to Persia, whence that name came, as did

the erudite symbols of that worship. The Persians, adorers of Fire, regarded the Sun as the moot brilliant

abode of the fecundating energy of that element, which gives life to the earth, and circulates in every part of

the universe, of which it is, as it were, the soul. This worship passed from Persia into Armenia, Cappadocia

and Cilicia, long before it was known at Rome . The Mysteries of Mithras flourished more than any others in

the imperial city. The worship of Mithras commenced to prevail there under Trajan . Adrian prohibited

these Mysteries, on account of the cruel scenes represented in their ceremonial : for human victims were

immolated therein, and the -events of futurity looked for in their palpitating entrails . They reappeared in

greater splendour than ever under Commodus, who with his own hand sacrificed & victim to Mithras : and

, they were still more practised under Constantine and his successors, when -the Priests of Mithras were found

everywhere in .the Roman Empire, and the monuments of his worship appeared even ia,Britain .

Caves were -consecrated 'to 3lithras, in which were collected a multitude of astronomical, emblems ;, anti ;

cruel tests were required of the initiates .

The Persians built no temples ; but-worshipped upon the summits of hills, in enclosures of unhewn

stones . They abominated images, and made the Sun and Fire emblems of the Deity . The Jews borrowed

this from them, and represented God as appearing to. Abraham in a flame of fire, and to Moses as a fire at

Horeb and on Sinai.

With the Persians, Mithras. typified in the Sun ; was the invisible Deity, the Parent of the Universe, the

Mediator. In Zoroaster's cave of initiation, the Sun and Planets were represented over-head, in gems and

gold, as also was the Zodiac . The Sun appeared emerging from the back of. Taurus. Three great pillars,

Eternity, Fecundity and Authority, supported the roof ; and the whole was an emblem of the universe .

Zoroaster, like Moses, claimed to have conversed face to face, as man with man, with the Deity ; and to

have received from him a system of pure worship, to be communicated only to the virtuous, and those who

would devote themselves to the - ;tidy of Philosophy . His fame spread over the world, and pupils came to

him from every country . Even Pythagoras was his scholar .

After his novitiate, the candidate entered the cavern of initiation,-and was received on the point of a

sword presented to his naked left breast, by which ho was slightly wounded. Being crowned with olive,

anointed with balsam of benzoin, and otherwise prepared, he was purified with fire and water, and went

through seven stages of initiation . The symbol of these stages was a high ladder with seven rounds or steps .

In them, he went through many fearful trials, in which darkness played a principal part. He saw a representation of the wicked in Hades ; and finally emerged from darkness into light . received in a place representing Elysium, in the brilliant assembly of the initiated, where the Archimagus presided, robed in blue, he

assumed the obligations of secrecy, and was entrusted with the Sacred Words, of which the Ineffable Name

of God was the chief.

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Then all the incidents 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 Firo, the gift of that Deity and His

visible residence . Ho was taught the sacred characters known only to the initiated ; and instructed in regard

to the creation of the world, and the true philosophical meaning of the vulgar mythology ; and especially of

the 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 Source of Fruitfulness ; Khadad, the Genius of Water and Time ; and Amerdad, the Protector of the Vegetable World, and the prime cause of growth . And finally he was taught the true nature of

the Supreme Being, Creator of Ormuzd and Ahriman, the Absolute First Cause, styled Zsavexs Axasaxvs .

• 'In the blithriae initiation were several degrees . The first, Tertullian says, was that of Soldier of Mithras.

,The ceremony of reception consisted in presenting the Candidate a crown, 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

title Companions in the Royal Arch Degree of the American Rite .

Then he passed, Porphyry says, through the degree of the Lion,-the constellation Leo, domicil of the

Sun and symbol of Mithras, found on his monuments . These ceremonies were termed at Rome Leontie 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 Hydra, and also appearing on the Mithriao 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 Palralus. The

initiates also bore the title of Eagles and Hawks, birds consecrated to the Sua in Egypt, the former sacred to

the God bleades, and the latter the emblem of the Sun and Royalty.

The little island of Samothrace was long the depository of certain august mysteries, and many went

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thither from all parts of Greece to be initiated . It was said to have been settled by the ancient Pelasgi, early

Asiatic colonists is Greece . The Gods adored in the Mysteries of this island were termed CAstat, an oriental

word, from Cabar, great. . Varro calls the Gods of Samothrace, Potent Gods. In Arabic, . Venus . is called

Cabar . Varro says that the Great Deities whose mysteries were practised there, were Heaven . and Earth.

These were but symbols of the Active and Passive Powers or Principles of universal generation . The two

Twins, Castor and Pollux, or the Dioscuri, were also called the Gods of Samothrace ; and the Scholiast of Apollonius. citing Mnaseas, gives the names of Ceres, Proserpine, Pluto and Mercury, as the four Cabiric Divini

ties worshipped at Samothrace, as Axieros, Axiocersa, Axiocersus and Casmiilus. Mercury was, there as

everywhere, the minister and'messenger of the Gods ; and the young servitors of the altars, and the children

employed in the Temples were called Mercuries or Casmilli ; as they were in 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 probablycame from Phoenicia into Samothrace : for the Cabiri are mentioned by Sanchoniathon ;

and the word Cabar belongs to the Hebrew, Phoenician and Arabic languages .

The Dioscuri, tutelary Deities of Navigation, with Venus, were invoked in the Mysteries of Samothrace.

The constellation Auriga, or Phaeton, was also honoured there with imposing ceremonies . Upon the Argonautio

expedition, Orpheus, an initiate of these Mysteries, a storm arising, counselled his companions to put into

Samothrace. They did so, the storm ceased, 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 Ilierophants of Samotbrace made something

infinitely greater to be the object of their initiations ; to wit, the consecration of men to the Deity, by pledging them to virtue ; and the assurance of those rewards which the justice of the Gods reserve for initiates

after death . ' This, above all else, 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 was

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asylum for the unfortunate and a sanctuary inviolable. There men were absolved . of the crime of

homicide, if not committed in a temple .

Children of tender age were initiated there, and invested with the sacred robe, the purple cincture and

the crown of olive, and seated upon a throne, like other initiates . In the ceremonies was represented the

death of the youngest of the Cabiri, slain by. his brothers, who fled into Etruria, carrying with them the chest

or ark that contained his genitals : and there the Phallus and the sacred ark were adored. Herodotus says

that the Samothracian initiates understood the object and origin of this reverence paid the Phallus, and why

'it was exhibited in the Dlysteries. Clemens of Alexandria says that the Cabiri taught the Tuscans to revere'

it. It was consecrated at Heliopolis in Syria, where the Mysteries of a Divinity having many points of

resemblance with Atys and Cybele were represented . The Pelasgi connected it with Mercury ; and it appears

on the monuments of Mithras ; always and everywhere a symbol of the life-giving power of the San at the

Vernal Equinox .

In the Indian Mysteries, as the Candidate made his three circuits, he paused each time he reached the

South, and said, "I copy the example of the Sun, and follow his beneficent course ." Blue Masonry 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 the Evil Principle, Ahriman,

S iva, or Typhon, (darkness and winter) ; there figuratively to be slain, and after a few days to rise again

from the dead, - and commence to ascend to the Northward.

Then the death of Sits was bewailed ; or that of Cams, slain by Iswara, and committed to the waves on

a chest, like Osiris and Bacchus ; • during'which the Candidate was terrified by phantoms and horrid noises .

Then he was made to personify Vishnu, and perform his avatars, or labours . In the two first he was

taught in allegories the legend of the Deluge : In the 1st he took three steps at right angles, representing the

three huge steps taken by Vishnu in that avatar ; and hence the three steps in the Master's degree, ending at

'right angles .

The nine avatars finished, ho was taught the necessity of faith, as superior to sacrifices, acts of charity, or

. ..mortifications of the flesh.' Then he was admonished aghast five crimes, and took a solemn obligation never

to commit them . He was then introduced into a representation of Paradise ; the Company of the Members

of the Order, magnificently-arrayed, and the Altar with a fire blazing upon : it, as an , omblem of, the Deity .

Then a new name was given him, and he was invested in a white robe and tiara, and received the signs,

tokens and lectures. A cross was marked on his forehead, and an inverted level, or the Tau Cross, on his

breast . He received the sacred cord, and divers . amulets or talismans ; and was then invested with the sacred

Word or Sublime Name, known only to the Initiated, the Triliteral A . U. DI.

Then the multitude of emblem% was explained to the Candidate ; the arcana of science hidden under

them, and the different virtues of which the mythological figures were mere personifications . And he thus

learned the meaning of those symbols, which, to the uninitiated, were buts maze of unintelligible figures

The third degree was a life of seclusion, after the Initiate's children were capable of providing for themselves ; passed in the forest, in the practice of prayers and ablutions, and living only on vegetables. He

was then said to be born again .

The fourth was absolute renunciation of the world, self-contemplation and self torture ; by which Perfection was thought to be attained, and the soul merged in the Deity .

In the second degree, the Initiate was taught the Unity of the Godhead, the happiness of the patriarchs,

the destruction by the Deluge, the depravity of the heart and the necessity of a mediator, the instability of

life, the final destruction of all created things, and the restoration of the world in a more perfect form . They

inculcated the-Eternity of the Soul, explained the meaning of the doctrine of the Metempsychosis, and held

the doctrine of a state of future rewards and punishments : and they also earnestly urged that sins could

only be stencil for by repentance, reformation ; and voluntary penance ; and not by mere ceremonies and

sacrifices .

'

The Mysteries among the Chinese and Japanese came from India, and were founded on the same principles and with similar rites . The word given to the new initiate was 0-MI-TO Fo, in which we recognize the

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original name s. U- u., coupled at a much later time with that of Fo, the Indian Buddha, to show that he was

the Great Deity himself.

- The equilateral trianglo was one of their symbols ; and so was the mystical Y ; both alluding to the Triune God, and the latter being the ineffable name of the Deity. A ring supported by two serpents was emblematical of the world protected by the power and wisdom of the Creator ; and that is the origin of the two

parallel lines (into which time has changed the two serpents), that support the circle in our Lodges .

Among the Japanese, the 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 hymn to the sun . The candidates were arranged in ranks of threes,

fines and sevens, according to their qualifications ; and conducted nine times around the Sanctuary, from East

to West . The Candidate underwent many trials, one of which had direct reference 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 opposite shore in safety . The death of Iia was represented in his hearing, 'with every external

mark of sorrow, while he was in utter darkness. lie met with many obstacles, had to prove his courage,

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 morality of the Order, incited

to act bravely in warr taught the great truths of the immortality of the soul and a future state, solemnly enjoined not to neglect the worship of the Deity, nor the practice of rigid morality ; and to avoid sloth, contention, and folly.

The aspirant attained only the exoteric knowledge in the two first degrees . The third was attained only

by a few, and they persons of rank and consequence, and after long purification, and study of all the arts

and sciences known to the Druids, in solitude, for nine months . This was the symbolical death and burial of

these Mysteries.

..The dangerous voyage upon the actual open sea, in a small boat covered with a skin, on the evening of

the 9th of April, was the last trial, and closing scene, of initiation . If he declined this trial, he was dismissed with, contempt . If he made it and succeeded, he was termed thrice-born, was eligible to all the digni

ties of the State, and received complete instruction in the philosophical and religions doctrines of the Druids .

The Greeks also styled the Ereo,et>(c, Tpe7o1os, thrice-born ; and in India perfection was assigned to the

Yogee who had accomplished many births .

The general -features of the Initiations among the Goths were the same as 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 infernal regions, the killing of the God Balder by the Evil

Principle, Lok, the placing of his body in & .boat and sending it abroad upon the waters ; and, in short, the

Eastern, Legend, under different names, and with some variations .

The Egyptian Anubis appeared there, as the dog guarding the gates of death . The Candidate was

immured in the representation of a tomb ; and when released, goes in search of the body of Balder, and

finds him, at length, restored to life, and seated upon a throne . He was obligated upon a naked sword, (as

is still the custom in the Bit Moderns), and sealed his obligation by drinking mead 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 informed as to the generation of the Gods, the creation of the world, the deluge, and the

resurrection, of which that of Balder was a type .

.

He was marked with the sign of the cross, and a ring was given to him as a symbol of the Divine Pro .

teetion ; and also as an emblem of Perfection ; from which comes the custom of giving a ring to the Aspirant

in the 14th Degree .

The point within o Circle, and the Cabe, emblem of Odin, were explained to him ; and lastly, the nature

of the Supreme God, "the author of everything that ezisteth, the Eternal, the Ancient, the Living and Awful

Being, the Searcher into concealed things, the Being that never changeth ;" with whom Odin the Conqueror

was by the vulgar confounded : and the Tri-ane God of the Indiana was reproduced, as Ontvv, the Almighty

FATHER, Fuss, (Rhea or Phre), his wife (emblem of universal matter), and Thor his son, (the Mediator) .

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Here we recognize Osiris, Isis, and Bar or Sorts. Around the bead of Thor, as if to show his eastern origin,

twelve stare were arranged in a circle .

He was also taught the ultimate destruction of the world, and the rising of a new one, in which the

brave and virtuous &hall enjoy everlasting happiness and delight : as the means of securing which happy fortune, he was taught to practise the strictest morality and virtue .

The initiate was prepared to receive tBe great lessons of all the Mysteries, by long trials, or by abstinence

and chastity. For many days he was required to fast and be continent, and to drink liquids calculated to

diminish his passions and keep him chaste .

Ablutions were also required, symbolical of the purity necessary to enable the soul to escape from its

bondage in matter. Sacred baths and preparatory baptisms were used, lustrations, immersions, lustral sprinklings, and purifications of every kind . At Athens they bathed in the Ilisaus, which thence became a sacred

river ; and before entering the Temple of Eleusis, all were required to wash their hands in a vase of lustral

water placed near the entrance . Clean hands and a pure heart were required of the Candidates . Apuleius

bathed seven times in the sea, symbolical of the Seven Spheres through which the Soul must re-ascend : and

the Hindus must bathe in the sacred river Ganges .

Clemens of Alexandria cites a passage of blenander, who speaks of a purification by sprinkling three times

with salt and water . Sulphur, resin and the laurel also served for purification, as did air,, earth, water and

fire . The initiates at Heliopolis, in Syria, says Lucian, sacrificed the sacred lamb, symbol of Aries, then the

sign of the Vernal Equinox ; ate his flesh, as the Israelites did at the Passover ; and then touched his head

and feet to theirs, and knelt upon the fleece . Then they bathed in warm water, drank of the same, and slept

upon the ground .

There was a distinction between the lesser and greater mysteries . One must have been for some years

admitted to the former, before he could receive the latter, which were but a preparation for them, tha Vestibule

of the Temple, of which those of Eleusis were the Sanctuary . There, in the lesser mysteries, they were prepared to receive the holy truths taught in the greater . The initiates in .the lesser were called simply Mystes,

or Initiates ; but thane in the greater, .Epoptes, or Seers . An ancient poet says that the former were an imperfect shadow of the latter, as sleep is of Death . After admission to the former, the initiate was taught lessons

of morality, and thee rudiments of the sacred science, the most sublime and secret part .of .which was reserved.

for the Epopt, who-saw the Truth in its nakedness, while the Mystes only viewed it through a veil and under

emblems fitter to excite than to satisfy his curiosity .

Before communicating the first secrets and primary dogmas of initiation, the priests required the Candidate to take a fearful oath never to divulge the secrets . Then he made his vows, prayers and sacrifices to the

Gods. The skins of the victims consecrated to Jupiter were spread on the ground, and he was made to set his

feet upon them . Ho was then taught some enigmatic formulas, as answers to questions, by which to make

himself known. He was then enthroned, invested with a purple cincture, and crowned with flowers, or

branches of palm or olive .

We do not certainly know the time that was required to elapse between the admission to the Lesser and

Greater Mysteries of Eleusis . Most writem fix it at five years . It was a singular mark of favour when Deme .

trius was made Mystes and Epopt in one and the same ceremony . When at length admitted to the degree of

perfection, the initiate was brought face to face with entire nature, and learned that the soul was the whole of

man ; that earth was but his place of exile ; that Heaven was his native country ; that for the soul, to be born

is really to die ; and that death was fur it the return to a new life . Then he entered the sanctuary ; but be

did not receive the whole instruction at once. It continued through several years. There were, as it were,

many apartments, through which he advanced by degrees, and between which thick veils intervened . There

were Statues and Paintings, says Proclus, in the inmost sanctuary, showing the forms assumed by the Gods .

Finally the last veil fell, the sacred covering dropped from the image of the Goddess, and she stood revealed

in all her splendour, surrounded by a divine light, which, filling the whole sanctuary, dazzled the eyes and

penetrated the soul of the initiate . Thus is symbolized the final revelation of the true doctrine as to the nature

of Deity and of the soul, and of the relations of each to matter .

This was preceded by frightful scenes, alternations of fear and joy, of light and darkness ; by glittering

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lightning and the crash of thunder, and apparitions of spectres, or magical illusions, impressing at once the

eyes and ears . This Claudian describes, in his poem on the rape of Proserpine, where he alludes to what'

passed in her mysteries . "The temple is shaken," he cries ; "fiercely gleams the lightning, by which the

Deity announces his presence . Earth trembles ; and a terrible noise is heard in the midst of these terrors .

The Temple of the Son of Cecrops resounds with long-continued roars ; Eleusis uplifts her sacred torches ; the

serpents of Triptolemus are heard to hiss ; and fearful Itecate appears afar."

The celebration of the Greek Mysteries continued, according to the better opinion, for nine days .

On the first, the initiates met. It was the day of the full moon, of the month Boedromion ; when the moon

was full at the end of the sign Aries, near the Pleiades and the place of her exaltation in Taurus .

The second day, there was a procession to the sea, for purification by bathing .

.The third was occupied with offerings, expiatory sacrifices and other religious rites, such as fasting,

mourning, continence, &o . A mullet was immolated, and offerings of grain and living animals made .

On the fourth, they carried in procession the mystic wreath of flowers, representing that which Proserpine dropped when seized by Pluto, and the Crown of Ariadne in the Heavens . It was borne on a triumphal

car . drawn by oxen ; and women followed bearing mystic chests or boxes, wrapped with purple cloths, containing grains of sesame, pyramidal biscuits, salt, pomegranates and the mysterious serpent, and perhaps the

mystic phallus.

On the fifth, was the superb procession of torches, commemorative of the search for Proserpina by Ceres ;

the A initiates marching 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, reared 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 sanctuary, his head crowned with myrtle, and borne from the

gate of the Ceramfcus to Eleusis, along the sacred way, amid dances, sacred songs, every mark of joy, and

mystic cries of Iacclaus.

' On the. seventh there were gymnastic exercises and combats, the victors in which were crowned and

..

rewarded .

'On the eighth was the feast of .H9sculapius. .

On the ninth the famous libation was made for the souls of the departed . The Priests, according to

Athenians, filled two vases, placed one in the East and one in the West, towards the gates of day and night,

and overturned them, pronouncing a .formula of mysterious prayers . Thus they invoked Light and Darkness,

the two great principles of nature .

During all these days no one could be arrested, nor any suit brought, on pain of death, or at least a heavy

fine : and no one was allowed, by the display of unusual 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 fragments it

has come down to us. The human mind still speculates upon the great mysteries of nature, and still 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, as they viewed the great circle of phenomena,-Birth, Life, Death or Decomposition, and New Life

out of Death and Rottenness,-to them the greatest of mysteries . Remember, while you study their symbols,

that they had a profounder sense of these wonders than we have . To them the transformations of the worm

were a greater wonder than the stars ; and hence the poor dumb acarabteus 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 language ever spoken by man

has words to express .

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Thus ends the instruction of this Degree ; and we reserve the further explanation of the symbols and

ceremonies of the Mysteries, especially as connected with astronomy, for the next Degree .

.42XIV:,T-Ph

TO CLOSE .

Th. •. P. •. Puissant Warden in the West, what is the hour?

it is time for the evening sacrifice.

1st T.• .

. P.•. Puissant Warden in the North, Prince Ahli-Ab, what tidings has& thou in the North?

TLPuissant, Balder, slain by Zok, has arisen from the dead ; and the nations of the North

3d W. •.

rejoice, for the long nights of winter grow shorter.

. .,

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Th P.• . Puissant Warden in the South, Prince Betsel-Al, what tidings best thou in the South?

2d TV-. Th:. Puissant, Osiris slain by Typhon is restored to life ; and the dwellers on the banks of the.

•

Nile are glad, for light begins to prevail against darkness .

Th.• . P.• . Puissant Warden in the West, Excellent High Priest, what tidings bast thou .in the West?

1st W .•.

Puissant, IIu, slain by Ceridwen and cast upon the stormy waters, is again alive ; and the

people of the Western Islands celebrate the winter solstice, and the triumph of the Powers of Light over those

of. Darkness.

Th. •. P. •. And so everywhere the Principle of Good prevails over that of Evil, and men rejoice. My

Brethren, the fast is over, and the feasts commence . It is time to close this Assembly of Princes of the

Tabernacle. Assist me, my Brethren, to do so, by giving me the sign of closing .

•

(The sign is given ; the Th.-. P .. raps ]-each Warden in succession the same-and the Th .- . P.-.

declares the Assembly closed .]

E1uelrfg-Izffj

Perm

knight of the Brazen Serpent .

TUE LODGE : ITS DECORATIONS, ETC .

The Lodge, in this Degree, is styled The Council ; and represents that held near Mount Sinai ; when the

New

Moon

occurred at the Vernal 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 throne, over which is a transparency ; and on

that is painted a burning bush, having in its centre the word n r . Besides this transparency, the Lodge has

seven lights, extending from East to West, and the centre one being a great globular light in the centre of

the room,. representing the sun . The other lights are of wax, three on each side of the central light ; and

over the seven are suspended the following emblems, arranged from East to West : . . li . . . ],1 . . . 5

.. . 0 .. . . 9 . . . # . . . ]) . . . that is, . . . SATURN, JUPITER, MARS, THE Sun, VENUS, MERCURY, TRZ

.Around

.'Moon

the Lodge are twelve columns, each having on its capital one of the zodiacal signs, commencing in the East with Taurus, and going round by the North, West and South in 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 gave audience to the people who came to prefer their complaints and grievances . The arched ceiling overhead should

represent the morning sky.

Over 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 neck erect above the folds .

The Presiding Officer represents MosEs and OSIRIS, and is styled Most Potent Leader. He site in the East.

The Senior Warden represents JosuuA and Hoaus, and sits on his right . The Junior Warden represents

C ALzu, or Anuats, and sits in the West . He is styled Lieutenant Commander, and the Sen ., . Warden, Commander of the Host. The Orator is styled High Priest, represents ELEAzAa 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 Presiding officer. The Sew . Deacon is styled Examiner, and the Junior Deacon, Archer.

Thp order is a crimson ribbon, on which are embroidered the words, one under the other, . . OSIRIS . .

ORMUZD '.. '' . - OSARSIPH . . MOSES . . and under them a Bull, with a disk, surmounted by a crescent,

-between his•horns. 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 . , over 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 Anlares] : and under

that at the crossing of the orders, the letter F :. (for Fomalkaut] . On the crimson cordon is the word n`:t]i

[GBURH-Valor] ; and on the white, Its [AUN-lrirtus] . . meaning Active Energy, or Generative power,

and Passive Energy or Capacity to produce.

The jewel is a Tau Cross surmounted by a circle,-the\_ Crux Ansafa,-round which a serpent is entwined .

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On the cross is engraved the word I rim [KnaLaTI ; Be has suffered or been wounded], on the upright part of

the cross : and on the arms the word 1nt n3, [NZKnuSnTsN . , the brazen serpent] .

The apron is white, lined and edged with black ; the white side spotted with golden etars, and the black

side with silver ones . Those on the white side represent, by their positions and distances, the Pleiades, the

Hades, Orion and Capella. Those on the black side represent the stars of Perseus, Sw.pio and Bootea. 'In

the middle of the white side is a triangle in a glory, in the centre of which is the word rum

. On the flap is

a serpent in a circle ; with 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 the letter R . • . [Regulus] over it : on the right side of the apron

another, with the letter A . . (Aldebaran] over it ; on the left side another, with the letter A.•. [Antares] over

it : and at the bottom of the apron another, with the letter F :. (Fomalhaut] over it.

The battery is z - by j slow ; quick and ,

TO OPEN.

XL •. P.• . Brethren, Princes of the Tabernacle and Knights of the Brazen Serpent, if the day and the hour

have arrived, I propose to open here a Council of Knights of the Brazen Serpent, for mutual instruction and

the performance of the necessary duties . Be clothed ; and await, each in his place or station, the customary

orders .

(The brethren are clothed, and the officers assume their stations] .

. •. P. • . Bro.• . Examiner, it is our first duty to see that we are secure from intrusion . See that the

guards are set, -and inform them that we are about to open this Council, that they may keep watch and ward

ad they should do.

Sen.. D :. Bro : . Archer, set the guards without the doors of the Council, and . advise them that it is

about to be opened ; that they may keep watch and ward as they should do, and allow none who are not

entitled to approach .

(The Archer goes out, returns, gives the alarm of the degree, which : iss answered:, from without,- and,

reports] :

. Jun :

. D. •. Most Respectable Examiner, the guards are posted, and duly informed as to their duties, and

we are secure against intrusion .

'Zen.-. D: . DI: . Potent Leader, the guards are posted, and duly informed as to their duties ; and we are

secure against intrusion .

M.- . P.-. Bro: . Lt: . Commander, are all present Knights of'the Brazen Serpent? Be certain of that,

by receiving the pass-word from each .

[The Jan.'. Warden goes round, receives the pass-word from each Brother, returns to his place, and

says]

Tun.- . W. •. M . . P. •. Leader, all present have the Pass-word, and I recognize them as Knights of the

'

Brazen Serpent.

llf •. P. •. Thanks, my Brother i Bro. • . Commander of the Host, what is the hour?

. Most Potent Leader, it is the break of day, of the morning of the Vernal Equinox . The

.W

.Sen

.

•

God-like child sits upon the waters in the gates of the Orient, nut yet arisen ; while the Earth awaits to

rejoice at the blessing of his smiles . The Circle surmounted by the Crescent.shines in the Heavens ; and in

the sign of the Celestial Bull, House of Venus and place of the Moon's Exaltation, the Sun, mighty with a

new life, and the New Moon are in conjunction, and open the New Year and the Chaldean Sarrs : while,

'blushing and reluctant, the beautiful Star Amalthea rises with the Sun in the East .

. P. • . If that be the hour, it is time to open this Council . Whom does our brother Eleazar represent

here ?

,

Osror, whom Zoroaster dying invoked ; on whose shoulders glitter Bellatrin and Beteigaeuz,

Rigel at his feet, and in his belt three Kingly Stars, known of old time to mariner and husbandman : Os10N,

&n.. W.-.

.xv .fP-

3

visible to all the habitable world ; who follows the Celestial Bull, and - with him comes to the Meridian, ever

in vain pursuit, enamored of Merope, who with her sister Piciads ever floes before her ardent lover.

. Whom does our brother Caleb represent here?

•

&n:. W . SIRIUS, called by the Egyptians ANIIDIS and SOTHIS, and by the h ebrew$ C .1LLa ANun&cu ;

who, as the Sun enters the Celestial Bull and meets the joyous Pleiades, sweet Virgins of the Spring, rises

with the King of Day, and doubles the activity of his fires and his solstitial ardour ; who, rising with Cancer,

will at the Summer Solstice bring enervating heat, fever and hydrophobia, and the Etesian winds ; and with

his setting, sharp cold, and frosts, wrinkling earth's haggard face, and chilling the blood in all her ancient

veins.

f.• . P. •. And whom do you, my Brother, represent here?

&n. • . W . Hones, the son of Isis and Osiris ; before whom Typhon the Malignant Serpent of the

Northern Pole and Power of Evil flees aghast, and sinks in the dark Western Ocean, as Aldebaran leads the

starry armies of Heaven up the sky's eastern slope, and the dogs of Orion climb upward, straining at the

leash, while the foul Scorpion shudders on the world's western edge, and hears the loud bay of Orion's hounds,

Sirius and Procyon, urging her to the fatal plunge .

X.• . P.• . Whom does the Most Potent Leader represent?

&n. •. W. OstRIs, King of the Starry influences of Light and Life ; ORauzD, Great Principle of Good ;

Airs, ADOxis, DioNusos, Beccgcs, APOLLO ;-all Deities that in all ages have represented with most feeble

expression the Divine Source of good, the Eternal, Infinite, Incomprehensible, Father of Light and Life.

M.• . P. •. Alas I I am 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 slopes of the Himalayan Mountains . 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 Host,

Fare you a Knight of the Brazen Serpent?

&n. • . W. •. M : . Potent, I know the meaning of the Cross around Which twines the . Serpent, and of the

coiled' basiliso.

if. • . P. • . Where obtained you that degree?

Sea . •. W. In a legal Council of Knights of the Brazen Serpent, held in a place representing the open

space in front of the Tent of Moses near Mount Sinai .

. P.-. When was the first Council of Knights of the Brazen Serpent held?

.ft

Ans: . In the fortieth year of the journeying of the people of Israel, at the Vernal Equinox, when the

days of Moses were almost an hundred and twenty years, and the end of his pilgrimage 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.

.Qs

.

At what hour?

.Ans.•. At the first dawn of day ; when Aldebaran, preceded by Orion and his dogs, led up the glittering

host of Heaven in the East, and Capella glea4 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 still rested on the Tabernacle .

Qu: . • What are our duties, as Knights of the Brazen Serpent?

. To purify the soul of its alloy of earthliness, that through the gate of Capricorn and the seven

.

Ans

spheres it may at length ascend to its eternal home beyond the Stars ; and to preserve and perpetuate the

great truths enveloped in the symbols and allegories of the Ancient Mysteries .

31.•. P.• . That we may perform these duties, Valiant Commander of the Host, it is my pleasure that

. Esc

.LL' . Commander, and he to the Knights,

this Council be now opened. This you will make known to the

that all may have due notice .

&n.-. TP.' . Exc. •. LL- . Commander, it is the pleasure of the M : . Potent Leader, that this Council be now

13D

xxv . . .4

opened, in order that the duties incumbent upon us here may be performed . This you will make known to

the Knights, that they, having duo notice, may aid in opening the same .

.run.' . IV.-. [Rapping ; ] Knights and Masons, you will be pleased to give duo attention, while the M .-.

Potent Leader with our aid opens this Council ; that we may here proceed to perform the duties that devolve

upon us .

f.•. P.• . Let the Seven Mystic Lights dispel the darkness of the Council I

(The Jun .'. Warden lights in succession the three lights on the West of the Central Light, saying, as

he lights each, beginning on the West, as follows]

Jun.-. W:• . The Moon shines in our Council ; and over it presides the Archangel Tsu'n-AL, the messen-

ger of God :

•

MERCURY shines in our Council ; and over it presides the Archangel Rsrn .AL, the Healing Influence

of God :

VExss shines-ia our Council ; and over it presides the Archangel Kuseu-At, the Merciful Kindness of God.

[The Sen .- . Warden then lights in succession the three lights on the East of the Central Light, saying,

as he lights each, beginning in the East, as follows]

Sen. • . W. • . S.Tu&-t shines in our Council ; and over it presides the Archangel Mica-An, the Semblance

and Image of God :

JUPITER shines in our Council ; and over it presides the Archangel Gsnnt . AL, the Strength and

Mightiness of God :

3Isas shines in our Council ; and over it presides the Archangel Auiu-AL, the Light and Tire of God,

[Then the M. •. P . •. advances and lights the Central Light, saying]

11f •. P. •. The Sex, the newly risen Ostais, the beneficent ORnczo, Type of the Principle of Good and

Light, and feeble and imperfect image of the Deity, shines in our Council ; and over it presides the Archangel

ZERErxi-AL, the Rising of God, the Sun of Righteousness .'

[Then the 3L• . P .. returns to his place, and on s . "The Sign, my Brethren!" All give the sign : then

the I1 .• . P.- . raps 11 slow - i quick and , - and each Warden does the same in succession ; and the JI: . P.

declares the Council to be duly opened] .

RECEPTIOY.

The Candidate is prepared in the ante-room, by being dressed in a plain garb, without insignia or jewel,

and loaded with chains .

The Examiner (having first satisfied himself as to his proficiency in the preceding degrees), accompanies

him to the door of the Lodge, and gives the alarm [ 1/ slow- ; quick-and, ] ; which is answered by one

rap from within, and the Archer opens the door and asks,

Arch : . Who comes here, and upon what mission?

. One of the people of Israel, to announce to the 31: . P .- . Leader a. great misfortune that has

.Exam

befallen the people ; and to implore at his hands relief and assistance.

Arch : . Who is the applicant, and by what right does ho claim admission • hero?

Ex. • . Eliab, the son of Pallu, of the Tribe of Reuben ; loaded with-chains, in token of the penitence of

the People, who flee in terror before the venomous springing serpents that Adonai bath sent to punish them .

[The Archer directs the Candidate to wait a time . until the Most Potent Leader is informed of his request,

closes the door, and reports to the Lt . - . Commander, who reports to the M . •. Potent, who directs that the

applicant be admitted. He enters, and is led up in front of the b1 . . P. ., where he kneels, and the Examiner

answers for him] .

11X.- . P. • . Who

art thou that comest thus, loaded with chains?

Ex.- . Eliab, of the Tribe of Reuben, sent in behalf of the People, who dare not coma before you, Adonal

being angered with them .

How have they again tempted Ills anger?

was much discouraged, because of the way, journeying

from Mount Her, by the way of the Red Sea, to compass the land of Edom ; and coming hither unto Punon,

they spake against Adonai, calling him the Power of Evil, and against you, saying : "Why bath Al-Schedi

and his servant Moses brought us up out of Egypt, to die in the wilderness? There is no bread, nor any

water, and our souls loathe this unsubstantial manna . We go to and fro, to 1 now almost these forty years,

and as Aaron, who gave back to us the worship of the celestial Bull bath died in the Desert, so also shall we

all die here . Let us put trust in Adonai no longer ; but lot us call on the Great Gods Amun and Astarte, Osiris

and Isis, to deliver us from this bondage of misery ." And as they cried aloud on those Gods, and many

among them invoked Typhon, the Power of Darkness and Evil, to l Adonai sent venomous springing serpents

among them, who dart upon the people, curling round and biting them, and by their venom much people of

Israel bath already died . Ahd those that remain have repented, and say "We have -sinned ; for we have

spoken against Adonai and his servant Moses ." And they said unto me, "Put heavy chains upon thy neck

in token of our penitence, and go for us unto Moses our Leader, and beseech him to pray unto Adonai that he

take away the serpents from us ;" and I have done as they desired .

1X. •. P.• . Mast thou also murmured, and called upon the false Gods of the Egyptians and Phmnicians ?

ill.' . P -. Ah 1 disohedientand stiff necked race l

Ex: . M .- . Potent Leader, the soul of the People

Er.-. Because I refused, 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 . .

llf.- . P.' . Thou hast done well, arise I Relieve him of his chains, and give him a seat of honour ; for

that he'hath not forgotten his duty to his God . And ye, my Brethren, remain here with patience, until I pray

unto the God of Israel again to forgive and save his People that he bath chosen .

[The M:. P. ., who represents a very feeble old man, rises, assisted by two brethren, and is absent for a

time. When he returns, the brings with him a serpent of brass entwined round a Tan Cross, with his head

elevated above it : and after taking his seat, he says]

2L- . P.'. I have prayed for the People, and Adonai hath said unto me, "Make thee an image of a venom=

one springing serpent, and act it upon a pole, ; and it shall come to pass that every one that is bitten, when he

l ooketh 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 look upon it, confessing 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-KHAN AN, the God of Mercy.

[Eleazar takes the serpent, and goes out- After a time he returns and says]

Orator : . . M.- . Potent Leader, great is AnovAe, AL-KUANAN, the God of Mercy! for he bath had mercy

on His People Israel : and every one that bath beheld the serpent, owning his sin and doing homage to the

,

Most High, is healed, and liveth ; and the plague of the serpent is stayed .

-X% P. •. Praise ye the Lord, An0NAI, Ar. ricr L'AL ALIeN, my children, the Supporter of the Heavens

and the Earth 1-for He is Great, and Ills mercy "endureth forever, and He bath forgiven His people Israel .

The plague of Serpents is stayed ; and ai they have fled to their caves in the rocks, so the Celestial

Serpent flees, with the Scorpion, before the glittering stars of Orion . The great festival of the vernal equinox

approaches,. my Brethren, and it is time to prepare ourselves by purification fur the passover . Light will soon

prevail once more over darkness ; and the pulses of life again beat in the bosom-of earth, long chilled by the

wintry frosts . My brethren, what signs indicate the approach of the Great Festival?

Corn :. of H.-. The twenty-seven stars of the Husbandman, by the mystic numbers, one, two, and three,

have disappeared during the glancings of the Dawn . The Celestial Ram, clear in the East at the morning

'twilight, announces the approaching entry of the Great Light of Heaven into Taurus ; and the Celestial Twins,

chief Cabiri of Samothrace and Gods of Mariners, plunged in the solar fires, accompany the sun across, the

upper Heavens, and go down with him into the dark bosom of the waters when he sets .

: the heavenly Watchers, Succoth-Beneth,

Lt.-. Com:. The Pleiades prepare to lead up the Sabtean year

Virgins of Spring and daughters of Atlas and Hesperia, whose lost sister, wedded to a mortal lover, weeps

with dishevelled hair, afar off in the Heavens .

•Sol.

Orator : . . The Sun, flushed with victory, and marching towards the Celestial Lion of the Summer

stice, will to-morrow meet the new Moon in the Sign of the Celestial Bull, and Earth will rejoice and thrill

with happiness through all her reins and arteries, at the new life which the fortunate conjunction promises .

To-morrow with him will rise the Pleiades, and the rainy Hyades, in whose van marches the brilliant Aldebaran, Leader of all the Heavenly armies .

Com. •% of H

..- . With him will rise Orion's Doe ,-Sothis, the Star of Isis, whose light glitters manycoloured, like that of the diamond, and whom Ormuzd set over the celestial boat ; and Procyon, both straining at the leash up the blue slope of Heaven ; and behind there Orion, known to the Asayriahs as .iimrod,

who taught mortals the chase and to worship the eternal fire : Orion, before whom Perseus far to the westward

flees ; and who with his bright stars glittering on big shoulders and in his belt will unite with Horns, and

rising helincally with the Celestial Bull, will conquer Typhon, and plunge him in the dark western ocean over

which ever broods eternal night .

111.-. P.- .

Thus shall Osiris conquer Typhon, and Ormuzd, Ahriman . Thus again, in the ever-revolving

circle of change, shall the Empire of Light prevail against that of Darkness, and the Principle of Evil flee

before the Principle of Good . And evermore through the bright gate of Capricorn shall the souls of men

ascend to their old starry home ; until the final victory of Light, when Winter and Darkness and Evil shall be

no more forever ; but in all God's universe, as now among the stars that circle around His Throne in solemn

harmony, eternal Light, undying Happiness, and everlasting Spring . Therefore, my children, p repare . by

continence and fasting and the proper purifications, as the soul is prepared to ascend to Heaven, for the Great

Festival of the Passover, which and the opening spring it celebrates are types to us and to all initiates of the

Sacred Mysteries, of that eternal spring of Light and IIappiness, which God has promised, and for which we

humbly but confidently hope .

Lt.- . Com .'. Most Potent, what shall be done with the brazen image of the Serpent and the Cross, which

thou didst cause to be set up before the people?

111. •. P.- .

I give it you, my Brethren, that it may be evermore a symbol of Faith, Repentance and Mercy ;

which are the great mysteries of man's destiny . And lest the knowledge of its true symbolic meaning should

be lost, and the people of Israel should hereafter, following the example of the Egyptians and- Phoenicians,

imagine this mere emblem and symbol of healing and divination to be a Divinity, and' invent fur it : a history,

and make of it a new God, as they are ever prone to do, ye shall perpetuate the remembrance of ,this . day's ••

occurrences, and the true meaning of the Serpent and the Cross, and of our other symbols, and of the fables of

Osiris and Ormuzd, as a part and the last degree of those Sacred Mysteries which Joseph, the son of Jacob,

like myself, learned from the Egyptians ; and which I have taught to you, such as our forefathers, before the

days of Abraham and the Pharaohs, practised them upon the plains of Chaldea .

Kneel, therefore, my children, and with me swear, in the presence of the Most High God, faithfully

to keep and perpetuate the true meaning thereof, and the secrets of the last degree of these our Mysteries ;

and to teach and practise the virtues which our symbols illustrate. and represent.

(All kneel, including the Candidate ; 'and all repeat the following)

- onLtcATto:r .

I do solemnly promise and swear, before the Most High God, by His names, Ano\At, Lord of Heaven and

Earth, and AL-KuANAY, a God full of Mercy and Compassion, that I will never reveal the secrets of this Degree

of Knight of the Brazen Serpent, nor by my presence aid in revealing thetn, .to any person who shall not be

entitled to receive them, by having passed through all the previous degrees of the Ancient and Accepted Rite ;

nor without due authority lawfully obtained .

I furthermore promise and swear that I will perpetuate the true meaning of the Tau Cross entwined with

a Serpent, and of the other symbols of Masonry, and of the ancient fables of Osiris and Ormuzd, so far as I

may be capable of doing so ; and will prevent them, if in my power, from being the occasion of the worship

of new idols and images, visible or mental .

I furthermore promise and swear that I will at all tines earnestly endeavour to practise all the virtues

which the symbols of Masonry represent and illustrate ; and repenting of my sins, my errors and my vices, I

will strive to reform whatever in my conduct and conversation may be amiss.'

xsv. . .

7

And should I wilfully and knowingly fail or neglect to keep and perform any part of this my obligation,

I consent to be deemed unworthy of Divine mercy or human kindness ; and that the fiery serpents of remorse

and an accusing conscience shall torture me forever . So help me God, and aid me to keep these promises I

[The X.. P.•. then takes his seat, and says] :

11l.• . P. -. My son Eliab, approach and receive the Signs, 'Words and Tokens of this Degree.

(The Candidate is caused to approach the East by z serpentine steps, advancing first the right foot ; and

the M.•. Potent then communicates to him the Signs, Words and Tokens] .

. the & QQII, and with the forefinger § I Q "`°Or°tO? some object on the

Dua-GUARD : . . .

9- l f2=T

@, :V y-: U . . . or, Q 8 °PQ »-"LL the ;SQ »"II and QM to a distance before you, looking forward, as if

}°P if 7 Q ° Y ° •

descrying some object afar off, and § ~ J--°f Q

.letSIaN : . . .

,n°fI-Ot& and

Place the tl;#Q^Of is the t&QwII,forming a j##N~ : they lay tq,IT& on the

lu 3 2,-

.

2d Star : . . . Place the t&O

there.

11QtM. a :&Q#§ §Q9

fl over the &cQ+°f, inclining the ULIII1t to the same side, as if you

3d :

SIGH . . . Make the ^• 2 1) of the ? # V "-^' on 111 S L(t ttij, as a T OM& l t 2 : does.

ToxRN : . . .

your t&O^-'IL

Place yourself upon the right of the person to be examined, and take his t7,1 2z,M with

Axswas : . . . , He takes your #1(# p s~M with his j&Q'"" ]I.

i't (

2d Toxxx : . . .

t & the 1J? ",C ;^of each other's &Q.'"'II~ and put the °P& b~nl=agninat

each other, so as to form a M# Y 0-""'at C .

YASi-

To" :

SACRED

. . .

A&OtO°f 9 :.

WosD : . . .

Qt-f&Q=Q=. •.

(The M.• . Potent then invests the Candidate with the apron, collar and jewel of the Degree, saying]

llf. . P.• . I now accept and receive you a Knight of the Brazen Serpent ; and I invest you with the apron,

collar and jewel of the Degree . Their blazonry, so far as you do not already understand it, will be fully

explained in the lecture of this Degree, which you will receive from the Brother Orator, to whose seat yon

will now repair.

LECTURE .

. My Brother, we have represented before you the incidents upon which this Degree was founded ; and you

understand its objects and purposes . It is both philosophical and moral . While it teaches the necessity of

reformation as well as repentance, as a means of obtaining mercy and forgiveness, it is also devoted to an

explanation of the symbols of Masonry : and especially to those which are connected with that ancient and

universal legend, of which that of IIiram Abi is but a variation ; that legend which, representing a murder or

a death, and a restoration to life, by a drama in which figure Osiris, Isis and Horns, Atys and Cybele, Adonis

and Venus, the Cabiri, Dionusos, and many another representative of the active and passive Powers of Nature,

taught the initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that that of

Light and Good will be eternal .

XXV. . .8

Maimonides says : "In the days of Enos, the son of Seth, men fell into grievous errors, and even Enos

himself partook of their infatuation . Their language was, that since God has placed on high the heavenly

bodies, and used them as his ministers, it was evidently his will, that they should receive from man the same

veneration as the servants of a great prince justly claim from the subject multitude . Impressed with this

notion, they began to build temples to the Scars, to sacrifice to them, and to worship them, in the vain expectation that they should thus please the Creator of all things . At first, indeed, they did not suppose the Star\_

to be the only Deities, but adored in conjunction with them the Lord God Omnipotent . In process of time,

however, that great and venerable Name was totally forgotten, add the whole human race retained no other

religion than the idolatrous worship of the Host of Heaven ."

The first learning in the world consisted chiefly in symbols . The wisdom of the Chaldeans, Phoenicians,

Egyptians, Jews ; of Zoroastcr, Sanchoniathon, Pherccydes, Syrus, Pythagoras, Socrates, . Plato, of all the .

ancients, that is come to our hand, is symbolic . It was the mode, says Serranus on Plato's Symposium, of

the Ancient Philosophers, to represent truth 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 the custom of the ancients to wrap up in enigma and allegory their thoughts and discourses

concerning Nature ; which are therefore not easily explained ."

As you learned in the 24th Degree, my brother, the ancient philosophers regarded the soul of man as

having had its origin in Heaven . That was, Macrobius says, a settled opinion among them all ; and they held

it to be the only true wisdom, for the soul, while united with the body, to look ever towards its source, and

strive to return to the place whence it came . Among the fixed stars it dwelt, until, seduced by the desire of

animating a body, it descended to be imprisoned in matter . Thenceforward it has no other resource than

recollection, and is ever attracted towards its birth-placo and home . The means of return are. to be sought

for in itself. To re-ascend to its source, it must do and suffer in the body.

Thus the mysteries taught the great doctrine of the divine nature and longings after immortality of the

soul, of the nobility of its origin, the grandeur of its destiny, its superiority over the animals who have no

aspirations Heavenward . If they struggled in vain to express its nature, by comparing it to Fire and Light,—

if they erred as to its original place of abode, and the mode of its descent, and the path which, descending

and ascending, it , pursued among the stars and spheres, these were the accessories . of the Great'Truth, .and .

mere allegories designed to make the idea more impressive and as it were tangible, to the human mind .

Let us, in order to understand this old Thought, first follow the soul in its descent . The sphere or Heaven

of the fixed stars was that Holy Region, and those Elysian Fields, that were the native domicil of souls, and

the place to which they re-ascended, when they had recovered their primitive purity and simplicity . From

that luminous region the soul set forth, when it journeyed towards the body ; a destination which it did not

reach until it had undergone three degradations, designated by the name of Deaths ; and until it had passed

through the several spheres and the elements . All souls remained in possession of Heaven and of happiness,

so long as they were wise enough to avoid the contagion of the body, and to keep themselves from any contact

with matter . But those who, from that lofty abode, where they were lapped in eternal light, have looked

longingly towards the body, and towards that which we here below call life, but which is to the soul a real

death ; and who have conceived for it a secret desire,-those souls, victims of their concupiscence, are attracted

by degrees towards the inferior regions of the world, by the mere weight of the thought and of that terrestrial

desire. The soul, perfectly incorporeal, does not at once invest itself with the gross envelope of the body, but

little by little, by successive and insensible alterations, and in proportion as it removes further and further

from the simple and perfect substance in which it dwelt at first . It first surrounds itself with a body composed of the substance of the stars ; and afterwards, as it descends through the several spheres, with ethereal

matter more and more gross, thus by degrees descending to an earthly body ; and its number of degradations

or deaths being the same as that of the spheres which it traverses .

The Galaxy, Macrobius says, crosses the zodiac in two opposite points, Cancer and Capricorn, the tropical

points in the sun's course, ordinarily called the Gates of the Sun . These two tropics, before his time, corresponded with those constellations, but in his day with Gemini and Sagittarius, in consequence of the preces-

lion of the equinoxes ; but the signs of the Zodiac remained unchanged ; and the Milky Way crossed at the

signs Cancer and Capricorn, though not at those constellations.

Through these gates souls were supposed to descend to earth and re-ascend to Heaven . One, Macrobius

says, in his Dream of Scipio, was styled the Gate of Men ; and the other, the Gate of the Gods . Cancer was

the former, because souls descended by it to the earth ; and Capricorn the latter, because by it they re-ascended to their seats of immortality, and became Gods . From the Milky Way, according to Pythagoras,

diverged the route to the dominions of Pluto. Until they left the Galaxy, they were not deemed to have commenced to descend towards the terrestrial liodics . From that they departed, and to that they returned . Until

they reached the sign Cancer, they had not left it, and were still Gods . When they reached Leo, they commenced their apprenticeship for their future condition ;' and when they were at Aquarius, the sign opposite

Leo, they were furthest removed from human life .

The soul, descending from the celestial limits, where the Zodiac and Galaxy unite, loses its spherical

shape, the shape of all 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 conflict . Then it begins to experience the disorder which' reigns in matter, to which it unites

itself, becoming as it were intoxicated by draughts of grosser matter ; of which inebriation the cup of Bacchus, between Cancer and Leo, is a symbol . It is for them the cup of forgetfulness. They assemble, says

.Plato, in the fields of oblivion, to drink there , the water of the ricer Ameles, which causes men to forget

everything . This fiction is also found in Z irgil . "If souls," says Macrobius, "carried with them into the

bodies they occupy 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 these notions of the ancients ; but we must learn to look through these material images and

allegories, to tho ideas, struggling fur utterance, the great speechless 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

. eonl'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 ceased to think, in despair .

The highest and purest portion of matter, which nourishes and constitutes divine existences, is what the

poets term nectar, the beverage 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 . How do we explain the

soul's forgetfulness of its antecedents, or-reconcile that utter absence of remembrance of its former condition,

with its essential immortality . In truth, we for the most part dread and shrink from any attempt at explanation of it to ourselves.

Dragged down by the heaviness produced by this inebriating draught, the soul falls along the zodiac and

the milky way, to the lower spheres, and in its descent not only takes, in each sphere, a new envelope of the

material composing the luminous bodies of the planets, but receives there the different faculties which it is to

exercise while it inhabits the body .

In Saturn, it acquires the power of reasoning and intelligence, or what is termed the logical and contemplative faculty. From Jupiter it receives the power of action . Mars gives it valour, enterprise and impetuosity .

From the Sun it receives the senses dad imagination, which produce sensation, perception and thought . Venus

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 bloon, 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 the lunary body there •

assumed by the soul, while" ae it were the sediment of celestial matter, is also the first substance of animal

matter.

The celestial bodies, Heaven, the Stars and the 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, be surprised that we so frequently speak of the death of this soul, which yet we call

immortal. It is neither annulled nor destroyed by such death ; but merely enfeebled for a time ; and does

not thereby forfeit its prerogative of immortality ; for afterwards, freed from the body, when it has been purified

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from the vice-stains contracted during that connection, it is re-established in all its privileges, and returns to

the luminous abode of its immortality .

. On its return, it restores to each sphere through which it ascends, the passions and earthly faculties

received from them : to the Moon, the faculty of increase and diminution of the body ; to Mercury, fraud, the

architect of evils ; to Venus, the seductive-lore of pleasure ; to the Sun, the passion for greatness and empire ;

to Mars, audacity and temerity ; to Jupiter, avarice ; and to Saturn, falsehood and deceit : and at last, relieved

of all, it enters naked and pure into the eighth sphere or highest Heaven .

All this agrees with the doctrine of Plato, that the soul cannot re-enter into Heaven, until the revolutions

of the universe shall have restored it to its primitive condition, and purified it from the effects of its contact

with the four elements .

This opinion of the pro-existence of souls, as pure and celestial substances, before their union with our

bodies, to put on and animate which they descend from Heaven, is one of great antiquity. A modern Rabbi,

Manasseh Ben Israel, says it was always the belief of the Hebrews . ' It was that of most philosophers who

admitted 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 should exist after the body, if it had not existed before it,

and if its nature was not independent of that of the body . The same doctrine was adopted by the moat learned

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 subject at all, and to inquire whether the soul's immortality

involved its prior existence .

Some philosophers held that the soul was incarcerated in the body, by way of punishment for • sins

committed by it in a prior state. How they reconciled this with the same soul's unconsciousness of any such

prior state, or of sin committed there, does not appear . Others hold that God, of his more will, sent the soul

to inhabit the body. The Kabbalists united the two opinions . They held that there are four worlds, Aziluth,

Briarth, Jezirath and Aziath ; the world of emanation, that of creation, that of forms, and the material world ;

one above and more perfect than the other, in that order, both as 'regards their own nature and that of the

beings who inhabit them . All souls are originally in the world Aziluth, .the Supreme Heaven, abode of Got

and of pure and immortal spirits. Those who descend from it without fault of :their own, by God's order,

are gifted with a divine fire, which preserves them from the contagion of . .matter, and restores them to, llcaven

so soon as their mission is ended . Those who descend through their own fault, go from world to world,

insensibly losing their lave of Divine things, and their self con tein pla tion ; until they reach the world Aziath,

falling by their own weight . This is a pure .Platonism, clothed with the images and words peculiar to the

Kabbalists . It was the doctrine of the Essenes, who, says Porphyry "believe that souls descend from the most

subtile ether, attracted to bodies by the seductions of matter ." It was in substance the doctrine of Origen ;

and it came from the Chaldeans, who largely studied the theory of the Heaven, the spheres, and the influences

of the signs and constellations .

The Gnostics made souls ascend find descend through eight Heavens, in each of which were certain

Powers that opposed their return, and often drove them back to earth, when not sufficiently purified . The last

of those Powers, nearest the luminous abode of souls, was a serpent or drag n . .

In the ancient doctrine, certain genii were \*charged with the duty of conducting souls to the bodies destined

to receive them, and of withdrawing them from those bodies . According to Plutarch, these were the functions

of Proserpine and Mercury . In Plato, a familiar genius accompanies man at his birth, follows and watches

him all his life, and at death conducts him to the tribunal of the Great Judge . These genii are the media of

communication between man and the Gods ; and the soul is ever in their presence . This doctrine is taught

in the oracles of Zoroaster : and these Genii were the Iutelligences that resided in the planets .

Thus the secret science and mysterious emblems of initiation were connected with the Heavens, the

Spheres and the Constellations : and this connection must be studied by whomsoever would understand the

ancient mind, and be enabled to interpret the allegories, and explore the meaning of the symbols, in which

the old saes endeavoured to delineate the ideas that struggled within them fur utterance, and could be but

insufficiently and inadequately expressed by language, whose words are images of those things alone that can

be grasped by and are within the empire of the senses .

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It is not possible for us thoroughly to appreciate the feelings with which the ancients regarded the

Heavenly bodies, and the ideas to which their observation of the Heavens gave rise ; because we cannot put

ourselves in their places, look at the stars with their eyes in the world's youth, and divest ourselves of the

knowledge which even the commonest of us have, that makes us regard the Stars and Planets and all the

universe of Suns and Worlds, as a mere inanimate machine and aggregate of senseless orbs, no more astonishing

except in degree, than a clock or an orrery. We wonder and are amazed at the Power and Wisdom, (to most

men it seems only a kind of Infinite Ingenuily), of the MAKER : they wondered at the Work, and endowed if

with Life and Force and mysterious Powers and mighty Influences .

Memphis, in Egypt, was in Latitude 2'J° 5" North, and in Longitude 30° 18' East . Thebes, in Upper Egypt,

in Latitude 25° 45' North, and Longitude 3 \_2° 43' East. Babylon was in Latitude 32° 30' North, and Longitude

440 23' East : while Saba, the ancient Sabman capital of Ethiopia, was about in Latitude 15° North .

Through Egypt ran the great River Nile, coming front beyond Ethiopia, its source in regions wholly

unknown, in the abodes of heat and fire, and its course from South to North . Its inundations had formed the

alluvial lands of Upper and Lower Egypt, which they continued to raise higher and higher, and to fertilize by

their deposits . At first, as in all newly-settled countries, those inundations, occurring annually and always at

the same period of the year, were calamities : until, by means of levees and drains and artificial lakes for

irrigation, they became blessings, and were looked fur with joyful anticipation, as they had before been awaited

with terror. Upon the deposit left by the Sacred River, as it withdrew into its banks, the husbandman sowed

his seed ; and the rich soil and the genial sun ensured him an abundant harvest .

Babylon lay on the Euphrates, which ran from Southeast to Northwest, blessing, as all rivers in the Orient

do, the arid country through which it flowed ; but its rapid and uncertain overflows bringing terror and

disaster .

To the ancients, as yet inventors of no astronomical instruments, and looking at the Heavens with the

eyes of children, this earth was a level plain of unknown extent . About its boundaries 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 lived on its under surface, or on what it rested, they had no idea . Every twenty-four hours

the sun came up from beyond the Eastern rim of the world, and travelled . across the sky, over . the earth,

always South of, but sometimes nearer and sometimes further from the point overhead ; and . sank below the

world's Western rim. With him went light, and after him followed darkness.

. And every twenty-four hours appe ared in the Heavens another body, visible chiefly at night, but some

,times even when the sun shone, - which likewise, as if following the sun at a greater or less distance, travelled

.across the sky ; sometimes as a thin crescent, and thence increasing to a full orb resplendent with silver light ;

and sometimes more and sometimes less to the Southward of the point overhead, within the same limits as

the Sun.

Man, enveloped by the thick darkness of profoundest night, when everything around him has disappeared,

and he seems alone with himself and the black shades that surround him, feels his existence a blank and

nothingness, except so far as memory recalls to him the glories and splendours of light . Everything is dead

to him, and he, as it were, to Nature. How crushing and overwhelming the thought, the fear, the dread, that

perhaps, that darkness may be eternal, and that day may possibly never return ; if it ever occurs to his mind,

while the solid gloom closes up against him like a wall! What then can restore him to life, to energy, to

activity, to fellowship and communion with the great world which God has spread around him, and which

perhaps in the darkness may be passing away t Ltcttr restores him to himself and to nature which seemed

lost to him . Naturally, therefore, the primitive men regarded light as the principle of their real existence, •

without which life would be but one continued weariness and despair . This necessity for light, and its actual

creative energy, were felt by all men : gnat nothing was more alarming to them than its absence . It became

their first Divinity, a single ray of which, flashing into the dark tumultuous bosom of chaos, caused man and

all the universe to emerge from it. So all the poets sung who imagined Cosmogonies ; such was the first

dogma of Orpheus, Moses and the Theologians . Light was Ormuzd, adored by the Persians, and Darkness

Ahriman, origin of all evils . Light was the life of the universe, the friend of man, the substance of the Gods

and of the Soul.

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. The sky was to them a great solid concave arch ; a hemisphere of unknown material, at an unknown

distance above the flat level earth ; and along it journeyed in their courses the Sun, the Moon, the Planets and

the Stars.

The Sun was to them a great globe of fire, of unknown dimensions, at an unknown distance . The Moon

was a mass of softer light ; the stars and planets lucent bodies, armed with unknown and supernatural

influences.

It could not fail to be soon observed, that at regular intervals the days and nights were equal ; and that

two of these intervals measured the same space of time as elapsed between the successive inundations, and

between the returns of sprint time and harvest. Nor could it fail to be perceived that the changes of the

moon occurred regularly ; the same number of days always elapsing between the first appearance of her

silver crescent in the West at evening and that of her full orb rising in the East at the same hour :- and the

same again, between that and the new appearance of the crescent in the West .

It was also soon observed that the Sun crossed the Heavens in a different line each day, the days being

longest and the nights shortest when the line of his passage was furthest North, and the days shortest and

nights longest when that line was furthest South ; that his progress North and South was perfectly regular,

marking four periods that were always the same,-those when the days and nights were equal, or the Vernal

and Autumnal Equinoxes : that when the days were longest, or the Summer Solstice ; and that when they

were shortest, or the Winter Solstice.

With the Vernal Equinox, or about the 25th of March of our Calendar, they found that there unerringly

came soft winds, the return of warmth, caused by the Sun turning back to the northward from the middle

ground of his course, the vegctatiori of the new year, and the impulse to amatory action on the part of the

animal creation . Then the Bull and the Ram, animals most valuable to the agriculturist, and symbols them .

selves of vigorous generative power, recovered their vigor, the birds mated and builded their nests, the seeds

germinated, the grass grew, and the trees put forth leaves . With the Summer Solstice, when the Sun reached

the extreme northern limit of his course, came great beat, and burning winds, and lassitude and exhaustion ;

then vegetation withered, man longed for the cool breezes of Spring and Autumn and the cool water of the

wintry Nile or Euphrates, and the Lion sought for that element far from hiss home in the desert.

With the Autumnal Equinox came ripe harvests, and fruits of the tree . and vine, and falling leaves, and

cold evenings presaging wintry frosts ; and the Principle and Powers of . Darkness, prevailing over those of

Light, drove the Sun further to the South, so that the nights grew .longer than the days. And at the Winter

Solstice the earth was wrinkled with froit, the trees were leafless, and the Sun reaching the most Southern

point in his career, seemed to hesitate whether to continue descending, to leave the world to darkness and

despair, or to turn upon his steps and retrace his course to the Northward, bringing back seed-time and spring,

and green leaves and flowers and all the delights of love .

Thus, naturally and necessarily, time was divided, first into days, and then into moons or months, and

years ; and with these divisions and the movements of the Heavenly bodies that marked them, were associated

and connected all men's physical enjoyments and privations . Wholly agricultural, and in their frail habit, .

tions greatly at the mercy of the elements and the changing seasons, the primitive people of the Orient were

most deeply interested in the recurrence of the periodical phenomena presented by the two great luminaries

of Heaven, on whose regularity all their prosperity depended .'

And the attentive observer soon noticed that the smaller lights of Heaven were, apparently, even more

regular than the Sun and Moon, and foretold with unerring certainty, by their risings and settings, the periods

of recurrence of the different phenomena and seasons on which the physical well-being of all men depended.

They'soon felt the .necessity of distinguishing the individual stars or groups of stars, and giving them names,

that they might understand each other, when referring to and designating them . Necessity produced designations at once natural and artificial . Observing that, in the circle of the year, the renewal and periodical

appearance of the productions of the earth were constantly associated, not only with the courses of the Sun,

but also with the rising and setting of certain Stars, and with their position relatively to the Sun, the centre

to which they referred the whole starry host, the mind naturally connected the celestial and terrestrial objects

that were in fact connected ; and they commenced by giving to particular Stars or groups of Stars the names

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of those terrestrial objects which seemed connected with them ; and for those which still remained unnamed

by this nomenclature, they, to complete a system, assumed arbitrary and fanciful names .

Thus the Ethiopian of Thebes or Saba styled those Stars under which the Nile commenced to overflow,

Stars of Inundation, or that poured out toater [AQUARIUS] .

Those Stars among which the Sun was, when he had reached the Northern Tropic and began to retreat

Southward, were termed, from his retrograde motion, the Crab (CANCER) .

As he approached, in Autumn, the middle point between the Northern and Southern extremes of his

journeying, the days and nights became equal ; and the Stars among which he was then found, were called Stars of the Balance (Lzna .e) .

. 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 those of the Gleaning Virgin, holding a Sheaf of

Wheat (Vzaao) .

Those among which he was found in February, when the Ewes brought their young, were called Stars of

the Lamb (ARIES).

Those in blarch, when it was time to plough, were called Stars of the Ox (TAURUS) .

Those under which hot and burning winds came from the desert, venomous like poisonous reptiles, were

called Stars of the Scorpion (Scoarzo) .

. Observing that the annual return 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 sources of that river, and seemed

to warn 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 Dog

(SIRIUS) .

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Thus commencing, and as astronomy came to be more studied, imaginary figures were traced all over the

Heavens, to which the different Stars were assigned .' \_ Chief among them were those that lay along the path

which the'Sun travelled as he climbed towards the North and descended to the South : lying within certain

. ..limits and extending to an equal distance on each aide of the line of equal nights and days. This belt, cnrv.ing like a Serpent, was termed the Zodiac, and divided into`twelvo Signs . .

At the vernal equinox, 2455 years before our Era, the Sun was entering the sign and constellation Taurus,

or the Bull ; 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 reached the lowest limit of his journey

Southward.

From TAURUS, he passed .through Gemini and Cancer, and-reached Lao when he arrived at the terminus of

his journey Northward . Thence through Leo, Virgo and Libra he entered SCoRrIo at the Autumnal Equinox,

and journeyed Southward through Scorpio, Sagittarius and Capricornus to AQUARIUS, the terminus of his

journey South .

The path by which he journeyed through these signs, became the Ecliptic ; and that which passes through

the two equinoxes, the Equator .

They knew nothing of the immutable laws of nature ; and whenever the Sun commenced to •t end Southward, they feared 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-ascend after the Winter Solstice, struggling against the

malign influences of Aquarius and Pieces, and amicably received by the Lamb . And when at the Vernal

Equinox he entered Taurus, they still more rejoiced at the assurance that the days would again be longer than

the nights, that the season of seed-time bad come, and the Summer 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 lie-Goat dragged him down towards the Winter Solstice .

Arriving there, they said he\_ had been slain, and had gone to the realm of darkness . Remaining there

;hree •d ays, he rose again, and again ascended Northward in the heavens ; to redeem the 'earth from the

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gloom and darkness of Winter, which soon became emblematical of sin and evil and suffering ; as the Spring,

Summer and Autumn became emblems of happiness and immortality .

Soon they personified the Sun, and worshipped him under the name of Ostats, and transmuted the legend

of his descent among the Winter Signs, into a fable of his death, his descent into the infernal regions,

and his resurrection.

The Noon became Isis, the wife of Osiris ; and winter, as well as the desert or the ocean into which the

Sun descended, became Trruox, the Spirit or Principle of Evil, warring against and destroying Osiris.

Prom the journey of the Sun through the twelve signs came the legend of the twelve labours of Hercules,

and the incarnations of Vishnu and Bouddha . Hence came the legend of the murder of Hiram AW, representative of the Sun, by the three fellow-crafts, symbols of the three winter signs, Capricornus, Aquarius and

Pisces, who assailed him at the three gates of Heaven and slew him at the winter solstice . Hence the search

for him by the nine fellow-crafts, the other nine signs, his finding, burial and resurrection.

The Celestial Taurus, opening the new year, was the Creative Bull of the Hinds and Japanese, breaking

with his horn the egg out of which the world is born . , Hence the bull Arts was worshipped by the Egyptians,

and reproduced as a golden calf by Aaron in the desert . Hence the cow was sacred to the Hindfis . Hence,

from the sacred and beneficent signs of Taurus and Leo, the human .headed winged lions and bulls in the

palaces at Kouyounjik and Nimroud, like which were the Cherubim set by Solomon in his Temple : and hence

the twelve braaen or bronze oxen, on which the laver of brass was supported.

The Celestial Vulture or Eagle, rising and setting with the Scorpion, was substituted in its place, in many

cases, on account of the malign influences of the latter : and thus the four great periods of the year were

marked by the Bull, the Lion, the Man (Aquarius) and the Eagle ; which were upon the respective standards

of Ephraim, Judah, Reuben and Dan ; and still appear on the shield 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 world from the wintry reign of darkness and evil .

..Around the central and simple idea of the annual death and resurrection of the Sun, a multitude of

: :circumstantial .details soon clustered . Some-were derived from other astronomical phenomena ; while many

-were merely poetical ornaments and inventions.

Besides the Sun .and Moon, those ancients also saw a . beautiful Star, shining with a soft, silvery light,

-always following the Sun at no great distance when he set, or preceding him - .when he , rose. . Another of a red

;and angry colour, and still .another more kingly and brilliant .than all, early attracted their attention, by their

-free movements among the fixed hosts .of Heaven : and the latter by his unusual brilliancy, and the regularity

with which he rose and set. These were Venus, Mars and Jupiter . \_Mercury and Saturn could scarcely have

been noticed in the world's infancy, or until astronomy began to assume the 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 halves' in diametrical opposition ; and the hemisphere of winter was said to be

adverse, opposed, contrary, to that of summer . Over the angels of the latter ruled a king (Ostats or Oaauan),

enlightened, intelligent, creative and beneficent . Over the fallen angels or evil genii of the former, the demons

or Devs of the subterranean empire of darkness and sorrow, and its stars, ruled also a chief . In Egypt the

Scorpion firt 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, deluge, on account of the rains which inundated the earth while that constellation domineered . In Persia, at a later day, it was the Serpent, which, personified as Ahriman, was the

Evil Principle of the religion of Zoroaster .

The Sun does not arrive at the same moment in each year nt the equinoctial point on the equator . The

explanation of his anticipating that point belongs to the science of astronomy ; and to that we refer you for it.

The consequence is, what is termed the precession of the equinoxes, by means of which the Sun is constantly

changing his place in the zodiac, at each vernal equinox ; so that now, the signs retaining the names which

they had 300 years before Christ, they and the constellations do not correspond ; the San being now in the

constellation Pisces, when he is in the sign Aries .

The annual amount of precession is 50 seconds and a little over [50" 1 .] . The period of a complete Revolution of the Equinoxes, 25,336 years . The precession amounts to 30' or a sign, in 2155 .6 years . So that, as

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the sun now enters Pisces at the Vernal Equinox, he entered Aries at that period, 300 years B . C., and Taurus

2455 B. C. And the division of the Ecliptic, now called Taurus, lies in the Constellation Aries ; while the

sign Gemini is in the Consiellaiion Taurus. Four thousand' six hundred and ten years before Christ, the sun

entered Gemini at the Vernal Equinox.

At the two periods, 2455 and 300 years before Christ, and now, the entrances of the sun at the Equinoxes

and Solstices into the signs, were and are as follows :

B . C. 2.455 . .

Vern. Equinox, he entered Taurus

Summer Solstice . . . Leo .

Autumnal Equinox . . Scorpio

Winter Solstice . . . Aquarius

from

•

from

• •

from

from

Aries.

Cancer .

Libra.

Capricornus .

B. C. 300 .

Vern. Eq . . . .

Summer Sols.

.

Autumn . Eq. . . . •

Winter Sol. .

•

Aries .

Cancer .

Libra . .

Capricornus

. from Pisces .

. from Gemini.

. from Virgo.

from Sagittarius .

1856 .

Vern . Eq Pisces . . .

Sum . Sole Gemini . .

. .

Ant. Eq Virgo

Winter Solst Sagittarius .

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from Aquarius .

from Taurus.

from Leo . •

from Scorpio.

From conrounding signs with eauses came the worship of the sun and stars . "If," says Job, "I beheld

.toe sun when it shined, or the moon progressive in brightness ; and my heart bath been secretly enticed, or

my mouth bath kissed my hand, this were en iniquity to be -punished by the Judge ; for I should hale denied

the God that is above ."

Perhaps we are not, on the whole, much wiser than those simple men of the old time . For what do we

know of a ed and cause, except that one thing regularly or habitually follows another i

. So, because the heliacal rising of Sirius preceded the rising of the Nile, it was deemed to cause it ; and

other stars were in like manner held to cause extreme beat, bitter cold, and watery storm .

A.religious reverence for the zodiacal Bull [TAUIWS] appears, from a Tory early period, to have been

pretty -general,-perhaps it was universal, throughout Asia ; from that chain or region of Caucasus to which

it gave name, and which is still known under the appellation of Mount Taurus, to the Southern extremities of

the Indian Peninsula ; extending itself also into Europe, and through the Eastern parts of Africa .

'~ This evidently originated during . those remote ages of the world, when the colure of the vernal equinox

passed across the stars in the head of the sign Taurus, (among which was Aldebaran] ; a period when, as the

most ancient monuments of all the oriental nations attest, the light of arts and letters first shone forth .

- The Arabian word ArrDE-BANAN, means the foremost, or leading, star : and it could only have been so

named, when it did precede, or lead, all others . The year then opened with the sun in Taurus ; and the multitude of ancient- sculptures, both in Assyria and Egypt, wherein the bull appears with lunette or crescent

borne, and the disk of the sun between them, are direct allusions to the important festival of the first new

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moon of the year : and there was everywhere en annual celebration of the festival of the first new moon, .

when the year opened with Sol and Luna in Taurus .

David sings : "Blow the trumpet in the New .Voon ; in the time appointed ; on our solemn feast-day :

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 reverence paid to Taurus continued Ion- , after, by the precession of the Equinoxes, the colure •of the

vernal equinox had come to pass through Aries . The Chinese still have a temple, called "The Palace of the

horned Bull ;' and the same symbol is worshipped in Japan and all over Hindostan . The Cimbrians

carried a brazen bull with them, as the image 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

horns, meant Taurus, opening the year, and bursting the symbolical shell of the annually-recurring orb of

the now year.

Theophilus says that the Osiris of Egypt was supposed to be dead or absent fifty days in each year.

Landseer thinks that this was because the Sabman priests were accustomed to see, in the lower latitudes

of Egypt and Ethiopia, the first or chief start of the Husbandman [BoUTES] sink achronically beneath the

Western horizon ; and then to begin their lamentations, or hold forth the signal for others to weep : and when

his prolific virtues were supposed to be transferred to the vernal sun, bacchanalian revelry became devotion .

Before the colure of the vernal Equinox had passed into Aries, and after it bad left Aldebaraa and the

Hyades, the Pleiades were, for seven or eight centuries, the leading stars of the Sabmaa year . And thus we

see, on the monuments, the disk and crescent, symbols of the sun and moon in conjunction, appear successively,-first on the head, and then on the neck and back of the -Zodiacal Bull, and more recently on the forehead of the Ram.

The diagrammatical character or symbol, still in use to denote Taurus, ~, is this very crescent and disk :

a symbol that has come down to us from those remote ages when this memorable conjunction in Taurus, by

marking the commencement, at once of the Sab :ean year and of the cycle of the Chaldean Saros, so pre .

eminently distinguished that sign, as to become its characteristic symbol . On a bronze bull from China, the

crescent is attached to the back of the Bull, by means of a cloud, and a curved groove is provided for the

: were coincident and -conjunctive,

occasional introduction of the disk of the sun, when solar and lunar time

at the commencement of the year, and of the lunar cycle. When that was made, the year did not open with

the stars in the head of the Bull, but when the colure of the vernal Equinox passed across the middle or later

degrees of the asterism Taurus, and the Pleiades were, in China, as in Cancan, the leading stars of the year.

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The crescent and disk combined always represent the conjunctive Sun and Moon ; and when placed on

the head of the Zodiacal Bull, the commencement of the cycle termed S .1ROs by the Chaldeans, and Metonio

by the Greeks ; and supposed to be alluded to in Job, by the phrase, "Mazzarotlt in his season ;" that is to

say, when the first now Moon and new Sun of the year were coincident, which happened once in eighteen

years and a fraction .

On the sarcophagus of Alexander, the same symbol appears on the head of a Ram, which, in the time of

that monarch, was the leading sign . • So too in the sculptured temples of the Upper Nile, the crescent and

disk appear, not on the head of Taurus, but on the forehead of the Ram or the Ram-headed God, whom the

Grecian Mythologists called Jupiter Ammon, really the Sun in Aries.

If we now look for a moment at the individual stars which composed and were near to the respective constellations, we may find something that will connect itself with the symbols of the Ancient Mysteries and of

Masonry .

It is to be noticed that when the Sun is in a particular constellation, no •part of that constellation will be

seen, except just before sunrise and just after sunset ; and then only the edge of it : but the 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 he sets, and continues visible through the night . And if Taurus rives and sets with the Sun

to-day, he will, six months hence, rise at sunset and set at sunrise ; for the stars thus gain on the Sun two

hours a month.

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Going back to the time when, watched by the Chaldean shepherds, and the husbandmen

Egypt,

"The milk-white Bull with golden horns

Led on the new-born year,"

of

Ethiopia and

we see in the neck of T .iuurs, the Plciades, and in his face the Hyades, "which Grecia from their showering names," and of whom the brilliant Aldebaran is the chief ; while to the southwestward is that most

splendid of all the constellations, Orion, with Betelgueu7 in his right shoulder, Bellatrix in his left shoulder,

Rigel on the left foot, and in his belt the three stars known as the Three Kings, and now as the Yard and Ell .

Orion, ran the legend, persecuted the Pleiades ; and to save them from his fury, Jupiter placed them in the

Heavens, where he still pursues them, but in vain . They, with Arcturus and the Bands of Orion, are mentioned in the Book of Job . \_They are usually called . the Seven Stars, and it is said there were seven, before the

fall of Troy ; though now only six are visible .

The Plciades were so named from a Greek word signifying to sail. In all ages they have been observed

for signs and seasons . Virgil says that the sailors gave names to "the Pleiades, IIyades and the Northern

Car ; Pleiadas, Hyadas, Claramque Lycaonis Areton ." And Palinurus, lie says,Arclurunt, pluviasgrce 17yadas, Ceminosque Triones,

Armalumque auro circumspicit Oriona,studied Arcturus and the rainy Hyades and the Twin Triones, and Orioti tinctured 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 called Yergz7ica, or the Virgins of Spring ; because the Sun entered this

cluster 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 form of a V, 11° southeast of the Pleiades . The Greeks counted them

as seven . When the vernal equinox .was 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 little further from the meridian, to the north ; and Orion still further from it to the southward . Procyon,

Sirius, Castor and Pollux had climbed about halfway from the horizon to the meridian . Regulus had just

risen upon the ecliptic. The Virgin still lingered below the horizon . Fomalhaut was halfway to the meridian

in the Southwest ; and to the Northwest were the brilliant constellations,

.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 centre of it . When

Aldebaran rose in the East, the 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 rises at' noon about the 9th 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 lukos, a wolf, and by the Hebrews, Caleb Annbach,

the Barking Dog, is the Great Star Aacruaus, which, when Taurus opened the year, corresponded with a

season remarkable for its great heat .

Next 'comes GEMINI, the Twins, two human figures, in the heads of which are the bright Stars Css :ox

and POLLUX, the Dioscuri, and the Cabiri of Samothrace, patrons of navigation : while South of Pollux are

the brilliant Stars Staxus and PaocroN, the greater and lesser Dog ; and still further South, Canopus, in the

Ship Argo.

Sirius is apparently the largest and brightest Star in the Heavens . When the Vernal Equinox was in

Taurus, he rose heliacally, that is, just before the Sun, when, at the Summer Solstice, the Sun entered Leo,

about the 21st of June, fifteen days previous .t o the swelling of the Nile . The heliacal 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 CancEa . 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 constellation was a beetle (&ara1arus), which thence became sacred,

as an emblem of the gate through which souls descended from Heaven . In the crest of Cancer is a cluster of

Stars formerly called Prcrsepe, the Manger, on each side of which is a small Star, the two of which were

called .selli, little asses .

In Leo are the splendid Stars, RECatcs,directly on the ecliptic, and DExsnoLA in the Lion's tail Southeast of Regulus is the fine Star Con IITDR .E .

The combat of IIercules with the Nemman lion was his first labour . It was the first sign into which the

Sun passed, after falling below the Summer Solstice ; from which time he struggled tore-ascend .

The Nile overflowed in this sign . It stands first in the Zodiac of Dendcra, and is in all' the Indian and

Egyptian Zodiacs .

In the left hand of V IRCO . ( Isis or Ceres) is the beautiful Star SrxcA Virginia, a little South of the Ecliptic.

VINDE1t1AIRIx, of less magnitude, is is the right arm ; and Northwest of Spica, in Bootee (the husbandman,

Osiris), is the splendid Star ARCTURUS.

The division of the first Decan of the Virgin, Allen Ezra Says, 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. i n

the Royal Library at Paris, is a picture of the Twelve Signs . That of Virgo is a young girl with an infant

by her side. Virgo was Isis ; and her representation, carrying a child (Horns) in her arms, exhibited in her

temple, was accompanied by this inscription : "I AU ALL TIIAT 13, TIIAT WAS, AND TIIAT SIIALL DE ; and the fruit

which I brought forth is the Sun ."

Nine months after the Sun enters Virgo, he reaches the Twins. When Scorpio begins to rise, Orion sets :

when Scorpio comes to the meridian, Leo begins to set, Typhon reigns, Osiris is slain, and Isis (the Virgin)

his sister and wife, follows him to the tomb, weeping .

The Virgin and Boutes, setting beliacally at the autumnal equinox, delivered the world to the wintry

constellations, and introduced into it the genius of Evil, represented by Ophiucus, the Serpent .

At the moment of the Winter Solstice, the Virgin ruse heliacally (trills the Sun), having the Sun (Ilorus)

in her bosom.

In LinnA are four Stars of the second and third magnitude, which we shall mention 'hereafter . They are

.Zuben .es-Chamali, Zuben-el•Gemabi, Zuben-hak-rabi, and Zubcn-el •G uUi . Near the last of these is the brilliant

and malign Star, ANTARES in Scorpio .

In Sconrto, ANTARES, of the 1st magnitude ; and remarkably red, was one of the four great Stars, FeyALIIAUT, in Cetus, ALDEBARAN in Taurus, REOCLCS in Leo, and AxT .tats, that formerly answered to the Solstitial

and Equinoctial points, and were much noticed by astronomers . This sign was sometimes represented by a

Snake, and sometimes by a Crocodile, but generally by a Scorpion, which last is found on the Mithriac Monuments and on the Zodiac of Dendcra . It was considered a sign accursed, and the entrance of the Sun into

it commenced the reign of Typhon .

In Sakittarius, Capricornus and Aquarius there are no stars of importance.

Near Pisces is the brilliant Star Foy .tLU.uT. No sign in the Zodiac is considered of more malignant

influence than this . It was deemed indicative of Flolcnce and Death . Both the Syrians and Egyptians

abstained from eating fish, out of dread and abhorrence ; and when the latteawould represent anything as

odious, or express hatred by hieroglyphics, they painted a fish .

In Auriga is the bright Star CAPELL , which to the Egyptians never set.

And, circling ever round the North Pole are Seven Stars, known as Ursa Major, or the Great Bear, which

have been an object of universal observation in all ages of the woild . -They were venerated aliko by the

Priests of Bel, the Magi of Persia, the Shepherds of Chaldca and the I'hmnician navigators, as well as by

the astronomers of Egypt . Two of them, MMERAx and DczuE, always point to the North Pole .

The Phoenicians and Egyptians, says Eusebius, were the first who ascribed divinity to the Sun, Moon

and Stars, and regarded theut as the sole causes of the productiun and destruction of all beings. From them

went abroad over all the world all known opinions as to the generation and descent of the Gods . Only the

Ilebrews looked beyond the visible world to an invisible Creator . All the rest of the world regarded as Gods

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those luminous bodies that blaze in the firmament, offered them sacrifices, bowed down before them, and

raised neither their souls nor their worship above the visible Heavens .

The Chaldeans, Canaanites and Syrians, among whom Abraham lived, did the same . The Cannanites

consecrated horses and chariots to the Sun . The inhabitants of Emesa in Phoenicia adored him under the

name of Elagnbalus ; and the Sun, as Hercules, was the 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 San at Palmyra, which was pillaged by the soldiers of Aurelian, who rebuilt it and dedicated it anew .

The Pleiades, tinder the name of Succoth-Beneth, were worshipped by the Babylonian colonists who settled

in the country of the Samaritans . Saturn, under the name of Remphan, was worshipped among the Copts .

The planet Jupiter was worshipped, as Bel or Baal ; Mars as Malec, Melech or Moloch ; Yenus as Ashtaroth

or Astarte. and Mercury as Nebo, among the Syrians, Assyrians, Phoenicians and Canaanites .

Sanchoniathon says that the earliest Phoenicians adored the Sun, whom they deemed sole Lord of the

Heavens ; and honoured him under the name of BEzL-SAMtx, signifying King of Heaven. They raised columns

to the elements, fire and air or wind, and worshipped them ; and Sabeism or the worship of the Stars flourished

everywhere in Babylonia. The Arabs, under a sky always clear and serene, adored the Sun, Moon and Stars.

Abulfaragius so informs us, and that each of the twelve Arab Tribes invoked a particular Star as its Patron .

The Tribe Ilamyar was consecrated to the Sun ; the Tribe Cennah to the Moon ; the Tribe Misa was under

the protection of the beautiful Star in Taurus, Aldebaran ; the Tribe Tai, under that of Canopus ; the Tribe

Kais, of Sirius ; the Tribes Lachamus and Idamus, of Jupiter ; the Tribe Asad, of Mercury ; and so on.

. : The Saracens, in the time of Ileraelius, worshipped Venus, whom they called CADAR:, or The Great ; and

they swore by the Sun, Moon and Stars . Shahristan, an Arabic author, says that the Arabs and Indians

before his time had temples dedicated to the seven Planets . Abulfaragius says that the seven great primitive

nations, from whom all others descended, the Persians, Chaldeans, Greeks, Egyptians, Turks, Indians and

Chinese, all originally were Sabeists, and worshipped the Stars . They all, he says, like the Chaldeans,

prayed, turning towards the North pole, three times a day, at Sunrise, Noon and Sunset, bowing themselves

three' times before the Sun. They invoked the Stars and the Intelligences which inhabited them, offered them

sacrifices, and called the fixed stars and planets Gods. Philo says that the Chaldeans regarded the stars as

sovereign arbiters of the order of the world, and did not look beyond the visible causes to any invisible and

intellectual being. They regarded NAToaa as the Great Divinity, that exercised its powers through the action

of its parts, the Sun, Moon, Planets and Fixed Stars, the successive revolutions of the seasons, and the combined action of Heaven and Earth . The great feast of the Sabeans was when the San reached the vernal

equinox : and they had five other feasts at the times when the five 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, find from which everything receives its nourishment and growth : 'thatt on them depended all the great work of generation, and the perfection of all effects

produced 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 principles of generation .

And we learn from Porphyry, that Chmremon, a learned priest of Egypt, and many other learned men of

that nation, said that the Egyptians recognized as gods, the stars composing the zodiac, and all those that

by their rising or setting marked its divisions ; the subdivisions of the signs into decans, the horoscope and

the stars that presided therein, and which were called Potent Chiefs of IIeaven : that considering the San

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 ascension,

-by the phases of the moon, and the increase and diminution of her light ; by the march of the sun, the

,division of time and the heavens into two parts, one assigned to darkness and the other td light ; by the

.Nile ; and, in fine, by the whole round of physical causes .

Lucian tells us that the bull Apia, sacred to the Egyptians, was the image of the celestial Bull, or

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Taurus ; and that Jupiter Ammon, horned like a ram, was an imago of the constellation Aries . And Clemens'

of Alexandria assures us that the four principal sacred animals, carried in their processions, were emblems

of the four signs or cardinal points which fixed the seasons at the equinoxes and solstices, and divided into

four parts the yearly march of the sun . They worshipped fire also, and water, and the Nile, which rive=

.they styled Father, Preserver of Egypt, sacred emanation from the Great God Osiris ; and in their hymns to

which they called it the god crowned with millet (which grain, represented by the pschent, was part of the

head-dress of their kings), bringing with him abundance . The other elements were also revered by them :

and the Great Gods, whose names are found inscribed on an ancient column, are,-the Air, Heaven, the Earth,

the Sun, the 'fools, :Tight and Day . And, in fine, as Eusebius says, they regarded the Universe as a great

Deity, composed of a great number of gods, the different parts of itself.

The same worship of the Heavenly Host extended into every part of Europe, into Asia Minor, and

among the Turks, Scythians, and Tartars . The ancient Persians adored the Sun as Mithras, and also the

Moon, Venus, Fire, Earth, Air and Water ; and, having no statues or altars, they sacrificed OIL high places

to the Heavens and to the Sun . On seven ancient pyrea they burned incense to the Seven Planets, and considered the elements to be divinities . In the Zend-Avesta we find invocations addressed to Mithras, the stars, .

the elements, trees, mountains, and every part of nature . The Celestial Bull is invoked there, to which the

Moon unites herself ; and the four great stars, Taschter, Satevis, Haftorang, and Venant, the great Star Rapitan, and the other constellations which watch over the different portions of the earth .

The Magi, like a multitude of ancient nations, worshipped fire, above all the other elements and powers

of nature. In India, the Ganges and the Indus were worshipped, and the Sun was the Great Divinity . They

worshipped the Moon also, and kept up the sacred fire. In Ceylon, the Sun, 'loon, and other planets were

worshipped : in Sumatra, the Sun, called Iri, and the Moon, called Ilanda . And the Chinese built Temples

to Heaven, the Earth, the genii of the air, of the water, of the mountains and of the stars, to the sea-dragon,

and to the planet Mars .

The celebrated Labyrinth was built in honour of the Sun ; and its twelve palaces, like the twelve superb

columns of the Temple at Hieropolis, covered with symbols relating to the twelve signs and the occult quali .

ties of the elements, were consecrated to the twelve Gods or tutelary genii of the signs of the Zodiac . The

figure of the pyramid and that of the obelisk, resembling the shape of aflame, caused these monuments to be

consecrated to the Sun and to Fire . And Timmus of Locria says : "The:, equilateral triangle enters, into the

composition of the pyramid, which has four equal faces and equal angles, and which in this • is like fire, the

most subtle and mobile of the elements." They and the obelisks were erected in honour of the Sun, termed

in an inscription upon one of the latter, translated by the Egyptian Hermapion, and to be found in Ammianus Marcellinus, "Apollo the strong, Son of God, he who made the world, true Lord of the diadems, who

possesses Egypt and fills it with his glory ."

The two most famous divisions of the Heavens, by seven, which is that of the planets, and by twelve, which

is that of the signs, are found an the religious monuments of all the people of, the ancient world . The twelve

Great Gods of Egypt are met with everywhere . They were adopted by the Greeks and Romans ; and the

latter assigned one of them to each sign of the Zodiac . Their images were seen at Athens, where an altar was

erected to each ; and they were painted on the porticos . The People of the North had their twelve Azes, or

Senate of twelve great Gods, of whom Odin was chief . The Japanese bad the same number, and like the

Egyptians divided them into classes, seven, who were the most ancient, and five, afterwards added : both of

which numbers are well known and consecrated in Masonry .

There is no more striking proof of the universal adoration paid the stars and constellations, than the

arrangement of the Hebrew camp in the Desert, and the allegory in regard to the twelve Tribes of Israel,

ascribed in the Hebrew legends to Jacob . The Hebrew camp was a quadrilateral, in sixteen divisions, of

which the central four were occupied by images of the four elements . The four divisions at the four angles of

the quadrilateral exhibited the four signs that the astrologers call fixed, and which they regard its subject to

the influence of the four great Royal Stars, Ptegulus in Leo, Aldebaran in Taurus, Antares in Scorpio, and

Fomalhaut in the mouth of Pisces, on which falls the water poured out by Aquarius ; of which constellations

the Scorpion was represented in the hIebrew blazonry by the Celestial Vulture or Eagle, that rises at the same

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time with it and is its paranatellon . 'The other signs were arranged on the four faces of the quadrilateral, and

in the parallel and interior divisions .

There is an astonishing coincidence between the characteristics assigned by Jacob Io his sons, and those

of the signs of the Zodiac, or the planets that have their domicil in those signs .

• • Reuben is compared to running water, unstable and that cannot excel ; and he answers to Aquarius, his

ensign being a man . The water poured out by Aquarius flows towards the South Pole, and it is the first of

the four Royal Signs, ascending from the winter Solstice .

The Lion (Leo) is the device of Judah ; and Jacoli 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 apprentice and that of fellow-craft,-of Aquarius at the winter Solstice and of Cancer at the vernal equinox,-had

not succeeded in raising him, Hiram was lifted out of the grave .

Ephraim, on whose ensign appears the Celestial Bull, Jacob compares to the ox . Dan, bearing as his

device a Scorpion, he compares to the Cerastes or horned Serpent, synonymous in astrological language,

with the vulture or pouncing eagle ; and which bird was often 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

malign influences ; wherefore the Eagle, as its paranatellon, that is, rising and setting at the same time with

it, was naturally used in its stead. Hence the four famous figures in the sacred pictures of the Jews and

Christians, and in Royal Arch Masonry, of the Lion, the Ox, the 11 Ian and the Eagle, the four creatures of the

Apocalypse, copied there from Ezekiel, in whose reveries and rhapsodies they are seen revolving around blazing circles.

The Ram, domicil of Mars, chief • of the Celestial Soldiery and of the twelve Signs, is the device of Gad,

whom Jacob characterizes as a warrior, chief of his army .

Cancer, in which arc the stars termed Aselli, or little asses, is the device of the flag of Asachar, whom

Jacob compares to an ass .

,,,Capricorn, of old represented with the tail of a fish, and called - by'astronomers the Son of Neptune, is

the device of Zebulon, of whom Jacob says that he dwells on the shore of the sea .

Sagittarius, chasing the Celestial Wolf, is the emblem of Benjamin, whom Jacob compares to a hunter :

and in that constellation the Romans placed the domicil of Diana the huntress . Virgo, the domicil of Mercury, is borne on the flag of Naplilali, whose eloquence and agility Jacob magnifies, both of which are attributes of the Courier

.-of the Gods . And of Simeon and Levi he, speaks as united, as are the two fishes that

make the Constellation Pisces which is their armorial emblem .

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-Plato, in his Republic, followed the divisions of the 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 Meters. 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 Chinese 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 the 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 Winter : and in this palace the Emperor and his grandees sacrificed a lamb, the animal that represented

the Sun at the vernal equinox .

Among the Greeks, the march of the Choruses in their theatres represented the movements of the

heavens and the planets, and the Strophe and Anti-Strophe imitated, Aristoxenes says, the movements of the

Stars. .The number five was sacred among the Chinese, as that of the planets other than the San and Moon .

Astrology consecrated the numbers twelve, seven, thirty and three hundred and sixty ; and everywhere seven,

.the number- of the planets, was as sacred as twelve, that of the signs, the months, the oriental cycles, and the

sections of the horizon . We shall 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 appeared on many of the ancient coins and medals . On the public

seal of the Locrians-Ozoles was Hesperus or the planet Venus . On the medals of Antioch on the Orontes was

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the ram and crescent ; and the ram was the special Deity of Syria, assigned to it in the division of the earth

among the twelve signs . On the Cretan coins was the Equinoctial Bull ; and he also appeared on those of the

Mamertins and of Athens . Sagittarius appeared on those of the Persians . In India the twelve signs appeared

upon the ancient coins . The Scorpion was engraved on the 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 the Zodiac.

Astrology \*as practised among all the ancient nations . In Egypt, the book of Astrology was borne

reverentially in the religious processions ; in which the few sacred animals were also carried, as emblems of

the equinoxes and solstices . The same science flourished among the Chaldeans, and over the whole of Asia

and Africa. When Alexander invaded India, the astrologers of the Oxydraces came to him to disclose the

secrets of their science of Heaven and the Stars . The Brahmins whom Apollonius consulted, taught him

the secrets of Astronomy, with the ceremonies and prayers whereby to appease the Gods and learn the future

from the stars. In China, astrology taught the mode of governing the State and families . In Arabia it was

deemed the mother of the sciences ; and old libraries are full of Arabic books on this pretended science . It

flourished at Rome . Constantine had his horoscope drawn by the astrologer •Yalens . It was a\_ science in

the middle ages, and even to this day is neither forgotten nor unpractised . Catharine de Medici was fond of

it . Louis XIV. consulted his horoscope, and the learned Casini commenced his career as an astrologer.

The ancient Sabaeans established feasts in honour of each planet, on the day, for each, when it entered

its place of exaltation, or reached the particular degree in the particular sign of the zodiac, in which

astrology had fixed the place of its exaltation ; that is, the place in . the Heavens where its influence was

supposed to be greatest, and where it acted on Nature with the greatest energy . The place of exaltation of

the sun was in Aries, because, reaching that point, he awakens all Nature, and warms into life all the

germs of vegetation ; and therefore his most solemn feast among all nations, for many years befoie our

Era, was fixed at the time of his entrance into that sign . In Egypt, it was called the Feast of Fire and

Light. It was the Passover, when the Paschal Lamb was slain and eaten, among\* the Jews, and Neurouz

among the Persians. The Romans preferred the place of doinicil to that of exaltation ; and celebrated the

feasts of the planets under the-signs that were their houses. The Chaldeans, whom, and not the Egyptians,

the Sabteans followed in this, preferred the places of exaltation .

Saturn, from the length of time rerjuired for his apparent revolution, was considered the most remote,

and the Moon the nearest planet . After the Moon came Mercury and Venus, then the Sun, and then

Blare, Jupiter and Saturn .

So the risings and settings of the Fixed Star,, and their conjunctions with the Sun, and their first

appearance as they emerged from his rays, fixed the epochs for the feasts instituted in their honour ; and

the Sacred Calendars of the ancients were regulated accordingly .

In the Roman games of the circus, celebrated in honour of the Sun and-of entire Nature, the Sun,

bloon, Planets, Zodiac, Elements, and the most apparent parts and potent agents of Nature were personified

and represented, and the courses of the Sun in the Heavens were imitated in the Hippodrome ; his chariot

being drawn by four horses of different colours, representing the four elements and seasons . The courses

were from East to West, like the circuits round the Lodge, and seven in number, to correspond with the

number of planets . The movements of the Seven Stars that revolve around the pole were also represented,

its were those of Capella, which by its beliacal rising at the moment when the San reached the Pleiades,

in Taurus, announced the commencement of the annual revolution of the Sun .

The intersection of the Zodiac by the couures at the Equinoctial and Soletitial points, fixed four periods, each

of which has, by one or more nations, and in some cases by the same nation at different periods, been taken

for the commencement of the year . Some adopted the Vernal Equinox, because then day began to prevail over

night, and light gained a victory over darkness . Sometimes the Summer Solstice was preferred ; because then

day attained its maximum of duration, and the acme of its glory and perfection . In Egypt, another reason

was, that then the Nile began to overflow, at the heliacal rising of Sirius . Some preferred the Autumnal

Equinox, because then the harvests were gathered, and the hopes of a now crop were deposited in the bosom

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of the earth . And some preferred the Winter Solstice, because then, the shortest day having arrived, their

length commenced to increase, and Light began the career destined to end in victory at the Vernal Equinox.

The Sun was figuratively said to die and be born again at the Winter Solstice ; the games of the Circus,

in honour of the invincible God-sun, were then celebrated, and the Roman year, established or reformed by

Numa, commenced . Many peoples of Italy commenced their year, Macrodius says, at that time ; and reprosented by the four ages of man the gradual succession of periodical 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 Vernal Equinox,

a robust man at the Summer Solstice, and an old man at the Autumnal Equinox .

This idea was borrowed frem the Egyptians, who adored the Sun at the Winter Solstice, under the figure

of an infant.

The image of the Sign in which each of the four season6 commenced, became the form under which was

figured the Sun of that particular season . The Lion's skin was worn by Hercules ; the horns 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 ; when those Signs corresponded with the commencements of the Seaasons . When

other constellations replaced them a¢ those points, by means of the precession of the Equinoxes, those attributes were changed. Then the Ram furnished the horns for the head of the Sun, under the name of Jupiter

Ammon. He was no longer born exposed to the waters of Aquarius, like Bacchus, nor enclosed in an urn like

the .God Canopus ; but in the Stables of Augeas or the Celestial Goat . He then completed his triumph,

mounted on an ass, in the constellation Cancer which then occupied the Solstitial point of Summer .

Other attributes the images of the Sun borrowed from the constellations which, by their rising and setting

fixed the poihts of departure of the year, and the commencements of its four principal divisions .

Pint the Bull and after vards the Ram (called by the Persians the Lamb), was regarded as the regenerator

of Nature, through his union with the Sun . Each, in his turn, was an emblem of the Sun overcoming the

winter darkness, and repairing the disorders of Nature, which every year was regenerated under these Signs,

after We 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 : while the Greek Bacchus armed

his frontt wiWte horns, and was pictured with its tail and feet.

The Constellations also became note-worthy to the husbandman, which by their rising or setting, at morning or\_ evening, indicated the coming of this period of renewed fruitfulness and new life . -Capella, or the Kid

Amalthea, whose horn is called that of abundance, and whose place is over the equinoctial point, or Taurus ;

sad the Pleiades, that long indicated the Seasons, and gave rise to a multitude of poetic fables, were the most

observed and most celebrated in antiquity .

.' July was formerly called Quintiles,

The original Roman year-commenced at the Vernal equinox

the 5th

.uonth, and August Seziili., the 6th, as September is still the 7th month, October the 8th, and so on . The

Persians commenced their year at the same time, and celebrated their great feast of Neurouz when the San

entered Aries and the Constellation Perseus rose,-Perseus, who first brought down to earth the heavenly fire

consecrated in their temples : and all the ceremonies then practised reminded men of the renovation of Nature

and the triumph of Ormuzd, the Light-God, over the powers of Darkness and Ahriman their Chief .

The Legislator of the Jews fixed the commencement of their year in the month Nisan, at the Vernal

Equinox, at which season the Israelites marched out of Egypt and were relieved of their long bondage ; in

commemoration of which Exodus, they ate the Paschal Lamb at that Equinox . And when Bacchus and his

army had long marched in burning deserts, they were led by a Lamb or Ram into beautiful meadows, and to

the .Springs that watered the Temple of Jupiter Ammon . For to the Arabs and Ethiopians, whose great

Divinity Bacchus was, nothing was so perfect a type of Elysium as a Country abounding in springs and

rivulets. .

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Orion, on the same 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

equinox we find those malevolent genii that ever war against the Principle of good, and that take from the

San and the Heavens the fruit-producing power that they communicate to the earth .

With the vernal equinox, dear to the sailor as to the husbandman came the Stars that, with the Sun, open

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navigation, and rule the stormy Seas. Then the Twins plunge into the solar fires, or disappear at setting,

going down with the Sun into the bosom of the waters . And these tutelary Divinities of mariners, the Dioscuri

or Chief Cabiri of Samothrace, sailed with Jason to possess themselves of the golden-fleeced ram, or Aries,

whose rising in the morning announced the Sun's entry into Taurus, when the Serpent-bearer Jason rose in

the evening, and, in aspect with the Dioscuri, was deemed their brother . And Orion, son of Neptune, and

most potent controller of the tempest-tortured ocean, announcing sometimes calm and sometimes tempest, rose

after Taurus, rejoicing in the forehead of the new year.

The Summer Solstice was not less an important point in the Sun's march than the Vernal Equinox, especially to the Egyptians, to whom 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 elevation ; but also the annual recurrence of that

phenomenon peculiar to Egypt, the rising of the Nile, which, ever accompanying the Sun in his'course, seemed

to rise and fall as the days grow longer and shorter, being lowest at the Winter Solstice, and highest at that

of Summer. Thus the Sun seemed to regulate its swelling ; and the time of his arrival at the solstitial point

being that of the first rising of the Nile, was selected by the Egyptians as the beginning of a year which they

called the Year of God, and of the Sothinc Period, or the period of Sothis, the Dog-Star, who, rising in the

morning, fixed that epoch, so important to the people of Egypt . This year was also called the IIeliac, that is

the Solar year, and, the Canicular year ; and it consisted of three hundred and sixty-five days, without intercalation ; so that, at the end of four years, or of four times three hundred and sixty-five days, .making 1460

days, it needed to add . day, to make four complete revolutions of the Sun. To correct this, some Nations

made every fourth year consist, as we now do, of 366 days : but the Egyptians preferred to add nothing to the

year of 365 days, which, at the end of 120 years, or of 30 times 4 years, was short 30 days or a \*month ; that

into say, it required a month more to complete the 120 revolutions of the Sun, though so many were connied,

that is, so many years. Of course the commencement of the 121st year would not correspond with .the Summer

Solstice, but would precede it by a month : so that, when the Sun arrived at the Solstitial point whence he at

first set out, and whereto he must needs return, to make in reality 120 years, or 120 complete revolutions, the

first month of the 121st year would have ended.

Thus, if the commencement of the year went back 30 days every 120 years, this commencement of the

year, continuing to recede, would, 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 would then have .made but 1450 revolutions,

though 1460 were counted ; to make up which, a year more would need to be added . So that the Sun would

not have made his 14G0 revolutions until the end of 1461 years of 365 days each,-each revolution being in

reality not 365 days exactly, but 365 } .

This period of 1 .461 years, each of 365 days, bringing back the commencement of the Solar year to the

Solstitial point, at the rising of Sirius, after 1400 complete Solar revolutions, was called in Egypt the Sotliac

period, the point of departure whereof was the Summer Solstice, first occupied by the Lion and afterwards by

Cancer, under which sign is Sirius, which opened the period . It was, says Porphyry, at this Solstitial New

Moon, accompanied by the rising of Seth or the Dog Star, that the beginning of the year was fixed, and that

of the generation of all things, or, as it were, the natal hour of the world .

Not Sirius alone determined the period of the rising of the Nile . Aquarius, his urn, and the stream flowing

from it, in opposition to the sign of the Summer Solstice then occupied by the Sun, opened in the evening the

march of Night, and received the full Moon in his cup . Above him and with him rose the feet of Pegasus,

struck wherewith, the waters flow forth that the Muses drink . . The Lion and the Dog, indicating, were sup .

posed to cause the inundation, and so were worshipped . While the Sun passed through Leo, the waters

doubled their depth ; and the sacred fountains poured their streams through the heads of lions . Hydra,

rising between Sirius and Leo,'extended under three signs . Its head rose with Cancer, and its tail with the

feet of the Virgin and the beginning of Libra ; and the inundation continued while the Sun passed along its

whole extent.

The successive contest of light and darkness fur the possession of the lunar disk, each being by turns

victor and vanquished, exactly resembled what passed upon the earth by the action of the Sun and his journeys from one Solstice to the other . The lunary revolutions presented the same periods of light and darkness

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as the year, and was the object of the same religious fictions . Above the Moon, Pliny said, everything is

pure, and filled with eternal light . There ends the cone of shadow which the earth projects, and which produces night ; there ends the sojourn of night and darkness ; to it the air extends ; but there we enter the are

substance .

The Egyptians assigned to the Moon the dcmiurgic or creative force of Osiris, who united himself to her in

the spring, when the Sun communicated to her the principles of generation which she afterwards disseminated

in the air and all the elements . And the Persians considered the Moon to have been impregnated by the Celestial Bull, first of the signs of spring . In all ages, the Moon has been-supposed to have great influence upon

vegetation, and the birth and growth of animals, and the belief is as widely entertained now as ever, and that

influence regarded as a mysterious and inexplicable one . Not the astrologers alone, but Naturalists like Pliny,

Philosophers like Plutarch and Cicero, Theologians like the Egyptian Priests, and Metaphysicians like Proclus, believed firmly in these lunar influences .

"The Egyptians," says Diodorus Siculus, "acknowledged two great Gods, the Sun and Moon, or Osiris

and Isis, who govern the world and regulate its administration by the dispensation of the seasons . . . Such

is the nature of these two great Divinities, that they impress an active and fecundating force, by which the

generation of beings is effected ; the San, by heat and that spiritual principle that forms 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 this beneficial 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 principles spiritual, fiery, dry, humid and airy ."

So five primitive powers, elements or elementary qualities, are united with the Sun and Moon in the

Indian theology,-air, spirit, fire, water and earth ; and the same five elements are recognized by the Chinese. • The Phoenicians, like the Egyptians, regarded the San and Moon and Stars as sole causes of genera- •

tion and destruction here 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 limits of the Zodiac : and her different places, phases and aspects there,

and her relations with the Sun and the Constellations, have been a fruitful source of mythological fables .

All the planets bad what astrology termed their houses, in the Zodiac . The House of the San was in Leo,

and that of'the Moon in Cancer . Each other planet had two signs ; Mercury had Gemini and Virgo ; Venue,

Taurus and Libra ; Mars, Aries and Scorpio ; Jupiter, Pisces and Sagittarius ; and Saturn, Aquarius and

Capricornus . From this distribution of the signs also came many mythological emblems and fables ; as also

many came from the places of exaltation of the 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 Horns, the

Egyptian Apollo, the Sun personified, for alike reason ; while the Egyptians consecrated the tauriform scarabmus to the Moon, because she had her place of exaltation in Taurus : and for the same reason Mercury 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 0 each, called Decans, or, in

the whole. Zodiac, 36 parts ; among which the seven planets were apportioned anew, each planet having an

equal number of decans, except the first, which opening and closing the series of planets five times repeated,

necessarily had one decan more than the others . This sub-division was not invented until after Aries

opened the vernal equinox ; and accordingly Mars, having his house in Aries, opens the series of decans

- and closes it ; the planets following each other, five times in succession, in the following order, Mars, the

Sun, Venue, Mercury, the Moon, Saturn, Jupiter ; Mars, &c . ; so that to each sign are 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 Heaven . This division is found on the Indian sphere, the Persian, and that Barbaric one which Aben

Ezra describes . - Each genius of the Decans bad a name and special characteristics . They concur and aid in

the effects produced by the Sun, Moon and other planets charged with the aduinistration of the world ; and

the doctrine in regard to them, secret and august as it was held, was considered of the gravest importance ;

and its principles, Firmicus says, were not entrusted by the ancieuts, inspired as they were by the Deity, to

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any but the initiates, and to them only with great reserve, and a kind of fear, and when cautiously enveloped

with an obscure veil, that they might not come to be known by the profane .

With these Decans were connected the paranatellons, or those stare outside of the Zodiac, that rise and

set at the same moment with the several divisions of 10° of each sign. As there were anciently only forty .

eight celestial figures or constellations, of 'Which twelve were in the Zodiac, it follows that there were, outside

of the Zodiac, thirty-six other asterisms, paranatellons of the several thirty-six Decans . For example, as

when Capricorn set, Sirius and Procyon, or Canis Major and Canis Minor rose, they were the Paranatellons of

Capricorn, though at a great distance from it in the heavens . The rising of Cancer was known from the

setting of Corona Borealis and the rising of the Great and Little Dog, its three paranatellone .

The risings and settings of the Stars are always spoken of as connected with the San . In that connection there are three kinds of them, cosmical, achronical and heliacal, important to be distinguished by all

who would understand this ancient learning .

When any Star rises of sets with the same degree of the same sign of . the Zodiac that the San occupies

at the time, it rises and sets simultaneously with the San, and this is termed rising or setting cosmically ; but

a star that so rises and sets can never be seen, on account of the light that precedes, and is left behind by the

Sun . It is therefore necessary, in order to know his place in the Zodiac, to observe stars that rise just before,

or set just after him .

A Star that is in the east when\* night commences, and in the west when it ends, is said to rise and set

achronically. A Star so rising or setting was in opposition to the Sun, rising at the end of evening twilight,

and setting at the beginning of morning twilight, and this happened to each Star but once a year, 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 commences in the evening, it is said to

rise or set heliacaliy, because the Sun (Helios) seems to touch it with his luminous atmosphere . A Star thus

re-appears after a disappearance, often, of several months, and thenceforward it rises an hour earlier each

day, gradually emerging from the Sun's rays, until at the end of three months it precedes the Sun six hours

and rises at midnight . A Star sets hcliacally, •w hen no longer remaining visible above the western horizon

after sunset, the day arrives when they cease to be seen setting in the West . . They, so .remain invisible, until

the Sun passes so far to the Eastward as not to eclipse them with his light ;-and then they,re-appear, but , in

the East, about an hour and a half before . sunrise ; and this is their hdiacal.rising . . In this.intervali the

cosmical rising and setting take place .

Besides the relations of the Constellations and their paranatellons with the houses and places of exaltation of the Planets, and with their places in the respective Signs and Decans, the Stars were supposed to

produce different effects according as they rose or set, and according as they did so either cosmically, achronieally or heliacnlly ; and also according to the different seasons of the year in which these phenomena occurred ;

and these differences were carefully marked on the old Calendars ; and many things in the ancient allegories

are referable to them .

Another and most important division of the Stars was into good and bad, beneficent and malevolent .

With the Persians, the former, of the Zodiacal Constellations, were from Aries to Virgo, inclusive ; and the

latter from Libra to Pisces inclusive . Hence the good Angels and Genii, and the bad Angels, Dove, Evil

Genii, Devils, Fallen Angels, Titans and Giants of the Mythology . The other thirty-six Constellations were

equally divided, eighteen on each side, or, with those of the Zodiac, twenty-four .

Thus the symbolic Egg, that issued from the mouth of the invisible Egyptian God lCarrs ; known in

the Grecian Mysteries as the Orphic Egg ; from which issued the God Cnuxooo of the Coresians, and the

Egyptian Ostats, and Pusr zs, God and Principle of Light ; from which, broken by the Sacred Bull of the

Japanese the world emerged ; and which the Greeks placed at the feet of Beccncs Taunt-coaxes ; the Magma

Egg of Oasuzn, from which came the Amshaspands and Ders ; was divided into two halves, and equally

apportioned between the Good and Evil Constellations and Angels . Those of Spring, as for example Aries

and Taurus, Auriga and Capella, were the beneficent stars- ; and those of Autumn, as the Balance, Scorpio,

the Serpent of Ophiucus and the Dragon of the Ilesperides, were types and subjects of the Evil Principle,

and regarded as malevolent causes of the ill effects experienced in autumn and winter . Thus are explained

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the mysteries of the journeyiugs of the human soul 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 action of Heaven was manifested, and all its demiurgic energy doveloped, most of all at the

vernal equinox, to which refer all the fables that typify the victory of Light over Darkness, by the triumphs

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. Then the God of Light overwhelms his foe, pictured as a huge Serpent . Then

Winter ends ; the Sun, seated on the Bull and accompanied by Orion blazes in the Heavens . All nature

rejoices at the victory ; and Order and Harmony are everywhere re-established, in place of the dire confusion

that reigned while gloomy Typhon domineered, and Ahriman prevailed against Ormuzd .

The universal Soul of the World, motive power of Heaven and of the Spheres, it was held, exercises its

creative energy chiefly through the medium of the Sun, during his revolution along the signs of the Zodiac,

with which signs unite the paranatellons that modify their influence, and concur in furnishing the symbolic attributes of the Great Luminary that regulates Nature and is the depositary of her greatest powers . The action

of this Universal Soul of the World is displayed in the movements of the Spheres, and above all in that of

the Sun, in the successions of the risings and settings of the Stars, and in their periodical returns . By these

are explainable all the metamorphoses of that Soul, personified as Jupiter, as Bacchus, as Vishnu or as

Buddha, and all the various attributes ascribed to it ; and also the worship of those animals that were consecrated in the ancient Temples, 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 Adorere of Nature, the Theologians, Astrologers and Poets, as well as the most distinguished

Philosophers, supposed that the Stars were so many animated and intelligent beings, or eternal bodies, active

causes of effects here below, animated by a living principle, and directed by an intelligence that was itself butt

an emanation from and a part of the life and universal intelligence of the world : and we find in the hieiarchical order and distribution of their eternal and divine Intelligences, known, by the names of Gods, Angels and

Genii, the same distributions and the same divisions as those by which the ancients divided the visible universe

and distributed its parts. And the famous divisions by seven and by twelve, appertaining to the planets and

the'signe of the zodiac, is everywhere found in the hierarchical order of the Gods, the Angels,and the other

Ministere'that are the depositaries of that Divine Force which moves and rules the world .

These, and the other Intelligences assigned to the other Stars have absolute dominion over all parts of

Nattire ; over the elements, the animal and vegetable kingdoms, over man and all his actions, over his virtue's

and -vices, and over the good and evil which divide between them his life. The passions of his sohl and the

maladies of his body,-these and the entire man are dependent on the heavens and the genii that there inhabit, who preside at his birth, control his fortunes during life, and receive his . Soul or active and intelligent

part when it is to be re-united to the pure life of the lofty Stars . And all through the great body of the

world are disseminated portions of the universal Soul, impressing movement on everything that seems to move

of itself, giving life to the plants and trees, directing by a regular and settled plan the organization -and

development 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 the ocean,

unchaining the storms, pouring out the fires of volcanoes, or with earthquakes shaking the roots of huge

mountains and the foundations of vast continents ; by means of a force that, belonging to Nature, is a .

mystery to man .

And these invisible rntclligences, like the stars, are marshalled in two great divisions, under the banners

of the two Principles of Good and Evil, Light and Darkness ; under Ormuzd and Ahriman, Osiris and Typhon .

The Evil Principle was the motive-power of brute matter ; and it, personified as Ahriman and Typhon, had its

hosts and armies of Devs and Genii, Fallen Angels and Malevolent Spirits, who waged continual war with the

Good Principle, the Principle of Empyreal Light and Splendour, Osiris, Ormuzd, Jupiter or Dianusos, 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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We have heretofore, in the 24th Degree, recited the principal incidents in the legend of Osiris and Isis,

and it remains but to point out the astronomical phenomena which it has converted into mythological facts .

The Sun, at the vernal equinox, was the fruit compelling star that by his warmth provoked generation

and poured upon the sublunary world all the blessings of Heaven ; the beneficent God, tutelary genius of

universal vegetation, that communicates to the dull earth new activity, and stirs her• great heart, long chilled

-by winter and his frosts, until from her bosom burst all the greenness and perfume of spring, making her

rejoice in leafy forests and grassy lawns and flower-enamelled meadows, and the promise of abundant crops

of grain and fruits and purple grapes in their due season.

He was then called Osiris, Husband of Isis, God of Cultivation and Benefactor of Men, pouring on them

and on the earth the choicest blessings within the gift of the Divinity. Opposed to him was Typhon, his

antagonist in the Egyptian mythology, as Ahriman was the foe of Ormuzd, the Good Principle, in the theology

of the Persians .

The first inhabitants of Egypt and Ethiopia, as Diodorus Siculus informs as, saw in the Heavens two first

eternal causes of things, or great Divinities, one the Sun, whom they called Osiris, and the other the Moon,

whom they called Isis ; and these they considered the causes of all the generations of earth . This idea, we

learn from Eusebius, was the same as that of the Phoenicians . On these two great Divinities the administration of the world depended. All sublunary bodies received from . them their nourishment and increase,

during the annual revolution which they controlled, and the different seasons into which it was divided .

To Osiris and Isis, it was held, ~were owing civilization, the discovery of agriculture, laws, arts of all kinds,

religious worship, temples, the invention of letters, astronomy, the .gymnastic arts, and music ; and thus they

were the universal benefactors . Osiris travelled to civilize the countries which ho passed through, and communicate to them his valuable discoveries . He built cities, and taught men to cultivate the earth . Wheat

and wine were his first presents to men . Europe, Asia and Africa partook of the blessings which he communicated, and the most remote regions of India remembered him, and claimed him as one or their great Gods. .

You have learned how Typhon, his brother, slew him . Ilis body was cut into pieces, all of which were

collected by Isis, except his organs -of generation, wiiirh had been thrown into and devoured in the waters of

the river that every year fertilized Egypt . The other portions were buried by Isis, and over them she erected'

a tomb . Thereafter she remained single, loading her subjects with blessings . . She cured the sick, restored

sight to the blind, made the paralytic whole, and even raised the dead . . From her Horus or Apollo learned

.divination and the science of medicine .

Thus the Egyptians pictured the beneficent action of the two luminaries that, from the bosom of the

elements, produced all animals and men, and all bodies that are born, grow and die in the eternal cirJo of

generation and destruction here below .

When the Celestial Bull opened the now year at the vernal equinox, Osiris, united with the Moon, communicated to her the seeds of fruitfulness which she poured upon the air, and therewith impregnated the

generative principles which gave activity to universal vegetation . Apia, represented by a Bull, was the living

and sensible image of the Sun or Osiris, when in union with Isis or the Moon at the vernal equinox, concur .

ring with her in provoking everything that lives to generation . This conjunction of the Sun with the Moon

at the vernal equinox, in the constellation Taurus, required the Bull Apia to have on his shoulder a mark

resembling the Crescent Moon . And the fecundating influence of these two luminaries was expressed by

images that would now be deemed gross and indecent, but which then were not misunderstood .

Everything good in Nature comes from Osiris,-order, harmony, and the favourable temperature of the

seasons and celestial periods . ' From Typhon come the stormy passions and irregular impulses that agitate

the brute and material part of man ; maladies of the body, and violent shocks that injure the health and

derange the system ; inclement weather, derangement of the seasons, and eclipses . Osiris and Typhon were

the Ormuzd and Ahriman of the Persians ; principles of good and 'evil, of light and darkness, ever at war

in the administration of the universe .

Osiris was the image of generative power . This was expressed by his symbolic statues, and by the sign

into which he entered at the vernal equinox . He especially dispensed the humid principle of Nature, gene-

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rative element of all things ; and the Nile and all moisture were regarded as emanations from him, without

which there could be no vegetation .

That Osiris and Isis were the Sun and Moon, is attested by many ancient writers ; by Diogenes Laertius, Plutarch, Lucian, Suidzs, Macrobius, Martianus Capella and others . His power was symbolized by an

Eye over a Sceptre. The Sun was termed by the Greeks, the Eye of Jupiter, and the Eye of the World ;

and his is the All-Seeing Eye in our Lodges . The oracle of Claros styled him King of the Stars and of

the Eternal Fire, that engenders the year and the seasons, dispenses rain and winds, and brings about daybreak and night . And Osiris was invoked as the God that -resides in the Sun and is enveloped by his rays,

the invisible and eternal force that modifies the sublunary world by means of the Sun .

Osiris was the same God known as Bacchus, Dionusos and Serapis . Serapis is the author of the regularity and harmony of the world . Bacchus, jointly with Ceres (identified by Ilerodotus with Isis) presides

over the distribution of all our blessings ; and from the two emanates everything beautiful and good in .

Nature. One furnishes the germ and principle of every good ; the other receives and preserves it as a deposit ; and the latter is the function of the Moon in the theology of the Persians . In each theology, Persiaq

and Egyptian, the Moon acts,directly on the' earth ; but she is fecundated, in one by the Celestial Bull and in

the other by Osiris, with whom she is united at the vernal equinox, in the sign Taurus, the place of her exaltation or greatest influence on the earth . The force of Osiris, says Plutarch, is exercised through the Moon .

She is the passive cause, relatively to him, and the active cause relatively to the earth, to which she transmite the germs of fruitfulness received from him .

In Egypt the earliest movement in the waters of the Nile began to appear at the vernal equinox, when

the new Moon occurred at the entrance of the Sun into the constellation Taurus ; and thus the Nile was held

-to receive its fertilizing power from the combined action of the equinoctial Sun and the new Moon, meeting

in Taurus. Osiris was often confounded with the Nile, and Isis with the earth ; and Osiris was deemed to

act on the earth, and to transmit to it his emanations, through both the Moon and the Nile ; .whence the fable

that his generative, organs were thrown into that river . Typhon, on the . other hand, was the principle ofaridity and barrenness ; and by his mutilation of Osiris was meant that drought which caused the Nile to

retire within his bed and shrink up in autumn .

Elsewhere than in Egypt, Osiris was the symbol of the refreshing rains that descend to fertilize the

earth ; and Typhon the burning winds of autumn ; the stormy rains that rot the flowers, the plants and

leaves ; the short, cold days ; and everything injurious in Nature, and that produces corruption and destruction. . . °

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In short, Typhon is the principle of corruption, of darkness, of the lower world from which come earthquakes, tumultuous commotions of the air, burning heat, lightning and fiery meteors, and plague and pestilence. . Such too was the Ahriman of the Persians ; and this revolt of the Evil Principle against the Principle of Good and Light, has been represented in every cosmogony, under many varying forms . Osiris, on

the contrary, by the intermediation of Isis, fills the material 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

Taurus or the Pleiades rose in the evening, and that he rose to life again in the Spring, when vegetation

was inspired with new activity .

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Of course the two signs of Taurus 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 constellations, near 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 Goddess 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 Bull

be had communicated ; through the Moon, to the Earth . Typhon, his bands and feet horrid with serpents, and

whose habitat in the Egyptian planisphere was under Scorpio, confined him in a chest and flung him into the

Nile, under the 17th degree of Scorpio . Under that sign he lost his life and virility ; and he recovered them

in the spring, when he had connection with the Moon . When ho entered Scorpio, his light diminished, Night

ic-nssumed her dominion, the Nile shrunk within its banks, and the earth lost her verdure and the trees their

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leaves . Therefore it is that on the 3fithriac Monuments, the Scorpion bites the testicles of the Equinoctial

Bull, on which sits Dlithras, the Sun of Spring and God of Generation : and that, on the same monuments,

we see two trees, one covered with young leaves, and at its foot a little bull and a torch burning ; and the

other loaded with fruit, and at its foot a Scorpion, and a torch reversed and extinguished .

. Ormuzd or Osiris, the beneficent Principle that gives the world light, was personified by the Sun, apparent

source of light. Darkness, personified by T`Tphon or Ahriman, was his natural enemy . The Sages of Egypt

described the necessary and eternal rivalry or opposition of these principles, ever pursuing one the other, and

one dethroning the other in every annual revolution, 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 Osiris and Typhon, detailed

to us by Diodorus and Syneaius ; in which history were also personified the Stars and constellations Orion,

Capella, the Twins, the Wolf, Sirius and Hercules, whose risings and settings noted the advent of one or the

other equinox .

Plutarch gives us the positions in the Heavens of the Sun and Moon, at the moment when Osiris was

murdered by Typhon . The Sun, be says, was in the Sign of the Scorpion, which he then entered at the,

autumnal equinox. The moon was full, he adds ; and consequently, as it rose at sunset, it occupied Taurus,

which, opposite to Scorpio, rose as it and the Sun sank together, so that she was then found alone in the sign

Taurus, where, six months before she had been in union or conjunction with Osiris, the Sun, receiving from

him those germs of universal fertilization which ho communicated to her . It was the sign through which

Osiris first ascended into his empire of light and good. It rose with the Sun on the-day of the Vernal Equinox ;

it remained six months in the luminous hemisphere, ever 'preceding the Sun and above the horizon during

the day ; until in autumn, the Sun arriving at Scorpio, Taurus was in complete opposition with him, rose

when he set, and completed its entire course above the horizon during the night ; presiding, by rising\_ in the

evening, over the commencement of the long nights . Hence in the sad ceremonies commemorating the death

of Osiris, there was borne in procession a golden bull covered with black crape, image of the darkness into

which the familiar sign of Osiris was entering, and which was to spread . over the Northern regions, while

the Sun, prolonging the nights, was to be absent, and each to remain under the dominion of Typhon, Principle

of Evil and Darkness .

Setting out from the sign' Taurus, Isis, as the 3loon, went seeking for Osiris through all the superior signs, .

in each of which she became full in the successive months from the autumnal to the vernal equinox, without

finding him in either . Let us follow her in her allegorical wanderings .

Osiris was slain by Typhon his rival, with whom conspired a Queen of Ethiopia, by whom, says Plutarch,

were designated the winds . The paranatellons of Scorpio, the sign occupied by the Sun when Osiris was

slain, were the Serpents, reptiles which supplied the attributes of the Evil Genii and of Typhon, who himself

bore the form of a serpent in the Egyptian planisphere . And in the division of Scorpio is also found Cassiopeia, Queen of Ethiopia, whose setting brings stormy wind ..

Osiris descended to the shades or infernal regions . There he took the name of Serapis, identical with

Pluto, and assumed his nature . He was then in conjunction with Serpentarius, identical with £sculapius,

whose form he took in his passage to the lower signs, where lie takes the names of Pluto and Ades .

Then Isis wept the death of Osiris, and the golden bull covered with crape was carried in procession .

Nature mourned the impending loss of her summer glories, and the advent of the empire of night, the withdrawing of the waters, made fruitful by the Bull in spring, the cessation or the winds that brought rains to

swell the Nile, the shortening of the days and the despoiling of the earth . Then Taurus, directly opposite

the Sun, entered into the cone of shadow which the earth projects, by which the Moon is eclipsed at full, and

with which, making night, the Bull rises and descends as if covered with a veil, while he remains above our

horizon .

The body of Osiris, enclosed in a chest or coffin, was cast into the tile . Pan and the Satyrs, near Chemmis, first discovered his death, announced it by their crier, and everywhere created sorrow and alarm . Taurus,

with the full Moon, then entered into the cone of shadow, and under him was the Celestial river, most properly

called the Nile, and below, Perseus, the God of Cheuimis, and Auriga, loading a she-goat, himself identical

with Pan, whose wife Aiga the she-goat.was styled .

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Then Isis went in search of the body . She first met certain children who had seen it, received from them

their information, and ;aro them in return the gift of divination . The second full Moon occurred in Gemini,

the Twins who presided over the oracles of Didymus, and one of whom was Apollo, the God of Divination .

She learned that Osiris bad, through mistake, had connection with her sister Nophte, which she discovered

by a crown of leaves of the melilot, which he had left behind him . Of this connection a child was born, whom

Isis, aided by her dogs, sought for, found, reared, and attached to herself, by the name of Anubis, her faithful

guardian. The third full Moon occurs in Cancer, domicil of the Dloon . The paranatellons of that sign are,

the crown of Ariadne or Proserpina, made 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 the women of the Court

of a King . She was induced to visit his Court, and became 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 flowing

water of Aquarius, and Cepheus, King of Ethiopia, called Regulus, or simply The King . Behind him rise

Cassiopeia his wife, Queen of Ethiopia, Andromeda his daughter and Perseus his son-in-law, all -paranatellons

in part of this sign, and in part of Virgo .

Isis suckled the child, not at her breast, but with the end of her finger, at night . She burned all the

mortal parts 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 still enclosed. The fifth full Moon occurred in Virgo, the true image of Isis, and which Eratosthenes calls

by that name . It pictured a woman suckling an infant, the son of Isis, born near the winter solstice . This

sign has for paranatellons the mast of the Celestial Ship, and the swallow-tailed fish or swallow above it, and

a portion of Perseus, son-in-law of the King of Ethiopia.

Isis, having recovered the sacred coffer, sailed from Byblos in a vessel with the eldest son of the King,

towards Boutos, where Anubis was, having charge of her son Horns ; and in the morning dried up a river,

whence'arose a strong wind. Landing, she bid the coffer in a forest . Typhon, hunting a wild boar by moonlight, 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 commencement filled her whole disk . The sixth full Moon occurred in Libra, over the :divisions separating

which from Virgo are the Celestial Ship, Perseus, son of the King of Ethiopia, and Boltes, said to have nursed

Uorus: •• The river of Orion that seta in the morning is also a paranatellon of Libra, as are Ursa Major, the

Great Bear or Wild Boar of .Erymanthus, and the Dragon of the North Pole, or the celebrated Python from

which the attributes of Typhon were borrowed. . All these surround the full Moon of Libra, last of the

Superior Signs, and the one that precedes 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 fragments of the body of Osiris, buries them, and consecrates the phallus,

carried in pomp at the Pamylia or feasts of the vernal equinox, at which time the congress of Osiris and the

Moon was celebrated . Then Osiris had returned from the shades, to aid Horns his son and Isis his wife

against the forces of Typhon. He thus reappeared, any 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 unites herself to

the Sun, whose fires she thereafter for fourteen days continues to accumulate 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

reigns, 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, planted everywhere in mature . This passage of the Sun into Taurus,

whose attributes he assumes on his return from the lower hemisphere or the shades, is marked by the rising

in the evening of the Wolf and the Centaur, and by the heliacal setting of Orion, called the Star of Horns,

and which thenceforward is in conjunction with the Sun of Spring, in his triumph over the darkness or

Typhon .

Isis, during the absence of Osiris, and after she bad hidden the coffer in the place where Typhon found

it, had rejoined that malignant enemy ; indignant at which, h ores her son deprived her of her ancient diadem,

when she rejoined Osiris as he was about to attack Typhon : but Mercury gave her in its place a helmet shaped

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like the head of a bull . Then Horns, as a mighty warrior, such as Orion was described, fought with and

defeatddTyphon ; who in the shape of the Serpent or Dragon of the Pole had assailed his father. So, in Ovid,

Apollo destroys the same Python, when Io, fascinated by Jupiter, is metamorphosed into a cow, and placed

in the sign of the Celestial Bull, where she becomes Isis . The equinoctial year ends at the moment when the

Sun and Moon, at the vernal equinox, are united with Orion, the Star of Horns, placed in the Heavens under

Taurus . The new Moon becomes young again in Taurus, and shows herself ~as a crescent, for the first time,

in the next sign, Gemini, the domicil of Mercury . Then Orion, in conjunction with the San, with whom he

rises, precipitates the Scorpion, his rival, into the shades of night, causing him to set whenever he himself

reappears on the eastern horizon, with the Sun . Day lengthens and the germs of evil are by degrees eradicated : and Horns (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 equinox.

Such are the coincidences of astronomical phenomena with the legend of Osiris and Isis ; sufficing to

show the origin of the legend, overloaded as it became at length with all the ornamentation natural to the

poetical and figurative genius of the Orient . '

Not only into this legend, but into those of all the ancient nations, enter the Bull, the Lamb, the Lion,

and the Scorpion or the Serpent ; and traces of the worship of the Sun yet linger in all religions . Everywhere, even in our Order, survive the equinoctial and solstitial feasts . Our ceilings still glitter with the

greater and lesser luminaries of the Heavens, and our lights, in their number and arrangement, have astronomical references. In all churches and chapels, as in all Pagan temples and pagodas, the altar is in the East ;

and the ivy over the east windows of old churches is the lledera Helix of Bacchus . Even the cross had an

astronomical origin ; and our Lodges are- full of 'the ancient symbols .

The learned author of the Sabteen Researches, Landscer, advances another theory in regard to the legend

of Osiris ; in which he makes the constellation Buttes play a lcading .part. He observes that, as none of the

stars were visible at the same time with the Sun, his actual place in the zodiac, at any given time, could only

be ascertained by the Sab can astronomers by their observations of the stars, and of their heliacal and

achronical risings and settings . There were many solar festivals among the Sabmans, and part of them

agricultural ones ; and the concomitant signs of those festivals were the risings and settings of the stars of the

Husbandman, Bear-driver or Hunter, BoUTas . His stars were, among the Ilicrophants, the established nocturnal indices or signs of the Sun's place in the ecliptic at different seasons of :the.year : and- the festivals

were named, one, that of the Aphanism, or disappearance ; another, that of the Zetesis, or search, &c., of Osiris

or Adonis, that is, of Bodies .

The returns of certain stars, as connected with their concomitant seasons of spring (or seed-time) and

harvest, seemed to the ancients, who had not yet discovered that gradual change, resulting from the apparent

movement of the stars in longitude, which has been termed the preeessign . of the equinoxes, to be eternal and

immutable ; and those periodical returns were to the initiated, even more than to the vulgar, celestial oracles,

announcing the approach of those important changes, upon which the prosperity, and even the very existence

of man must ever depend : and the oldest of the Sabman constellations seem to hare been, an \_astronomical

Priest, a King, a Queen, a Husbandman and a Warrior ; and these more frequently recur on the Sabman

cylinders than any other constellations whatever . The King was Cel)hcus or Chepheus of Ethiopia ; the Ms.

bandman, Osiris, Bacchus, Sabazeus, a\"oah or Bodies . To the latter sign, the Egyptians were nationally, traditionally and habitually, grateful ; for they conceived that from Osiris all the greatest of terrestrial enjoyments

were derived. The stars of the Husbandman were the signal for those successive agricultural labours on

which the annual produce of the soil depended ; and they came in consequence to be considered and hailed, in

Egypt and Ethiopia, as the genial stars of terrestrial productiveness ; to which the oblations, prayers and

vows of the pious Sabman were regularly offered up .

Landseer says- that the stars in Boiites, reckoning down to those of the 5th magnitude inclusive, are

twenty-six, which seeming achronically to disappear in succession, produced the fable of the cutting of Osiris

into twenty-six pieces by Typhon . There are more stars than this in the constellation ; but no more that the

ancient votaries of Osiris, area in the clear atmosphere of the Saba :an climates, could observe without telescopes.

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Plutarch says Osiris was cut into fourteen pieces : Diodorus, into twenty-six ; in regard to which, and to

the whole legend, Landsecr's ideas, varying from those commonly entertained, are as follows :Typhon, Landseer thinks, was the ocean, which the ancients fabled or believed surrounded the Earth,

and into which all the stars in their turn appear successively to sink : [perhaps it was DARKNESS personified,

which the ancients called Trruox . ' Ile was hunting by moonlight, says the old legend, when he met with

Osiris] .

The ancient Saba must have been near latitude 1b° north . Azoum is nearly in 14°, and the Western Saba

or Meroe is to the north of that. Forty-eight centuries ago, Aldebaran, the leading star of the year, had, at

the vernal equinox, attained at daylight in the morning, an elevation of about 14 degrees, sufficient for him

to have ceased to be combust, that is, to have 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 there is less twilight,

the further South we go .

At the same period, too, Cynosura was not the pole-star ; but Alpha Draconis was ; and the stars rose and

set with very digFerent degrees of obliquity from those of their present rising: and settings . By having a globe

constructed with circumvolving poles, capable of any adjustment with regard to the colures, Mr . Landseer

ascertained that, at that remote period, in lat. 15° north, the 26 stars in Boutes, or 27, including Arcturus,

did not set achronically in succession : but several set simultaneously in couples, and six by threes simultaneously ; so that, in all, there were but fourteen 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 together, and last of all . They really skirted the horizon ; but were invisible in

that low latitude, for the three or four days mentioned in some of the versions ; while the Zetesis or search

was proceeding, and the women of Phoenicia and Jerusalem sat weeping for the Wonder, Thammuz : after

which they immediately reappeared, below and to the eastward of a Draconis .

And, on the very morning after the achronical departure of the last star of the Husbandman, Aldebaran

rose heliacally, and became visible in the East in the morning before day .

And precisely at the moment of the heliacal rising of Arcturus, also rose Spica Virginia . One is near

the middle of the Husbandman, 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 pieces of the body .

At Dedan . and Saba it was thirty-six days, from the . beginning of the aphanism, i. e . the'disappearance

of these stars, to .the heliacal rising of Aldebaran . During these days, or forty at Medina, or a few more at'

Babylon and Byblos, the stars of the Husbandman successively sank out of . ;ight, during the crepusculum or

short-lived morning twilight of those Southern climes . - They disappeared during the glancings of the dawn,

the special season of ancient sidereal observation.

Thus the forty days of mourning for Osiris were measured out by the period of the departure of his Stars .

When the last had sunken out of sight, the vernal season\* was ushered in ; and the Sun arose with tho. splendid

Aldebaran, the Tauric leader of the Hosts of Heaven ; and the whole East rejoiced and kept holiday .

With the exception of the Stars x, & and B, Boutes did not begin to reappear in the Eastern quarter of the

Heavens till After the lapse of about four months . Then the Stars of Taurus had declined Westward, and

Virgo was rising lieliacally . In that latitude, also, the Stars of Ursa Major [termed anciently the Ark of

Osiris] set ; and Benetnasch, the last of them, returned 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 the Husbandman : the chief of

them, Ras, Mirach and Arcturus being very nearly simultaneous in their heliacal rising .

Thus. the Stara of Boutes rose in the East immediately after Vindemiatrix, and as if under the genial

in

f its rays : lie had his annual career of prosperity : Ile revelled 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 declined Westward, preceded by the Ark of Osiris . In the East, he

was the Sign of that happiness in which Nature, the great Goddess of passive production, rejoiced . Now, in

the West, as he declines towards the Northwestern horizon, his generative vigour gradually abates : the Solar

year grows old : and as his Stars descend beneath the Western Wave, Osiris dies, and the world mourns .

The Ancient Astrunomdrs saw all the great Symbols of Masonry in the Stars . Sirius still glitters in our

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Lodges as the Blazing Star, (1'Eloile Flamboyanle) . The Sun is still symbolized by the point within a Circle ;

and, with the bloon and Mercury or Anubis, in the three Great Lights of the Lodge . Not only to these, but

to the figures and numbers exhibited by the Stars, were ascribed peculiar and divine powers . The veneration

paid to numbers had its source there . The three Kings in Orion are in a straight line, and equidistant from

each other, the two extreme Stars being 3° .apart, and each of the three distant from the one nearest it 1° 30' .

And as the number three is peculiar to Apprentices, so the straight line is the first principle of Geometry, having

length but no breadth, and being but the extension of a point, and an emblem of Unity, and thus of Good, as

the divided or broken line is of Duality or Evil . Near these Stars are the Hyades, fire in number, appropriate

to the Fellow-Craft ; and close to them the Pleiades, of the Master's number, seven : and thus these three sacred

numbers, consecrated in Masonry as they were in the Pythagorean philosophy, always appear together in the

heavens, when the Bull, emblem of fertility and production, glitters among the Stars, and Aldebaran leads

the Hosts of Heaven (Ttbauth) .

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Algenib in Perseus and Almaach and Algol in Andromeda form a right-angled triangle, illustrate the 41 th

problem, and display the Grand Master's square upon the skies . Denebola in Leo, Arcturus in Boutes and

Spica in Virgo form an equilateral triangle, universal emblem of Perfection, and the Deity with His Trinity of

Infinite Attributes, Wisdom, Power and Harmony ; and that other, the generative, preserving and destroying

Powers . The Three Kings form, with Rigel in Orion, two triangles included in one : and Capella and Menkalina in Auriga, with Bellatrix and Betelgueux in Orion, form two isosceles triangles with /3 Tauri, that is

equidistant from each pair ; while the four first made a right-angled parallelogram,-the oblong square so

often mentioned in our degrees .

Julius Firmicus, in his description of thri mysteries, says, "But in those funerals and lamentations which

are annually celebrated in honour of Osiris, their defenders pretend a physical reason . They call the seeds

of fruit, Osiris ; the Earth, Isis ; the natural heat, Typhon : and because the fruits are ripened by the natural

heat, and collected for the life of man, and are separated from their marriage to the earth, and are sown again

when Winter approaches, this they would have to be the death of Osiris : but when the fruits, by the genial

fostering of the earth, begin again to be generated by a new procreation . this is the finding of Osiris ."

No doubt the decay of vegetation and the falling of the leaves, emblems of dissolution and evidences of

the action of that Power that changes Life into Death, in order to bring Lire again out of Death, were regarded

as signs of that Death that seemed coming upon all Nature ; as the springing of leaves and buds and flowers

in the spring was a sign of restoration to life : but these were all secondary, and referred to the Sun as first

cause. It was his figurative death that was mourned, and not theirs ; and with that death, as with his return

to life, many of the stars were connected .

We have already alluded to the relations which the twelve signs of the Zodiac bear to the legend of the

Master's Degree . Some other coincidences may have sufficient interest •to warrant mention .

Hiram was assailed at the East, West and South Gates of the Temple . The two equinoxes were called,

we have seen, by all the Ancients, the Gates of Heaven, and the Syrians and Egyptians considered the Fish

(the Constellation near Aquarius, and one of the Stars whereof is Fomalhaut) to be indicative of violence

and death .

Hiram lay several days in the grave ; and, at the Winter Solstice, for fire or six days, the length of the

days did not perceptibly increase . Then, the Sun commencing again to climb Northward, as Osiris was said

to arise from the dead, so Iliram was raised, by the powerful attraction of the Lion (Leo), who waited for him

at the Summer Solstice, and drew him to himself .

The names of the three assassins may have been adopted from three Stars that we have already named .

We search in vain in the Hebrew or Arabic for the names Jubclo, .htbela and Jabelum . They embody an

utter absurdity, and are capable of no explanation in those languages . Nor are the names Gibs, Gracelol,

Ilubhen and the like, in the Ancient and Accepted Rite, any more plausible, or better referable to any ancient

languago . But when, by the precession of the Equinoxes, the Sun was in Libra at the Autumnal Equinox,

lie met, in that sign, where the reign of Typhon commenced, three Stars farming a triangle, Zuben-es-Chanmli

in the South, the latter immediately below the

n the West, Zuben.&uk-Rabi in the East, and Zuben-Et.Gabi

Tropic of Capricorn, and so within the realm of Darkness. From these names, those of the murderers have

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perhaps been corrupted . In Zuben-IIak-Itabi we may see the original of Jubelum Akirop ; and in ZubenEl-Gobi, that of Jubelo Gibs : and time and ignorance may even have transmuted the words Es Chamali into

one as little like them as Gravelot.

Isis, the Moon personified,' sorrowing sought for her husband . Wine or twelve Fellow-Crafts (the Rites

vary as to the number), in white aprons, were sent to search for Hiram in the Legend of the Master's Degree ;

or, in this Rite, the Nine Knights Elu. Along the path that the Moon travels are nine conspicuous Stars, by

which nautical men determine their longitude at Sea ;Arictis, Aldebaran, Pollux, Regulus, Spica Virginis,

Antares, Altair, Fomalhaut and Markab . These might be well said to accompany Isis in her search .

In the York Rite, twelve Fellow-Crafts were sent to . search for the body of Hiram and the murderers .

Their number corresponds with that of the Pleiadcs and Ifyades in Taurus, among which Stars the Sun was

found when Light began to prevail over Darkness, and the Mysteries were held . These Stars, we have shown,

received early and particular attention from the astronomers and poets . The Pleiadcs were the Stars of the

ocean to the benighted \*mariner ; the Virgins of Spring, heralding the season of blossoms .

As six Pleiades only are now visible, the number twelve may have been obtained by them, with Aldebaran,

and five far more brilliant Stars than any other of the Hyades, in the mine region of the Heavens, and which

were'always spoken of in connection with the Pleiades ;-the Three Kings in the belt of Orion, and Bellatrix

and Betelgueux on his shoulders ; brightest of the flashing starry hosts .

"Canst thou," asks Job, "bind the sweet influences of the Pleiades or loose the bands of Orion?" And

in the book of Amos we find these Stars connected with the victory of Light over Darkness : "Seek him,"

says that Seer, "that maketh the Seven Stars (the familiar name of the Pleiades), and Orion, AND TuRNETS

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TIM SUADOW OP DEATII INTO

MOANING

'An old legend in Masonry says that a dog led the Nine Elu to the cavern where Abiram was bid . Bovtes

was anciently called Caleb Anubach, the Barking Dog ; and was personified in Anubis, who bore the head of

a dog, and aided Isis in her search . Arcturus, one of his Stars, fiery red, as if fervent and zealous, is also

connected by Job, with the Pleiades and Orion . When Taurus opened . the year, Arcturus rose after the San,

of the time'of the Winter Solstice, and seemed searching him through the darkness, until, sixty days afterwards,'he rose at the same hour. Orion then also, at the Winter Solstice, rose at noon, and at night seemed

ti be in search of the Sun .

'So;"referring again to the time when the Sun entered the autumnal equinox, there are nine remarkable

stars that come to the meridian nearly at the same time, . rising as Libra sets, and so seeming to chase that

Constellation . They are Capella and Menkalina in the Charioteer, Aldebaran in Taurus, Bellatrix, Betelguoux, the Three Kings and Rigel in Orion . Aldebaran passes the meridian first, indicating his right to his

peculiar title of Leader. Nowhere in the heavens are there, near the same meridian, . so many splendid Stars .

And close behind them, but further South, follows Sirius, the DoeStar, who showed the nine Ela the way to

the murderer's cave.

Besides the division of the signs into the ascending and descending series (referring to the upward . and

downwaid progress of the soul), the latter from Cancer to Capricorn, and the former from Capricorn to Cancer,

there was another division of them not less important ; that of the six superior and six inferior signs ; the

former, 2455 years before our era, from Taurus to Scorpio, and 300 years before our era, from Aries to

Libra ; and the latter, 2455 years B . C. from Scorpio to Taurus, and 300 years B . C. from Libra to Aries ; of

which we have already spoken, as the two Hemispheres, or Kingdoms of Good and Evil, Light and Darkness ;

of Ormuzd and Ahriman among the Persians, and Osiris and Typhon among the Egyptians .

'With the Persians, the vii first Genii, created by Ormuzd, presided over the six first signs, Aries, Taurus,

Gemini, Cancer, Leo and Virgo : and the six evil Genii, or Devs, created by Ahriman, over the six others,

Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces . The soul was fortunatee and happy under the

Empire of the six first ; and began to be sensible of evil, •w hen it passed under the Balance or Libra, the

seventh sign . Thus the soul entered the realm of Evil and Darkness when it passed into the Constellations

that belong to and succeed the autumnal Equinox ; and it re-entered the realm of Good and Light, when it

arrived, returning, at those of the Vernal Equinox . It lost its felicity by means of the Balance, and regained'

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so

it by means of the Lamb. This is a necessary consequence of the promises ; and it is confirmed by the authorities and by emblems still extant .

Sallust the Philosopher, speaking of the Feasts of Rejoicing, celebrated at the Vernal Equinox, and those

of Mourning, in memory of the rape of Proserpinc, at the autumnal equinox, says that the former were celebrated, because then is effected, as it were, the return of the soul towards the Gods : that the time when the

principle of Light recovered its superiority over that of Darkness, or day over night, was the most favourable

one for souls that tend to re-ascend to their Principle ; and that when- Darkness and the Night again become

victors, was most favourable to the descent of souls towards the infernal regions .

For that reason, the old astrologers, as Firmicus states, fixed the locality of the river Styx in the 8th

degree of the Balance . And he thinks that by Styx was allegorically meant the earth .

The Emperor Julian gives the same explanation, but more fully developed . IIe states, as a reason why

the august Mysteries of Ceres and Proserpinc were celebrated at the Autumnal Equinox, that at that period

of the year men feared lest the impious and dark power of the Evil 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 the opposite or adverse region of the world ; while at the

Vernal Equinox there was less to be feared, because then that God, present in one portion of the world,

recalled souls to him, he says, and showed himself to be their Sariour . Ile bad a little- before developed that

theological idea, of the attractive 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 Rejoicing, which at the end of three days succeeded the mourning for that death ; and he

inquires why those mysteries were celebrated at the Vernal Equinox . The reason, he says, is evident . As

the sun, arriving at the equinoctial point of spring, drawing nearer to us, increases the length of the days,

that period seems most appropriate for those ceremonies . For, besides that there is a great affinity between

the substance of Light and the nature of the Gods, the Sun has that occult force of attraction, by which ho

draws matter towards himself, by means of his warm' li, making plants to shoot and grow, &c . ; and why can

he not, by the same divine and pure 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 increases at the Vernal Equinox, that the days prevail in duration over the nights, and as

the Sun has an attractive force, besides the visible energy of his rays, it follows that souls are attracted towards

the solar light. He does not further pursue the explanation ; because, he says, it belongs to a mysterious doctrine, beyond the reach of the vulgar, and known only to those who understand the mode of action of Deity,

like the Chaldean author whom lie cites, who had treated of the Mysteries of Light, or the God with seven

rays .

Souls, the Ancients held, having emanated from the Principle of Light, partaking of its destiny hero

below, cannot be indifferent to or unaffected by these revolutions of the Great Luminary, alternately victor

and overcome during every Solar revolution.

This will be found to be confirmed by an examination of some of the Symbols used in the Mysteries .

One of the most famous of these was TuE SERPENT, the peculiar Symbol also of this Degree . The Cosmogony

of the Hebrews and that of the Gnostics designated this reptile as the author of the fate of Souls . It was

consecrated in the Mysteries of Bacchus and in those of Eleusis . Pluto overcame the virtue of Proserpinc

under the form of a serpent ; and, like the Egyptian God Sernpis, was always pictured seated on a serpent,

or with that reptile entwined about him . It is found on the Mitliriac Monuments, and supplied the attributes

of Typlion to the Egyptians . The sacred basilisc, in coil, with head and neck erect, was the royal ensign of

the Pharaohs . Two of them were entwined around and hung suspended front the winged Globe on the

Egyptian Monuments . On a tablet in one of the Tombs at T hebes, a God with a spear pierces a serpent's

head. On a tablet from the Temple of Osiris at Pliilie is a tree, with a man on one side, and a woman on the

other, and in front of the woman an erect basilisc, with Horns oil its head and a disk between the horns . The

head of Medusa was encircled by winged snakes, which, the head removed, left the llierogram or Sacred

Cypher of the Ophites or Serpent-worshippers . And the Serpent, in connection with the Globe or circle is

found upon the monuments of all the Ancient Nations .

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Over Libra, the sign through which souls were said to descend or fall, is found, on the Celestial Globe,

the Serpent, grasped by Serpentarius, the Serpent-bearer . The head of the reptile is under Corona Borealis,

the Northern Crown ; called by Ovid, Libera, or Proserpine ; and the two Constellations rise, with the Balance,

after the Virgin (or Isis), whose feet rest on the eastern horizon at Sunrise on the day of the equinox . As

the Serpent extend3 over both signs, Libra and Scorpio, it bas been the gate through which souls descend,

during the whole time that those two signs in succession marked the autumnal equinox. To this alluded the

Serpent, which, in the Mysteries of Bacchus Saba-Zeus, was flung into the bosom'of the initiate .

And hence came the enigmatical expression ; the Serpent engenders the Bull, and the Bull the Serpent ;

alluding to the two adverse constellations, answering to tile two equinoxes, one of which rose as the other set,

and which were at the two points of the heavens through which souls passed, ascending and descending . By

the Serpent of Autumn, souls fell ; and they wore regenerated again by the Bull on which Mithras sate, and

whose attributes Bacchus-Za`reus and the Egyptian Osiris assumed, in their mysteries, wherein were represented the fall and regeneration of souls, by the Bull slain and restored to life .

Afterwards the regenerating Sun assumed the attributes of Aries or the Lamb ; and in the Mysteries of

Ammon, souls were regenerated by passing through that sign, after having fallen through the Serpent .

The Serpent-bearer, or Ophiucus, was 1Esculapius, God of Healing. In the Mysteries of Eleusis, .that

Constellation was placed in the eighth Heaven : and on the eighth day of those Mysteries, the feast of 1Gsculapius was celebrated . It was also termed Epidaurus, or the feast of the Serpent of Epidaurus .- The Serpent

massacred

to sculapius ;; and was connected in various ways with the mythological adventures of Ceres.

So the libations to Souls, by pouring wine on the ground, and looking towards the two gates of Heaven,

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 in \_the West ;-Virgo (Ceres) will be on the Eastern

horizon, and in her train the Crown, or Proserpina . Suppose Taurus setting ;-then the Serpent is in the

East ; and reciprocally ; so that Jupiter Ammon, or the Sun of Aries causes the Crown to rise after the Virgin,

in the train of which comes the Serpent . Place reciprocally the Sun at the other equinox, with the balance

ia'•the'West, in conjunction with the Serpent under the Crown ; and we shall see the Bull and the Pleiades

riee'in . the EnsL Thus are explained all the fables as to the generation of the Bull by the Serpent and of the

Serpent by the Bull, the biting of the testicles of the Bull by the Scorpion, on the Mithriac Monuments ; and

that "Jupiter made Cores with child by tossing into her bosom the testicles of a Bans.

To the Mysteries of the bull-horned Bacchus, the officers held serpents in their hands, raised them above

their heads, and cried aloud, "EraI" the generic oriental name of the serpent, and the particular name of the

constellation in which the Persians placed Eve and the serpent . The Arabians call it .reran ; Ophiucus himself,

Llama, and the brilliant star in his head, Ras al-fawa . The use of this word Eva or Evod caused Clemens of

Alexandria to say' that the priests in the Mysteries invoked Eve, by whom evil was brought into the world.

The mystic winnowing-fan, encircled by serpents, was used in the feasts of Bacchus. In the Isiac Mysteries a basiliisc twined round the handle of the mystic vase . The Ophites fed a serpent in a mysterious ark, .

from which they took him when they celebrated the Mysteries, and allowed him to glide among the sacred

bread . The Romans kept serpents in the Temples of Bona Des and sEsculapius . In the Mysteries of Apollo,

the pursuit of Latona by the serpent Python was represented . In the Egyptian Mysteries, the dragon Typhon

pursued Isis .

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According to Sanchoniathon, TAAUr, the interpreter of Heaven to men, attributed something divine to the

nature of the dragon and serpents, in which the Phoenicians and Egyptians followed him. They have more

vitality, more spiritual force, than any other creature ; of a fiery nature, shown by the 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 reached old age, they throw off that age and are young again, and

increase in size and strength, for a certain period of years .

.The Egyptian Priests fed the sacred serpents in the temple at Thebes . Taaut himself had in his writings

discussed these mysteries in regard to the serpent . Sanchoniathon said in another work, that the serpent was

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immortal, and re-entered into himself: which, according to some ancient theosophists, particularly those of

India, was an attribute of the Deity . And he also said that the serpent never died, unless by a violent death.

The Phoenicians called the serpent ayalhodemon [the good spirit] ; and Kneph was the Serpent-God of the'

Egyptians .

The Egyptians, Sanchoniathon said, represented the serpent with the head of a hawk, on account of the

swift flight of that bird : and the chief Iiieruphant, the sacred interpreter, gave very mysterious explanations

of that symbol ; saying that such a serpent was a very divine creature, and that, opening his eyes, be lighted

with their rays the whole of first-born space : when he closes them, it is darkness again . In reality, the

hawk-headed serpent, genius of light, or good genius, was the symbol of the Sun .

In the hieroglyphic characters, a snake was the letter z or ar . It occurs many times on the Rosetta stone .

The horned serpent wits the hieroglyphic fur a God .

According to Eusebius, the Egyptians represented the world by a blue circle, sprinkled with !lames, within

which was extended a serpent with the head of a hawk . Proclus says they represented the four quarters of

the world by a cross, and the soul of the world, or Kneph, by a serpent surrounding it in the form of a circle .

We read in Anaxagorns, that Orpheus said, that the water, and the vessel that produced it, were the

primitive principles of things, and together gave existence to an animated being, which was a serpent, with

two heads, one of a lion and the other of a bull, between which was the figure of a God whose name was

Hercules or Kronos : that from Hercules came the egg of the world, which produced heaven and earth, by

dividing itself into two hemispheres : and that the God Phanes, which issued from that egg, was in the 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 dshtaroth of the Assyrians . Ilera, worshipped in the Great Temple at Babylon,

held in her right hand a serpent by the head ; and near Shea, also worshipped there, were two large silver

serpents .

In a sculpture from Kouyunjik, two serpents attached to poles arc near a fire-altar, at which two eunuchs

are standing . Upon it is the sacred fire, and a bearded figure lends a wild goat to the sacrifice .

The serpent of the Temple of Epidaurus was sacred to ~F.'sel lapeus, the God .of Medicine,, and 462 years

after the building of the city, was taken to Rome after a pestilence .

.Vomit, (lineph

The Phoenicians represented the God

or amen-Fneph) by a serpent. In Egypt, a Sun

supported by two asps was the emblem of Ilerhat the good genius ; and the serpent with the winged globe

was placed over the doors and windows of the Temples us a tutelary God . Antipater of Sidon calls Amurt

"the renowned Serpent," and the Cerastes is often found embalmed in the Thebaid .

On ancient Tyrian coins and Indian Medals, a serperit was represented, coiled round the trunk of a tree .

Fylhon, the Serpent Deity, was esteemed oracular ; and the tripod at Delphi was a triple-beaded serpent of

gold.

The portals of all the Egyptian Temples are decorated with the bierogram of the Circle and the Serpent.

It is also found upon the Temple of Naki-Rustan in Persia ; on the triumphal arch at Pechin, in China ; over

the gates of the great Temple of Chaundi Teeva, in Java ; upon the walls of Athens ; and in the Temple of

llinerva at To-ea. The Mexican hierogram was formed by the intersecting of two great Serpents, which

described the circle with their bodies, and had each a human head in its mouth .

All the Buddhist crosses in Ireland had serpents- carved upon them . Wreaths of snakes are on the columns of the ancient Hindu Temple at Burwah-Sangor.

Among the Egyptians, it was a symbol of Divine wisdom, when extended at length ; and, with its tail

in its mouth, of Eternity.

In the ritual of Zoroaster, the Serpent was a symbol of the Universe . In China, the ring between two

Serpents was the symbol of the world governed by the power and wisdom of the Creator . The Bacchanals

carried serpents in their hands or round their heads .

The Serpent entwined round an Egg, was n symbol common to the Indians, the Egyptians and the Druids .

It referred to the creation of the Universe. A Serpent with an egg in his mouth was a symbol of the Universe

containing within itself the germ of all things that the Sun develops.

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The property possessed by the Serpent, of casting its skin, and thus apparently renewing its youth, made

It an emblem of eternity and Immortality. The Syria& women still employ It as a charm against barrenness,

as did the devotees of Mithra and Baba-Zeus . The Earth-born eivilizers of the early world, Fohi, Cccrops

and Ereehtheus, were half-man, half-serpent . The snake was the guardian of the Athenian Acropolis .

Nazausv e, the brazen serpent of the wilderness, became naturalized among the Hebrews as a token of heal •

leg power. "Bo ye," said Christ, "wise as serpents, and harmless as doves ."

The Serpent was as often a symbol of malevolence and enmity . It appears among the emblems of Siva- .

Roodrs, the power of desolation and death : it is the bane of AVpytus, Idmon, Archemorus and Philoctetes ;

It gnaws the roots of the tree of life in the Eddas, and bites the heel of unfortunate Eurydice . In Hebrew

writers it is generally a type of evil ; and is particularly so in the Indian and Persian Mythologies. When

the Sea is churned by Mount Mandar rotating within the coils of the Coemical Serpent Vasouki, to produce

the Amrita or water of immortality, the serpent vomits a hideous poison, which spreads through and infectss the

universe, but which Vishnu renders harmless by swallowing it . . Ahriman in serpent-form invades the realm of

Ormnzd ; and the Bull, emblem of life, Is wounded by him and dies. It was thorefort a religious obligation

with every devout follower of Zoroaster to exterminate reptiles, and other impure animals, especially serpents .

The moral and astronomical significancy of the Serpent were connected . It became a maxim of the ZendAvests, that Abrman, the Principle of Evil, made the Great Serpent of Winter, who assaulted the creation of

Ormuzd.

A serpent-ring was a well known symbol of time : and to express dramatically how time preys upon itself,

the Egyptian priests fed vipers in a subterranean chamber, as it were Is the sun's winter abode, on the fat of

bull&, or the year's plenteousness. The dragon of winter pursues Ammon, the golden ram, to Mount Casius.

The Virgin of the zodiac Is bitten in the heal by Serpens, who, with Scorpio, rises immediately behind bar ; ,

and "honey . the emblem of purity and salvation, was thought to be an antidote to the serpent's bite, so the

boss of Aristmas, the emblems of . nature's abundance, are destroyed through the agency of the serpent, and

lagenerated within the entrails of the Vernal Bu1L

The Sun-God is finally victorious . Chrishna crashes the head of the serpent Calyia ; Apollo destroys

python, and Ilercules that Lernman monster whose poison festered In the foot of Philoctetes, of Mopsus, of

Cblroo, or of Sagittarius. The infant Hercules destroys the pernicious snakes detested of the gods, and ever,

As St. George of England and Michael the Archangel, wars against hydras and dragons .

The eclipses of the son and moon were believed by the orientals to be caused by the assaults of a dmmoa

In dragoon-form ; and they endearoured to scare away the intruder by shouts and menaces . This was the or!.

g;aaZ Leviathan or Crooked Serpent of old, transfixed in the olden time by the power of Jehovah, and suspended as a glittering trophy in the sky ; yet also the Power of Darkness, supposed to be ever in pursuit of

San and Moon. When it finally overtakes them, It will entwine them in its folds, and prevent their shining .

In the last Indian Avatars, as in the Eddas, a serpent vomiting flames is expected to destroy the world . The

serpent presides over the close of the year, where it guards the approach to the golden fleece of Aries, and

the three apples or seasons of the Hesperides ; presenting a formidable obstacle to the career of the Sun-God .

Tba Great Destroyer of snakes is occasionally married to them ; Hercules with the northern dragon begets the

three ancestors of Scythia ; for the Son seems at one time to rise victorious from the contest with darkness,

and at another to sink into its embraces. The northern constellation Draco, whose sinuosities wind like a

river through the wintry bear, was made the astronomical cincture of the universe, as the serpent encircles

the mundane egg in the Egyptian hieroglyphics .

The Persian Ahriman was called "The old serpent, the liar from the beginning, the Prince of Darkness,

and the rover up and down ." The Dragon was a well known symbol of the waters and of great rivers ;

and It was natural that by the pastoral Asiatic Tribes, the powerful nations of the alluvial plains In their

neighbourhood, who adored the dragon or Fish, should themselves be symbolized under the form of dragons ;

and, overcome by the superior might of the Hebrew God, as monstrous Leviathans maimed and destroyed by

him. Ophioneus, in the old Creek Theology, warred against Kronos, and was overcome and cast into his

proper element, the sea. There he is installed as the Sea-Cal Oannes or Dragon, the Leviathan of the watery

half of creation, the dragon who vomited a flood of water after the persecuted woman of the Apocalypse, the

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monster who threatened to devour IIesione and Andromeda, and who fur a time became the grace of Hercules

and Jonah : and he corresponds with the obscure name of Rahab, whom Jehovah is said in Job to have

transfixed and overcome .

In the spring, the year or Sun-God appears as Mithras or Europa mounted on the Bull ; but in the opposite

half of the Zodiac he rides the emblem of the watcrs, the winged hone of Nestor or Poseidod : and the serpent, rising heliacally at the autumnal equinox, besetting with poisonous influence the cold constellation Sagittarius, is explained as the reptile in the path who "bites the home's heels, so that his rider falls backward ."

The same serpent, the Oannes Aphrenos or Musaros of Syncollus, was the Midgard Serpent which Odin sunk

beneath the sea, but which grew to such a size as to encircle the whole earth .

For these Asiatic symbols of the contest of the Sun-God with the Dragon of darkness and winter were

imported not only into the Zodiac, but into the more homely circle of European legend ; and both Thor and

Odin fight with dragons, as Apollo did with Python the great scaly snake, Achilles with the Scamander and

Bellerophon with the Chimmra . In the apocryphal book of Esther, dragons herald "a day of darkness and

obscurity ;" and St . George of England, a problematic Cappadocian Prince, was originally only a varying

form of Mithras. Jehovah is said to have "cut Rahab and wounded the dragon." The latter is not only the

type of earthly desolation, the 'dragon of the deep waters, but also the leader of the banded conspirators of

the sky, of the rebellious stars, which, according to Enoch, "came not at the right time ;' and his tail drew

a third part of the Host of Heaven, and cast them to the earth . Jehovah "divided the sea by his strength,

and broke the heads of the Dragons in the waters." And, according to the Jewish and Persian belief, the

Dragon would, in the latter days, the winter of time, enjoy a short period of licensed impunity, which would

be a season of the greatest suffering to the people of the earth ; but ho would finally be bound or destroyed

in the great battle of Messiah ; or, as seems intimated by the Rabbinical figure of being eaten by the faithful,

be, like Ahriman or Vasouki, ultimately absorbed by and united with the Principle of good .

Near the image of Ithca, in the Temple of Bel at Babylon, were .two large serpents of silver, says

Diodorus, each weighing thirty talents ; and in the same Temple was nn image of Juno, holding in her right

hand the head of a serpent . The Greeks called Bel, Beliar ; and hlesychius interprets that word to mean a

dragon or great serpent . We learn from the book of Bel and the Dragon, that in Babylon was kept . a great

live serpent, which the people worshipped .

The Assyrians, the Emperors of Constantinople, the Parthians, Scythians, Saxons, Chinese and Danes all

bore the serpent as a standard ; and among the spoils taken by Aurelian from Zenobia were such standards,

Persici Dracones. The Persians represented Ormuzd and Ahriman by two serpents, contending for the mundane egg. 31ithras is represented with a lion's head and human body, encircled by a serpent . In the Sadder

is this precept : "When you kill serpents, you shall repeat the Zend-Avesta, and thence you will obtain

great merit ; for it is the same as if you had killed so many devils ."

Serpents encircling .rings and globes, and issuing from globes, are common in the Persian, Egyptian,

Chinese and Indian monuments . Vishnu is represented reposing on a coiled serpent, whose folds form a

canopy over him . Mahadeva is represented with a snake around his neck, one round his hair, and armlets of

serpents on both arms. Bhairava sits on the coils or n serpent, whose head rises above his own . Parrati has

snakes about her neck and waist . Vishnu is the Preserving Spirit, Mahadeva and Bhairava are names of

Siva, the Evil Principle, and Parrati is his consort . The King of Evil Demons was called in hlinda Mythology, .ZVga, the King of Serpents, in which name we trace the Hebrew Aachash, serpent .

In Cashmere were seven hundred places where carved images of serpents were worshipped : and in

Thibet the great Chinese Dragon ornamented the Temples of the Grand Lama . In China, the dragon was the

stamp and symbol of royalty, sculptured in all the Temples, blazoned on the furniture of the houses, and

interwoven with the vestments of the chief nobility . The Emperor bears it as his armorial device : it is

engraved on his sceptre and diadem, and on all the vases of the imperial palace . The Chinese believe

that there is a dragon of extraordinary streng th and sovereign power, in heaven, in the air, on the waters,

and on the mountains . Their God Fobi is said to have had the form of a man, terminating in the tail of a

snake, a combination to be more fully explained to you in a subsequent degree .

; and the Hindus and Chinese

The dragon and serpent are trio 5th and Gth sign of the Chinese Zodiac

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believe that, at every eclipse, the sun or moon is seized by a huge serpent or dragon, the serpent dsoolce of

the Hindus, which enfolds the globe ; and the constellation Draco ; to which also refers " the War in Heaven,

when Michael and his Angels fought against the dragon ."

Sanchoniathon says that Taaut was the author of the worship of serpents among the Phoenicians . Ire

"consecrated," he says, "the species of dragons and serpents ; and the Phoenicians and Egyptians followed

him in this superstition ." Ire was "tile first who made an image of Ccelus ;" that is, who represented the

Heavenly Host of Stars by visible symbols ; and was probably the same as the Egyptian Thoth . On the

Tyrian coins of the age of Alexander, serpents are represented in many positions and attitudes, coiled round

trees, erect in front of altars, and crushed by the Syrian Hercules .

The seventh letter of the Egyptian alphabet, called Zeuta or Life, was sacred to Thoth, and was expressed

by a serpent standing on his tail :- and that Deity, the God of. healing, like lEsculapius, to whom the serpent

was consecrated, leans on a knotted stick round which coils a snake . The rsiac tablet, describing the mysteries of Isis, is charged with serpents in every part, as her emblems . The asp was specially dedicated to

her, and is seen on the heads of her statues, on the bonnets of her priests, and on the tiaras of the Kings

of Egypt . Serapis was sometimes represented with a human head and serpentine tail ; and in one engraving

two minor Gods are represented with him, one by a serpent with a bull's head, and the other by a serpent

with the radiated head of a lion .

On an ancient sacrificial vessel found in Denmark, having several compartments, a serpent is represented

attacking a kneeling boy, pursuing him, retreating from him, appealed to beseechingly by him, and conversing

with him . We are at once reminded of the Sun at the new year represented by a child sitting on a lotus, and

of the relations of the Sun of Spring with the Autumnal Serpent, pursued by and pursuing him, and in conjunction with him. Other figures\_ on this vessel belong to the Zodiac .

-The base of the tripod of the Pythian Priestess was a triple-headed serpent of brass, whose body, folded

in circles growing wider and wider towards the ground, formed a conical column, while the three heads, disposed triangularly, upheld the tripod of gold . A similar column was placed on a pillar in the Hippodrome at

Constantinople, by the founder of that city ; one of the heads of which is said to have been broken off by

Mahomet the Second, by a blow with his iron mace.

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The British God llu was called "The Dragon-Ruler of the World," and his car was drawn by serpents.

Ills ministers were styled Adders. A Druid in a poem of Talicssin says, "I am a Druid, I am an Archilecl,

I am a Prophet, I am a Serpent (Gnadi) ." The Car of the Goddess Ceridwen also was drawn by serpents .

In the elegy of Uther Pendragon, this passage occurs in a description of the religious rites of the Druids :

!' While the Sanctuary is earnestly invoking The Gliding hug, before whom •the Fair One retreats, upon the

veil that covers the huge stones ; whilst the Dragon moves round over the places which contain vessels of

drink-offering, .whilst the drink-offering is iu the Golden Horns :" in which we readily discover the mystie and

obscure allusion to the Autumnal Serpent pursuing the Sun along the circle of the Zodiac, to the celestial cap .

or crater, and the Golden horns of Virgil's milk-white Bull : and, a line or two further on, we find the Priest

imploring the victorious Bell, the Sun-God of the Babylonians .

-With the serpent, in the Ancient Monuments, is very often found associated the Cross . The Serpent upon

a Cross was an Egyptian Standard . It occurs repeatedly upon the Grand Staircase of the Temple of Osiris

at Philoii : and on the pyramid of Ghizeh are represented two kneeling figures erecting a Cross, on the top

of which is a serpent erect. The 'Crux Ausala was a Cross with a coiled Serpent above it ; and it is perhaps,

the moat common of all emblems on the Egyptian Monuments, carried in the hand of almost every figure of a

Deity or a .Priest . It was, as we learn by the monuments, the form of the iron tether-pins, used for making

fast to the ground the cords by which young animals were confined ; and as used by shepherds, became a

symbol of Royalty to the Shepherd Kings .

A Cross,' like a Teutonic or Maltese one, formed by four curved lines within a circle, is also common on

the Monuments, and represented the Tropics and the Colures.

The Caduceus, borne by IIermes or Mercury, and also by Cybele, Minerva, Anubis, Ilercules Ogmius the

God of the Colts, and the personified Constellation Virgo, was a winged wand, entwined by two serpents . It

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Was originally a simple Cross, symbolizing the equator and equinoctial colure, and the four elements proceedL

ing from a common centre . This Cross, surmounted by a circle, anti that by a crescens, became an emblem

of the Supreme Deity-or of the active power of generation and the passive power of production conjoined,and was appropriated to Thoth or Mercury . It then assumed an improved form, the arms of the Cross being

changed into wings, and the circle and crescent being' formed by two snakes, springing from the wand, forming

a circle by crossing each other, and their heads making the horns of the crescent ; in which form it is seen in

the hands of Anubis .

The triple Tau, in the centre of a circle and~a triangle, typifies the Sacred Name ; and represents the

Sacred Triad, the Creating, Preserving and Destroying Powers ; as well as tho three great lights of Masonry .

If to the Masonic point within a Circle, and the two parallel lines, we add the single Tan Cross, weave the

Ancient Egyptian Triple Tau .

A column in the form of a cross, with a circle over it, was uded by the Egyptians to measure the increase

of the inundations of the Nile . The Tau and Triple Tau are found in many Ancient Alphabets .

With the Tau or the Triple Tau may be connected, within two circles, the double cube, or perfection ; or

the perfect ashlar.

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.The Crux Ansata is found on the sculptures of Khorsabad ; on the ivories from Nimroud, of the same age,

carried by an Assyrian Monarch ; and on cylinders of the later Assyrian period .

As the single Tau represents the one God, so, no doubt, the Triple Tau, the origin of which cannot be

traced, was meant to represent the Trinity of his attributes, the three Masonic pillars, Wtsnox, STNS\GTII and

IIdaMoNY .

The Prophet Ezekiel, in the 4th verse of the 9th chapter, says : "And the Lord said unto him, ' Go through

the midst of the city, through the midst of Jerusalem, . and mark the letter T .tu upon the foreheads of those

that sigh and mourn for all the abominations that be done in the midst thereof."' So the Latin Vulgate, and

the probably most ancient copies of the Septuagint translate the passage . This Tan was in the form of the

cross of this degree, and it was the emblem of l / and salvation. The Samaritan Tan and the .Ethiopic Tarn

are the evident prototype of the Greek r ; and we learn from Tertullian, Origen and St . Jerome that the

Hebrew Tau was anciently written in the form of a Cross .

In ancient tines the mark 1uu was set onn those who had been acquitted by, their judges, as a symbol of

innocence . The military commanders placed it on soldiers who escaped unhurt from the field of battle, as a

sign of their safety under the Divine Protection .

It was a sacred symbol among the Druids . Divesting a tree of part of its branches, they left it in the

shape of a Tau Cross, preserved it carefully, and consecrated it with solemn ceremonies . On the tree they cut

deeply the word Tav, by which they meant God . On the right arm of the Cross, they inscribed the word

11eseLs, on the left DELEN or BELENCs, and on the middle of the trunk Tnaaents . This represented the sacred

Triad.

It is certain that the Indians, Egyptians and Arabians paid veneration to the sign of the Cross, thousands

of years before the coming of Christ. Everywhere it was a sacred symbol . The Hindus and the Celtic

Druids built many of their Temples in the form of a Cross, as the ruins still remaining clearly show, and par=

ticularly the ancient Druidical Temple at Classerniss is the Island of Lewis in Scotland . The Circle is of 12

Stones. On each of the sides, east, west and south arc three . In the centre was the image of the Deity ; and

on the north an avenue of twice nineteen stones, and one at the entrance . The Supernal Pagoda at Benares

is in the form of a Cross ; and the Druidical subterranean grotto at New Grange in Ireland .

The Statue of Osiris at Rome had the same emblem . Isis and Cares also bore it ; and the- caverns of

initiation were constructed in that shape with a pyramid over the Saccllum .

Crosses were cut in the stones of the Temple of Serapis in Alexandria ; and many Tau Crosses are to be

seen in the sculptures of Alabastion and Esnc, in Egypt. On coins, the symbol of the Egyptian God h.neph

was a Cross within a Circle .

The Crux Ansata was the particular emblem of Osiris, and his sceptre ended with that figure . It . was

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also the emblem of IIermes, and was considered a Sublime Hieroglyphic, possessing mysterious powers and

virtues, as a wonder-working amulet .

The Sacred Tau occurs in the hands of the mummy-shnped figures between the forelegs of the row of

Sphynxes, in the great avenue leading from Luxor to Karnac . By the Tau Cross the Cabafists expressed the

number 10, a perfect number, denoting Heaven, and the Pythagorean Tetractys, or incommunicable name of

God . The Tau Cross is also found on the stones in front of the door of the Temple of Amunoth 111, at Thebes,

who reigned about the tine when the Israelites took possession of Canaan : and the Egyptian Priests carried

t in all the sacred processions.

Tertullian, who had been initiated, informs us that the Tau was inscribed on the forehead of every person

who had been admitted into the Mysteries of 3lithras .

As the simple Tau represented Life, so, when the Circle, symbol of Eternity \*as added, it represented

Eternal life.

At the Initiation of a King, the Tau, as the emblem of life and key of the Mysteries, was impressed upon

his lips .

In the Indian Mysteries, the Tau Cross, under the name of Tiluk, was marked upon the body of the

Candidate, as a sign that lie was set apart for the Sacred Mysteries .

On the upright tablet of the Kin-, discovered at Nimroud, are the names of thirteen Great Gods (among

which are Yev and BEL) ; and the left 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 ancient

Buddhist Obelisk near Ferns in Ross-shire ; on the Buddhist Round Towers in Ireland, and upon the splendid

obelisk of the same era at Forres in Scotland .

Upon the facade of a temple at ltalabche in Nnbia are three regal figures, each holding h Crux Ansata .

Like the Subterranean Mithriatio Temple at New Grange in Scotland, the Pagodas of Benares and Mathura

were in the form of a Cross . Magnificent Buddhist Crosses were erected, and are still standing, at Clonmaa

Boise, Finglns and Kilcullen in Ireland . Wherever the monuments of Buddhism are found, in India, Ceylon

or Ireland, we find 'the Cross : for Buddha or Boudh was represented to have been crucified .

All' the planets known to the Ancients, were distinguished by the Mystic Cross, in conjunction with

the'eolar or lunar symbols ; Saturn by a cross over a crescent, Jupiter by a cross under a crescent, Mars by

a cross resting obliquely on a circle, Venus, by a cross under a circle, and Mercury by a cross surmounted

by a circle and that by a crescent .

'The Solstices, Cancer and Capricorn, the two Gates of Heaven, are the two pillars of Hercules, beyond

which he, the Sun, never journeyed : and they still \_appear in our Lodges, as the two great columns, Jachin

and Bonz, and also as the two parallel lines that bound the circle with a point in the centre, emblem of the

Sun between the two tropics of Cancer and Capricorn .

•

The Blazing Star in our Lodges, we have 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

Lectures they said ; "The Blazing Star or Glory in the centre refers us to that Grand Luminary the Sun,

which enlightens the Earth, and by its genial influence dispenses blessings to mankind ." It is also said in

those lectures to be an emblem of Prudence . The word Prudentia means, in its original and fullest signification, Foresight : and accordingly the Blazing Star has been regarded as an emblem of Omniscience, or the

All-Seeing Eye, which to the Ancients was the Sun .

Even the Dagger of the Elu of Nine is that used in the Mysteries of Mithras ; which, with its blade black

and hilt white, was an emblem of the two principles of Light and Darkness .

Isis, the same as Ceres, was, as we learn from Eratosthenes, the Constellation Virgo, represented by a

woman holding an ear of wheat . The different emblems which accompany her in the description given by

Apuloius, a serpent on either side, a golden vase ; with a serpent twined round the handle, and the animals

that marched in procession, the bear, the ape, and Pegasus, represented the Constellations that rising with the

Virgin, when on• the day of the Vernal Equinox she stood in the Oriental gate of Heaven, brilliant with the

rays of the full moon, seemed to march in her train .

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The cup, consecrated in the Mysteries both of Isis and Eleusis, was the Constellation Crater or the Cup .

The sacred vessel of the Isiae ceremony finds its counterpart in tbe, Heavens . The Olympic robe presented

to the initiate, a magnificent mantle, covered with figures of serpents and animals, and under which were

twelve other sacred robes, wherewith he was clothed in the sanctuary, alluded to the starry Heaven and the

twelve signs : while the seven preparatory immersions in the sea alluded to the seven spheres, through which

the soul plunged, to arrive hero below and take up its abode in a body .

The Celestial Virgin, during the three last centuries that preceded the Christian era, occupied the horoscope or Oriental point, and that gate of Heaven through which the Sun and Moon ascended above the horizon

at the two equinoxes . Again it occupied it at midnight, at the winter Solstice, the precise moment when the

year commenced . Thus it was essentially connected with the • march of times and seasons, of the Sun, the

Moon, and day and night, at the principal epochs of the year . At the equinoxes were celebrated the greater

and lesser Mysteries of Ceres . When souls descended past the Balance, at the moment when the Sun occupied that point, the Virgin rose before him ; she stood at the gates of day and opened them to him . Her brilliant Star, Spica Virginis, and Arcturus, in BoUtes, northwest of it, heralded his coming. When he bad

returned to the vernal equinox, at the moment when souls were regenerated, again it was the Celestial Virgin

that led the march of the signs of night ; and in her stars came the beautiful full moon of that month . Night

and Day were in succession introduced by her, when they began to diminish in length ; and Souls, before

arriving at the gates of Hell, were also lad by her . In going through these signs, they passed the Styx in the

8th degree of Libra . She was the famous Sibyl who initiated Eneas, and opened to him the way to the infernal

regions .

This peculiar situation of the Constellation Virgo, has caused it to enter into all the sacred fables in

regard to nature, under different names and the most varied forms . It often takes the name of Isis or the

Moon, which, when at its full at the Vernal Equinox, was in union with it or beneath its feet . Mercury (or

Anubis) baying his domicil and exaltation in the sign Virgo, was, in all the sacred fables and Sanctuaries,

the inseparable companion of Isis, without whose counsels she did nothing .

This relation between the emblems and mysterious recitals of the initiations, .and .the Heavenly bodies and

order of the world, was still' more clear in the Mysteries of llithrns, adored as the Sun in Asia Minor, Cappadocia, Armenia and Persia, and whose Mysteries went to Route in the time of Sylla . •T his is amply proved

by the descriptions we have of the Mithriac cave, in which were figured the two movements of the Heavens,

that of the fixed Stars and that of the Planets, the Constellations, the eight mystic gates of the spheres, and

the symbols of the elements . So on a celebrated monument of that religion, found at Rome, were figured, the

Serpent or Hydra under Leo, as in the . Heavens, the Celestial Dog, the Bull, the Scorpion, the Seven Planets,

represented by seven altars, the Sun, Moon, and emblems relating to Light, to Darkness, and to their succession during the year, where each in turn triumphs for six months .

The Mysteries of Atys were celebrated when the Sun entered Aries ; and among the emblems was a ram

at the foot of a tree which was being cut down . '

Thus, if not the whole truth, it is yet a large part of it, that the Heathen Pantheon, in its infinite diversity of names and personifications, was but a multitudinous, though in its origin unconscious allegory, of

which physical phenomena, and principally the Heavenly Bodies, were the fundamental types . The glorious

images of Divinity which formed Jehovah's Host, were the Divine Dynasty or real theocracy which governed

the early world ; and the men of the golden age, whose lnol :s held commerce with the skies, and who watched

the radiant rulers bringing winter and summer to mortals, might be said with poetic truth to live in immediate communication with Heaven, and like the Hebrew Patriarchs, to see God face to face . Then the Cods

introduced their own worship among mankind : then Oannes, Oc or Aquarius rose froth the Pied Sea to impart

science to the Babylonians ; then the bright Bull legislated fur India and Crete ; and the Lights of Heaven,

personified as Librr and Ceres, hung the Bo :otian hills with vineyards, and gave the golden sheaf to Eleusis .

The children of men were, in a sense, allied, or married, to those sons of God who sang the jubilee of creation ; and the encircling vault with its countless Stars, which to the excited imagination of the solitary Chal-

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dean wanderer appeared as animated intelligences, might naturally be compared to a gig ntic ladder, on which,

in their rising and setting, the Angel luminaries appeared to be ascending and descending between earth and

Heaven . The original revelation died out of men's memories ; they worshipped the Creature instead of the

Creator ; and holding all earthly things as connected by eternal links of harmony and sympathy with the

heavenly bodies, they united in one view astronomy, astrology and religion . Long wandering thus in error,

they at length ceased to look upon the Stars and external 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' the old fables and superstitions as symbols and allegories, by which to convey and under

which to hide the great truths which had failed out of most men's remembrance .

In the Hebrew writings, the term " Heavenly Hosts" includes not only the counsellors and emissaries of

Jehovah, but also the celestial luminaries ; and the stars, imagined in the East to be animated intelligences,

presiding over human weal and woe, are identified with the more distinctly impersonated messengers or angels,

who execute the Divine decrees, and whose predominance in heaven is in mysterious correspondence and

relation with the powers and dominions of the earth . In Job, the Morning Stars and the Sons of God are

identified ; they join in the same chorus of praise to the Almighty ; they are both susceptible of joy ; they

walk in brightness ; and are liable to impurity and imperfection in the sight of God . The Elohim originally

included not only foreign superstitious firms, but also all that host of heaven which was revealed in poetry

to the shepherds of the desert, now as an encampment of warriors, now as careering in chariots of fire, and

now as winged messengers, ascending and descending the vault of heaven, to communicate the will of God to

mankind .

"The Eternal," says the Bereshith Rabba to Genesis, "called forth Abraham and his posterity out of the

dominion of the stars ; by nature, the Israelite was a servant to the stars, and born under their influence, as

;are the heathen ; but by virtue of the law given on Mount Sinai, he became liberated from this degrading

servitude ." The Arabs had a similar legend. The Prophet Amos explicitly asserts that the Israelites, in the

desert, worshipped, not Jehovah, but Moloch, or a Star-God, equivalent to Saturn . The Gods El or Jehovah

,were not merely planetary or solar . Their symbolism, like that of every other Deity, was coextensive with

nature, and with the mind of man. Yet the astrological character is assigned even to Jehovah . He is described

.as seated on the pinnacle of the universe, leadingh

forth the Hosts. of Heaven, and telling them unerringly by

.name and number. His stars are His sons and His eyes, which run through the whole world, keeping watch

over men's deeds. The stars and planets were properly the angels . In Pharasaic tradition, as in the phraseology of the\* New Testament, the Heavenly Host appears as an Angelic Army, divided into regiments and

brigades, under the command of imaginary chiefs, such as Massaloth,\*Legion, Karton, Gistra, &c .,-each

Gistra being captain of 365,000 myriads of stars. The Seven Spirits which stand before the throne, spoken

of by several Jewish writers, and generally presumed to have been immediately derived from the Persian

Amshaspands, were ultimately the seven planetary intelligences, the original model of the seven-branched

golden candlestick exhibited- to Moses on God's mountain . The stars were imagined to have fought in their

courses against Siscra. The Heavens 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 cultivated by the Babylonians and Egyptians .

'Each nation was supposed by the Hebrews to have its own guardian angel, and its own providential 'star .

One of the chief of the Celestial Powers, at first Jehovah himself in the character of the Sun, standing in the

height of Maven, overlooking and governing all things, afterwards one of the angels or subordinate planetary

genii of Babylonian or Persian mythology, was the patron and protector of their own nation, "the Prince that

standeth for the children of thy people ." The discords of earth were accompanied by a warfare in' the sky ;

and no people underwent the visitation of the Almighty, without a corresponding chastisement being inflicted

-on its tutelary angel . .

The fallen Angels were also fallen Stars ; and the first allusion to a feud among the spiritual 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 the visible Ileavens, where the "high ones on

high" are punished or chained, as a signal proof of God's power and justice . God, it is said-

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"Stirs the sea with his might-by his understanding He smote Ilahab-Ills breath clears the face of

Heaven-His hand pierced the crooked Serpent . . . God withdraws not his anger ; beneath him bow the

confederates of Itahab."

Itahab always means a sea-monster ; probably some such legendary monstrous dragon, as in almost all

mythologies is the adversary of Heaven and demon of eclipse, in whose belly, significantly called the belly

of hell, hercules, like Jonah, passed three days, ultimately escaping with the loss of his hair or rays . . Chesil,

the rebellious giant Orion, represented in Job as riveted to the sky, was compared to Ninus or Nimrod, the

mythical founder of Nineveh (City of Fish) the mighty hunter, who slew lions and panthers before the Lord .

Itahab's confederates are probably the " High ones on High," the Chesilim or constellations in Isaiah, the

Heavenly Host or Heavenly Powers, among whose number were found folly and disobedience . '

"I beheld," says Pseudo-Enoch, "seven stars like great blitzing mountains, and like Spirits, entreating

me . And the angel said, This place, until the consummation of Heaven and Earth, will be the prison of the

Stars and of the Host of Heaven . These are the Stars which over-stepped God's command 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 are those

which have transgressed the commandment of the Most High God, and which are here bound until .the number of the days of their crimes be completed ."

The Jewish and early Christian writers looked . on the worship of the sun and the elements with comparative indulgence . Justin Martyr and Clemens 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 middle point between Heathenism and Christianity ; and to it certain emblems

and ordinances of that faith seemed to relate. The advent of Christ was 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 newly found . It was then that the

acclamations of the Most of Heaven, the unfailing attendants of the Sun, surrounded, as at the springdawn of creation, the cradle of his birth-place, and that, in the words of .Igoatius, " a star, with light inexpressible, shone forth in the heavens, to destroy the power of magic and the bonds of .wickedness ; for .God

himself bad appeared, in the form of man, for 'the renewal of eternal life ."

But however infinite the variety of objects which helped to develop the 'notion of .Deity, and eventually

:assumed its place, substituting the worship of the creature for that of the creator ; of parts of the body, fur

that of the soul, of the universe, still the notion itself was essentially one of unity . The idea of one God, of a

creative, productive, governing unity resided in the earliest exertion of thought : and this monotheism of the

primitive ages, makes every succeeding epoch, unless it be the present, appear only as a stage in the progress

of degeneracy and aberration . \* Everywhere in the old faiths we find the idea of a supreme or presiding Deity .

Amun or Osiris presides among the many Gods of Egypt : Pan, with the music of his pipe, directs the chorus

of the constellations, as Zeus leads the solemn procession of the celestial troops in the astronomical theology

of the Pythagoreans . " Amidst an infinite diversity of opinions on all other subjects," says Maximus Tyrius,

" the whole world is unanimous in the belief of one only almighty King and Father of All ."

There is always a Sovereign Power, a Zeus or Deus, Mahadeva . or Adideva, to whom belongs the maintenance of the order of the Universe . Among the thousand gods of India, the doctrine of Divine Unity is

never lost sight of : and the ethereal Jove, worshipped by the Persian in an age Ion- before Xenophanes or

slnaxagoras, appears as supremely comprehensive and independent of planetary or elemental subdivisions, as

the " Vast One" or " Great Soul" of the 'Vedas .

But the simplicity of belief of the patriarchs did not exclude the employment of symbolical representations . The mind never rests satisfied with a mere feeling . That feeling ever strives to assume precision and

durability as an idea, by some outward delineation of its thought . Even the ideas that are above and beyond

the senses, as all ideas of God are, require the aid of the senses for their expression and communication .

Hence come the representative forms and symbols which constitute the external investiture of every religion ;

attempts to express a religious sentiment that is essentially one, and that vainly struggles fur adequate

external utterance, striving to tell to one man, to paint to him, an idea existing in the mind of another, and

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essentially incapable of utterance or description, in a language all the words of which have a sensuous

meaning . Thus, the idea being perhaps the same in all, its expressions and utterances are infinitely various,

and branch into an infinite diversity of creeds and sects .

All religious expression is symbolism ; since we can describe only what we sea ; and the true objects of

religion are unseen . The earliest instruments of education were symbols ; and they and all other religious

forms differed and still differ according to external circumstances and imagery, and according to differences

of knowledge and mental cultivation . To present a visible symbol to the eye of another is not to inform him

of the meaning which' that symbol has to you . Hence the philosopher soon superadded to these symbols ;

explanations addressed to the ear, susceptible of •niore precision, but less effective, obvious and impressive .

than the painted or sculptured farms which he despised . Out of these explanations grow by degrees a variety

of narratives, whose true object and meaning were gradually forgotten . And when these were abandoned,

and philosophy resorted to definitions and formulas, its language was but a more refined symbolism, grappling .

with and attempting to picture ideas impossible to be expressed . For the most abstract expression for Deity

which language can supply, is but a sign or symbol fur an object unknown, and no more truthful and adequate

than the terms Osiris and Vishnu, except as being less sensuous and explicit . To say that lie is a'Spirit, in

but to say that He is not matter. 1174at spirit is, we can only define as the Ancients did, by resorting, as

if in despair, to some subliutizcd species of matter, as Light, Fire, or Ether.

No symbol of Deity can be appropriate or durable except in a relative or moral sense . We cannot exalt

words that have only a sensuous meaning, above sense . To call Him a Power or a Force or an Intelligence, is

merely to deceive ourselves into the belief that we use words that have a meaning to us, when they have none ;

or at least no more than the ancient visible symbols had . To call Him Sovereign, Father, Grand Architect of

the Universe, Extension, Time, Beginning, Middle and End, Whose face is timed on all 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 same, vague ideas which men in all ages have impotently struggled to express . And it may be doubted

whether we have succeeded either in communicating, or in forming in our own minds, any more distinct and

definite and true and adequate idea of the Deity, with all our metaphysical conceits and logical subtleties,

than the rude ancients did, who endeavoured to symbolize and so to express his attributes, by the Fire, the

Light, the Sun and Stars, the Lotus and the Scarabmus ; all of them typos of what, except by types, more or

lose su1ciont, could not be expressed at all . .

• . The primitive men recognized the Divine Presence under & variety of appearances, without losing their

faith in this unity and Supremacy. The invisible God, manifested and on one of IIis many aides visible, did

not cease to be God to him . He recognized him in the Evening breeze of Eden, in the whirlwind of Sinai, in,

the Stone of Beth-El ; and identified Him with the fire or thunder or the immovable rock adored in Ancient

Arabia. To him the image of the Deity was reflected in all that was pre-eminent in excellence . He saw

Jehovah, like Osiris and Bel, in the'Sun as well as in the Stars, which were his children, his eyes, "which

run through the whole world, and watch over the Sacred Soil of Palestine, from the year's commencement to

its close?'- He was the sacred fire of Blount Sinai, of the burning bush, of the Persians, those Puritans of

Paganism .

Naturally it followed that Symbolism soon became more complicated, and all the powers of Heaven were

re-produced on earth, until a web of fiction and allegory was woven, which the wit of man, with his limited

means of explanation, will never unravel. Hebrew Theism itself became involved in symbolism and imageworship, to which all religions ever tend . We have already seen what was the symbolism of the Tabernacle,

the Temple and the Ark . The Hebrew establishment tolerated not only the use of emblematic vessels, vestmenta and cherubs, of Sacred Pillars Lad Seraphim, but symbolical representations of Jehovah himself, not

even confined to poetical or illustrative language .

"Among the Adityias," says Christina, in the Bagvat Ghita, "I am Tishnu, the radiant Sun among the

Stare ; among the waters, r am ocean ; among the mountains, the Himalaya ; and among the mountain-tops,

Meru:' The Psalms and Isaiah are full of similar attempts to convey to the mind ideas of God, by ascribing

to him sensual proportions . IIe rides on the clouds, and sits on the wings of the wind . Heaven is his pavilion

and out of his mouth issue lightnings . • Men cannot worship a mere abstraction . They require some out-

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ward form in which to clothe their conceptions, and invest their sympathies . If they do not shape and carve

or pains visible images, they have invisible ones, perhaps quite as inadequate and unfaithful, within their own

minds .

The incongruous and monstrous in the Oriental images came from the desire to embody the Infinite, and,

to convey by multiplied, because individually inadequate symbols, a notion of the Divine Attributes to the

understanding . Perhaps we should find that we mentally do the same thing, and make within ourselves

images quite as incongruous, if judged of by our own limited conceptions, if we were to undertake to analyze

and gain a clear idea of the mass of infinite attributes which we assign to the Deity ; and even of His Infinite

Justice and infinite Mercy and Love .

We may well say, in the language of Maximus Tyrius : " If, in the desire to obtain some faint conception

of the Universal Father, the Nameless Lawgiver, men had recourse to words or names, to silver or gold, to

animals or plants, to mountain-tops or flowing rivers, every one inscribing the most valued and most beautiful

things with the name of Deity, and with the fondness of a lover clinging with rapture to each trivial reminiscence of the Beloved, why should we seek to reduce this universal practice of symbolism, necessary, indeed,

since the mind often needs the excitement of the imagination to rouse it into activity, to one monotonous

standard of formal propriety? Only let the image duly perform its task, and bring the divine idea with vivid .

ness and truth before the mental eye ; if this be effected, whether by the art of Phidias, the poetry of Homer,

the Egyptian Hieroglyph, or the Persian element,, we need not cavil at external differences, or lament the

seeming fertility of unfamiliar creeds, so long as the great essential is attained, TnAT MEN ARE Mans To REMEMBER,

TO UNDERSTAND AND TO LOVE."

Certainly, when men regarded Light and Fire as something spiritual and above all the corruptions and

exempt from all the decay of matter ; when they looked upon the Sun and Stars and Planets as composed of

this finer element, and as themselves great and mysterious Intelligence,, infinitely superior to man, living

. Existences, gifted with mighty powers and wielding vast influences, those elements and bodies conveyed to

them, when used as symbols of Deity, a far more adequate idea than they can now do to us, or than we can

comprehend, now that Fire and Light are familiar too us as air and water, and the Heavenly Luminaries are

lifeless worlds like our own . Perhaps they gave them ideas as adequate as we obtain from the mere words by

which we endeavour to symbolize and shadow forth the ineffable mysteries .and .infinite attributes of God.

There are, it is true, dangers inseparable from symbolism, which countervail its --advantages, and afford

an impressive lesson in regard to the similar risks attendant on the use of language . The imagination, invited

to assist the reason, usurps its place, or leaves its ally helplessly entangled in its web . Names which stand

for things are confounded with them ; the means are mistaken,for the end : the instrument of interpretation

for the object ; and thus symbols come to usurp an independent character as truths and persons . Though

perhaps a necessary path, they were a dangerous one by which to approach the Deity ; in which "many," says

Plutarch, "mistaking the sign for the thing signified, fell into a ridiculous superstition ; while others, in

avoiding one extreme, plunged into the no less hideous gulf of irreligion and impiety ."

A11 great Reformers have warred against this evil, deeply feeling the intellectual miacbief arising out

of a degraded idea of the Supreme Being : and have claimed for their own God an existence or personality

distinct from the objects of ancient superstition ; disowning in His name the symbols and images that had prufitned his Temple. But they have not seen that the utmost which can be effected by human effort, is to substituto impressions relatively correct, for others whose falsehood has been detected, and to replace a gross

symbolism by a purer one . Every man, without being aware of it, worships a conception of his own mind ;

for all symbolism, as well as all language, shares the subjective character of the ideas it represents . The

epithets we apply to God only recall either visible or intellectual symbols to the eye or mind . The modes or

forms of manifestation of the reverential feeling that constitutes the religious sentiment, are incomplete and

progressive ; each term and symbol predicates a partial truth, remaining always amenable to improvement or

modification, and, in its turn, to be superseded by others more accurate and comprehensive .

Idolatry consists in confounding the symbol with the thing signified, the substitution of a material for a

mental object of worship, after a higher spiritualism has become possible ; an ill judged preference of the

inferior to the superior symbol, an inadequate and sensual conception of the Deity : and every religion and

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every conception of God is idolatrous, in so far as it is imperfect, and as it substitutes a feeble and temporary

idea-in the shrine of that Undiscoverable Being who can be known only in part, and who can therefore be

honoured, even by the most enlightened among his worshippers, only in proportion to their limited powers of

understanding and imaging to themselves His perfections .

Like the belief in a Deity, the belief in the soul's immortality is rather a natural feeling, an adjunct of

self-consciousness, than a dogma belonging to any particular age or country . It gives eternity to man's nature,

and reconciles its seeming anomalies and contradictions ; it makes him strong in weakness and perfectable in

imperfection ; and it alone gives an adequate object for his hopes and energies, and value and dignity to his

pursuits. It is concurrent with the belief in an infinite external Spirit, since it is chiefly through consciousness of the dignity of the mind within us, that we learn to appreciate its evidences in the Universe .

To fortify,"and as far as possible to impart this hope, was the great aim of ancient wisdom, whether expressed in forms of poetry or philosophy ; as it was of the mysteries, and as it is of Masonry . Life rising out

of death was the great mystery, which symbolism delighted to represent under a thousand ingenious forms .

Nature was ransacked for attestations to the grand truth which seems to transcend all other gifts of imagination, or rather to be their essence and consummation . Such evidences were easily discovered . They were

found in the olive and lotus, in the evergreen myrtle of the Myske and of the grave of Polydorus, in the deadly

but self-renewing serpent, the wonderful moth emerging from the coffin of the worm, the phenomena of germination, 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 stories of the birth of Apollo from Latona, and of dead heroes, like Glaucus, resuscitated in caves,

-wore allegories of the natural alternations of life and death in nature, changes that are but expedients to

preserve her virginity and parity inviolable in the general sum of her operations, whose aggregate presents

- only a majestic calm, rebuking alike man's presumption and his despair . The typical death of the NatureGod, Osiris, Atys, Adonis, IIiram, was a profound but consolatory mystery : the healing charms of Orpheus

were connected with his destruction ; and his bones, those valued pledges of fertility and victory, were . by a

beautiful contrivance often buried 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 precision ideas long before extant independently among themselves, in the form of symbolical suggestion . Egypt

and Ethiopia in these matters learned from India, where, as everywhere else, the origin of the doctrine was

as remote and untraceable as the origin of man himself . Its natural expression is found in the language of

Christina, in the Bagvat Ghita : "I myself never was non-existent, nor thou, nor these princes of the Earth ;

nor shall we ever hereafter cease to be . . . The soul is not a thins of which a man may say, it bath been,

or is about to be, or is to be hereafter ; for it is s thing without birth ; it is pro-existent, changeless, eternal,

and is not to be destroyed with this mortal frame."

According to the dogma of antiquity, the thronging forms of life are a series of purifying migrations,

through which the divine principle re-ascends to the unity of its source . Inebriated in the bowl of Dionusos,

and: dazzled in the mirror of existence, the souls, those fragments or sparks of the Universal Intelligence,

forgot their native dignity, and passed into the terrestrial frames 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 .

When it arrived within the portals of the proper empire of Dionusos, the God of this World, the scene of

delusion and change, its individuality became clothed in a material form ; and as individual bodies were compared to a garment, the world was the investiture of the Universal Spirit . Again the body was compared

.to a vase or ut;n, the soul's recipient ; the world being the mighty bowl which received the descending Deity .

In another image, ancient as the Grottos of the Magi and the denunciations of Ezekiel, the world was as a

-dimly illuminated cavern, where shadows seem realities, anawhere the soul becomes forgetful of its celestial

origin in proportion to its proneness to material fascinations . By another, the period of the Soul's embodiment is as when exhalations are condensed, and the aerial element assumes the grosser form of water .

But if vapor falls in water, it was held, water is again the birth of vapors, which ascend and adorn the

Heavens. If our mortal existence be the death of the spirit, our death may be the renewal of its 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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the Hero, the Hero into the Cod. In the course of Nature, the soul, to recover its lost estate, must pass

through a series of trials and migrations . The scene of those trials is the Grand Sanctuary of Initiations, the

world : their primary agents are the elements ; and Dionusos, as Sovereign of Nature, or the sensuous world

personified, is official Arbiter of the Mysteries, and guide of the soul, which he introduces into the body and .

dismisses from it . lie is the Sun, that liberator of the elements ; and his spiritual mediation was suggested

by the same imagery which made the Zodiac the supposed path of the spirits in their descent and their return,

and Cancer and Capricorn the gates through which they passed.

IIe was not only Creator of the World, but guardian, liberator and Saviour of the Soul . Ushered into

the world amidst lightning and thunder, he became the Liberator celebrated in the Mysteries of Thebes,

delivering earth from Winter's chain; conducting the nightly chorus of the Stars and the celestial revolution

of the year. His symbolism was the inexhaustible imagery employed to fill up the stellar devices of the Zodiac :

ho was the Vernal Bull, the Lion, the Ram, the Autumnal Goat, the Serpent : in short, the varied Deity, the

resulting manifestation personified, the all in the many, the varied year, life passing into innumerable forms ;

essentially inferior to none, yet changing with the seasons, and undergoing their periodical decay .

He mediates and intercedes for man, and reconciles the Universal Unseen Mind with the individualized

spirit of which he is emphatically the Perfecter ; a consummation which ho effects, first through the vicissitudes of the . elemental ordeal, the alternate fire of Summer and showers of Winter, "the trials or tests of an

immortal Nature ;" and secondarily .And symbolically through the Mysteries . lie holds not only the cup of

generation, but also that of wisdom or initiation, whose influence is contrary to that of the former, causing the

soul to abhor its material bonds, and to long for its return . The first was the Cup of Forgetfulness ; while

the second is the Urn of Aquarius, quaffed by the returning spirit, as by the returning Sun at the Winter

Solstice, and emblematic of the exchange of worldly impressions for the recovered recollection of the glorious

sights and enjoyments of its pre-existence . Water nourishes and purifies ; and the urn from which it flows

was thought worthy to be a symbol of the Deity, as of the Osiris-Canobus who with living water irrigated the

soil of Egypt ; and also an emblem of Hope that should cheer the dwellings of the dead .

The second birth of Dionusos, like the rising of 0siris and .ltys from the dead, and the raising of Hiram,

is a type of the spiritual regeneration of man . Psyche (the Suul) like Ariadne, bad two lovers, an earthly

.and an immortal, one. The immortal suitor is Dionusos, the Eros-Phancs of the .0rphici, .gradnally :exaltod

by the progress of thought, out of the symbol of Sensuality into the torch-bearer of the Nuptials' of the Gods ;

the Divine Influence which physically called the world into being, and which awakening the soul from its

Stygian trance, restores it from earth to Heaven .

Thus the scientific theories of the ancients, expounded in the mysteries, as to the origin of the soul, its

descent, its sojourn here below, and its return, were not a mere barren contemplation of the nature of the

world, and of the intelligent beings existing there . They were not an idle speculation as to the order of the

world, and about the soul, but a study of the means fur arriving at the great object proposed,-the perfecting

of the soul ; and, as a necessary consequence, that of morals and society . This Earth, to them, was not the

Soul's home, but its place of exile. Heaven was its home, and there was its birth-place . To it, it ought incessantly to turd its eyes . Man was not a terrestrial plant . His roots were in Heaven . The soul bad lust its

wings, clogged by the viscosity of matter . It would recover them when it extricated itself from matter and

commenced its upward flight.

Matter being, in their view, as it was in that of St . Paul, the principle of all the passions that trouble

reason, mislead the intelligence, and stain the purity of the soul, the Mysteries taught man how to enfeeble the

action of matter on the soul, and restore to the latter its natural dominion . And lest the stains so contracted

should continue after death, lustrations were used, raitinos, expiations, maccrations, continence, and above all

initiations . Many of these practices were at first merely symbolical,-material signs indicating the moral purity

required of the initiates ; but they afterwards came to be regarded as actual productive causes of that

purity.

The effect of initiation was meant to be the same as that of philosophy, to purify the soul of its passions,

to weaken the empire of the body over the divine portion of man, and to give him here below a happiness

unticiratory of the felicity to be one day enjoyed by him, and of the future vision by him of the Divine Beings .

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And therefore Proclus and the other Platonists taught " that the mysteries and initiations withdrew souls from

this mortal and material life, to re-unite them to the Gods ; and dissipated for the adepts the shades of ignorance by the splendours of the Deity." Such were the precious fruits of the last degree of the Mystic

Science,-to see Nature in her springs and sources, mad to become familiar with the causes of things and with

real existences.

Cicero says that the soul must exercise itself in the practice of the virtues, if it would speedily return to

its place of origin . It should, while imprisoned in the body, free itself therefrom by the contemplation of

superior beings, and in some sort be divorced from the body and the senses . Those who remain enslaved,

subjugated by their passions and violating the sacred laws of religion and society, will re-ascend to Heaven,

only after they shall have been purified through a long succession of ages .

The initiate was required to emancipate himself from his passions, and to free himself from the hindrances

of the senses and of matter, in order that lie might rise to the contemplation of the Deity, or of that incorporeal and unchanging light in which live and subsist the causes of created natures . "We must," says Porphyry,

` flea from everything sensual, that the soul may with ease re-unite itself with God, and live happily with

Him ." "This is the great work of initiation," says Ilierocles,-" to recall the soul to what is truly good and

beautift'l, and make it familiar therewith, and they its own ; to deliver it from the pains and ills it endures

here below, enchained in matter as in a dark prison ; to facilitate its return to the celestial splendours, and to

establish it in the Fortunate isles, by restoring it to its first estate . Thereby, when the hour of death arrives,

the soul, freed •o f its mortal garmenting, which it leaves behind it as a legracy to earth, will rise buoyantly to

its home among the Stars, there to re-take its ancient condition, and approach towards the Divine nature as

far as man may do ."

Plutarch compares Isis to knowledge, and Typhon to ignorance, obscuring the light of the sacred doctrine

whose blaze lights the soul of the initiate . No gift of the Gods, he holds, is so precious as the knowledge of

the Truth, and that of the Nature of the Gods, so far as our limited capacities allow us to rise towards them .

The Valentinians termed initiation LICIIT. The initiate, says Psellas, becomes an Epopt, when admitted to

see TUX DIVINE LICIITS . Clemens of Alexandria, imitating the language of an initiate in thOlysteries of Bacehus, and inviting this initiate, whom he terms blind like Tiresias, to come to see Christ, who will blaze upon

his eyes - with greater glory than the Sun, exclaims : "Oh Mysteries most truly holy I Oh pure Light 1 When .

the torch of the Dadoukus gleams, .IIeaven and the Deity are displayed to my eyes I I am initiated, and

become holy!" This was the true object of initiation ; to be sanctified, and To SsE, that is, to have just and

faithful conceptions of the Deity, the knowledge of whom was TIIE LIour of the mysteries . It was promised

the initiate at Samothrace, that he . should become pure and just. Clemens says that by baptism, souls are

illuminated, and led to the pure light with which mingles no darkness, nor anything material . The initiate,

become an . Epopt, was called s SEES . "IIata, xxw-uoav LIowT1" the initiates cried in the Mysteries of Bacchus.

Such was held to be the effect of complete initiation . It lighted up the soul with rays from the Divinity,

and became for it, as it were, the eye with which, according to the Pythagoreans, it contemplates the field of

Truth ; in its mystical abstractions, wherein it rises superior to the body, whose action on it it annuls for the

time, to re-enter into itself, so as entirely to occupy itself with the view of the Divinity, and the means of

coming to resemble Him .

Thus enfeebling the dominion of the senses and the passions over the soul, and as it were freeing the .

latter from a sordid slavery, and by the steady practice of all the virtues, active and contemplative, our ancient

brethren strove to fit themselves to return to the bosom of the Deity . Let not our objects as Masons fall below

theirs. We use the symbols which they used ; and teach the same-great cardinal doctrines that they taught,

of the existence of an intellectual God, and the immortality of the soul of man . If the details of their doctrines as to the soul seem to us to verge on absurdity, let us compare them with the common notions of our

own day, and be silent . If it seems to us that they regarded the symbol in some cases as the thing symbolized, and worshipped the sign as if it were itself Deity, let us reflect how insufficient are our own ideas of

Deity, and how we worship those ideas and images formed and fashioned in our own minds, and not the Deity

Himself : and if we are inclined to smile at the importance they attached to lustrations and fasts, let us pause

Ion

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and inquire whether the same weakness of human nature does not exist to-day, causing rites and ceremonies

to be regarded as actirely efficient for the salvation of souls .

And let us ever remember the words of an old writer, with which we conclude this lecture : "It is a pleasure to stand on the shore, and to see ships tossed upon the sea : a pleasure to stand in the window of a castle,

and see a battle and the adventures thereof : but no pleasure is comparable to the standing on the vantage .

ground of TRUTII (a hill not to be commanded, and where the air is always clear and serene), and to see

the errors and wanderings, and mists and tempests, in the vale below ; so always that this prospect be with

pity, and not with swelling or pride. Certainly it is Heaven upon Earth to have a man's mind move in charity,

rest in Providence, AND TURN DPOY Tue POLES or Taunt."

TO CLOSE .

X.- . P. •. Bro.. LL-. Commander, what is the hour?

Lt: . Com.• . DI:. Potent Leader, the twilight after Sunset . The Pleiades and Aldebaran and the Three

Kings of Orion have sunk in the Western ocean, and Perseus rises with the Scorpion in the East.

M.-. P. •. Then it is' time to close this Chapter, until Light, ever alternating with Darkness, as Good

with Evil, and Happiness with Sorrow, in this world, again obtains the mastery. How shall we be safe while

Evil and Darkness frown from their gloomy thrones upon the Earth?

Lt.-. Coin.-.\* By faith in God's Providence, repentance of our sins, and reformation.

ff. • . P.•. Right, my son I . Bro .• . Commander of the Host, give notice that this Council is now about

to close, in order that the Brethren may rest from their labours .

Coin . % of H. . Bro. •. Lt : . Com . •. , make known to the Brethren that the 31.-.P.- . Leader is now about

to close this Council, that, while the Scorpion domineers in Heaven with the Serpent, they may rest from

their labours.

Lt. -. Com. •. Brethren, the M. • . P . •. Leader is about to close this Council, that while the Scorpion and

Serpent domineer in Heaven, you may rest from your labours . Rest, therefore, until Aldebaran again leads

up the Hosts of Heaven .

[The Sen .• . and Jun :. W .' . and the Master, each in succession, rap as in opening : the sign is given ;

and the M:. P.'. declares the Council closed].

FINIS .

(L(uc~r .t~-~i~#Z

¢~xee .

Prince of Mercy or Scottish Trinitarian .

DECORATIONS, &C.

The hangings are green, supported by nine columns, alterLODGES of this degree are styled Chapters.

nately white and red ; upon each of which is a chandelier, holding nine lights . The canopy over the Throne

is green, white and red ; and before the Throne is a table, covered with a cloth of the same colours . Instead

of a gavel, the Presiding officer uses an ksrrow, the plume 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 TRUTH, clad in the same colours . It is the Palladium of the Order .

The altar itself, in the centre, is of a -triangular shape, the top being a gilded plate in the shape of a Delta,

on which in glittering stones is the Ineffable Name, 111 •, and under it the letters I. •. l3.: m.•. on a crux

.Ansata .

-The officers am, a Chief Prince, styled ~7fost .Excellent, two Wardens, styled Excellent, two Deacons, a

Sacrificer and a Guard of the Palladiumt The other members are styled Princes.

The Chief Prince wears a tri-colored tunic, green, white and red, and a crown surmounted with nine

points. - The other membors wear a white tunic . All 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

engraved the letters 1 •.

The jewel is . suspended from the collar.

Thebatteryis,Iraps-by ;-q-and£-- given thus

The Step : . . . Is ; equal steps-the first with the left foot .

The Age : . . . $ , years-the square of ; times ;

The Order : . . . Standing ; the t#&-0\_-'U on the t l& Q §

The tessera, or mark, given to the Initiate, is a small fish made of silver or ivory ; on one side of which is

the word 111•, and on the other, in the Rose Croix cipher, the Password of the degree .

2E.'-scXVI

TO or$a .

Ch. •. P, .• . . Exc . •. Sow . Warden, I am about to open this Chapter of Princes of Mercy, in the inner

chamber of the Mysteries . Satisfy yourself that all present are entitled to remain .

[The Sen. •. Warden goes round and receives the Pass-word of the Degree from each Brother, returns to

his station, and says] :

S.• . TT:•. M:. Exc

., all present are of the Faithful ; and have passed through the three degrees of the

.-

Mysteries .

'

11.•. Exe:. Bro . • . Jun:. Deacon, the first duty of a Chapter

J.• . Deac. • . To see that the Chapter is duly guarded, M . •.

of Princes of Mercy, when assembled?\_

M. •. Exc.- . That being your duty, see that the Soldiers of the Cross are at their posts ; and inform the

Captain of the Guards that we are about to open this Chapter of Princes of Mercy ; that he may redouble his

vigilance.

(The Jun:. Deacon goes out, returns, closes the door, gives the alarm of the Degree, which is answered

from without, returns to his place, and says]

J.• . Deac. • . M. • . Era .• ., the Guards are at ;

their-posts

and their Captain is duly warned that this Chapter

is about to be opened .

111.• . Esc: . Who commands the Guards?

J. • . Deac. •. One who has assumed the name and emulates the fidelity of Ulric the Goth, over whose body

the soldiers of Domitian forced their way into a Lodge of Christian Masons .

£ •. Exc.- . We may then safely proceed. Bro : . Sen:. Warden, are you a Prince of Mercy?

Sen:. W . I have seen the luminous Delta, and become ono of the Faithful by means of the Triple

Covenant of which we bear the mark .

19f. •. Exe.'. What is that Triple Covenant?

&n .. TY. •. That made with Noah, when God set his bow in the heavens : that made with Abraham and

his descendants ; and that made with all the Earth, that the day should come when Light and Truth and

.Happiness should be victorious over Darkness, Falsehood and Misery .

Where did our ancient Brethren meet to celebrate their mysteries which we imitate?

&n. • . W.• . In the -innermost recesses of the great Temple at Elephanta, hewn out of, the solid rock, and

in the most secret chamber of the vast subterranean Temple of Bouddha at Salsette ; within the columns of

the roofless funes of Persia ; in the forest Temples of the Druids ; in the depths of the Pyramids of Memphis ;

in the dark vaults of Crete and Samothrace ; under the Holy of Holies at Jerusalem ; in the great Temple of

Eleusis ; and in the dark catacombs under Rome, where the Christian Masons met at midnight to avoid the

wrath of the persecuting Emperors .

J&-. Exc.- .

Sew . W. • .

M. • . Exc .-.

What does our Lodge represent?

The catacombs.

Whom do we imitate in this Degree?

Sen. . TY. . The Christian Masons, who met when Domitian was Emperor ; when the night was dark and

gloomy, the night of we and persecution ; when danger and death, like hounds, hung on the footsteps of our

Christian brethren, and they were driven to the caverns and quarries for shelter and for safety .

11.•. Exe. • . Rome is a lifeless corpse, and her Emperors are shadows ; but Masonry still lives, and the

smoke from the fires of Persecution no longer ascends to Ilcaven. Yet the spirit of Persecution lives and is

strong, and men forget that all mankind are brethren . Let us take heed, my Brethren, that we fall not into

that great sin . Strength to resist temptation comes from God . Let us humbly kneel before him, and confess

our errors, and implore his mercy for the helpless and the persecuted .

[All kneel ; and M . • . Exc : . repeats the following]

PRATER .

Our Father (the Lord's Prayer] . We have sinned against Thee, 0 our Father, and have broken Thy

. We have judged our Brother harshly,

commandments . We have forgotten Mercy, and practised Intolerance

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and condemned him unheard . Soften our hearts towards those who go astray, and teach us Mercy, and help

us to look with leniency on their failings, their shortcomings and their errors! If we are not in possession of

the Truth, lie] p us to attain it! If we already have it, help us in our waywardness to look with kindness and

compassion upon those who are less fortunate than we, and yet perhaps more deserving of Thy Mercy 1 If

those whom we think Heretics and Superstitious are truly in error, and striving honestly to attain the Truth,

teach us to pity and not to hate them ; and if they are in Error and do not strive to reach the Truth, teach us

to pity them the more! Help us to resist and subdue our evil passions, our pride of opinion, our bitter and

revengeful feelings ! • Touch the hearts of all Persecutors, and teach them that, as Thou only bast the knowledge unerringly to determine what is Truth, so Thou alone bast the right and prerogative to condemn error 1

Blake all men humane and benevolent! Hasten the coming of that promised dawn, when all war and all

persecution for opinion's sake shall cease, and all mankind shall feel and know that there is no heresy so

monstrous as persecution, and no offence greater in Thy sight than intolerance ! Place thy band between

man's life and the cannon's mouth! Send back the sword, the pike and the m usket.to the furnace, to bo forged into the peaceful implements of agriculture and the arts ! Let, in Thy good time, Peace and Love and

Harmony reign sovereign in the world, and War and Hatred and Discord be known no more forever! \_

Strengthen our faith in Theo and in Thy Goodness and Benevolence! Pardon us our errors, our sins and our

presumption ; and help and strengthen us to keep our Masonic vows and sacred obligations, as those did whom

Domitian persecuted and zero slew! Amen!

Ail : . . . So mote it be l Amen!

M. • . Exc. •. Bro.•. Sent

. Warden, let this Chapter be now opened for the disposal of such business, and

for such proper work as may come before it . This you will communicate to the..Esc

Jun. . Warden, and he

to all the Princes, that they may take due notice thereof, and aid us in the performance of our duties . '

Sea .• . W.- . Exc. •. Bro. •. Jun.-. Warden, it is the pleasure of the M .•. Ezc.• . Ch : . Prince, that this Chapter

be now opened . You will therefore so announce to all the Princes, that, having due notice, they may aid us

in the'performance of our duties.

.

. . Tun.- . W. •. Brethren, it is the pleasure of the Most Exc . . Chief Prince, that this Cbapterbe now opened .

You will take due notice thereof, and be prepared to aid us in the performance of our duties .

'N.-. Frc. •. Together, my Brethren I

[All give the second sign . Then the Jun.-. W.'. raps ; - the Sen . . W.%

and the M.-. Exc .-. ;e

Then all the Princes clap with their hands [ ; q 4 ]-and applaud, crying st `~&(Q &J .

dl. • . Exc.•. The labours of this Chapter are resumed .

RECEPTIOL.

The Candidate represents a Catechumen, who has received the second degree of the -Eisenian and early

Christian Mysteries. IIe must be dressed in a plain white robe, reaching from the neck to the feet ; and be

barefooted, with his eyes bandaged, so as entirely to prevent his seeing . A rope is passed three times around

his body. In this condition he is led to the door of the Chapter ; where the Examiner, who conducts him,

raps [ ; ]-which is answered from within by [ d ]-and the Examiner raps [ A ] . The door is then partly

opened by the Guard of the Palladium : who asks :

Guard : Who comes to disturb the Faithful in their meditations i

. A Catechumen, who, having passed through the two first degrees of the Sacred Mysteries, seeks

.Exam

now to be admitted to the full light, and to become one of the Faithful .

Qu.•. Has he passed the regular terms of probation, and undergone the necessary tests and trials t

Ans. •. He has.

Qu. •. Is ho of pure morals, and devout ; and will he devote himself zealously to the teaching and diffusion of the True Faith?

Ana. •.

IIe will .

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Qu .•. Art thou prepared to undergo stripes and persecution, hunger and destitution, and the scoffs and

,nears of the Profane, in the service of Masonry?

.itts .. I am.

Qu: . Has he sufficient discernment to see the Truth under the veil that covers it from Profane eyes?

Does he understand that all Masonry is a succession of allegories, and all its teachings symbolic ; and can he

tee, without receiving offence, the performance of ceremonies in which the Hebrew, the Egyptian, the Persian

tnd the Christian behold the embodiment of their peculiar faith, he being' left free to apply and interpret the

tamp as he pleases ?

Ans . •. lie has ; he does ; he can .

Qu . • . Does he respect the faith of every man that hath a faith in this age of unbelief and universal

doubt? Does he revere the character of all Reformers and all the great Teachers of Morality?

.\*

.,is

. IIe does .

Qu . • . how is he called?

Ana: . CONSTiNs . •

Exam :. Lot him wait with patience until his request is made known to this U . •. Exe .• . Chapter of Princes

of Mercy, and its will is ascertained.

[IIe closes the door, and goes to the East ; where the same questions are asked, and like answers returned

as at the door] .

X.-. Exc .•. If he be blind, barefoot and firmly bound, let him be admitted, after he shall have washed

his hands in pure water, and received the customary warning .

[The Guard goes again to the door, opens it, and says]

Guard : It is the will of the Chapter that, if he be blind, barefoot and firmly bound, he be admitted,

after lie shall have washed his hands in pure water, and received the customary warning .

[The Examiner then places before the Candidate a bowl of pure water, in which he washes his hands, and

dries them on a napkin. While he is doing so, the Examiner says]

Scam: . White thou dost purify thy outer man, forget not that thou must present thyself here with a

pure soul, without which the external cleanliness of the body will by no .meane be accepted, and of which this

lavation is a mere symbol.

[The hands of the Candidate are -then confined behind his back ; and he is led into the Chapter, which

remains in perfect silence, except when that silence is broken by the voice of the M :. Exa:. He is led nine

times around the Lodge ; while the M. •. Exd. . reads as follows]

1st Circuit : . . . Thus said the Holy Books of ancient India : There are three Supreme Gods, the three

Forms and Aspects of the First, the Supreme, Single, Imperishable, Infinite, Omnipotent, Excellent, Perfect,

Incorporeal, Invisible God PARanasnxi, Omnipresent, the Universal Substance, Cause of all Phenomena, and

Soul of the World : and these three, the Powers of Creation, Preservation and Destruction, distinct in persons,

are but one God, the TRIxoaTT, Triple Form of the Supreme, the Word A . • . U. • . M: ., first utterance of the

Eternal .

2d Circuit : • . . Christina, they said, ninth Incarnation of Vishnu, the second person of the Trimourti,

born of a royal virgin, without sin, was chaste and holy . He washed the feet of the Brahmins ; he descended

into hall ; he arose again, and ascended to heaven ; he charged his disciples to teach his pure doctrines, and

gave them the gift of miracles . IIe will appear again at the end of the world, the tenth Incarnation of Vishnu .

lie will become man, and mounted on a white horse, with a sword glittering like a comet, -will traverse the

world and destroy the guilty. The heavens shall be rolled away, the celestial spheres be confounded and halt

in their courses : the sun shall lose his light, and the great serpent breathing torrents of fire shall consume

the universe ; but the seeds of creation shall be preserved in the lotus ; and a new creation and new age of

innocence shall commence.

3d Circuit : . . . Above all Existences, amid the Aizcient Buddhists, is the Spirit, Universal, Indestructible,

who during incalculable Time preserves all that is, and remains in repose, until the Laws of Destiny oblige

him to create new worlds . From Him flow the Bouddbas, each a Trinity, Of INTELLIGENCE, LAW and UNtoN,

each a Redeemer. Maitreya, born of a virgin, shall come as Sakya did, to regenerate the world . The Stars

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shall salute Him at his Nativity, the Earth exhale perfumes, the jewels hidden in her bosom rise glittering

to the surface, everywhere bloom the lotus, the running waters become clear as crystal, the winds breathe

softly, and the sky be pure and serene ; the tortures of the wicked shall be suspended, all venomous reptiles

and beasts of prey disappear, ferocious men lose their fierce instincts and become good and gentle, the sick

and infirm become well and strung, and all mankind unite in Orisons to God .

41h Circuit : . . . From ZERt 1NE AKUERENE, the Supreme Divinity and Ancient Unlimited Time, said

the old Persians, inaccessible •i n his glory, his nature and his attributes,,and to be worshipped with silent

veneration, came Time, that is the .tgc of the Universe ; in whose bosom the Universe reposes . From the

Supreme emanated the Pure Light, and Orinuzd, the King of Light, the Mysterious Word Uoxovxn ; the Divine

Will, base of all existence and Source of all Good . .Ife will in the fourth age create Sosioselt the Saviour, who

shall prepare the human race for the general resurrection . A Great Comet shall dash .againet the Earth : the

good and the bad shall arise and resume their bodies : and all shall be as it was on the first day of the creation. Ahriman, the Spirit of Evil, shall be plunged into thick darkness and covered with a torrent of melted

brass. The Earth shall shake like a sick man . The mountains shall melt, and torrents of metal flow from

their bosoms, through 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, more delicious than the first, shall become the home of restored mankind . Darkness shall disappear, there shall be no more hell nor torment, Ormuzd shall reign alone ; and he with his angels, and Ahriman

with his innumerable demons shall together offer up to the Eternal a sacrifice that shall never end .

5th Circuit : . . . INInTURA, it was said in the Ancient Sabean Mysteries, is the Grand Architect of the

Universe Himself, appearing in visible shape, the Spirit of the Sun and Light, the Eye of ORtuzo . He rules

the harmonious marches of the Stars, makes Nature fruitful, wars against the evils that scourge her, pours

out upon the earth the blessings of IIeaven, proclaims Tae DzrmraWona, and lives in the souls of the Prophets,

who are his echoes . lie is Love, King of the living and dead, the Supremely Pure, Holy and Wise . He is

Three and One ; for his Essence ILLUMINATES, WARNS and ]CASES FRUITFUL at once . He is the Incarnate

Mediator, bringing back souls to God . Seated in the Middle Chamber, between light and Darkness, he presides over initiations, crowned with the Sun of Truth and Justice, and bearing the Gavel of gold, Eternal,

living, victorious and intelligent .

6th Circuit : . . . The Supreme God ALF&DEX, said our Ancient Brethren, the Druids of Scandinavia,

Germany and Gaul, is Eternal . He made Heaven, Earth and Air, and Men, and gave to men immortal souls .

Oatrt and FRSA, his First-Created, and Taoa, their son, are the Supreme Council and Trinity of the Gods .

The reign Gf evil shall draw near to its end . The Great Dragon shall turn in the Ocean and the World be

inundated : the earth shall shudder, the trees be uprooted, the mountains topple and fall headlong, the Wolf

Fenris devour the Sun, and the Great Dragon vomit torrents of venom . The Stars shall flee away and heaven

melt, and the Evil Angels and Giants war against the Gods and Heroes . Tile Wolf Fenris shall devour Odin

and perish ; Thor perish by the poison of the expiring Serpent ; and fire consume the Universe . Anew world

shall emerge from the bosom of the flames, beautiful with green meadows . The fields shall produce bountifully without labour, calamity be unknown, and a vast golden palace more brilliant than the Sun receive and

be the home of the Just forever. Then the Supreme Being shall come from his dwelling on high, administer

Divine Justice, pronounce his decrees, and establish his immutable laws .

. 7th Circuit : . . . AMU:r-Rs, said the Ancient Egyptians, the Uncreated, Immutable, Omnipotent God,

author, preserver, and soul of Nature is the Supreme Triad, Father . Mother and Son, from whom the long

chain of Triads descends to the Incarnations in human form . Osinis, final conqueror of TYrnorr the Power

of -Evil, shall sit in judgment on all the dead. Moats and ANunls shall weigh the actions of each in the

unerring scales ; TnoTn record the result, and Ostnts, Supreme Judge, pronounce the final sentence, on each

according to his deserts . The irreclaimable depart to the lower hemisphere of darkness, remorse and pain

the imperfect return to earth to inhabit other bodies and expiate their sins ; the Just return to the bosom of

the Deity, to enjoy eternal happiness in the realm of light and love .

8th circuit : . . . Thus was it promised unto JuDiU : The sceptre shall not depart from Judah, nor a

lawgiver from between his feet, until SIILea come ; and unto Him shall the gathering of the People be . Unto

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us a child is born ; unto us a son is given ; and the Government shall be upon his shoulder ; and his namo .

shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. . Of

the increase of his Government and peace there shall be no end, upon the Throne of David, and upon his

Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever . There

shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots : and the Spirit of

God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and power, of knowledge and the fear of God : He shall not judge after the sight of his eyes, nor reprove after the hearing of his

ears ; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth .

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young

lion and the fatling together, and a little child shall lead them : they shall not hurt nor destroy in all my Holy

Mountain ; for the Earth shall be full of the knowledge of God, as the waters cover the sea . Ile will swallow

up death in victory, and God will wipe away tears from off all faces . Ile will feed his flock like a shepherd ;

and gather the lambs in his arms, and carry them in His 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 light : but the Lord shall be

unto Thee an Everlasting Light, and thy God thy Glory.

9th Circuit : . . . In the Beginning was the Word, and the Word was with God, and the Word was God :

all things were made by Him : in Him was life, and that life was the light of Mankind : the true' Light,

which lighteth every man that cometh into the world . And the Word became incarnate, and dwelt among

men, and they beheld his glory, the glory of the First-Born of the Father, full of benevolence and truth .

Thus said the ancient Christian Masons ; and they said also ; God so loved the world that h . gave his only

Son, that whosoever believeth in Him should not perish, but have everlasting life . For He sent not that Son

into the world to condemn it ; but that through him it might be saved. There are Three that bear record is

Heaven ; The FATHER, the WORD, and the flocs Smart, and these Three are one. Love is of God, and every

one that loveth is born of God, and knoweth God, and he that loveth not knoweth not God, for God is Love ;

and hath loved us, and bath sent his Son to be the propitiation fur our sins, that we might live through Him ;

and hath imparted to us His Spirit : and in the dispensation of the fulness of times lie will gather together in

one all thingT in Christ, both in heaven and on earth ; fur it pleased the .Father t hat . in him should be ,the

Plenitude of all Perfection ; and, having made peace through the blood of his cross, that by him he should .

reconcile all things unto himself.

[The Candidate is now halted in front of the Jun .-. Warden]

• J.• . TT'ard:. Thus in all ages the golden threads of Truth bate gleamed in the woof of error . Fortunate

the Mason, who, by the Light of Wisdom, the true Masonic Light, first emanation from the Deity, can discern

the golden threads, God's hieroglyphics, written when Time began ; and read them aright, as they were read

by our ancient Brethren in the early ages t

&n :. If'-. Thus in all ages the WORD of God, Ills Tnoccnv, the Great Creative Powza, not spoken

through material organs,'nor in a voice audible to mortal ears, has sounded in the Souls of Men, and taught

them the Great Truths of Reason, Philosophy and Religion . Fortunate the Mason to whom that Word,

the Deity manifest, is audible, intelligible, significant : Goo's Tuoccnr, that made the Stars and all that

is, and the Great Laws of Harmony and Motion !

.1L •. Exc : . Thus in all ages rosy gleams of light tinging the dark clouds of error have taught mankind

that Truth and Light, perfect and glorious, linger below the Horizon of Mortal vision, in time to rise, like

the Sun, and fill God's universe with light and glory, at the Dawn of his promised Day . Fortunate the Mason

who with firm Faith and Hope accepts these struggling rays that gild the clouds, as ample evidence that in

God's good Time his dawn of Day will come, and be eternal!

[The Examiner gives ; raps] .

. W. •. Brother Examiner, whom have you there, blind and in bondage?

Jim

Brother Constans, a worthy Catechumen, who having passed the necessary terms of probation, and

undergone the tests and trials, now anxiously desires to see the great light, and to be received among the

Faithful .

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• W • . Brother Constans, is this request caused, not by idle curiosity, but by a sincere desire to

.

.Jun

attain unto the Truth, that thereby thou mayst the better perform thy duties both towards God and man? .

Cand.• . It is .

Jun : . Ir- . Brother Examiner, dost thou vouch for him, that ho is zealous and devout, that he is true and

honest, that he can be secret and silent?

Ex. - . I do .

Jun . •. TV

. Then, since thou art his surety, let him see to it, all his life, that he bring no shame upon

.thee, by making false dhy pledge in his behalf . • Lead him, my Brother, to the Senior Warden! [llalting in front of the Scn :.11'arden's station, the Ex .-. gives u raps] .

,Sere.'. IV• . Bra. •. Examiner, whom have you there, blind and in bondage?

Ex: . Bro : . Constans, a worthy Catechumen, &c .

Sow . TV.-. Bro . • . Constans, is this request, &c. ?

Cand. •. It is .

. W. • . Bro .• . Examiner, dost thou vouch for him, that ho loveth his Brethren, that he is kind and

Sen

gentle, that he is modest and humble, and not proud, haughty, self-conceited or vain-glorious ?

Ex

.

.- I do.

Son :. TI: •. Then, since thou dost become his surety, let him see to it, all his life, that he bring thee

not to shame, by making false thy pledge in his behalf. Conduct him to the Al .- . Excellent in the Orient!

[In front of the M. •. Excellent's seat, the Examiner raps .£ by ;

M.• . Ex.-. Bro .• . Ex.-. whom have you there, bound and in bondage?

Ex.•. Bro:. Constans, a worthy Catechumen, &c .

Bro:. Constans, is this request, &o.?

Cand:. It is.

1l!. •. Ex.-. Be sure, my Brother, that you answer not hastily or lightly ; but upon due and profound

reflection and self-examination, and in sincerity and truth .' Are you prepared to assume the arduous duties

which will devolve upon you as one of the Faithful ?

Cand. •. I am.

X.- . Ex.% Bro . •. Examiner, dost thou vouch for his stability and resolution ; for his courage in danger,

and his contempt of death ; for his truth and sincerity, and that he will be merciful and tolerant?

F,r. •. I do .

.L •. Ex.: It is well. Let him take heed that he bring not shame upon thee, by making false the pledge

which thou host given for him . Kneel then ; my brother, that thou mayst join us in prayer I

[All kneel, and the following prayer and response are repeated]

PRAYER.

Infinitely Illustrious and Supreme Father, who Greatest and dost cherish and support all men, infinitely

various of counsel, all-pure, all-powerful, all-mighty God, who consumest all things, and again thyself reproducest and repairest them ; ever in endless circle bringing life out of death and light out of darkness ; who

directest the ineffable harmonies that are the law of'the boundless Universe 1 Thou Universal .Parent of

eternally successive being, Father of Motion, infinitely various in design ; whose thought produced the Earth

and Starry Heavens ; who art everywhere present, co-extensive with Time and Space ; of whose essence are

justice, mercy and goodness ; Author of life and Soul of all that moves ; bear our suppliant voices,, and be

not offended at our prayers I Aid us to keep thy commandments and perform our duties I Keep us from the

elippery descents of vice, and help us to stand firm in the ways of duty 1 Support and strengthen this our

Brother, and all Masons everywhere I Fill our souls with love for Thee and gratitude 1 Save as from parse\_

cntors, and teach us and all our Brethren to be tolerant of error, the common lot of man : and send our life

a happy, blameless end . 01 Father, give us Faith\_ and Understanding, and fit us for admission to the Sub

lime Mysteries of Heaven 1

Our Father, who art in Heaven, &c . I Amen!

(All respond ; "So mote it be, now and evermore, in this world, and in the world to come 1 11]

20n

XXVL . : s

.

Esc Sen .'. Warden, who will place

M.-. Ex. • . Bro .'. Examiner, you will re-conduct this Brother to the.him near the Great Light by the proper steps .

(IIe is conducted to the West ; and the Examiner places him before the Altar, by ; steps, commencing

with the left foot : where he kneels and receives the following]

oaarcerrov .

I, A B of my own free will and accord, in the presence of the Great Creator of the

Universe, and of this Venerable Chapter, do most solemnly promise and swear, that I will never reveal the

secrets of this degree to any person in the world, either intentionally or for want of due inquiry, unless it be

to one who shall regularly have received all the - lower degrees of the Ancient and Accepted Bite, in a regular

and constitutional manner . I furthermore 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 authorized : 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, humble,

modest, gentle, kind, silent, discreet, merciful and tolerant ; and 'that I will endeavour to obey the New

Commandment by loving my Brother.

And should I wilfully or knowingly violate this my obligation, I consent to be condemned, cast out

and despised by all men : and may the Ruler of the Universe guide and assist me to keep this my solemn

obligation 1

[Suddenly there is a disturbance at the door, and the Guard comes in in haste and breathless, and says :

"The Soldiery have discovered our retreat . They are too numerous to be resisted, and they approach

rapidly." (Arms are clashed together in the ante-room .) "I hear thee clash of their arms ."]

Separate-from one another, and let

M.-. Ex.. Up ! my Brethren, and escape by the secret passages. Separate

each take care of himself . Away ! Away !

[All the members go out, leaving the Candidate kneeling befure 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] .

Cen€: . Comrades, it is here our Gods are blasphemed, and the rites of sorcery are practised . But the

tattered rogues have escaped us again . Search for the passages by which they have fled, and pursue them .

Away 1 Ab, here is one that in their hurry they have left behind, Minded and bound, and kneeling before an

altar !

1st Sold.'. Shall I hew the blasphemous Judean in pieces?

2d Sold:. Stand aside, till I thrust my lance through him .

3d Sold: . Devote him to the Eternal Gods !

Cant :. Silence, my men! Domitian needs him for the Amphitheatre and the Lions. What art thou,

knave ? Dost thou worship the Immortal Gods of home ?

Cand . • . No.

Cent : . Not eves Jupiter nor Mars ?

Card.- . No .

. A rank Judean and an unbeliever! It is said that ye have aWoan by which ye pretend to work

.Cent

. [Ile places the point of his sword

miracles . It is here, too, that ye blasphemously imitate the Holy Mysteries

against the Candidate's breast] . Give me that Word, or •d ic l

Genl.- .

The Word ! dog of a Jew !

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Cent. • .

The Word, the Word, I say ; if you would live!

Caret.-. Then die! But, no, r will not disgrace a Roman sword with ignoble blood . Call in the Persian

slaves with the bowstring!

[~1 small cord is placed around the Candidate's neck, and twisted so as to hurt him slightly] .

Cent.-. Wait until I give the signal 1 Wilt thou not yet speak the Word?

Cent. •. Why, what a stubborn knave ! Be ready, slaves Now I

JL •. E.cc. -. Hold, my Brethren ! The trial is sufficient . Remove the cord and .unbind his hands. Constans, thou art worthy to be accepted among the Faithful . What now dost thou most desire?

Cand.- . Light. .

2C.- . Erc.- . I am cone a Light into the world, that whosoever believeth in me should not abide in darkness .

While ye have Light, believe ye in the Light, that ye may be the Children of Light. This is Life Eternal, to

know the only True God, and the Word that did create the universe, in whom is Light, and that Light the Life

of men . My Brethren, aid me to bring this newly accepted Brother to Light .

[The bandage is removed, and the 3I. . . Esc. -. assists him to rise ; and says]

f. • . Exc.. Behold, the darkness is past, and the True Light now shineth . My Brother, you have before

this been brought to Light in Masonry, when the Worshipful 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 Patriarchs worshipped .

You have passed heretofore through Degrees intended to remind you of the Essenian and Hebrew Mysteries ;

and in this you see a faint imitation of those practised by the first Christians in the catacombs under Rome .

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 shadow forth the Secret

Discipline of the early Christians, as we do the Egyptian, Persian, Grecian, Hebrew and Scandinavian 3lyste .

ries, as the diverse and varying and often eccentric 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 ask. If you be Christian, you will see in this, as in the 13th Degiee, a Christian ceremony ; and so you

have the right to regard and interpret it: Your Brethren will respect your faith, as they have a right to

demand that you shall 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 Voice of the Great Past its most ancient

doctrines. None bas the -igbt to object, if the Christian Mason sees foreshadowed in Chrishna and Sosiosch, .in

Mithras and Osiris, the Divine WORD that, as he believes, became Alan, 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 TuorcuT or First Emanation of LICnT, or the Perfect REASON of the Great, Silent, Supreme,

Uncreated Deity, believed in and adored by all.

We do not undervalue the importance of any Truth . We utter no word that can be deemed irreverent by

any one of any faith . We do not tell the Moslem that it is only important for him to believe that there is but

one God, and wholly unessential whether Mahomet was his prophet . We do not tell the Hebrew that the

Messiah whom he expects was born in Bethlehem nearly two thousand years ago ; and that he is a heretic

because he will not so believe . And as little do we tell the sincere Christian thitt Jesus of Nazareth was but

a manlike us, or his history but the unreal revival of an older legend. To do either is beyond our jurisdiction .

Masonry, of no one age, belongs 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 Goodness, Wisdom, Foresight, Justice, and

Benevolence ; Creator, Disposer and Preserver of all things . How, or by what intermediates He creates and

acts, and in what way He unfolds and manifests Himself, Masonry leaves to Creeds and Religions to inquire .

To every Mason, the soul of man is immortal . Whether it emanates from and will return to God, and

what its continued mode of existence hereafter, each judges for himself . Masonry was not made to settle that .

To every Mason, WISDeu or INTELLIGENCE, Foacs or STaENGTII, and IhnsoNr, or FITNESS and BEauTZ .

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are the Trinity of the attributes of God . With the subtleties of Philosophy concerning them Masonry does

not meddle, nor decide as to the reality of the supposed Existences which are their Personifications ; nor whether the Christian Trinity be such a personification, or Reality of the gravest import and significance .

To every Mason, the Infinite Justice and Benevolence of God give ample assurance that Evil will ultimately be dethroned, and the Good„ the True and the Beautiful reign triumphant and eternal . It teaches, as

it feels and knows, that Evil, and Pain and Sorrow exist as part of a Wise and Beneficent plan, all the parts

of which work together under God's eye to a result which shall be • perfection. Whether the existence of evil

is rightly explained in this creed or in that, by Typhon the Great Serpent, by Ahriman and . his Armies of

Wicked Spirits, by the Giants and Titans that war against Heaven, by the two co-existent Priniples of Good

and Evil, 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 need to inquire . Nor is it within its Province to determine how the ultimate

triumph of Light and Truth and Good, over Darkness and Error and Evil is to be achieved ; nor whether the

redeemer, looked and longed for by all nations, hath appeared in Judea, or is yet to come .

It reverences all the great reformers. It sees in Moses, the Lawgiver of the Jews, in Confucius and

Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent

Reformers, if no more : and allows every brother of the Order to assign to each such higher and even Dirino

Character as his Creed and Truth require.

Thus Masonry disbelieves no truth, and teaches unbelief in no creed, except so far as such creed may.

lower its lofty estimate of the Deity, degrade him to the level of the passions of humanity, deny the high

destiny of man, impugn the goodness and benevolence of the Supreme God, strike at the great columns of

Masonry, Charity, Hope and Faith, or inculcate immorality, and disregard of the active duties of the Order .

Masonry is a worship ; but one in which all civilized men can unite ; for it does not undertake to explain

or dogmatically to settle .thosc great mysteries, that arc above the feeble comprehension of our human intellect .

It trusts in God, and fibres ; it nri.icvrs, like a child, anti is liu,nlile . "It draws no sword to compel others to

adopt its belief, or to be happy with its hopes . And it wars with patience to understand the mysteries of

Nature and Nature's God hereafter .

The greittest mysteries in the Universe are those which are ever going on around us ; so trite and common

to us that we never note them or reflect upon them . Wise men tell us of the laws that regulate - the- motions

of the spheres, which flashing In huge circles and spinning on their axes are also ever darting with inconceivable rapidity through the infinities of Space ; while we atoms sit here, and dream that all was made fur us .

They tell us learnedly of centripetal and centrifugal forces, gravity and attraction, and all the other sounding

terms, invented to bide a want of meaning . There are other forces in the Universe than those that are

mechanical .

Here are two minute seeds, not much unlike in appearance, anti two of larger size . Hand them to the

learned Pundit, Cheuiistry, who tells us how combustion goes on in the lungs, and plants are fed with phosphorus and carbon, and the alkalies and silex . Let her decuiiipu¢e them, analyze them, torture them in all the

ways she knows . The net result of each is a little sugar, a little fibrin, a little wa'^r-carbon, potassium,

sodium and the like-one cares not to know what .

We hide them in the ground ; and the slight rains moisten them, and the Sun shines upon them, and little

slender shoots spring up and grow ;-and what a miracle is the mere growth!-the force, the .power, the

capacity (which is the true word) by which the little feeble shoot, that a small worm can nip Off with a single

snap of its mandibles, extracts from the earth and air anti water the different elements, so learnedly catalogued, with which it increases in stature, and rises imperceptibly towards the sky! The slender shoot is a

better chemist than Lie big .

One grows to be a slender, fragile, feeble stalk, soft of texture, like an ordinary weed : another a strong

bush, of woody fibre, armed with thorns, and sturdy enough to bid defiance to the winds : the third a tender

tree, subject to be blighted by the frost, and looked down upon by till the forest ; while another spreads its

rugged arms abroad, and cares for neither frost nor ice, nnr the snows that for months lie piled around its roots .

But lo! out of the brown foul earth, sill colourless invisible air, and limpid rain-water, the chemistry of

the seeds has extracted colours-four different shades of green, that paint the leaves which put forth in the

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spring upon our plants, our shrubs and our trees. Later still come the flowers-the vivid colours of the rose,

the beautiful brilliance of the carnation, the modest blush of the apple, and the splendid white of the orange .

Whence conic the colou rs of the leaves and flowers ? By what process of chemistry are they extracted from the

carbon, the' phosphorus and the live? Is it any greater miracle to make something out .of nothing?

Pluck the flowers . Inhale the delicious perficntcs ; each perfect, and all delicious . Whence have they

come? By what combination of acids and alkalies could the chemist's laboratory produce themf

And now on two comes the fruit-the ruddy apple and the golden orange . Pluck them-open them !

The texture and fabric how totally differencl The taste how entirely dissimilar-the perfume of each distinct

from its flower and from the other. Whence the taste and this new perfume ? The same earth and air and

water have been mule to furnish a different taste to each fruit, a different perfume not only to each fruit, but

to each fruit and its own flower.

Is it any more a problem whence come thought and will and perception and all the phenomena of the

mind, than this whence come thu colours, the perfumes, the taste of the fruit and flower?

And to I in each fruit now seeds, each gifted with the same wondrous power of reproduction-each with

the same wondrous forces wrapped up in it to be again in turn evolved . Forces that had lived three thousand

years in the grain of wheat found in the wrappings of an Egyptian mummy : forces of which learning and

science and wisdom know no more than they do of the nature and laws of action of God . What can we know

of the nature, and how can we understand the powers and mode of operation, of the . human soul, when the

glossy leaves, the pearl-white flower, and the golden fruit of the orange are a miracle wholly beyond our comprehension t

We 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 I What

external force, then, produces that tendency ?

What force draws the needle round to the north ? What force moves the muscle that raises the arm,

when the will determines it shall rise? Whence comes the will itself? Is it spontaneous-a first\_ cause,

or an effect? These too are miracles ; inexplicable as the creation, or the existence and self-existence of God .

Who will explain to us the passion, the peevishness, the anger, the memory and affections of the small

canary-wren ? the consciousness of identity and the dreams of the dog ? the reasoning powers of the elephant f

the wondrous instinpts, • passions, government and civil policy and modes of .communication of ideas of the ant

and bee?

Who has yet made us . to understand, with all his learned words ; bow heat comes to us from the . Sun, and

light from the remote -Stars, setting out upon its journey earth-ward from some, what time the Chaideans

commenced to build the Tower of Babel? Or how the image of an external object comes to and fixes itself

upon the retina of the eye ; and when there, how that mere empty, unsubstantial . image becomes transmuted

into the wondrous thing that we call StonT? Or how the waves of the atmosphere striking upon the tympanum of the ear-those thin, invisible waves of a compound of oxygen and nitrogen-produce the equally

wondrous phenomenon of uesntvc, and become the roar of the tornado, the crash of the awful thunder, the

mighty voice of the ocean, the chirping of the cricket, the delicate sweet notes and exquisite trills and

variations of the wren and mocking bird, or the magic melody of the instrument of Paganini 2

Our senses are mysteries to us, and we are mysteries to ourselves . Philosophy has taught us nothing as

to the nature of our sensations, our perceptions, our cognizances, the origin of our thoughts and ideas, but words.

By no effort or degree of reflection, never so long continued, can man become conscious of a personal identity

in himself, separate and distinct from his body and his brain . We torture ourselves in the effort to gain an

idea of ourselves, and weary with the exertion . Who has yet made us understand how from the contact with

a foreign body, the image in the eye, the wave of air impinging on the car, particular particles entering

- the nostrils, and coming in contact with the palate, come sensations in the nerves, and from that, perception

in the mind?

What do we know of Substance? Men even doubt yet whether it exists . Philosophers tell us that our

iteoses only make known to us the al ributes of substance, extension, hardness, colour, and the like ; but not the

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thing itself that is extended, solid, black or white ; as we know the attributes of the Soul, its thoughts and its

;perceptions, and not the Soul itself which perceives and thinks .

What a wondrous mystery is there in heat and light, existing, we know not how, within certain

limits, narrow in comparison with infinity, beyond which on every side stretch out infinite apace and the

blackness of unimaginable darkness, and the intensity of inconceivable coldl Think only of the mighty

Power required to maintain warmth and light in the Central point of such an infinity, to whose darkness,

that of Midnight, to whose cold that of the last Arctic Island is nothing 1 And yet GOD is every-where.

And what a mystery are the effects of heat and cold upon the wondrous fluid that we call water l What

a mystery lies hidden in every flake of snow and in every crystal of ice, and in their final transformation

into the invisible vapor that rises from the ocean or the land, and floats above the summits of the mountains I

What a multitude of wonders, indeed, has chemistry unveiled to our eyes I Think only that if some

single law enacted by God were at once repealed, that of attraction or affinity or cohesion, for example, the

whole material world, with its solid granite and adamant, its veins of gold and silver, its trap and porphyry,

its huge beds of coal, our own frames and the very ribs and bones of this apparently indestructible earth,

would instantaneously dissolve, with all Suns and Stars and Worlds throughout all the Universe of God, into

a thin invisible vapor of infinitely minute particles or atoms, diffused through infinite space ; and With them

light and heat would disappear ; unless the Deity Himself be, as the Ancient Persians thought, the Eternal

Light and the Immortal Fire .

The mysteries of the Great Universe of God I how can we with our limited mental vision expect to

grasp and comprehend them! Infinite SPACE, stretching out from us every way, without limit : infinite TIME,

without beginning or end ; and We, nEaE, and vow, in the centre of each . An infinity of suns, the nearest

of which only diminish in size, viewed with the most powerful telescope : each with its retinue of worlds ;

infinite numbers of such suns, so remote from us that their light would not reach us, •j ourneying during an

infinity of time, while the light that has reached us, from some that we seem to see, has been upon its journey

for fifty centuries : our-world spinning upon its axis, and rushing ever in its circuit round the sun ; and it, the

sun and all our system revolving round some .great central point ; and that, and suns, stars and worlds ever .

more flashing onward with incredible rapidity through illimitable space : and then, in every drop of water .

that we drink, in every morsel of much of our food, in the air, in the earth, in . the sea, ,, incredible multitudes

of living creatures, invisible to the naked eye, of a minuteness beyond belief, yet organized, living, feeding,

perhaps with consciousness of .identity, -and memory and instinct .

Such are the mysteries of the - great Universe of God I And yet we, whose life and that of the world on

- which we live form but a point in the centre of infinite Time : we, who nourish animalcuha within, and on

whom vegetables grow without, would fain learn how God created this Universe, would understand Ilia

Powers, His Attributes, His Emanations, Ills 'Mode of Existence and of Action ; would fain know the plan

according to which all events proceed, that plan profound as God Iliniself ; would know the laws by which

he controls His Universe ; would fain see and talk to IIibn face to face, as man talks to man : and we try not

to beliere, because we do not understand.

'

IIe commands us to love one another, to love our neighbour as ourself ; and we dispute and wrangle,

and hate and slay each other, because we cannot be of one opinion as to the Essence of Ilis -Nature, as to

Ills Attributes ; whether Ile became man born of a woman, and was crucified ; whether the Holy Ghost is of

the same substance with the Father, or only of a similar substance ; whether a feeble old man is God's Tieegerent ; whether some are elected from all eternity to be saved and others to be condemned and punished ;

whether punishment of the wicked after death is to be eternal : whether this doctrine or the other lie heresy

or truth ;--lrcnehiug the world with blood, do populating realms, and turning fertile lands into deserts ; until,

fcr religious war, persecution and bloodshed, the Earth for many a century has rolled round the Sun, a

charnel-house, steaming and reeking with human gore, the blood of brother slain by brother for opinion's

sake, that has soaked into and polluted all her veins, and made her a horror to her sisters of the Universe .

And if men were all Masons, and obeyed with all their heart her mild and gentle teachings, that world

would be a paradise ; while intolerance and persecution make of it a bell . For this is the Masonic Creed :

IIorE, for the final triumph of Good over Evil,

BELIEVE, in God's Infinite Benevolence, Wisdom and Justice :

ZxVL . . 13

and for Perfect Harmony as the final result of all the concords and discords of the Universe : and be CasRrTADLE as God is, towards the unfaith, the errors, the follies and the faults of men : for all make one great

brotherhood .

On being now again brought to light, you see before you the luminous Delta, with three equal aides, in

all ages the representation of Deity, the Trinity of Wisdom, Power and Harmony ; and Upon it Tan I'rarrenLn NAVE, and the Cross, heretofore explained to you, as the Crux Ansata, or Egyptian emblem of immortality ; with the Greek letters r. •. IV .

which to the Christian are the name of his Redeemer, and will be

explained to you hereafter. Receive now the signs, tokens, and words of this Degree.

let Sicx : . . . Of Entrance :

the tof the ng =.

. . . Place the $}3Q .."a over the (1Z (t!L as if to protect °('.t(23 from

2d Stc .r : . . . Of the Trinity : . . .

1j(--and place them over the

3d Sum Of Appeal : . . .

kQ"'"1L^\_ tj lC

and say

Taunt!"] .

Dta-GIILRD : . . .

$ss:Q.l on

TosaN : . . . Press ttl,

same time the Pass-Word.

Pass-WORD : . . .

SACRED

jl ° &}&(

Forma °1°+2O-$ttd : with the ?°I°t:gZ3nl,n andtYs ;j$tt1~Q

S ..:~Q ° 0 (CII at the 11 Q\_-°i°n.

?+ -'~ the ?C)'

5 5ajj0$IIand the

over the &COII-&OtT~

["To xn," (1. e. help-c moil) "S0u3 Or Tan

the $,&91 .

tT

lightly on the a&

$ fIIQ+4

. of a brother, pronouncing at the

$l, U Z3 tI f.• .

WORD : . . .

fin'.

[The Brother is then seated and receives the following instruction, by dialogue between the Sen :. and

.Tan.-. Wardens] .

INSTRUCTION.

Sen. •.

.Tun.-.

TY.•.

W..•.

Bro .•. Tan .-. Warden, are you a Prince of Mercy?

I have seen the Delta and the Holy NAxas upon it, and am an Aunru like yourself, in the

TwLE Covnx&..rr, of which we bear the mark.

Qu .•. What is the first Word upon the Delta?

. The Ineffable Name of Deity, the true mystery of which is known to the Ameth alone .

-Ans

Qu •. What do the three sides of the Delta denote to us ?

Ans.• . To us, and to all Masons, the three Great Attributes or Developments of the Essence of the Deity ;

WISDOM, or the Reflective and Designing Power, in which, when there was nought but God, the Plan and Idea

of the Universe was shaped and formed : Foacs, 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 hlen and Angels and all living creatures warn ; and HAaxo .nr, or the Preserving Power, Order

and Beauty, maintaining the Universe in its State, and constituting the law of Harmony, Motion, Proportion

and Progression :-WIsDox, which thought the plan ; STRE .rcTU which created : HARNO.nr which upholds and

preserve:-the Masonic Trinity, three Powers and one Essence : the three columns which support the Universe,

Physical, Intellectual and Spiritual, of which every Masonic Lodges a type and symbol :-while to the Christian

Mason, they represent the Three that bear record in Heaven, the FATUER, the WORD and the HOLY SPIRIT,

which three are Oa.

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Qu. •. What do the three Greek letters upon the Delta, I . •. Il .. Z .. [Iota, Eta, and Sigma] represent .

Three of the Names of the Supreme Deity among the Syrians, Phmnicians and Hebrews . . . Inca

[rnrr] ; Self.Esislence . . . EL or At. ['7 ,\] : the INature-Cod, or Sord of Me Universe . . . SuzDI or Szx DDAI [nag] ;

Supreme Power. Also three of the Six Chief Attributes of God, among the Kabbalists ;-lVISDOSt [Irn], the

. ztellect (,Vovg) of the Egyptians, the 11 Word (Ao7o) of the Platonists, and the Wisdom (lotus) of the Gnostics :

. . DIAC:fIFICENCE (EL), the Symbol of which was the Lion's Head :

: .and VicroaY and GLORY [SebootJi],

which are the two columns JACate and BoAz, that stand in the Portico of the Temple of Masonry . To the

Christian Mason they are the three first letters of the name of the Son of God, who died upon the cross to

redeem mankind.

. What is the first of the TaREE CoVE\e :ITS, of which we bear the mark?

.Qtr

Ans.-. That which God made with Noah ; when Ile said, "I will not again curse the earth any mom for

" man's sake, neither will I smite any more everything living as I have done . While the Earth remaineth,

" seed-time and harvest, and cold and beat, and winter and summer, and day and night shall not cease . I

"will establish my covenant with you, and with your seed after you, and with every living creature .' All

" mankind shall no more be cut off by the waters of a flood, nor shall there any more be a good to destroy

" the earth . This is the token of my covenant : . I do set my bow in the cloud, and it shall be for a token of

" a covenant between me and the earth : an everlasting covenant between Me and every living creature on

"the earth."

Qu. •. What is the second of the Three Covenants?

An &• .

That which God made with Abraham ; when he said, "I am the Absolute Uncreated God . I will

" make my covenant between me and thee, and thou shalt be the Father of Many Nations, and Kings shall

" come from thy loins. I will establish my covenant between Me and thee, and thy descendants after thee,

" to the remotest generations, for an everlasting covenant ; and I will be thy God and their God, and will give

" thee the land of Canaan fur an everlasting possession ."

Q+r - . What is the third covenant?

That which God made with all men by His prophets ; when ho said : "I will gather all nations

"and tongues, and they shall come and sec my Glory . I will create new Heavens and a new earth ; and the

"former shall not be remembered, nor come into mind. The Sun s hall . n o more . shine by-day, nor, the Moon

Ans. •.

" by night ; but the Lord shall he an everlasting light and splendour . His Spirit and-his Word shall remain

"with men forever . The fourth beast shall be the fourth kingdom upon earth, diverse from all Kingdoms,

" and shall lay waste and devastate the earth ; and shall speak against the Supreme God, and persecute his

" Saints, and think to change his eternal laws ; but the Ancicnf of Days shall judge him, and take away his

' dominion, and consume and destroy it unto the end ; and the kingdom and dominion, and all power under

" Heaven shall be given to the People of the Saints of the -)fast High, whose kingdom is an everlasting king .

" dom, and all men shall serve and obey Him . The Heavens shall vanish away like vapour, and the earth

"shall wax old like a garment, and they that dwell therein shall die ; but my salvation shall be forever,

"and my righteousness shall not end ; and there shall be Light among the Gentiles, and salvation unto the

"ends of the earth. The redeemed of the Lord shall return, and everlasting joy be on their heads, and sorrow

" and mourning shall flea away ."

Qu . • . What is the symbol of the Triple Covenant?

Ans : . The Triple Triangle .

Qu : . Of what else is it the symbol to us?

.Ans. • . Of the Trinity of Attributes of the Deity ; and of the triple essence of Man, the Principle of Life,

the Intellectual Power, and the Soul or Immortal Emanation front the Deity .

Qu . •. What is the first great Truth of the Sacred Mysteries?

No man bath seen God at any tine . Ile is One, Eternal, All-Powerful, All-Wise, Infinitely Just,

Ans.-.

Merciful, Benevolent and Compassionate, Creator and Preserver of all things, the Source of Light and Life,

coextensive with Time and Space ; Who thought, and with the Thought created the universe and all living

thing=, and the souls of men : Tn .T Is :-the PERu . .nE\T ; while everything beside is a perpetual genesis .

Q+t : . What is the second great Truth of the Sacred Mysteries ?

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dun. •. The Soul of Man is rnimortal ; not the result of organization, nor an aggregate of modes of action

of matter, nor a succession of phenomena and perceptions ; but an EXISTENCE, ono and identical, a living

spirit, a spark of the Great Central Light, that bath entered into and dwells in the body ; to be separated

therefrom at death, and return to Cud who gavo it : that doth not disperse or vanish at death, like breath or

a smoke, nor can be annihilated ; but still exists and possesses activity and intelligence, even as it existed in

God, before it was enveloped in the body .

. Wliat is the third great Truth in Masonry?

.'

Qtr

dns. •, The impulse which directs to right conduct, and deters from crime, is not only older than the ages

of nations and cities, but coeval with that Divine Being who sees and rules both heaven and earth. Nor did

Turquin less violate that Eternal Law, though in his reign there might have been no written law at Rome

against such violence ; for the principle that impels us to right conduct, and warns us against guilt, springs

out of the nature of things . It did not begin to be law when it was first wrillen, but when it originated, and

it is coeval with the Divine Intelligence itself . The consequen . :e of virtue is not to be made the end thereof ;

and laudable performances must have deeper roots, motives and instigations, to give them the stamp of virtues .

If a man shall lay down as the chief good that which has no connection 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 principles, and is not sometimes influenced by the goodness of his heart, he can cultivate neither friendship, justice

nor generosity . It is impossible for the man to be brave, who shall pronounce pain the greatest evil ; or temperate, who shall propose pleasure as the highest good .

Qu . •. What is the fourth great Truth in Masonry?

Ans ." . The moral truths are as absolute as the metaphysical truths . Even the Deity cannot make it that

there should be effects without a cause, or phenomena without substance . As little could He make it to be

sinful and evil to respect our pledged word, to love truth, to moderate our passions . The principles of Morality

are axioms, like the principles of Geometry . The moral laws are the necessary relations that flow from the

nature of things, and they are not created by, but have existed eternally in God . Their continued existence

does not depend upon the exercise of His WILL . Truth and Justice are of His sssENCE. Not because we are

feeble And God omnipotent, is it our duty to obey his law . We may be forced, but are not under obligation,

to obey the stronger . God is the principle of Morality, but not by His mere will, which, abstracted from all

other of His attributes, would be neither just nor unjust . Good is the expression of His will, in so far as

that will is itself the expression of eternal, absolute, uncreated justice, which is in God, which His will did

not create ; but which it executes and promulgates, as our will proclaims and promulgates and executes the

idea of the good which is in us . He has given us the law of Truth and Justice ; but He has not arbitrarily

instituted that lair . Justice is inherent in His will, because it is contained in His intelligence and wisdom, in

His - very nature and most intimate essence .

Qu. . What is the fifth great Truth in Masonry?

. There is an essential distinction between Good and Evil, what is just and what is unjust ; and to

.Arts

this distinction is attached, for every intelligent and free creature, the absolute obligation of conforming to

what is good and just. Man is an intelligent and free being, free, because ho is conscious that it is his duty,

and because it is made his duty, to obey the dictates 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 comprehending the distinction between good and evil, justice and injustice, and the obligation which accompanies it, and of naturally

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, are of the essence of the\_ Divinity, like

His Infinitude ; and therefore they are laws to man : that we are conscious of our freedom to act, as we are

conscious of our identity, and the continuance and connectedness of our existence ; and have the same

evidence of one as of the other ; and if we can put one in doubt, we have no certainty of either, and everything

21n

XXV1. . . 1d

is unreal : that we can deny our free will and free agency, only upon the ground that they are in the nature

of things impossible ; which would be to deny the Omnipotence of God .

Qu. .. What is the sixth great Truth of Masonry?

Ans . •. The necessity of practising the moral truths, is obligation. The moral truths, necessary in the

eye of reason, are obligatory on the will . The moral obligation, like the moral truth that is its foundation, is

absolute . As the necessary truths are not more or less necessary, so the obligation is not more pr less obligatory . There are degrees of importance among different obligations ; bat none in the obligation itself . We

are not nearly obliged, almost obliged . We are wholly so, or not at all . If there be any place of refuge to

which we can escape from the obligation, it ceases to exist . If the obligation is absolute, it is immutable and

universal . For if that of to-day may not be that of to-morrow, if what is obligatory on me may not be obligatory on you, the obligation would differ from itself, and be variable and contingent . This fact is the principle of all morality . That every act contrary to right and justice, deserves to be repressed by force, and

punished when committed, equally in the absence of any law or contract : that man naturally recognizes the

distinction between the merit and demerit of actions, as he does that between justice and injustice, honesty

and dishonesty ; and feels, without being taught, and in the absence of law or contract, that it is wrong for

vice to be rewarded or go unpunished, and for virtue to be punished or left unrewarded : and that, the Deity

being infinitely just and'good, it must follow as a necessary and inflexible law that punishment shall be the

result of Sin, its inevitable and natural effect and corollary, and not a mere arbitrary vengeance .

Qt ; .-. What is the seventh great truth in Masonry?

. The immutable law of God requires, that besides respecting the absolute rights of others, and

.Arts

being merely just, we should do good, be charitable, and obe tho dictates of the generous and noble sentiments of the soul. Charity is a lair, because our conscience is not satisfied nor at ease if we have not

relieved the suffering, the distressed and the destiuue . It is to ;lice that which he to whom you give has no

right to talk or demand. To be charitable is obligatory on us . We are the .Almoners of God's bounties . But

the obligation is not so precise and inflexible as the obligation to be ,lust. Charity knows neither rule nor

limit . It goes beyond all obligation . Its beauty consists in its liberty . "Ile that loyeth not, knoweth not

God ; FOR COD Is LorE . If we love one another, God dwelleth in us, and His love is perfected in us. God

is lore ; and he that dwelleth in love, dwcllcth in God, and God in Him ." To be kindly affectioned one to

another with brotherly love ; to reliere .the necessities of the needy, and -be generous, liberal and hospitable ;

to return to no man evil for evil : to . rejoice at the good fortune of others, and sympathize with them in their

sorrows and reverses ; to live peaceably with all nten, and repay injuries with benefits and kindness ; these

are the sublime dictates of the Moral Law, taught from the infancy of the world, by Masonry .

Qu .• . What is the eighth great Truth in Masonry?

. That the laws which control and regulate the Universe of rod, are those of motion and harmony .

.'

Ans

We see only the isolated incidents of things, and with our feeble and limited capacity and vision cannot discern their connection, nor the mighty chords that make the apparent discord perfect harmony . Evil is merely

apparent, and all is in reality good and perfect . For pain and sorrow, persecution and hardships, affliction

and destitution, sickness and death are but tile means, by which alone the noblest virtues could -be developed .

Without them, and without sin and error, and wrong and outrag';,as there can be no effect without an

adequate cause, there could be neither patience under suffering and distress ; nor prudence in difficulty ; nor

temperance to avoid excess ; nor courage to meet danger ; nor truth, when to speak the truth is hazardous ; nor

love, when it is met with ingratitude ; nor charity for the needy and destitute ; nor forbearance and forgive .

ness of injuries : nor toleration of erroneous opinions ; nor charitable judgment and construction of men's

motives and actions ; nor patriotism, nor heroism, nor honor, nor self-denial, nor generosity . These and most

other virtues and excellencies would have no existence, and even their names be unknown ; and the poor

virtues that still existed, would scarce deserve the name for life would be one flat, dead, low level, above

which none of the lofty elements of human nature would emerge ; and man would lie lapped in contented

indolence and idleness, a mere worthless negative, instead of the brave, strong soldier against the grim legions

of Evil and rude Difficulty .

Qu .' . What is the ninth great Truth in Masonry ?

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Ans .' . The great leading doctrine of this Degree ;-that the JUSTICE, the Wrsnou and the ME= of God

are alike infinite, alike perfect, and yet do not in the least jar or conflict one with the other ; but form a Great

Perfect Trinity of Attributes, three and yet one : that, the principle of merit and demerit being absolute, and

every good action deserving to be rewarded, and every bad one to be punished, and God being as just as He is

good ; and yet the cases constantly recurring in this world, in which crime and cruelty, oppression, tyranny and

injustice are prosperous, happy, fortunate and self-contented, and rule and reign, and enjoy all the blessings

of God's beneficence, while the virtuous and good are unfortunate, miserable, destitute, pining away in dungeons, perishing with -cold, and famishing with hunger, slaves of oppression, and instruments and victims of

the miscreants that govern ; so that this world, 1f' there were no existence beyond it, would be one great

theatre of wrong and injustice, proving God wholly disregardful of His own necessary law of merit and

demerit ; it follows that .therc must be another life, in which these apparent wrongs shall be repaired : That all

the powers of man's soul tend to infinity ; and his indomitable instinct of immortality, and the universal hope

of another life, testified to by all creeds, all poetry, all traditions, establish its certainty ; for man is not an

orphan ; but hath a Father in heaven : and the day must come when Light and Truth, and the Just and Good

shall be victorious, and Darkness, Error, Wrong and Evil be annihilated, and known no more forever : That

the universe is one great Harmony, in which, according to the faith of all nations, deep-rooted in all hearts in

the primitive ages, Light will ultimately prevail over Darkness, and the Good Principle over the Evil ; and the

myriad souls that have emanated from the Divinity, purified and ennobled 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 possible .

Qu. • . What, then, is the one great lesson taught to us, as Masons, in this Degree?

Art.'. That to that state and realm of Light and Truth and Perfection, which is absolutely certain, all

the good inch on earth are tending ; and if there is a law from whose operation none are exempt, which inevitably conveys their bodies to darkness and to dust, there is another not less certain, nor less powerful, which

conducts their spirits to that state of Happiness and Splendour and Perfection, the bosom of their Father and

their God. The wheels of Nature are not made 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, Heaven is attracting to itself whatever is congenial to its nature, is enriching-itself by the

spoils of the Earth, .and collecting within its capacious bosom whatever is pure, permanent and divine, leaving

nothing for the last fire to consume but the gross matter that creates concupiscence ; while everything fit for

that good fortune s hall .b o gathered and selected from the ruins of the world, to adorn that Eternal City .

Let every Mason 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 . perish, 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 .u s reminds

us of the approach of death, and concurs to teach us that this is not our rest, let us hasten oar preparations

for another world, and earnestly implore that help and strength from our Father, which alone can put an end

to that fatal war which our desires have too long waged with our destiny . When these move in the same

direction, and that which God's will renders unavoidable shall become our choice, all things will be ours ; life

will be divested of its vanity, and death disarmed of its terrors .

Qu. • . What are the symbols o the purification necessary to make us perfect Masons?

Ans: . Lavation with pare w , 4\*. baptism ; because to cleanse the body-is emblematical of purifying

the soul ; and because it conduces to the bodily health, and virtue is the health of the soul, as sin and vice

are its malady and sickness :unction, or anointing with oil ; bemuse thereby wo are sot apart and dedicated

to the service and priosthood of tiw hnnutiful, the '['rue, and the [loud :--mud robes of white ; rnrblums of

eandour, purity and truth.

Ow . What is to us the chief symbol of man's ultimate redemption and regeneration? .

Ans. -.- The fraternal supper, of bread which nourishes, and of wine which refreshes and exhilarates,

symbolical of the time which is to come, when all mankind shall be one great harmonious brotherhood ; and

teaching us these great lessons : that as matter changes ever, but no single atom is annihilated, it is nob

rational to suppose that the far nobler soul does not continue to exist beyond the grave : that many thousands

who have died before us might claim to be joint owners with ourselves of the particles that compose our mortal

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bodies ; for matter ever forms new combinations ; and the bodies of the ancient dead, the patriarchs before

and since the flood, the kings and common people of all ages, resolved into their constituent elements, are

carried upon the wind over all continents, and continually enter into and form part of the habitations of now

souls, creating new bonds of sympathy and brotherhood between each man that lives and all his race . And

thus, in the bread we eat, and in the wine we drink tonight, may enter into and form part of us the identical

particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or

Jesus who died upon the cross . In the truest sense, we eat and drink the bodies of the dead ; and cannot say

that there is a single atom of our blood or body, the ownership of which some other soul might not dispute

with us, and produce prior title . It teaches us also the infinite beneficence of God, who sends Us seed-time

and harvest, each in its season, and makes His showers to fall and His sun to shine %like upon the evil and the

good ; bestowing upon us unsolicited His innumerable blessings, and asking no return . For there are no

angels stationed upon the watchtowers of creation to call the world to prayer and sacrifice ; but lie bestows

His benefits in silence, like a kind friend who comes at night, and leaving his gifts at our door, to be found by

us in the morning, goes quietly away and risks no thanks, nor ceases his kind offices for our ingratitude . And

thus the bread and wine teach us that our Mortal Body is no more WE than the house in which we live, or the

garments that we wear ; but the Soul is I, the o rE, identical, unchangeable, immortal emanation from the

Deity, to return to God and be forever happy, in His good time ; as our mortal bodies, dissolving, return to the

elements from .which they came, their particles coming and going ever in perpetual genesis . To our Jewish

Brethren, this supper is symbolical of the Passover : to the Christian Mason, of that eaten by Christ and his

Disciples, when, celebrating the Passover, he broke bread and gave it to them, saying, "Take! eat! this is my

body :" and giving them the cup, he said, "Drink yo all of it! for this is my blood of the New Testament,

which is shed for many for the remission of sins :" thus symbolizing the perfect harmony and union between

himself and the faithful ; and Isis death upon the cross for the salvation of man .

M. • . T:.rc . . 31y Brethren, let us rurify this our newly adopted Brother, and dovoto him to the service of

God and virtue .

[A Brother brings a cup of pure water ; and the M.'. Exc.'. pours a small quantity upon the head of the

Candidate, saying] :

'

Jf. •. Exc. • . As the first Christian Masons, in the gloomy catacombs under the Eternal City, baptized their

initiates with pure water, as a symbol of regeneration, even so do I pour this water upon thy head, as a symbol

of that purification of the soul b .t suffering and sorrow, by which . parting with the stains of sin and the sordidness of vice, it becomes fit to return to its eternal home -in the bosom of the Father who loveth all the children

He hath made .

[Then a Brother brings perfumed oil in a cup, and the 3I. •. Exc .- ., dipping his finger in it, marks with it

a Tait cross upon the forehead of the Candidate, saying]

1I. • . Fxc . •. By this sign I do devote thee henceforward to the cause of Truth . [The Statue is then unveiled,

and he continues] : Behold the Palladium of this Order. It is no image or idol to be worshipped ; neither the

Egyptian Isis, nor Astarte of the Phacnicinns . nor Ceres, the symbol of nature ; but an emblem of Purity and

Truth,-Taurtt, which here we worship, Truth, the antagonist of Error, Fraud and Falsehood, and of which

you arc now the servant.

[A vessel containing bread, and a vase containing wine, are now placed upon the table in front of the

Throne ; and the 31.-. Exe .• . says] :

J!.• . Exc. • . Not in irreverent imitation of the rites of any church, nor as here assuming to administer

any sacrament ; but to renew our obligations of fraternal kindness and affection, and to express our sincere

and heartfelt gratitude to God for His beneficence and His sure promises, let us eat and drink together .

[Each Brother cats a morsel of the bread, and drinks of the wine ; and then the M : . Exc. •% says] :

:l! • . F.xc.-. Faith in God's Word, and a sincere reliance upon his loving kindness and benevolence, are

the true bread of life ; and virtue and good deeds, and kindly and genial affections, are the wine that exalts

and nourishes the soul . Let these of which we have now partaken ever be symbols to us of Faith and Virtue,

and remind us that we are the Brethren of every true and upright Mason on the globe .

llvI . . . 10

[The M. •. Exc. •. then clothes the new Brother in a white tunic, and invests him with the apron, collar and

jewel ; saying]

a!. . E.tc. . My Brother, the colours of this Degree arc green, while and red. The green is an emblem of

the immortality of Cud, the Soul, and Virtue ; the while, of Sincerity, Candour and Purity ; and the red, of

Zeal, Fervour and Courage . They are also the symbol of the Holy Trinity ; the green, of the Infinite WtsnoX

and Supreme IYTELLICE\cE that formed widen itself the idea of the universe ; the red, of the WORD, or efficient

Foace, by which it sprang into• esiatence ; and the white, of the Srxzur or perfect IlaaMo .rr by which it is

maintained and all its movements regulated.

By the Holy 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 penetrate and enter and abide forever!

And as the arrow flies straight to its mark, so be thou ever frank, honest and straightforward in all thou sayest

and doest, remembering that in this world thou art being prepared for that which is to come 1 And so I

receive thee as one of the Faithful and a Prince of Mercy : and I present thee with this tessera or mark, which

thou wilt hereafter wear, in evidence that thou art entitled to the privileges and honours of this Degree .

[The fulluu•i ug lecture is than read to the new Brother] :

LECTURE .

The history of Masonry is the history of Philosophy . 3rasons do not pretend to set themselves up for

instructors of the human race : but, though Asia produced and preserved the mysteries, Masonry has, in

Europe and America, given regularity to their doctrines, spirit and action, and developed the moral advantages

which mankind may reap from them. More consistent, and more simple in its mode of procedure, it has put

an end to the vast allegorical pantheon of ancient mythologies, and itself become a science .

None can deny that Christ taught a lofty morality . "Love one another : forgive those that despitefully

"use you and persecute you : be pure of heart, meek, humble, contented : lay not up riches on earth, but in

"heaven : submit to the powers lawfully over you : become like these little children, or ye cannot be saved,

"for of such is the Kingdom of Heaven : forgive the repentant ; and cast no stone at the sinner, if you too

"have sinned : dounto others as ye would have others do unto you :" such, and not abstruse questions of

theology, were his simple and sublime teachings.

The early Christians followed in his footsteps . The first preachers of the faith had no thought of domination . Entirely animated by his saying, that he among them should be first, who should serve with the greatest

devotion, they were humble, modest and charitable, and they knew how to communicate this spirit of the inner

man to the churches under their direction . These churches were at first but spontaneous meetings of all

Christians inhabiting the same locality . A pure and severe morality, mingled with rqligious enthusiasm, was

the characteristic of each, and excited the admiration even of their persecutors . Everything 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 love-feasts, or fraternal repasts, ended these reunions, in which all differences 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 the altars of the Gods . Thus

did Christianity reform the world, and obey the teachings of its founder . It . gave to woman her'proper rank

and influence ; it regulated domestic life ; and by admitting the slaves to the love-feasts, it by degrees raised

them above that oppression under which half of mankind had groaned for ages .

This, in its primitive purity, as taught by Christ himself, was the true primitive religion, as communicated

by God .to the Patriarchs . It was no new religion, but the reproduction of the oldest of all ; and its true and

perfect morality is the morality of Masonry, as is the\_morality of every creed of antiquity .

In the . early days of Christianity, there was an initiation like those of the Pagans . Persons were admitted

on special conditions only . To arrive at a .complete knowledge of the doctrine, they had to pass three degrees

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of instruction . The initiates were consequently divided into three classes ; the first, Auditors, the second,

Catechumens, and the third, the Faithfuul. The Auditors were a sort of novices, who were prepared by certain

ceremonies and certain instruction to receive the dogmas of Christianity . A portion of these dogmas was

made known to the Catechumens ; who, after particular purifications, received baptism, or the initiation of the

theogenesis (divine generation) ; but in the grand mysteries of that religion, the incarnation, . nativity, passion

and resurrection of Christ, none were initiated but the Faithful. These doctrines, and the celebration of the

Holy Sacraments, particularly the Eucharist, were kept with profound secrecy . These mysteries were divided

into two parts ; the first styled the Mass of the Catechumens ; the second, the Mass of the Faithful . The

celebration of the Mysteries of Mithrns was also styled a' mass ; and the ceremonies used were the same .

There were found all the sacraments of the Catholic Church, even the breath of confirmation . The Priest of

Mlithras promised tile initiates deliverance from sin, by means of confession and baptism, and a future life of

happiness or misery. Ile celebrated the oblation of bread, image of the resurrection . The baptism of newlyborn children, extreme unction, confession of sins, - all belonged to the Mithriac rites . The candidate was

purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pro .

nouncing certain mysterious words .

During the persecutions in the early ages of Christianity, the Christians took refuge in the vast catacombs

which stretched for miles in every direction under the city of Rome, and are supposed to have been of Etruscan

origin . There, amid labyrinthine windings, deep caverns, hidden chambers, chapels and tombs, the persecuted

fugitives found refuge, and there they performed the ceremonies of the Mysteries .

The Basilideans, a sect of Christians that arose soon after the time of the Apostles, practised the Mysteries,

with the old Egyptian legend . They symbolized Osiris by the Sun, Isis by the Moon, and Typhon by Scorpio ;

and wore crystals bearing these emblems, as amulets or talismans to protect them from danger ; upon which

were also a brilliant star and the serpent. They were copied from the talismans of Persia and Arabia, and

given to every candidate at his initiation .

Ircn :cus tells us that the Simonians, one of the earliest sects of the Gnostics, bad a Priesthood of the

Mysteries.

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Tertullian tells us that the Valentinians, the most celebrated of all the Gnostic schools, imitated, or rather

perverted, the Mysteries of Eleusis . Iren :eus informs us, in several curious - chapters, .of:the mysteries practised by the Marcosians ; and Origen gives much information as to the mysteries of the Ophites ; and there is

no doubt that all the Gnostic sects had mysteries and an initiation . They all claimed to possess a secret doctrine, coming to them directly from Jesus Christ, different from that of the Gospels and Epistles, and superior

to those communications, which, in their eyes, were merely exoteric . This secret doctrine they did not communicate to every one ; and among the extensive sect of the Basilideans hardly one in a thousand know it, as

we learn from Irenmus . We know the name of only the highest class of their' initiates . They were styled

Elect or Elus [Fx7.ixvoc], and Strangers to the World [;iroc it xoap9] . They had at least three degrees-tho

Material, the Intellectual and the Spiritual ; and the lesser and greater mysteries : and the number of those

who attained the highest degree was quite small.

Baptism was one of their most important ceremonies ; and the Basilideans celebrated the 10th of January,

as the anniversary of the day on which Christ was baptized in Jordan .

They had the ceremony of laying on of hands, by way of purification ; and that of the mystic banquet,

emblem of that to which they believed the Heavenly Wisdom would one day admit them, in the fulness \*ofthing9 [IUai7,upa] .

Their ceremonies were much more like those of the Christians than those of Greece ; but they mingled

with them much that was borrowed from the Orient and Egypt : and taught the primitive truths, mixed with

a multitude of fantastic errors and fictions .

The discipline of the secret, was the concealment (occullatio) of certain tenets and ceremonies . So says

Clemens of Alexandria .

To avoid persecution, the early Christians were compelled to use great precaution, and to hold meetings of

. They assembled

the Faithful [of the household of Faith] in private places, under concealment by darkness

in the night, and they guarded against the intrusion of false brethren and profane persons, spies, who might

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cause their arrest. They conversed together figuratively, and by the use of symbols, lest cowans and eavesdroppers might overhear : and there existed among them a favoured class, or Order, who were initiated into

certain mysteries which they were bound by solemn promise not to disclose, or even converse about, except

with such as had received them under the same sanction . They were called Brethren, Ilie Faithful, Stewardt of

the Mysteries, ~'rrperinterr~lents, Dceotees (J' the Secrel, and ARCLITECTS.

In the llier•a rchite, attributed to St. Diunysius the Areopagite, the first Bishop of Athens, the tradition of

the sacrament is said to have been divided into three degrees, or grades, prrr cation, initiation, and accomplishment or perfection ; and it mentions also, as part of the ceremony, the bringing to sight.

The Apostolic Constitutions, attributed to Clemens ; Bishop of Rome, describes the early church, and

says : "These regulations must on no account be communicated to all sorts of -persons, because of the mysteries contained in tf rem ." It speaks of the Deacon's duty to keep the doors, that none uninitiated should enter

at the oblation . O.sliarii, or doorkeepers, kept guard, and gave notice of the time of prayer and churchassemblies ; and also by private signal, in times of persecution, gave notice to those within, to enable them to

avoid danger . The mysteries were open to the lidcles or Faithful only ; and no spectators were allowed at the

communion .

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Tertullian, who died about .1 .D.216, says in his Apology : 'IN- one are admitted to the religious mysteries

without an oath of secrecy . We appeal to your Thracian and Eleusinbin mysteries ; and we are specially

bound to this caution, because if we prove faithless, we should not only provoke If aaven, but draw upon our

heads the utmost rigour of Human displeasure . And should strangers betray us? They know nothing but

by report and hearsay . Far hence, ye Profane I is the prohibition from all holy mysteries ."

Clemens, Bishop of Alexandria, born about A . D . 191, says, in his S(romata, that he cannot explain the

mysteries, because lie should thereby, according to the old proverb, put a sword into the hands of a child . He

frequently compares the Discipline of the Secret with the heathen Mysteries, as to their internal and recondite

wisdom .

Whenever the early Christians happened to be in company with strangers, more properly termed the

.Profane, they never spoke of their sacraments, but indicated to one another what they meant, by means of

symbols, and .secret watchwords, disguisedly, and as by direct communication of mind with mind, and by

enigmas .

O rigen, born A . D . 134 or 135, answering Celsus, who bad objected that the Christians had a concealed

doctrine, said : "Inasmuch as the essential and important doctrines and principles of Christianity are openly

taught, it is foolish to object that there are other things that are recondite ; for this is common to Christian

discipline with that of those philosophers in whose teachings some things were exoteric and some esoteric : and

it is enough to say that it was so with some of the disciples of Pythagoras ."

The formula which the primitive church pronounced at the moment of celebrating its mysteries, was this

"Depart, ye Profane I Let the Catechumens, and those-who have not been admitted or initiated, go forth ."

Archelaus, Bishop of Cascara in Mesopotamia, who, in the year 273, conducted a controversy with the

Manicbmans, said : "These -mysteries the church now communicates to him who - has passed through the

introductory degree . They are not explained to the Gentiles at all ; nor are they taught openly in the hearing

of Catechumens ; but much that is spoken is in disguised terms, that the Faithful [rlie os], who possess the

knowledge, may be still more informed, and those who are not acquainted with it, may suffer no disadvantage ."

Cyril; Bishop of Jerusalem, was born in the year 315, and died in 336 . In his Calcchesis he says : "The

Lord spake in parables to his hearers in general ; but to his disciples he explained in private the parables and

allegories which he spoke in public. The splendour of glory is for those who are early enlightened : obscurity

and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its mysteries to

those who have advanced beyond the class of Catechumens : we employ obscure terms with others:'

• St. Basil, the Great Bishop of Ctcsarea, born in the year 326, and dying in the year 376, says : "We

receive the dogmas transmitted to as by writing, and those which have descended to us from the Apostles,

beneath the mystery of oral tradition : fur several things have been handed to us without writing, lest-the

vulgar, too familiar with our dogmas, should lose a due respect for them . . . . This is what the uninitiated

1xvL . . 22

are not permitted to contemplate ; and-how should it ever be proper to write and circulate among the people

an account of them?"

St. Gregory \arianzen, Bishop of Constantinople, A.D . 370, says : "You have beard as much of the

mystery as we arc allowed to speak openly in the cars of all : the rest will be communicated to'you in private ;

and that you must retain within yourself. . . . Uur mysteries are not to be made known to strangers ."

St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says, in his work De .lfjsleriis :

"All the mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately

divulged to the cars of the Profane. . . . It is not given to all to contemplate the depths of our mysteries . . .

that they may not be seen by those who ought not to behold them ; nor received by those who cannot preserve

them." And in another work : 11 He sins against God, who divulges to the unworthy the mysteries confided

to him . The danger is not merely in violating truth, but in telling truth, if he allow himself to give hints of

them to those, from whom they ought to be concealed . . . . Beware of casting pearls before swine! . . .

Every mystery ought to be kept secret ; and, as it were, to be covered over by silence, lest it should rashly be

divulged to the ears of the Profane . Take heed that you do not incautiously reveal the mysteries! "

St. Augustin, Bishop of Hippo, who was born in 347, and died in 430, says in one of his discourses :

"Having dismissed the Catechumens, we have retained you only to be our hearers ; because, besides those

things which belong to all Christians in common, we are now to discourse to you of sublime mysteries, which

none are qualified to hear, but those who, by the Master's favour, are made partakers of them . . . . To have

taught them openly, would have been to betray them ." And he refers to the Ark of the Covenant, and says

that it signified a mystery, or secret of God, shadowed over by the cherubims of glory, and honoured by being

veiled .

St . Chrysostom and St . Augustin speak of initiation more than fifty times . St . Ambrose writes to those

who are initiated : and initiation was not merely baptism, or admission into the church, but it referred to

initiation into the mysteries . To the baptized anal initiated the mysteries of religion were unveiled ; they were

kept secret from the Catechumens ; who were permitted to hear the Scriptures read and the ordinary discourses

delivered, in which the mysteries, reserved fur the Faithful, were never treated of. When the services and

prayers were ended, the Catechumens and spectators all withdrew .

Chrysostom, Bishop of Constantinople, was born in 354, and died in 417 . He says : "I wish to speak

openly ; but I dare not, on account of those who arc not initiated . I shall therefore avail myself of disguised

terms, discoursing in a shadowy manner . . . . Where the holy mysteries are celebrated, we drive away all

uninitiated persons, and then close the doors ." No mentions the acelanintions of the initiated ; "which," be

says, "I here pass over in silence ; fur it is forbidden to disclose such things to the Profane ." Palladius, in

his life of Chrysostom, records, as a great outrage, that, a tumult having been excited against him by his

enemies, they forced their way into the penctralia, where the uninitiated behold what it was not proper for

them to see : and Chrysostom mentions the same circumstance in his epistle to Pope Innocent .

St. Cyril of Alexandria, who was made Bishop in 412, and died in 444, says in his 7th Book against

Julian : "These mysteries are so profound and so exalted, that they can be comprehended by those only who

are enlightened . I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering

them to the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor cast

pearls before such as cannot estimate their worth . . . . I should sny much more, if I were not afraid of being

heard by those who are uninitiated ; because men are apt to deride what they do not understand . And the

ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate ."

Theoduret, Bishop of Cyropolis in Syria, was born in 393, and made Bishop in 420 . In one of his three

Dialogues, called the Immutable, he introduces Orthotluzns, speaking thus : "Answer me, if you please, in

mystical or obscure terms ; for perhaps there are some persons present, who are not initiated into the myste .

ries ." And in his preface to Ezekiel, tracing up the secret discipline to the commencement of the Christian

era, lie says : "These mysteries are so august, that we ought to keep them with the greatest caution ."

Minucius Felix, an eminent lawyer of Nonce, who lived in 212, and wrote a defence of Christianity, says

"Many of them (the Christians] know each other by tokens and signs (notis et insignibus), and they form a

friendship for each other, almost before they become acquainted ."

XXVI. . . 23

The Latin Word, tessera, originally meant a square piece of wood or stone, used in making tesselited

pavements, afterwards a tablet on which anything was written, and then a cube or die . Its most general use

was to designate a piece of metal or wood, square in shape, on which the watch-word of an Army was inscribed ; whence tasscra canto to mean the watch-word itself. There was also a lessera 7wspitalis, which was a

piece of wood cut into two parts, as a pledge of friendship . Each party kept one of the parts ; and they swore

mutual fidelity by Jupiter . To break the tessera was considered a dissolution of the friendship . The early

Christians used it as a Mark, the watch-word of friendship . With them it was generally in the shape of a

fish, and made of bone . On its face was inscribed the word Ix6ut, a fish, the initials of which represented

the Greek words, Irsoi•q lptdroq etu;'Tins, Sus :,p ; Tesi(s •Jkrist, the Son of God, the Saviour.

St. Augustine, (de Fide et Syntbolis) says : " This is the faith which in a few words is given to the Novices

to be kept by a Symbol : these few words are known to all the Faithful : that by believing they may be submissive to God ; by being thus submissive, they may lire rightly ; by living rightly, they may purify their

hearts ; and with a pure heart may understand what they believe ."

Mazimus Taurinus says : "The tessera is a symbol and sign, by which to distinguish between the Faithful and the Profane ."

The most ancient Trinitarian doctrine on record is that of the Brahmins . The Eternal Supreme Essence,

called PARARRAUxa, BREau, PARST3A, produced the Universe by self-reflection, and first revealed himself as

BRAnx .i, the Creating Power, then as VisuN u, the Preserving Power, and lastly as SivA, the Destroying and

Renovating power ; the three Modes in which the Supreme Essence reveals himself in the material universe ;

but which soon came to be regarded as three distinct Deities . These three Deities they styled the TRIMURTr,

or TRIAD .

The Persians received from the Indians the doctrine of the three principles, and changed it to that of a

principle of Life, which was individualized by the Sun, and a principle of Death, which was symbolized by

cold and darkness ; parallel of the moral world ; and in which the continual and alternating struggle between

light and darkness, life and death, seemed but a, phase of . the great struggle between the good and evil principles, embodied in the legend of ORMIZD and AusinAN . MITnRAs, a Median reformer; was deified after . his

death, and invested with the attributes of the San ; the •d ifferent astronomical phenomena being figuratively

detailed as actual incidents of his life ; in the same manner as the history of BQDDIIA was invented among the

Hindds .

The Trinity of the Hindus became among the Ethiopians and Abyssinians Nspu-Axon, Pir=A, and

NErrii-the God CREATOR, whose emblem was a ram-MArrzn, or the primitive mud, symbolized by a globe or

an egg, and Tnooonr, or the Liaarwhich contains the germ of everything ; triple manifestation of one and

the same God, (ATaox), considered in three aspects, as the creative power, goodness and wisdom. Other Deities

were speedily invented ; and among them Osinis, represented by the Sun, Isis, his wife, by the Moon or Earth,

TrruoN, his Brother, the Principle of Evil and Darkness, and Ilosus, son of Osiris and Isis . And this Trinity,

of Osisis, Isis and Uo ws became subsequently the Chief Gods and objects of worship of the Egyptians .

The ancient Etruscans, a race that from the city of Resen on the Tigris, are supposed to have emigrated

tb Egypt, and to have been known there as the IIyksos, or Shepherd Kings ; and who, driven thence, sailed

from the shores of Libya to Umbria in Italy ; acknowledged only one Supreme God ; but they had images for

his different attributes, and temples to these images . Each town had one National Temple, dedicated to the

three great attributes of God, STRENOTU, Ricans and Wlsnox, or Tina, 2lzbia and Minerva. The National

Deity was always a Triad under one roof; and it was the same in Egypt, where one Supreme God alone was

acknowledged, but was worshipped as a Triad, with different names in each different home . Each city in

Etruria might have as many gods and gates and temples as it pleased ; but three sacred gates, and one Temple

to three Divine Attributes were obligatory, wherever the laws of Tames (or Tanut or Thoth) were received.

The only gate that remains in Italy, of the olden time, undestroyed, is the Porta del Circo at Volterra ; and it

bas upon it the three heads of the three National Divinities, one upon the key-stone of its magnificent arch,

and one above each side-pillar .

22n -

x1V L . . 24

The Buddhists hold that the God SASri of the IIindus, called in Ceylon, GAUTAIcA, in India beyond the

Ganges, SosoYASOn03r, and in China, C117-0A, or Fo, constituted a Trinity [TRuRArrA], Of BOUDD1IA, DnARYA

and SA.vaA,Idelligence, Law, and Union or Harmony.

The Chinese Sabeans represented the Supreme Deity as composed of CuANa-TI, the Supreme Sovereign,

TIEN, the ITearens, and Tao, the Msirersal Supreme Reason and Principle of Faith ; and that from Chaos, an

immense silence, an immeasurable void, without perceptible forms, alone, infinite, immutable, moving in a

circle in illimitable space, without change or alteration, when vivified by the Principle of Truth, issued all

Beings, under the influence of T .to, Principle of Faith, who produced one, one produced two, two produced

three, and three produced all that is .

The Sclavono-Vendes typified the Trinity by the three heads , of the God TRIOLAr ; and the Pruczi or

.Prussians by the Tri-une God, PERSOQa, Ptsoacos and Poxat3POS, the Deities of Light and Thunder, of Hell

and the Earth, its fruits and animals : and the Scandinavians by ODir, FREA and TuoR.

According to Philo of Alexandria, the Supreme Being, Primitive Light or Archetype of Light, uniting

with WISDOM [Iopta], the mother of Creation, forms in Himself the types of all things, and acts upon the

Universe through the WORD, [Aoyoc . . Logos], who dwells in God, and in whom all His powers wd attributes

develop themselves ; a doctrine borrowed by him from Plato ; while the Kabbaliats represented the First-born

of luau, (the Universal Form, containing in Himself all beings), the Creative agent, preserver and animating

\_principle of the world, as containing within Himself the three primitive Forces of the Deity, LIauT, SPIRIT

and LIFE [ uc, llvivpa and Zw j . . . Phus, Pneuma and Zue] ; and as further revealed in the ten Emanations

or SErnntoTir, which are but attributes of God ; SUPREMACY, WISDOM [the Novs or Aoyos . . Nous or Logos] ;

PRUDENCE [the 4porlats . . Phroniisis of the Gnostics, or the xwraci . . Suniisis of the Platonists] ; .MAc.-TMCENcz,

SEYERITT, BEAUTr, VICTORY, GLORY, ESTABLISHMENT and DOMINION : designating lVsdom, Prudence, ~lfagnfi.

cence, Severity, Victory and Glory, and Dominion, by six of the most sacred names of Deity in the Hebrew :. . . .

JEII . . InuII . . EL . . ELOIIIM . . . ZEB\_toTII and ADONAI.

Simon Magus and his disciples taught that the Supreme Being or Centre of Light produced first of all,

three couples of united Existences, of both sexes, [as tans . . . Suzugias], which were the .origins of alll things :

..r,

REASON and INTENTITENESS ; SrEECU and TIIorauT ; CALCULATION and REFLECTION : [Novs'•a nd Fstwaa,$

and Errota, Ao7tepos and Et9rprrts . . . Nous and Epinoin, Phone and Ennoia, Logismos and Enthumiisis] ; of

which Ennoia or WISDOM was the first produced, and Mother of all that exists.

Other Disciples of Simon, and with them most of the Gnostics, adopting and modifying - the doctrine,

taught that the rlxrpwpa . . Plervma, or PLENITUDE of Superior Intelligences, having the Supreme Being at

their head, was composed of eight Eons [\_1twrT; . . Aiines] of different sexes ; . . PROFUNDITr and SILENCE ;

SPIRIT and TRUTII ; the WORD and LIrE ; MAN and the CIIrRCII : [Bt9oc and =tyq ; linvpa and Aria ; Aoyos

;

Pneuma and Aletheia ; Logos and Zi ;o ; Antbrupos

.-c

Si

and Zwj ; At4pwaos and Exxxr,Tta . . . . Buthos and

and Ekkl%sia] .

Bardesanes, whose doctrines the Syrian Christians long embraced, taught that the unknown Father,

happy in the Plenitude of His Life and Perfections, first produced a Companion for Himself (Zttvyos . . .

Suzugos], whom He placed in the Celestial Paradise, and who became, by Him, the Mother of CnRISTOS, Son

of the Living God : i. e. (laying aside the allegory), that the Eternal conceived, in the silence of his decrees, .

the Thought of revealing Himself by a Being who should be His image or His Son : that to the Son succeeded

his Sister and Spouse, the Holy Spirit, and they produced four spirits of the elements, male and female, Mato

.and Jabseho, Nouro and Rucho ; then Seven Mystic Couples of Spirits, and Heaven and Earth, and all that

is ; then seven spirits governing the planets, twelve governing the Cunstellations of the Zodiac, and thirty-six

being both the Holy

Starry Intelligences whom he called Deacons : while the Holy Spirit [Sophia-Achamoth],

Intelligence and the Soul of the physical world, went from the Pleruma into that material world and there "

mourned her degradation, until CIIRISTOS her former spouse, corning to -her with his Divine Light and Love,

guided her in the way to purification, and she again united herself with him as his primitive Companion .

: The

Basilides, the Christian Gnostic, taught that there were seven emanations front the Supreme Being

1\_XVI . . . 25

First-born, Thought, the Word, Reflection, Wisdom, Power and Righteousness [rrpQeoyoro ;, Nov;, Aoyos, "acs,

Iopw, Avtaut ; and Atxatosa •>j . . . Protogonos, Nous, Logos, Phronesis, Sophia, Dunamis and Dikaiosane] ; from

whom emanated other Intelligences in succession, to the number, in all, of three hundred and sixty-five ; whichL

were God manifested, and composed the Plenitude of the Divine Emanations, or the God Abraxas ; of which

the Thought [or Intellect, \ov ; . . Nous] united itself, by baptism in the river Jordan, with the mdn Jesus,

servant [awxovo; . . Diakoaos] of the human race ; but did' not suffer with him ; and the disciples of Basilides

taught that the Now put on the appearance only of humanity, and that Simon of Cyrene was crucified in his

stead and ascended into heaven.

.Basilides held that out of the unrevcaled God, who is at the bead of the world of emanations, and exalted

above all conception or designation [b tixarovc uairo;, s,3,:rro ;], were evolved seven living, self-subsistent, ever .

active hypostatized powers :

FIRST : Tax INTELLECTUAL POWERS .

lst . Noes Nov; The Mind.

2d . Locos Aoyo; The Reason .

3d . Phronesis . . .Pporrsts . . . . The Thinking Power.

4th. Sophia . . . . Zopta Wisdom .

SECOND :

5th . Danamis . . .

TIIE ACTIVE OR OrERATIvx POWER.

A,.reuct . . . .

Might, accomplishing the purposes of Wisdom .

TIIIRD : Tax MORAL ATTRIBUTES

.

6th . Dikaiosuno . . Atxatoavr7 . . Holiness or Moral Perfection .

7th . Eirenu . . . . Etpsp . . . . Inward Tranquillity.

These Seven Powers (Atmaun ; . . Dunameis), with the Primal Ground out of which they were evolved,

constituted in his scheme the Upcri, Oy8oa; [Proto Ogdoas], or First Octave, the root of all Existence . From

this point, the spiritual life proceeded to evolve out of itself continually many gradations of -existence, each

lower one being still the impression, the anictype, of the immediate higher one . Ire -supposed there were 365

of these regions or gradations, expressed by the mystical word A,3pat a ; [Abraxas] .

b The appafas is thus interpreted, by the usual method of reckoning Greek letters numerically . . . a 1 ,

O, 2

100 . , a,1 . . , 60 . . a, 1 . . f, 200 = 365 : which is the whole Emanation-World, as the development of the Supreme Being.

In the system of Basilides, Light, Life, Soul and Good were opposed to Darkness, Death, Matter and Evil,

throughout the whole course of the universe .

According to the Gnostic view, God was represented as the immanent, incomprehensible and original

source of all perfection ; the Unfathomable Anvss, (/3i9o; . . bathos), according to Valentines, exiltsd above

all possibility of designation ; of whom, properly speaking, nothing can be predicated ; the a -ro.4acsc\_of

Basilides, the w of Philo. From this incomprehensible Essence of God, an immediate transition to finite things •

is inconceivable. Self-iimiiation is the first beginning of a communication of life on the part of God-!he

first

st passing of the hidden Doity into manifestation ; and from this proceeds all further self-developing manifestation of the Divine Essence . From this primal link in the chain of life there are evolved in Vie first place,

the manifold powers or attributes inherent in the divine Essence, which, until that first serf-comprehension,

were all hidden in the Abyss of His Essence . Each of these attributes presents the whole divine Essence

under one particular aspect ; and to each, therefore, in this respect, the title of-God may' appropriately be

applied. These Divine Powers evolving themselves to self-subsistence, become thereupon the germs and principles of all further developments of life. The life contained in them unfolds and individualizes itself more and

more, but in such a way that the successive grades of this evolution of life continually sink lower and loves

the spirits become feebler, the further they are removed from the first link in the series .

The first manifestation, they termed opdrj xara".lts iavroir, [pro(d kalalrpsis heautou] or rrpo ror saraaorca6v

you 8eou, (proton Nataleplon lou Theou] ; which was bypostatically represented in a rove or aoyos, [Nous or Lagos] .

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In the Alexandrian Gnosis, the Platonic notion of the f, [Huh] predominates. This is the dead, the

unsubstantial-the boundary that limits from without the evolution of life in its gradually advancing proggres=

sion, whereby the Perfect is ever evolving itself into the less Perfect . This v"Ar, again, is represented under

various ima ges ;-at one time as the darkness that exists along side of the light ; at another, as the void

[uwc ra, xerov . . . Kenoma, Kenon], in opposition to the Fulness, Inarpcpa : . . Pleroma] of the Divine Life ;

or as the shadow that accompanies the light ; or as the chaos, or the sluggish, stagnant; dark water. This

matter, dead in itself, possesses by its own nature no inherent tendency ; as life of every sort is foreign to it,

itself makes no encroachment on the Divine . As, however, the evolutions of the Divine life (the essences

developing themselves out of the progressive emanation) become feebler, the further they are removed from

the first link in the series ; and as their connection with the first becomes looser at each successive step, there

arises at the last step of the evolution, an imperfect, defective product, which, unable to retain its connection

with the chain of Divine life, sinks from the World of Eons into the material chaos : or, according to the

same notion, somewhat differently expressed, [according to the Ophites and to Bardesanes], a drop from the

fulness of the Divine life bubbles over into the bordering void . Hereupon the dead matter, by commixture

with the living principle, which it wanted, first of all receives animation . But, at the same time, also, the

-divine, the living, becomes corrupted by mingling with the chaotic mass . Existence now multiplies itself.

There arises a subordinate, defective life ; there is ground for a new world ; a creation starts into being, beyond

the confines of the world of emanation . But, on the other hand, since the chaotic principle of matter has

acquired vitality, there now arises a more distinct and more active opposition to the God-like-a barely negative, blind, ungodly nature-power, which obstinately resists all influence of the Divine : hence, as products of

the spirit of the var„ (of the rcrrirµa v7uxov . . Pneuma Ilulikon), are Satan, malignant spirits, wicked men, in

none of whom is there any reasonable or moral principle, or any principle of a rational will ; but blind passions alone have the ascendancy. In them there is the same conflict, as the scheme of Platonism supposes,

between the soul under the guidance of Divine reason . [the sera . . Nous], and the soul blindly resisting reason

-between the rcporoca [pronoia] and the arayr, [anagc], the Divine Principle and the natural . The Syrian Gnosis assumed the existence of an active, turbulent kingdom of evil, or of darkness, which,

by its encroachments on the kingdom of light, brought about a commixture of .the light. with . the darkness, of

the God-like with the ungodlike .

Even among the Platoniats, some • thought that along with an organized, inert matter, the substratum of

the corporeal world, there existed from the beginning a blind, lawless motive power, an ungodlike soul, as its

original motive and active principle . As the inorganic matter was organized into a corporeal world, by the

plastic power of the Deity, so by the same power, law and reason were communicated to that turbulent, irrational soul. Thus the Chaos of the Car, was transformed into an organized world, and that blind soul into a

rational principle, a mundane soul, animating the Universe . As front the latter proceeds all rational, spiritual

life in humanity, so from the former proceeds all that is irrational, all that is under the blind sway of passion

and appetite ; and all malignant spirits are its progeny .

In one respect all the Gnostics agreed : they all hell, that there was a world purely emanating out of the

vital development of God, a creation evolved directly out of the Divine Essence, far exalted abovo any outward

creation produced by God's plastic power, and, conditioned by a pro-existing matter . They agreed in holding

that the framer of this lower world was not the Father of that higher world of emanation ; but the Demiurgo

(&raaotpyoc], a being of a kindred nature with the universe framed and governed by him, and far inferior to

that higher system and the Father of it .

But some, setting out from ideas which had long prevailed among certain Jews of Alexandria, supposed

that the Supreme God created and governed the world by His ministering spirits, by the angels . At the head

of those angels stood one who had the direction and control of all ; therefore called the Artificer and Governor

of the World . This Demiurgo they compared with the pla?tic, animating, mundane spirit of Plato and the

Platoniats [the bn;trpof 9rus . . Deuteros Theos ; the 9rot yrrrros . . Theos Geuctos], who, moreover, according to

the Timmus of Plato, strives to represent the Idea of the Divine Reason; in that which is becoming, (as contradistinguished from that which is), and temporal . This angel is a representative of the Supreme God, on the

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lower stage of existence : he does not act independently, but merely according to the ideas inspired in Rim by

the Supreme God ; just as the plastic, mundane soul of the Platonists creates all things after the pattern of the

ideas communicated by tire Supreme Reason [Novc . . Nous-the o :as& r::wr . . ho esti zoin-tho napo&ypa . .

paradeignta, of the Divine Reasun hypostatized] . But these ideas transcend his limited essence ; .he cannot

understand them ; he is merely their unconscious organ ; and therefore is unable himself to comprehend the

whole scope and meaning of the work which he performs . As an organ under the guidance of a higher

inspiration, he reveals higher truths than he himself can comprehend . The mass of the Jews, they held,

recognized not the angel, by whom, in all the Theophanies of the Old Testament, God revealed himself; they

knew not the Deiniurge in his true relation to the hidden Supreme God, who never reveals himself in the sensible

world . . They confounded the type and the archetype, the symbol and the idea . They rose no higher than the

Demiurgo ; they took him to be the Supreme God himself . But the spiritual men among them, on the contrary, clearly perceived, or at least divined, the ideas veiled under. Judaism : they rose beyond the Demiurge,

to a knowledge of the Supreme God ; and are therefore properly his worshippers [:~rparCtirtao . . Therapentai] .

Other Gnostics, who had not been followers of the Mosaic religion, but who had, at an earlier period,

framed to themselves an oriental Gnosis, regarded the Demiurgo as a being absolutely hostile to the Supreme

God. lie and his angels, notwithstanding their finite nature, were to establish their independence ; they will

tolerate no foreign rule within their realm . Whatever of a higher nature descends into their kingdom, they

seek to hold imprisoned there, lest it should raise itself above their narrow precincts . Probably, in this system,

the kingdom of the Demiuraic Angels corresponded, fur the most part, with that of the deceitful Star-Spirits,

who seek to rob man of his freedom, to beguile him by various arts of deception, and who exorcise a tyrannical

sway over the things of this world . Accordingly, in the system of these Sabmans, the seven Planet.Spirits,

and the twelve Star-Spirits of the zodiac, who sprang from as irregular connection between the cheated Fetahil

and the Spirit of Darkness, play an important part in everything that is bad . The Demiurge is a limited and

limiting being, proud, jealous and revengeful ; and this his character betrays itself in the Old Testament,

which, the Gnostics held, came from him. They transferred to the Demiarge himself, whatever in the idea of

God, as presented by the Old Testament, appeared to them defective . Against his will and rule, the v-4 was

continually rebelling, revolting without control against the dominion which he, the fashioner, would exercise

over it ; casting off the yoke 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 . He strives to check the

germination of the divine seeds of life which the Supreme God of Holiness and Love, who has no connection'

whatever with the -sensible world, has scattered among men . That perfect God was at most known and worshipped in mysteries by a few spiritual men.

The Gospel of St. John is in great measure a polemic against the Gnostics,' whose different sects, to solve

the great problems, the creation of a material world by an immaterial Being, the fail of man, the incarnation,

the redemption and restoration of the spirits called men, admitted a long series of intelligences, intervening in

a series of spiritual operations ; and which they designated by the names, The Beginning, the Word, the 0111Y

Begotten, Life, Light and Spirit [Ghost] : in Greek,'Api, Aoyos, aloswy:rrs, zw>;,'ear and 1Tr.vpa [Arehe, Logos, .

Monogenes, Zue, Phus and Pneuma] . St. John, at the beginning of his Gospel, avers that it was Jesus Christ

who existed in the Beginning ; that He was the WORD of God by which everything was made : that He was

the Only Begotten, the Life and the Light, and that he diffuses among men the Holy Spirit [or Ghost],- the

Divine Life and Light.

So the Pleroma [Mrpwpa], Plenitude or Fulness, was a favorite term with the Gnostics, and Truth and

Grace were the Gnostic Eons. : and the Simonians, Doki:tis and other Gnostics held that the Eon Christ Jesus

was never really, but only apparently clothed with a human body : but St . John replies that the Word did

really become Flesh, and dwelt among us ; and that in Him were the Pleroma -and Truth and Grace .

The Gospel of St . John commences with these words ; as translated in our version : "In the Beginning was

the Word, and the Word was with God, and the Word was God : the same was in the beginning with God ."

This, a statement of the doctrine of the Gnostics against whom the author of the book was writing, expanded

into its full meaning, is as follows . "When the work of Emanation and Creation commenced, and the Supreme

God, until then existing alone, in the profundity of his own nature, unmanifested, began to manifest himself,

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the WORD, His first Emanation, tires, commenced to exist . That word was (pros ton Theon) near . to, an immediate

and primary emanation from God ; and was God Himself manifested in one aspect or mode. of development."

And then it is declared that by this Word, first and immediate emanation from God, everything was made that

was made : all subsequent emanations proceeded from Him : and out of Him came life and• the light given

unto men . And then the author proceeds to prove that this Word was Jesus Christ .

In the doctrine of Valentinus, reared a Christian at Alexandria, God was a Perfect Being, an Abyss,

[Bveos . . Buthos], which no intelligence could sound, because no eye could reach the invisible and ineffable

heights on which he dwelt, and no mind could comprehend the duration of his existence ; He has always been ;

He is the Primitive Father and Beginning (the IIporearop and IIpoapv . . Propatur and Proarchb] : He will ns

always, and does not grow old. The development of His Perfections produced the intellectual world . After

having passed infinite ages in repose and silence, He manifested Himself by His Thought, source of all His manifestations, and which received from Him the germ of His creations . Being of His Being, His Thought (rLv ma . .

Ennoia] is also termed Yaps [Charis] Grace or Joy, and lists, or App,lror, [Sige or Arreton,] Silence or the Ineffable . Its first manifestation was Novs [Noun], the Intelligence, first of the Eons, commencement of all things,

first revelation of the Divinity, the Moioyen;s [Monogenes], or Only Begotten : next, Truth [Axresta . . Aletheia], .

his companion . Their manifestations were the Word [Aoyos . . Logos] and Life [2toj . . Zoe] ; and theirs,-Man

and the Church [Areporeoc and Exx7o ara . . Anthropos and Ekklesia] : and from these, other twelve, six of whom

were Hope, Faith, Charity, Intelligence, Happiness and Wisdom ; or, in the Hebrew, Kesten, Kina, Amphe,

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 (Noes} produced Christ and the Holy

Spirit his companion ; who restored them to their first estate of happiness and harmony ; and thereupon

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 redeemed the-world .

The Dlarcosians taught that the Supreme Deity produced by-his words the Aoyos (Logos] or Plenitude of

Eons : Me first utterance was a syllable of four letters, each of which became a being ; his second of four, his

third of ten, and his fourth of twelve ; thirty in all, which constituted the ifArpupa, [1'leroma] .

The Valentinians and others of the Gnostics, distinguished three orders of existences :-lst. The divine

germs of life, exalted by their nature above matter, and akin to the zo'ra (Sophia), .to the mundane soul and . .

to the Pleroma :-the spiritual natures, .pr:atts,trerpatrxai [Phuseis Pneumatikai] : .2d . The natures originating

in the life, divided from the former by the . mixture of the Cxrr,-the psychical natures, pvattc 4vxtxat [Phuseis

Psuchikai] ; with which begins a perfectly new order of existence, an image of that higher mind and system,

in a subordinate grade ; and finally, 3d . The Ungodlike or Ilylic Nature, which resists all amelioration, and

whose tendency is only to destroy-the nature of blind lust and passion.

The nature of the rerevpartxov [pneumatikon], the spiritual, is essential relationship with God (the Spool ctor

r9 etc . . Ilomoousion to Theu) ; hence the life of Unity, the undivided, .the absolutely simple (aide. i " jpovouuSrs . . Ousia henike, monoeides) .

The essence of the 4vztxoo (psuchikoi] is disruption into multiplicity, manifoldness ; which, however, is

subordinate to a higher unity, by which it allows itself to be guided, first unconsciously, then consciously.

The essence of the vtxos [Uulikoi], (of whom Satan is the head), is the direct opposite to all unity ;

disruption and disunion in itself, without the least sympathy, without any point of coalescence whatever for

unity ; together with an effort to destroy all unity, to extend its own inherent disunion to everything, and to

rend everything asunder . This principle has no power to posit anything ; but only to negative : it is unable

to create, to produce, to form, but only to destroy, to decompose .

By Marcus, the disciple of Valentinus, the idea of a Aoyoc rov orros [Logos Ton Ontos], of a Woan, manifesting the hidden Divine Essence, in the Creation, was spun out into the most subtle details-the entire

creation being, in his view, a continuous utterance of the Ineffable . The way in which the germs of divine life

[the a:ctppara xrevpaerxa . . spermata pneumatika], which lie shut up in the Eons, continually unfold and individualize themselves more and more, is represented as a spontaneous analysis of the several names of the

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Ineffable, into their several sounds. An echo of the Pleroma falls down into the v'7ul [IIylee], and becomes

the forming principle of a new, but lower creation .

One formula of the pn .-umatical baptism among the Gnostics ran thus : "In the NAVE which is hidden

from all the Divinities and Powers" [of the Demiur-e], " The Name of Truth" [the Axroita [Aletheia], self

manifestation of the Buthos], which Jesus of Nazareth has put on in the light-zones of Christ, the living

Christ, through the Holy Ghost, for the redemption of the- angels,-the Name by which all things attain to

Perfection ."" The Candidate then said : " I am established and redeemed ; I am redeemed in my soul from

this world, and from all that belongs to it, by the name of rnrr, who has redeemed the Soul of Jesus-by the

living Christ." The assembly then said : "Peace (or Salvation) to all on whom this name rests I"

The boy Dionusos, torn in pieces, according to the Bacchio Mysteries, by the Titans, was considered by

the Manicheans as simply representing the Soul, swallowed up by the powers of darkness,-the divine life rent

into fragments by matter :-that part of the luminous essence of the primitive man [the atpwrosaxopcf

os [Proton

Anthropos] of Magi, the arpawv aropo:ros [Praua Anthropos] of the Valentinians, the Adam Kadmon ; and the

Kaiomorts of the Zendavestaj, swallowed up by the powers of darkness ; the Mundane Soul, mixed with matter

-the seed of divine life, which had fallen into matter, and had thence to undergo a process of purification

and development.

'The Pywaas [Gnosis] of Carpocrates and his son Epiphanes consisted in the knowledge of one Supreme

Original being, the highest unity, from whom all existence has emanated, and to whom it strives to return .

The finite spirits that rule over the several portions of the Earth, seek to counteract' this universal tendency

to unity ; and from their influence, their laws and arrangements, proceeds all that checks, disturbs or limits

the' original communion, which is - the basis of nature, as the outward manifestation of that highest Unity .

These spirits, moreover, seek to retain under their dominion the souls which, emanating from the highest

Unity, and still partaking of its nature, have lapsed into the 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 nations derive their origin . -But the souls which, from a reminiscence of

their former condition, soar upward to the contemplation of that. higher Unity, reach to such perfect freedom

and repose, as nothing afterwards can disturb or limit, and rise superior to the 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 height of contemplation, might be regarded as equal with him .

" The Ophites commenced their system with a Supreme Being, long unknown to the Human -race, and

still so to 'the greater number of men ;\* the Bueoc [Buthos], or Profundity, Source of Light, and of AdamKadmon, the Primitive Man, made by the Demiourgos, but perfected by the Supreme God by the communication to him of the Spirit [llvrvaa . . Pneuma] . The Srst emanation was the Thought of the Supreme Deity ;

[the Ei',ow . . .Ennoia], the conception of the Universe in the Thought of God . This Thought, called also

Silence (Xvy,y . ; Sig&), produced the Spirit [rlvtvpa . . Pneuma], Mother of the Living, and Wisdom of God .

Together with this Primitive Existence, Matter existed also, (the Waters, Darkness, Abyss and Chaos), eternal

like'the Spiritual Principle . ' Buthos and His Thought, uniting with Wisdom,- made 'her fruitful by the

Divine Light,'and She produced a perfect and an imperfect being, Chrislos, and a Second and inferior wisdom,

Boplia-Achamoth, who falling into chaos remained entangled there, became enfeebled,- and lost all knowledge

of 'the Superior Wisdom that gave her birth . Communicating movement to Chaos, she produced Ialdabaoth,

the Demiourgos, Agent of Material Creation, and then ascended towards - her first place in . the scale of creation. Ialdabaoth produced an angel that was his image, and this a second, and soon in succession to the sitth

after the Demiourgos : the seven being reflections one of the- other, yet different and inhabiting seven distinct

regions . The names of the six thus produced were IAo, SARAOTII, Ano\ tt, Ecor, ORAL and ASTAruAI. laldabaotb, to become independent of his mother, and to pass for the Supreme Being, made the world, and man, in

his own image ; and his mother caused the Spiritual principle to pass from him into man, so made ; and

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so

'henceforward the contest between the Demiourges and his mother, between light and darkness, good and evil,

was concentrated in man ; and the image of Ialdabaoth, reflected upon matter became the Serpent-Spirit,

Satan, the Evil Intelligence . Eve, created by Ialdabaoth, had by his Sons children that were angels like

themselves . Tho Spiritual light was withdrawn from man by Sophia, and the world surrendered to the

influence of evil ; until the Spirit, urged by the entreaties of Wisdom, induced the Supreme Being to send

Christos to redeem it. Compelled, despite himself, by his Mother, Ialdabaoth caused the man Jesus to be

born of a Virgin, and the Celestial Saviour . uniting with his Sister, Wisdom, descended through the regions

of the seven angels, appeared in each under the form of its chief, concealed his own, and entered with his

sister into the man Jesus at the baptism in Jordan . Ialdabaoth, finding that Jesus was destroying his empire

and abolishing his worship, caused the Jews to hate and crucify him ; before which happened, Christos and

Wisdom had ascended to the celestial regions . They restored Jesus to life and gave him an ethereal body, in

which he remained eighteen months on earth, and receiving from Wisdom the perfect knowledge [r&wezc .

Gnosis] communicated it to a small number of his apostles, and then arose to the intermediate region

inhabited by Ialdabaoth, where, unknown to him, he sits at his right hand, taking from him the Souls of

Light purified by Christos . When nothing of the Spiritual world shall remain subject to Ialdabaoth, the

redemption \*i11 be accomplished, and the end of the world, the completion of the return of Light into the

Plenitude will occur.

Tatian adopted the theory of Emanation, of Eons, of the existence of a God too sublime to allow Himself

to be knoin, but displaying Himself by Intolligences emanating from His . bosom. The first of these was his

Spirit [IIrwwi . . Pneuma], God Himself, God thinking, God conceiving the universe . The second was the

Word [Aoyos . . Logos] no longer merely the Thought or Conception, but the Creative Utterance, manifestation

of the Divinity; but emanating from the Thought or Spirit ; the First-Begotten, author of the visible creation .

This was the Trinity, composed of the Father, Spirit and Word .

The Elxaites adopted the Seven Spirits of the Gnostics ; but named them Heaven, Water, Spirit, The

Holy Angels of Prayer, Oil, Salt and the Earth.

The opinion of the Doketes as to the human nature of Jesus Christ, was that most generally received

among the Gnostics . They deemed the intelligeaces of the Superior World too, pure and too much the antaggo .

nists of matter, to be willing to unite with it : and held that Christ, an Intelligence . of the first rank, in appear .

ing upon the earth, did not become confounded with matter, but took upon himself •only

y the ~appcarance of , a

body, or at the most . used it only as an envelope.

Noiitus' termed the Son the first Utterance of the Father ; the Word, not by Himself, as an Intelligence,

and unconnected with the flesh, a real Son ; but a Word, and a perfect Only Begotten ; light emanated from

the Light ; water flowing from its spring ; a ray emanated from the Sun.

Paul of Samosata taught that Jesus Christ was the Son of Joseph and Mary ; but that the Word, Wisdom

or Intelligence of God, the Novs [Nous] of the Gnostics, had united itself with him, so that ho might be said

to be at once the Son of God, and God Himself .

Arius called the Saviour the first of creatures, non-emanated from God, but really created, by the direct

will of God, before time and the ages . According to the Church, Christ was of the same nature as God ;

according to some dissenters, of the same nature as man . Arius adopted the theory of a nature analogous

to both . When God resolved to create the Human race, lie made a Being which he called Tus Wean, Tus

Sox, Wisooat ( °-°c, Thos, iapta . . Logos, Vies, Sophia], to the end that IIe might give existence to men . This

Wean is the Ormuzd of Zoroaster, the Ensoph of the Kabbala, the Nov ; (Nous] of Platonism and Philonism,

and the Empia or Ar uovpyos [Sophia or Demiourges] of the Gnostics . lie distinguished the Inferior Wisdom,

or the daughter, from the Superior Wisdom ; the latter being in God, inherent in His nature, and incapable

of communication to any creature : the second, by which the Son was made, communicated itself to Him, and

therefore Ho Himself was entitled to be called the Word and the Son .

Manes, founder of the Sect of the Manichcans, who had lived and been distinguished among the Persian

Magi, profited by the doctrines of Scythiauus, a Kabbalist or Judaizing Gnostic of the times of the Apostles ;

and knowing those of Bardesanes and Ilarmonius, derived his doctrines from 7.oronsterism, Christianity and

the Sense of a Teacher, organ of

Gnosticism . lie claimed to be the IIayax).rros [1'arakletus] or Comforter, in

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the Deity, but not in that of the Holy Spirit or Holy Ghost : and commenced his Epistola Fundamenti iti tliese

words, "Manes, Apostle of Jesus Christ, elect of God the Father ; Behold the Words of Salvation, emanating

from the living and eternal."fountain

The dominant idea of his doctrine was Pantheism, derived by him

from its source in the regions of India and on the confines of China : that the cause of all that exists is in

God ; and at last, God is all in all . All souls are equal-God is in all, in men, animals and plants . There are

two Gods, one of Good and the other of Evil, each independent, eternal, chief of a distinct Empire ; necessarily, and of their very natures hostile to one another, The Evil God, Satan, is the Genius of matter alone :

The God of Good is infinitely his Superior, the Truc God ; while the other is but the chief of all that is the

Enemy of God, and must in the end succumb to His Power . The Empire of Light alone is eternal and true ;

and this Empire is a great chain of Emanations, all connected with the Supreme Being which they make manifest ; all Him, under different forms, chosen for one end, the triumph of the Good . In• each of Its members

lie hidden thousands of ineffable treasures . Excellent in His Glory, incomprehensible in His Greatness, the

Father has joined to Himself those fortunate and glorious Eons [Au

.u-rs . . Aiones], whose Power and Number

it is impossible to determine . . . This is Spinoza's Infinity of Infinite Attributes of God . Twelve Chief Eons, at

the head of all, were the Genii of the twelve Constellations of the Zodiac, and called by Manes, Olamin . Satan, also, Lord of the Empire of Darkness, had an Army of Eons or Demons, emanating from his Essence, and

reflecting more or leas his image, but divided and inharmonious among themselves . A war among them

brought them to the confines of the Realm of Light . Delighted, they sought to conquer it. But the Chief of

the Celestial Empire created a Power which he placed on the frontiers of Heaven, to protect his Eons, and

destroy the Empire of Evil . This was the Mother of Life, the Soul of the World, an Emanation from the

Supreme Being, too pure to come in immediate contact with. matter. It remained in the highest region ; but

produced a Son, the first Man [the Kaiomorts, Adam-Kadmon, IIpwros Arepwrtoc [Protos Anthropos], and

Iiivil-Zivah ; of the Zend-Avesta, the Kabbala, the Gnosis and Sabeism] ; who commenced the contest with the

Powers of Evil ; but, losing part of his panoply, of his Light, his Son and many souls born of the Light, who

Were devoured by the darkness, God swot to his assistance the living Spirit, or the Son of the First Man [Tics

A'BpLnou . . . Uios Anthropou], or Jesus Christ . The Mother of Life, general Principle of Divine Life, and

the first Man, Primitive-Being that reveals 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 , eaptive, to end by

tempering and softening its savage nature. The Divine Spirit, after having brought back the Primitive Man

to the Empire of Light, raises above the world that part of the Celestial Soul that remained unaffected by

being mingled with the 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 Light or of • the

Soul of the First Man, diffused . through matter ; which done, the world will cease to exist . To retain the rays

of Light still remaining among his Eons, and ever tending to escape and return, by concentrating them, the

Prince of Darkness, with their consent, made Adam, whose soul was of the Divine Light, contributed by the

Eons, and his body of matter, so that he belonged to both Empires, that of Light and that of Darkness . . To

prevent the light from escaping at once, the Demons forbade Adam to eat the fruit of "knowledge of good

and evil," by which he would have known the Empire of Light and that of Darkness . Ire obeyed ; an Angel

of Light induced him to transgress, and gave him the means of victory ; but the Demons created Eve, who

seduced him into an act of Sensualism, that enfeebled him, and • bound him anew in the bonds of matter .

This is repeated • in the case .of every man that lives .

To deliver the soul, captive in darkness, the Principle of Light, or Genius of the Sun, charged to redeem

the Intellectual World, of which he is the type, came to manifest Himself among men . Light appeared in the

darkness, but the darkness - comprehended it not ; according to the words of St . John. The Light could not

unite with the darkness . It but put on the appearance 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 the Evil Principle, and the Pagans from the worship of Demons . But the Chief of the

Empire of Darkness caused him to be crucified by the Jews. Still he suffered in appearance only, and his

death gave to all souls the symbol of their enfranchisement . The person of Jesus having disappeared, there,

was seen in his place a cross of Light, over which a celestial voice pronounced these words : "The cross of

23a

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Light is called The Word, Christ, The Cate, Joy, The Broad, The Sun, The Resurrection, Jesus, The Father,

The Spirit, Lire, Truth and Grace ."

With the Priscillianists there were two principles, one the Divinity, the other, Primitive Matter and Darkness ; each eternal . Satan is the son and lord of matter ; and the secondary angels and demons, children of

matter. Satan created and governs the .visible world . But the soul of man\_ emanated from God, and is of the'

same substance with God . Seduced by the evil spirits, it passes through various bodies, until, purified and

reformed, it rises to God and is strengthened by Ills light . These powers of evil hold mankind in pledge ; and

to redeem this pledge, the Saviour, Christ the Redeemer, came and died upon the cross of expiation, thus .

discharging the written obligation . IIe, like all 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 useless to trace these vagaries further ; and we stop at the frontiers of the realm of the three hundred

and sixty-five thousand emanations of the 3landaltes from the Primitive Light, Fira or Ferho and Yavar ; and

return contentedly to the simple and sublime creed of Masonry .

Such were some of the ancient notions concerning the Deity ; and taken in connection with what has

been detailed in the preceding Degrees, this Lecture affords you a true picture of the ancient speculations .

From the beginning until now, those who have undertaken to solve the great mystery of the creation of a

material universe, by an Immaterial Deity, have interposed between the two, and between God and man, divers

manifestations 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 belief of the Orient was, that the Supreme Being did not Himself create either the earth

or man. The fragment which commences the Book of Genesis, consisting of the first chapter and the three first

verses of the second, assigns the creation, or rather the formation or modelling of the world from matter already

existing in confusion, not to Inca, but to the Er .ouis, well known "Subordinate Deities, Forces or hfanifestntions, among the Phoenicians . .The second fragment imputes it to Incn-ELOnts [Lord of the Elohim] : and St.

John assigns the creation to the Ae)'gs or WORD ; and asserts that CnRrsr was that WORD, as well as Ltcnr and

LirE, other emanations from the Great Primeval Deity, to which other faiths had assigned-the work of .creation.

An absolute ex is tence,-wholly .immaterial, in no way within the reach of our senses ; a cause, but not an

effect, that never was not, but existed .during an infinity of eternitics, before there was anything else except

Time and Space, is wholly beyond the reach of our conceptions. The mind of man has wearied itself in

speculations as to His nature, His essence, Ills attributes ; and ended in being no wiser than it began . In

the idipossibility of conceiving of immateriality, we feel at sea and lost whenever we go beyond the domain

of matter. And yet we know that there are rowers, Forces, Causes, that are themselves not matter. We give

them names, but what they really are, and what their essence, we are wholly ignorant .

But, fortunately, it does not follow that we may not belicre or even know, that which we cannot explain to

ourselves, or that which is beyond the reach of our comprehension. If we believed only that which our intellect can grasp, measure, comprehend, and have distinct and clear irleas of, we should believe scarce anything .

The senses are not the witnesses that bear testimony to us of the loftiest truths .

'Our greatest difficulty is, that language is not adequate to express our ideas ; because our words refer to

things, and are images of what is substantial and material . If we use the word "emanation," our mind involuntarily recurs to something material, issuing out of some other thing that is material ; and if we reject this

idea of materiality, nothing is left of the emanation but an unreality . The word "thing" itself suggests to us

that which is material and within the cognizance and jurisdiction of the senses . If we cut away from it the

idea of materiality, it presents itself to us as no thing, but an intangible unreality, which the mind vainly endeavours to grasp . Existence and Being are terms that have the same colour of materiality ; and when we speak

of a rower or Force, the mind immediately images to itself one physical and material thing acting upon another .

Eliminate that idea ; and the Power or Force, devoid of physical characteristics, seems as unreal as the shadow

that dances on a wall, itself a mere absence of light ; as spirit is to us merely that which is not matter.

Infinite space and infinite time, are the two primary ideas . We formulize them thus : add body to body

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and sphere to sphere, until the imagination wearies ; and still there will remain beyond, a void, empty, unoccupied sr.tce, limitless, because it is void . Add event to event in continuous succession, forever and forever,

and there will still remain, before and after, a TIME in which there was and will be no event, and also endless

because it too is void .

Thus these two ideas of the boundlessness of space and the endlessness of time seem to involve the ideas

that matter and events are limited and finite . We cannot conceive of an infinity of worlds or of events ; but

only of an imhyinile number of each ; fur, as wo struggle to conceive of their ilflnily, the thought ever occurs

in despite of all our efforts-there must be spuce.i n which there are no worlds ; there must have been tune when

there were no events .

We cannot conceive how, if this earth mores millions of millions of miles a million times repeated, it is

still iii the centre of spat .. ; nor how, if we lived millions of millions of ages and centuries, we should still be

in the centre of eternity-with still as much space on one side as on the other ; with still as much time before

us as behind ; for that seems to say that the world has not moved nor we lived 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 therefore one series containing no more or fewer units than the other .

Nor have we the capacity to form in ourselves any idea of that which is immaterial. We use the word,

but it conveys to us only the idea of the absence and negation of materiality ; which vanishing, Space and

Time alone, infinite and boundless, seem to us to be left .

We cannot form any conception of as effect without a cause. We cannot but believe, indeed we know,

that, how far soever we may have to run back along the chain of effects and causes, it cannot be infinite ; but

we must come at last to something which is not an effect, but the first cause : and yet the fact is literally beyond

our comprehension . The mind refuses to grasp the idea of self-existence, of existence without a beginning .

As well expect the hair that grows upon our head to understand the nature and immortality of the soul .

It does not need to go so far in search of mysteries ; nor have we any right to disbelieve or doubt . the

existence of a Great First Cause, itself no effect, because we cannot comprehend it ; because the words we use

do not even express it to us adequately .

We rub a needle fur a 'little while, on a dark, inert mass of iron ore, that had lain idle in the earth for

many centuries. Something is thereby communicated to the steel-we term it a virtue, apotcer, or a qualityand then we balance it upon a pivot ; and, lo! drawn by some invisible, mysterious Power, one polo of the

needle turns to the North, and there the same Power keeps the same pole for days and years ; will keep it

there, perhaps, as long as the world lasts, carry the needle where you will, and no matter what Leas or mountains intervene between it and the North Pole of the world. And this Power, thus acting, and indicating to

the . mariner his course over the trackless ocean, when the stars shine not for many days, saves vessels from

shipwreck, families from distress, and those from sudden death, on whose lives the fate of nations and the

peace of the world depend . But for it, Napoleon might never have reached the ports of France on his return

from Egypt, nor Nelson lived to fight and win at Trafalgar . Men call this Power magnetism, and then complacently think that they have explained it all ; and yet they have but given 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 essence is, or how it acts, we do not know, any more than we know the essence or the mode

of action of the Creative Thought and Word of God.

And a,gain, what is that which we term galvanism and electricity,-which evolved by the action of a little

acid on two metals, aided by a magnet, circles the earth in a second, sending from land to land the Thoughts

that govern the transactions of individuals and nations ? The mind has formed no notion of matter, that will

include it ; and no name that we can give it, helps us to understand its essence and its being. It isa Power,

like'Thought and the Will . We know no more .

What is this power of gravitation that makes everything upon the earth tend to the centre? How does it

reach out its invisible hands towards the erratic meteor-stones, arrest them in their swift course, aad draw

them down to the earth's bosom? It is a potter. We know no more.

What is that heat which plays so wonderful a part in the world's economy?-that caloric, latent every-

where, within us and without us, produced by combustion, by intense pressure, and by swift motion? Is it

substance, matter, spirit, or immaterial, a mire Force OF State of Matter?

And what is liyht1 A substance, say the books,-marker, that travels to Us from the sun and Stars, each

ray separable into seven, by the prism, of distinct colours, and with distinct peculiar qualities and action . And

if a substance, what is its essence, 4nd what power is inherent in it, by which it journeys incalculable myriads

of miles, and reaches us ten thousand years or more after it leaves the stars .

AU power is equally a mystery . Apply intense cold to a drop of water in the -centre of a globe of iron,

and the globe is shattered as the water freezes . Confine a little of the same limpid element in a cylinder which

Enceladus or Typhon could not have riven asunder, and apply to it intense heat ; and the vast power that

couched latent in the water shivers the cylinder to atoms . A little shoot from a minute seed, a shoot so soft

and tender that the least bruise would kill it, forces its way downward into the hard earth, to the depth of

many feet, with an energy wholly incomprehensible . What are these mighty forces, locked up in the Smallseed, and the drop of water?

Nay, what is LtrE itself, with all its wondrous, mighty energies,-that power which maintains the heat

within us, and prevents our bodies, that decay so soon without it, from resolution into their original elements?

-Life, that constant miracle, the nature and essence whereof have eluded all the philosophers ; and all their

learned dissertations on it are a mere jargon of words?

No wonder the ancient Persians thought that Light and Life were one,-both emanations from the Supreme

Deity, the archetype of light . No wonder that in their ignorance they worshipped the Sun . God breathed

into man the spirit of life,-not matter, but an emanation from Himself ; not a creature made by llim, nor a

distinct existence, but a Power, like His own Thought : and light, to those great-souled ancients, also seemed

no creature, and no gross material substance, but a pure crnanation .from the 1 city,immortal and indestructible

like Himself .

What, indeed, is REALIT:? Our dreams are as real, while they last, as the occurrences of the daytime .

We see, hear, feel, act, experience pleasure and suffer pain, as vividly and actually in a dream as when awake .

The occurrences and transactions of a year are crowded into the limits of . a second : and the dream remembered is as real as the past occurrences of life .

The philosophers tell us that we have no cognizance of substance itself ; but only of its attributes : .that,

when we see that .which we call a block of marble, our perceptions give us information only of something

.extended, solid, coloured, heavy, and the like ; but not of the very thing itself, to which these attributes belong.

And yet the attributes do not exist without the substance . They are not substantives, but adjectives . There

is no such thing or existence as hardness, weight or colour, by itself, detached from any subject, moving first

here, then there, and attaching itself to this and to the other subject . And yet, they say, the attributes arc

not .the subject.

So Thought, Volition and Perception are not the soul, but itg attributes ; and we have no cognizance of the

soul it.,elf, but only of them, its manifestations . Nor of God ; but only of His Wisdom, Power, Magnificence,

Truth, and other attributes.

And yet we know that there is matter, a soul within our body, a God that lives in the universe .

Take, then, the attributes of the soul . I am conscious that I exist and am the same identical person that

I was twenty years ago . I am conscious that my body is not 1,-that if my arms were lopped away, this

person that I call ME, would still remain, complete, entire, identical as before . But I cannot ascertain, by the

most intense and long-continued reflection, what I am, nor where within my body I reside, nor whether I am

a point, or an expanded substance. I have zio power to examine and inspect . I exist, will, think, perceive .

That I know, and nothing more . I think a noble and sublime Thought . What is that Thought? It is not

I make upon a paper certain conventional

Matter, nor Spirit . It is not a Thing ; but a lower and Force.

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There

is

no

Power

or

Virtue

in

the

marks I write, but only in the Thought

represent

that

Thought

marks, that

which they tell to others . I die, but the Thought still lives . It is a Power. It acts on men, excites them to

enthusiasm, inspires patriotism, governs their conduct, controls their destinies, disposes of life and death . The

words I speak, are but a certain succession of particular sounds, that by conventional arrangement communi-'

Bate to others the Immaterial, Intangible, Eternal Thought . The fact that Thought continuess to exist an

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in,tant, after it makes its appearance in the soul, proves it immortal : for there is nothing conceivable that can

destroy it. The spoken words, being mere sounds, may vanish into thin air, and the written ones, mere marks,

be burned, erased, destroyed ; but the Tnocc r itself lives still, and must live on forever.

A Ilumah Thought, then, is an actual ExisTE;ICE, and a FORCE and POWER, capable of acting upon and

controlling matter as well as mind. Is not the existence of a God, who is the immaterial soul of the Universe,

and whose TuoucuT, embodied or not embodied.i n his WORD, is an Infinite Power, of Creation and production ,

destruction and preservation, quite as comprehensible as the existence of a Soul, of a Thought separated from

the Soul, of the Power of that Thought to mould the fate and influence the Destinies of Humanity ?

And yet we know not whence that Thought comes, nor what it is . It is not WE. We do not mould it,

shape it, fashion it. It is neither \*our mechanism nor our invention . It appears spontaneously, flashing, as it

were, into the soul, making that soul the involuntary instrument of its utterance to the world . It comes to us,

and seems a stranger to us, seeking a home .

As little can we explain the mighty po\*er of the human WILL . Volition, like Thought, seems spontaneous, an effect without a cause . Circumstances provoke it, and serve as its occasion, but do not produce it.

It springs up in the soul, like Thought, as the waters gush upward in a spring . Is it the manifestation of the

soul, merely making apparent-what passes within the soul, or an emanation from it, going abroad and acting

outwardly, itself a real Exiatenee, as it is an admitted Power? We can but own our ignorance . It is certain

that it acts on other souls, controls, directs them, shapes their action, legislates for men and nations : and

yet it is not material nor visible ; and the laws it writes merely inform one soul of what has passed within

another.

God, therefore, is a mystery, only as everything that surrounds us, and as • we ourselves are a mystery.

We know that there is and must be a FIRST CAUSE . His attributes, severed from himself, are unrealities . As

color and extension, weight and hardness, do not exist apart from matter, as separate existeaces and substantires, spiritual or immaterial ; so the Goodness, Wisdom, Justice, Mercy and Benevolence of God are not

independent existences, personify them as men may, but attributes of the Deity, the adjectives of One Great

, Substantive . But we know that He must be Good, True, Wise, Just, Benevolent, Merciful : and in all these,

and all His other attributes, Perfect and Infinite ; because we are conscious that these are laws imposed on

us by the very nature of things, necessary, and without which the Universe would be •confusion, and the .

existence of a God incredible .

Ila is the Living, Thinking, Intelligent SOUL of the .Universe, the PERXAXEIiT, the STATIOBART [Estnq . .

Estos], of Simon Magus, the Oxs that always is [To Or . . To Ox] of Plato, as contradistinguished from the

perpetual flux and reflux, or Ccnesis, of things .

And, As the Thought of the Soul, emanating front the Soul, becomes audible and visible in Words, so

did TIIE TIIOCCUT or Goo, springing up within Himself, immortal as Himself, whoa once conceived, immortal

Wore, because in Himself, utter Itself in TUE WORD, its manifestation and mode of communication, and

thus create the Material, Mental, Spiritual Universe .

This is the real idea of the Ancient Nations : GOD, the Almighty Father, and Source of All : His TnocczT,

conceiving the whole Universe, and trilling its creation : His WORD, uttering that TuoccIIT, 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 death, cease to exist, or

remain thereafter in inert idleness .

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FOR TIIE TIioucu r Of GOD LIVES AND IS I3IIORTAL. Embodied in the WORD, is not only created, but it preserves.

It conducts and controls the Universe, all spheres, all worlds, all actions of mankind, and of every animate and

inanimate creature . It speaks 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 waterfall, the hoarse thunder and the low whisper of the brook, the song of birds, the voice of love, the speech of

men, all are the alphabet in which it communicates itself to men, and informs them of the will and law of

God, the Soul of the Universe . And thus most truly did "the Word become flesh and dwell among men .",

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God, tRe unknown Farm [rra!rp Alvoiror . . . Pater Agnostos], known to us only by Iris Attributes ; the

I AM : . . The TuoccwT of God [Ei'o a . . EnnoiaJ ; and the WORD [it" . . Logos], Manifestation

and Expression of the Thought ; . . Behold TBE TRCE MASONIC TRiYITr : the UNIVERSAL Sour., the TnovcuT in

the Soul, the WORD, or Thought expressed ; the TuREE IN ONE, of a Trinitarian Ecossais .

AnsoLIITE

Here Masonry pauses, and leaves its initiates to carry out and develop these great Truths in such manner

as to each may seem most accordant with reason, philosophy, truth and his religions faith . It declines to not

as' Arbiter between them . It looks calmly on, while each multiplies the intermediates between the Deity and

Matter, and the personifications of God's manifestations and attributes, to whatever extent his reason, his conviction or his fancy dictates .

While the Indian tells us that PARABRAIINA, BREIIY and PARATMA were the first Triune God, revealing

Himself as Biun3A, YISuNII and Si'A, Creator, Preserver and Destroyer : • . . .

The Egyptian, of Auu :r-RE, NEITII and PIITIIA, Creator, Miter, and Thought or Light : the Persian of his

Trinity of Three Powers in ORuuzn, Sources of Light, Fire and Water ; the Bouddhitts of the God SAKTA, a

Trinity composed of BOODDUA, DIIARYS and SANGA,Intelligence, Law and Union or Harmony : the Chinese

Sabeans of their Trinity of Chang-ti, the Supreme Sovereign ; Tien, the Heavens ; and Tao, the Universal

Supreme Reason and Principle of all things ; who produced the Unit ; that, two ; two, three ; and three, all

that is : . . . .

While the Sclavono-Vend typifies his Trinity by the three beads of the God Triglaa ; the Ancient Prussian

points to his Triune God, Perkoun, Pikollos and Potrimpos, Deities of Light and Thunder, of Hell and of the

Earth ; the Ancient Scandinavian to Odin, .&ca and Thor ; and the old Etruscank to TirA, TALNA and

M1NERvA, Strength, Abundance and Wisdom : . . . .

While Plato tells us of the Supreme Good, the Reason or Intellect, and the Szoid or Spirit ; and Philo of the

Archetype of Light, ]l isdom [Fopca] and the Word, [Ao ;-os] ; the Kabbalists, of the Primitive Forces, Light,

Spirit and Life [bus, IIv,v &u and Zur] : . . .

While the disciples of Simon Magus, and the many sects of the Gnostics confuse us with their Eons,

Emanations, Poicers, Wisdom Superior and Inferior, Ialdabaoth, Adam-Eadmon, even to .tho three hundred and

sixty-fire thousand emanations of the Maidaltee : . • . .

And while the pious Christian believes that the WORD dwelt in the Mortal'Body of Jesus of Nazareth,

and, suffered upon the Cross ; and that the HOLY Gnosr was poured out upon tho Apostles, and now inspires

every truly Christian Soul : . . . .

1Vhilo all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its

old doctrine, and no more : . . That God is ONE ; that his Tuoccnr, uttered in His WORD, created the Universe,

and preserves it by those Eternal Laws, which are the expression of that Thought : that the Soul of Man,

breathed into him by Cod, is immortal as His Thoughts are ; that lie is free to do evil or to choose good,

responsible for his acts and punishable for his sins : that all evil' and wrong and suffering are but temporary,

the discords of one great Harmony : and that in Isis good time they will lead by infinite modulations to the

great, harmonic final chord and cadence, of Truth, Love, Peace and Happiness, that will ring forever and

ever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of men ahd Angels .

TO CLOSE.

M • . Exc. • .

Bro : . Sen :. Warden, what is the hour?

Past Midnight, M : . Excellent .

lf. . .Exc Since it is past Midnight, the hour of rest has arrived . Bro :. Jan.'. Warden, wTiat of the

.

night?

J• • . W. . M .. Exc .- ., the Clouds have broken, and the Stars begin to appear. The Storm is past, and the

night of wo and persecution in the world draws to its close .

ilL . Exc• •. Bro : . Sen : . Warden, what remains for us to do?

Sen.• • Ir-.

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Ben. •. W.. ,. To watch and pray, X . Excellent.

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N. •. Exc. •. Since that alone remains, it is my pleasure tha t this Chapter be now closed . This you will

communicate to the Jun .' . Warden, and he to the Brethren, that they may hare due notice thereof, and govern

•

themselves accordingly.

.. •. Bro. • . Jun .. W :. it is the pleasure of the Dl .. Exe. • . Ch : . Prince, that this Chapter be now

Sen. . IV

closed . This you will communicate to the Brethren, that they may have due notice, and govern themselves

accordingly.

J. •. IF' -. Brethren, it is the pleasure, &-a. . . .

M. •. Exc. • . The Sign, my Brethren I

[All give the 2d Sign : the 3I. • . Esc

. raps [E] . . the S .. W.. [p] . . and the Jun . -. W. •.

.3L •. Exc. . This Chapter is accordingly closed .

PINIS .

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Knight Commander of the Temple, or Teutonic Knight of the House of St.

Jerusalem.

Mar/

of

DECOR .iTIONS, FURNITURE, ETC .

Lodges of this Degree are styled Ca .u"Trus . The hangings are red, ornamented here and there with

black columns, upon each of which is placed a branch, holding a light . The Canopy and Throne are red,

sprinkled with black tears . In the contra of the Lodge, which is circular in its shape, is a chandelier, with

three rows or circles of lights, one above the other : in the lowest circle, L ; in the next, 9 ; and in the upper

6, making 27 in all . 27 other lights are placed upon a round table ; arodud which the Knights are seated,

when the Chapter is open .

OFFICERS, CLOTIIINO, JEWELS, ETC.

The Presiding Officer is styled Grand Commander, and sits in the East. The Sen .. . Warden is styled

Grand Marshal, and sits in the West ; the Jun .. Warden, Grand Hospitaller, and sits in the South . - In the

North sits the Grand Admiral : on the right of the Gr .. Commander, the Grand Chancellor, aad on his left

the Grand Prior. The Grand Seneschal guards the door on the inside .

The Gr.• . Commander wears a white tunic, and over it a Knight's mantle of red, lined with Ermine : Oa

his head be wears a ducal crown . The apron is flesh-coloured, lined and edged with black . On the flap'is a

Teutonic Cross, which is also the jewel of the Order, encircled by a laurel-wreath, and beneath it a key. The

Cross, wreath and key are all black . , The gloves are white, lined and bound with black, and the scabbard

and belt of the sword are black . The order is white, edged with red, worn as a collar, and the jewel suspedded'

from it . On each side of the collar are two black Teutonic Crosses . There is also a sash proper, red, bordered

with black, worn from right to left, from which hangs a gold-enamelled Tan Cross . The principal jewel is

triangle of gold, on which is engraved the Sacred Name rrn' .

a

To OrE.r .

IThe Gr.' . Commander raps 3 times, and says : "Valiant Kts : . and Commanders of the Temple, I have

caused you to be summoned to deliberate upon matters of deep interest to the Order of the House of St. Mary

of Jerusalem . Assist me to open a Chapter of the Order, that we may consult together . Attention, Knights

and Commanders 1"]

\_4D

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[All rise, in their appropriate stations, draw their swords, salute the Gr : . Commander, and stand at the

carry] .

Cr:. Com. •. Bro : . Seneschal, see that the doors of the Chapter are duly guarded, and \_inform the Sentinels that we are about, to open a Chapter here, directing them to keep vigilant watch, that none enter without

the words and signs.

[The Seneschal goes out, returns, and reports : "Th. •. Puissant Gr.-. Commander, the Sentinels are at

their posts, and we are in security."]

Gr.-. Coin .- . Bro:. Gr.-. Hospitaller, what are the first duties of a Knight Commander of the Temple?

Gr.- . Hosp.. To sbothe the sufferings and administer to the necessities of the poor, sick and wounded

Soldiers of the Cross ; to watch with and nurse them, and supply them with food and medicine .

Gr. -. Com: . Bro:. Gr.-. 3larshal, what are the Knightly duties of a Kt:. Commander of the Temple?

Cr: . Marsh : . To guard the City of Solomon against the Infidel, to protect Christendom against the

Pagan, to succor and assist the helpless and feeble, and to defend the innocent .

Gr. . Com : . Bro . • . Gr : . Chancellor, what are the lforal duties of a Kt •. 'Commander?

Gr.'. Chan.% To be temperate, chaste, charitable and discreet . '

Gr .- . Com : . Bro : . Gr.-. Prior, what are the , Masonic duties of a Kt .- . Commander!

Gr.-. Prior : To be grateful to God for his goodness : to lead pure and blameless lives ; and to love our

.

brother.

. Commander?

Gr.. Com:. Bro :. Gr.- . 3farshal, where were you made a KtGr.-. Marsh:. At the Siege of St. Jean d'Acre ; when we made tents for the sick and wounded, of our

sails ; and fought the Infidel Saladin by day, while we nursed our wounded soldiers at night .

Gr.- . Com. •. When were you so made?

Gr.• . Marsh:. After I became an Elu, and knew the Ineffable Name .

Gr.. Coin

. How have you proved yourself worthy of the title ?

:

Gr.- . Marsh:. By being true to my rows ; by strict observance of my duties ; and by my scars gained at

Acre, at Ascalon, and against the Pagans of Prussia .

Gr.-. Com : . Bro.' . Grand Hospitaller, whence come you as a Kt .-. Commander of the Temple ?

Gr: . Ilosp.• . From the abodes of sickness, pain and suffering ; where Lhave learned patience, fortitude

and resignation .

Gr.- . Coin :. Bro . • . Gr.- . Admiral, whence come you as a Kt.-. Commander?

Gr.-. Adm:. From the great ocean ; where I have learned the feebleness of man, and his dependence on

the Deity, amid the mighty tumult of its waters .

Gr.-. Com .•. Bro : . Gr.- . 3Iarshal, whence come you as a Kt : . Commander?

Gr.-. Marsh.. From the field of battle ; where I have learned that the moot glorious of deaths is that

which overtakes a Soldier of the Cross, who dies in the performance of his duty .

:Coin

Assemble round the altar, my brethren, that we may open this Chapter of Kts : . Commanders

Gr.-. .

the

Temple

I

'

of

[The Knights form in a circle around the altar, and place the points of their swords together, holding

them horizontally in front of them, the points meeting in the centre ; and repent after the Gr .-. Commander]

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As these swords point to one common centre, so we, here renewing our vows, do devote our

Gr.-.:

swords to the cause of God and the Cross, our hearts to the glory of God and the welfare of man, and our

hands 'to assist the sick, the suffering, and the destitute . So help us God I

The Knights then kneel, and the Gr : . Prior repeats the following

raArrn :

Father and Creator, who bast given us life and being, aid us to perform the duties which Thy law and our

vows impose upon us 1 Thou hast given us the portion and the food of Sons : make us to do the duty of Sons,

:LXVII. . . 3

that we may never lose our title to an inheritance so glorious I Thou hast vouchsafed to call us Thy children,

and dost graciously permit us to call Thee Father. May that name be our glory and our confidence, our

defence and guard, our ornament and strength, our dignity and the endearment of obedience I May it confirm

and sustain us in our good resolutions, and make us steadfast never to desert the post of duty I Let our bodies

be chaste, our thoughts pure, our words gentle, and our lives useful and innocent, to the Honour and commendation of Masonry and Knighthood ! Blake us patient of the evils which Thou inflictest, lovers of the good

which Thou commandest, haters of all vice which Thou forbiddest, and satisfied with all the accidents Thou

scndest I Let us not be tempted with want, nor made contemptible by beggary, nor wanton or proud by

riches, nor in love with anything in this world to the disregard of duty I Look upon us with mercy, and for •

give our imperfections and our errors ; and accept with indulgence the little service we may be enabled to

render to the cause of virtue, charity and truth I and to Thee be all glory and honour forever : Amen I

All answer, "So mote it be ;" and rise . Then the Gr. • . Ilospitaller raps ; times-the Gr: . Marshal , ? .

by °P&+QQ^---tho Gr . -. Commander, ? by °Ps ;QCa-and the Gr. • . Commander says : "My Brethren, the

Chapter is open:'

RECEPTIOx .

The Candidate is prepared by being clothed in a- white mantle with a largo black -Teutonic cross upon the

left breast. The Grand Prior then goes to him, and conducts him to a small room [first bandaging his eyes],

in which he places him in a chair, in front of a table on which are a light, and a skull and cross-bones, with

the Holy Scriptures, the square and compasses .

.

Having seated him, he says to him : "My Brother, you desire to receive the degree of Kt .-. Commander

of the Temple. Before you can do so, you are required to answer certain questions, which you will find in

writing, on the table before you . I shall leave yoii . alone, and when yon hear three distinct raps you will

remove the bandage from your eyes, and annex your answer to each question, in writing, and sign your name

at the bottom. Consider the questions well I 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 evanescence of all earthly things, the obligations of rectitude and honour, the certainty of sickness and death, and

after that of judgment ; and that your answers must be true and sincere . When you shall have answered the

questions, yon will give three distinct raps upon the table, and I will return ."

[The Gr:. Prior then withdraws and closes the door . The questions are as follows]

1st. . Have you ever violated any Masonic obligation, without atoning for it by repentance and reformation ?

•

2d. Are you willing to aid, assist and comfort the sick, the needy and the destitute ; to watch with them

and minister to their wants ; and to help to feed, to clothe and to protect the widow and the orphan?

3d. Have yon any enmity towards any one, that . you would not readily abandon, if you Yound him sincerely willing to be reconciled to you?

4th . Would you, if called upon, draw your sword in defence of truth, of human freedom and the rights

of conscience, against falsehood, tyranny, and usurped power,? And can you rather choose to die than desert

the post of duty?

If the questions are answered satisfactorily, the Gr . •. Commander orders . the Candidate to be admitted .

ommander, who says : "My Brother, are these your answers ; and are they

lIu is led in front of the Gr. •. Commander,

sincere and from the heart?"

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.Card

They are .

Gr. •. Com. •. It is well. Are you an Elu, and Or.' ., Elect, Perf:, and Subl:. Mason?

Candy. I am .

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Gr. ,. Coin . ,. Dost thou desire to obtain the degree of Kt.- . Commander of the Temple?

Cand.-. I do.

Gr. • . Com : . Knowest thou that thou wouldest thus embrace a life of toil and of hardship, of self-denial

and of danger?

Cand. •. I do .

Gr. •. Com.-. And dost thou not hesitate and falter at the prospect?

Cand. •. I do not.

Gr.- . Com : . Go, then, my Brother, to the Holy Altar, and there assume the obligation of this Order.

[The Gr. • . Prior conducts the Candidate to the Altar, where he kneels on both knees, with his hands upon

the blades of the Swords of three of the Knights, who hold them crossed before him upon the Holy Scriptures :

in which position he repeats the following]

OBLIGATION .

'I, A. . . . B in the presence of the One Almighty and only true God, the Spirit of the Universe ;

and of this Chapter of Knights Commanders of the Temple, or the Order of the House of St . Mary of Jerusalem, do of my own free will and accord most solemnly and sincerely promise, and to God and the Saviour

vow, that I will never reveal the secrets of this degree 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 virtue of special

authority from such Supreme Council .

• I furthermore promise and vow, that I will not assist in, nor be present at, the conferring of this degree

upon any person, who shall not have received all the preceding Degrees of tlio Ancient and Accepted Rite of

Free Masonry ; nor will I tacitly consent or- agree thereto, but will prevent the same if it be in my power, by

proper and peaceable means .

I furthermore promise and vow that I will through life conduct myself, in all my dealings, with truth,

.rectitude, justice and honour, doing unto others ns I would others should do unto me ; that I will not endeavour

to make gain by the misfortunes of others ; that I will never misrepresent the arguments or opinions of .friend

or enemy ; that I will take no unfair - advantage of, and will not overreach any one : .that I will not seek to

reputainjure even my enemy ; and that I will never attempt to make reputation for myself by destroying the

tion of another.

I furthermore promise and vow that if occasion should offer, I will not flee from plague, pestilence or

epidemic, to avoid danger, when duty and manhood require me to remain ; .but will imitate the example of

those Ill.-. Knights of Bremen and Lubec, who, making their sails into tents, devoted themselves to the care

and nursing of the sick and wounded ; and so became the founders of this Order .

I furthermore promise and swear, that I will never desert the post of duty through fear of death : however

humble that duty, and however unnoticed my death may be : but in plague or battle, in lire or tempest, I will

stand firm at my post, so long as manhood and duty demand, whatever may be the consequences to myself ;

and even should I perish in doing so .

I furthermore promise and swear that I will ever be governed by the true principles of Masonry ; and

obey its laws, rules and regulations, made by the proper authority ; and that I will do all in my power to aid

and advance all justifiable measures for the good of the Craft, and the advantage of Free Masonry, agreeably

to the Constitutions of the Order .

To all which I most solemnly, understandingly and sincerely bind myself, with the full intention of ever

keeping and perfuming the same, and making them the rule and guide of my life, conduct and conversation ;

under no less penalty than that of being branded in the estimation of all men as nidering and coward, and

. So help

exposed to the anger of God, if I should wilfully and knowingly violate this my solemn gbligation

me God!

.

The Gr. •. Commander then raises him, and communicates the Signs, Tokens and Words

XXVII . . .

#°r&

Sic .r : of Recognition . . . Make the sign of the cross upon a brother's 1~ #QSQQII with your

iii, the 11? -St Cta

ItMaQII.

e

A .rswxn : . . . Ire , 9 ct your 1111 t (C& ([O11- This is done only in t

Chapter. Elsewhere the

answer is to place the two first fingers of the right hand I\*(l :# the EFt0i S ° S-ItU=a.

~, the #°p&C

tij4

,Q#~, and turning the sOf

# ?2,(D U^.

Dus-GuanD : . . . In open Chapter, place the right lrand upon the to S :"a MOn1 .t(, and extend the

°1°S:$Strl, so as to form z\_^\_3-%'Z0#([

. When standing', place it in like manner on the nLQ ttl2

.

ToFE:r : . . . Strike gently the N-`S?i g tIIQ+ of a brother ; times with the right hand .

A :rswER : . . . IIe gently n

: . . . In; Lr t 1 \_-ad.

PASS-WORD

GRAND WORD : . . .

g C Qrrx Q^

your +SO =II ; °P Q

SZQ-.

.• .

Q 19 . •. alternating the letters.

• The Gr.- . Commander then, with his sword gives the Candidate the accolade, on each shoulder alternately,

saying, "By my authority and power as successor of Herman de Saltza and Albert of Brandenburg, I hereby

, constitute, create and dub thee a Knight Commander of the Tomplo, or of the III .- . Order of the House of St .

Mary of Jerusalem . Be true: be devout : be brave!"

He raises the newly-made Knight, and invests him with the insignia of the degree ; after which he is

seated, and the following History and instruction is read to him .

HISTORY

When St. Jean d'Acro, the ancient Ptolemais, on the southern side of which was Mount Carmel, was besieged by the Christian forces, for nearly two years, under Guy of Lusignan, King of Jerusalem, Conrad,

MarAuis of Montferrat, and other Princes and leaders from every country in Europe ; and especially by Henry

VI. of Germany, son of Frederic Barbarossa ; joined, near the end of the siege, by Philip Augustus of France

and Richard Cecur do Lion of England ; they were long Ullicted with famine, until they ate the flesh of horses

-with joy, and even the intestines sold for ten sons : men of high rank and the sons of great 'men greedily

devoured grass ; the starving fought together like dogs for the little bread baked at the ovens ; they gnawed

'the bones that had already been gnawed by the dogs ; and noblemen, ashamed to beg, were known to steal

bread. Constant rains added to their miseries ; and Saladin, Sultan of the Saracens, encamped near them

with a vast army from every portion of his dominions, and all the great Emirs of Islamism, harassed them

with constant attacks : Saladin, whom his People called the Elect of God ; Malok-Adhcl, Sayf-Eddin, his

brother ; the Prince of IIamah, his nephew ; and the Princes of Damascus and Aleppo, his sons ; the yellow

and green banners of the Emirs of Emessa, the Princes of Baalbec, IIarran and Edessa in Mesopotamia,

Singar and Gezire on the Tigris, and all the tents of Islamism.

Sickness, also, caused by the rains and the intense heat, decimated the Christian forces . The wounded

German soldiers, whom none of the others understood, could not make known their sickness nor their necessities . Certain German nobles from the cities of Bremen and Lubec, who had arrived at Acre by sea, moved

by the miseries of their countrymen, 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 established a kind of hospital in the midst of the camp ; and this noble and

charitable \*association, like tho Knights of the Temple and of St . John of Jerusalem, soon and insensibly

became a new Hospitaller and Military Order . This was in the year 1191 . In 119", Pope Celestin III ., at

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the request of the Emperor Henry the 0th, solemnly approved of the Order, by his Bull of the 2"d of February.

He prescribed, as regulations for the now Knights, those of Saint Auoustino ; and, for special statutes, mall

hat regarded the poor and sick, those of the IIospitallers of St . John ; in regard to military discipline, the

regulations of the Templars. This new order, exclusively composed of Germans, was styled' The Order of

Teutonic Knights of the House of St . Nary of Jerusalem . After the destruction of the Templars, they were

also known as Commanders of the Temple .

The first name was given them, because, while the city of Jerusalem was under the government of the

Latin Christians, a German had erected there, at his own expense, a Hospital and Oratory, for the sick of that

nation, under the protection of, and dedicated to, the Holy Virgin . Their dress was a white mantle with a

black cross ; and they, like the Hospitallers, were required to take three solemn vows. Before assuming the

habit, they were required to swear that they were Germans, of noble extraction and birth ; and to bind themselves for their whole life to servo the poor and sick, and defend the Holy Places . Ever to adhere to the

truth, to attend and nurse the sick and wounded, and never to recede before the enemy, were their three

solemn vows . Truth is the first Masonic duty : to leave the path of duty is to recede before the enemy ; and

therefore you have taken the three vows of the Teutonic Knights and IIospitallers, in a still more noble and

enlarged spirit.

These were the common objects of the three great military orders ; which were always the generous Defenders of the Holy Land . To them was at first applied 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 the

Military and Religious Orders. The three were the chief strength of the army before Acre ; but the siege

advanced slowly, where there were neither absolute chiefs nor discipline . On the 13th of July 1191 it surrendered .

In 1223, Herman de Saltza, Grand Master of the Teutonic Knights, was present at a celebrated assembly

convoked by Pope Ilonorius III ., at Ferentino in Campania, to deliberate concerning the mode of raising succours for the Holy Land ; at which were also present the Pope, the Emperor Frederic II . of Sicily, John, King of

Jerusalem, the Bishop of Bethlehem, the Grand Masters of the Templars and IIospitallers, and other distinguished personages : and it was by the influence of Herman de Saltza, 4th Grand Master of the Teutonic

Knights, then exercised, that Frederic espoused and married the daughter of` the King of . Jerusalem, . and

engaged in a new crusade .

In the year 1226 most of the Teutonic Knights went from the Holy Land to Prussia ; the people of which

were still idolaters, waging cruel war against their Christian neighbours, murdering Priests at the foot of the

Altar, and employing the Sacred Vessels for profane uses . Conrad ; Duke of Masovia, called in the Teutonic

Knights to his assistance, and gave them, as a commencement for their establishment there, the whole territory

of Culm, with all lands they should conquer from the Infidels . Do Saltza, the Grand Master, sent thither a Knight

called Conrad do Lansberg, who concluded the Treaty, which was signed by three Bishops of that Country .

The Knights then entered those Northern Countries, and by continued wars acquired in time the entire sovereignty of Royal and Ducal Prussia, Livonia, and the Duchies of Courland and Semigall all vast Provinces,

and capable of forming a great Kingdom . And when, in 1291, the Sultan stormed and took St . Joan d'Acre,

the Teutonic Knights that survived returned to Europe and joined their brethren in Prussia and Livonia.

For many years the Teutonic Knights held Prussia as a fief depending on-the Crown of Poland . During

this period, fierce contests arose between the Grand Masters of the Order and the Kings of Poland ; the former

struggling for independence, and the latter obstinately asserting their right of sovereignty . Albert, a Prince

of the House of Brandenburg, elected Grand Master in 1511, engaged keenly in the quarrel, and maintained

a long war with Sigisinund King of Poland ; but adopting the doctrines of Luther, he made a treaty with

Sigismund, by which that part of Prussia belonging to the Order was erected into a secular and hereditary

Duchy, and the investiture of it granted to Albert, who bound himself to do homage for it to the Kings of

Puland,'as their vassal . Immediately afterwards, he publicly professed the Protestant faith, and married a

Princess of Denmark . The Knights exclaimed so loudly against his treachery, that lie was put under the ban

of the empire ; but he kept possession of the Province lie had usurped, and transmitted it to his posterity :

and in process of time it fell to the Electoral Branch of the family ; all dependence on Poland was shaken off,

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and the lfargraves of Brandenburg took the title of Kings of Prussia ; which so Las become one of the leading

powers of Europe.

Times change, and circumstances ; but Virtue and Duty remain . the same . The Evils to be warred

against but take another shape, and are developed in a different form .

There is the same need now of truth and loyalty, as in the days of Frederic Barbarossa .

The characters religious and military, attention to the sick and wounded in the Hospital, and war against

the Infidel in the field, are no longer blended : but the same duties, to be performed in another shape, continue

to exist and to environ us all .

The innocent virgin is no longer at the mercy of the brutal Baron or licentious man-at-arms ; but parity

and innocence still need protectors .

War is no longer the apparently natural State of Society ; and for most men it is an empty obligation to

assume, that they will not recede before the enemy ; but the same high duty and obligation still rest upon all

men .

For Truth, in net ; profession and opinion, is even rarer now than in the days of chivalry. Falsehood has

become a current coin, and circulates with a certain degree of respectability ; because it has an actual value.

It is indeed the great Vice of the Age ; it, and its twin-sister, Dishonesty . Books are published and read by

thousands, detailing the experiences of a life of knavery : Men for political preferment profess whatever

principles are expedient and profitable : At the bar, in the pulpit and in the halls of legislation, men argue

against their own convictions, and, with what they term logic, prove to the satisfaction of others that which

they do not themselves believe . Insincerity and duplicity are valuable to their possessors, like estates in

stocks, that yield a certain revenue : and it is no longer the truth of an opinion or a principle, but the net

profit that may be realized from it, which is the measure of its value .

The Press is the great sower of falsehood. To slander a political antagonist, to misrepresent all that he

says, and if that be impossible, to invent for him what he does not say ; to manufacture' and put in circulation

whatever utterly baseless calumnies against him are necessary to defeat and destroy him,-these are habits so

common as to have ceased to excite notice or comment, much less surprise or disgust . .

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There was a time when a Knight would have died rather than utter a lie, or break his Knightly word .

The Knight Commander of the Temple revives the old Knightly spirit ; and devotes himself to the old Knightlyworship 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

other men ; no insincere speech and argument for any purpose, or under any pretext, must soil his fair

escutcheon . Out of the ,-Chapter as well as in it, he must speak the Truth, and all the Truth, no more and no

less ; or else speak not at all .

To purity and innocence everywhere, the ...

Kt Commander owes protection, as of old ; against bold

violence, or those, moro .gailty .than murderers, who by art and treachery seek to . slay the soul ; and against

that grim want and gaunt and haggard destitution that drive too many to sell their honour and their innocence

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 Orders, in their youth, before they

became corrupt and vitiated by prosperity and power .

When a fearful epidemic ravages a city, and death is inhaled with the air men breathe ; when the living

scarcely suffice to bury the dead,-most men flee in abject terror, to return and live respectable and influential

when the danger has passed away. But the old Knightly spirit of devotion and disinterestedness and'contempt of death, still lives, and is not extinct in the human heart . Everywhere a few are found to stand firmly

and unflinchingly at their posts, to front and defy the danger, not for money, or to be honoured for it, or to

protect their own household ; but from mere humanity, and to obey the unerring dictates of duty . They nurse

the sick, breathing the pestilential atmosphere, of the hospital . They explore the abodes of want and misery .

With the gentleness of .ivoman, they soften the pains of the dying, and feed the lamp \* of life in the convalescent. They perform the last sad offices to the dead ; and they sock no other reward than the approval of

their own consciences.

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These are the true Knights of the present a-o : these, and the captain who remains at his post on board

his shattered ship until the last boat, loaded to the water's edge with passengers and crew, has parted from

her side ; and then goes calmly down with her into the mysterious depths of the ocean :-the pilot who stands

at the wheel while the swift flames eddy round him, and scorch away his life :-the fireman who ascends the

blazing walls, and plunges amid the flames to save the property or lives of those who have upon him no claim

by tie of blood, or friendship, or even of ordinary acquaintance :-these, and others like these :-all men, who,

set at the post of duty, stand there manfully ; to die, if need be, but not to desert their post : for these too are

sworn not to recede before the enemy.

To the performance of duties and of acts of heroism like these, you have devoted yourself, my Brother,

by becoming a Kt: . Commander of the Temple . Soldier of the Truth and of Loyalty I Protector of Purity

and Innocence I Defier of Plague and Pestilence I Nurser of the Sick and Burior of the Dead 1 Knight,

preferring Death to abandonment of the Post of Duty I Welcome to the bosom of this Order I

TO CLOSE .

[The Gr.- . Commander gives three raps : All the Knights rise, salute him, and remain standing, in their

-stations, with swords carried .]

Cr.- . Com. •. Bro .• . Gr.- . IIospitaller, what is the hour?

Gr:. Hos:. Four in the afternoon, Th.-. Puissant Gr.- . Commander.

Gr.-. Corn. •. Since the sun is declining in the West, it is time that we should close this Chapter ; that

we may not omit, even for one day, our duties in the world . Bro : . Gr.•. Prior, whither go you from this Gr

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Chapter ?

Cr. . Prior : To the death-beds of the sick, there to administer comfort and consolation, and with the hope

of eternal life to cheer the last moments of the dying .

Gr.- . Com :. Bro .• . Gr .-. Admiral, whither go you from this Chapter?

Gr. •. .ddrn. •. To my ship ; to encounter, it may be, the enemy, storm, fire, and the unknown dangers of

.the ocean ; and, if my country's honour or- the dictates of duty require, to sink with her, rather than desert

my post.

Gr.- . Corn : . Bro. •. Gr.- . Chancellor, whither go you from this Chapter ?

Gr. - . Clean.• . To save the innocent and pure from falling, and to rescue and redeem those that have erred

and that repent.

. Com. •. Bro . . Gr.- . IIospitaller, whither go you from this Chapter?

.Cr

Gr.-. Hosp: . To the hospitals, and to the dwellings of the sick and destitute .

Cr.-. :

.Con

Bro.' . Cr . -. Marshal, whither go you from this Chapter?

Cr: . Marsh: . To war against all falsehoods, insinceritics and plausibilities : to practise truth : and to lay

bare the deformities of all sophisms and pestilent false philosophies and doctrines that lead astray the people,

and under the guise of progress and philanthropism embody atheism and adultery, or public and private

robbery.

Gr.-. Corn:. Such is the mission of our Order . May it live forever! and may we never forget or disregard our vows I Brethren, assemble around the altar, that we may close this Chapter .

(The Brethren form a circle as in opening, and hold their swords horizontally before them, all the points

meeting in the centre, on a level with their hearts] .

. Cum : . Let us be one, my Brethren, now and henceforward ; and let our swords, our arms, our

.Cr

hearts be devoted to the great cause of Truth, Humanity and Duty I And may the blessing of Providence

rest upon us and our labours ; and the lustre of our Order never fade, nor its glories grow dim I Amen I

[The Brethren all answer, " So mote it be I" Then the Or .- . Hospitaller raps ; with his sword, the Gr.

'Marshal ,? by K'& (Ca-the Gr .'. Commander ,? by °PSad:(L--aud the Gr.- . Commander declares,

"This Chapter is closed! Go in peace, my Brethren!" J . . . .

FINIS .

Iirright of the Sun ; or Knight Adept.

Bodies in this degree are styled Councils. Each must consist of not less than seven members .

-The walls or hangings represent mountains, forests, grassy plains and cultivated fields, and other natural

scenery .

The Wall should be circular ; and the roof supported by twelve columns, blue and white in colour, and on

each, in gold, one of the signs of the zodiac, commencing in the East with Taurus, and going round by the

North, West and South in regular progression .

The Presiding Officer sits in the East, between the two columns or Signs Aries and Taurus ; The Second

Officer in the Weak between: Libra and Scorpio ; the Third in the South, between Capricornus and Aquarius ;

and the Fourth in the North, between Cancer and . Leo.

Over the Presiding Officer is a transparency, the light showing through a Sun, occupying the centre of -an

equilateral Triangle, inscribed within a circle . On the face of the Sun is the Ineffable word

nirr+.

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Over the Second Officer is a transparency, on which is a winged serpent enfolding .a globe, upon which, in

Sanscrit letters is the Ineffable Word A.•. U.-. M. •. .

Over the third officer is a transparency, on which is a double interlaced triangle, and in its centre the

word V . A :. 1: .

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Over the fourth officer is a transparency, on which is a large five-pointed star ; and on it the Phoenician

name of the San-God, V.7 [BAL] .

• In the centre of the room is a great globe of ground glass, containing a powerful light ; by which and the

- transparencies alone the Council is lighted .

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The coiling represents the Heavens, with the Moon, Planets and the principal Stars in Taurus and the

neighbouring Constellations .

OFFICERS : TIIEIR NAVES, TITLES, DRESS AND JEWELS .

The Presiding Officer is Styled Th.% Yen. •. Cr.-. Master. Ire represents ATnoM or ATnou-RE, the Supreme

Egyptian Divinity ; wears a rose-coloured robe, with a bright yellow mantle, and has on his head a wreath of

ivy and mistletoe, or other evergreen leaves . In his right hand ho holds a sceptre, surmounted by a globe of

gold, and the handle gilded . His jewel is a sun of gold, suspended by a chain of gold . The reverse aide of

the jewel is a hemisphere of gold, showing the northern half of the ecliptic and zodiac with the signs from

Taurus to Libra inclusive .

The Senior Warden is styled Auv.r, and bears a white rod, at the end of which is a golden eye . He

wears a saffron-coloured robe, and on his head a circlet or coronet of gold rays . Ile also wears the order and

jewel of the Degree.

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The Junior Tlarden is styled Dio. usos, and bears a enduceus, or short rod with wings, entwined by two •

serpents . Ile wears a green rube, a wreath of flowers, and the order and jewel of the Degree .

The Orator (or 4th officer) is styled IIERurs, and bears the representation of a thunderbolt . Re wears a

many-coloured rube, a wreath of Tine ]cares, and the order and jewel of the Degree .

There are seven other officers, called Princes of Light, and known by these different names of the Sun

among the ancient nations : .,

SORT ll1Tnn .%s, OSIRIS, BEL, ARrALEcs, ADONI and ODIN . Each sits between

two columns : the two first on the right and left of the Th .% Ven .- . the next two on the right and left of the

Sen.-. Warden : the next tire on the right and left of the Junior Warden : and the last on the right of the

Orator.

There is also a Herald, who sits on the left of the Orator .

Each of the Seven Princes wears on his head a circlet of gold, with rays representing those of the

Sun .

If there be other Knights present, they sit in the rear of the columns .

By the great Light in the centre of the room is a square altar with four horns, on which is a roll of parchment and a censer in which perfume is burned .

The Order is a broad white watered ribbon, edged with green, and .. worn from right to left . Where 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 seven stars .

The Jewel of all the Officers and Members is the same as that of the Gr.' . Master, and worn suspended by

a flame-coloured ribbon, tied in the button-hole of the Coat, or fastened to the Order.

The battery is : raps, at equal intervals .

To

orrN.

[The Th.- . Von .- . gives one rap, and says]

Th .% yen .- . lay Brethren, light comes in the East, and duty demands that we , open this Council . Let

him who hath not a pure . heart, free of all guile, malice, ill-will and hypocrisy, and a conscience void of offence,

withdraw, and trouble us not with his presence I Excellent Bro .- . Dionusos, cause the Herald to inquire if

we are in security, and to warn the Guards to be vigilant, that we may not be surprised or disturbed, while

we labour for the good of mankind .

An. -. 1V.-. Bro .- . Herald, see that we are in security, and warn the Guards to be vigilant and watchful,

that we may not be surprised or disturbed, while we labour for the good of mankind ; since this Council of

Knights of the Sun is about to be opened .

[The Herald goes to the door, gives the alarm of the Degree, which - is answered from without, returns to

his place, and says]

Lrer.- . Esc .' . Bro . •. Dionusos, the guards are at their posts, and duly warned, and we are in security .

Jun.'. 11 :- . Thh. - , Ven .- . G .- . blaster, we are in security and the Guards protect the approaches to the

Council .

Th.% Yen. • . [Rapping ; at which all rise] Brother Herald, what is the first Masonic Commandment?

Her.• . God is the Eternal, Infinite, Immutable, Incomprehensible Wisdom, Power and Intelligence . Thou

shalt adore, revere and love him I Thou shalt honour him by practisiuZ the Virtues and loving and admiring

the Virtuous I

Th.% Ten . •. Bro .• . Odin, what is the second Masonic Commandment?

Odin : . . Thy religion shall be to do good, because it is a delight to thee ; and not merely because it is

a duty 1 That thou mayest become the friend of the wise, thou shalt obey their precepts I Thy soul is inimortal : thou shalt do nothing to degrade it 1

Tla .- . Yen. • . Bro .'. Adoni, what is the third?

.Acton .• . Thou shalt incessantly war against Vice! Thou shalt not do unto others that which thou

XXVIII. . . 3

wouldst not wish them to do unto thee! Thou shalt be submissive to thy fortunes, and keep burning the light

of Wisdom !

T)h . •. Ten

. Bro.' . Arkaleus, what is the fourth?

.Arkai. •. Thou shalt honour thy parents I Thou shalt pay respect and homage to the aged I Thou shalt

instruct the young 1 Thou shalt protect infancy and innocence 1

2'k. • . Yen. • . Bro .• . Bel, what is the fifth?

Bel : . . Thou shaft cherish thy wife and children, and be true to the vows made by thee at thy marriage!

Thou shalt love thy Country, and obey its laws!

Th.'. Tina • . 13ro .•. Osiris, what is the sixth?

Oairir : . . Thy friend shall be a Second Thyself : and misfortune shall not estrange thee from him I

Thou shalt do, for the sake of his memorwhatever thou wouldst do for him if he were living!

Th: . Yen : . Bro . •. 11ithras, what is -tile seventh !

. Thou shalt allow no passion, vice or indulgence to become thy master! Thou .shalt make the

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passions of others useful lessons to thyself! Thou shalt be indulgent to error, and judge in mercy, and be

tolerant!

. Bro .' . Surya, what is the eighth ?

.Th. •. Yen

Sury. •. Thou shalt avoid and flee from insincere friendships! Thou shalt in everything refrain from

excess! Thou shalt dread, not death, but a stain upon thy memory!

27a:. Ten.• . Bro.'. Hermes, the ninth?

Orator : . . Thou shalt hear much! Thou shalt speak little I Thou shalt act \*ell I

T7i.' . F'en.' . Bro. •. Dionusoe, the tenth?

evil!

Jun .. W.-. Thou shalt forget injuries : for revenge makes enmities eternal! Thou shalt render good for

Thou shalt not abuse either thy strength or thy superiority!

TIt. . Yen

. Bro . • . Amun, the eleventh?

.&n:. W.• . Thou shalt study to know men ; that thou mayest learn to know thyself I Thou shalt strive

to obtain knowledge ; that thou mayest be able to enlighten thy race ; and that thy influences may live after

thee, doing good I

T1& .. Yen : . And this is the 12th Commandment : Ye shall love one another I Ye shall ever walk in the

paths of virtue I Ye shall be just and gentle ! Ye shall be modest and circumspect I Ye shall be grateful to

God for his blessings and to man for their kindnesses I Ye shall be temperate and chaste 1 Ye shall be modest !

And ye shall avoid idleness I '

. My Brethren, let us pray that we may be enabled to keep these commandments !

.T&. •. Yen

[The Knights all kneel upon the right knee, and raise the right hand : and the Th .- . Van .- . repeats the

following prayer]

raarsa.

Our Father, the One God 1 Hear us, thy erring, feeble children, while we bow to thee in adoration I

Thou didst create the universe with a thought, and breathe into man a living soul . We adore Thy Majesty,

and humbly submit to Thy Providence, and revere Thy Justice, and trust like little children to Thy Mercy,

and acknowledge with penitence and humility our weaknesses and our errors I

Our life is vanity, and our days pass away like a tale that is told, and as the remembrance of a passenger

that stayeth but a night I The days of our pilgrimage are few and sorrowful, and in vain we disquiet ourselves,as a bird beateth its wings against the bars of its cage I Teach us patience, our Father, and submission ; and

trust and confidence 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 as.

Bless, 0 our Father, those of us who are now here assembled, by giving us those most inestimable of all

blessings, far above honours and dignities, the priceless jewels of Charity, Friendship, Love, Justice and

Truth I Aid us in the keeping and perfect observance of all the duties which we have in anywise assumed to

perform! Enable us to abide by the promises which we have made to one another! Give to us a more ample

and complete understanding of our obligations as Brethren of our beloved Order, as men and as patriots 1

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Bless and

. increase and extend that Order among all nations and tongues whore Thy Being is recognised!

Preserve its principlcsand its purposes from innovation, and continue them honest and just and true I Sustain

it against the assaults of ignorance and malice ; prevent its being used for improper purposes, and forgive its

errors I And to Thee, Eternal, Omnipotent and Merciful Deity, and to thy Ineffable Name be all praise for

ever l . Amen l

Th. : f'en .'. Bro .•. Amen, the first Great Truth in Masonry?

&n. •. TP. •. There is but one God : Uncreated, Immortal, Infinite.

Tli .' . Yen : . Bro. •. Dionusos, the second Great Truth in Masonry ?

Jun : . IY. •. The Soul of flan is immortal ; and his life but a point in the Centre of Eternity .

Th. •. Ten: . Bro: . Hermes, the third Great Truth in Masonry?

Orator : . . Evil and Pain and Misery and Misfortune are but the Discords that unite with the Concorde

of the Universe to make one Great Magnificent Harmony hereafter and forever .

Th .- . Yen.-. My Brethren, in the name of the Supreme Deity, let us commence our labour I Bro . • .

'Amen, make known to Bro: . Dionusos, and let him make known to all the brethren between the Sacred

Columns, that it is the hour of Sunrise, •a ad I am about tb open this Council .

Seri . . 77% Bro: . Dionusos, it is the pleasure of the Th :. Yen :. Gr:. Master, that we now resume our

labours . You will therefore make known to the brethren that it is the hour\_ of Sunrise, and that this Council

is about to be opened .

Jun. •. IT.'. Bro . •. Herald, proclaim that it is the hour of Sunrise, and that this Council of Knights of the

Sun is now about to be opened!

'Her.'. -Brethren, prepare for labour! The Sun rises, and the Th .- . Yen : . Gr:. Master is about to open

this Council ; for the Great . Light shines in our midst .

Th .-. Fcn :. My Brethren (placing his V&0=17 on his CQQ+q°], answer the sign! (Ho raises the

-nn of that &(D , so as to form a ~l g Q+ Q . All the brethren +pp%([ the +1&(D a Qn \*C

of

,Q4- and °i°S$~tt( jt.Qxthe CQQII, the l~ :j'+Q'49 S Q, extended and the otherYjp

-J&C I ; and then drop the (Z)+z3 by the aQIIQ .

The Th .-. Yen.- . then gives the battery ; and all the Brethren repeat it with their hands .

Th .% Ten :. bly Brethren, this Council is now open :

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RECEPTION

The Candidate, having been duly elected, is prepared in the antechamber by being dressed as a Rose

except the Sword ; or he may wear the order and jewel of any higher degree, below this . A black cloth is

then placed over his head, so as to blindfold him completely, and he'is placed at the door of the Council

Chamber, and told to rap [ ; ; ]-and answer truly such questions as may be asked him .

On hearing the alarm, the Herald says, "Th :. Ten : . Gr. •. Master, some one, having passed the Guards,

gives an unusual alarm at the door of the Council Chamber ."

. 'Fen .- . Go thither, my Brother, and if it be the Aspirant, ask him the necessary questions .

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[The Herald goes, and asks as follows]

11cr. • . Who hails?

Cand: . A Knight of the Rose 4 and 27th .

Drcr: . What is your name?

Cand : . A B

Ifer:. Your age?

Cand

Ilcr:. Do you desire to approach the great light?

ZXFIIL . . 5

Cand. •. I do .

Hcr. • . Are you prepared to receive instruction with humility? Do you acknowledge all men as your

brethren? Are you willing to write the favours done you upon marble, the injuries upon the sands?

Cand ... I am .

Iler. • . Then come with me within this Temple of Wisdom .

(Ire takes the aspirant by the hand and leads him nine times around the Council Chamber slowly,

while everything is in the most perfect silence, except while the voices of the officers are heard, during which

the herald and Candidate pause and listen . At each circuit, one officer repeats as below, in grave, solemn and

impressive tones] .

1st Circuit : ODIN : Cod is the author of everything that existeth ; the Eternal, the Supreme, the Living

and Awful ;Being

from whom nothing in the Universe is hidden . Blake of Him no idols and visible images ;

but rather worship Him in the deep solitudes of sequestered forests ; for He is invisible, and fills the Universe

as its soul, and liveth not in any Temple I

2d Circuit : Anoar : Light and Darkness are the World's Eternal Ways . God is the principle of everything that exists, and the Father of all Beings . Ire is eternal, immovable and Self-Existent . There are no

bounds to His power . At one glance Ire sees the Past, the Present and the Future ; and the procession of

the builders of the Pyramids, with us and our remotest Descendants is now passing before Him . IIe reads

our thoughts before they are known to ourselves . lie rules the movements of the Universe, and all events

and revolutions are the creatures of his will . For lie is the Infinite Mind and Supreme Intelligence .

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3d Circuit : ARSALEES : In the beginning Man had the WORD, and that WORD was from God : and out of

the living power which in and by that WoaD, was communicated to man, came the LIcuT of his existence .

Let no man speak the WORD, for by it TUE FATIIER made light and darkness, the world and living creatures I

. 4th Circuit : BEL : The Chaldean upon his plains worshipped me, and the sea-loving Phronician . They

builded me temples and towers, and burned sacrifices to me upon a thousand altars . Light wits divine to

them, and me they thought the Sun . But I am nothing,-nothing ; and LIcnT is the creature of the unseen

GOD that taught the true religion to the Ancient Patriarchs : Awrva, MYSTERIous, THE ABSOLUTE .

5th Circuit : OSIRIS : Man was created pure ;'and God gave him TarTII, as he gave him LionT . He has

lost the truth and found error. He has wandered far into darkness ; and round him Sin and Shame hover

evermore. The Soul that is impure, and sinful, and defiled with earthly stains cannot again unite with God ;

until by long trials and many purifications it is finally delivered from the old calamity ; and Light overcomes

Darkness and dethrones it, in the Soul .

6th Circuit : DIITIIIttS :' God is the First ; indestructible, eternal, UYCREATED, rNDrrISrnLE . Wisdom,

hutice, Truth and .iTrcy, with Harmony and Love are of his essence ; and Eternity and Infinitude of Extension . He is silent, and consents with DASD, and is known to Souls through MIND alone . In Him were all

things originally contained, and from Him all things were evolved . For out of His Divine SILE .~rcE and BEST,

after an infinitude of time, was unfolded the WORD, or tlto Divine Powzn ; and than in turn the Mighty, overacting, measureless INTELLECT ; and from the WORD were evolved the myriads of suns and systems that

make the Universe ; and fire, and light, and the electric HARMO\Y, which is the harmony of spheres and

numbers : and from the INTELLECT all Souls and intellects of men .

7th Circuit : Sunra : In the Beginning, the Universe was but ONE SOUL. HE was Tun ALL, alone with

Tnis and SrscE, and Infinite as they.

HE HAD Tats TnouanT : "I Create Worlds :" and, lot the Universe, and the laws of harmony 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 I

\_HE HAD THIS TnoucUT : "I Create Stan whose Soul shall be my image, and he shall rule." And lot

Iran, with senses, instinct, and a reasoning mind I

And yet not 3IAN I but an animal that breathed, and saw and thought : until an immaterial spark

from God's own Infinite Being penetrated the brain, and became the Soul : and, lo, DIAN ME IMMORTAL I Thus,

three-fold, fruit of God's thought, is Man ; that sees and hears and feels ; that thinks and reasons ; that loves

and is in harmony with the Universe .

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8th Circuit : Dioacsos : Before the world grew old, the primitive Truth faded out from -men's Souls. Then

man asked himself, " What am I; and how and tchence am I? and whither do I go?" And the Soul looking

inward upon itself strove to learn whether that' I' were mere matter i its thought and reason and its passions

and affections mere results of material combination ; or a material Being enveloping an immaterial

Spirit : . and further it strove, by self-examination, to learn whether that Spirit were an individual essence,

with a separate immortal existence ; or an' infinitesimal portion of a Great First Principle, inter-penetrating

the Universe and the infinitude of space, and undulating like light and beat : . , and so theywandered further

amid the mazes of error ; and imagined vain philosophies ; wallowing in the sloughs of materialism and

sensualism, or beating their wings vainly in the vacuum of abstractions and idealities . We return to the

primitive Truth .

9th Circuit : Aucs : While yet the first oaks still put forth their leaves, man lost the perfect knowledge

of the One True God, the Ancient Absolute Existence, the Infinite bind and Supreme Intelligence ; and

floated helplessly out upon the shoreless ocean of conjecture . Then the soul vexed itself with seeking to

learn whether the material universe was a mere chance combination of atoms, or the work of Infinite Uncreated Wisdom : . . whether the Deity was a concentrated, and the Universe an extended immateriality ; or

whether Ho was a personal existence, an Omnipotent, Eternal, Supreme Essence, regulating matter at will ;

or subjecting it to unchangeable laws throughout eternity ; and to whom, Himself Infinite and Eternal, Space

and Time are unknown . With their finite limited vision, they sought to learn the source and explain the

existence of Evil and Pain and Sorrow ; and so they wandered ever deeper into the darkness, and were lost ;

and there was for them no longer any God ; but only a great dumb, soulless universe, full of mere emblems

and symbols . We have returned again to the Primitive Truth ; and that Truth is taught in Masonry .

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. My Brethren, the probation of our aspirant is complete ; and his journey towards the light

.is ended . Let him behold the light! [The bandage is taken from his ekes] . The darkness is past, and the

true light shincth! IIe that saith he is in the light, anti lmteth, his brother, is in darkness, even until now .

He that loveth his brother, abideth in the light, and t here . is none occasion of stumbling in him ; but he that

hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that

darkness bath blinded his eyes . We know that we have passed from darkness to light, because we love the

brethren . Love is of God : and every one that lorcth, is born of Coil, and .knowcth Cud . -Be that .loveth not,

knoweth not God ; far God is Lore . If we lore one another, God dwelletlt in us : and this commandment have

we from him, that he who lorcth God, lore his brother also . For this is the love of God,-that we keep his

commandments .

The laws of Nature are the development of lore, the universal lair . Hence flow attraction and affinities,

and the swift flash of the electric current ; and tides, the clouds, the movements of the worlds, the influence

of will, and the mysterious power of magnetism . Nature is one great Irmnioxr, and of that harmony every

human soul a tone . From Gott it flows in never- casing circles ; as light and splendour from his Sun . To

Him the notes of that harmony return, and mingle with the mighty diapason of the spheres, and are

immortal .

To enforce this potent law, God makes use of no restraint . He impassions his innumerable creatures,

for that which He wishes them to do . Their liberty and their happiness are the result of their obedience to

His law of Passional Attraction, or of Harmony and Happiness, the characteristic of which is Unity, or the

Single Principle, the Universal, the Cause of Order, of llarniony and of Simplicity .

Dost thou desire, my Brother, to be further instructed in these great Primitive Truths, which are the

Treasures of the archives of Masonry T

Caud:. I do .

Th .% Fen.. Is it from pure motives that tbou seckcst this knowledge, anti not from vain curiosity i Is

thy earnest desire for wisdom and the true light ; that thou may est thereby walk in the paths of virtual

Cand.-. It is .

Th. • . Yen :. Art thou prepared to g ive to us, thy Brethren, thy moat solemn pledge and promise that thou

wilt strenuously endeavour fidthfully to practise that pure mt-rality that flows as a result from the great truths

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that thou lust heard ; to repent of and regret thy sliort •comings and thy errors, and to submit patiently to

gentle and brotherly rebuke and reprimand if thou shouldest offend?

Cand. • . I am .

Th . •. 110w . Co then, and upon thy bonded knees, before the altar of Truth and the Groat Light, emblem

of the God of the Patriarchs, prepare to receive the solemn obligation of a Knight of the Sun .

(The Candidate is conducted to the altar, where he kneels, on both knees . The Brethren all kneel, likewise, in a circle, except the three chief officers, who stand in the circle, forming part of it, on each side of the

Candidate, who also forms part of the circle .

Th. •• I law . Ills direst enemy, with wlfoni lie had eaten salt, was sacred, and his person inviolable, to

the ancient Arabian . Lot us, with halt, like those whose fathers remembered the flood, pledge faith and

friendship to each other, and to this our Brother !

(The Th . • . Yen .- . places upon his tongue, from a golden cup, and swallows, a little salt ; and after him

each brother in his turn, and last the Candidate, each saying, as ho does so ; " God help me to be true and

loyal :"

Th .-. .

hew

My Brethren, you will place each his right hand upon the left breast of the brother on his left .

(This is done, the three officers also kneeling, and furmiug part of the circle . In this position, the Candidate

repeats after the Th . •. Yon. •% the following obligation] .

OBLIGATION.

I, A . . . . B in the presence of the Great First Cause that by a Thought produced the Universe,

do, by the salt which I have eaten, and with a faith as inviolable as that of the ancient Arabian, hereby now

and forever solemnly pledge my word and troth, and most sacredly promise, as a man and Mason, that I will

ever faithfully keep, and never knowingly and intentionally, nor by grave negligence reveal, or make or allow

to be. made known, any of the signs, words, or other secrets of this degree, to any person not legally entitled

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to receive them .

That r will never confer, or by my presence or otherwise aid in- conferring .tbis degree, until I shall

have most scrupulously and thoroughly inquired into the life, conversation and reputation of the applicant,

and become satisfied upon competent evidence, or of my personal knowledge, of his understanding, virtue,

honour, honesty, fidelity and . charity, and his zeal for and attachment to Masonry : and that I will not confer

it, or assist in conferring it, upon an Atheist, an adulterer, a seducer of female innocence, or an intolerant

bigot ; nor upon any person whatever ; without permission and .authority of a regular Council ; or, in a place

where there is no Council, of the Supreme Council of the 33d Degree, or of a Deputy Inspector-General

That I will never plot or take arms against my country, nor lie engaged in any scheme to her injury

or disgrace : and that I will redouble my zeal to serve her, and to advance her interest, honour, and glory :

That I will earnestly strive to understand and make my own all the instruction of this degree : and

that I will, at all times hereafter, keep and strictly practise all the lessons of morality and virtue which shall

result from the great truths of this degree, or which shall be taught nie herein, cheerfully, heartily and sincerely, making them the rule of my life, my conduct and my conversation .

And should I wilfully or knowingly violate this my obligation, and not repent thereof, I consent to

be held forsworn : And should I fail to aid a Brother Knight in his necessities, to defend his character when

unjustly assailed, to assist his widow and orphans, to advance his interests, and encourage him in his business

or profession, and in all things l>e to him like a brother born of the same womb ; or should I win from him

his money, seduce his wife, mother, sister or daughter, or any other in whose reputation and welfare he is

interested ; or otherwise wrong him, in his property, his interest or his affections, I pray that I may be denounced everywhere as one disloyal, who Lath eaten salt with his friend and afterwards betrayed him ; and

that the punishment of Judas Iscariot may be visited upon my head I

All : . . . And so do we all pledge our faith and solemn promise : and may God aid us to keep bar faith

and troth 1 Amen !

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The Th . • . Ven . •. then raises him, and kisses him on the forehead .

and jewel of the Degree, and gives him the Signs, Tokens and Word .

lie then decorates him with the collar

:, 5 Ot(C

Sacs : . . . :f0§ the 1 &Q„ II on the & (Q p, the °y°a $ Z3nh forming a^

AxswER : \* . . .

Raise the k3 Crj? Qt of the t &O,";:a above the &QOII, perpendicularly, . the

;1,Q'.^ I fiQ .:: t &QII ; to indicate that there is but one God and one true

°I°&tSZnL and ~°P&Q ; Q

religion .

PASS-WORD : . . :°P ??IL

ANSWER :

SACRED

2 b E•' • .

Ot d (tnb ? $: .

WORD : Oll

°""O 9 tOt Of Y Z

TOKEN : . . One says to the other ; ~,9\*C -1([ 12 n ?i t

: takes

.»)Z

&0 T& (C o in &9 , kisses his

forehead, and says Ot§&O. The other answers ~s((a0.

Each of the brethren then kisses the Candidate on his forehead ; and the Candidate is sent to the station

of the Orator, where he receives the following Lecture .

LECTURE .

My brother, you have heretofore, in sonic of the degrees through which you bare passed, heard much of

the ancient worship of the Sun, the Moon and the other bright luminaries of Heaven, and of the Elements

and Powers of Universal Nature. You have been made to some extent familiar with their personifications as

Heroes suffering or triumphant, or as perQunal Cods or Goddesses, with human characteristics and passions,

and with the multitude of legends and fables that do but allegorically represent their risings and settings,

their courses, their conjunctions and oppositions, their domicils and places of exaltation .

Perhaps you have supposed that we, like many who have written on these subjects, bare intended to

represent this worship to you as the most ancient and original worship of the first men that lived . To undeceive you, if such was your concWsion, we have re-produned in this degree that ancient worship, and personified

in the different officers of our Council the Great Luminary of Heaven, under the names by which he was known

to the most ancient nations ; and you bare at the same time heard them proclaim the old primitive truths that

were known to the Fathers of our race, before men came to worship the visible manifestations of the Supreme

Power and Magnificence and the Supposed Attributes of tl :e Universal Deity in the Elements and in the

glittering armies that Night regularly marshals and arrays upon the blue field of the firmament .

We ask now your attention to a still further development of these truths, after we shall have added something to what we have already said in regard to the Chief Luminary of Heaven, in explanation of the names

and eharaetensties of the several officers of the Council who represent, him .

Our Presiding Officer, named Avuo r or ATuo t-RE, is the representative of the Chief and Oldest Supreme

God of Upper Egypt worshipped at Thebes, the same as the OJI or AUDI of the Ilindc :s, whose name was unpronounceable, and who, like the BREuM of the latter People was "The Being thatwas, and is, and is to come ;

tile Great God, the Great Omnipotent, Omniscient and Omnipresent One, the Greatest in the Universe, the

Lord ;" whose cnublcni was a perfect sphere, showing that Ile was first, last, midst and without end ; superior

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to all Nature-Gods, and all personifications of Powers, Elements and Luminaries ; symbolized by Light, the

Principle of Life .

The Senior Warden, named Anus, is the representative of the Nature-God, or Spirit of Nature, called by

that name or Ayes-RE, and worshipped at Memphis in Lower Egypt, and in Libya, as well as in Upper Egypt .

Ile was the Libyan,Jupitcr, and represented the intelligent and organizing force that develops itself iu Nature .

when the intellectual typos or forms of bodies are revealed to the senses in the world's order,' by their union

with matter, whereby the generation of bodies is effected . IIe was the same with Kneph, from whose mouth

issued the Orphic egg out of which came the Universe .

The Junior Warden represents Dioscsos, the Nature-God of the Greeks, as Aaturr was of the Egyptians .

In the popular legend, Dionusos, as well as Hercules was a Theban Hero, born of a mortal mother . Both

were sons of Zeus, both persecuted by Acre. But in Hercules the God is subordinate to the Hero ; while

Dionusos, even in poetry, retains his divine character, and is identical with Iacchus, the presiding genius of

the mysteries . Personification of the Sun in Taurus, as his ox-hoofs showed, he delivered earth from the harsh .

dominion of winter, conducted the mighty chorus of the Stars, and the celestial revolution of the year, changed

with the seasons, and underwent their periodical decay . Ile was the Sun as invoked by the Eleans, lap&yesrls, .

ushered into the world amidst lightning and thunder, the Mighty Hunter of the Zodiac, Zagreus the Golden

or ruddy-faced. The Mysteries taught the doctrine of Divine Unity ; and that Power whose Oneness is a

seeming mystery but really a truism, was Dionusus, the God of Nature, or of that moisture which is the life

of Nature, who prepares in darkness, in Hades or lasion, the return of life and vegetation, or is himself the

light and change evolving their varieties . In the Egean Islands he was Butes, Dardanus, Himeros or Imbros ;

in Crate he appears as Iasius or even Zeus, whose orgiastic worship, remaining unveiled by the usual forms

of mystery, betrayed to profane curiosity the symbols which if irreverently contemplated, were sure to be

misunderstood.

lie was the same with the dismembered Zagrens, the son of Persephone, an Ancient Subterranean Dionusos, the horned progeny of Zeus in the Constellation of the Serpent, entrusted by his father with the thunderbolt, and encircled with the protecting dance of Curetes . Through the envious artifices of Iler6, the Titans

eluded the vigilance of his guardians and tore him to pieces ; but Pallas restored the still palpitating heart to

his father, who commanded Apollo to bury the dismembered remains upon Parnassus.

Dionusos as well as Apollo was leader of the Muses ; the tomb of one - accompanied the worship of the

other ; they were the same, yet diQorent, contrasted, yet only as filling separate parts in the same drama ; and

the mystic and heroic personifications, the Gud of Nature and of Art, seem at some remote period to have

proceeded from a common source . Their separation was one of form rather than of substance ; - and from the

time when Hercules obtained initiation from Triptolemus, or Pythagoras received Orphic tenets, the two

conceptions were tending to re-combine. It was said that Dionusos or Poseidon had preceded Apollo in the

Oracular offce ; and Dionusos continued to be esteemed in Greek Theology as . Healer and Saviour, Author of

Life and Immortality. The dispersed I'S thagoreans, " Sons of Apollo," immediately betook themselves to the

Orphic Service of Dionusus, and there are iudieatioiis that there was always something Dionysiae in the

worship of Apollo.

Diunusos is the Sun, that liberator of the elements ; and his spiritual mediation was suggested by the

same imagery which made the Zodiac the supposed path of the Spirits in their descent and their return . His

second birth, as offspring of the highest, is a type of the spiritual regeneration of man . Ile, as well as Apollo,

was precentor of the Muses, and source of inspiration. His rule prescribed no unnatural mortification : its

yoke was easy, and its mirthful choruses, combining the gay with the severe, did but commemorate that

golden age when earth enjoyed eternal spring, and when fountains of honey, milk and wine burst forth out

of its bosom at the touch of the thyrsus . lie is the "Liberator." Like Osiris lie frees the soul, and guides

it in its migrations beyond the 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 Universal Soul, whose totality is Dionusos ; and he

leads back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and

symbolical, of its earthly transit. lie died and descended to the Shades ; and his suffering was the great

secret of the Mysteries, as death is the grind mystery of existence . lie is the immortal suitor of Psyche (the

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Soul), the Divine influence which physically called the world into being, and which, awakening the soul from

its Stygian trance, restores it from earth to Heaven .

Of

IIERMES,

the Mercury of the Greeks, the Thoth of the Egyptians and the Taaut of the Phmniciaas,

we have \*heretofore spoken sufficiently at length. Ile was the inventor of letters and of Oratory, •the winged

messenger of the Gods, bearing the Caduceus wreathed with serpents ; and in our Council he is represented

by the ORArua.

Seven other officers of the Council, whose lessons you hare heard uttered in the impressive language of

the Great Past, bear seven names of the Sun, by which that luminary was called among the most ancient

nations : The Ilindfis called him SuRrA ; the Persians, llrranAs : the Egyptians, Oststs ; the Assyrians and

Chaldwans, BEL ; the Scythianz and Etruscans and the ancient Pela3gi, ARKALEIIS or HERCULES, the Phoenicians,

Ano :rt or Anos, and the Scandinavians, ODIN.

From the name Suirs, given by the Hindus to the Sun, the Sect who paid him particular adoration were

called Souras. Their painters describe his car as drawn by seven green horses . In the Temple of Visweswara,

at Benares, there is an ancient piece of sculpture, well executed in stone, representing him sitting in a car

drawn by a horse with twelve • heads. His charioteer, by whom he is preceded, is ARUM [from nut, Ava, the

Crepusculurn 7], or the Dawn ; and among his many titles are twelve that denote his distinct powers in each

of the twelve months . Those powers are called Adityas, each of whom has a particular name . Surya is

supposed frequently to have descended upon earth, in a human shape, and to have left a race on earth, equally

renowned in Indian story with the lIeliades of Greece . He is often styled King of the Stars and Planets, and

thus reminds us of the Adon-Tsbauth (Lord of the Starry Hosts) of the Ilebrew writings .

MrrnRes was the Sun-Qod of the Persians ; and was fabled to have . been born in a grotto or cave, at the

winter solstice . His feasts were celebrated at that period, at the moment when the sun commenced to return

Northward, and to increase the length of the days . This was the great Feast of the Magian religion . The

Roman Calendar, published in the timeof Constantine, at which period his worship began to gain ground in

the Occident, fixed his feast-dny on the =5th of December. His statues and -images were inscribed, Deo.&li

inricfo Jlilhrm-to the invincible Sun-God, llithras . .Women inricturn ..Col Jfithra . . . Soli Omnipotenliililhra:.

To him, gold, incense and myrrh were consecrated . "Thee," says Martianus Capella, in his hymn to the

Sun, "the dwellers on the Nile adore as Scrapis, and Memphis worships as Osiris ; in the sacred rites of

Persia thou art llithras, in Phrygia, Atvs, and Libra bows down to thee as Ammon, and Phmnician\*Byblos

as Adonis ; and thus the whole world adores thee under different names ."

Osrats was son of IIdios (Phra) the "divine ofl .4pring congencrato with the dawn,' and at the same time

an incarnation of Kneph or . gathod :cnron, the Good Spirit, including all his possible manifestations, either

physical or moral . Ile represented in a familiar form the beneficent aspect of all higher emanations ; and in

him was developed the conception of a Being purely good, so that it became necessary to set up another power

as his adversary, called Seth, Babys or Typhon, to account for the injurious influences of :Mature.

With the phenomena of agriculture, supposed to be the invention of Osiris, the Egyptians connected the

highest truths of their religion . The soul of man was as the seed hidden in the ground, and the mortal

framework similarly consigned to its dark resting place, awaited its restoration to life's unfailing source .

Osiris was not only benefactor of the living ; ho was also lladea, Serapis and Iibadttmanthus, the monarch of

the dead . Death, therefore, in Egyptian opinion, was only another name fur renovation, since its God is the

same power who incessantly renews vitality in Nature . Every corpse duly embalmed was called ' Osiris,' and

in the grave was supposed to be united, or at least brought into approximation, to the Divinity . For when

God became incarnate for man's benefit, it was implied that, in analogy with his Assumed character, he should

submit to all the conditions of visible existence . In death, as in life, Isis and Osiris were patterns and precursors of mankind ; their sepulchres stool within the tetnplrs of the Superior Gods ; yet though their remains

might be entombed at Memphis or Aby dus, their divinity was uninlpeached, and they either shone as luminaries

in the Heavens, or in the unseen world presided over the futurity of the disembodied spirits whom death had

brought nearer to them .

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The notion of a dying Cud, so frequent in Oriental legend, and of which we have already said much in

former degrees, was the natural inference from a literal interpretation of nature-worship ; since nature, which

in the vicissitudes of the seasons seems to undergo a dissolution, was to the earliest religionists the express

image of the Deity, and at a remote period one and the same with the "varied Cod," whose attributes were

seen not only in its vitality, Lot in its changes . The unseen Mover of the Universe was rashly identified with

its obvious fluctuations . The speculative Deity suggested by the drama of nature, was worshipped with imitativo and sympathetic rites. A period of mourning about the autumnal equinox, and of joy at the return of

spring, was almost universal . Phrygians sad Paphlagonians, Bmotians, and even Athenians, were all more

or less attached to such observances ; the Syrian damsels sat weeping -for Thammuz or Adoni, mortally

wounded by the tooth of Winter, symbolized by the boar, its very general emblem : and these rites, and those

of Atys and Osiris were evidently suggested by the arrest of vegetation, when the Sun, descending from his

altitude, seems deprived of his generating power .

Osiris is a Lying analogous to the Syrian Auoxt ; and the fable of his history, which we need not here

repeat, is a narrative form of the popular religion of Egypt, of which the Sun is the Hero, and the agricultural calendar the moral. The moist valley of the Nile, owing its fertility to the annual inundation, appeared, in contrast with the surrounding desdrt, like life in the midst of death . The inundation was in

evident dependence on the Sun, and Egypt, cnvironed with arid deserts, like a heart within a burning censer,

was the female power, dependent on the influences personified in its God . Typhon his brother, 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 li th day of the month Athor, or the 13th of November. He is also made to die during the heats of the early summer, when, from March to July the earth was .

parched with intolerable beat, vegetation was scorched, and the languid Nile exhausted . From that death ,

he rises when the Solstitial Sun brings the inundation, and Egypt is filled with mirth and acclamation anticipatory 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 celebrated .

'

• . . So the pride of Jemsheed, one of the Persian San-heroes, or the solar year personified, was abruptly'cut

off by Zohak, the tyrant of the West . Ile was sawn asunder by a fish-bone, and immediately the brightness

of Iran changed to gloom. -Ganymede and Adonis, like Osiris, were hurried off in all their strength and

beauty ; the premature death of Linus, the burthen of the ancient lament of Greece, was like that of the

Persian Siamek, the •B ithynian Hylas, and the Egyptian Maneros, Son of Mends or the Eternal . The elegy

called Maneros was sung at Egyptian banquets, and an ei5gy enclosed within a diminutive Sarcophagus was handed round to remind the .guests of the brief tenure of existence . The beautiful Memnon, also, perished

in his prime ; - .and Enoch, whose early death was lamented at Iconium, lived 365 years, the number of days

of the solar year ; a brief space when compared with the longevity of his patriarchal kindred .

The story of Osiris is reflected in those of Orpheus and Dionusos Zagrcus, and perhaps in the legends

of Absyrtus and Pelias, of A,3son, Thyestes, Melicertes, Itys and Pelops . Io is the disconsolate Isis or Niobe :

and Rhea mourns her dismembered Lord, IIyperion, and the death of her son IIelios, drowned in the Eridanus ;

and if Apollo and Dionusosare immortal, they had died under other names, as Orpheus, Linus or Hyacinthus .

The sepulchre of Zeus was shown in Crete . Hippolytus . was associated in divine honours with Apollo, and

after he had been torn to pieces like Osiris, was restored to life by the Pmonian herbs of Diana, and kept

darkling in the secret grove of Egeria . Zeus deserted Olympus to visit the Ethiopians ; Apollo underwent

servitude to Admetus ; Theseus, Peirithous, Hercules and other heroes, descended for a time to Hades ; a

dying Nature-God was exhibited in the Mysteries, the Attic women fasted, sitting on the ground, during

the Thesmophoria, and the Bocotians lamented the descent of Cora-Proserpine to the Shades .

'

' But the death of the Deity, as understood by the Orientals, was not inconsistent with his immortality.

The temporary decline of the Sons of Light is but an episode in their endless continuity ; and as the day

and year are more convenient subdivisions of the Infinite, so the fiery deaths of Phaiithon or Hercules are

but breaks in the same Phoenix process of perpetual regeneration, by which the spirit of Osiris lives forever

in the succession of the Monlphian Apis . Every year witnesses the revival of Adonis ; and the amber tears

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shod by the IIeliades for the premature death of their brother, are the -olden shower full of prolific hope,

in which Zeus descends from the brazen vault of heaven into the bosom of the parched ground .

BEL, representative or personification of the sun, was one of the Great Gods of Syria, Assyria and

Chaldea, and his name is found upon the monuments of Nimroud, and frequently occurs in the Hebrew

writings. He was the Great Nature-God of Babylonia,the Power of heat, life and generation . His symbol

was the Sun, and he was figured seated on a bull . All the accessories of his great temple at Babylon,

described by Herodotus, are repeated with singular fidelity, but on a smaller scale, in the Hebrew tabernacle

and temple. The golden statue alone is wanted to complete the resemblance . The word Bd or Baal, like the

word Adon, signifies Lord and Master. Ile was also the Supreme Deity of the Moabites, Amonites and

Carthaginians and of the Sabeans in general ; the Gauls worshipped the Sun under the name of Bel'tn or

Bolinus : and Bela is found among the Celtic Deities upon the ancient monuments .

The Northern ancestors of the Greeks maintained with hardier habits a more manly style of religious

symbolism than the effeminate enthusiasts of the South, and had embodied in their Perseus, IIZRCOLES and

AItrnRes the consummation of the qualities they esteemed and exercised .

Almost every nation will be found to have had a mythical being, whose strength or weakness, virtues or

defects, more or less nearly describe the Sun's career through the seasons . There was a Celtic, a Teutonic, a

Scythian, an Etruscan, a Lydian Hercules, all whose legends 'becamc tributary to those of the Greek hero .

The name of Hercules was found by Herodotus to have been long familiar in Egypt and the East, and to have

originally belonged to a much higher personage than the comparatively modern hero known in Greece as the

Sun of Alcmena. The temple of the Hercules of Tyre was reported to have been built 2300 years before

the time of Herodotus ; and lIercules, whose Greek name has been sometimes supposed to be of •P hocniciau .

origin, in the sense of Circuitor, i . e. "rover" and "perambulator" of earth, as well as "Ilyperion" of the

sky, was the patron and model of those famous navigators who spread his altars from coast to coast through

the Mediterranean, to the extremities of the West, where "Anaat .Ers" built the City of Gades, and where a

perpetual fire burned in his service . Ile was the lineal descendant of Perseus, the luminous child of dark- ness, - conceived within a subterranean vault of brass ; and he a representation of the Persian Mithras, rearing

his emblematic lions above the gates of 3lyccn:e, and bringing the sword of 3cnishecd to battle against the Gor- .

gons of the West . 3lithras is similarly described in the Zend-Avesta as the "mighty hero, the . rapid runner,

whose piercing eye embraces all, whose arm bears the club fur the destruction of the Daroud ."

Hercules Ingeniculus, who bending on one knee uplifts his club find tramples on the Serpent's head, was,

like Prometheus and Tantalus, one of the varying aspects of the struggling and declining Sun . The victories

of Hercules are but exhibitions of Solar power which have ever to be repeated . It was in the far North, among

the llyperboreans, that, divested of his Lion's skin, he lay down to slecli, .and fur a time lost the horses of biy

chariot . Henceforth that Northern region of gloom, called the "place of the death and revival of Adonis,"

that Caucasus whose summit was so lofty, that, like the Indian 31cru, it seemed to be both the goal and commencement of the Sun's career, became to Greek imaginations the final bourne of all things, the abode of

winter and desolation, the pinnacle of the arch connecting the upper and lower world, and consequently the

appropriate place fur the banishment of Prometheus . The daughters of Israel, weeping for Thammuz, mentioned by Ezekiel, sat looking to the North, and waiting for his return from that region . It was while Cybele

with the Sun-God was absent among the IIyperhoreaas, that Phrygia, abandoned by her, suffered the horrors

of famine. Delos and Delphi awaited the return of Apollo from the llypcrborcans, and Hercules brought

thence to Olympia the olive . To all Masons, the North has immemorially been the place of darkness, and of

the great lights of the Lodge, none is in the North .

1tlithras, the rock-born hero (Ilerpoyer,g), heralded the Sun's return in Spring, as Prometheus, chained in

his cavern, betokened the continuance of Winter . The Persian beacon on the tnountain-top represented the

hock-burn Divinity enshrined in his worthiest temple ; and the funeral conflagration of Hercules was the sun

dying in glory behind the Western hills . But though the transitory manifestation suffers or dies, the abiding

and eternal power liberates and saves . It was an essential attribute of a Titan, that ho should arise again

after his fall ; fur the revival of Nature is as certain as its decline, and its alternations are subject to the

appointment of a power which controls theta both .

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"God,'says ll :isiuius Tyrius, "did not spare his own Son (Hercules], or exempt him from the calamities

incidental to humanity." The Theban progeny of Jove had his share of pain and trial . By vanquishing

earthly difficulties ho proved his atliuity with Heaven . Ilis life was a continued s trugglo. NO fainted before

Typhon in this desert ; and in the comuteucement of the autumnal season, (cum lougm redit horn noctis)

descended under the guidance of )linerva to Ilades . lie ied ; but first applied fur initiation to Eumolpus,

in order to foreshadow that state of religious preparation which should precede the momentous change . Even

in Hades he rescued Theseus and removed the stone of Ascalaphus, reanimated the bloodless spirits, and

dragged into the light of day the monster Cerberus, justly reputed invincible because an emblem of Time

itself ; lie burst the chains of the grave (for Busiris is the', awe personified), and triumphant at the close as

in the dawn of his career, was received after his labours into the repose of the heavenly mansions, living forever with Zeus in the arms of Eternal Youtlt .

Ooi is said to have borne twelve names among the old Germans, and to have had 114 names besides .

IIe was the Apollo of the Scandinavians, and is represented in the Yoluspa as destined to slay the monstrous

snake . Then the Sun will be extinguished, the earth be dissolved in the ocean, the stars lose their brightness, and all Nature be destroyed in order that it may be renewed again . From the bosom of the waters a

new world will emerge clad in vcrduro ; harvests will be seen to ripen where no seed was sown, and evil will

disappear .

. The free fancy of the ancients, which wove the web of their myths and legends, was consecrated by fitith .

It had not, like the modern mind, set apart a petty sanctuary of borrowed beliefs, beyond which all the rest

was common and unclean. Imagination, reason and religion circled round the same symbol ; and in all

their symbols there was serious meaning, if we could but find is out . They did not devise fictions in the same

vapid spirit, in which we, cramped by conventionalities, read them . In endeavouring to interpret creations of

fancy, . fancy as well as reason must guide : and much of modern controversy arises out of heavy misapprehensions of ancient symbolism .

.To those ancient peoples, this earth was the centre of the Universe . To them there were no other worlds,

peopled with living beings, to divide the care and attention of the Deity . To them the world was a great

plain, of unknown, perhaps inconceivable limits, and the Sun, the Moon and the Stars journeyed above it, to

give them light. The worship of the Sun became -the basis of all the religions of antiquity . To them light

and heat were mysteries ; as indeed .they still are to us . As the Sun caused the day, and his absence the

night ; as, when he journeyed Northward, spring and summer followed him ; and when he again turned to

the• South, autumn and inclement winter, and cold and long dark nights ruled the earth ; . . . as his influence

produced the leaves and flowers, and ripened the harvests, and brought regular inundation, he necessarily

became to. them the most interesting object of the material universe . To them he was the innate fire of bodies,

the fire of nature. Author of Life, boat and ignition, he was to them the efficient cause of all generation, for

without him there was no movement, no existence, no form . He was to thom .intmonso, indivisible, imperishable, and everywhere present. It was their need of light, and of his' creative energy, that was felt by all men ;

and nothing was more fearful to them than his absence . His beneficent influences caused his identification

with the Principle of Good ; and the Basavs of the IlindQs, the litvnass of the Persians, the Arnox,

Ai uN, Pnrus and 0311113 of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phoenicians, the

ADONIS and APOLLO of the Greeks became but personifications of the Sun, the regenerating Principle, imago

of that fecundity which perpetuates and rejuvenates the world's existence.

So too the struggle between the Good and Evil Principles was personified, as was that between life and

death, destruction and re-creation ; in allegories and fables which poetically represented the apparent course

of the Sun ; who, descending towards the Southern Hemisphere, was figuratively said to be conquered and put

to death by darkness, or the genius of Evil ; but, returning again towards the Northern Hemisphere, he seemed

to be victorious, and to arise from the tomb . This death and resurrection were also figurative of the succession of day and night, of death, which is a necessity of life, and of life which is born of death ; and everywhere

the ancients still saw the combat between the two Principles that ruled the world . Everywhere this contest

was embodied in allegories and fictitious histories : into which were ingeniously woven all the astronomical

phenomena that accompanied, preceded or followed the different movements of the Sun, and the changes of

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Seasons, the approach or withdrawal of inundation. And thus grew into stature and strange proportions the

histories of the contests between Typhon and Osiris, Hercules and Juno, the Titans and Jupiter, Ormuzd and

Ahriman, the rebellious Angels and the Deity, the Evil Genii and the Good ; and the other like fables, found

not only in Asia, but in the North of Europe, and even among the Mexicans and Peruvians of the New World ;

carried thither, in all probability, by those Phoenician voyagers who bore thither civilization and the arts .

The Scythians lamented the death of Acmon, the Persians that of Zuhak conquered by Pheridoun, the Ilindas

that of Soura-Parama slain by Soupra-lluni, as the Scandinavians, did that of Balder, torn to pieces by the

blind IIother.

The primitive idea of infinite space existed in the first men, as it exists in us . It and the idea of infinite

time are the two first innate ideas . Man cannot conceive how thing can be added to thing, or event follow

event, forever . The idea will ever return, that no matter how long bulk is added to bulk, there must be, still

beyond, an empty void, without limit ; in which is nothing. In the same way the idea of time without beginning or end forces itself on him . Time, without events, is also a void, and nothing .

In than empty void space the primitive men knew there was no light, nor warmth . They felt what we

know scientifically, that there must be a thick darkness there, and an intensity of cold of which we have no

conccptiou . Into that void they thought the Sun, the Planets and the Stars went down when they set under

the Western Horizon . Darkness was to them an enemy, a harm, a vague dread and terror . It was the very

embodiment of the evil principle ; and out of it they said that he was formed . As the Sun bent southward

towards that void, they shuddered with dread : and when at the winter solstice, he again commenced his northward march they rejoiced and feasted ; as they did at the summer solstice, when most ho appeared to smile

upon them in his pride of place . Those days have been celebrated by all civilized nations ever since . The

Christian has made them feast days of the church, and appropriated them to the two Saints John ; and

Masonry has done the same .

We, to whom the vast universe has become but a great machine, not instinct with a great Soya, but a

clock-work, of proportions uniuiaginable, but still infinitely less than infinite ; and part at least of which we

with our orrerics can imitate ; we, who have :measured' the distances and dimensions, and learned the specific

gravity and determined the orbits of the moon and the planets ; we, who know. the distance to . the son, and

his size ; have measured the orbits of .the flashing comet!, and the distances of .the fixed stars ;\_and know the

latter to be suns like our sun, each with his retinue of worlds, and all governed by the same unerringly

'Mechanical laws and outwardly imposed forces, centripetal and centrifugal ; we, that with our telescopes

have separated the galaxy and the nebulm into other stars and groups of stars ; discovered new planets, by

first discovering their disturbing forces upon those already known ; and learned that they all, Jupiter,

Venus and the fiery 'Mars, and Saturn and the others, as well as the bright, mild - and ever-changing Moon,

are mere dark, dull, opaque clods like our earth, and not living orbs of brilliant fire and heavenly light ;

we, who have counted the mountains and chasms in the moon, with glasses that could distinctly reveal to us

the temple of Solomon, if it stood there in its old original glory ; we, who no longer imagine that the stars

control our destinies, and who can calculate the eclipses of the sun and moon, backward and forward, for ten

thousand years ; we, with our vastly increased conceptions of the powers of the Grand Architect of the

Universe, but our wholly material and mechanical view of that Universe itself ; we cannot even in the

remotest degree feel, though we may partially and imperfectly imagine, how those great, primitive, simplehearted children of Nature felt in regard to the Starry Hosts, there upon the slopes of the Himalayas,

on the Chaldean Plains, in the Persian and Median deserts, and upon the banks of that great, strange River

the Nile . To them the Universe was alive-instinct with forces and powers, mysterious and beyond their

comprehension . To them it was no machine, no great system of clock-work ; but a great . live creature, an

army of creatures, in sympathy with or inimical to man . To them, all was a mystery and a miracle, and

the stars clashing overhead spoke to their hearts almost in an audible language . Jupiter with his kingly

splendours was the Emperor of the starry legions . Venus looked lovingly on the earth and blessed it ; Mars,

with his crimson fires, threatened war and misfortune ; and Saturn, cold and grave, chilled and repelled

them . The ever-changing Moon, faithful companion of the Sun, was a constant miracle and wonder ; the

Sun himself the visible emblem of the creative and generative power . To them the earth was. great plain,

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over which the sun, the moon and the planets revolved, its servants, framed to giro it light . Of the stars,

some were beneficent existences that brought with them spring time and fruits and flowers, some, faithful

sentinels, advising them of coming inundation, of the season of storm and of deadly winds ; some heralds

of evil, which steadily foretelling they seemed to cause . To them the eclipses were- portents of evil, and

their causes hidden in mystery, and supernatural . The regular returns of the stars, the comings of Arcturus,

Orion, Sirius, the Pleiades and Aldebaran, and the journeyings of the Sun, were voluntary and not mechanical, to them . What wonder that astronomy became to them the most important of sciences ; that those who

learned it became rulers ; and that vast edifices, the Pyramids, the tower or temple of Be], and other like

erections everywhere in the East were builded for astronomical purposes?-and what wonder that, in their

great child-like simplicity they worshipped Light, the Sun, the Planets and the Stars, and personified them,

and eagerly believed in the histories invented for then ; in that age when the capacity for belief was infinite ;

as indeed, if we but reflect, it still is and ever will be?

If we adhered to the literally historic sense, antiquity would be a mere, inexplicable, hideous chaos, and

all the Sages deranged : and so it would be with Masonry and those who instituted it . But when these allegories are explained, they cease to be absurd fables, or facts purely local ; and become lessons of wisaaom for

entire humanity. No one can doubt, who studies them, that they all came from a common source .

And he greatly errs who imagines, that, because the mythological legends and fables of antiquity are

referable to and have their foundation in the phenomena of the Heavens, and all the Heathen Gods are but

mere names given to the Sun, the Stars, the Planets, the Zodiacal Signs, the Elements, the Powers of Nature,

and Universal Nature herself, therefore the first men worshipped the Stars, and whatever things, animate and

inanimate, seemed to them to possess and exercise a power or influence, evident or imagined, over human for

.tunes and human destiny .

For ever, in all the nations, ascending to the remotest antiquity to which the light of History or the glimmerings of tradition reach, wo find, seated above all the Gods which represent the luminaries and the elements,

and thotie,which personify the innate Powers of universal nature, a still higher Deity, silent, undefined, incomprehensible, the Supreme, one God, from whom all the rest flow or emanate, or by Him are created . Above

the Time-God Hurus, the Moon-Goddess or Earth-Goddess Isis, and the Sun-God Osiris, of the Egyptians, was

Amun, the Nature-God ; and above him, again, the Infinite, Incomprehensible Deity, ATnox . BaEnu, the

silent, self-contemplative, •o ne original God, was the Source, to the Ilindas, of Brahma, Vishnu and Siva .

Above Zeus, or before him, were Kronos and Ouranos . Over the Elohim was the great Nature-God AL, and

still beyond him, Abstract Existence, Invrr-He that IS, WAS and SHALL BE . Above all the Persian Deities was the Unlimited Time, ZEauexs-AxnErtz .a ; and over Odin and Thor was the Great Scandinavian Deity

Ar rsDra.

The worship of Universal Nature as a God was too near akin to\* the worship of a Universal Soul, to have

been the instinctive creed of any savage people or rude race of men . To imagine all nature, with all its apparently independent parts, as forming one consistent whole, and as itself a unit, required an amount of experience and a faculty of generalization not possessed by the rude uncivilized mind, and is but a step below the

idea of a universal Soul .

In the beginning man bad the WORD ; and that WORD was from Cod : and out of the living PowEI communicated to man in and by that WORD, came Tun LicnT of His Existence.

God made man in his own likeness . When, by a long succession of geological changes, He had prepared

,the earth to be-his habitation, He created him, and placed him in that part of Asia which all the old nations

a, eed in cglling,yhe cradle of the human race, and whence afterwards the stream of human life flowed forth

to India, China, Egypt, Persia, Arabia and Phmnicia . Us communicated to him a complete knowledge of the

nature of his Creator, and of the pure, primitive, undefiled religion . The peculiar and distinctive excellence,

and real essence of the primitive man, and his true nature and destiny consisted in his likeness to God . HE

stamped His own image upon man's soul . That image has been, in the breast of every individual man and of

mankind in general, greatly altered, impaired and defaced ; but its old, half-obliterated characters are still-to

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be found on all the pages of primitive history ; and the impress, not entirely effaced, every reflecting mind

may discover in its own interior .

Of the original revelation to mankind, of the primitive Watts of Divine Tanrtr, we find clear indications

and scattered traces in the sacred traditions of all the primitive Nations ; traces which, when separately

examined, appear like the broken remnants, the mysterious and hieroglyphic characters, of a mighty edifice

that has been destroyed ; and its fragments, like those of the old Temples and Palaces of Nimroud, wrought

incongruously into edifices many centuries younger . And, although amid the ever-growing degeneracy of

mankind, this primeval word of revelation was falsified by the admixture of various errors, and overlaid and

obscured by numberless and manifold fictions, inextricably confused, and disfigured almost beyond the power

of recognition, still a profound inquiry will discover in heathenism many luminous vestiges of primitive Truth .

For the old heathenism had everywhere a foundation in Truth ; and if we could separate that pure intuition into nature and into the simple symbols of nature, that constituted the basis of all Heathenism, from the

alloy of error and the additions of fiction, those first hieroglyphic traits of the instinctive science of the first

men, would be found to agree with truth and a true knowledge of nature, and to afford an image of a free,

pure, comprehensive and finished philosophy of life .

Via struggle, thenceforward to be eternal, between the Divine will and the natural will in the souls of

men, commenced immediately after the creation . Cain slew his brother Abel, and went forth to people parts

'of the earth with an impious race, forgetters and defiers of the true God . The other Descendants of the Common Father of the race intermarried with the daughters of Cain's Descendants: and, all nations preserved the

remembrance of that division of the human family into the righteous and impious, in their distorted legends

of the wars between the Gods, and the Giants and Titans . When, afterwards, another similar division occurred, the Descendants of Seth alone preserved the true primitive religion and science, and transmitted them to

posterity in the ancient symbolical character, on monuments of stone : and many nations preserved in their

legendary traditions the memory of the columns of Enoch and Seth .

Then the world declined from its original happy condition and fortunate estate, into idolatry and barbarism : but all nations retained the memory of that old estate ; and the poets, in those early days the only

historians, . commemorated the succession of the ages of gold, silver, brass and iron .

In the lapse of those ages, the sacred tradition fullowed various courses among . each of the..most ancient

nations ; and from its original source, as from a common centre, its various streams flowed downward ; some .

diffusing through favoured regions of the world fertility and life ; but others soon losing themselves and being

dried up in the sterile sands of human error .

After the internal and Divine Wono originally communicated by God to man, had become obscured ; after

man's connexion with his Creator had been broken, even outward language necessarily fell into disorder and

confusion . The simple and Divine Truth was overlaid with various and sensual fictions, buried under illusive symbols, and at last perverted into horrible phantoms .

For in the progress of idolatry, it needs came to pass, that what was originally revered as the symbol of a

higher principle, became gradually confounded or identified with the object itself, and was worshipped ; until

this error led to a more degraded form of idolatry . The early nations received much from the primeval source

of sacred tradition ; but that haughty pride which seems an inherent part of human nature led each to represent these fragmentary relies of original truth as a possession peculiar to themselves ; thus exaggerating their

value, and their own importance, as peculiar favourites of the Deity, who had chosen them as the favoured

people to whom to commit these truths . To make these fragments, as far as possible, their private property,

they reproduced them under peculiar turns, wrapped them up in t ;ytnbuls, concealed thorn in allegories, and

invented fables to account for their own special possession of them . So that, instead of preserving in their

primitive simplicity and purity these blessings of original revelation, they overlaid them with poetical ornament ; and the whole wears a fabulous aspect, until by close and severe examination we discover the truth

which the apparent fable contains .

These being the conflicting elements in the breast of man ; the old inheritance or original dowry of truth,

imparted to him by God in the primitive revelation ; and error, or the foundation for error, in his degraded

sense and spirit now turned front Cud to nature, false faiths easily sprung up and grew rank and luxuriant,

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when the Divine Truth was no longer guarded with jealous care, nor preserved in its pristine parity . This

soon happened among most Eastern nations, and especially the Indians, the Chaldcans, the Arabians, the

Persians and the Egyptians ; with whom imagination and a very deep, but still sensual feeling fur nature,

were very predominant . The Northern firmament, visible to their eyes, possesses by far the largest and most

brilliant constellations ; and they were more alive to the impressions made by such objects, than the men of

the present day.

With the Chinese, a patriarchal, simple and secluded people, idolatry long made but little progress. They

invented writing within three or flour generations after too flood ; and they long preserved the memory of

much of the primitive revelation ; less overlaid wifh fiction than those fragments which other nations have

remembered. They were among those who stood nearest to the source of sacred tradition ; and many passages

in their old writings contain remarkable vestiges of eternal truth, and of the WORD of primitive revelation, the

heritage of old thought, which nttcat to us their original emincnco .

But among the other early nations, a wild enthusiasm and a sensual idolatry of nature soon superseded

the simple worship of . 'the Almighty God, and set aside or disfigured the pure belief in the Eternal Uncreated

Spirit. The great powers and elements of nature, and the vital principle of production and procreation through

all generations ; then the celestial spirits or heavenly Host, the luminous armies of the Stars, and the great

Sun, and mysterious ever-changing Moon (all of which the whole ancient world regarded not as mere globes

of light or bodies of fire, but as animated livi : . : substances, potent over man's fate and\_ destinies) ; next the

Genii and tutelar spirits, and even the souls of the dead, received divine worship . The animals, representing

the starry constellations, first reverenced as symbols merely, came to be worshipped as Gods ; the Heavens,

earth, and the operations of nature were personified ; and fictitious personages invented to account for the

introduction of science and arts, and the fragments of the old religious truths ; and the good and bad principles personified, became also objects of worship ; while, through all, still shone the silver threads of the old

primitive revelation .

Increasing familiarity with early oriental records seems more and more to confirm the probability that they

all originally emanated from one source. The eastern and southern slopes of the Paropismus or findukusch,

appear to' have been inhabited by kindred Iranian races, similar in habits, Language and religion . The

earliest Indian and Persian Deities are for the most part symbols of celestial light, their agency being regarded

as an eternal warfare with the powers of winter, storm and darkness . The religion of both was originally a

worship of onthard nature, especially the manifestations of fire and light ; the coincidences being too marked

to be merely accidental . Deva, God, is derived from the root die, to shine . Indra, like Ormnzd or AhuraDfazda, is the bright . firmament : Sara or Surya, the Heavenly, a name of the Sun, recurs in the Zend word

Hears, the Sun, whence Khur and Khorshid or Corasch . IIschas and Mitra are Medic as well as Zend

Deities ; and the Amschaspands or "immortal Holy Ones" of the Zend-avesta may be compared with the

seven Rishis or Vedic Star-Gods of the constellation of the Bear . Zoroastrianism, like Buddhism, was an

innovation in regard to an older religion ; and between the Parsee and Brahmin may be found traces of

disruption as well as of coincidence . The original Nature-worship, in which were combined the conceptions

both of a Universal Presence and perpetuity of action, took different directions of development, according to

the difference between the Indian and Persian mind .

The early shepherds of the Punjanb, then called the country of the Seven Rivers, to whose intuitional or

inspired wisdom (Veda) we owe what are perhaps the most ancient religious effusions extant in any language,

apostrophized as living beings the physical objects of their worship . First in this order of Deities stands

Indra, the God of the "blue" or "glittering" firmament, called Devaspiti, Father of the Devas or Elemental

Powers, who measured out the circle of the sky, and made fast the foundations of the Earth ; the ideal domain

of Varouna, "the All-encompasscr," is almost equally extensive, including air, water, night, the expanse

between Heaven and Earth ; .Agni, who lives on the fire of the sacrifice, on the domestic hearth, and in the

lightnings of the sky, is the great Mediator between God and Man ; Uschas, or the Dawn, leads forth the

Cods in the morning to make their daily repast in the intoxicating Soma of Nature's offertory, of which the

Priest could only compound from simples a symbolical imitation . Then came the various Sun-Gods, Adityas

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or Solar Attributes, Surya the Heavenly, Savitri the Progenitor, Pashan the Nourislter, Bagha the Felicitous,

and Mitra the Friend .

The coming forth of the Eternal Being to the work of creation was represented as a marriage, his first

emanation being a universal mother, supposed to have potentially existed with him from Eternity, or in meta .

phorical language, to hare been "his sister and his spouse ." She became eventually promoted to . be the

Mother of the Indian Trinity, of the Deify under His three Attributes, of Creation, Preservation, and Change

or Regeneration .

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The most popular forms or manifestations of Vishnu the Preserver, were his successive avataras or historic impersonations, which represented the Deity coming forth out of the incomprehensible mystery of His

nature, and revealing himself at those critical epochs which either in the physical or moral world seemed

to mark a now commencement of prosperity and order. Combating the power of Evil in the various depart .

ments of Nature, and in successive periods of time, the Divinity, though varying in form, is ever in reality

the same, whether seen in useful agricultural or social inventions, in traditional victories over rival creeds,

or in physical changes faintly discovered through tradition, or suggested by cosmogonical theory . As Rams,

the Epic hero armed with sword, club and arrows, the prototype of Hercules and 3lithras, he wrestles like the

Hebrew Patriarch with the Potters of Darkness ; as Chrishna-Govinda, the Divine Shepherd, he is the Messenger of Peace, overmastering the world by music and love . Under the human form he never ceases to be

the Supreme Being. "The foolish," (he says, in the Bhagavad Ghita), " unacquainted with my Supreme

Nature, despise me in this human form, while men of great minds, enlightened by the Divine principle within

them, acknowledge me as incorruptible and before all things, and serve me with undivided hearts ." "I am

not recognized by all," lie says again, "because concealed by the supernatural power which is in me- ; yet to

me are known all things past, present and to conic ; I existed before Vaivaswnta and Menou. I am. the Most

High God, the Creator of the World, the Eternal Poorooscha (flan-World or Genius of the World) . And

although in my own nature I am exempt from liability to birth or death, and am Lord of all created things,

yet as often as in the. world virtue is enfeebled, and vice and injustico prevail, so often do I become manifest

and am revealed from ago to age , to save the just, to destroy the guilty, and to reassure the faltering steps of

virtue . Ho who acknowledgeth are as even so, duth not on quitting this mortal frame enterr into another, for

he entereth into me ; and many who have trusted in me have already entered into me, being purified by , the

power of wisdom . I help those who walk in my path, even as they serve me ."

Brahma, the creating agent, sacrificed himself, when, by descending into material forms he became incorporated with his work ; and his mythological history was interwoven with that of the Universe . Thus, although

spiritually allied to the Supreme, and Lord of all creatures (Prajapati), he shared the imperfection and corruption of an inferior nature, and steeped in manifold and perishable forms, might be said, like the Greek

Uranus, to be mutilated and fallen . Ile thus combined two characters, formless form, immortal and mortal,

being and non-being, motion and rest . As incarnate Intelligence or Titz WORD, he communicated to man

what had been revealed to himself by the Eternal, since he is creation's Soul as well as Body, within which

the Divine Word is written in those living letters which it is the prerogative of the self-conscious spirit to

interpret.

The fundamental principles of the religion of the llindas consisted in the belief in the existence of One

Being only, of the immortality of the soul, and of a future state of rewards and punishments . Their precepts

of morality inculcate the practice of virtue as necessary for procuring happiness even in this transient life ;

and their religious doctrines make their felicity in a future state to depend upon it .

Besides their doctrine of the transmigration of souls, their dogmas may be epitomized under the following

heads : 1st. The existence of one God, from whom all things proceed, and to whom all must return . To Him

they constantly apply these expressions-The Universal and Eternal Essence ; that which has ever been and

will ever continue ; that which vivifies and pervades all things ; IIo who is everywhere present, and causes

the celestial bodies to revolve in the course Ile has prescribed to them . 2d . A tripartite division of the Good

Principle, fur the purposes of Creation, Preservation and Renovation by change and death . 3d. The necessary

existence of an Evil Principle, occupied in counteracting the benevolent purposes of the first, in their execution by the Decata or Subordinate Genii, to whom is entrusted the control over the various operations of

nature .

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And this was part of their doctrine : "One great and incomprehensible Being has alone existed from all

Eternity . Everything we behold and we ourselves are portions of Him . The soul, mind or intellect, of Gods

and men, and of all sentient creatures, are detached portions of the Universal Soul, to which at stated periods

they are destined to return . But the mind of finite beings is impressed by one uninterrupted series of illusions,

which they consider as real, until again united to the great fountain of truth . Of these illusions, the first and

most essential is individuality . By its influence, when detached from its source, the soul becomes ignorant of

its own nature, origin and destiny . It considers itself as a separate existence, and no longer a spark of the

Divinity, a link of one immeasurable chain, an infinitely smallbut indispensable portion of one great whole ."

Their love of imagery caused them to personify what they conceived to be some of the attributes of God,

perhaps in order to present things in a way better adapted to the comprehensions of the vulgar, than the .

abstruse idea of an indescribable invisible God ; and hence the invention of a Brahma, a Vishnu and a Siva

or liwara . These were represented under various forms ; but no emblem or visible sign of Brihm or Brehm,

the Omnipotent, is to be found . They considered the great mystery of the existenco of the Supreme Ruler of

the Universe, as beyond human comprehension . Every creature, endowed with the faculty of thinking, they

held, must be conscious of the existence of a God, a first cause ; 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 proof • of folly, but of extreme

'impiety.

The following extracts from their books will serve to show what were the real tenets of their creed :

By one Supreme ruler is this Universe pervaded ; even every world in the whole circle of nature . . .

There is one Supreme Spirit, which nothing can shake, more swift than the thought of man . That Supreme

Spirit moves at pleasure, but in itself is immovable ; it is distant from us, yet near us ; it pervades this whole

system of worlds ; yet it is infinitely beyond it . That man who considers all beings as existing even in the

Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth views no creature with contempt ;

. . . All spiritual beings are the same in kind with the Supreme Spirit . . . The pure enlightened soul assumes

a luminous form, with no gross body, with no perforation, 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 same 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 I

Thou, 0 God, possessest all the treasures .of knowledge 1 Remove each foul taint from our souls 1

"From what root springs mortal man, when felled by the hand of death? Who can make him spring

again to birth? God, who is perfect wisdom, perfect happiness . Ile is the final refuge of the man who has

liberally bestowed his wealth, who has been firm in virtue, who knows and adores that Great One . . . Let us

adore the supremacy of that Divine Sun, the Godhead who illuminator all, who 're-creates all, from whom all

proceed, to whom all must return, whom we invoke to direct 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 invisible universe . . . Our souls acquire certain knowledge, by meditating on the light of Truth, which

emanates from the Being of Beings . . . That Being, without eyes sees, without ears hears all ; ho knows

whatever can be known, but there is none who knows him ; him the wise call the Great, Supreme, Pervading

Spirit. . . Perfect Truth, Perfect Happiness, without equal, immortal ; absolute unity, whom neither speech

can describe, nor mind comprehend ; all-pervading, all-transcending, delighted with his own boundless intelligence, 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 intelligent guide, understanding all ; without cause, the first of all causes ; all-ruling, all-powerful, the Creator, Preserver, Transformer of all things ;

such is the Great One ; this the Vedas declare .

"play 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 the Light of lights, be

united by devout meditation with the spirit supremely blest, and supremely intelligent) . . May that soul of

-mine, which was itself the primeval oblation placed within all creatures . . . which is a ray of perfect wisdom,

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which is the inextinguishable light fixed within created bodies, without which no good net is performed, . . .

in which as an immortal essence may be comprised whatever has passed, is present, or will be hereafter, . , .

be united by devout meditation with the Spirit supremely blest and supremely intelligent )

"The Being of Beings is the Only God, eternal, and everywhere present, who comprises everything .

There is no God but Ile. . . . The Supreme Being is invisible, incomprehensible, immovable, without figure

or shape . No one has ever seen him ; time never comprised him ; his essence pervades everything ; all was'

derived from him .

"The duty of a good man, even in the moment of his destruction, consists not only in forgiving, but even

in a desire of benefiting his destroyer ; as the sandal-tree, in the instant of its overthrow, sheds perfume on

the axe which fells it ."

The Vedanta and Nyaya philosophers acknowledge a Supreme Eternal Being, and the immortality of the

soul ; though, like the Greeks, they differ in their ideas of those subjects . They speak of the Supreme Being

as an eternal essence that pervades space, and gives life or existence . Of that universal and eternal pervading

spirit, the Tedanti suppose four modifications ; but as these do not change its nature, and as it would be

erroneous to ascribe to each of them a distinct essence, so it is equally erroneous, they say, to imagine that

the various modifications by which the All-pervading Being exists, or displays His power, are individual

existences. Creation is not considered as the instant production of things, but only as the manifestation of

that which exists . eternally in the one Universal Being. The Nyaya philosophers believe that spirit and matter

are eternal ; but they do not suppose that the world in its present form has existed from eternity, but only the

primary matter from which it sprang when operated on by the almighty word of God, the Intelligent Cause

and Supreme Being, who produced the combinations or aggregations which compose the material universe.

Though they believe that soul is an emanation from the Supreme Being, they distinguish it from that Being,

in its individual existence . Truth and Intelligence arc the eternal attributes of God, not, they say, of the

individual soul, which is susceptible both of knowledge and ignorance, of pleasure and pain ; and therefore

God and it are distinct. Even when it returns to the Eternal, and attains supreme bliss, it undoubtedly does

not cease . Though united to the Supreme Being, it is not absorbed in it, but still retains the abstract nature

of definite or visible existence .

"The dissolution of the world," they say, "consists in the destruction- of . the visible forms and qualities

of things ; but their material essence remains, and from it new worlds are formed by the creative energy of

God ; and thus the Universe is dissolved and renewed in endless succession"

The Jainas, a sect at Mysore and elsewhere, say that the • ancient religion of India and of the whole

world, consisted in the belief in one God, a pure Spirit, indivisible, omniscient and all-powerful : that God,

having given to all things their appointed order and course of action, and to man a sufficient portion of

reason, or understanding, to guide him in his conduct, leaves him to the operation of free will, without the

entire exercise of which he could not be held answerable for his conduct .

Menou, the Hindu lawgiver, adored, not the visible, material Sub, but "that divine and incomparably

greater light," to use the words of the most venerable text in the Indian Scripture, " which illumines all, dolights all, from which all proceed, to which all must return, and which alone can irradiate our intellects."

Ile thus commences his Institutes :

" Be it beard!

" This universe existed only in the first divine idea yet unexpended, as if involved in darkness, imperceptible, undefinable, undiscoverablo by reason, and undiscovered by revelation, as if it were wholly immersed

in sleep

"Then the Solo Self-existing Power, Himself undiscovered, but making this world discernible, with five

elements, and other principles of nature, appeared with undiminished glory, expanding his idea, or dispelling

the gloom .

Ile whom the mind alone can perceive, whose essence eludes the external organs, who has no visible

parts, who exists from Eternity, even IIe, the soul of all beings, whom no being can comprehend, shone forth .

"IIe, having willed to produce various beings from his own divine Substance, first with a thought created

the waters. . . . From that which is [precisely the Hebrew null], the fist cause, not the object of sense, exist-

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ins everywhere in substance, not existing to our perception, without beginning or end" [the A . •. and 0.\*.,

A. •% a. •.], 'ywas produced the divine male famed in all worlds under the appellation of Brahma ."

the L • .

or

Then recapitulating the different things created by Brahma, he adds : "Ire," meaning Brahma [theAovov,

the WORD], "whose powers are incomprehensible, having thus created this Universe, was again absorbed in

the Supreme Spirit, changing the time of energy for the time of repose ."

The L'Anlareya A'ran'ya, one of the Vedas, gives this primitive idea of the creation : "In the beginning, the Universe was but a Soul : nothing else, active or inactive existed . Then Ha had this thought,

I will create worlds ; and thus lie created these different worlds ; air, the light, mortal beings and the waters .

"lie had this thought : Behold the worlds ; I will •creale guardians for the worlds. So Hr took of the

"water and fashioned a being clothed with the human form . IIe looked upon him, and of that being so contemplated, the mouth opened like an egg, and speech came forth, and from the speech fire . • They nostrils

"opened, and through them went the breath of respiration, and by it the air was propagated . The eyes

"opened ; from them came a luminous ray, and from it was produced the sun . The ears dilated : from them

" came hearing, and from hearing space :" . . . and, after the body of man, with the senses was formed,Hz, the Universal Soul, thus reflected : Row could this body exist without Me? He examined through what

"extremity He could penetrate it. lie said to himself; If, without me, the Word is articulated, breath whales

!'and sight sees; if hearing hears, the skin feels, and the nund reflects, deglutition swallows and the generatire

"organ fulfils its functions, what then um 11 And separating the suture of the cranium, He penetrated into

" man."

• Behold the great fundamental primitive truths! God an infinite Eternal Soul or Spirit. Matter not

eternal nor self-existent, but created-created by a thought of God . After matter, and worlds, then man, by

alike thought : and finally, after endowing him with the senses and a thinking mind, a portion, a spark, of

God Himself penetrates the man, and becomes a living spirit within 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

,,osorbed in the contemplation \* of his own being, desired to manifest his perfections outwardly of Himself ;

and created the matter of the world . The four elements being thus produced, but still .mingled in confusion,

Ire breathed upoif the waters, which swelled up into an immense ball in the shape of an egg, and, developing

themselves, became the vault and orb of Heaven which encircles the earth . Having made the earth and the

bodies of animal beings, this God, the 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

each soul merely changes its mould and form, by passing successively into different bodies . Of all forms, that

which moat pleases the Divine Being is Man, as nearest approaching his own perfections . When a .man,

absolutely disengaging himself from his senses, absorbs himself in self-contemplation, he comes to discern the

Divinity, and becomes part of Him ."

The Ancient Persians in many respects resembled the Hindus,-in their language, their poetry, and

their poetic legends. Their conquests brought them in contact with China ; and they subdued Egypt and,

Judea. Their views of God and religion more resembled those of the Hebrews, than those of any other

nation and indeed the latter people borrowed from them some prominent doctrines, that we are in the habit

of regarding as an essential part of the original Hebrew creed .

Of the King of Heaven and Father of Eternal Light, of the pure World of Ltoar, of the Eternal Wo=n

by which all things were created, of the Seven Mighty Spirits that stand next to the Throne of Light and

Omnipotence, and of the glory of those Heavenly Hosts that encompass that Throne, of the Origin of Evil,

and the Prince of Darkness, Monarch of the rebellious spirits, enemies of all good ; they entertained tenets

very similar to those of the Hebrews. Towards Egyptian idolatry they felt the strongest abhorrence, and

under Cambyses pursued a regular plan for its utter extirpation . Xerxes, when he invaded Greece, destroyed

the Temples and erected fire-chapels along the whole course of his march . Their religion was eminently

spiritual, and the earthly fire and earthly sacrifice were but the signs and emblems of another devotion and a ;

'higher power.

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Thus the fundamental doctrine of the ancient religion of India and Persia was at first nothing more than

a simple veneration of nature, its pure elements and its primary energies, the sacred fire, and above all,

Light,-the air, not the lower atmospheric air, but the purer and brighter air of Heaven, the breath that

animates and pervades the breath of mortal life . This pure and simple veneration of nature is perhaps the

most ancient, and was by far the most generally prevalent in the primitive and patriarchal world . It was

not originally a deification of nature; or a denial of the sovereignty of God . Those pare elements and

primitive essences of created nature offered to the first men, still in a close communication with the Deity,

not a likeness of resemblance, nor a mere fanciful image or a poetical figure, but a natural and true symbol

of Divine power. Everywhere in the Hebrew writings, the pure light or sacred 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 breeze 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 th intellectual light of

"the Father ; for it is the Soul which adorns the great Heaven, and which adorns it after the Father . The

Soul, being a bright fire, by the power of the Father, remains immortal, and is mistress of life, and fills up

"the recesses of the world . For the fire which is first beyond, did not shut up his power in matter by works,

"but by mind, for the framer of the fiery world is the mind of mind, who first sprang from mind, clothing fire

"with fire. Father-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 principles the

"capacity of understanding, and of ever continuing in ceaseless revolving motion ." Such was the language

of Zoroaster, embodying the old Persian ideas.

And the same 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 . IIe fixed a great multitude of moveless stars, that

"stand still forever, not by compulsion and unwillingly, but without desire to wander, fire acting upon fire .

"He congregated the seven firmaments of the world, and so surrounded the earth with the convexity of the

"Heavens ; and therein set seven living existences, arranging their appareni disorder in regular orbits, six

"of them planets, and the Sun, placed in the centre, the seventh ;-in that •c entre from -which all lines,

"diverging which way soever, are equal ; and the swift sun himself, revolving,aroundd a principal centre, •a nd

"ever striving to reach the -central and all-pervading light, bearing with . him the bright Moon ."

And yet Zoroaster added : "Measure not the journeyings of the Sun, nor attempt to reduce them to

"rule ; for he iss carried by the eternal will of the Father, not for your sake. Do not endeavour to understand

"the impetuous course of the Moon ; for she runs evermore under the impulse of necessity ; and the pro• gression, of the Stars was not generated to serve any purpose of yours ."

Ormuzd says to Zoroaster, in the Boundehesch : "I am he who holds the Star-Spangled Heaven in ethereal

"space ; who makes this sphere, which once was buried in darkness, a flood of light . Through me the Earth

• became a world firm and lasting-the earth on which walks the Lord of the world . I am he who makes

"the light of Sun, Moon

. and Stars pierce the clouds. I make the corn-seed, which perishing in the

"ground sprouts anew. . . . I created' man, whose eye is light, whose life is the breath of his nostrils, I

"placed within him life's unextinguishable power ."

Ormuzd or Ahura-Mazda himself represented the primal light, distinct from the heavenly bodies, yet

necessary to their existence, and the source of their splendour . The Amschaspands (Ameschaspenta, "immortal Holy Ones"), each presided over a special department of nature . Earth and Heaven, fire and water,

the Sun and Moon, the rivers, trees and mountains, even the artificial divisions of the day and year were

addressed in prayer as tenanted by Divine beings, each separately ruling within his several sphere. Fire, in

particular, that "most energetic of immortal powers," the visible representative of the primal light, was

invoked as "Son of Ormuzd." The Sun, the Archimagus, that noblest and most powerful agent of divine

power, who "steps forth as a Conqueror front the top of the terrible Alborj to rule over the world which he

enlightens front the throne of Ormuzd," was worshipped among other symbols by the name of Mtruaes, a

beneficent and friendly genius, who, in the hymn addressed to hint in the Zand-avesta, bears the names given

him by the Greeks, as the "Invincible" and the "Mediator ;" the former, because in his daily strife with darkness,

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he is the most active confederate of Ormuzd ; the latter, as being the medium through which heaven's choicest

blessings are communicated to amen . IIo is called' , the eye of Ormuzd, the effulgent Ilero, pursuing his course

triumphantly, fertilizer of deserts, most exalted of the Izeds or Yezatas, the never-sleeping, the protector of

the land." "When the dragon foe devastates my provinces," says Ormuzd, "and afflicts them with famine

then is he struck d own

. b y the strong arm of Mithras, together with the Doves of Mazanderan . With his- lance

and his immortal club, the Sleepless Chief burls down the Doves into the dust, when as Mediator he interposes

to guard the City from evil ."

Ahriman was by some Parsee sects considered older than Ormuzd, as darkness is older than light ; he is

imagined to have been unknown as a Malevolent Being in the early ages of the world, and the fall of man is

attributed in the Boundehesch to an apostate wor :bip of him, from which men were converted by a succession

of prophets terminating with Zoroaster .

Mithras is not only light, but intelligence ; that luminary which, though born in obscurity, will not only

dispel darkness, but conquer death . The warfare through which thii consummation is to be reached, is mainly

carried on through the instrumentality of the " Word," that "uver •l iviug ouuuuLtiun of the Deity, by virtue of

which the world exists," and of which the revealed formulas incessantly repeated in the liturgies of the Magi

arc but the expression . "What shall I do," cried Zoroaster, "0 Ormuzd steeped in brightness, in order to

battle with Daroodj-Ahriman, father of the Evil Law ; how shall I make men pure and holy?" Ormuzd

answered and said : "Invoke, 0 Zuroaster, the pure law of the Servants of Ormuzd ; invoke the Amschaspands

who shed abundance throughout the seven Keshwars ; invoke the Heaven, Zerunna-Akarana, the birds . travailing on high, the swift wind, the Earth ; invoke my Spirit, me who am Ahura-llazdao, the purest, strongest,

wisest, beat of beings ; me who have the most majestic body, who through purity am Supreme, . whose Soul is

the Excellent Word ; and yo, all people, invoke me as I have commanded Zoroaster."

Ahura-Mazda • himself is the living Worn. ; he is called "First-born of all things, . express image of the

Eternal, very light of very light, the Creator, who by power of the Word which he never ceases to pronounce,

made in; 365 days the heaven and the Earth . " The Word is said in the Yashna to have existed before all,

and to be itself a Yazata, a personified object of prayer . It was revealed in Seroech, inn IIoma, and again,

under Gushtasp, was manifested in Zoroaster.

Between life and death, between sunshine and shade, Mithras is the present exemplification of the Primal

Unity from which all things arose, and into which through his mediation all contrarieties will ultimately be

absorbed . His annual sacrifice is the passover of the 3lagi, a symbolical atonement or pledge of moral and

physical regeneration . lie created the world in the beginning ; and as at the close of each successive year he

sets free the current of life to invigorate a fresh circle of being, so in the end of all things he will bring the

weary sum of ages as a hecatomb before God, releasing by a final sacrifice the Soul of Nature from her perishable frame to commence a brighter and purer existence .

Iamblichus (Dc Mys. viii. 4) says : "The Egyptians are far from ascribing all things to physical causes ;

life and intellect they distinguish from physical being, both in man and in the universe . They place intellect

and reason first, as self-existent, and from these they derive the created world . As Parent of generated

things they constitute a Demiurge, and acknowledge a vital force both in the Heavens and before the Heavens .

They place Pure Intellect above and beyond the universe, and another (that is, Mind revealed in the Material

World), consisting of one continuous mind pervading the universe, and apportioned to all its parts and •

spheres." The Egyptian idea, then, wai that of all-transcendental philosophy-that of a Deity both immanent and transcendent-spirit passing into its manifestations, but not exhausted by so doing .

The wisdom recorded in the canonical rolls of Hernias quickly attained in this transcendental lore, all

that human curiosity can ever discover . Thebes especially is said to have acknowledged a being without

beginning or end, galled Amen or Amun-Kneph, the all-pervading Spirit or Breath of Nature, or perhaps

even some still more lofty object of reverential reflection, whom it was forbidden even to name . Such a

Being would in theory stand at the head of the three orders of Gods mentioned by Ilerodotus, these being

regarded as arbitrary classifications of similar or equal beings arranged in successive emanations, according

to an estimate of their comparative dignity . The Eight Great Gods, or primary class, were probably mani-

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festations of the emanated God in the several parts and powers of the universe, each potentially comprising

the whole God-head.

In the ancient Hermetic books, as quoted by Iamblichus, occurred the following passage in regard to the

Supreme Being :Before all the things that actually exist, and before all beginnings, there is one God, prior even to the

first God and King, remaining unmoved in the singleness of his own Unity : for neither is anything conceived

by intellect inwoven with him, nor anything else ; but he is established as the exemplar of the God who is

good, who is his own father, self-begotten, and has only one Parent . For he is something 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 Oar, the self-originated God caused himself to shine forth ; for which reason he is

his own father, and self-originated . For he is both a beginning and God of Gods, a Monad from the One,

prior to substance and the beginning of substance ; for from him is substantiality and substance, whence also

be is called the beginning of things conceived by the intellect . These then are the most ancient beginnings

of all things, which Hermes places before the ethereal and empyrean and celestial Gods ."

"Cunxc-rr, or the Supreme Lord or Being," said the old Chinese creed, "is the principle of everything

that exists, and Father of all living. He is eternal, immovable and independent : His power knows no

bounds : His sight equally comprehends the Past, the Present and the Future, and penetrates even to the

inmost recesses of the heart. Heaven and earth are under his government : all events, all revolutions, are

the consequences of his dispensation and will . Ho is pure, holy and impartial : wickedness offends his sight ;

but he beholds with an eye of complacency the virtuous actions of men . Severe, yet just, •h e punishes vice

in an exemplary manner, even in Princes and Rulers ; and often casts down the guilty, to crown with honour

the man who walks after His own heart, and whom he raises from obscurity . Good, merciful and full of pity,

]:Is forgives the wicked upon their repentance : and public calamities and the irregularity of the seasons are

but salutary warnings, which his fatherly goodness gives to men, to induce them to reform and amend ."

Controlled by reason infinitely more than by the imagination, that people, occupying the extreme East of

Asia, did not fall into idolatry until after the time of Confucius, and within two centuries of the birth of

Christ ; when the religion of Bt :DDII• or Fo was carried thither from India . Their system -was . long regulated

by the pure worship of God, and the foundation of their moral and political existence laid in a sound, upright

reason, conformable to true ideas of the Deity . They had no false gods or images, and their third Emperor

Roam-ti erected a Temple, the first probably ever erected, to the Great Architect of the Universe . And

though they offered sacrifices to divers tutelary angels, yet they honoured them infinitely less than Xstat or

Cnssc-rr, the Sovereign Lord of the World .

Confucius forbade making images or representations of the Deity . He attached no idea of personality to

him ; but considered him as a Power or Principle, pervading all Nature . And the Chinese designated the

Divinity by the Name of Tut: Dtvrae REeso\.

The Japanese believe in a Supreme Invisible Being, not to be represented by images or worshipped in

Temples . They style him .AxIDi •or OYtin ; and say that he is without beginning or end ; that he came on

earth, where he remained a thousand years, and became the Redeemer of our fallen race : that he is to judge

all men ; and the good are to live forever, while the bad are to be condemned to Hell .

"The Chang-ti is represented," said Confucius, "under the general •emblem of the visible firmament, as

-well as under the particular symbols of the Sun, the Moon and the Earth, because by their means we enjoy

the gifts of the Chang-Ti . The Sun is the source of life an,l light : the .\toon illuminates the world by night.

b y observing the course of these luminaries, mankind are enabled to distinguish times and seasons . The

Ancients, with the view of connecting the act with its object, when they established the practice of sacrificing

to the Chang-ti, fixed the day of the Winter Solstice, because the Sun, after having passed .through the twelve

places assigned apparently by the Chan ; ti as its annual residence, began its career anew, to distribute blessing through the Earth ."

. . . . The Chang ti is the

IIe said : "The TEE r is the universal principle and prolific source of alll things

universal principle of existence ."

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The Arabians never possessed a poetical, high-wrought and scientifically arranged system of Polytheism .

Their historical traditions had much analogy with those of the IIebrews, and coincided with them in a variety

of points. The tradition of a purer faith and the simple Patriarchal worship of the Deity, appear never to

have been totally extinguished among them ; nor did idolatry gain much ,foothold until near the time of

Mahomet ; who, adopting the old primeval faith, taught again the doctrine of one God, adding to it that be

was his'Prophet .

To the mass of Ilcbrews, as well as to other nations, seem to have come fragments only of the primitive

revelation : nor do they seem, until after their captivity among the Persians, to have concerned themselves

about metaphysical speculations in regard to the Divine Nature and essence ; although it is evident, from the

Psalms of David, that a select body among them preserved a knowledge in regard to the Deity, which was

wholly unknown to the mass of the people ; and that chosen few were made the medium of transition for

certain truths, to later ages .

Among the Greeks, the scholars of the Egyptians, all the higher ideas and severer doctrines on the

Divinity, his Sovereign Nature and Infinite Night, the Eternal Wisdom and Providence that conducts and

directs all things to their proper end, the Infinite Mind and Supreme Intelligence that created all things, and

is raised far above external nature,-all these loftier ideas and nobler doctrines were expounded more or less

perfectly by Pythagoras, Anaxagoras and Socrates, and developed in the most beautiful and luminous manner

by Plato, and the philosophers that succeeded him . And even in the popular religion of the Greeks, are many

things capable of a deeper import and more spiritual signification ; though they seem only rare vestiges of

ancient truth, vague presentiments, fugitive tones, and momentary flashes, revealing a belief in a Supreme

Being. Almighty Creator of the Universe, and Common Father of Mankind .

Much of the primitive Truth was taught to Pythagoras by Zoroaster ; who himself received it from the

Indians. His disciples rejected 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 bad 'any affinity with human nature . The tops of the

highest mountains were the places chosen for sacrifices . Ilymns and prayers were their principal worship .

The Supreme God, who fills the wide circle of heaven, was the object to whom they were addressed . Such is

the testimony of Ilerodotus . Light they considered not so much as an object of worship, as rather the most

pure and lively emblem of, and first emanation from, the Eternal God ; and thought that man required something visible or - tangible to exalt his mind to that degree of adoration which is due to the Divine Being .

There was a surprising similarity between the Temples, Priests, doctrines and worship of the Persian

Magi and the British Druids . The latter did not worship idols in the human shape ; because they held that

the Divinity, being invisible, ought to be adored without being seen . They asserted the Unity of the Godhead .

Their invocations were made 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 . I. W. They

believed that the earth had sustained one general destruction by water ; and would again be destroyed by fire .

They admitted the doctrines of the immortality of the soul, a future state, and a day of judgment, which

would be conducted on the principle of man's responsibility . They even retained some idea of the redemption

of mankind through the death of a Mediator . They retained a tradition of the Deluge, perverted and localized .

But, around these fragments of primitive truth they wove a web of idolatry, worshipped two Subordinate

Deities under the names of flu and Caarnwr-f, male and female (doubtless the same as Osiris and Isis), and

held the doctrine of transmigration .

The early inhabitants of Scandinavia believed in a God who was "the Author of everything that existeth ;

" the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that

"never changeth ." - Idols and visible representations of the Deity were originally forbidden, and he was

directed to be worshipped in the lonely solitude of sequestered forests, where he was said to dwell, invisible,

and in perfect silence .

The Druids, like their eastern ancestors, paid the most sacred regard to the odd numbers, which, traced

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backward ended in Unity or Doi y, while the even numbers ended in nothing . 3 was particularly reverenced .

10 (7.3+32) : 30 (7±3X3) : and 21(7X3) were numbers observed in the erection of their temples, constantly

appearing in their dimensions, and the number and distances of the huge stones .

They were the sole interpreters of religion. They superintended all sacrifices ; for no private person'

could offer one without their permission . They exercised 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 punishment of death . They professed to possess a knowledge of magic, and practised augury fur the public

service.

They cultivated many of the liberal se iences,,and particularly astronomy, the favourite science of the

Orient ; in which they attained considerable proficiency . They considered day as the offspring of night, and

therefore made their computations by nights instead of days ; and we, from them, still use the words fortnight'

and sen'night . They knew the division of the Heavenss into constellations ; and finally, they practised the

strictest morality, having particularly the most sacred regard for that peculiarly Masonic virtue, Truth .

In the Icelandic Prose Edda is the following dialogue

Who is the first or eldest of the Gods ?

"In our language ho is called ALvADIR (All-Father, or the Father of All) ; but in the old Asgard he had

twelve names.

"Where is this God? What is his power? and what bath ho done to display his glory .

" He liveth from all ages, he governeth all realms, and swayeth all things both great and small .

"He bath 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, though the body shall have

mouldered away or have been burnt to ashes . And all that are righteous shall dwell with him in the place

called Gimli or f7ngolf; but the wicked shall go to flea, and thence to Xljlhe1, which is below, in the ninth

world ."

Almost every heathen nation, so far as we have any knowledge of their mythology, believed in one

Supreme Overruling God, whose name it was not lawful to utter .

The Egyptians and Hindus revered Arnoaf, Ox or Ox, [Aux or Aux] . as the name of their chief

Deity ; who was also considered by the Cannanites as the Creator, or the prolific power ; probably the Solar

Orb. The same name is compounded in the Philistine Deity, D .tc •O N : or the receptacle of Ox. The Chaldean

OANNES was 0-enX-NEs. Among the Jews, the worship of the Tcraphini was connected with Aux . Thus the

original of 1 Sam . xv. 23, is, " .is the sin of divination is rebellion, so is Ac:r and Taseruix stubbornness and

iniquity."

Faber says, "By a plausible, though wretched, abuse, the Cherubim, or 'Scraphim, or Teraphiui, became

the symbolic faticidal Gods of Paganism : and as the principal IIero-God of that system was thought to have

migrated into the Sun, and was thence astronomically worshipped as the Solar Deity, the Tcrapliim ale by the

inspired writers, justly associated with the Egyptian Ox, who is the same as the Indo-Scythic Ox of the

Brahmins ."

The early Christians used the same word to express the Divine Being whom they worshipped : . .

`O n"T, xac u riv, xac 0, r p x o t s v o s ; Ho On, &ai llo En, Sai Ho Erchomenos . . . The Being, that is, and was,

and is to come .

The Totragrammaton, or Ineffable Name was, among the Jews, forbidden to be pronounced . But that its

pronunci :ition might not be lost among the Levites, the high Priest uttered it in the Temple once a year, on

the 10th day of the Month Tisri, the day of the great feast of expiation . During this ceremony, the people

were directed to make a great noise, that the Sacred Word might net be heard by any who had not a right to

it ; for every other, said the Jews, would be incontinently stricken dead .

The Great Egyptian Initiates, before the time of the Jews, did the same thing in regard to the word Isis ;

which they regarded as sacred and incommunicable .

Orienn says : "There are names which have a natural potency .

Such are those which the Sages used

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among the Egyptians, the Magi in Persia, the Brabmins in India . What is called Magic is not a vain and

chimerical act, as the Stoics and Epicureans pretend. The names Saaaoru and Anovat were not made for

created beings : but they belong to a mysterious theology, which goes back to the Creator . From Him comes

the virtue of these names, when they are arranged and pronounced according to the rules ."

The Hindu word AIIM, represented the three Powers combined in their Deity ; Brahma, Vishnu and

Siva ; or the Creating, Preserving and Destroying Powers : A, the first : U or 0-U, the second ; and DI, the

third . This word could not be pronounced, except by'tbe letters : for its pronunciation as one word was said

to make Earth tremble, and even the Angels of Heaven to quake for fear.

The word AGM, says the Itamayan, represents "Tho Being of Beings, Ono Substance in three forms' ; .

without mode, without quality, without passion : Immense, Incomprehensible, Infinite, Indivisible, .Immatable, Incorporeal, Irresistible ."

An old passage in the Purana says : "All the rites ordained in the Vedas, the sacrifices to the fire, and

all other solemn purifications shall pass away : but that which shall never pass away is the word A :.

M : fur it is the symbol of the Lord of all things ."

Herodotus says that the Ancient Pelasgi built no temples and worshipped no idols, and had a sacred name

of Deity, which it was not permissible to pronounce .

Tha Clarian Oracle, which was of unknown antiquity, being asked which of the Deities was named IAQ,

answered in these remarkable words : "The Initiated are bound to conceal the mysterious secrets . Learn

then, that IA .Q2 is the Great God Supreme, that ruleth over all ."

The Jews consider the True Name of God to be irrecoverably lost by disuse ; and regard its pronunciation

as one of the Mysteries that will be revealed at the coming of their Messiah . And they attribute its loss to

the illegality of applying the Masoretic points to so sacred a Name, by which a knowledge of the proper vowels

is forgotten. It is even said, in the Gemara of Abodah Zara, that God permitted a celebrated Hebrew Scholar

to be burned by a Ronian Emperor, because he had been heard to pronounce the Sacred Name with points .

The Jews feared that the Heathen would get possession of the Name : and therefore, in their copies of

the Scriptures, they wrote it in the Samaritan character, instead of the IIebrew or Chaldaic, that the adversary might not make an improper use of it : for they believed it capable of working miracles : and held that

the wonders in Egypt were performed by Muses, in virtue of this name being engraved on his rod : and that

any person who knew the true pronunciation, would be able to do as much as lie did.

Josephus says it was unknown until God communicated it to Moses, in the wilderness : and that - it was

lost through the wickedness of man .

The followers of Mahomet have a tradition that there is a secret name of the Deity, which possesses

wonderful properties ; and that the only method of becoming acquainted with it, is by being initiated into the

Mysteries of the Ism Abla .

IL •. 0. •. M.-. was the first framer of the new religion among the Persians, and His Name was Ineflhble .

Am",, among the Egyptians, was a name pronounceable by none save the Priests .

The old Germans adored God with .profound reverence, without daring to name Him, or to worship Him

in Temples.

The Druids expressed the name of Deity by the letters 0 . • . I. • . W.-.

Among all the nations of primitive antiquity, the doctrine of the immortality of the soul was not a mere

probable hypothesis, needing laborious researches and diffuse argumentation, to produce' conviction of its

truth. Nor can we hardly give it the name of Faith ; for it was a lively certainty, 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

motive of mightier deeds and enterprises than any mere earthly interest could inspire.

Even the doctrine of transmigration of souls,luniversal among the Ancient Hindus and Egyptians, rested

on a basis of the old primitive religion ; and was connected with a sentiment purely religious . It involved

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this noble element . of truth : that since man had gene astray, and wandered far from God, he must needs

overt many efl'urts, and undergo a long and painful pilgrimage, before he could rejoin the Source of all Perfec: anti the firm conviction and positive certainty, that nothing dcfective,'impure, or defiled with earthly

tion

stains could enter the pure region of perfect spirits, or be eternally united to God ; wherefore the soul had to

pass through long trials and many purifications, before it could attain that blissful end . And the end and

aim of all these systems 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 forms of the brute creation, ever changing its terrestrial shape ; and its union with God, which they

held to be the lofty destiny of the wise and virtuous soul .

Pythagoras gave to the doctrine of the transmigration of souls that meaning which the wise Egyptians

gave to it in their :mysteries . Ile never taught the doctrine in that literal sense in which it was understood

by the people. Of that literal doctrine not the .lcast vestige is to be found in such of his symbols as remain,

nor in his precepts collected by his disciple Lysis . He held that men always remain, in their essence, such

as they were created ; and can degrade themselves only by vice, and ennoble themselves only by virtue .

Iliurocles, one of his most zealous and celebrated disciples, expressly says that he who believes that the

soul of man, after his death, will enter the body of a beast, for his vices, or become a plant for his stupidity,

is deceived ; and is absolutely ignorant of the eternal form of the soul, which can never change ; for, always.

remaining man, it is said 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 Timmeus of Locria, another disciple, says that to alarm men and prevent them from committing

crimes, they menaced them with strange humiliations and punishments ; even declaring that their souls would

pass into new budies,-that of a coward into the body of a deer ; that of a ravisher into the body of a wolf ;

that of a murderer into the body of some still more ferocious animal ; and that of an impure sensualist into

the body of a hog.

So, too, the doctrine is explained in the Ph.edo . And Lysis says, that after the soul, purified of its crimes,

has left the body and returned to heaven, it is no longer subject to change or death, but enjoys an .eternal

felicity . According to the Indians, it returned to, and became a part of the universal soul which animates

everything .

The Ilindas held that Buddha descended on earth to raise all human beings up to the perfect state . He

Will ultimately succeed ; and nil, himself included, be merged in Unity .

Vishnu is to judge the world at the last day . It is to be consumed by fire : The Sun and Moon are to

lose their light ; the Stars to fall ; and a New Heaven and Earth to be created .

The legend of the fall of the Spirits, obscured and distorted, is preserccd in the Ilinda Mythology . And

their traditions acknowledged, and they revered, the succession of the first ancestors of mankind, or the Holy

Patriarchs of the primitive world, un'ler the name of the Seven Great lttsnts, or Sages of hoary antiquity ;

though they invested their history with a cloud of fictions .

The Egyptians held that the soul was immortal ; and that Osiris was to judge the world .

And thus reads the Persian legend :

"After Ahriman shall hare ruled the world until the end of time, Sostosctt, the promised Redeemer will

"come and annihilate the power of the Dzrs (or Evil Spirits), awaken tine dead, and sit in final judgment upon

" spirits and men . After that the comet Qurzsher will be thrown down, and a general conflagration take place,

" which will consume the whole world . The remains of the earth will then sink down into Duzalh, and

" become fur three periods a place of punishment fur the wicked . Then by degrees all will be pardoned, even

" 4lerintun and the Dees, and admitted to the regions of bliss, and thus there will be a new Heaven and a new

" earth ."

In the doctrines of Lamaism also, we find, obscured, and partly concealed in fiction, fragments of the

;Lta KHAN : The good

primitive truth . Fur, according to that faith, "There is to lie a final judgment before E

are to be admitted to Paradise, the bad to be banished to hell, where there are eight regions burning hot, and

eight freezing cold ."

In the Mysteries, wherever they were practised, was taught that truth of the primitive revelation, the

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existence of One Great Being, Infinite and pervading the Universe, who was there worshipped without superstition ; and his marvellous nature, essence and attributes taught to the Initiates ; while the vulgar attributed

his works to Secondary Gods, personified, and isolated from Him in fabulous independence .

Those truths were covered from the common people as with a veil ; and the Mysteries were carried into

every country, that without disturbing the popular beliefs, truth, the arts and the sciences might be known to

those who were capable of understanding them, and maintaining the true doctrine incorrupt ; which the people,

prone to superstition and idolatry, have in no age been able to do ; nor, as many strange aberrations and

superstitions of the present day prove, any more now than heretofore . For we need but point to the doctrines

of so many sects that degrade the Creator to the rank, and assign to Him the passions of humanity, to prove

that now, as always, the old truths must be committed to a few, or they will be overlaid with fiction and error,

and irretrievably lost.

Though Masonry is identical with the Ancient Mysteries, it is so in this qualified sense ; that it presents

but an imperfect image of their brilliancy ; the ruins only of their grandeur, and a system that has experienced

progressive alterations, the fruits of social events and political circumstances . Upon leaving Egypt, the Mysteries were modified by the habits of the different nations among whom they were introduced . Thonah originally more moral and political than religious, they soon became 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 the countries into which they were transplanted. In Greece, they were the Mysteries of Cores ; in Rome,

of Bona Dea, the Good Goddess ; in Gaul, the School of Mars ; in Sicily, the Academy of the Sciences ; among

the Hebrews, they partook of the rites and ceremonies of a religion which placed all the powers of government

and all 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 informed, had its Mysteries. After a time the Temples of Greece and the

School of Pythagoras lost their reputation ; and Free Masonry took their place .

Masonry, when properly expounded, is at once the interpretation of the great book of nature, the recital

of physical and astronomical phenomena, the purest philosophy, and the place of deposit, where, as in a

Treasury, are kept in safety all the great truths of the primitive revelation, that form the basis of all religions .

In the modern degrees three things arc to be recognized : The image of primeval times, the tableau of the .

efficient causes of the universe, and the book in which are written the morality of all peoples, and the code by

which they must govern themselves if they would be prosperous .

The first degree represents man when he had sunken from his original lofty estate into what is most

improperly styled a state of nature, Ile represents in that degree the rough ashlar, unfit to form a part of the

spiritual temple ; the pagan, who had lost all the great primitive truths of the original revelation . Ile maintained the same character in the Ancient Mysteries . Ile is emphatically a Profane, enveloped in darkness, poor

and destitute of spiritual knowledge, and emblematically naked. The material darkness which is produced by

the bandage over his eyes, is an emblem of the darkness of his soul. He is deprircd of everything that has a value,

and wherewith he could purchase food, to indicate his utter destitution of the mental wealth of primitive

truth . In this degree he undergoes only physical tests, and receives elementary moral instruction . As yet,

he takes upon himself no duty but secrecy . Re still remains in ilia dark quarter of the Lodge, though not in

the North, bat halfway towards the East, the place of light .

lie is not exposed to the fearful trials which awaited the candidate for initiation into the Mysteries . Ile

passes through no gloomy forests, or long labyrinthine caves ; he meets no hideous spectres ; ho is stunned

and alarmed by no fearful 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, are all ; and he enters the

Temple of Truth and Virtue .

The journeys and trials of the candidate are an emblem of human life . Man enters feeble and naked

upon a road full of dangers and pitfalls . The ignorance of the fancy, the 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 alone can aid him against . Defenceless in a world of trouble, what would become of him without the

assistance of his brethren?

His obligation is no vulgar oath, such as is administered in the profane world . It is antique and sacred .

Ile repeats it without compulsion . The expressions are energetic, because, being yet in darkness, be is on the

point of passing from barbarism into civilization . It is like those of the Ancient Mysteries ; .for violating

which Alcibiades was exiled and devoted to the Furies .

When he is brought to light, the allegory is complete . Ile sees around him a band of brothers, bound to

protect and defend him . The obligation he has assumed, they and every Mason in the world have assumed

towards him. Iie is one Of TIIE BROTIIERnooD, bound by its laws, and enlisted as a soldier against ignorance

and vice . The Master, for the time entitled to respect and veneration, is still but the first among his brethren,

who are all his equals . Such is Masonic law and usage ; and such it bas been from the earliest ages .

In his journey, imitating that of life, the candidate goes but three times around the Lodge, although life

has four seasons . This is because his journey also represents the annual revolution of the sun . Had the

Mysteries originated in the North or West, in Rome or Greece, the seasons of the year and of lift) would have

agreed, and four have been the number, instead of three . But in the East, in ancient times, there were but

three seasons .

The three pillars that support the Lodge are WISDOM, STRENGTB and BE.turr. The Egyptians and the

Hebrews based their civil policy upon the Wisnou of the Priests, and the POWER, STRENGTH or VALOUR of their

civil chiefs, who were also Military Commanders ; and the HARxoNr between these (synonymous with BE.iuTr,

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' preparation was required before Initiation could commence . The number three belongs in a peculiar manner to

this Degree : The alarm is three raps: There are three movable and three immovable jczcels ; three principal

officera, three lights, greater and lesser ; three journeys are made round the Lodge ; three questions are put to the

Candidate before his entrance : and after his admission the numbers, from unity to three inclusive should be,

but not often are, explained to him . Listen to that explanation !

The Kabbalistic doctrine was long the religion of the Sage and the Savant ; because, like Free Masonry

it incessantly tends towards spiritual perfection, and the fusion of the creeds and Nationalities of Mankind .

In the eyes of the Kabbalist, all men are his brothers ; and their relative ignorance is, to him, but a reason

for instructing them . There were illustrious Kabbalists among the Egyptians and Greeks, whose doctrines

the Orthodox Church has accepted ; and among the Arabs were many, whose wisdom was not slighted by the

Mediaeval Church .

The Sages proudly wore the name of Kabbalists . The Kabbala embodied a noble philosophy, pure, not

mysterious, but symbolic . It taught the doctrine of the Unity of God, the art of knowing and explaining the

essence and operations of the Supreme Being, of spiritual powers and natural forces, and of determining

their action by symbolic figures ; by the arrangement of the alphabet, the combinations of numbers, the inversion of letters in writing, and the concealed meanings which they claimed to discover therein . The Kabbala

is the key of the occult sciences ; and the Gnostics were born of the Kabbalists .

The science of numbers represented not only arithmetical qualities, but also all grandeur, all proportion .

By it we necessarily arrive at the discovery of the Principle or First Cause of things, called at the present

day TuE ABSOLUTE .

Or U :rcrr,-that loftiest term to which all philosophy directs itself ; that imperious necessity of the

human mind, that pivot round which it is compelled to group the aggregate of its ideas : Unity, this source,

this centre of all systematic order, this principle of existence, this central point, unknown in its essence, but

manifest in its effects ; Unity, that sublime centre to which the chain of causes necessarily ascends, was the

august Idea towards which all the idens of l'ythngoras converged . IIe refused the title of Sage, which means

is fund of or studies

one who knows : Ile invented, and applied to himself that of 1'Iilusophcr, signifying one who

his

science of numbers

astrology

:

things secret and occult. The astronomy which he mysteriously taught, was

.

was based on Kabbalistical principles

The Ancients, and Pythagoras himself, whose real principles have not been always understood, never

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meant to ascribe to numbers, .that is to say, to abstract signs, any special virtue . But the Sages of Antiquity

concurred in recognizing a ONE FIRST CAUSE, (material or spiritual), of the existence of the Universe . Thence,

UNITr became the symbol of the Supreme Deity . It was made to express, to represent God ; but without

attributing to the mere number ONE any divine or supernatural virtue . The philosophical principles of the Ancients, which formed the basis of the secret teaching in the Great

Mysteries, have been transmitted from age to age by the Initiates.

In our Fellow Craft's degree, the number fire succeeds to three . Pythagoras required his pupils to spend

fire years in study .

The Eleusinian Initiation originally bad but two degrees . Our two first were comprised in one . To the

Greeks we owe the ternary division . Among the early Christians there were three degrees . The Catechumens,,

or Aspirants, under instruction fur the purpose of baptism or initiation, could not be present either at the

mysteries or at sacrifice . The part of the Mass at which they assisted, ended with the canon, or rather after

the instruction given them ; that is, that in the ancient law or the apostolic lessons, given them by a subdeacon or aspirant to the Priesthood ; and that in the New Testament, read by the deacon or priest of the

second order. It is from those primitive Christian Lodges that we preserve the titles of our subordinate

officers, the Senior and Junior Deacons .

Afterwards the Catechumens became N ophytes ; and could then be present at the mysteries and lovefeasts or religious banquets ; but only after a certain time and additional instruction . And still afterwards

they were confirmed, and received the instruction in the hidden mysteries of the Faith . So that there, as in

the ancient mysteries, the second degree was an indispensable preparation for the third .

In the - second degree, a long time was spent in study. Hero the Neophyte was taught the human

sciences, and particularly that of numbers, which was deemed sacred ; because, though styled Geometry, it

included also that imperial study Astronomy, by which the student learned the operations and laws of nature,

to prepare himself for receiving in the third degree, a knowledge of that SUPREME INTELLIGENCE which has

organized and governs the universe with so admirable and inflexible an order.

In this Degree the letter G represents Geometry alone. Its deeper meaning is properly reserved for the

third. Here the young Fellow Craft is the representative of the Student of the sciences in the school of

Pythagoras ; and it was there known that among the Brahmins G4NNES was the God of numbers, and the

patron of schools and learned societies . With us,-too, the letter is the substitute for the Hebraic Jod, the

zx, and a monogram that expressed the UNCREsTED BEING, principle of all .

initial letter of Tux DIVINE Ns,

things ; and, enclosed in a triangle, TOE UNITr or GOD . We recognize the same letter G in the Syriac GAD,

the Swedish GID, the German GorT, and the English GOD,-all names of the Deity, and all derived from

the Persian GODA, itself derived from the absolute pronoun signifying HIlSELF. So too G, was the initial

of the Greek word yvoece, knowledge .

The word Lodge comes from Loga, which in the sacred language of the Ganges signifies World ; of

which every Lodge is indeed a representation . To what we call Lodge, the Persians gave the name Jelean,

whence, perhaps, by corruption and pleonasm comes our expression, a Lodge of St . .lohn .

In the ancient mysteries, the Presiding Officer, or IIierophant, wore the emblems of the Supreme Deity ;

as the Master of a Lodge still represents the High Priest of Inuir . The Sun and the Moon were, and are

still, the emblems of the two Wardens, who answer to the two next officers in the mysteries, by whom the

same emblems were worn ; Gabovxos, the Torch-bearer, and Fate;wµos, the Sacriflcer.

The Blazing Star was the image of Hoaus, the son of OstRIs or the Sun, author of the Seasons, and the

God of Time, son of Isis, the primitive matter, inexhaustible source of life, spark of untreated fire, universal

seed of all beings. It - represented also Anubis, or the Dog Star, the faithful guide of Isis, and the Herald of

approaching inundation to the Egyptians . The Christian Masons made it an emblem of that Star in the East

that led the three Magi t :) Bethlehem .

The Seat of the Master is called the East, because the mysteries come from the Orient ; and because he

represents Osiris or the Sun.

The word of the Fellow Craft has an astronomical meaning that again connects "Masonry with the primitire times . Setting the Celestial Globe fur the place where the temple was built, and the season of the year

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when it was commenced, the plaster's station corresponds with the beliacal or solar rising . The San near the

chest of the constellation Aries, has just shown himself above the horizon . The aspirant, entering by the

west door, faces the day-star, and is consequently near that star of the Zodiac which sets as the sun rises . It

is the star which blesses the husbandman, that brilliant star which the Hebrews called Sckwlrboielh, the Romans

Spica, and the French Epi ; all meaning an car of wheat ;-a star in the constellation Virgo.

In this degree, one point of the compass is raised abore the square. The latter is an emblem of the mechar

nical world, and of obedience : the former describes those curves and circles which are figures of the celestial movements, and is an emblem of authority : Thus the meaning is that the aspirant has taken one step

towards celestial knowledge, and from obedience to command .

In this degree the aspirant is taught, also, how the worship of Bel, Ormuzd, Osiris, and Apollo, and like

gods of other nations, grew out of the veneration of the primitive world fur light, the first necessity for man,

and the vivid and most striking emblem of the Good Principle, ever at war with the Evil Principle, Typhon,

Ahriman or Shaitan .

The name of the aspirant in this degree, Fellow Craft or Companion, is substituted for those of the Initiate of the second order, or Neophyte of Egypt, and the Mivasrg 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 all initiates his companions in arms ; that

is, his Brothers . Next he became a lion, a name which, beside its astronomical meaning (the San of Summer,

in that sign), bad a moral meaning ; because it involved and embodied the idea of strength, the peculiar

expression of the modern Fellow Craft, engraved on the South column (B . .) . These grades were only preparatory to a higher, in which the mysteries were revealed, and Mithras manifested himself to the Elect.

The Fellow Craft passes from the perpendicular to the Pgnare ; from the column J.-, to the column B.-.

The perpendicular is a single straight line ; the square, two, forming a right angle. The third line comes in

the Master's degree, to complete the right-angled triangle, and exhibit the 47th Problem of Euclid and Pythagoras.

Listen, now, to part of the Lecture of the ancient Kabbalists! [The orator and another brother repeat

the following, from]

TIIE LECr RE OF THE nAnnALISTS .

Why did you seek to be received a Knight of the Kabbala?

Qu.- .

dns. - . To know, by means of numbers, the admirable harmony which there is between nature and

religion .

Qu:. How were you announced?

dns.- . By twelve raps.

Qu. . What do they signify?

dns :. The twelve bases .of our temporal and spiritual happiness.

Qu: . What is a Kabbalist?

dns: . A man who has learned, by tradition, the Sacerdotal Art and the royal Art.

Qu: . What means the device, Qinnia in numeric sita runt'

That everything lies veiled in numbers .

Qu : . Explain me that.

dus.' . 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?

. Con, creating and animating matter, expressed by 0, which, alone, is of no value .

:

dm

dns. • .

Q,I . •. What does the unit mean 1

. . . . In the physical,

dns : . In the moral order, a Word incarnate in the bosom of a virgin ; or religion

a spirit embodied in the virgin earth-or nature.

Qu. •. What do you mean by the number two .

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Ane.'. In the moral order, wan and woman . . . . In the physical, the active and the passive.

Qu.'. What do you mean by the number 3 ?

Ans.' . In the moral order, the three theological virtues . . . . In the physical, the three principles o`

bodies .

Qu .' . What do you mean by the number 4?

Arcs .• . The four cardinal virtues. . . . The four elementary qualities.

Qu .'. What do yep mean by the number 5 ?

Ans.'. The quintessence of religion. . . . The quintessence of matter .

The unit is the symbol of identity, equality, existence, conservation and general harmony : the Central

Fire, the Point within the Circle.

Two, or the duad, is the symbol of diversity, inequality, division, separation and vicissitudes .

The cipher 1 signifies the living man [a body standing upright] ; man being the only living being possessed of this faculty. Adding to it a head, we have the letter P, the sign of Paternity, Creative Power ; and

with a further addition, R, signifying man in motion, going, Lens, Iturus.

The Dund is the origin of contrasts . It is the imperfect condition into which, according -to the Pytbagoreans, a being falls, when he detaches himself from the Monad, or God . Spiritual beings, emanating from God,

are enveloped in the duad, and therefore receive only illusory impressions.

As formerly the number Oars designated harmony, order, or the Good Principle (the NE and Ovtr Goo,

expressed in Latin by Solus, whence the words Sol, Soled, symbol of this God), the number Two expressed the

contrary idea. There commenced 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, &o . Hence the Romans dedicated the second

month in the year to Pluto, the God of Hell, and the second day of that month to the mans of the dead .

.The number one, with the Chinese, signified unity, harmony, order, the Good Principle, or God : Two,

disorder, duplicity, falsehood. That people, in the earliest ages, based their whole philosophical system on the

two primary figures or lines, one straight and unbroken, and the other broken or divided in two ; doubling

which, by placing cno under the other, and trebling by placing three under each other, they made the four

symbols and eight Bona ; which referred to the natural elements, and the primary principles of all things,

and served symbolically or scientifically to express them . Plato terms unity and duality the original elements

of nature, and first principles of all existence : and the oldest sacred book of the Chinese says : "The Great

First Principle has produced two equations and differences, or primary rules of existence : but the two primary

rules or two oppositions, namely Yx and Ysxo, or repose and motion, have produced four signs or symbols,

and the four symbols hare produced the eight hou .t or further combinations."

The interpretation of the Hermetic fables shows, among every ancient people, in their principal Gods,

first, 1, the Creating Monad, then 3, then 3 times 3, 3 times 9, and 3 times \_7 . This triple progression has

for its foundation the three ages of Nature, the Past, the Present, and the Future ; or the three degrees of

universal generation . . . Birth, Life, Death . . . Beginning, middle, end .

The Monad was male, because its action produces no change in itself, but only out of itself . It represented the creative principle .

The Dead, for a contrary reason, was female, ever changing by addition, subtraction or multiplication .

10 represents matter capable of form .

The union of the Monad and Dead produces the triad, signifying the world formed bythe creative principle 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 square of the longest one ; as the world, as formed, is

equal to the creative cause, and matter clothed with form .

The ternary is the first of the unequal numbers . The Triad, mysterious number, which plays so great a

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part in the traditions of Asia and the philosophy of Plato, image of the Supreme Being, includes in itself the

.-favourite

and

properties of the two first numbers . It was, to the Philosophers, the most excellent .

number : a mysterious type, revered by all antiquity, and consecrated in the Mysteries ; wherefore there are

but three essential degrees among Masons ; who venerate, in the triangle, the most august mystery, that of the

Sadred Triad, object of their homage and study .

In geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure

demonstratively perfect . But three lines form, by their junction, the TAIANUra, or the first figure regularly

perfect ; and this is why it has served and still 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 Square, perfect as it appears, being but the second perfection, can in no wise

represent God ; who is the first. It is to be noted that the name of God in Latin and French, (Dens, Dieu),

has for its initial the' Delta or Greek Triangle . Such is the reason, among ancients and moderns, for the

consecration of the Triangle, whose three sides are emblems of the three Kingdoms, or Nature, or God . 'In

the centre is the Hebrew Jon, (initial of nn'), the Animating Spirit or Fire, the generative principle, represented by the letter G., initial of the name of Deity in the languages of the North, and the meaning whereof

is Generation.

The first side of the Triangle, offered to the study of the Apprentice, is the mineral kingdom, symbolized

by Tub. %

The second side, the subject of the meditations of the Fellow Craft, is the vegetable kingdom, symbolized

by Schib .• . (an ear of corn) . In this reign begins the Generation of bodies ; and this is why the letter G . fix

its radiance, is presented to the eyes of the adept.

The third side, the study whereof is devoted to the animal kingdom, and completes the instruction of the

Master, is symbolized by Mach :. (Son of putrefaction) .

The cipher 3 symbolizes the Earth . It is a figure of the terrestrial bodies . The r, upper half of 3,

symbolizes the vegetable world ; .tho lower half being hidden from our sight.

3 also referred to harmony, friendship, peace, concord and temperance ; and was so highly esteemed

among the Pythagoreans that they called it perfect harmony .

Three, four, ten and twelve were sacred numbers among the Etrurians, as they were among the Jews, •,

Egyptians and Hindus .

The name of Deity in many Nations consisted of three letters : among the Greeks, among

the Persians, among the Hindus, Acu ; among the Scandinavians, I.:0 .'.19.•. On the 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,-A .V, San, Y .w, Bsx and Bzt .

The quaternary is the most perfect number, and the root of other numbers, and of all things . The tetrad

expresses the first mathematical power. 4 represents also the generative power from which all combinations

are derived . The Initiates considered it the emblem of Movement and the Infinite, representing everything

that is neither corporeal nor sensible . Pythagoras communicated it to his disciples as a symbol of the Eternal

and Creative Principle, under the name of Quaternary, the Ineffable Name of God, which signifies Source of

everything that has received existence ; and which, in Hebrew, is composed of four letters .

In the Quaternary we find the first solid figure, the universal symbol of 'immortality, the pyramid . The

Gnostics claimed that the whole edifice of their science rested on a square whose angles were . . . 1471,

Silence : Ballot, Profundity : Noes, Intelligence : and M.r,9na, Truth . For if the Triangle, figured by the number .

3, forms the triangular base of the pyramid, it is unity which forms its point or summit .

Lysis and Tim,= 3 of Locria said that not a single, thing could be named, which did not depend on the

quaternary as its root .

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There is, according to the Pythagoreans, a connection between the Gods and numbers, which constitutes

-the kind of Divination called Arithmomancy. The soul is a number : it is moved of itself : it contains in itself

the quaternary number .

Matter being represented by the number 9, or 3 times 3, and the Immortal Spirit having for its essential ;

hieroglyphic the quaternary, or the number 4, the Sages said that Man having gone astray and become

entangled in an inextricable labyrinth, in going from four to nine, the only way which ho could take to emerge

from these deceitful paths, these disastrous detours, and the abyss of evil into which he had plunged, was to

retrace his steps, and go from nine to four.

The ingenious and mystical idea which caused the Triangle to be venerated, was applied to the cipher 4

(4). It was said that it expressed a living being, I, bearer of the Triangle 0, the emblem of God ; i. e. man

bearing with himself a Divine principle .

'

Four was a divine number ; it referred to the Deity, and many Ancient Nations gave God a name of four

letters ; as the Hebrews, nip, the Egyptians Anux, the Persians Suat, the Greeks ©EOZ and the Latins

Dzus. This was the Tetragrammaton of the Hebrews, and the Pythagoreans called it Tetractys, and swore

their most solemn oath by it . So too OWN among the Scandinavians, ZETZ among the Greeks, Part among

the Egyptians, Tno'ru among the Phoenicians, and As-us and \eno among the Assyrians . The list might be

indefinitely extended .

The number 5 was considered as mysterious, because it was compounded of the Binary, Symbol of the

False and Double, and the Ternary, so interesting in its results. It thus energetically expresses the state of

imperfection, of order and disorder, of happiness and misfortune, of life and death, which we see upon the

earth. To the Mysterious Societies it offered the fearful image of the Bad Principle, bringing trouble into

the inferior order,-in a word, the Binary acting in the Ternary .

Under another aspect it was the emblem of marriage ; because it is composed of 2, the first equal number,

and of 3, the first unequal number . Wherefore Juno, the Goddess 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 always a 5 on the right hand of the product ; a result which led to its use as the symbol of

material changes.

The ancients represented the world by the number 5 . A reason for it, given by Diodorus, is, that it represents earth, .water, air, fire, and ether or spirit . Thence the origin of ots"s (5) and iraw, the Universe, as the

whole .

The number 5 designated the universal quintessence, and symbolized, by its form t, the vital essence, the

animating spirit, which flows [serpenlat], through all nature. In fact, this ingenious cipher is the union of

the two Greek accents'", placed over those vowels which ought to be or ought not to be aspirated . The first

sign `bears the name of potent spirit ; and signifies the Superior Spirit, the Spirit of God aspirated (spiratus),

respired by man . The second sign ' is styled mild spirit, and represents the secondary spirit, the spirit purely

human .

The triple triangle, a figure 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 commemorates the murder of Hiram Abi, whom it styles the Chief Architect of the

Temple, and one of our three Ancient Grand Masters, by three perfidious workmen, to whom he refused to give

the Master's word : the loss of that word, and the substitution of another ; and hints at the resurrection to

life of the murdered-man ; though, in fact, in the York Rite, it relates that he was merely raised to be buried

again . These were events of ordinary occurrence, so far as the mere murder, and the discovery of the body

and the punishment of the assassins are concerned . Symbolic Masonry, or the three first degrees, sole heir of

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the Mysteries, does not tell us the true Master's word . We are left to discover it, in that Rite, in other and

modern degrees . It is too evident that the degree is corrupted, mutilated, half effaced, and but a poor sub .

stitute for the last degree of the great mysteries . We may almost say that nothing is taught in it, if taken

literally ; and if allegorically, the legend is one of the most imperfect of allegories .

How can these ordinary events have been worthy to engage the attention of so many enlightened men

among all nations, and for so many ages I What interest do they contain for us ? What? after 3000 years,

which have elapsed since the days of Solomon, do all Europe and America, and much of other parts of the

world still celebrate, with every mark of grief, the death of a mere architect ; while so •many sages and

philosophers have died, to be barely mentioned in history? Was Hiram another Socrates, one of those bene .

factors of the human race, whose name reminds us of the most eminent virtues and signal services? We

open the annals of nations and nowhere find his name . No historian mentions it . He was not even a Hebrew

or an architect ; but a Phoenician, and a founder in braze or other .metals ; his whole occupation about the

Temple confined to casting and moulding the metallic work that adorned it : For Masonic tradition may add

to, but cannot contradict the Scriptural account ; and here the Scripture is positive .

Nor do the Scriptures mention his death ; nor deem him worthy of any mention whatever, except as a

skilful workman in metals. In them it nowhere appears that he was a person fitted to associate with King

Solomon, or that he was not a heathen, holding to his old Phoenician faith, like IIiram his monarch .

What then was the tie between these three personages? If anything, beyond the ordinary alliance of

neighbouring monarchs, it was that they were initiates 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 are the circumstances, if literally accepted, of the slightest present importance to

any one .

It is impossible to believe that a knowledge of occurrences so unimportant and so imperfectly told, could

have been the solo object of the Bluster's Degree . The drama is obviously but an allegory ; which we must

here examine and explain, inasmuch as the degree itself utterly fails to explain it ; and seems, indeed, more

like a succession of hints at deeper truths, than like the truth itself .

For many ages, and everywhere, Masons have celebrated the death of IIiram . That event, therefore,

interests the whole world, and no particular nation, sect, order or coterie : itt 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

resemblance that the truth would never be discovered in the allegory ; nor to the murder of Jacques do Molay,

nor that of Charles the 1st, nor the persecutions of the early Christians .or those of the Jews .

Everywhere among the ancient nations there existed a similar allegory ; and all must refer to some great

primitive fact . All these allegories are like so many hiernglyphical writings, to learn the hidden meaning

whereof, we need only the key : and that key the Ancient Mysteries will give us .

In the Apprentice we find reproduced the Aspirant of Thebcs and Eleusis, the Soldier of Mithras, the

Christian Catechumen . In the Fellow Crafr, the JIvivrs of Eleusis, the Initiate of the Second Order, the Lion

of the Eastern Mysteries, the Christian Neophyte .

In all the Mysteries there was a double doctrine . It was so everywhere, among the Brahmins of India

as well as among the Druids of Germany and Gaul ; at Memphis, Samothrace and Elousis ; in the Mysteries of

the Jews and early Christians, as well as in those of Cercs and the Good Goddess . Everywhere we see emblems

presenting a physical meaning, and receiving a double interpretation ; one natural, and as it were material,

within the reach of ordinary intellects ; the other sublime and philosophical, which was communicated to

those men of genius only, who, in the preparatory degree, had understood the concealed meaning of the

allegories .

Everywhere in the East, the cradle of religions and allegories, we see, in ancient times, under different

names, the same idea reproduced : everywhere a God, a Supreme Being or an extraordinary man is slain, to

recommence afterwards a glorious life : everywhere we meat the memory of a great and tragical event, a crime

or transgression that plunges the people into sorrow and mourning, to which soon' succeeds enthusiastic

rejoicing .

The Bluster's Degree is but a pale reflection of the ancient initiation, the allegorical drama whereof has

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been disfigured and become trivial ; so that, at the present day, it needs all the skill of a well-informed Master

to give interest to the interpretations of the mutilated hieroglyphs of this beautiful degree .

We readily recognize in Hiram, Grand-Master of Free Masons, the Osiris of the Egyptians, the Mithras

of the Persians, the Bacchus of the Greeks and the Atys of the Phrygians ; whose passion, death and resurrection were celebrated by those peoples respectively . And, astronomically, he is the emblem of the Sun, the

symbol of his apparent march ; of the Sun, who, declining towards the Southern Hemisphere, is conquered

and put to death by the darkness, represented in the same allegory as genii of evil : and who, returning

towards the Northern Hemisphere, rises from the dead, victorious .

'

The constant struggle in every man between the Divine and Natural will was but an integral part of the

great contest between good and evil everywhere in the world. With this the ancients assimilated the like

struggle between health and sickness, pleasure and pain, peace and war, good fortune and poverty. It seemed

to them also like the perpetually alternating conflict between light and darkness and winter and summer.

They resorted to the theory of two principles, as an explanation of the whole-two principles, ever at war ; and by a temporary victory over one of which, by the other, sin and evil, and pain and sorrow came into the

world. Reviving again, they imagined the Good Principle still warring against the Evil one ; and reconciled

all difficulties by holding that he was ultimately to conquer, when the world would be redeemed and regenerated .

The Sun became the emblem of this beneficent principle ; and then the heavens were searched for analogies, and fabulous histories were invented, adding to the main incident a cloud of circumstances, many

invented at random, with a poetic license, and varied in every nation according to the tastes or habits of its

people ; but many also adaptations of astronomical coincidences .

And as the Sun became the 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 the emblem of universal matter . And thus the means were

afforded for a thousand intricate complications, many of which it is now impossible to unravel or trace to

their source.

Science, offered to all well-born Egyptians, was forced on no one . The doctrines of morality, political law$,

the restraint of public opinion, the controlling effect of their civil institutions were the same for all ; butrgligious instruction varied, according to the capacity, virtue and wishes of each . The mysteries wore not made

common ; as Masonry is at this day ; for they were of some value . Instruction as to the nature of the Divinity

was not given promiscuously ; because the knowledge of it was real, and to preserve the truth of it for many,

it was indispensable nut to give it uselessly to all .

It would have been well if that wise caution had been imitated by modern Masons . Then Masonry

would not have lost its most valuable prerogatives ; as it did when its temple was thrown open to all, indiscriminately, who could pay the price .

Formerly the Master's degree preserved some vestiges of its ancient grandeur : and a Mason could, under

the different emblems that covered the truth, recognize the real character, object and origin of this antique

monument of human wisdom.

Still the true meaning of its symbolic emblems may be discovered . They show that the drama of the

third degree represents, as all the old mysteries did, the annual revolution of the Sun, and his symbolic

death and resurrection at the time of the winter solstice . In various shapes and under various disguises, we

find this allegory everywhere : and everywhere it teaches, in the death of Osiris, Atys, Hiram, or whosoever

represents the Sun, the Eternal contest between the Good and Evil Principles, the fall of man, his immortality

and his redemption . It is the history of the struggle that began when Sin entered the world, between light

and darkness ; light typifying 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 revival of the God of Light, was also explained as symbolizing the great

principle of generation from putrefaction (expressed by the word Z30 t k?TL(r -OI& .'.), the apparent death

of animated being, but inexhaustible source of life . Hence the feast at the vernal equinox, among all nations ;

the ancient sacrifices, that the blood of the victim might fertilize the earth and feed new life ; and the universal

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joy, when reaching the Sign, first of the Bull, and two thousand five hundred years after, of the Ram, at that

equinox, the sun began to waken to life the germs bid in the earth, and gave promise of future plenty. • And

hence the remembrance of the egg, out of which, in the IIindtt faith, the world was born, perpetuated even

to our day, in the eggs stained and given as presents at that equinox .

The name which we read Hiram, is, in Kings, Khiram {Raised to life), and in Chronioles, Blowaas

(white), a term applied to the ancient Initiates, and peculiarly applicable to the Sun .

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Hiram is killed . • So was Osiris . Hiram was merely raised from the grave ; and so was Osiris ; but in

other legends there is a resurrection . To kill is in Latin occidere, whence the word occident, the west, which,

figuratively kills the celestial bodies that sink there below the horizon . So resurrection, figuratively meaning

the coming again to life, is from the Latin verb resurgere, to rise again ; as the sun and stars rise again, or

come to life, when they appear above the eastern horizon.

The point within a circle, and that circle bounded by two parallel lines, refer to the same astronomical

legend . The circle is the Sun, and the lines the two Tropics, beyond which he cannot pass . But, as every

thing in Masonry has a double sense : so here, too; the circle with a central point is, as it was throughout all

the Eastern world, the symbol of the male and female principles, or the creative power and universal matter

-God and the universe. The intersection of two equilateral triangles meant the same ; and both bane from

the Indian Mysteries .

In the legend of Osiris, the coffin containing his body was flung ashore under a tamarisk tree . Another

version is that Isis found the body near a tall plant of heath or broom . She sat down by a spring that broke from a rock, and rested there overcome with grief .

A branch of some tree or shrub was indispensable in all the initiations : in the Egyptian Mysteries, the

lotus ; in those of Atys, the almond-branch ; the myrtle of Venus ; the Druidical Mistletoe ; among the early

Christians the box-tree of Palm-Sunday ; in Virgil's description of the Mysteries, the golden branch ; among

Masons, the thorny acacia that marked Hiram's grave ; a mere variation of the tamarisk or heath of Osiris .

The Ancients considered the acacia incorruptible . It was reverenced by the ancient Arabs, and particularly

by the Tribe Ghalfan . They made of its wood their idol Al-Uzza, which Mahomet destroyed . The Sabeans

paid it honour, and their initiates bore a branch of it . It was called by them . houzza, or rather Hoscassa ;

which every Knight Rose + will recognize .

In personifying the astronomical allegory of the descension and ascension of the Sun, itself a symbol of

the struggle between the Good and Evil Principles, the Divine and Natural law, the Spirit and the Flesh ; the

Indians, the Persians, the Egyptians, the Phoenicians, the Phrygians, the Greeks, the Samothracians, the

Celts and the Goths, all represented the Sun by a God, a lofty Nature, above mankind and remote from the

sympathies of men .

But the Masonic Myth represents its Hero neither by a God nor a warrior . ]Is is one of the mass of the

People, the 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 the Priests or the Levites . Ho is no King nor the son of a King, no

Conqueror, no Priest ; but a plain man of the People, a worker in the metals, in gold, silver, iron and brass,

and in crimson and scarlet stuffs-a second Tubalcain ; and of him, this Plebeian, Masonry makes a companion

of Kings .

When Osiris and Bacchus were slain, they were sought for by Gods . But when IIiram disappeared, an

association of workers, who had lost their Chief, their guide and their light, took measures to find him, and

sent forth men from among themselves' to search for him .

Thus Masonry teaches, under the same old Myth, the far nobler doctrine of the dignity of labour, of

equality and fraternity ; and this, and its republican form of government and administration it is, that have

caused it to spread throughout the Globe .

Hiram not only represents the Sun, and the Good Principle, but the Eternal, never-dying, primitive TRUTII,

over struggling for the victory . The three assassins are dmbilion, Falsehood and Ignorance ; the ambition of a

corrupt Priesthood, who concealed the Truth from the )lasses, that by means of debasing superstitions they

might subjugate them more completely to their will ; the falsehood of their myriad fictions and fables that

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soon became absolutely inexplicable, a mere jargon and chaos of confusion ; and the ignorance of the Masses,

that caused them to believe in error, and forget the truth . Such is the Masonic Myth.

Listen now to the residue of the Lecture of the Rabbalists 1

[The Orator and another Brother repeat, by question and answer, as follows] .

Qu:.

Ans..

Qu :.

Ans: .

Qu. • .

What do you mean by the number 6?

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The theological cube The physical cube .

What do you mean by the number 7?

The seven sacraments The seven planets .

What do you mean by the number 8?

Ans. . The small number of Elus The small number of wise men .

Qu . •. What do you mean by . the number 9?

Ans.• . The exaltation of religion The exaltation of matter .

Qu.. What do you mean by the number 10?

The ton commandments The ten precepts of nature .

Qu. . What do you mean by the number 11 ?

Ans.-. The multiplication of religion The multiplication of nature .

Qu .-. What do you mean by the number 12?

Ans.-. The twelve Articles of Faith ; the twelve Apostles, foundation of the holy City, who preached

throughout the whole world, for our happiness and spiritual joy The twelve operations of nature :

The twelve signs of the Zodiac, foundation of the Primum Mobil.,, extending it throughout the Universe for

our temporal felicity.

'

(The Rabbi (President of the Sanhedrim) adds : From all that you have said, it results that the unit

develops itself in

is completed in three internally, and so produces 4 externally ; whence, through 6, 7, 8,

9, it arrives at 5, half of the spherical number 10, to ascend, passing through 11, to 12, and to raise itself, by

the number 4 times 10, to the number 6 times 12, the final term and summit of our eternal happiness] .

Qu:. What is the generative number?

Ans . •. In the Divinity, -it is the unit ; is created things, the number

Because the Divinity, 1, engenders

2, and in created things 2 engenders 1 .

Qu:. What is the most majestic number?

Ans.- . . 3, because it denotes the triple divine essence .

Qu :. What is the most mysterious number?

Ans. • . 4, because it contains all the mysteries of nature .

Qu. •. What is the most occult number?

= Ans. .

5, because it is inclosed in the centre of the series .

Qu.• . Which is the most salutary number ?

Ans.-.

•. 6, because it contains the source of our spiritual and corporeal 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 the Elus and Sages .

Qu :. Which is the most sublime number?'

Ans.-. ' 9, because by it religion and nature are exalted.

Qu. •. Which is the most perfect number?

A ns :. 10, because it includes unity, which created everything, and zero, symbol of matter and chaos,

whence everything emerged . In its figures it comprehends the created and untreated, 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, the faculties of the creature, the Alpha find Omega of divine knowledge .

Ans.

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Qu.- . Which is the most multiplying number?

Ans.. 11, because with the possession of two units, we arrive at the multiplication of things .

Qu. . Which is the most solid number?

Ans.-. 12, because it is the foundation of our spiritual and temporal happiness .

Qu: . Which is the favourite number of religion and nature ?

Ans.: 4 times 10, because it enables us, rejecting everything impure, eternally to enjoy the number 6

times 12, term and summit of our felicity .

Qu :. What is the meaning of the square 2

Ans.• . It is the symbol of the four elements contained in the triangle, and they emblem of the three

chemical principles : these things united form absolute unity in the primal matter,

Qu.. What is the meaning of the centre of the circumference?,

. It signifies the universal spirit, vivifying centre of nature .

.

Ans

Qu. • . What do you mean by the quadrature of the circle?

. The investigation of the quadrature of the circle indicates the 'knowledge of the four vulgar

Ans

elements, which are themselves composed of elementary spirits or chief principles ; as the circle, though

round, is composed of lines, which escape the sight, and are seen only by the mind .

Qu: . What is the profoundest meaning of the figure 3?

Am.\*. The Father, the Son, and the Holy Spirit . From the action of these three results the triangle

within the square ; and from the seven angles, the decade or perfect number .

Qu.. Which is the most confused figure?

Ant: . Zero,-tho emblem of chaos, formless mixture of the elements .

Qu .. What do the four devices of the degree signify ?

Am.\*. That we are to hear, see, be silent, and enjoy our happiness.

The number 6 was, in the Ancient 3lysteries, a striking emblem of •naturc ;-as presenting the six dimensions of all bodies ; the six lines which make up their form, viz . the four lines -,of direction, towards,the North,

South, East and West ; with the two lines of height and depth, responding to the zenith and nadir . The sages

applied the senary to the physical man ; while the septenary was, for them, the symbol of his immortal spirit .

The hieroglyphical senary (the double equilateral triangle) is the symbol of Deity .

6 is also an emblem of health, and the symbol of justice ; because it is the first perfect number ; that is,

the first whose aliquot parts (h, }, b, or 3, 2 and 1] added together make itself.

Ormuzd created six good spirits, and Ahriman six evil ones . These typify the six summer and the six

winter months .

No number has ever been so universally in repute as the septonary . Its celebrity is due, no doubt, to the

planets being seven in number. It belongs also to sacred things . The Pythagoreans regarded it as

formed of the numbers 3 and 4 ; the first whereof was in their eyes the image of the three material elements,

and the second the principle of everything that is neither corporeal nor sensible . It presented them, from that

point of view, the emblem of everything that is perfect .

Considered as composed of 6 and unity, it serves to designate the invisible centre or soul of everything ;

because no body exists, of which six lines do not constitute the form, nor without a seventh interior point, as

the contra and reality of the body, whereof the external dimensions give only the appearance .

The numerous applications of the septonary, confirmed the ancient sages in the use of this symbol . Moreover, they exalted the properties of the number 7, as having, in a subordinate manner, the perfection of the

unit : for if the unit is unereated, if no number produces it, the seven is also not engendered by any number

contained in the interval between 1 and 10 . The number 4 occupies an arithmetical middle-ground between

the unit and 7, inasmuch as it is as much over 1, as it is under 7, the difference each way being 3 .

The cipher 7, among the Egyptians, symbulized life ; and this is why the letter Z of the Greeks was the

initial of the verb Zw, I live ; and Z4-.v (Jupiter), Father of Life .

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The number 8, or the octary . is composed of the sacred numbers 3 and 5 . Of the heavens, of the seven

planets, and of the sphere of the fixed stars, or of the eternal unity and the mysterious number 7, is composed

the ogdoade, the number eight, the first cube of equal numbers, regarded as sacred in the arithmetical philosophy.

The Gnostic ogdoade had eight stars, which represented the eight Cabiri of Samothrace, the eight Egyptian

and Phoenician principles, the eight Gods of lenocrates, the eight angles of the cubic stone .

The number eight symbolizes perfection : and its figure, 8 or ao, indicates the perpetual and regular course

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 primeval law, which regarded all men as equal .

The novary, or triple ternary . If the number three was celebrated among the ancient sages, that of three

times three had no less celebrity ; because, according to them, each of the three elements which constitute our'

bodies is ternary : the water containing earth and fire ; the earth containing igneous and aqueous particles ;

and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it . No one of

the three elements being entirely separated from the others, all material beings composed of these three

elements, whereof each is triple, may be designated by the figurative . number of three times three, which has

become the symbol of all formations of bodies . Hence the name of ninth envelope, given to matter . Every

material extension, every. circular line, has for representative, sign the number nine, among the Pytbagoreaus ;

who had observed the property which this number possesses, of reproducing itself incessantly and entire, in

every multiplication ; thus offering to the mind a very striking emblem of matter which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the illuses . It is the sign of every circumference ;

because a circle or 360 degrees is equal to 9, that is to say, 3+6-{-0=0 . Nevertheless, the ancients regarded

this number with a sort of terror : they considered it a bad presage ; as the symbol of versatility, of change,

and the emblem of the frailty of human affairs . Wherefore they avoided all numbers where nine appears, and

chiefly 81, the produce of 9 multiplied by itself, and the addition whereof, 8+1, again presents the number 9 .

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the

figure of the number 9 symbolized the earth, under the influence of the Evil Principle ; and thence the terror

it inspired . Nevertheless, according to the Kabbalists, the cipher 0 symbolizes the generative egg, or the

image of a little globular being, from whose lower side seems to flow its spirit of life .

The Ennead, signifying an aggregate of 9 things or persons, is the first square 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 result whose final sum is always 9, or always divisible by 9 .

9, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member

whereof, composed of two figures, presents a remarkable fact ; for example

1 . . .2 . . .3 . . .4 . . .5 . . .6 . . .7 . . .8 . . .9 . .10

9 . . 18 . . 27 . . 36 . . 45 . . 54 . . 63 . . 72 . . 81 . . 00

The first line of figures gives the regular series, from 1 to 10 .

The second reproduces this line doubly ; first ascending, from the first figure of 18, and then returning

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, the figures of the second half :

9 . . 18 . . . 27 . . . 36 . . . 45=135= 9 . . and 1+3+5==45-0

90 . 81 . . . 72 . . . 63 . . . 54=360= 9 .

00 00

30a

00

99

99 495=18=9

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So 9 2=51 812=6561=18=O 9 X 2=18 . . . 182=324-=0

X

4=30 . . 361--1296=18=9 .

9x"3=27 . . . .9

And so with ercry multiple of 0-say 45, 54, 63, 2, &c.

Thus 0 X 8=72 . . . . 72'=5184=1S=9 .

And further :

18

18

27

27

36

36

72

72

144 =0

13 =9

180=18=0

54 =9

216=0 •

108 =9

144=0

504 =9

324=9 .. .18=0

729=18=9

1296=18=9

5184=18=0

108

108

804=18

103 =9

11664=13=0 .

And so the cubes :

27'=729X729=18=9

T20

1S2=324=9

321

6561=1R=0

1458 =18=0

5103 =9 .

1296=1E=0

64S =18=9

972 =18=0

531441=18=0

10497G=27=9

92=31 .812=-- . .6561=18=9

G ..G1

G5G1 =18=9

39 ;66 =27=9

32505 . =18=9

30366

=27=9

43,046,721=27=9 .

The number 10, or the Denary, is the measure of everything ; and reduces multiplied numbers to unity .

Containing all the numerical and harmonic relations, and all the properties of the numbers which precede it,

it concludes the Abacus or Table of Pythagoras . To the Mysterious Societies, this number typified the

assemblage of all the wonders of the universe . They wrote it thus O, that is to say, unity in the middle of

Zero, as the centre of a circle, or symbol of Deity . They saw in this figure everything that should lead to

reflection : the centre, the ray, and the circumference, represented to them God, Man, and the Universe .

This number was, among the Sages, a sign of concord, love and peace . . To Masons it is a sign of union

and good faith ; because it is expressed by joining two hands, or the Master's grip, when the number of

fingers gives 10 : and it was represented by the Tetractys of Pythagoras .

The number 12, like the number 7, is celebrated in the worship of nature . The two most famous divisions

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of the heavens, that by .7, which is that of the planets, and that by 12, which is that of the Signs of the Zodiac,

are found upon the religious monuments of all the peoples of the Ancient World, even to the remote

extremes of the East. Although Pythagoras does not speak of the number 12, it is none the loss a sacred

number. It is the image of the Zodiac ; and consequently that of the Sun, which rules over iL

Such are the ancient ideas in regard to those numbers which so often appear in Masonry ; and rightly

understood, as the old Sages understood them, they contain many a pregnant lesson .

We conclude this Lecture with that which has always been, and we believe always will be the Masonic

idea of the Supreme Being : We call Him the Grand Architect of the Universe, considering that Universe as

His most magnificent temple and perfect work of architecture . •C onformably to this idea, we comprehend in

that name an Eternal and Universal Intelligence, infinite in Power, Knowledge and Love, governing the

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worlds and living beings that compose the universe, by laws regular and suitable to the ends of their existence. We revere him as the sole Master of all, conceivable and visible in all the marvellous things with

which ho has embellished his universe ; as the Author and Father of all men ; as Him who gives us all intelligenco and life . Thus comprehending the Supreme Being, Masonry becomes the aggregate of human wisdom, and of all those perfections which make man resemblo 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 religion ; all of which are exclusive, because they divide individuals into classes, as idolaters, schismatics, sectarians and infidels ; while in religionists Masonry sees

brethren only, to whom it opens its temple, that they may there free themselves from the prejudices of country

and the errors of the religion 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 anywhere upon the earth, but solely to enlighten

men ; for it grieves for and flees from error ; but it neither hates nor persecutes : and finally its object is to

make of the whole human race a singlo family of Brothers, united in love, knowledge and labour . .

Thus, opening its Temple to all men, to the Jew, the Mahometan, the adorers of Buddha and •Fo, as well

as to the Christian, without identifying itself with any of these rites, it can follow the standard of none of

their prophets ; but it adopts and- practises whatever of the doctrines and precepts of each is conformable

to universal morality, and to that primitive religion first taught to the ancient Patriarchs .

TO CLOSE.

Th: ."Yen.• .

. W. •.

Sen

Th. • . Yen

.

.'

Sen. •. W: •.

Bro . • . Amnn, what is the hour?

Th .- .ten .-., it is the hour of sunset, answering to the autumnal equinox .

What good work remains to be done, my Brother, to close the labours of the day?

Th .-...,

Van I know of none.

Th :. .

.Yen Bro. •. Dionusos, knowest thou of any good work that remains to be done, before we can

close the labours of the day ?

.Tun.- . JF-. Th .- . Van. • . , I know of none .

Th •. Yen :. Doth any brother know of a sick brother to he cared for, of a distressed brother to be

comforted, of a persecuted brother who needs assistance and defenders, 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 none, the Th .-. Ven :•. proceeds :] .

Th:. Ten :. Brother Amun, it being close upon the sunset, it is my pleasure that this Council of Knights

of the Sun'be now closed, and so stand until the next regular communication, unless sooner convened by

my order, or upon some sudden emergency, of which due and timely notice will be given .

Sen. • . W.•. [Repeats the order to the Jun .- . W . •. ]

.Tun.-. W.•. (Repeats the order to the Knights .]

[The Th . • . Ven :. then gives the sign, and each brother answers as in opening] .

Th• . Yen .-. Riches pass away like shadows on the water . They are the most inconstant of friends .

Those that are dear to us die, and our friendships are not immortal. All men stand upon the margins of

their graves ; and one thing alone is beyond the reach of fate : the judgment that is passed upon the

dead. Go out again, my Brethren, from between the holy columns ; and among men prepare by good works

for that judgment l

(The Th .-. Ven :. then raps ? ? ? , and all the Knights repent with their hands] .

Th: . ..

Yen My Brethren, this Council is closed .

FINIS .

Grand Ecossais of St.'. Andrew, or Patriarch of the Crusades .

TIIE CIIUI'TEH ; ITS DECORATIONS, ETC.

The hangings are crimson, supported by white columns . The seats of the blaster and Wardens are of

crimson, ornamented with gilding . Those of the other Knights are blue.

In each corner of -the Hail is a Saint Andrew's Cross, with nine lights, by threes, in front of each. There

are also nine, by threes, on the East, West and South sides of the altar in the centre . There are\_ also nine,

by threes, in front of each of the four first officers ; making, in all, 81 .

The dress of the Knights is a crimson robe, a deep scarlet sash round the waist, a green collar edged

with crimson, worn over the neck, and to which the jewel is suspended, and a white silk scarf, worn from left

to right, and ornamented with gold fringe . On the left breast is embroidered on the robe a large white Cross

of St.- . Andrew.

The Jewel is two sharp pointed double interlaced triangles, formed by arcs of large circles, made of gold,

and enclosing in the centre the compasses, upright and open to 25 degrees . At the bottom is suspended to

one of the points a St . •. Andrew's Cross of gold, surmounted by a Knight's helmet . On the centre of the

Cross is the Letter Y . • .

enclosed in an equilateral triangle, and that in a ring formed by a winged serpent .

Between the two lower arms of the Cross a Key is suspended ; and on the extremities of the Cross are the

letters

1.:'. •. n. •. ).• . ; the initials of the words

I

l V O nZ . •.

The Presiding oflicdr is styled Yen

. Cr.-. 3fusler ; the Sen . •. Warden,

.-

Cr.- . Prior ; the Jun :.

.Warden,

Gr.•. Seneschal ; the 4th Officer, Gr. • . Bailiff; the Sen . •. Deacon, Gr:. Preceptor ; the Jun .-. .Deacon, Gr.• .

Marshal ; the Treasurer, Gr.•. Ahnoner ; the Secretary, Cr.. Registrar ; and the other Knights, Gr.•. Crosses.

A Warder guards the door on the inside, and a Sentinel on the outside . The Or.-. Master sits in the East ;

the Gr.• . Prior in the West ; the Gr. . Seneschal in the South ; and the Gr.- . Bailiff in the North.

The Lodges of this Degree are styled Chapters.

The Battery is z raps, by Y ; and 1 The Age, the square of z . The Step is upon a SL- . Andrew's Cross,

by ; steps of an Q:. p.•. - ; of a lk. •. T .. - and ; of a ~:. ~ .•.

Pass-word in the Court of the-Sultan . . . Ot t

01 .

During a reception, the Hall represents the Court of Salah-Eddin (or Saladin), the Great Sultan of Egypt

and Syria. No Masonic emblems 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 seat of the Gr

. The Knights all wear the

.

The

Hall

is

then

hung

with

green

and

gold

Master and each of the Wardens

the waist, with

Turkish costume, i. e. wide trowsers, a vest and turban, all snow-white, and a red sash round

XXIX. . . 2

a scimetar . The Throne is occupied by the Candidate, who represents the Sultan, while the Gr .- . Master represents high of 2ibcrias, Lord of Galilee . The Sen . . Warden, seated in the West, represents Jfakk Adld,

brother of the Sultan, [.iLhlek Adhel Sayf-Eddin, the Just King and Sword of Religion] : The Junior Warden,

seated in the South represents Malek .fodgJer Taki-Eddin [the Victorious King devoted-to religion], Prince of

ilamah, and Nephew of the Sultan t the 3d Warden and Sen .•. Deacon, seated on either side of the Throne,

Malik Daher [Triumphant King] Son of the Sultan and Prince of Aleppo ; and Makk Afdal [Excellent King],

Son of the Sultan and Prince of Damascus : and the Junior Deacon, who accompanies the Grand Master, and

after introducing him seats himself on the right of the Sen . •. Warden, the Emir of Emessa.

Behind the Throne is a banner in the shape of a shroud, white, on which, in black letters are the words

" S.1L .II EDDIY, KING or KI\Gs, SALAII-EDDLY, VICToa or YicTORs, SALAn-EDDIN YusT Dii 1"

TO OPEN.

The Gr .-. Master gives three raps, and says, "Sir Knights, I am about to open this Chapter of • Knights

Ecossais of St. Andrew. You will please clothe and arm yourselves, and the officers will assume their respec .

tine stations ."

After that is done, the Gr .- . Master again says, "Sir Knight Gr.-. Bailiff, are all present Knights Ecossais

of St. Andrew?

Gr. •. Bail.%. Yen:. Or.-. Master, all present have seen the Sultan of the Saracens upon his Throne .

.Z You will \*take order then, Sir Kt.' . Or.' . Bailiff, that the' avenues of approach be duly guarded,

.Gr

.

•

that we may suffer no interruption .

. Warden, inform the Captain of the Guard that this Chapter is about to be opened,

.Cr: . Bail .• . Sir lit

and direct him to station his guards so that all the avenues leading hither shall be duly guarded, and we be

secure against interruption .

(The Warden goes out, returns, and says, "Sir Kt.-. Gr. • . Bailiff, your orders are communicated and the

guards arc stationed ."]

Cr .- . Bail.- . Yen : . Gr.-. Master, the avenues are duly guarded, and we are in security.

Cr

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.3L Sir Kt.- . Gr .- . Prior, what was the original occupation of this Order?

Cr.-. Prior : . . To rebuild the Churches in the IIuly •L and, destroyed by the Saracens ; as our ancient

brethren wrought at the re-building of the Temple, with the Sword in one band and the Trowel in the other .

Gr.. ill. •.

To what do we now devote ourselves?

Cr. . Prior : . .

To active Charity, and practical philanthropy, especially inculcating toleration, and dis-

countenancing bitterness and strife . .

Gr.-. llf.-. Sir Kt: . Gr.-. Preceptor, what is the first duty of a true Knight?

Gr .- .Tree.% To reverence and obey that Great Deity whose Unspeakable Name is so Sacred in this

degree.

.Gr

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L L • . Sir Kt.- . Gr.-. Bailiff, what is the second duty of a true Knight?

Cr:. Bail.- . Ever to have a sacred regard for truth, and • a profound scorn for falsehood, cunning and

treachery ; to profess no opinion for the sake of expediency ; and to conceal none through fear of consequences .

Gr

.Jr\*

..

Sir Kt:. Gr: . Seneschal, what is the third duty of a true Knight?

fraud or doTunatiun.

Cr.- . Scncs: . ' To protect virtue and innocence against vhdenee, injury,

. Prior, what is the fourth duty of a trite Knight?

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Gr..

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M.

•

.

Sir

Kt

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Gr

Never to recede is the great battle for truth, the right, free thought and free speech,

Gr.- .Prior : . .

against error, wrong, bigotry, intolerance and oppression of the conscience, unless it be to gather now strength

for a more determined struggle .

of you . Renew

Gr.• . Jt.-. Knights Gr.- . Crosses, you hear what duties your knightly obligation requires

now to each other your solemn promise, made when you were admitted to this degree, that you will ever and

faithfully perform them !

All :

WE LROUtse .

XYLX.' . . 3

Fail not to keep the promise ! Sir Kt.'. Grand Almoner, knowest thou of any poor, sick or

Gr.% f. •.

distressed Knight, or .of the widow or orphan of one deceased, who needs our aid, or is entitled to our

sympathy?

I do not, 'den

. Gr.-. Master.

.Alm..

Ten.- . a1L• . Then, in the name of God and St. Andrew, let us open ouz Chapter! since it is high noon,

and life is all too short for the work we have to do . Sir Knights Gr.-. Crosses, the sign! .

[All give the £th sign. Then the Gr.• . Sentinel raps ? - the Gr. . Prior ;- and the Gr.. Master land the latter declares thu Chapter duly opened] .

RECErTrO ( .

The Candidate is prepared by being dressed in Turkish costume, as described above, wearing in front of

the turban a large brilliant . Being thus prepared, and all the Knights except the Grand Master being in their

places, but the Throne vacant, the armed Sentinel on the outside throws the door open, and the Candidate,

accompanied by the Grand Bailiff [ 1ldck Daher] enters the Hall, which is blazing with light, advances to the

Throne, the Knights all rising and bowing, and is seated upon it . The Grand Bailiff sits on his right, and

hands him from time to time, at the proper moment, what he has to any, printed on slips of paper ; having

told him beforehand that he is to read them aloud .

In the mean time, the Gr . . Master is dressed as a Prisoner, and loaded with heavy chains, and being

taken charge of by the Junior Deacon (E1nir of Einessu], goes to the door, where the Sentinel receives the

pass-word [Otnl .11and admits them . They advance to the East, and the Emir makes a deep obeisance

to the Sultan, who, from a slip given him by the Grand Bailiff, reads :

Cand. • . Bravo Emir of Emessa, whence come you, and whom bring you with you in chains?

Jun : . D. • . King of Kings, from Ascalon, where we have defeated the Christian invaders in a hard-fought

battle, and taken many prisoners, one of the chief of whom, Hugh of Tiberias, the Lord of Galilee, I have

brought to thee, that thou mightcst fix his ransom .

. ALr...n .AK;naa! ALL.1a KERta! The praise be to God . Art thou the Lord of Galilee?

.Card

Gr.-. .1L •. I am . •

Cand.• . I have heard of thy fame in a hundred battles, and bare myself crossed swords with thee before

the walls of Acre . Thou art a brave knight, noble and courteous. Emir, sayeth not the Prophet, "Thon shalt

not degrade the noble captive?" It was not well done to load him with these chains . flare them at once

removed, and when the knight hath eaten, and refreshed himself,, return again to my presence . (The Gr: . Master and the Emir withdraw, and after a time return, the Gr .- . Master freed of his chains,

and clothed in a new robe ; and the Emir, conducting him to a scat near the Sultan, repairs to his own place] .

Cand:. Sir Hugh of Tiberias, I do you all honour as a brave and loyal knight ; but as the custom is

among the followers of the Prophet, I must exact of you a ransom proportioned to your rank as a lord, and

your eminence as a warrior . Its amount will show the estimation in which I hold yon ; and I fix it at the aum

of twice fifty thousand besants of gold. The choice is yours, to pay the ransom or to lose your head .

Gr. : all. •. Alas, princely Saladin, you give me in reality no option . It is beyond my power to pay the

ransom, or the half of it . Were my Lordship of Galilee and my Principality of Tiberias both sold, I could

not pay it. So even take my bead ; for to a man impoverished and ruined it scarcely matters whether he has

a bend or not. I need short shrift, and the executioner may do his work at once .

Cand: . Dost thou not fear death?

Gr.-. M. •. No, by my faith . I have met him face to face too often . Only I would rather fall sword in

band, striking a good blow or two against your nobles, as a true knight loves to leave the world, than die

the death of a criminal by the scimetar or bowstring .

Cand.. It does not need that you should die thus, gallant Knight . I give you two years in which to collect

together your ransom . Go back to France : Thou needest not part with thy Principality or Lordship . I will

win them of thee hereafter with the sword . So noble a Knight is too valuable to his countrymen to be allowed

thus to lose his life . There is no Knight or Christian that will not give thee liberal aid towards thy ransom . But if you should fail, give me your Knightly word that at the and of two years from this day, and at

this hour, you will present yourself to me again, and surrender your head to the Executioner .

Gr. •. lf. • . • Most noble and princely paladin! truest of Knights thyself in spirit! I accept thy terms,

with ten thousand thanks for thy generous confidence ; and I pledge my Knightly word, never yet given to

man or woman and afterwards broken, that, if I do not pay the ransom, I will at this very hour, two years hence,

present myself before you, to die without a murmur . And this moreover, by the Body of the Redeemer do I

solemnly swear ; and may lie have mercy on me, only if I keep this oath and promise, if death or sickness do

not prevent!

Cand.- . Noble Emir of Emessa, return this brave Knight his sword and armour . Give him a horse of

the breed called the Winged, and send him with sufficient escort, after he bath eaten with us, to the Christian

Army . Malek Adhel, Sayf-Eddin, see that he bath passports that may insure his safety .

Sen . •. 11; • . King of Kings, I hear and obey.

Gr.• . V.- . Princely Saladin, I thank thee most . gratefully ; and all Christendom shall know how nobly

thou bast dealt with me . Permit me now to retire and prepare for my journey ; since, by my faith, the

hundred thousand besants require me to be stirring, and will allow me scant rest fur tho'next two years .

. Thou hast permission, Knight . The noble Emir will go with you and see you prepared at all

.

.Card

points for your journey.

[The Gr. • . Master bows and retires, but as he passes out at the door, the Candidate, prompted by the

."]

Gr. . Bailiff, says, "Malek Afdal, my Son, recall the Frankish Knight . I would speak with him again

[The See .• . Deacon goes out, and returns with the Gr . •. Master, who again approaches the East, and awaits

the Sultan's pleasure] .

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Cund. • . Noble Knight, since your forces entered this land of ours, I have learned something of your

institution of Knighthood, and would fain know more. I - understand the sanctity of the Knightly word, as

you may see by the confidence I have placed in yours . And I have also . heard from those who havo•been in

your camps, as prisoners and otherwise, that there is among you a strange equality ; so that a Knight, though

poor, may sit in the presence of a Monarch . Tell me if that be so .

Gr. • .

It is . Thou hast not been misinfornic •1. The name of Knight and gentle .-blood entitle the .

possessor to place himself in the same rank with sovereigns of the list degree, so far as regards all but Kingly

authority and dominion. If the greatest King were to wound the honour of the poorest Knight, he could not

by the law of chivalry, refuse satisfaction by single combat.

Cand. -. And how may lie aspire to mate in marriage?

.1L With the noblest and the proudest dame in Christendom . The poorest Knight is free, in all

.

.Gr

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Honourable service, to devote his hand and sword, the fame of his exploits and the deep devotion of his heart,

to the fairest princess that ever wore a Coronet .

Cand.- . And bath the Order of Knighthood other excellencies ?

.M It demands the strictest honour and most sacred regard to truth . It requires as to protect the

.Gr

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defenceless and the innocent. .It inculcates purity and virtue, patience, firmness, self-government ; and, is

short, that the true Knight and gentleman shall be alike without fear and without reproach .

Cand: . Prince of Tiberias, thou owest me return for the f4vour'I have done thee, and I ask of thee a

boo I pray thee in the name of Allah, that thou wilt make known to me the sacred laws of the Order of

Knighthood ; and confer upon are that dignity before your departure ; for I am ready to conform to its laws .

[After hesitating, and appearing confused] . It is impossible .

Cand.- . How impossible? Make known tome the reasons . I would fain receive as a willing gift that

which I might extort .

Gr. . IV. •. Thou rulest many nations, Snlah-Eddin . For every arrow thou sendest by a Dlcsaengcr,'tie

said that two-score thousand riders mount on horseback, and for the bow as many as thou bast asked me

force a true .and

besants for my ransom . But I tell thee, that mighty as thou art, thou bast not the power to

loyal Knight to do an act dishonourable, or forbidden by the rules of Knighthood .

; for is it not true that the thing

Curd: . I crave thy pardon, noble Knight, for the inconsiderate threat

YXIX.

that one gains only by compulsion is of little value? I would entreat thee courteously, and as an equal, to do

me this great favour . Thou sayest it is impossible ; but why?

Cr.- . Z • . Thou canst not be made a Knight without bending thy knee before me ; and my sword must

be laid upon thy person .

Cand.-. Do I not kneel in prayer, even as the humblest believer?

Cr.- . ..

DI Thuu must profess thy belief in the one true and ever-living God ; ,and ye Saracens worship

not the true God .

Cand.- . Thou art mistaken, Prince ; fur thou knowest not our faith . Doth not the Koran say, "There

is no Cod but God, the living, the self subsisting? Your God is our God ; t here . i s no God but he, the most

merciful. To God belongeth the East and the West : therefore, whithersoever ye turn yourselves to •pray,

there is the face of God : for God is omnipresent and omniscient. We believe in God, and that which hath

been sent down to us, and that which bath been sent unto Abraham and Ismael, and Isaac and Jacob, and

the Tribes ; .and that which was delivered unto Muses and Jesus ; and that which was delivered unto the

Prophets from their Lord . We make no distinction between any of them, and to God are we resigned ."So speaketh the Koran everywhere .

Gr. . .V.- . It is indispensable that every Knight should believe in the Lord Jesus Christ .

Cand.- . Duth nut the Koran say that those who believe, Christians, and whosoever belicveth in God and

the last day, and loth that which is right, they shall have their reward with their Lord? Doth it not say,

"We formerly delivered the book of the law unto Muses, and caused Apostles to succeed him, and gave evident

mira.:les to Jesus the Son of Mary, and strengthened him with the Holy Spirit. Every one of them believeth

in God, and his angels and his scriptures, and his apostles . We make no distinction at all between his apostles . The angels said, 0 Mary, verily God bath chosen thee, and hath purified thee, and hath chosen thee

above all the women of the world . The angels said, 0 Mary, verily God sendeth thee good tidings, that

thou shalt bear the Word, proceeding from himself ; his name shall be Christ Jesus, the Son of Mary, honourable in this world and in the world to cone, and one of those who approach near to the presence of God ;

and he shall speak unto men in the cradle . . Cod shall teach him the Scripture and wisdom and the law, and

the 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 be one of those who have received the Scriptures, who shall not

believe in him, before his death ; and on the day of resurrection he shall be a witness Against them

Thus sayeth the Koran ; and all the followers of the Prophet believe that Christ was an Apostle from

God, born of a Virgin, and inspired, and did teach the truth .

Gr.- . M. •. Sayeth the Koran these things, and dost thou believe them ?

Cand.- . It sayeth them ; and I believe them . I also believe that the Prophet was an apostle, sent to

preach the truth, the primitive true religion, revealed by God to Abraham . I believe in Christ ; but thou dost

not believe in Mahomet . We worship no idols, but the one true God, who was the God of Abraham, and who

sent Christ Jesus to teach his truth to the Jews .

.M

.Gr What Knightly virtues does the Koran enjoin upon those who believe its doctrines?

•

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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 are covetous . Oh, true believers, be patient, and constantminded, and fear God, that ye may be happy ." Such and others like them are the words written on all the

pages of the Koran. The word of a Moslem is never broken : and he who is intemperate, unchaste, cruel,

the violator of innocence, covetous or base, offends against the law of the Prophet .

: for

Or.-. f!.- . Princely Salah.Eddin, I consent ; and mayest thou pardon me, 0 Father! if in this I err

; fui

.

Go

with

me

then

alone

one so noble and magnanimous surely merits the high honour of Knighthood

thee

the

rank

and

honours

of

Knighton

none but thou must witness the solemn ceremony that shall confer

hood .

Cand.-. Sayf-Eddin, my brother, assume my station until I return, as thou hast often done, and let the

business of the day proceed . Let none depart until I come again .

31o

SXIX. . . 6

(He then descends from the Throne, and retires with the Cr .- . Master to an adjoining apartment ; in

which are water in a basin, towels, a bath, and a couch, with snow-white covering .' The Gr: . Master leads

the candidate to the basin, pours water on his head and directs him to wash his face and hands, and dry them

on the napkin : and then says to him] : "The rules of Knighthood also strictly require that the beard of the

novitiate shall be shaven smooth and his hair trimmed ; but the literal' performance of these rites may be dispensed with, under circumstances that require it, like the present . I therefore, as a representation of that

ceremony, cut a small lock of each, and no more, yielding to your rank and the customs of your country .

I shall now retire . You will then immerse yourself in the bath ; which, with the ceremonies already per,

formed, is a symbol of that baptismal rite observed among all Eastern nations by way of purification of

the body, emblematical of that purity and innocence of soul without which no one can enter into the order of

Knighthood, nor into the pure abodes of happiness above . The candidate for Knighthood not only serves a

long apprenticeship in arms, and shows himself valiant and daring, and above all base apprehension of

death ; but he must pass through a long and rigid probation, to prove himself, for his virtue, temperance,

faith, constancy and nobleness of heart, fit to be enrolled in the ranks of chivalry . That, when the excellent'

qualities of the candidate are known, may be dispensed with, and the order conferred even upon the field .

But wherever and whenever conferred, the candidate must be free of sin and vice . And I do enjoin thee, if

thou art not resolved to be henceforward virtuous, chaste, humble before God, merciful, tolerant, generous find

charitable, to proceed no further ; lest hereafter thou shouldest be disgraced before .tbe whole world, as a false

and disloyal Knight. Remember that, if thou becomest a Knight, thy word must hereafter never be broken

thou must never strike a prostrate foe, nor slay the prisoner that can no longer resist, nor refuse moderate

ransom, nor defile thyself with many women ; and all true and loyal Knights must be thy brothers, all

distressed virgins thy sisters, and all poor and destitute orpbnns thy children . Wilt thou proceed?"

Cand. •. I will.

Gr. •. JL• . Bathe then, and free thy body from impurity ; at the same time, washing from thy soul all evil

passions and unworthy desires . , Then seek the couch, which, snow-white and perfumed, is an emblem of that

heaven that waits to welcome the true Knight, whose strong arm ever maintainss that which he believes to be

right and true, who protects the poor and feeble against - the hand of the oppressor, and keeps himself pure and

undefiled before God . Then array thyself in snowy linen, the emblem of .innocence, .-and . the scarlet rube that

is an emblem of the zeal and devotion of a Knight, and his readiness to shed his blood fur his Cud, his country,

or the lady of his heart . When thou bast dressed, summon me unto thee again .

[The Or .- . Master retires, the Candidate bathes, and then retires .to the couch, where lie lies a few moments,

rises, and dresses himself as directed ; and then gives three raps, which recall the Gr .' . Master.]

Gr. . Jr.- . My Brother, let us kneel and pray !

raaraa .

Our Father, who art in Heaven, the God of Abraham, Isaac and Jacob, the one only true God I Look

now upon this Candidate, about to become a Knight and thy Servant . Aid him to perform punctually the

vows lie is about to assume . Strengthen his ,good resolutions, and suffer not temptation to overcome him .

Make him a true Knight, and teach him to exercise whatever powers lie bath, with gentleness and moderation,

and for the benefit of mankind and thy glory . Aid him to be true and loyal, frank and sincere ; and may his

Knighthood here below be but preparatory to his final initiation into the mysteries of thy Heaven of perfect

happiness and perfect purity I Amen !

. Thou must kneel yet again, to me,

Gr .- . JI.- . Noble Salah-Eddin, thou bast kneeled to God in prayer

.'

But

first

it

is

necessary

that you take upon yourself a'

as the representative of all the orders of Knighth jod

most solemn obligation, before I can reveal to you the secrets of the order of Knighthood, which I am about

to confer upon you . It will bind thee to nothing unworthy of thyself, or contrary to thy faith, or at variance

with thy duties to thy household, thyself, thy People or thy God . Take then, if thou art willing to proceed,

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the Koran, which then deentest Holy, in thy left hand and press it to thy heart, and placing thy right hand

upon this cross-hilt of my sword, repeat after me

VIE OBLIGATION.

In the presence of the One Living and Ever True God of Abraham, Isaac and Jacob, and upon this Holy

Book and Emblem, I do most solemnly and sincerely promise and swear, that I will never reveal the secrets .

of this Degree of Grand Ecossnis of St . Andrew to any person in the world, . except by permission from due

and proper authority, and to one duly authorized to receive them .

I furthermore promise and swear, that I will henceforward never write or utter a falsehood, knowing it

to be such ; nor violate my plighted word, or my implied pledge ; nor use words in a double sense ; nor equivocate or be guilty of mental reservation to deceive another ; nor allow another to misunderstand and be deceived

by my words ; but I will ever henceforward be true, frank and loyal .

I furthermore promise and swear that I will henceforward give succor and assistance to all distressed

ladies and poor and needy orphans, and will allow none to rob\* or injure them, if it be in my power to prevent it .

I furthermore promise and swear that I will ever venerate the True God, and strive to govern my conduct

by His laws ; and that I will henceforward receive his blessings and generous gifts with thankfulness and

gratitude ; and strive to repay in•p art his favours by doing good to my fellow-men .

• I furthermore promise and swear that I will never disgracefully retreat before the enemy ; and that Iwill

aid and assist, cherish and protect a worthy Brother Knight, and see that no wrong be done him, if it be in

my power to prevent it .

To all whereof I do again most solemnly and sincerely swear, binding myself under no less a penalty

than that of being excommunicated from the Order of Knighthood, and denounced throughout the world, in every Court in Europe and Asia, to Moslem and Nazarene, to Knight and Lady, wherever honour is loved and

infamy detested, as disloyal and forsworn Knight, dishonoured gentleman, and base, ignoble man . So help

me God, and reward or punish me as I keep or violate this vow !

[The Gr. •. Master then gives the Candidate the Signs, Words and Tokens] .

FIRST SIGN : . . . Of the Earth : . . . nb :f2f the S:QOII gently 11~$2,tO$II- and J12 ( the

;'ti of the $1s0, II .

tI$QSQOII with the nLO t ; of the ! 1;

C1,Q$

FIRST TorE . : . . . Mutually and successive take, with the ends of the °f& b Sznl. and 1~ $([bpQ

, t of the $}&0=f of

of the ${sOM- •-II, each the ,st-?d and ;d JS-,C-)t0 -SLQ- of the 11j tC1j9

the other ; mutually spelling the word tll, G x : .

Of T!'ater : . . . Place the ;J .1,O=II over the S(O$°f, and then extending the

to

the

front

at

the

height of the nti$Q:O-°f, let it gracefully V(Dtt to the $,nQII(, as if ^-Q- tgO$n

M 9\_

-SL one .

SECOND SIGN : . . .

and ?d 11Q\_

-'SZ,Ct of the

Szco D ToKEx : . . . Mutually and successively take, with the °f&'bunt&

t}SC ..'.rf, each the st - ?d and ;d $SOLO» $l,C of the ?d 11Q-\_\*~,([t of the other ; mutually spelling

1ZOn$.:.:.

TRIRD SIGN : . . . Of the

raise the MJJI1S0^"fl

the :ayII([=.

01T `=4IIQ, looking upon the 11t 3l U $ ;

:lir . . . . Turn the S QOII to the t

.3 to the tpc,S °f, and let '&( drop by

'r&(

icf

together,

carry

:to

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of the °1°& S SR and ;d 119 C:.`$1,Q„ mutually and

TanRD To1:EV : . . . Take between' the T Q

and the other tq,

cessively, each the °1° 91 of the ;d 119 `,CX of the other, one saying !0

of

the

same

and says

Than the first takes in the same way the first JS:0tO» 8

suc-

1j9 4Ct,

FovRTu

Sic-t : . . . Of Fire : . . . 2=\*fQttQS

:

covir the 2 lZ 2^ with the M

BSc

: . : 1.

C) l u=of

the

Q: all the Yj9'

outwards .

1Ot°3`ti

and the

Stretch forth the t}&O-II - and ,QtE3, $Qt2Z downwards,

RESPONSE

g tIIQt, and directly

the

I

I

to

15t I »=° °.

to

°psggtL:a~

and

the beigbt of the

°

; : . . Of Admil aiion : . . . Raise the eyes towards heaven, the hands \*% it 91'3 1 (U. the

:

Ftrru SIC

:a

light somewhat &9 &C : than the left, as the Catholic Priest does, when he says I1jnT %

\* j tTL q 4 r S S3 ; the &([([t 'of the l1'3l1 # M being somewhat elevated, so that the leA 1=([([ may form

a

with the right.

^A $Qt(

t}Q1l C,

raising the

SIXTH SIGN : . . . .Of the Sun : . . . Place the thumb of the right hand upon the

y Qtti, with a gesture as if you had some

of the \_o--Qj&Q„rII so as to form a

1

distant abject id view, saying Q

QtO& SQ"&(C~Q^--~ :

111

++([11?

aA

,(t

SEVEYTU (OR GENERAL) SICY : . .. . Form a St: . Andrew's Cross upon 1Z

Ot~~-" y$3l`'"QII and dcQ~""LL upwards.

$t}ttltCQaOI°,

with the

°0

GENERAL ToxE :r : . . . Each takes successively, between the l 9{ ` of the °f&3°-o'-nL and 1j#t![d it Y M°1 of the VIZC1

. l

t of the t}tJ of the

1j?~»SLQt of the t# •t Q-' ~'U the 119

then each takes, successively, with the same, the Vq :a°I°

other ; one saying ""( : . and the other

of the other, and one says !E

•.

&OE'Q& .

T=

of the - ft a 0t(

a

r

rO

. and the other

lj~=aQ t

: 1st . . .

PASS-WORDS

J& I t C S:-tO4:.

211 . . . °PQttQ

gII. •.

.=CI

[Angel of the Earth] .

[Angel of the Water) .

-~Qtc=. . [Angel of Air] .

3d . . . ?

4th . . Ob t9 'QJ:.

[Angel of Fire] .

SACRED WORD :

After communicating these, the Gr .. Master requests the Candidate to kneel on his right knee ; draws

his sword and strikes him lightly with the flat of the blade on each shoulder, saying : "Sahib-Eddin, Sultan

" of Egypt and Syria, I dub thee Knight, in the name of the Order of Knights Ecossais of the Order of SL' .

"Andrew of Scotland . Be valiant, true and virtuous ."

lie then raises him, and says : "My Brother, I need not enlarge further to you upon the duties of a

Knight . The Order of Knights Ecossais, in a Chivalric Order of Great Antiquity ; and has numbered among

its members many Kings and Princes ; but its greatest boast is its intimate connection and alliance with an

order more ancient still ; one founded by the Great King Solomon at the time of building thb Temple at Jeruprimisalem, and of which he was the First Grand Master ; to which order he committed the custody of those

tive truths revealed to the Ancient Patriarchs, and which the Moslems revere as the religion of Abrahaia .

King Hunan of Tyre, and iiuram, the son of a widow of Tyre, a man of the People, were also Grand Masters ;

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and from them, by uninterrupted continuity, the ancient truths, known before the flood, have come down to us

That order numbered among its members the chief favourites and nobles of Solomon ; but it was chiefly comare called Free

posed of the workmen who wrought at the building of the Temple . They then were and still

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Masons . The dlasters, or Third Order, received from Solomon the true name of the Deity, which was made

known by Cod to Moses ; , and which is still preserved among the Masons, none being allowed to pronounce it .

It is termed with us the Master's word ; it being the same, by pronouncing which Asaf brought the throne of

the Queen of Saba to Solomon in the twinkling of an eye . To that ancient order refer the three first passwords of this degree . . It is open to all who believe in the One True God ; and a Moslem may be a 3lason, if

he but believes in God, and is a good man and true .

All Masons are brethren . There, Muslcm and Nazarene worship at the same altar, each perfectly equal

to the other. They have certain signs and words by whicli to recognize each other in the dark as well as in

the light, and a particular word and sign which one brother seeing, or hearing given by another, though one

were of your faith and the other of mine, he is compelled to go to his assistance if the probability be greater

that he will save the life of the Brother who calls upon him, thin that he will lose his own .

That True Name, the Ineffable, is the Thrice Sacred Grand Word of this degree, and thou art entitled to

its possession ; for the God whose name it is, is as much thy God as mine ."

He then gives him the True Name (rnr1') by the letters

: and then says : "Thou art now entirely instructed

as a Knight ; but the degrees of Masonry thou canst not receive, except in a regular Lodge, at which are present

three master Masons . Were it not so, I would gladly make thee a Mason ; but I dare not violate my oath ."

They return to the Hall ; and the Candidate is again seated in the East ; and prompted as before, says :'

"Prince of Tiberias, and Lord of Galilee, I return thee sincere thanks for the great honour thou bast 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 be selected by thyself."

• Gr.•. X.- . Royal Salah-Eddin, thou dost understand the true feelings of a Knight . Ten thousand times

more I thank thee for the boon, than if it had been 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

eanst not become a Mason . My ransom is far beyond my means ; and it is not fit that a Knight should wander

through the world, beseeching charity . Reduce my ransom ; so that by selling my Principality and Lordship,

and laying down my rank, to become a poor Knight again, I may myself discharge it . If l must sue for alms

and aid, I do it here, where I esteem the most .

Cand.- . Sir .Knight, thon dost not sue .in vain . I give thee half thy ransom . Have I fulfilled my knightly

obligation Y

.3L Two-fold, most noble Knight and monarch ; and r thank thee with a heartfelt gratitude, too

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.Gr

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great for words. May thy name neverr cease to be honoured in story and song ! I would thou wert immortal .

A Pbke behind the Throne : .S,LAn-EDDIN, KIao or Ki tcs! .SAIAII-EDDIN, VICTOR Or VICTORS I SArrHEDDIN LUST DIE I

Cand.• . Sir Knight, thou shalt not thank me fur half a gift . Valiant Princes and Emirs, behold this

valiant Lord from whom I have received the Order of Knighthood! Ile is my Brother ; and I pray you contribute to pay his ransom ; for the love you bear myself, and the honour that brave men owe to bravery equal

to their own .

(The Knights contribute, laying moneys upon the table ; and malek Adhcl says : "My Brother, SalahEddin, there yet lack thirteen thousand bezants of the fifty thousand"J .

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Cand. . I give that from the Royal Treasury. Take it, Sir Knight, and take also thy liberty, unpur.

chased . Choose thy ten Knights, and when thou dost weary of our hospitality, depart with ample escort .

Thou art free .

Cr. -. M . •. Noble Salah-Eddin, though I would fain see my gallant companions in arms, I accert thy

hospitality : and I give thee also a boon more valuable than thy gold . I could not have sold it thte, or

have allowed thee, expecting it, to give me such noble largess as thou bast . Among your prisone .a are

the good Knights, my Brothers in arms, Florant de Vorennes and Drogo de blirle, whom I know as M,ISons .

There may be others of the Fraternity . I select them as two of the ten that I am allowed to set free, aid with

their help will make known to you the secrets of Masonry, never more worthily bestowed than they will he

on you .

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(The Jan:. Deacon now conducts the Candidate to the preparation-room, where he remains while the Or

xxIS . . . 10

-Master assumes his seat, and the clothing of the knights is changed. lie then again conducts him into the

hall,°and to the East, where the Gr. •. Master invests him with the clothing and jewel of the Degree, and thus

explains the letters on the jewel]

Ten.% .ll.- . 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, with His three attributes of Creation, Presentation and Regeneration, as it did among the Indians, Chinese and Japanese, with all of whom it was the Ineffable Name of the

Deity ; and it is also the same as the letter Yon that so often appears suspended over the Master in the East,

and there represents God, of whose Hebrew name it is the first letter .

The letters J . ' . •. m . •, and a . •, are the initials of the words nl• I Ot9t. ,. T Qf Q „ . •. Z3O ytq,Q,„ 0 j&. •.

and » Q!(S:D

S. .

[He is then taught the meaning of the pass-words and sacred word of the Dogree ; and then proceeds to

the seat of the Orator, where he receives the lecture of the Degree] .

•.

LECTURE.

Masonry is not a religion . IIe who makes of it a religious belief, falsifies and denaturalizes it . The

Brahmin, the Jew, the Mahomctan, the Catholic, the Protestant, each professing his peculiar religion, sanctioned by the laws, by time and by climate, must needs retain it, and cannot have two religions ; for the social

and sacred laws adapted to the usages, manners and prejudices of particular countries, are the work of men .

But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith,

which underlie and ire theToundation of all religions . All that ever existed hare had a basis of truth ; and

all have overlaid that truth with errors . The primitive truths taught by the Redeemer were sooner corrupted,

and intermingled and alloyed with fictions than when taught to the first of our race . Masonry is the universal

morality which is suitable to the inhabitants of every clime, to the man of every creed . It has taught no doetrines, except those truths that tend dirdctly to the well-being of man ; and those who have . attempted to direct

it towards useless vengeance, political ends, the kabbala, llermeticism, Alchemy, Templarism and Jesuitism

have merely perverted it to purposes foreign to its pare spirit and real nature .

Mankind outgrows the sacrifices and the mythologies ,of the childhood of the world . Yet it is easy for

human indolence to linger near these helps, and refuse to pass further on . So the unadventurous Nomad in

the Tartarian wild keeps his flock in the same close-cropped circle where they first learned to browse, while

the progressive man roves ever forth "to fresh fields and pastures new."

The latter is the true Mason ; and the best and indeed the only good Mason is he who with the power

of business does the work of life ; the upright mechanic, merchant or farmer, the man with the power of

thought, of justice or of love, he whose whole life is one great act of performance of Masonic duty . The

natural use of the strength of a strong man or the wisdom of a wise one, is to do the work of a strong man

or a wise one. The natural work of Masonry is practical life ; the use of all the faculties in their proper

spheres, and for their natural function . Love of Truth, justice and gengrosity as attributes of God, must

appear in a life marked by these qualities ; that is the only effectual ordinance of Masonry . A profession of

one't.bonvictions, joining the Order, assuming the obligations, assisting at the ceremonies, are of the same

vale, in science as in Masonry ; the natural form of Masonry is goodness, morality, living a true, just, affectiont to, self-faithful life, from the motive of a good man . It is loyal obedience to God's law .

The good Mason does the good thing which comes in his way, and because it comes in his way ; from a

love if duty, and not merely because a law, enacted by man nr God, commands his wiU to do it . He is true

to hi., mind, his conscience, heart and soul, and feels small temptation to do to others what he would not wish

to rev sive from them . lie will deny himself for the sake of his brother near at hand . His desire attracts in

the lit .e of his duly, both being in conjunction . Not in vain dues the poor or the oppressed look up to him.

You fiad such men in all Christian sects, Protestant and Catholic, in all the great religious parties of the

civilize 1 world, among Buddhists, Mahometans and Jews . They are kind fathers, generous citizens, unim-

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peachable in their business, beautiful in their daily lives . You see their Masonry in their work and in

their play . It appears in all thL+ forms of their activity, individual, domestic, social, ecclesiastical or political .

True Masonry within must be morality without . It must become eminent morality, which is philanthropy .

The true Mason loves not only his kindred and his country, but all mankind ; not only the good, but also

the evil, among' his brethren . lie has more goodness than the channels of his daily life will hold . It runs

over the banks, to water and to feed a thousand thirsty plants . Not content with the duty that lies along

his track, ho goes out to seek it ; not only willing, lie has a salient longing to do good, to spread his truth,

his justice, his generosity, his Masonry over all the world. - His daily life is a profession of his Masonry,

published in perpetual good-will to men .

Not more naturally does the beaver build or the mockin ;.bird sing his own wild gushing melody, than

the true Mason lives in this beautiful outward life . So from the perennial spring swells forth the stream, to

quicken the meadow with new access of green, and perfect beauty bursting into bloom . Thus Masonry does

the work it was meant to do . The Mason does not sigh and weep, and make grimaces. lie lives right on .

If his life is, as whose is not, marked with errors, and with sins, he ploughs over the barren spot with his

remorse, sows with new seed, and the old desert blossoms like a rose . lie is not confined to set forms of

thought, of action or of feeling . -ire accepts what his mind regards as true, what his conscience decides is

right, what his heart deems generous and noble ; and all else he puts far from him . Though the ancient and

the honourable of the Earth bid him bow down to them, his stubborn knees bend only at the bidding of big

manly soul. His Masonry is his freedom before God, not his bondage unto men . his mind acts after the

universal law of the intellect, his conscience according to the universal moral law, his affections and his soul

after the universal law of each, and so he is strong with the strength of God, in this four-fold way communicating with Him .

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The old theologies, the philosophies of religion of ancient times will not suffice us now. The duties of

life are to be done ; we are to do them, consciously obedient to the law of God, not'atheistically, loving only

our selfish gain . There %ro sins of trade to be corrected . Everywhere morality and philanthropy are needed .

There are errors to be made way with, and their place supplied with new truths, radiant with the glories of

Heaven . There are great wrongs and evils, in Church and State, in domestic, social and public life, to be

-righted and outgrown. Masonry cannot in our ago forsake the broad way of life . She must journey on in

-the open street, appear in the crowded square, and teach men by her deeds, her life more eloquent than any

lips .

This degree is devoted to TorsxarioN ; 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 religions requisites needed to enable a man to be a Mason .

• It has ever the 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, because it was their misfortune not to know the God of the Hebrews, or to

worship Him under the wrong name, by the savage troops of 'loses and Joshua. It sees the thumb-screws

and the racks, the whip, the gallows and the stake, the victims of Diocletian and Claverhouse, the miserable

Covenanters, the Non-Conformists, Servetus burned and the unoffending Quaker hung. It sees Cranmer hold

big arm, now no longer erring, in the flame until the hand drops off in the consuming heat . It sees ,the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin and Irenmus ;

and then in turn the sufferings of the wretched Pagans under the Christian Emperors, as of the Papists in

Ireland and under Elizabeth and the bloated Henry . The Roman Virgin naked before the hungry lions, young

Margaret Graham tied to a stake at low-water mark, 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, peril and prison, the rack, the stake and the sword,-it sees them all,

and shudders at the long roll of human atrocities . And it sees also the oppression still 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 freedom of speech on matters relating to Christianity, and the gallows reaching its arm over the pulpit .

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. 12

-The fires of Moloch in Syria, the harsh mutilations in the name of Astarte, Cybele, Jehovah ; .the barbari.L

ties of imperial Pagan Torturers ; the still grosser torments which Romano-GOthic Christians in Italy and Spain'

heaped on their brother men, the fiendish cruelties to which Switzerland, France, the Netherlands, England,

Scotland, Ireland, America have been witnesses, are none too powerful to warn man of the unspeakable evils

-which follow from mistakes and errors in the matter of religion, and especially from iavesting'the God of Love

with the cruel and vindictive passions of erring humanity, and making blood to have a sweet •savour in his

nostrils, and groans of agony to be delicious to his ears .

• Man never had the right to usurp the unexercised prerogative of God, and condemn . and . punish another

for big belief. Born in a Protestant land, we are of that faith . If we had opened our eyes to the light under

the shadows of St. Peter's at Rome, we should have been devout Catholics : Born in the Jewish quarter of

Aleppo, we should have contemned Christ as an impostor ; in Constantinople, we shonld'have cried "Allah it

Allah, God is -great and 3lahomet is his prophet I" Birth, place, and education give us our faith . Few believe

-in any religion because they have examined the evidences of its authenticity, and made up a formal judgment,

upon weighing the testimony . Not one man in ten thousand knows anything about the proofs of his faith .

We believe what we are taught ; and those- are most fanatical who know least of the evidences on which their

creed is based. Facts and testimony are not, except in very rare instances . the ground-work of faith . It is

an imperative' law of God's Economy, unyielding and inflexible as Himself, that man shall accept without

question the belief of those among whom .-he is born and reared ; the faith so made a part of his nature resists

all evidence to the contrary ; and he will disbelieve even the evidence of his own senses, rather than yield

up the religious belief which has grown up in him, flesh of his flesh and bone of his bone .

What is truth to me is not truth to another. The same arguments and evidences that convince one mind

make no impression on another . This difference is in men . at their birth . No 'man is entitled positively to

assert that he is right, where other men equally intelligent and equally well-informed hold directly the opposite

opinion . Each thinks it impossible for the other to be sincere, and each, as to that, is equally in error . " What

is truth?" was a profound question, the most suggestive one over put to man . Many beliefs of formerr and

present times seem incomprehensible . They startle us with a now glimpse into the human soul, that mysterious thing, more mysterious the more we note its workings . Here is a man, superior to myself .in intellect

.and

learning ; and yet he sincerely believes what seems to me too absurd to . merit confutation ; . And L .cannot

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?conceive, and sincerely do not believe, that he is both sane and honest . rAnd yet he is both. His reason is as

perfect as mine, and he is as honest as I .

The fancies of a lunatic are realities, to him . Our dreams are realities while they last; and, in the Past,

no more unreal than what we have acted in our waking hours . No man can say that he path as sure possession of the truth as of a chattel. When men entertain opinions diametrically opposed to each other, and

each is honest, who shall decide which bath the Truth ; and how can either say with certainty that he bath

it? We know-not what is the truth . That we ourselves believe and feel absolutely certain that our own

belief is true, is in reality not the slightest proof of the fact, seem it never so certain and incapable of doubt

to us .

Therefore . no .man hath or ever had a right to persecute %nother for his belief : for there cannot be two

antagonistic rights : and if one can persecute another, because -he himself is satisfied that the belief of that

other is erroneous, the other has, for the same reason, equally as certain a right to persecute him .

The truth comes to us tinged and coloured with our prejudices and our preconceptions, which are as old

as ourselves, and strong .with a divine force. It comes to us as the image of a rod comes to us through the water,

bent and distorted . An argument sinks into and convinces the mind of one man, while from that of another it

rebounds like a ball of ivory dropped on marble . It is no merit in a man to have a particular faith, excellent

and sound and philosophic as it may be, when he imbibed it with his mother's milk . It is no more a merit

than his prejudices and his passions .

The sincere Moslem has as much right to persecute us, as we to persecute Lim : and therefore Masonry

wisely requires no more than a belief in One Great All-Powerful Deity, the Father and Preserver of the Universe . Therefore it is she teaches her votaries that toleration is one of the chief duties of every good Mason,

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a component part of that charity without which we are mere hollow images of true Masons, mere sounding

brass and tinkling cymbals .

No evil hath so afliieted the world as intolerance of religious opinion . The human beings it has slain in

various ways, if once and together brought to life, would ma -a a nation of people : loft to live and increase,

would have doubled the population of the civilized portion of the globe ; among which civilized portion it

chiefly is that religious wars are waged . The treasure and the human labour thus lost would have made the

earth a garden, in which, but for his evil passions, man might now be as happy as in Eden .

And no man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed

to his own. Every man's opinions are his own private prbperty, and the rights of all men to maintain each

his own are perfectly equal . Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical ; and assert the right to persecute, if we would ; and claim our toleration of it as a merit. The Mason's

creed goes further than that. No man, it holds, has any right in any way to interfere with the religious belief

of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter

absolutely foreign to all who do not entertain the same belief ; and that, if there were any right of persecution at all, it would in all cases be a mutual right ; because one party has the same right as the other to

sit as judge in his own case : and God is the only magistrate that can rightfully decide between them . To

that great Judge, Dlasonry refers the matter ; and opening wide its portals, it invites to enter there and live

in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem ; every man who will lead a truly

virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the O .rs, AllPowerful, All-Wise, everywhere-Present GOD, Architect, Creator and Preserver of all things, by whose universal

law of Harmony ever rolls on this universe, the great, vast, infinite circle of successive Death and Life :-to

whose IrrrarrAnas N ..nE let all true Masons pay profoundest homage I for whose thousand blessings poured

upon us, let us feel the sincerest gratitude, now, henceforth and forever, Amen 11

TO CLOSE .

Cr.-. Z% Sir Kt.'. Gr.-. Prior, what is the hour?

Gr.'. Prior : Ven . •. Or.'. Waster, the night draws near.

Gr.- . lif. • . Even so approaches, with the same rapid step, the night of death and the hour of judgment!

Sir Kt .- . Almoner, doth any charitable work remain undone, that it is within our power to do?

Gr.-. Alin.% Von .' . Gr.-. Master, none.

Gr. . .1L • . Sir Kt: ... Cr

BailiiF, whence come yon as a Knight Ecossais of St .- . Andrew?

Gr . •. Bail. •. From the Holy Land, where the Moslem and Barbarism yet reign supreme .

Gr:. N.• .

Even so reign Wrong and Error over all the world ; and only hero and there Truth and the

Right are victors 1 But ever morning cometh after night, and no true Mason despairs of final victory . Sir

Kt. •. Gr:. Seneschal, what is the age of ..

a Kt tcossais?

Gr.'. Senes. •. " $, years .

Gr. •. f •. The ^3f S C)t Q of s - which is the ^z S Qt ( of ; - emblem of Deity and Immortality ;

fit number for a Perfect Knight . Sir Kt.'. Gr.-. Prior, what remains lobe done?

Gr.' . Prior.• .

where .

Gr.- .

Jr- .

Our duty, everywhere : our duty, always : Evil and the Wrong, never : a base act, no-

Right, my Brother I So let us ever actl In the name of God and

SL-. Andrew, let us 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 the

.Cr Master says]

.

Gr. -. ill.• . Sir Kts . • . , this Chapter is closed . Go in peace I and God and all good angels guard us all l

32D

FINIS .

Knight Kadosch.

DECORATIONS, FURNITURE, ETC.

Bodies in this degree are styled Chapters . The Hall is decorated with red and black columns . The

Throne, in the East, is surmounted by a double-headed Eagle, crowned, holding a poniard . i n his claws . Over

his neck is a black ribbon, to which is suspended the cross of the Order . On his breast is an equilateral

triangle, around which are the words : NEC PRODITOR, NEC PRODITUS, INNOCENS FERET . A drapery of black and

white curtains, strewed with red crosses, descends between the wings of the Eagle, and forms a pavilion .

Behind the throne are two banners, one white, with a green cross upon it, and the motto, DEOS vvrT : the

other with a red cross on one side, and on the other a double Eagle, holding a poniard, with this motto embroidered in silver : AUT'INCERE AUT MoRI. There is also the mystic ladder hereafter described, which is

covered until the Candidate is obligated .

There are nine lights of yellow wax.

\_

A Chapter must - consist of at least five brethren, dressed in black, with white gloves . Over the coat is

worn a'white tunic, open at the side, in the shape of a.Dalmatique, and edged with black . Over this a black

sash fringed with . silver, and worn from left to right . A poniard, with an ivory and ebony handle, is worn

in the girdle.

The hat is three-cornered (or cocked) . On the front is a Sun of silver, with rays of gold . In the centre

of the Sun is an eye : and the Sun is placed between the letters N :. A.-.

On the left breast is a large red cross . No apron is worn .

The jewel is a Teutonic cross of gold, enamelled with red, at the junction of two cross-swords . It is hung

to the sash, or from a button-hole .

The battery is A - by ? ? ? ,

The step is ; hasty steps forward, the &O„fl j t :E over

I

the &TOII.

OFFICERS AND TITLES .

The first officer, in the East, is styled Grand Commander ; the second, in the West, Grand Prior ; the

third, in the South, Grand Preceptor ; the fourth, Almoner ; and the fifth the Marshal . The other officers are

the Treasurer, the Draper, the Turcopilar, or Commander of Cavalry, and the Standard-bearer.

orsa IN G .

Gr .-. Comm . .

Ill: . Grand Prior, are you an Elu?

Gr.-. Pr.. Th : . III.-. Gr .- . Commander, I am .

Gr .- . Comm . . How became you an Elu ? . .

Gr.-. Pr.- . Fortune decided for me .

Gr.- . Comm. . • . How may I be certain that you were received an Elu?'

Gr. . Pr.- . •A cavern witnessed my reception .

Gr. . C.• . What did you in that cavern?

Gr .- . Pr.- . I executed my commission.

Gr. , . C. , . Have you advanced further?

Th .• . III. %, I have .

Gr.' .

Gr.• . Com : . How shall I know that it is so?

Gr.- . Pr: . I am styled Knight Kadosch . Once I bore another name .

Gr.- . Com .• . I understand you . Is the just vengeance of our order complete ?

Gr.-. Pr:. It is not. One of its enemies still lives . The House of the rapacious King is fallen.

Rhodes and its Knights are but the echo of a name : The third still clings to life .

Gr.- . C. • . What is the hour?

Gr.- . Pr .-. The hour of silence .

Gr.-. Com .• . ' Since it is the hour of silence, and our vengeance is not complete, let us labour in

silence, as we have done so many years . The time is coming when we shall speak aloud . The sign, my

Brethren !

All the Knights make the sign by drawing their swords . The Gr. -. Commander raps one, on the table

before him, and says, "Ill: . Knights, this Chapter is now open ."

nECErTIOf.

The Candidate being in the anteroom, without regalia or jewels, a Knight knocks 1 at . the door. One

within asks, "Who comes there?" The answer is, "1 serving Brother, who having all the necessary prepa .

ratory degrees, demands that of Knight Iiadosch ."

Gr.- . Com. •. Th : . III. -. Knights, can we admit this Free Mason among us, without risk from his indiscre-

tion ? Are we all ready to answer on our lives, that he will never reveal the secrets we are about to entrust to

him, and can we safely place even our lives in his keeping?

All the Sts. . We can .

The Grand Commander then joins the Knights ; and all holding each other by the hand, before the Candidate is introduced, take the following obligation

OnLIoATIOY OF

rue

SNIOnTS.

We do most sacredly and solemnly vow, and to each other renewedly pledge our Masonic and Knightly

Word, that we will, by all legal and honourable means, avenge the murder of our predecessors of this Order :

and that we will denounce as a perjured knave and forsworn Knight, and bring to disgrace and universal

loathing and contempt, if in our power, every one of this Order who may illegally, by intention or indiscretion,

reveal the secrets of the same. And may the Almighty Maker of the Universe so reward or punish us as we

keep or violate this vow I Amen I

The Gr .- . Commander then gives one rap, and two of the Knights without lead in the Candidate, and

. One person only was

deliver him to the Or:. Commander ; and all but the latter and the Candidate . retire

present at the reception of a Templar.

The Candidate then kneels on one knee before the Gr.-. Commander, who says to hum : " My Brother, you

desire to unite yourself to an Order which has laboured in silence and secrecy fur more than 500 years for the

attainment of a single end, iu which it has as yet only partially succeeded, and to which, if you join us,

you must devote yourself. You have been partially prepared for this in some of the degrees that you 'have

already taken . The tale of the assassination of our once Grand Master Hiram Abi shocked your soul and

aroused all your sympathies in the Master's Degree . We have a far more horrid, barbarous and bloody tragedy

to avenge, and in that you will btcomo bound to assist us . You remember how in the Elm of 9 and the Elu

of 15, the search for and the vengeance taken upon\_ the murderers was represented . You were no doubt

startled at seeing the bloody figure of Vengeance arise in the calm and tranquil realms of Masonry, and you

thought that there, at least, the lesson of revenge and bloody retribution ought not to be taught, but rather that

of mercy and forgiveness . Perhaps you suspected that the drama of vengeance was an allegory, the esoteric

sense of which would at a later period be made known to you . That period has come.

This Order has for its mission the avenging of an awful crime ; not by the punishment of those that committed it ; for they have long since gone before the Judge of all mankind, their bones have mouldered into a

little dust, and many of their memories arc forgotten :\* but by the destruction of that of which those men were

but the miserable instruments ; of arbitrary and irresponsible power, of tyranny over the conscience, of bigotry

and intolerance ; and by the establishment everywhere of well-ordered liberty . Already this Order has byits silent

influences aided in working out great results ; and still it labours, earnestly and steadfastly towards the great end .

Hostile at first to persons, to a particular dynasty, to a corrupt Order, and a Pontifical usurpation of temporal

power, it now pursues with a foot that never tires, and an eye that never sleeps, the personifications of the

three assassins ; and so labours for the good of mankind . Thus we hope to arrive at true Perfection, symbolized by the precious treasure found in the ruins of the Temple of Enoch, and to place which beyond the power

of the infidel and barbarian, the Grand, Elect, Perfect and Sublime Masons boldly risked their lives at the

destruction of the Temple built by Solomon .

Nor must you imagine that we are conspirators, or plotters against the peace of the world . We work in

secret, because we can so work more efficiently . We excite no people to hasty and ill-advised rebellion ; in

which those who bring them into peril are powerless to shield them from the consequences. But wherever

the legitimate standard of civil and religious liberty is raised, there you will find the .Iinights .of our Order ;

for it has spread over all the civilized countries on the globe . We hold no wild theories, we tench no novel

doctrines ; but true Masonry and uncorrupted only, as it came to us from our fathers, rich with the glorious

.fragments of the primitive truth .

Here, too, we strive to restore that ancient disinterestedness and devotion to the great cause of humanity

which led the nine founders of the Order, all Frenchmen of noble lineage, and of wealth and honour, to devote

themselves to the arduous service of protecting the unarmed and helpless Pilgrims whose piety led them to

visit the Holy City of Jerusalem . They in the year 112S, appeared before Guarimund, Patriarch of Jerusalem,

and between his hands vowed faithfully to perform the duties they had agreed to assume, as The Poor FellowSoldiers of Jesus Christ : From which beginning grew up a Great Order, Soldiers of the Cross, defenders of

Palestine against the Turks and Saracens, and of Spain against the Moors .

The Christian throne of Jerusalem fell in the dust ; and the Mosque of Otnar still occupies the site of the

Holy Temple . The Crusades, with all their pomp and pageantry of war and romance, went by, and have long

since faded away in the dim Past . A new age has succeeded ; and if the Holy Sepulchre is to be again the

heritage of a Christian Power and the appanage of a Christian Throne, it will be obtained by peaceful negotiation, in God's good time, and not by war and bloodshed . But there remain other fields oa which our Order

can achieve new triumphs ; and with enlarged objects and a broader philanthropy, we are now the soldiery 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 shall receive hereafter fuller explanation, and satisfied with my pledge

of knightly honour that those objects are honest, upright, just, and such as map become a Mason and a

gentleman ; as are the means by which they are proposed to be attained?

Cand.- . I am.

1.1.1 . . . 4

Gr. •. Cons. •. Have you well considered all the trials and difficulties that may await you in the Order?

Cund. . I have .

Gr:. Cone

. Do you still persist in proceeding?

..Cared

. I do .

Cr•. •. Corn . • . Are you of sound body, without any secret infirmity, and free to bind yourself to us, without

interfering with any previous pledges to another Order Y

Cand. •. I am .

Gr: . Com . •. You will then repeat your Christian and surname, and, repeating after me, assume a solemn

obligation.

OBLIGATION.

I, A . . . . B do most solemnly promise, and on my Masonic and Knightly word, of a Knight of the

Sun and of St. Andrew, do vow, that I will never reveal to any person whatever, who shall not be entitled to

receive. the same, any of the secrets of Gr .•. Elect Knight Kadosch ; that I will avenge the murder of innocent

Brother Knights of this Order who have been slain, so far and in such manner as I lawfully and laudably

may : and that I will never consent to receive into this degree any person who shall not legally have received

the degree of Grand Ecossais of St . Andrew and Knight of the Sun, and then by the authority of a Grand

Commander or Sovereign Inspector General or Deputy Inspector duly authorized . And I furthermore promise

and vow to be at all times ready to do my devoir as a true soldier of the Masonic Temple, as it shall be taught

me in this degree ; and that I .will pay due obedience to the Sublime Princes of the Royal Secret : and should

I violate this my obligation, I consent to be denounced as a craven and a perjurer, and that my spurs shall be

hacked off by a slave and my sword broken by a woman .

[Ire kisses the Bible, and rises ; and the Cr.-. Commander says] : My Brother, your confidence in us is

not tnisplaced. As the representative of the Gr. • . Master and Cr: . Inspector of all Chapters of the Knights

Kadosch, I assure you that you need have no distrust of your brethren, or fear lest you m ay. b e entangled in .

unworthy enterprises. But it is indispensable that, before we communicate to you the purposes and objects

of this organization, and the secrets by which we secure unity and efficiency of action, and prompt obedience

to the governing power of the Order, we should lucre ample assurance that we may confide in and rely upon

you : fur by neglecting to use sufficient precaution, and not taking in advance sufficient guarantees of fidelity,

we have admitted unworthy members, and have thereby lost good and great men, who would have been the

ornaments and supports of our Chapters . Bcs ides which, if our objects or even our existence were prematurely made known, it might ensure defeat, and produce the must disastrous consequences . This you will

fully appreciate when all our mysteries shall be confided to you, and you shall have been fully instructed ;

when the cloud that covers us shall part and roll away ; and you shall see us as we were in our days of glory,

when our Grand Master was the Peer of Princes and the Regent of Kingdoms, having even the crown of the

Kingdum of Jerusalem in his gift . To that rank wo no longer aspire ; but our airu is now the far nobler one

of being distinguished among Masons, and enrolled among the benetitcturs of mankind . To assure you that

our purpuses .are just and° upright, let us invoke the protection, aid and support of the Great and Just Deity,

who created the Universe with a thought, and gave it the perpetual law by which its changes and movements

are governed .

rRATER.

0 Thou Eternal, Uncreated, Illimitable Being, that vast originally all in all, and at whose drought the

Universe flashed into being, and the grant spheres began their eternal noiseless revolutions! from the depths

of our hearts we adore Thee, we worship Thee, we offer Tree sincere and grateful homage . We beseech Thee

that Thun wilt luck with favour upon our undertakings and bless and encourage our enterprises fur the good

of the human race ! Aid us to punish and avenge the wrongs done to our predecessors and to humabity, in

such way as may be consistent with Thy will, and with our duty as good and true Masons! Aid us to subja-

gate and overcome Error, Intolerance and Bigotry, and Ignorance, Tyranny and Injustice I And may that

day speedily dawn when all the earth shall be the Holy Land, and all mankind one great Lodge df Brethren ;

and wars and oppressions be known no more forever ! Amen 1

The other Knights now enter ; and the Gr.-. Commander continues : "Assured of the justice of the

cause in which you are engaged, remember the indispensable necessity of the most perfect discretion . The

least failure on your part in that respect may be most serious in its consequences . Place before your eyes

as the great object of your desires, this Order, great and sublime as it was when its Preceptories and Priories

were in every country in Europe : when its Grand Masters sat above the Ambassadors of Christian Kings,

and the Brothers of Princes ware proud to serve under then as humble Knights, whose memories shall be

immortal . Be firm even as those noble Martyrs who maintained the innocence of the Order in the midst of

flames, and under the most awful tortures : and hate and war against all oppressors of the people, all enemies

of human rights, as you detest the memory of those who murdered the innocent, and then shared among

themselves the estates and wealth of a noble and persecuted Order .

Be not urged too hastily onward by imprudent zeal ! Error and Wrong are sheltered behind strong

fortifications, strengthened and consolidated by the lapse .of ages . By regular approaches only can those

works be carried . 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 patiently and in silence for the hour and the time . Let us increase the number of

our proselytes ; admitting not even our most intimate friends, unless wo are as well assured of their discretion as of our own . Incessantly recall to mind your obligation, and be careful that in no'respect you

violate it.

We have thus shadowed forth to you some of the first principles, 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 yon feel

,doubtful or reluctant, if you are half inclined to pause, do so at once . Reflect, my Brother! for you may novr

withdraw with honour . -Be certain before you determine to proceed, 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 which will

.bind - you to us forever.!'

[There is a pause, for the Candidate to reflect . If he -refuses to proceed, or fears, or even hesitates, the

-Or.-. Commander will send him out, and close the Chapter. If he determines to advance, he will be directed

to kneel on both knees, - with his right hand on the Holy Bible, and his left between those of the Grand Commander, and answer the following questions] :

1st. Do you promise and swear, by all that you hold most dear and sacred, that you will hereafter consider yourself the Soldier of Truth, Justice, Order, Law, and Suffering Humanity ; and that you will wage

continual war, by all legitimate and proper means that may comport with the 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

; against all who plunder the widow and orphan, grind the faces of the poor, or insult and degrade

wrong-doing

the nobility of human nature ; that you will practise mercy, kind live and die in your Religion ? and also, that

you will never, without their consent, reveal who have received you here, or assisted at your reception ? •

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•. ]

Cand . •. I promise and swear. [Then, with the Gr .' . Comm : . he pronounces the word .QIIQlot

2d. Do you promise and swear that you will be modest in all your actions ; and that yon will never

.receive into this degree any one who is not your intimate friend : and then only with the consent of two Gr : .

Elus and Inspectors, if there be such near you ; and, if not, then by virtue of a special power, signed and

sealed ?

.GrCom .• . zn.S:y &-t(DntQ=:.]

Cand. •. I promise and swear . [Repeats with the.'

3d. Do you promise and swear to be at all times gentle and affectionate ; to love and cherish your

brethren, to aid them in their necessities, to visit and assist them in sickness, and never on any pretext to bear

arms against them?

Cand. •. I promise and swear. [Repeats Z5([r j3 $ R:.]

4th. Do you promise and swear in your conversation to be ever governed by Truth, and in your actions

by sincerity and frankness : and that you will circumspectly 'guard and keep the secrets of a Knigh&Iiadosch

of this degree ?

Cand .-. I promise and swear. [Repeats •Q Jg •r O&• . ]

5th. Do you promise and swear that you will labour zealously for the good of this Order, and that you

will at all times, places and points whatsoever, follow whatsoever shall be prescribed to you by the Ill . : Gr.•.

Commander under whom you may serve, in respect to the discipline and service of the Order ?

Cand. • . I promise and swear. (Repeats Q :3 Qt-OE,& Q O : .]

Gilt. Do you promise and swear never to admit any one into this degree, who is a monk or a Jesuit, or

has taken the vows of any other religious order ; not even with the permission of his superiors?

Cand.-. I promise and swear . (Repeats Oi1Ct. • . ],

7th. Finally, do you promise and swear, that you will punish and bring to disgrace and detestation all

traitors to Masonry ; that you will consider the Knights of St . John of Jerusalem, of Malta or of Rhodes as

the despoilers of this Order, and as its enemies ; and that you will never enter that Order, but will in every

just and proper mode in your power discourage and prevent its revival?

Q3:. • .]

Cand.•. I promise and swear . [Repeats &LCEBt t-tIL Q,„~QS •q°Ont

The Grand Comm .-. then raises him, and says : " By the seven promises that you have now made, and by

the powers regularly transmitted tome from our Grand Master Jacques do Mulay, I acknowledge and reward

your labours, your zeal, your discretion, your firmness and your constancy, and I receive you a Grand Inspec.

for of all Lodges, Grand Knight Iiadosch, or. Knight of the White and Black Eagle, under the great black and

white banner Bcauseant of the ancient Templars .

"Ascend now, Sir Knight, the .mysterious ladder which you see before you, which, when explained, will

instruct you in the duties of our Order ."

The candidate : mounts the ladder, pausing at each step, and pronouncing the word or words, belonging to

it. The Gr.• . .Commanderxesponds with the meaning of each . When lie is on the last round, and has pronounccui the last word, the ladder is lowered, and he passes over it ; a Iiadosch not being allowed to retreat,

.either from an enemy, or from the interests of the Order .

[The ladder has two supports or sides . The one on the right, as-you ascend the steps is inscribed and

called Q&([q-Qt$& . . . The Lore of Goo : and the one on the left, O .E((nL-JQ$JnLy . . . Lore of our

ltieighdottr. They are symbolical of those two powerful pillars of all true morality and virtuous excellence.

These two supports are united by seven steps, which are symbolical of the seven . divisions of the obligation,

all reducible to, and springing as corollaries from those two great tenets of the primitive undefiled religion .

The seven steps, commencing at the bottom are named and inscribed with the words repeated by the

Candidate, in the order is which he repeated them ; and their meanings are as follows :

O , ( uc'Q& . . . Truth, Justice, Righteousness .

~`b S-tQfi .0 Pure or perfect Equity .

Amiability .

=o& Good Faith .

Much Labour or Exertion .

os •t t-0w1'Qr

O11tttt : . . . . Patience or Endurance.

LC

t\_nL Q p t \_appnL $ QS : . . . . Elaboration ; Prudence ; Discrimination.]

Or .' . . Coan : . Each of these steps symbolizes a triad of Masonic virtues, all belonging to the character of

. and

a true Knight Kadosch . For that name is the Hebrew word eip . . KDSu . . Holiness or Perfection .

requires him who bears it, to strive to attain that holiness and perfection which it means, and of which it

holds out the promise .

The Triad of virtues belonging to the first step as you ascend, is, . . Tttovu, JusTICE and RIOIITEoezNzss :

. . . to the second, EQUITY, LENIENCY, and MIERCr : . . . to the third, Ax .tBTUTY, KINDNESS, and COuRTEsr : . .

to the fourth, SINCERITY, UPRIGHTNESS and FIDELITr : . to the fifth, INDUSTRr, ARDOUR and ZEAL : . , to the

sixth, PATIENCE, ENDURANCE and PERSEVER .t CE : . . and to the seventh and last, PRUDENCE, ELABORATION and

DISCRIMINATION.

These virtues, springing from Love of God and Love of our Neighbour, constitute the NEC PLUS ULTRA. Of

Masonic Perfection .

Go now, my Brother, to the Gr.- . Preceptor, and listen to the History of this Order .

(The Cand.- . is conducted to the Gr .-. Preceptor, who reads to him the following History of the degree]

IIISTORY.

In the year 1128, Hugues do Payens, Geof frey de Saint Aldemar, and seven other gentlemen of noble

birth, Frenchmen, but whose names history has not preserred, pitying the dangers to which the pilgrims were

exposed in their journey to and return from Jerusalem, firmed themselves into a society at that city, to serve

as an escort to the pilgrims, receiving them at, and reconducting them as far as, the mountain defiles and most

dangerous passes . At first they were a mere association of individuals, without rules, or assuming a religious

habit, but merely acting as an escort for the pilgrims when required . They lived in a house near the Temple,

at Jerusalem, from which circumstance they came to be known by the name of Templars . or Knights of the

Temple . The King of Jerusalem having selected fugues de Payens to go to Rome and solicit succour, and,

if he could obtain it, a new crusade, that Knight, after performing this duty, presented his companions to Pope

Honorius 2d . and requested that they might be formed into an Order, religious and military, -like the IInspitallers, or Knights of St. John, for the protection of pilgrims . The Pope referred them to the Council then

assembled at Troyes in Champagne, which granted their request, and appointed- St . Bernard to draw up the rules

of the Order and prescribe a dress . Among the rules, they were each allowed a Squire or serving brother at

arms, and three ridin ; horses ; but all gilding and superfluous, ornaments were forbidden, and their dress was

prescribed .to be white, as 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 approved by the Pope .

Many gentlemen of the best houses of France, Germany and Italy joined the order and went with de Payens

to Palestine .

' 'In a little time the Order largely increased . Princes of sovereign houses and Lords of the most illustrious

families of Christendom joined it, and brought to it immense wealth, so that it soon became so rich and powerful as even to overshadow the Knights of St . John . Raimond Berengcr, Count of Barcelona and Provence,

became a member, and, too old to go to Jerusalem, sent large sums of money to carry on the war against the

Infidels, laid down his power as sovereign Prince, and died among the Templars . Alfunso, first King of

Navarre and Arragon, made the Knights of St. John, the Templars and the Monks or Knights of the Holy

Sepulchre heirs of his Kingdom in 1131 . In 1150 they distinguished themselves by defending, with the

Knights of St . John, the city of Jerusalem, and routing the Infidels, in the absence of Baldwin 3d ; and in

1154 at the siege of Ascalon.

In 1179 dissensions grew up between them and the Hospitallers, which were settled for the time by the

intervention of the Pope. In 1186 the Grand Master of the Templars, depositary and guardian of the crown

of Jerusalem, gave it by his influence to Guy of Lusignan . In 1187 they and the IIospitallers surprised the

camp of Saladin, and distinguished themselves by a long and bloody battle ; and attacking the Infidels first at

the battle of Tberiado in 1188, long carried everything before them, until betrayed by the Count of Tripoli,

who, by agreement with Saladin, fled the field, and left the Templars surrounded by the enemy, where they

were all slain or taken prisoners . In 1101 they purchased the Island of Cyprus from Richard of England for

300,000 livres, and garrisoned it ; but'afterwards restored it again to King Richard .

In 1243, the Knights of the two Orders fought a battle against the Corasmins, who had taken and pillaged

Jerusalem, that lasted two days, in which they performed prodigies of valour, and were almost annihilated,

twenty-iix Hospitallers and thirty-three Templars only escaping, and the Grand Masters of both Orders being

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xst. . . s

slain . In 1251, the quarrel between the two orders again breaking out, they fought a battle, in which the

Templars were so cut to pieces that hardly one survived to bear the news of the defeat ; and so few Templars

were left in Palestine, that they were compelled peremptorily to summon all their Knights in the West to

repair thither .

In 1270, the Templars mortgngcd .all their lands in Frnnco'to Philip 3d, the Bold, son of St . Louis, King

of France, as security for twenty-five thousand marks of silver, borrowed by Gregory the 10th to carry on the

wars against the Infidels : and in the General Council at Lyons that year, the Grand Masters of the two Orders

eat above all the Ambassadors, the Peers of France, and the other great Lords who were present . In 1291,

when Acre, with a garrison of 12,000 men, mostly llospitallers, Templars and Teutonic Knights, was beseiged

by the Sultan, at the head of 160,000 infantry and 60,000 cavalry, Pierre de Beaujeu, Grand blaster of the

Templars, was chosen Commander-in-chief, and defended it bravely to the last, until he was slain with a

poisoned arrow, 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 the Templars offered their services to that

Pontiff in the war which he meditated against Philip, and that they had furnished .considerable sums of

money to begin the war . In 1303 Boniface died, and was succeeded, eleven days afterwards, by Benedict

XI., who also died; after occupying 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 agree to the election of any one of themselves . Cardinal Francis

Gaiaan, nephew of Boniface, and who had inherited his hatred of the Colonna, the partisans of France, was

at the head of one of these factions ; and at that of the other, which was devoted to Philip, was Cardinal

Duprh, intimate friend of the two Cardinals Colonna ; whom, as well as their whole house, Boniface, through

his hatred to France, had cruelly persecuted .

'Cardinal Duprb at length proposed to Cardinal Gactan, that as they must needs select some one not in

the conclave, one of the two factions should name at .its pleasure,- three ultramontaue Archbishops, and the

other -faction should, within forty days afterwards choose one of the three to be Pope; and offered, as if from

'generosity and regard for the good of the church, to permit tho party headed by Cardinal Gai3tan to make the

nominations. The-latter communicated the proposition to his party, by whom it was assented to, and embodied in a solemn agreement, drawn up, and signed by all the Cardinals .

G actan then nominated three -ultramontano Archbishops, all of whom had been creatures of his uncle,

and espoused his interest against the King . The first of them was the Archbishop of Bordeaux, named

Bertrand do Got, a Prelate of a great family in Aquitaine, but fond of-pleasure, devoured by ambition, an

intimate friend of Gactan, whose entire confidence he had, and a subject of the King of England . who was

then Duke of Aquitaine . Besides, he was a personal enemy of 1'liillippo lo Bel, and especially of Charles of

Valois, his brother, who, during the wars between France and England, had ravaged the chateaux and lands

of his brother and other relatives .

Cardinal Duprb, knowing the character of this Archbishop, dispatched a courier to the King of France,

bearing a copy of the agreement, and a letter from himself, advising him to make terms with the Archbishop .

The King wrote to the latter that ho desired to meet him on important business at an abbey in the midst of a

forest near St . Jean d'Angely on a certain da . They met in the church of the abbey, where after hearing

mass, and swearing the Archbishop with his' hand upon the altar to inviolable secrecy, he showed him the

agreement, and informed him that it was in his power to make him Pope .

The Archbishop threw himself at the King's feet, and embraced them, with assurances of the profoundest

gratitude, pledging himself that if ho became Pope, the King should share his authority, and offering to give

him any assurances to that effect that he might require .

The King told him that, when he reached the chair of St . Peter, he wished him to grant .him six favours, all

said, and which would redound only to the good of the church and the State ; but of which he desired

jtoust,be heassured,

before entering into any more particular engagements with him . The fire first conditions he

made known to him . The sixth he said, ho would not make known until after his coronation as Pope . The

Archbishop swore upon the holy sacrament to grant these requests, and gave his brother and two nephews to

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the ring as hostages for performance . Information of this was sent by the King to Cardinal Duprb, and he,

with the consent of his party nominated Bertrand de Got, Archbishop of Bordeaux to be Pope, who was immediately elected, to the great joy of the nephew of Boniface and his party .

He was installed in the College of Cardinals, held at Lyons ; and took the name of Clement V. After the

installation, the King made known his sixth condition ; which was the execution and abolition of the entire

order of Templars . Clement was greatly surprised ; but the King averring that they had been guilty of the

most fearful crimes, of which he had good proof, the Pope agreed to institute secret investigations, and requested the King to communicate to him his proofs, that he might comply with his promise . Having for his

Mistress the beautiful Countess of Perigard, daughter of the Count de Foix, and avaricious even to the

practice of the grossest simony, this base Pontiff\* was prepared to commit any crime which his interest\_

prompted .

In 1307 he summoned to his court at Poitiers Jacques de Molay, Grand Master of thoTemplars, of an

illustrious house in the County of Burgundy, who had repaired thither with most of his Knights, abandoning

the Island of Cyprus . The Knights had dispersed themselves through the different States of Christendom, in

which they had a great number of wealthy commanderics . It was reported that the Grand Master had brought

from the Levant immense treasures, which were deposited in the House of the Order at Paris . The Grand

Master with his principal Knights repaired

. to the Court of the Pope and were graciously received, the Pope

carefully concealing the secret motive which induced him to require their attendance ; but he consulted him in

regard to a new Crusade which he had in view, called upon him for information, and proposed to unite the

two orders of Templars and IIospitallers as one order, under one Grand Master . Perhaps he hoped thus to

enable them to escape the vengeance of the Royal assassin . History bas preserved the responses of de 3folay

to the memoirs of the King . He showed the impracticability of the proposed union, for several strong reasons ;

but proposed, if the Pope desired, to hold a Chapter of Priors, Bailiffs, and principal Commanders, in the

presence of the King, where be could learn their views, and decide as he might think best. The response

breathed the purest spirit of religious piety, and submission to the Pope, coupled with military frankness and

fearlessness .

After the Knights of St . John took Rhodes, in 1310, popular opinion became unfriendly to the Templars,

for abandoning the Holy Land and living in Europe in idleness ; and odious rumors began to circulate in

regard to the Order. Philip then put in execution his long cherished plans for the destruction of the order .

Two wretches, one a citizen of Boziers, named Squin do Florian, and the other an apostate Templar, being

confined together in prison, charged with monstrous crimes, and despairing of their lives, confessed their crimes

to each other. The apostate then made known to the officers of the prison that he was in possession of a secret

of vast importance ; which lie would make known to the King alone . Some historians charge this act upon a

Templar, the Prior of 31untfitu,on, and another of the same order, called i\offodoi, who bad both been condemned by the Grand Master and a Council of the order fur their impieties, and for leading infamous lives,

to end their days in close confinement . Whoever was the informer, Philip had him sent to Paris, saw him

and promised him pardon and even rewards, if he would divulge the truth . Upon this, the wretch, . having

already drawn up the heads of his accusation, charged the whole body of Templars with theft, homicide,

idolatry and sodomy. He added, that when a Templar was received into the order, he was obliged to renounce

Christ, and spit upon the cross in token of detestsjion : that the Knighhts, who had secretly become Mahometans,

by an infamous act of treason sold the Italy Land to the Infidels . In the collection of Pierre Dupuy may be

seen all the abominations and all the obscenities with which the informer endeavoured to blacken his Brothers,

and which decency will not allow us to repeat .

The King had communicated these accusations to the Pope, in an interview 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 charged upon the Order was so general, and it must be abolished, he willed that

all their wealth should be employed in the recovery of the Holy Land, and would not suffer the least part of

it to be diverted to other uses : whence it is to be presumed that lie suspected that in the persecution about to

begin against the Tetuplara, their crime was rather their great wealth than their irregular morals .

Philip, not brooking the delays of the Pope, by a secret order, executed on the 13th of October, caused to

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be arrested in one day the Grand Master and all the Templars that were found in Paris and the different parts

of his realm ; and confiscated all their property ; for which proceeding several reasons were\_ assigned . • Some

said it was because the Template had furnished money to Boniface, to enable him to make war upon the King :

others addled (and the formal accusation contained the charge) that they had even obtained part of that money

from the King's Treasury, by means of a Templar who was Treasurer . Others said that the Templare had

stirred up a sedition in Paris, that grew out of the King's having debased the coin . The people insisted that

no better reason need be sought for than the avarice of the King and his Ministers, and their greediness to

handle the vast property of the Order . Philip had the year before arrested all the Jews in one day, despoiled

them of their property, and driven them and their families, half naked, and with scanty means for their subsistence an the road, nut of his Kingdom . And he had lately taken the principal share of the plunder of Italy,

when Anaquin was pillaged by a band of adventurers secretly in his service .

When Edward the 2d of England heard of the arrest of the Templars, he wrote to the Pope and most of

the Sovereigns of Europe, begging them to close their ears against the calumnies circulated against the Knights,

"the purity of whose faith," said be, "whose good morals, and whose zeal for the defence of religion, all

England reveres." But the haughtiness and ambition of the Templars had made them many enemies, and

prejudiced most of the Bishops, their judges, with whom, indeed, as well as with the Hospitallcrs, they had

had difficulties, in regard to their independence and the privileges of the Order . By appointment of the King,

these Prelates, assisted by William of Paris, a Dominican and Inquisitor, and the Confessor of the King, held

the first examination 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 . Ice

suspended the powers of William of Paris, and interdicted the Bishops from proceeding with the case ; and

wrote to the King . claiming the jurisdiction and requiring him to deliver over to two Cardinals or to his Nuncio

the persons and property of the Templar' . The King replied boldly and contemptuously ; and the Pope

yielded, and allowed the-King's Tribunal to proceed, the persons and property being, to save appearances, in

.form but not in reality placed in the hands of the Pope's Nuncio .

'The 'proceedings commenced. The prisons were full of Knights ; all of whom that did not voluntarily

confess were • subjected 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 crushed and their limbs tornn asunder in the torture . Many

to escape the awful agony ; confessed whatever they were required ; but many,, inn the midst of the most fearful

torments insisted, with invincible firmness and constancy, that they were innocent .

The Pope himself interrogated seventy-two, who confessed . -One Knight of the Order, an officer of the

Pope, pretended to reveal all the wicked practices of his Brethren . The Pope then ordered the Grand Master,

the Grand Priors, and the principal Commanders, of France, of beyond seas, and of Normandy, Aquitaine and

Poitou, to be brought before him . It was pretended that the Grand Master had at Poitiers, and also at Paris,

confessed most of the crimes imputed to him and the Order ; and had written a circular letter, urging all the

Knights to do the same . The Apostolic Commissioners, on their return from Chinon, laid the pretended procos .

verbal of his confession before the King and Pope .

But when measures were about to be taken to extinguish the Order, based on the confessions of a great

number of Temp6rs . the Iloval and Ecclesiastical miscreants were surprised to learn that the greater part of

the Knights hod revoked their confessions, and averred that they were extorted from them by torture ; that

they detested the pardon which the officers of the Kin- had offered them, and regarded it as the price of infi .

delity . and tile shameful reward of prevarication, as injurious to their honours as to their consciences .

'rhe Kings of England, Castile, and Arragon, the Count of Provence, most Christian Princes, and even

the Arehbi+hops of Italy, had, in the mean time, on the urging of the Pope, arrested all the Templars in their

dominions. Garrisons were placed in their Commanderies, their property was seized, and everywhere the

proceedings 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 themselves

and asserting,, their innocence : urging that the charge against them that they were Infidels was particularly

absurd, because many of their Brethren were captives among the Moors and treated most cruelly as Chris.tians : and they claimed the right to prove their innocence, as Knights were entitled to do, by wager of battle .

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The Pope is not known to have answered their letters ; and James ?d of Arragon besieged them, took them

prisoners, and confined them, to be tried by the Bishop of Valencia .

Most of the prisoners in France were collected in Paris . The revocation of the confessions embarrassed

the Judges ; but they finally determined that they should be treated as relapsed, and as having renounced .

Christ . De Mulay was again brought before the Commissioners, and asked if he had anything to say in . defence

of his Order . He answered that lie would cheerfully undertake, and would be delighted with the opportunity, .

to prove in the face of the Universe the innocence of his Order ; but that he could neither read nor write (like

most of the nobility) . He demanded to be allowed to employ an advocate ; "though," said he, "I have not,

four farthings left, .to defray the costs of so great a snit "

The Commissioners told him that persons accused of heresy could be allowed neither counsel nor advocate ; and advised him, before undertaking the defence, seriously to reflect, reminding him of his pretended

confessions ; and thereupon they were read to him . Never was astonishment like that of the Grand Master .,

When he heard them read, he made the sign of the cross, and said that if the three Cardinals, before whom .

he appeared at Chinon, and who had signed the examination, were not what they were, he should well know .

what to say. Being urged to explain himself more openly, he said (not being able to control his anger), that

they deserved the same punishment which the Saracens and Tartars inflicted on forgers and liars, whose bel+

lies, he said, they rip open, and cut off their heads .

The authentic proceedings show, that before the assembly at Chinon, and upon the promise of immunity

of the King and Pope, lie had on two occasions confessed a part of the crimes charged against him . Apparently the clerk had added aggravating circumstances, perhaps all the crimes imputed to the order : and to

conceal the cheat bad not read the paper to hint .

Do \Inlay claimed to be sent before the Pope, who had reserved the right of trying him' ; and added that

be had but three things to represent in favour of the Order : 1st. That except in the Cathedral Churches, nowhere in all Christendom was the divine service celebrated with more devotion, nor anywhere were to be found

a greater number of relics and richer ornaments . 2d. That in every commandery a general alms was given

three times a week. 3d . That there was no order, nor any nation, where the Knights and gentlemen had

more generously exposed their lives in defence of the Christian religion, than the Templars had always done . .

The Commissioners told him that all that was useless without faith . He replied that the Templars firmly

--believed everything that the Catholic Church believed ; and that it was for the maintenance of so holy a belief,

that so great a number of those Knights had poured out their blood against the Saracens, the Turks, and the Moors .

Brother Pierre do •Boulogne, a Priest, and Procureur General of the Order pleaded for the Order . He

,.represented the means by which confessions had been extracted ; by promises of pardon, in letters patent,

..under the Kings seal, and those failing, by torture . He said that many Knights had died in their dungeons,

and he invoked the jailers and executioners to prove that they had invariably died protesting their innocence . And he demanded to be heard in full council, with his Superiors, and the Deputies of the whole Order,

to prove," he said, "their innocence in the face of all Christendom ."

But all was prejudged, and the Commissioners proceeded accordingly. Those who bad confessed were

either discharged, or condemned merely to a canonical penance . Those who had revoked their confessions

were treated with every species of rigour. Fifty-nine were degraded, as relapsed, by the Bishop of Paris, and

given over to the secular arm . They were taken out of the gate St . Antoine and burned alive by a slow fire . In

the midst of the flames, all invoked the Holy name of God ; and what was most surprising, not one of the fiftynine would deliver himself from so awful an agony and death, by accepting the amnesty which relatives and

friends were holding out to them, from the King, if they would renounce their protestations of innocence . .

-And a great number of Templars, in other parts of France, in the midst of the flames, showed the same

firmness . They burned them ; but they could not extort from them any admission of the crimes charged

against them. "It was an astonishing thing," says the Bishop of Lod&vre, a contemporary historian, "that

these unfortunates who were delivered over to the most cruel punishments, gave no other reason for retracting their

confessions, than their shame and remorse for having, under the influence of torture, confessed to crimes of which

they now declared themselves perfectly innocent ."

The King, with his relatives and chief nobles, repaired to the Great Council held at Vienne in Dauphiny,

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the first session of which was held on the 16th of October 1311, when there were present more than three hundred

Bishops, besides the Abbots, Priors, and most celebrated Doctors of Christendom .

The Pope had the proceedings against the Templars read, and the question as to suppressing the order

was then put to each of the fathers, in turn . An Italian Prelate advised it ; but all the Bishops and Archbishops

of the Council, and the most celebrated Doctors unanimously represented to the Pope, that, before extinguishing 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 Master and Principal of the order in their defence, as justice

required, and as they had themselves demanded, so urgently by many petitions .

All the Bishops of Italy, save one, were of this opinion ; and with them agreed those of Spain, Germany,

Denmark, England, Scotland and Ireland, and all the Prelates of France except three, the Archbishops of

Rheims, Sens and Rouen, so that only four Prelates out of more than three hundred were found to deny the

right of defence, contrary to the first principles of natural equity . But the time had coma for the knavish

and unprincipled Pope to comply with his oath to the 'Kingly assassin, torturer and robber . He delayed the

matter by conferences, and at last declared that if the Templars could not be otherwise condemned without

the formality of being heard in their defence, the plenitude of the Pontifical power would supply everything ;

and that be would condemn them by w ;iy of expedient, rather than that his dear son, the King of France,

should be disappointed .

And, in fact, on the 22d of Jlay, 1312, after obtaining assurance of support, in a secret consistory of Cardinals, and of some of the Bishops who had been won over, he held the second session of the Council, and therein

quashed and annulled the military order of the Templars . "And tough we cannot," he said in his sentence,

"pronounce according to else forms of law, we condemn them provisionally and by the Apostolic authority, reserving

to ourselves and to the Holy Roman Church. Me disposition of the persons and property of the Templars ." •

The question then arose as to the disposition to be made of their property . The Pope proposed to give it to

the Knights of Rhodes (the new name of the Knights of St . John of Jerusalem) . The partisans of France

proposed to found a new order to be receivers of the spoil . But the Pope, by large promises of reforming the

order of St. John prevailed . All the property of the Templars was given to the Knights of Rhodes, except so

much as was in Spain, which by special provision was to be applied to the defence of that country against the

Moors, who yet occupied Grenada .

The next year, and after the adjournment of the Council, the next act of the tragedy was performed . The

Pope, who had promised to .try the Grand Master, and the Grand Prcdeptors or Grand Commanders, devolved

that business on two Cardinals, who went to Paris and associated with themselves the Archbishop of Sens, and

some other Prelates of the Gallican church . These apostolical Commissioners caused to be brought before

them, by the Precut of Paris, Jacques de Molar, the Grand Master, whose rank was equal to that of a Prince ;

Guy, brother of the Dauphin of 1'iennois, Sovereign Prince of Dauphins ; TIugues do Peralde, Grand Prior,

or visitor of the Priory of France ; and the Grand Prior of Aquitaine, who had, before his arrest, bad the

direction of the finances of the King .

It does not appedr that tile Mates put any new questions to the prisoners, or that they were confronted

with the witnesses ; although -,VV proceedings aped the ordinary judicial forms . The tribunal was content

with the confession which they had already made before the rope 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 perpetual imprisonment only .

But as it was important to calm men's minds, astonished at so many fires lighted in the different provinces

of the realm, and above all, to convince the people of Paris that so great a number of Templars had justly

been burned alive, the four prisoners were required, if they would save their lives and have the benefit of the

Pope's promise to that effect, to make in public a sincere declaration of the abuses and crimes committed in their

Order. For this purpose a staging was erected in the nave of the Cathedral church, upon which the archers

and soldiers led the accused. One of the Legates opened the ceremony by a harangue, in which he expounded

at great length all the impieties and abominations, whereof, he said, the Templars were convicted by their own

admission . And, to leave no doubt on this subject, the called on the Grand Master and his companions to

make anew, before the people, the confession which they had made before the Pope, of their crimes and their

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errors. As if to induce them to make this declaration, they were on the one hand assured of a full pardon,

while on the other, to intimidate them, the executioners prepared a pile of wood, as if they were to be burned

on the spot, if they revoked their first confession .

The Priors of France and Aquitaine adhered to their confessions, terrified by the immediate prospect of

an awful death . But when it came the Grand Master's turn to make his declaration, all were surprised, as,

rattling the chains with which he was loaded, he advanced with a bold countenance to the very edge of the

staging, and, raising his voice, that lie might be the better heard, cried aloud : "It is very right, that on this

terrible day, and in the last moments of my life, I should uncover all the iniquity of the lie, and cause the

truth to triumph . I declare then, before heaven and earth, and I avow, although to my eternal shame, that I

have committed the greatest of all crimes ; but only by acknowledging the truth of those so foully charged

against sin order, of which the truth today compels me to say that order is innocent . I agreed to the deela-.

ration demanded of me, solely to procure a respite from the excessive agony of the tortures, and to endeavour to move those to compassion who left me to suffer . I know the punishment that has been imposed on

those who have revoked similar confessions ; but the fearful spectacle that fronts me cannot make me confirm

a first lie by a second . Upon a condition so infamous, I heartily renounce a life already hateful to me . And

what would it avail me to prolong a miserable life, which I must owe to the basest calumny and slander!"

Ile would have said more, but they forced him to be silent . The brother of the Prince Dauphin who

came after him ; held the same language, and loudly protested the innocence of the Order .

The prisoners were then remanded to prison ; and the King, naturally vindictive, and more irritated by

this public retraction of . the chief; of the Order, caused them to be burned alive by a slow fire, on a little

island in the Seine, between the King's garden and the Convent of the Augustins . The Grand Master in the

midst of his cruel punishment showed the same courage as in the Cathedral, and made similar declarations .

lie protested anew the innocence of the order ; but confessed that be himself deserved death, for having confessed the contrary before the King and Pope . Some authors say that one of the Priors, determined by the

noble resolution of De'llolay, had also revoked his confession, and was burned with the Grand blaster, and

the brother of the Prince Dauphin . The other died in prison .

When the Grand Master could at length move his tongue only and was nearly stifled with smoke, he in a

loud voice, . summoned the Pope, that iniquitous judge and cruel butcher, to appear before the Tribunal of the

Sovereign Judge in fifty days, and Philip within a year ; and both afterwards died at the times specified in

his summons.

All the people shed tears at the tragical spectacle of this execution . The Grand blaster bad before his

execution •o flered up this prayer : "0 God, permit us to meditate .on the pains that Jesus suffered that we

might be redeemed ; and enable us to - imitate the example of endurance which be gave us, when he submitted

without a murmur to the persecutions and torments which bigotry and injustice had prepared for him . Forgive, 0 God, those false accusers who have caused the entire destruction of the Order whereof thy Providence

bad made me the head : And if it please thee to accept the prayer which we now offer, grant that the day

may come when the world, now deceived, may better know those who have sought to live for thee . We trust

to thy goodness and mercy to compensate us for the tortures and death which we are now to suffer ; and

that we may enjoy thy divine presence in the mansions of happiness ."

Convinced of his innocence, many holy persons and devotees gathered the ashes of these noble victims,

and preserved them as . precious relics .

This tragedy was enacted on the 11th day of llarcb, 131-, The Knights of Rhodes or Malta greedily

accepted the donation of the estates and riches of the Templars . A Council was held, and persons appointed

to receive the property by an act dated at Rhodes on the 1Tth of October, 1312, signed by the Grand Master,

Foulques de Villaret, "by the grace of God and of the Apostolic See, Humble blaster of the Holy House and

-Hospital of St . John of Jerusalem, and Guardian of the Sepulchre of Jesus Christ ." But it cost them much

time and vast sums of money to get the property out of the hands of the greedy courtiers who had possession

of it ; and finally they were compelled to consent to pay the King and his successor a large sum, for which the

latter retained two-thirds of the moneys of the Templars, the ornaments of their churches, the furniture of

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their houses, and the fruits and revenues o£ their lands, and, in a word, all' their movables up to the day when

the IIospitallers obtained possession . Of this plunder the Pope received his share .

Charles 2d, King of Naples and Sicily, and Count of Provence and Fortalquiers, pursued the same course .

He burned a great number of them, who would not confess, and gave the lands of the Order to the IIospitallers,

-but divided their money and personal effects between himself and - the Pope . ' The Kings of Castile, Arragon

and Portugal seized on most of their property within their respective realms ; but in England the Hospitallers

obtained the whole, and in Germany shared the property with the Teutonic Knights . The Order was entirely

destroyed everywhere .

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Hated and persecuted by the Pope, by all the Sovereigns and Princes of Christendom, and by the IIospi .

tallers, who bad become mighty by means of their ill-gotten wealth, the remaining Templars knew that it was

entirely useless to attempt to revive their great, illustrious and unfortunate Order . Having in Palestine

become intimate with the Knights of St . Andrew and other gallant and noble Masonic Knights and Princes,

and many of them having been made Masons in the Holy Land, they sought to unite themselves with our

ancient Fraternity, hoping, by thus gaining accessions to their Order among the Military Masons, one day to

be able to recover their estates, and again to become the defenders of the Holy Land and the shield of Christendom against the Infidel . The Masonic Knights and Princes, who by this time were to be found in every

part of Christendom, gladly agreed to this union, and most of them were initiated into the Order of Temolars,

who first discarded their white habit and red cross, and assumed a Masonic garb ; and also adopted Masonic

signs and words, and assumed the name of Knights and Princes Kadosch, to protect themselves against

traitors ; for .whom to arrive of this exalted degree would be impossible, in consequence of the assurance

which, during their progress towards it, they would be compelled to give of their fidelity, their courage and

their discretion . Hence the hostility which the Knights of St . John, or of Malta, have always shown against

Free Masonry : for even so late as 1740 the Grand Master of that Order caused to be published and enforced

in Malta the Bull of Pope Clement III ., worthy successor of Clement V ., against the Masons, and forbade

their meetings ; and in 17.11 encouraged the Inquisition to persecuto them .

.Cr Precept. • . Return, now, my Brother, to the Th: . Ill . • . Gr . •. Commander, and receive the concluding

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explanations of this Degree.

Gr. • . ConLm . • . The Templars, my Brother, have seen in the legend of the Master's Degree, which was

fully explained to you in the Degree of Knight of the Sun, a striking resemblance to the tragical fate of their

Order and their Grand Master Jacques De Mulny. It has been often said that we have been taught to see in

the Gravid Master IIiram, our murdered Grand Master De hlolay,\_and in the three assassins, the three first

informers against the Templars, Sgoin de Fiurinn, Nuffodci and the Prior of Jlontfaucon .

The Templars have not taken so much pains, my brother, merely to perpetuate the memory of the crimes

of three worthless knaves, who long since found their due reward ; one being hung, another assassinated, and

the end of the third being unknown .

No, my Brother . The good Do Molny was a victim ; but there was a nobler victim than he,-the Order

itself, of which he was but a part. In the persecution and destruction of that Order we have seen renewed,

under another form, the legend, ever varying, yet ever the same, of IIiram and his assassins, of Osiris and

Typhon, of the Light and the Darkness, of the Good Principle and the Evil . And the three assassins of the

Widow's Son we see reproduced in the Royal Power of France, embodied in Philip to Bel ; the Papal Power,

in Clement the 5th ; and the rapacious Order of the Knights of Rhodes, or the Order of St . John of Jerusalem .

The feeling of vengeance, at first personal in its character, soon became ennobled, by being directed

against the abuses of which Philip, Clement, and the IIospitallers were the type and embodiment . After

Philip's death, the Order laboured to subvert kingly despotism and feudal oppression : after that of Clement,

it checked and thwarted the arrogant assumptions of temporal power by the Popes, and inspired the Callican

Church and the Jurists and Parliaments of France with a feeling and spirit of sturdy independence . In the

Order of the IIospitallers, it fought against an odious monopoly of wealth and power, against privileges

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granted at the expense of the people, and against abuses licensed by charter, and for ages beyond the reach

of the law .

These, then, are the three assassins of human freedom and of liberty of thought and conscience : Regal

Tyranny, Sacdrdotal Usurpation by whatever Church, and Corporate Monopolies and abuses vested in Privileged Orders. The Templars made no issue with liberal and well-regulated Government . They were not

at first, nor are they now the advocates of radicalism and unbridled popular license ; but they believe that a

Constitutional Monarchy, or a well-regulated Republic, based upon law and an inviolable Constitution, is that

Government to which alone a human being, moral and enlightened, ought to submit .

Professed Catholics, they made no war on the Catholic religion . They strove only to set limits to its extravagant claim of temporal power ; to check its intolerable usurpations ; and to apply the knife and cautery to

its rank abuses . They had not those exalted ideas of the Supremacy of the Roman Bishop, required in those

days of all Catholics ; though they admitted that, by the consent of Christendom, he held the highest rank .

Many of the Crusaders had learned in the East the doctrines of the Gnostics and Manichmans, which seemed

to them less altered from the original revelation than those of Rome . They adopted the doctrines of St. John,

rather than those of the successors of St . Peter or of St. Paul . There is reason to believe that there was a secret

schism between them and Rome, and that their Johannito doctrines, with the mysteries which they learned is

the East, were the sole foundation for the charges of monstrous crimes brought against them, and so confidently alleged to have been fully established by testimony and confession . De Payens was learned in the

esoteric doctrines and formulas in Initiation, of the Christians of the Orient ; and be was, say the chronicles,

clothed, in 1118, with the Patriarchal power, in the legitimate order of succession of St . John, who neverwenc

beyond the East, and whose doctrines seemed to the Templars more pure than those of Peter and Paul, who,

carrying the word of Christ to the remotest nations, conceded something to their manners and customs, and

allowed other rites to be practised than those of the East .

The race of Philip le Bel no longer sits upon the throne of France ; but in their place a Monarch elected

by the People . The Templars bore no small share in the first French Revolution . They were represented in

the National Assembly among the members of the Third Estate, and aided in making the Monarchy constitutional. But equally opposed to despotism and license, they were not found among the Jacobins . They looked

with horror on the days of terror . They were seen in the ranks of the Republican Army, when the soil of

France was invaded by the enemy. They had fought under the banners of Washington . They assisted to

raise the first Napoleon to power . They have been found wherever the armies of freedom have met those of

tyranny ; and they look forward hopefully to the day when . unlimited and licentious Power will no longer

oppress the Earth .

The .Ilospitallers fell in 1708 . The Order had long before lost its object, and with it its dignity and

strength . The Knights possessed large estates in different countries ; but though their duty was to protect

the Christian Nations against the Barbary States, and to destroy the infamous pirates that infested the Mediterranean, they maintained no efficient naval force, and their Bailiffs and Commanders, spread over Christendom, consumed the revenues of the Order in luxury and indolence. There was not a single Knight who had

ever been engaged with the Barbary Corsairs . The possessions of the Order had been taken from it in

France, and seized by Napoleon in Italy, and no one cared enough for the effete Institution to remonstrate in

its behalf.

On the 10th of June, 1793, Napoleon landed on the Island of Malta, and captured it almost without opposition . The Grand Master accepted the promise of a Principality in Germany, or an annuity of 300,000 francs,

and an indemnity of 600,000 francs in ready money : and to each French Knight an annuity of 700 francs was

granted, or of 1000 if they were sixty years of age . The Grand Master kissed the hand of the Conqueror ;

and the Order of Knights of St . John of Jerusalem expired .

The same great Conqueror laughed to scorn the temporal power of the Pope and defied the lightnings of

excommunication . IIe brought the Pope to France and made him a Prisoner of State . The doctrine of temporal authority over Kings has become a mere idle theory, set at nought even in Sardinia and Spain.

And thus the warfare against the Powers of Evil that crushed the Order of Templars goes steadily on ;

and freedom marches ever onward towards the Conquest of the World . The vast power of public opinion

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reaches and controls even the occupants of Despotic Thrones. A mighty Republic in the West, already stretch .

in- from ocean to ocean, menaces with speedy overthrow the abuses and hoary oppressions of the old world .

The infamous tortures of the middle ages are no longer known . The persecutions for opinion's sake are

remembered like plague and pestilence that swept the earth with the besom of destruction centuries ago . The

rights of the People are daily rising into sight ; and the will of the people is everywhere coming to be recognized as the foundation of all civil power and government .

Profoundly does mankind love the truth, and will not let it go, so native it is to the mind of man. Forget

not, my Brother, the cast power of a special truth, of a great idea, viewed merely as a force in the world of

men . At first, nothing seems so impotent . It has no hands nor feet ; how can it go alone? It seems as if

the censor of the press could blot it out forever. It flatters no man, offers to serve no personal and private

interest, and then forbear its work ; will be no man's slave. . It seems ready to perish ; it will surely give up

the ghost the next moment! Lo, now ; some startled Tyrant or pampered Priest has it in the dust, and stamps

it outl 0, idle fenrl Stamp out the lightning of the sky? Of all things, Truth is the most lasting ; invulnerable as God : of the Eternal 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 be blown

off by the Sirocco of the desert ; the very mountains whence they were hewn may all vanish, melting imperceptibly down to the level of the plains ; but every Truth shall still remain, immortal, unchangeable and

never growing old. Heaven and earth may pass away, but a Truth never . A true word cannot fail from

amongst men. It is endorsed by the Almighty, and shall pass current with mankind forever . All the armies

of the world cannot destroy or alter the smallest truth of mathematics ; make one 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 some special truth upon a single man . Saul of Tarsus sees that God loves the Gentile

as well as the Jew. It seems a small thing now to see that . Why did men ever think otherwise? Why

should not God. love the Gentile as well as the Jew ? It was impossible that ire should do otherwise . Yet

this seemed a great truth at that time, the Christian Church dividing upon that matter . Burning in the bosom

of Paul, what heroism it .wakened in him, what self-denial . For it lie bore want, hardships, persecution, the

contempt and loathing of his former friends and companions, shipwreck, the scourge, prisons, and at last

death . A Truth inspired , him, and these compared with that were nothing . He became eloquent •hind his

letters powerful with the force of this new truth . Everywhere he finds foes and,% world .bristling,with peril ;

but everywhere -this Truth and the heroism it wakes in him make him friends . Men saw the new doctrine

and looked back on the old error,-that Jove loved Rome ; Pallas, Athens ; Juno, Samoa, and Carthage most

of all ; Jehovah, Mount Zion, and Baal his Tyrian towers ; while each looked frowningly and sternly at all

the rest of men,-they see now that all this was an error, out of which came great evils, inceshant wars, and

ages full of strife, national jealousies, wrangling between Babylonian nod Theban Priests, the antagonism of

the Gentile and the Jew, and afterwards the Christian hatred of the Saracen, the Moor, and the detested remnants of the Ilebrew race, imagined to be hated of God, and so despised .

And what an influence has a great Truth, or a -rent idea, upon masses of men ! Some single man sees

it at first, dimly perhaps fur a lung time, without power of sight sufficient to make it clear, the quality of

vision better than his quantity of sight . Then he sees it clearly and in distinct outline . The truth burns

mightily within him, and lie cannot be still . Ire tells it, now to one, and then to another, and they see it

also . It wakens a love for itself : a few minds prepared for it half-welcome it ; and thence it timidly flashes

into other minds, as light reflected from the water. Then those who receive it form a family of faith, and

grow strong in the companionship . The circle grows wider ; and men oppose the new ida, with little skill

or much, sometimes with violence, sometimes with intellect only . Then there comes a pause . The interruptions to a great idea are of corresponding value to its development in a man, a nation or the world . Those

baptized with the fire of the new idea pause and reflect to be more sure,-perfecting the logic of their thought ;

pause, and devise their mode to set it forth,-perfecting their rhetoric ; and seek to organi :e it in an outward

; in the controversy that

form ; for every thought must be a thing . Then they tell theirr idea inure perfectly

fulluws, errors connected with it get exposed ; all that is merely necidental, national ur per :wnal gets shaken

off, and the pure truth goes forth to conquer . In this way, all the great ideas, political, religious, moral and

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philanthropic, have gone their round. Soon the truth has philosophers to explain it, apologists to defend it,'

orators to set it forth, institutions to embody its sacred life : it has become a new Force in the world ; and

nothing can destroy or withstand it .

Not many hundred years ago the great leading truth asserted in this Degree began to be obscurely seen .

Man has natural empire over all institutions : They are for' him, according to his development ; not he for

them . That seems to us a very simple statement, one to which all men everywhere ought to assent . But

once it was a great New . Truth. It has led to much . Its application to the Catholic Church 'was seen,

that mighty institution that for centuries had ruled 'over the souls of men . The Church gave way,

and recoiled before the' tide of Truth . Afterwards men saw its application to the temporal despotisms that

had long ruled over the bodies and chained down the souls and intellects of men . That helpless truth has

inspired millions, has built institutions, has called a multitude of men into life . As it first gained foothold,

revolutions followed thick and fast in Holland, England, America and France ; and one day all Europe and

the world will be a-blaze with that idea . Men opposed it ; one of the Stuarts said, " It shall not cross the

four seas of England ;" but it crossed the Stuart's neck, and drove his children from the faithful soil . At first

destructive, it was destined to be creative and conservative . It came to America in company with those who

fled from England and France across the wide Atlantic, little knowing what fruit would come of their planting ; and lo I what institutions have sprung up on the soil then shaded by interminable forests, and hideous

with wild beasts 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 friendly, brotherly hands across the great

central mountains 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 earnest nations welcome it to their hearts,-this Sovereign Truth :

MAN IS SUPREME OVER INSTITUTIONS, NOT THET OVER Him

.

How it has startled the throned masters of Europe,

and how it still rings there in the people's hearts I Before it Thrones and Hierarchies and Privilege are

doomed to go down, and at last lie grovelling in the dust : for it belongs to the nature of man, can only perish .

when the race gives up the ghost, and all the armies of the world cannot crush it . It has the omnipotence

of God on its side, and can no more be overcome than Ile.

The truths we slowly learn 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 light are dropped into the world's wide treasury, and form a part of the heritage which each generation receives, enlarges, holds in trust, and of necessity bequeaths to mankind ; the personal estate of man,

entailed of nature to the`end of time . He who sets forth or develops any truth, or any human excellence of

gift or growth, greatens the spiritual glory of his race . The spiritual truths we learn, the intellectual wealth

that we acquire, all the manly excellence that we slowly meditate and slowly sculpture into life, go down

in blessing to mankind, the cup of gold hid in the sack of those who only asked for corn, richer than all

the grain they bought .

No king nor conqueror does men so great a good as he who bestows on human-kind a great and

universal truth . He that aids its march, and makes the thought or thing, works in the same line with Moses

and with Him who died upon the cross, and has an intellectual sympathy with the Deity himself . The best

gift we can bestow upon man is manhood . We undervalue not material things ; but we remember that the

same generation which found Rome brick and left it marble, and full of statues and of temples too, as its best

achievement bequeathed to us a few words- uttered in Galilee, an insignificant district in an unimportant

Roman Province, and the remembrance of the perfect life and divine virtues of Him who taught there and

was ignominiously crucified at Jerusalem, by the same enemies of human freedom that sacrificed the Tem.

plars, and that still wage war against Free Thought, Free Action and Free Conscience as savagely, if not as

successfully as they did when the Roman Eagles hovered over Judea, and the Priests and besotted people set

at liberty a, common malefactor and demanded the blood of the great Benefactor of the Human Race .

For much still remains to do . Tyranny is weakened but not overthrown . The chains still weigh on

human thought and conscience . Monopolies and privileges, in the hands of favoured classes, still impose

burthens on the people : and the Elu are still needed, to do vengeance on these abuses . It is the old contest

1X1. . . Is

between Good and' Evil, between the Sons of Light and the Sons of Darkness . With the tongue and the pan,.

with all our open and secret influences, with the sword, if need be, we advance the cause of human progress,

and labour to enfranchise human thought, to mire freedom to the human conscience, and equal rights to the .

people everywhere. Wherever a nation struggles to regain its freedom, wherever the human mind asserts its

independence, and the people claim their inalienable rights, there go our warmest sympathies.

This, my Brother, is the true Vengeance, symbolically represented in the Elu degrees : a lofty, noble

vengeance, on Wrong and Oppression . Opposition to regal tyranny made the internal government of Masonry

Democratic . Hatred of sacerdotal usurpation and intolerance caused the dedication of its Lodges to the Holy

Saints 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

search for him by his companions, the sturdy common people, workers in stone and wood ; and the new dignity given by Masonry to industrial associations, evidence its opposition to the unjust privileges of the higher

classes, and to Orders that enjoy monopolies that they may be enabled to . •live in contented indolence .

Such is the Masonry of the true Kanoscrr : Love for the people ; haired of Tijranny ; sacred regard for the

rights offree thought, free speech, and free conscience ; and detestation of intolerance, bigotry and priestly arrogance

and usurpation ; respect and regard for Labour, which makes human nature noble, and contempt and disgust for

all monopolies of wealth and laziness .

Behold, Ill

. Brother, how and why this Order and Masonry became connected I Persecuted and im.poverished, the Templars came to have sympathies with the Common People . The Elus, with whom they had

formed habits of friendship in the Holy Land, succoured and protected them . The fospitallers . the Papal

power, the Despotism of Icings were the common enemies of both . Hoping to obtain thereby the means of

regaining their rights and possessions, the Templars gladly associated themselves with those who by their

virtues and courage had acquired rights, privileges and consideration, such as birth alone had accorded to

their ownn ancestors. You are from this time their . equal ; but no longer in danger from the rancour of envy

or the fires of persecution .

We have confidence in your .discretion, and faith in your zeal and fidelity . We have not hesitated to make

known to you the true purposes of our Order ; and we hope that, zealously co-operating with us ; you will, by

sincere obedience to our laws and your superiors, , acquire that perfection which is the aim of, every -, Masonic

Knight.

You are now truly a Knight, . Elected to a great work . May the excellence of your life and conversation

conduct you to that happiness which they alone can give I

The Gr. . Commander then directs the Candidate to kneel, and invests him with the collar and jewel of

the Order : Then striking him lightly on the right shoulder, the left shoulder, and the head, with the blade of

his sword, he says, while doing so : "By virtue of the power and prerogative to me belonging, as the rightful

successor of Hugh do Payens and Jacques do Molay, I hereby constitute, create and dub you a Grand Elect

Knight Kadosch . Be bravo, discreet and virtuous I Arise, Sir Knight, and be invested with the arms of

Kni g hthood ."

The Grand Prior girds a sword, and the Grand Preceptor buckles the silver spurs, upon the Candidate :

:

Sec "Knights and Brethren, behold a now

and the Gr.•. Commander says : (after communicating the signs,.]

Knight added to our number I I commend him to your kindness and courtesy . Protect him in danger, aid

him in distress, and defend his good name at the peril of your lives ; and should he fall at the post of duty,

honour his memory, and cherish those who survive to bear his name I"

PQ»"'t[Ct1 and then

Place the $a~Q l=upon the &ctO$ °P with the 1JQQ 8 °

Then

seize the $ # - 20the

¶

»

Q

Q

.

let it IIQtt on the $}°°,%2a&-at the same time ui, Q =II Q -~L

SIGN : . . .

x XX. . . 19

tII which is \_~ \_~ Q::'IIQII from the a : (D'.111, and raise it to the height of the shoulder, as if to

^°I° QT(-saying ,-.:cLr,0Z3 OII OQ :.

OiDSR : . . .

Sword in the left hand ; the right on the tQII t\* £M on the in,t(

Max : . . . The ILI $ ;" ::°° of the \*4"d4ZQ°f together, and QJQQ against 11 C( . Then one

presents the t ;S:Q

t~QII with the °f&Sn% t09 ( • The'other encloses the gfscym,

#?t

with hisYj Vy t

his own ° S

ni, Q f c \*Q°f (CII, thus showing C ? a&°°

fib$ q° and - a 010&

n1.. in sight . Then they unclose, and the same thing is done again, with change of

persons. Then unclosing, each t([ t ~ p f`-` a ^°f Q, with the left arm tO9^•QII as if to ^•°ftQIQin which attitude the first says \_- Q j &- o o S-E3 (C\_- Ip- 9S.-. and the other answers J& Q$ Qt-q # f•.

PASS-WORD : . .

ANSWER

. =4Z(

. . . ~ SQ

. . .

. . . as above.

».Q ;pT DII

WORD Or ENTRANCE :

S.acnED WORDS : . .

as above : another is SQtq, Q~p~. •.

Of 4

Q .:

.O f:• and Q

uO~ b ntOf P Q 3 g

TO CLOSE .

G.•. Comm. •. [Giving one rap] ; Ill.. Gr: . Prior, what news from the Order in the %Pest?

Gr .-. Prior : . . Th. •. III. • ., our brethren of the West bid us be of good cheer, for the Eagles gather

together, and the doom of Tyranny is at hand .

Gr.-. Com.. Ill . •. Gr.' . Preceptor, what news from the Order in the South?

Cr.-. Prec. •. Th . • . III .., Truth struggles bravely against error, and the great

electric ocean of thought is

in agitation. The storm hovers on the horizon, and the lightning is ready to leap forth against ancient Wrong

and the hoary precedents of oppression .

. Comm: . . And in the East the People begin to know their rights and to be conscious of their dignity .

.Cr

My Brethren, the reign of Darkness draweth to its close, and the Sun's rays smite the summits of the mount •

. Gr.- . Prior, what remains for us to do ?

.ains. Ill

•

. Prior : . . Th :. Ill: ., to sow the good seed, that those may reap to whom God in his own good time

:

Or

may assign it :-to be patient and to hope.

Gr.- . Com:. Brother Almoner, does any distressed Knight need comfort or assistance, or is any widow

or orphan of a brother unprovided for?

[If any case for relief is reported, order is taken upon it-if none, the Almoner answers accordingly] .

Gr.- . Con .• . Brethren, since nothing remains for us to do but to hope and labour, let us go forth and

perform our duties in the world . It is my pleasure that this Chapter be now closed . Brethren, the Sign I

[The Sign is given as in opening. The Or: . Comm :. gives one rap, and declares the Chapter closed.]

FINIS .

(~Zixx~r-~xrsf

~~ e~xeE .

Grand Enquiring Commander .

DECORATIONS, OFFICERS, ETC .

The hangings are white . There are two gilded columns in the 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 Bide

of the Lodge, and three on the North, equidistant from each other.

On the column on the right of the President is inscribed in large letters the word JosrITI&, and on that

on his left, the word E\* uITes. From the two springs a Gothic arch, from the apex whereof is suspended over

the head of the 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 the word LEXIrts, and on that upon their left,

MISERICORDti. From these columns springs a Gothic arch, from the apex whereof is .suspended, in letters of'

gold, the sacred word INRL

On the . three columns in the -South, going from East to West, are the busts of MosEs, ZoaoAsrsR and

AML ios, with the name of each inscribed on his column .

On those in the North, also arranged from East to

-West, - are the busts of CoNrCctus, SOCRATES and ALFRED, with the name of each inscribed on his column.

-In front of the President is a hexagonal altar, on which are the holy Bible, the Square and Compasses,

:the Plumb and level, a pair of .Scales, and a Sword .

In the centre of the room is a large table in the shape of a decagon, and on it ten lights.' In the East are

ten, and in the West ten ; each ten being arranged by 1 1 2, 3, and 4, in the form of the Tdractys.

The Altar is covered with a black cloth, and the Table with a green one .

The Assembly is styled Supreme Tribunal. The Presiding Officer is styled Most Ill. • . President. The

Wardens are styled Counsellors, and sit together in the West . The Secretary is styled CkanceUor, and sits on

the right of the President. The Treasurer sits on his left. The other officers are, the Advocate, who sits in

the.South, the Defender, who sits in the North, the Pursuicant, in front of the Wardens, and the Sergeani-atArins, on the outside of the door.

All the officers and members, except the President, are styled Illustrious.

When a trial takes place, the Tribunal consists of tea members only, and they sit around the Table in

the centre, on which are then placed the Bible and other furniture of the Altar .

The composition of the Tribunal and the qualifications of the members will be found in the Statutes .

DRESS, JEWELS, ETC .

No apron is worn in the Sov.' . Tribunal . In the inferior bodies, the Commanders wear one of entirely

white sheepskin, with a Teutonic cross in silver embroidered on the flap .

11.X. . . 2

The collar is white . On the breast, at the point, is a triangle surrounded with a glory, and of gold, in

the centre of which, in Arabic figures, is the number of the dogrec, 31 . The Commander may also wear a

gold chain, the links of which are composed of the interlaced attributes of the different degrees, particularly

the 1st, 2d, 3d, 11th, 14th, 17th, 1Sth and 30th .

The jewel is a Teutonic cross of silver . The members should be dressed in black, and wear swords .

The battery is , . - by , - ? - - ;'and 1

TO orEY.

Ill . Ill. . Ill . • . Bro .• . Sen . • . Counsellor, the obligations of duty are eternal to the good Mason . They

require us to resume our labours . See that all present are Gr .• . Enquiring Commanders .

Sen.• . C. • . All present are Gr.• . Enquiring Commanders, DI.-. III .- .

all . Ill. •. You will then take steps to ascertain whether the doors of this Tribunal are safely guarded ;

and give orders that none be allowed to enter here without your permission, that we may not be improperly

interrupted .

Sen.• . C. • . III.- . Pursuivant, you 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, which is now

about to open ; and that he allow none to enter without our permission first obtained . '

[The Pursuivant goes out, returns, gives the battery, which is answered from without, and reports :

Sen . •. Counsellor, your orders are executed"] .

Sen. •. C. •. 'M. . III .%, the Sergeant•a t-Arms is at his post and duly instructed, and we are in security .

Then we may safely proceed. III.- . Pursuivant, your duty?

a1L • . Ill

.

.Purs.• .

To execute your orders coming to me by the West, and see the judgments of the Tribunal duly

executed : to serve and return all process, and to compel order when the Tribunal is in session .

Jl . Ill. . III .- . Defender, your duty?

Def.•. To defend all persons charged with offences and tried before this Tribunal,, to see that no improper

t estimony . b e admitted against them, to present the truth in their defence,'to -lay their - cases fairly before the

Tribunal, and to urge all circumstances of extenuation in their favour .

all. . Ill.• . Ill

.Advocate, your duty?

.

.Adc. •. To prefer .charges against those under the jurisdiction of this Tribunal, who have been guilty of

offences against Masonic law and duty : to draft the acts of accusation, prepare the testimony, elicit the truth,

and present the whole case fairly and without aggravation or misrepresentation before the Tribunal .

all . Ill. • .

Ill . . Treasurer, your duty?

Treas. • . To receive and keep safely the funds of the Tribunal .

a1L• . Ill. • . III .-. Chancellor, your duty?

Chan .• . To record the proceedings and judgments of the Tribunal .

Ill .- . Junior Counsellor, your duty?

Jan .• . C. • . To guard against all violations of Masonic law, to -ire my advice on proper occasions to the

M . . Ill.- . President, and to pronounce just and righteous judgment .

alL . Ill .• . III .-. Sen .• . Counsellor, your duty?

Sen .% C. • . That of my Junior, tempering justice with equity, and ever remembering the dictates of

mercy.

a1L'. Ill. . Ill .. Sen . . Counsellor, the duty of the M . . Ill . . President?

Sen . . C.• . To preside in judgment and expound the law ; to judge justly, and to punish sternly ; but,

ever remembering the frailty and imperfection of human nature, to pardon and forgive, while there remains

hope of reformation.

Jr.% Ill . • . The duty of all members of this Tribunal, when sitting in judgment?

Sen: . C. • . Careful and scrupulous investigation of all facts, inculpatory, exculpatory and extenuating ;

YYYL . .3

charitable construction of acts and motives ; calm and deliberate consideration, just judgment, and disregard

of person, rank, influence and power.

I11. •. I recognize ray duty. sly Brethren, recognize those that devolve upon you . slay the Great

Judge of all human actions aid me and all of us well and conscientiously to perform all that it is fitting for

us to do I My Brethren, kneel with me, and let us implore His aid, His pardon and His protection .

PRAYER.

Hear us with indulgence, 0 Infinite Deity, whose attributes arc infinite, and infinitely harmonious I Thou,

of whose essence are Justice, Equity and Mercy, intermingled into one Excellence I Thou to whom' aU

thoughts and sill actions of all men are known and visible as Thine own I to whom the Infinite Past and the

Infinite Future are One Now, and the Infinitudes of Space in all directions are HERE I Give to us the wisdom .

and the will-to judge justly, accurately and mercifully 1 Keep our feet from going astray, lead us by the hand

to Truth, close up to us all the paths and avenues of temptation I Strengthen our good resolves, 1nd free us

from the tyrannous empire of prejudice, partiality, error and passion I Help us to perform all our Masonic

duties, to ourselves, to other men, anal to Tee i Let the great flood of Masonic light flow in a perpetual current over the whole world, and make Masonry the band-maiden of Thy true religion . Pardon us when we .

offend. When we go astray, lead us tenderly back to the true path, and smile upon our feeble efforts to

advance the cause of morality and virtue! And when we come to be finally judged by Theo, 0 remember not

against us our errors of judgment, but in Thine Infinite Mercy forgive us and take us home to Thee! Amen I

Amen ! Amen I

.411 : So mote it be 1

X..-. Ill. • . My Brethren, the sign I

[The sign is given : Then the Advocate raps , - the Jun:. Counsellor ? - the Senior ; - and the Presidcnt I -]

J1. •. I1&• . Ill . -. Senior Counsellor, this Supreme Tribunal is now open . Let due Proclamation thereof be

made.

San. •. C. •. Ill .• . Pursuivant, make Proclamation that this Sup . -. Tribunal is now open, and that all who

demand its judgment may now draw near.

Furs .. [Going to the door and opening it] . ]gear yeI This Sup . . Tribunal of Gr.-. Inquiring Commaliders is now open and in session . Whosoever bath been cited to appear, or bath complaint or appeal to

make or answer, let him draw near, and lie shall be heard!

[The M.• . Ill. •% then gives one rap, and the Commanders are seated] .

]!ECEPTIO`.

No one can receive this degree, except a Knight Kadosch, elected to receive it by unanimous vote of the

Chapter of Kts:. K-H. •. to which he belongs . Upon filing a certificate 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 responds I The door is then opened .

Purs: . Who approaches this Sup :. Tribunal, and what is his desire?

Serg.• . A Kt. • . K-II : ., upright, virtuous and eminent, who, having been duly elected by his brethren,

desires to receive the degree of Grand Enquiring Commander .

Purs: . What is his name?

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Scrg.•.

A B

Purs. . His age?

years .

Scrg. •.

Prccs. •. His occupation?

&rg. •. That of

: Useful and honourable, as is all work in this world : as Masons, best of all men,

are aware.

Purs. • . Math he, by sufficient service and patient obedience as a Mason, learned the first lesson in the

art of governing ?

&rg. • . He bath. Ile has learned to govern himself.

Purs. •. Is he trustworthy and true ? Do you vouch for him ? Is he honest, temperate, of equal temper,

charitable construction and merciful impulses f

Serg.• . He is a K-U. •. ; and his brethren have thought him worthy to enter here .

Purs. •. Lot him wait until his request is made known to the President .

[The Pursuivant reports the answers, and is ordered to allow him to enter . The Commanders should

all wear black hats, with black masks and cloaks . When the Candidate enters, the Pursuivant takes charge

of him, and leads him to the President] .

fit. . lll: . Whom have you there, my Brother?

Firs .'. A Knight K-H . . of good name aad fame and virtuous conversation, who, having been duly

elected by his Brethren, desires to receive the degree of Grand Enquiring Commander .

Or% III.% My Brother, you desire to take upon yourself an arduous and responsible office . There is but

Oxs Infallible, Unerring Judge. All human judgment is at best uncertain . Serious in its consequences, it

must often, when time develops its errors, produce regret, and sometimes remorse . It is not wise to seek to

judge our fellow-man . It is a stern dud!/ and an unwelcome task to be performed, and not a pririlege to be

coveted ; and wo unto that man who assumes the prerogative of judgment, and to some extent usurps the

functions of God, not being himself just, upright, impartial! Does your heart tell you that you may safely

assume that power?

Cand. • . It does.

X.- . Ill. • . It is well . See to it that you be nut deceived! . Go with your Guide . Heed well the lessons

and warnings you will receive, and again return to me.

[The Candidate is led %round the room, halting at each column, and addressed at each, as follows]

.4t the Column of ALFRED : . . . . I was the Just King of Saxon England. I framed wise laws, appointed

upright magistrates, and caused just and speedy judgment to be given . In all my realm, justice and right

were sold to none, denied to none, delayed to none . I slept little, I wrote • much, I studied more . I reigned

but to bless those over whom I had dominion . I have vanished into the thin Past ; but I still live in the

memory of men . They call me Brave King, wise Lawgiver, just Judge . Follow thou my example, or shudder to sit in judgment on thy fellows I

At the Column of SOCRATES : . . . . I W113 Socrates the Athenian. I know the Holy Mysteries, and

reverenced God in Nature . In the Sacred Groves of Athens I taught to young and old the existence and immbrtality of the Soul, and the Unity of God the Creator . And when by unjust judgment my country condemned

me to die, I refused to flee, lest I should bring the laws into disrepute, lu,ldiug the good citizen bound to submit to even the nnrighteous judgment of the State . if thou wuullst judge others, be prepared to obey as I

did.

At the Column of Co ructt s : . . . . I was Khnun ; •fuu-tscu . I said to the Chinese, 'The great law of duty

is to be looked for in humanity. Justice is Equity,-to render to every one that to which he is entitled. He

who would stand above the ordinary level of men must be exempt from prejudices and from obstinacy, and be

governed by the mandates of Justice alone . Ilear much, that your doubts may disappear . . Be cautious in

what you say, that you may say nothing superfluous ; for then you will rarely commit faults . See much,

that you may avoid the dangers that beset all men . Watch carefully over your actions, and you will rarely

need to repent . Elevate and honour upright and just men, and put down and degrade those who are corrupt

and perverse . Form no friendships with those who are morally your inferiors . Exercise always the perma-

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nent and eternal virtues . Be circumspect of speech . Neglect not to strive ever to perform your whole duty .

Overflow not in superfluous words : and let your words answer to your actions, and your actions correspond

with your words.' So I taught ; and my influences lived after me, and have shaped the destinies of myriads

of men ; the noblest fortune that can befall humanity . Strive thou so to live and act, to obey and govern,

that thou too mayest live in the 'good opinions of men after thou art dead ; and that thine influences may

make thee too a king over the minds of men .

At the Culuntn of 3ftsos : . . . . I was Minos, the Lawgiver of Crete . I taught the Cretans that the

laws which I enacted were dictated to me by Jove : for dll true and righteous laws and all human justice are

but developments of that Eternal, infinite justice that is of the essence of the Deity . Ho who assumes to judge

his brother, clothes himself with the prerogative of God . Woe unto thee, if, vicious or criminal thyself, thou

assumest to judge others, or if thou givcst corrupt judgment ; for then thou wilt usurp and abuse the power

of God, and lie will punish thee .

At the Column of ZoRoAsTER : . . . . I was Zerdusht, the great Lawgiver of the Persians . My laws live'

after me, and Time still adds to their authority . I said, 'IIe is the best servant of God whose heart is upright,

who is liberal, with due regard to what is just, to all men ; who turns not his eyes towards riches, and whose

heart wishes well to everything that lives . lie that is charitable and merciful in his judgments is alone just .

Fear to do anything against that God whom thou lovest ; and thou wilt not love to do anything against that

God whom thou fearest .' .

At the Column of Moses : . . . . God gave into my hands the Tables of his law upon Mount Sinai : By

my Statutes Israel was governed ; and between man and man I administered justice. I said to Israel : 'Thou

shalt not wrest the judgment of thy poor in his cause . Thou shalt take no gift : fur the gift blindeth the wise,

and perverteth the words of the righteous. Ye shall do no unrighteousness is judgment : thou shalt not

respect the person of the poor, nor honour the person of the mighty : in righteousness shalt thou judge thy

neighbour. Ye shall not respect persons in judgment . Ye shall hear the Small as well as the Great : Ye

shall not fear the face of man ; for the judgment is God's .'

[Then the Candidate halts before the Counsellors, and the Sen . • . Counsellor says to him : . . "Thou bast

heard the words of the Great Sages, Philosophers and Lawgivers of Antiquity . Behold (pointing upward to

the word over his head], the monogram of the greatest lawgiver that has ever come among men : and listen

reverentially to his teaching : • If yo forgive men their trespasses, your Heavenly Father will also forgive you .

But if yo forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses . With

what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you

again . If thy brother •ticspass against thee, go and tell him his fault between thee and him alone . If he shall

bear thee, thou hast gained thy brother. . . . If he neglect to bear thee, tell it unto the Church : but if he

neglect to hear the Church, let him be unto thee as an heathen and a publican . Judge not according to the

appearance ; but judge righteous judgment. If thy brother trespass against thee, rebuke him ; and if ho

repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn

again to thee, saying, I repent, thou shalt forgive him ."']

»

[The Candidate is then conducted to the East]14% Ill.. bMy Brother, you have heard the lessons of wisdom, uttered by lips, now these many ages

"mouldered into dust . Through those lips God spake to man : for of Hilt 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 aspire, and with no thought in

your heart, nor word upon your lips, but those of deep earnestness, of soberness and truth .

[The Candidate kneels, placing one hand on the Holy Bible, square, compasses, plumb and level, and the

other:]

oa the scales and sword ; and answers as follows

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, Uprightness and the Law's Dread Vengeance, most solemnly

and sincerely swear, that you will carefully examine all cases in which you may be judge, listen attentively

to every argument that may be urged, and faithfully and impartially weigh both evidence and argument ;

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being neither careless nor indifferent, partial nor prejudiced, nor wearying of investigation ; with the Bole and

only purpose of giving a true and just judgment?

Cand. • . I do so swear .

N. • . Ill

. Do you solemnly and sincerely swear, that you will never sit in judgment in any case where

.you may entertain feelings of ill-will or enmity towards a party therein, or any feeling of-prejudice or dislike ;

nor in any case where, from any cause whatever, you doubt whether you can hear patiently, . consider calmly

,and decide impartially?

Cund.• . I do so swear.

.Y.- . III. • . Do yott solemnly promise and swear, that you will never allow rank or power, influence or

money, to sway you in your judgment ; and that, before you as a Judge, all men shall stand on one common

level, to be sternly condemned if guilty, and acquitted if innocent?

Cund. • . I do so swear.

U.• . III . •. Do you solemnly and sincerely swear, that you will as a Judge lay aside all pride of opinion,

obstinacy and self-will, and be governed absolutely by the dictates of law, justice, equity, and your own

conscience?

Cand. • . I do so swear.

2L • . Ill. • . Do you solemnly and sincerely swear, that you will usurp no doubtful powers ; that you will

strain no law so that it may cover cases to which it does not plainly apply ; that you will presume every one

innocent until he is proven to be guilty ; and that you' will give to every one accused the benefit of all reasonable doubt, and of a charitable and natural construction of his actions, remembering that the Masonic law

seeks punishment only as a means and not as an end?

.

I do so swear .

.Cared

.7r •. III. • . And all this you swear, hoping that God will so judge you as you judge others, and invoking

upon your unprotected head his just and terrible anger, in case you wilfully violate this your solemn oath

and obligation? Do you so swear?

Cand. •. I do .

.All : . . Forgive us our trespasses as we forgive those that trespass against us!

IL- . Ill: . Witness you the solemn oath, my Brethren ; and let it be recorded I

.t11 : . . We witness it.

Chan . . And I record it.

.ll . Ill . • . Arise, III .- . Enquiring Commander I I invest you with the white collar and apron and with

the jewel of this degree . See that the purity of the two furmer and the lustre of the latter be never sullied

or dimmed by injustice, inhumanity or impurity I Receive now the Signs, Words and Token of this Degree I

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A-,sWER :

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t 3f nn M&(CZ3 over the &QOII-the 49 -E,(C$^\_ extended and CtC\*OtO°r(II

and 10t--z^- upward .

iOREY :

. . Place 11# V °t° to Ill °' and w

&O .;.II, and with the 2 9a&-°I° strike gently the t;^-&

the other the answer.

tL Q to ;'-C C -take each other by the tC1Jr1

tII Q f of the other ; one giving the password, and

U b

PASS-wOan : . . . I% # \* I

ANswsit : . . . 0 t'4\* Cf. •.

SACRED

WORDS :

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One says d $"°1° 4 t

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The other answers ([)c, ,6 4 °f l2 . . And both say n#

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Z-. III.•.

Degree.

Go now, my Brother, to our III .- . Bro. •. the Advocate, and receive from him the Lecture of this

LECTURE .

This Degree was instituted when anarchy reigned among the rites of Masonry. It was evidently indispensable to establish a special body that should see to .the maintenance of principles, and the regularity of

Masonic forms. The Tribunal of Grand Inquiring Commanders was thus created ; and invested with the power,

as it was charged with the duty, of visiting the different bodies and inspecting their work, of taking care that

caution should be observed in the selection of candidates, of compelling a strict observance of the ritual in the

higher degrees . To these powers were added, by degrees, that of judging differences between the Brethren,

and of trying those guilty of offences against Masonic law.

These powers and this jurisdiction are now defined, and the mode of proceeding regulated, by statutes

enacted by the supreme authority ; with a copy of which I now present you, requiring you to become familiar

with them, that you may be enabled to perform properly the high duties that devolve upon you.

To hear patiently, to weigh deliberately and dispassionately, and to decide impartially ;-these are the

chief duties of a Judge . After the lessons you have received, I need not further enlarge upon them . You

will be ever eloquently reminded of them by the furniture upon our Altar, and the decorations of the Tribunal .

The Holy Bible will remind you of your obligation ; and that as you judge hero below, so you will be

yourself judged hereafter, by One who has not to submit, like an earthly Judge, to the sad necessity of inferring the motives, intentions and purposes of men [of which all crime essentially consists] from the uncertain

and often unsafe testimony of their acts and words ; as men in thick darkness grope their way, with hands

outstretched before-them : but before Whom every thouglit, 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 whole infinite duration of eternity, present and visible .

The Square and Compasses, the Plumb and Level, are well known to you as a Mason . Upon you as a

Judge, they peculiarly \*inculcate uprightness, impartiality, careful consideration of facts and circumstances,

accuracy in judgment, and uniformity in decision . As a Judge, too, you are to bring up square work and

square work only . Like a temple erected by the plumb, you are to lean neither to one side nor the other . Like

a building well squared and levelled, you are tQ be firm and steadfast in your convictions of right and justice .

Like the circle swept with the compasses, you are to be true . In the scales of justice you are to weigh the

facts and the law alone, nor place in either scale personal friendship or - personal dislike, neither fear nor

favour : and when reformation is no longer to be hoped for, you are to smite relentlessly with the sword of

justice.

The peculiar and principal symbol of this degree is the Tetractys of Pythagoras, suspended in the East,

where ordinarily the sacred word or letter glitters, and, like them, representing the Deity . Its nine external

points form the triangle, the chief symbol in Masonry, with many of the meanings of which you are familiar .

To us, its three sides represent the three principal attributes of the Deity, which created, and now, as

evei, support, uphold and guide the universe in its eternal movement ; the three supports of the Masonic

Temple, itself an emblem of the universe :-Wisdom, or the Infinite Divine Intelligence ; Strength, or Power,

the Infinite Divine Will ; and Beauty, or the Infinite Divine Harmony, the'Eternal Law, by virtue of which

the infinite myriads of suns and worlds flash ever onward in their ceaseless revolutions, without clash or

conflict, in the Infinite of space, and change and movement are the law of all created existence .

To us, as Masonic Judges, the triangle figures forth the Pyramids, which, planted firmly as the everlasting

hills, and accurately adjusted to the four cardinal points, defiant of all assaults of men and time, teach us to

stand firm and unshaken as they, when our feet are planted upon the solid truth .

It includes a multitude of geometrical figures, all having a deep significance to Masons . The triple

triangle is peculiarly sacred, having ever been among all nations a symbol of the Deity. Prolonging all the

external lines of the Hexagon, which also it includes, we have six smaller triangles, whose bases cut each

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other in the central point of the Tetractys, itself always the symbol of the generative power of the universe,

the Sun, Brahma, Osiris, Apollo, Bet, and the Deity Himself . Thus, too, we form twelve still smaller triangles,

three times three of which compose the Tetractys itself.

I refrain from enumerating all the figures that you may trace within it : but one may not be passed unnoticed . The Hexagon itself faintly images to .us a cube, not visible at the first glance, and therefore the fit

emblem of that faith in things invisible, most essential to salvation . The first perfect solid, and reminding

you of the cubical stone that sweated blood, and of that deposited by Enoch, it teaches justice, accuracy and

consistency .

The infinite divisibility of the triangle teaches the infinity of the universe, of time, of space and of the

Deity, as do the lines that, diverging from the common centre ever increase their distance from each other,

as they arc infinitely prolonged . As they may be infinite in number, so are the attributes of Deity infinite ;

and as they emanate from one centre and are projected into space, so the whole universe has emanated

from God.

Remember also, my Brother, that you have other duties to perform than those of a judge . You are to

inquire into and scrutinize carefully the work of the subordinate Bodies in Masonry . You are to see that recipients of the higher degrees are not unnecessarily multiplied ; that improper persons are carefully excluded

from membership, and that in their life and conversation Masons bear testimony to the excellence of our doctrines and the incalculable value of the institution itself. You are to inquire also into your own heart and

conduct, and' keep careful watch over yourself, that you go not astray . If you harbour ill-will and jealousy, if

you are hospitable to intolerance and bigotry, and churlish to gentleness and kind affections, opening wide

your heart to one and closing its portals to the other, it is tiuie fur you to set in order your own temple, or

else you wear in vain the name and insignia of a Mason, while vet uninvested with the Masonic nature .

Everywhere in the world there is a natural law, that is, a constant mode of action, which seems to belong

to the nature of things, to the constitution of the universe . This fact is universal . In different departments

we call this mode of action by different names, as the law of Matter, the law of Mind, the law of Morals, and

the like . We mean by this, a certain mode of action which belongs to the material, mental or moral forces,

the mode in which commonly they are 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 obeyed . To us the actual obedience is the

only evidence of the ideal rule ; for in respect to the conduct of the material world, the ideal and the actual

are the same .

The laws of matter we learn only by observation and experience . Before experience of the fact, no

man could foretell that a body falling towards the earth, would descend sixteen feet the first second, twice

that the next, four times the third, and sixteen times the fourth . No mode of action in our consciousness

anticipates this rule of action in the outer world . The same is true of all the laws of matter . The ideal

law is known because it is a fact. The law is imperative . It must be obeyed without hesitation . Laws of

crystallization, laws of proportion in chemical combination,-neither in these nor in any otter law of Nature

is there any margin left for oscillation of disobedience . Only the primal will of God works in the material

world, and no secondary finite will .

There are no exceptions to the great general law of Attraction, which binds atom to atom in the body

of a rotifer visible only by aid of the microscope, orb to orb, system to system ; gives unity to the world of

things, and rounds these worlds of systems to a universe . At first there seem to be exceptions to this law, as

in growth and decomposition, in the repulsions of electricity ; but at length all these are found to be special

cases of the one great law of attraction acting in various modes .

The variety of effect of this law at first surprises the senses ; but in the end the unity of cause astonishes

the cultivated mind . Looked at in reference to this globe, an earthquake is no more than a chink that opens

in a garden-walk of a dry day in Summer . A sponge is porous, having small spaces between the solid

: the universe

parts : the solar system is only more porous, having larger room between the several orbs

yet more so, with spaces between the systems, as small compared with infinite space, as those between

the atoms that compose the bulk of the smallest invisible animalcule, of which millions swim in a drop of

.

salt water. The same attraction holds together the anitnarcule, the sponge, the system and the universe

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Every particle of matter in that universe is related to each and all the other particles ; and attraction is

their common bond.

In the spiritual worlil, the world of human consciousness, there is also a law, an ideal mode of action

for the spiritual forces of man . The law of Justice is as universal an one as the law of Attraction ; though

we are very far from being able to reconcile all the phenomena of Nature with it . The lark has the same

right, in our view, to live, to sing, to dart at pleasure through the ambient atmosphere, as the hawk h as 'to

ply his strong wings in the summer sunshine : and yet the hawk pounces on and devours the harmless

lark, as it devours the worm, and as the worm devours the animalcule ; and, so far as we know, there is

nowhere, in any future state of animal existence, any compensation for this apparent injustice . Among the

bees, one rules, while the others obey-some work, while 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 lie . Among men, some govern and others serve, capital commands and

labour obeys, and one race, superior in intellect, avails itself of the strong muscles of another that is inferior ;

and yet, for all this, no one impeaches the justice of God .

No doubt all these varied phenomena are consistent with one great law of justice ; and the only difficulty is that we 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 the trouble is, that we know of no other way, according to the frame, the constitution and the organs-which God has given them, in which the lion and the eagle could manage to live at all .

Our little measure of justice is not God's measure . His justice does not require us to relieve the hard-working

millions of all labour, to emancipate the serf or slave, uufitted to be free, from all control .

No doubt, underneath all the little bubbles, which are the lives, the wishes, the wills and the plans 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, which they shape into this or the other special form ; and over all the same

paternal Providence presides, keeping eternal watch over the little and the great, and producing variety of

effect 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), in all his moral relations. No

doubt all human affairs (like all other affairs), must be subject to that as the law paramount ; and what is

right agrees therewith and stands, while what is wrong conflicts with it and falls . The difficulty is that we

-ever-erect our notions cf what is right and just into the law of justice, and insist that God shall adopt that as

Isis law ; instead of striving to learn by observation and reflection what his law is, and then believing that

law to be consistent with His infinite justice, whether it corresponds with our limited notion of justice, or does

not-so correspond . We are too wise in our own conceit, and ever strive to enact our own little notions into

the Universal Laws of God .

It might be difficult for man to prove, even to his own satisfaction, bow it is right or just for him to subjugate the horse and ox to his service, giving them in return only their daily food, which God has spread out

for them on all the green meadows and savannahs of the world : or how it is just that we should slay and eat

the harmless deer that only crops the green herbage, the buds and the young leaves, and drinks the free-running

water that God made common to all, or the gentle dove, the innocent kid, the many other living things that

so confidently trust to our protection ;-quite its difficult, perhaps, as to prove it just for one man's intellect

or even his wealth to make another's strong arms his servants, for daily wages or for a bare subsistence .

To find out this universal law of justice is one thin-to undertake to measure off something with our own

little tape-line, and call that God's law of justice, is another . The great general plan and system, and the

great general laws enacted by God, continually produce what to our limited notions is wrong and injustice,

which hitherto men have been able to explain to their own satisfaction only by the hypothesis of another

existence in which all inequalities and injustices in this life will be remedied and compensated for . To our

ideas of justice, it is very unjust that the child is made miserable for life by deformity or organic disease, in

consequence of the vices of its father ; and yet that is part of the universal law . The ancients said that the

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child was punished for the sins of its farther . Me say that its deformity or disease is the consequence of its

father's vices : but so far as concerns the question of justice or injustice, that is merely the change of a word .

It is very easy to lay down a broad, general principle, embodying our own idea of what is absolute justice,

and to insist that everything shall conform to that : to say., "all human afluirs must be subject to that as the

law paramount ; what is right agrees therewith and stands, what is wrong conflicts and falls . Private coke .

sions of self-love, of friendship or of patriotism, must all be subordinate to this universal gravitation towards

the eternal right .". The difficulty is that this universe of necessities God-created, of sequences of cause and

effect, and of life evolved from death, this interminable succession and aggregate of cruelties, will not conform

to any such absolute principle or arbitrary theory, no matter in what sounding words and glittering phrases

• it may be embodied.

Impracticable rules in morals are always injurious ; for as all men fall short of compliance with them, they

turn real virtues into imaginary offences against a forged law . Justice as between man and man and as

between man and the animals below him, is that which, under and according to the God-created relations

existing between them, and the whole aggregate of circumstances surrounding them, is fit and right and proper

to be done, with a view to the general as well as to the individual interest . It is not a theoretical principle by

which the very relations that God has created and imposed on us are to be tried, and approved or condemned .

God has made this great system of the Universe, and enacted general laws for its government . Those

laws environ everything that lives with a mighty network of necessity . IIe chose to create the tiger with such

organs that he cannot crop the grass, but must eat other flesh or starve . IIe has made man carnivorous also ;

and the smallest singing-bird is as much so as the tiger. In every step we take, in every breath we draw, is

involved the destruction of a multitude of animate existences, each, no matter how minute, as much a living

creature as ourself. He has made necessary among mankind a division of labour, intellectual and moral . IIe

has made necessary the varied relations of society and dependence, of obedience and control .

That is thus made necessary cannot be unjust ; for if it be, then God the great Law-giver is Himself

unjust. The evil to be avoided is, the legalization of injustice and wrong under the false plea of necessity .

Out of all tile relations of life grow duties,-as naturally grow and as undeniably, as the leaves grow upon the

trees . If we have the right, created by God's law of necessity, to slay the lamb that -we way eat and live, we

have no right to torture it in doing so, because that is in no wise necessary . Wo have the right to live, if we

fairly can, by the legitimate exercise of our intellect, and hire or buy the labour of the strong arms of others,

to till our grounds, to dig in our mines, to toil in our manufactories ; but we have no right to overwork or

underpay them .

It is not only true that we may learn the moral law of justice, the law of right, by experience and observation ;

but that God has given us a moral faculty, our conscience, which is able to perceive this law directly and

immediately, by intuitive perception of it ; and it is true that man has in his nature a rule of conduct higher

than what he has ever yet come up to,=an ideal of nature that shames his actual of history : because man has

ever been prone to make necessity, his own necessity, the necessities of society, a plea for injustice . But this

notion must not be pushed too far-for if we substitute this ideality for actuality, then it is equally true that

we have within us an ideal rule of right and wrong, to which God Himself in his government of the world has

never come, and against which lie (we say it reverentially) every day offends . We detest the tiger and the

wolf for the rapacity and love of blood which are their nature ; we revolt against the law by which the crooked

limbs and diseased organism of the child are the fruits of the father's vices ; we even think that a God Omni .

potent and Omniscient ought to have permitted no pain, no poverty, no servitude ; our ideal of justice is more

lofty than the actualities of God . It is well, as all else is well . Ile has given us that moral sense for wise

and beneficent purposes . We accept it as a significant proof of the inherent loftiness of human nature, 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 lie has created, and the circumstances which surround us and hold us captive .

If we faitlifully use this faculty of conscience ; if, applying it to the existing relations and circumstances, we

develop it and all its kindred powers, and so deduce the duties that out of these relations and those circumstances, and limited and qualified by them, arise and become obligatory upon us, then we learn justice, the

law of right, the divine rule of conduct for human life . But if we undertake to define and settle "the mode

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of action that belongs to the infinitely perfect nature of God," and so set up any ideal rule, beyond all human

reach, we soon come to judge and condemn His work and the relations which it has pleased Him in His

infinite wisdom to create .

A sense of justice belongs to human nature, and is a part of it. Men find a deep, permanent and instinctive

delight in justice, not only in the outward effects, but in the inward cause, and by their nature love this law

of right, this reasonable rule of conduct, this justice, with a deep and abiding love. Justice is the object of

the conscience, and fits it as light fits the eye and truth tho .mind .

Justice keeps just relations between men . It holds the balance between nation and nation, between a man

and his family, tribe, nation and race, so that his absolute rights and theirs do not interfere, nor their ultimate

interests ever clash, nor the eternal interests of the one prove antagonistic to those of all or of any other one.

This we must believe, if we believe that God is just . We must do justice to all, and demand it of all ; it is a

universal human debt, a universal human claim . But we may err greatly in defining what .that justice is. The

temporary interests, and what to human view are tho rights, of men, do often interfere and clash . The lifeinterests of the individual 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 another .

It is not true to say that "one man, however little, must not be sacrificed to another, however 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 term, to the interest of the many. It is a comfortable fallacy

to the selfish ; for if they cannot, by the law of justice, be sacrificed for the common good, then their country

has no right to demand of them self-sacrifice ; and he is a fool who lays down his life, or sacrifices his estate,

or even his luxuries, to ensure the safety or prosperity of his country . According to that doctrine, Cartius

was a fool, and Leonidas an idiot ; and to die 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 sword or

bayonet-thrust which otherwise would let out the life of the great commander on whose fate hang the liberties

of his country, and the welfare of millions yet unborn .

On the contrary, it is certain that necessity rules in all the affairs of men, and that the interest and even

the life of one man must often be sacrificed to the interest and welfare of his country. . Some must ever lead

the forlorn hope : the missionary must go among savages, bearing his life in his hand ; the physician must

expose himself to pestilence for the sake of others ; the sailor, in the frail boat upon the wide ocean, escaped

from the foundering or burning ship, must stop calmly into the hungry waters, if the lives of the passengers

can be saved only by the sacrifice of his own ; the pilot must stand firm at the wheel, and let the flames scorch

away his own life to ensure -the common safety of those whom the doomed vessel bears .

The mass of men are always looking fur what is just. All the vast machinery which makes up a State,

a world of States, is, on the part of the people, an attempt to organize, not that ideal justice which finds fault

with God's ordinances, but that practical justice which may be attained in the actual organization of the world .

The minute and wide-extending civil machinery which makes up the law and the courts, with all their officers

and implements, on the part of mankind, is chiefly an effort to reduce to practice the theory of right. Constitutions are made to establish justice ; the decisions of courts are reported to help us judge more wisely in time

to come . The 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 justice, administered

without passion. Even in the wildest ages there has been a wild popular justice, but always mixed with

passion and administered in hate ; for justice takes a rude form with rude men, and becomes less mixed with

hate and passion in more civilized communities . Every progressive State revises its statutes and revolutionizes

its constitution from time to time, seeking to come closer to the utmost possible practical justice and right ;

and sometimes, following theorists and dreamers in their adoration for the ideal, by erecting into law positive

principles of theoretical right, works practical injustice, and then has to retrace its steps .

In literature men always look for practical justice, and desire that virtue should have its own reward, and

vice its appropriate punishment . They are ever on the side of justice and humanity ; and the majority of

them have an ideal justice, better than the things about them, juster than the law : for the law is ever imperfect, not attaining even to the utmost practicable degree of perfection ; and no man is as just as his own idea

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of possible and practicable justice . His passions and his necessities over cause him to sink below his own

ideal . The ideal justice which man ever look up to and strive to rise towards, is true ; but it will not be realized

in this world. Yet we must approach as near to it as practicable, as we should do towards that ideal democracy that "now floats before the eyes of earnest and religious men,-fairer than the Republic of Plato, or

More's Utopia, or the Golden Ago of fabled,memory," only taking care that we do not, in striving to' reach

and ascend to the impossible ideal, neglect to seize upon and hold fast to the possible actual . To aim at the

best, but be content with the best possible, is the only true wisdom . To insist on the absolute right, and throw

out of the calculation the important and all.controlling element 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 never come when there will he no want, no oppression, no servitude, no fear of man, no fear of God, but

only Love . That can never be while there are inferior intellect, indulgence in low vice, improvidence, indolence, awful visitations of pestilence and war and famine, earthquake and volcano, that must of necessity

cause men to want, and serve, and suffer and fear .

But still the ploughshare of justice is ever drawn through and through the field of the world, uprooting

the savage plants. Ever we see a continual and progressive triumph of the right. The injustice of England

lost her America, the fairest jewel of her crown . The injustice of Napoleon bore him to the ground more

than the snows of Russia did, and exiled him to a barren rock, there to pine away and die, his life a warning

to bid mankind be just .

We intuitively understand what justice is, better than we can depict it . What it is in a given case

depends so much on circumstances, that definitions of it are wholly deceitful . Often it would be unjust to

society to do what would, in the absence of that consideration, be pronounced just to the individual . General

propositions of man's right to this or that are ever fallacious : and not unfrequently it would be most unjust

to the individual himself to do for him what the theorist, as a general proposition, would say was right

and his due .

We should ever do unto others what, under the same circumstances we ought to wish and should have 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 preference to another, as where two struggle for the possession of a plank that

will save one, .but cannot uphold both ; or where, assailed, he can save his own life only by slaying his adversary. So one must prefer the safety of his - country to the lives of her enemies ; and sometimes, to ensure it, to

those of her own innocent citizens . The retreating General may cut away a bridge behind him, to delay

pursuit and save the main body of his army, though lie thereby surrenders a detachment, a battalion or even

a corps of his own force to certain destruction .

These are not departures from justice ; though, like other instances where the injury or death of the individual is the safety of the many, where the interest of one individual, class or race is postponed to that of the

public, or of the superior race, they may infringe sonic dreamer's i4cal rule of justice . But every departure

from real, practical justice is no doubt attended with loss to the unjust man, tliough the loss is not reported to

the public. Injustice, public or private, like every other sin and wrong, is inevitably followed by its consequences . The selfish, the grasping, the inhuman, the fraudulently unjust, the ungenerous employer and the

cruel master are detested by the great popular heart ; while the kind master, the liberal employer, the generous,

the humane and the just have the good opinion of all men, and even envy is a tribute to their virtues . Men

honour all who stand up for truth and right, and never shrink . Tile world buihls monuments to its patriots.

Four great statesmen, organizers of the right, embalmed in stone, look down upon the lawgivers of France

as they pass to their hall of legislation, silent orators to tell how nations love the just . How we revere the

marble linenuicnt9 of those just judges, Jay and Marshall, that look so calmly towards the living Bench of the

Suprente Court of the United States I What a monument Washington has built in the heart of America and

all the world, not because he dreamed of an impracticable ideal justice, but by his constant effort to be prac,

tically just!

. But necessity alone, and the greatest good of the greatest number, can legitimately interfere with the

dominion of absolute and ideal justice . Government should not foster the strong at the expense of the weak,

or protect the capitalist and tax the labourer . The powerful should not seek a monopoly of development and

XV L . .13

enjoyment ; not prudence only and the expedient for to-day should be appealed to by statesmen, but conscience

and the right : justice should not be forgotten in looking at interest, nor political morality neglected for political economy : we should not have national housekeeping instead of national organization on the basis of

right .

We may well differ as to the abstract right of many things ; for every such question has many sides, and

few men look at all of then, many only at one . But we all readily recognize cruelty, unfairness, inhumanity,

partiality, over-reaching, hard-dealing, by their ugly and familiar lineaments . We do not need to sit as a

Court of Errors and Appeals to revise and reverse God's Providences, in order to know and to hate and despise

them.

There are certainly great evils of civilization at this day ; and many questions of humanity long adjourned

and put off The hideous a .,pcet of pauperism, the debasement and vice in our cities tell us by their

eloquent silence or in inarticulate mutterings, that the rich and the powerful and the intellectual do not

do their duty by the poor, the feeble and the ignorant ; and every wretched woman that lives, leaven scarce

knows how, by making shirts at sixpence each, attests the injustice and inhumanity of man . There are

cruelties to slaves, and worse cruelties to animals, each disgraceful to their perpetrators, and equally unwarranted by the lawful relation of control and dependence which it has pleased God to create .

A sentence is written against all that is unjust, written by God in the nature of man and in the nature

of the Universe, because it is in the nature of the Infinite God . Fidelity to your faculties, trust in their convictions, that is justice to yourself ; a life in obedience thereto, that is justice towards men . No wrong is

really successful. The gain of injustice is a loss, its pleasure suffering . Iniquity often seems to prosper, but

its success is its defeat and shame . After a long while, the day of reckoning ever conies, to nation as to

individual . The knave deceives himself. • The miser, starving his brother's body, starves also his own soul,

and at death shall creep out of his great estate of injustice, poor and naked and miserable . Whose escapes

a duty avoids a gain . ' Outward judgment often fails, inward justice never. Let a man try to love the wrong

and to do the wrong, it is - eating stones and not bread ; the swift feet of justice arc upon him, following with

woollen 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 she stoops her broad wings, it

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is to bring the counsel of God, and feed mankind with angels' bread .

We cannot understand the moral Universe . The arc is a long one, and our eyes reach but a little way ;we cannot calculate the curve and complete the figure by the experience of sight ; but we can divine it by

conscience, and we surely know that it bends towards justice . Justice will not fail, though wickedness appears

strong, and has on its side the armies and thrones of power, the riches and the glory of the world, and though

poor men crouch down in despair . Justice will not fail and perish out from the world of men, nor will what

is really wrong and contrary to God's real law of justice continually endure . The Power, the Wisdom and

the Justice of God are on the side of every just thought, and it cannot fail, any more than God himself can

perish.

In human affairs, the justice of God must work-by human means . Men are the instruments of God's

principles ; our morality is the instrument of His justice, which, incomprehensible to us, seems to our short

vision often to work injustice, but will at some time still the oppressor's brutal laugh . Justice is the rule of

conduct written in the nature of mankind. We may, in our daily life, in house or field or shop, in the office

or in the Court, help to prepare the way for the commonwealth of justice which is slowly, but, we would fain

hope, surer\* approaching . All the justice we mature will bless us here and hereafter, and at our death we

shall leave it added to the common store of human-kind. And every Mason who, content 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 runs ; and so the wrecks of evil that now check and obstruct the stream maybe the sooner swept

out and borne away by the resistless tide of Omnipotent Right . Let us, my Brother, in this, as in all else,

endeavour always to perform the duties of a good Mason and a good man .

=U. . . 14

TO CLOSE.

fit.• .

Ill.•.

Ill.\* . Son . • . Counsellor, what is the hour of. rest for good Masons?

Sen C. •. DI. ,. Ill:., the hour when all their duties are performed .

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X.• . I11.• . Has that hour arrived, .my brother?

Sen.. C. •. As nearly as it ever comes to mortals ; since none perform all their duties : and our Masonic

labours end only at the grave .

Most true, my Brother. Remains there yet any complaint unheard, wrong nnredressed, or

known offence unpunished?

C.• . None, M : . IlL• .

3f. . . Ili. •. It is permitted, then, that this Tribunal should close . Join me, my Brethren, in the concluding

ceremony .

[The officers then rap and repent, as follows] : . . . .

Advocate . . . [,] . . . From all errors and mistakes in conclusion and opinion : . . . .

Jun :. C. •. [1] . . . From all impatience, and inattention to evidence or argument : . . .

: ....

• . . . From all petulance and peevishness, all carelessness and indifference

Sea:. 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 : . . . .

alt. . Ill.'. . . . [!] . . . From all usurpations of power and unwarrantable assumptions of jurisdiction

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From all harsh and uncharitable constructions of act or motive : . . . .

From all improper influences, that pervert men's judgment :

. . . From all false judgment and intentional

Beep us free, our Father, who art to judge us at the last day !

All : . . . And as we judge, so do Tbou in mercy judge us ! Amen!

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.lf.•. Ill. •. 3Iy Brethren, the sign ! [It is given] . This Tribunal is close

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WIIEREVER UELD UNDER

AUTIIORITY OF THE SUPREME COUNCIL, OF SOY.. GR.•. MP

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AT CHARLESTON.

ART . I.

1 . Every Tribunal of the 31st Degree, when sitting in judgment, shall be composed of ten members

and no more, not including the Advocate and Defender .

1 2. ^ When trying a case in which a Sub .- . Prince of the Royal Secret is a party, all the members must

have attained the 3 2\_d Degree : and in all other cases, at least five must have attained it, [to wit, the President, .

Counsellors, Secretary and Treasurer], and the others must have attained the 31st.

ART. Ir.

$ 1. Tribunals of the 31st Degree have exclusive jurisdiction • to hear, try and determine all offences

against Masonic 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

judgments of all Chapters of Rose Croix within their jurisdiction : but as • to offences committed by Knights

of the Rose Croix attached to regular Chapters, and for the punishment whereof the Statutes of such Chapters

have made provision, their jurisdiction shall be concurrent ; and in such cases, the body first having posses . .

sion of the case shall proceed, and the other desist .

i; 2. The Tribunals of the 31st Degree shall also have jurisdiction in all cases ordered by the Chapters

to be transmitted to them for trial : and to decide all questions certified to them by the Chapters, and by

.Councils of Princes of Jerusalem and Lodges of Perfection ; their decision being in all cases final and

conclusive .

ART . III.

1. Any Mason, knowing of the commission by a Brother of rank above the 18th Degree, of any offence

against Masonic law, may make known the fact to any Gr : . Enquiring Commander, by communication in

writing, stating the offence, its nature and circumstances, and the time of its commission ; which shall be

delivered by such Commander to the Ill .. Advocate, who shall prepare and prefer the act of accusation .

J 2. Each Commander shall also in like manner make known to the I1L •. Advocate every violation of

Maeonio law within his knowledge : and the Advocate shall prepare and prefer acts of accusation in all such

cases, and in every case where the facts come otherwise to his knowledge .

$ 3 . Upon the act of accusation being preferred, the Chancellor shall issue a citation, under the seal of

the Tribunal, which shall be served by copy in writing, by the Pursuivant, or by any other Mason at a dis .

tance, to whom the Chancellor may direct and transmit it ; by which the accused shall be cited to appear before

the Tribunal at a certain time and place, and answer the charge . The nature of such charge shall not be

specified ; but a copy of the act of accusation shall be delivered to the accused in person, whenever he applies

for it.

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1 4 ., If it is known that the accused is not to be found, or when the citation is returned that he is not

found, a copy thereof shall be put up in the place where he last resided, in the Lodge room of the Lodge or

other Masonic Body of which he was last a member, or in any Lodge room, if he was a member of none, or,

if there be no such room, then in any public place, and the facts returned upon the citation.

5 . The day fixed for appearance shall. b e at least ten days after the actual or constructive service.

$ 6. Upon the day fixed, if the accused appear, he shall make full answer to the charge, stating, if he

pleases, any extenuating circumstances, and detailing the facts as particularly as he pleases . The Defender

is charged with the duty of preparing this defence .

i 7 . And if he does not appear, or when he has answered, a day shall be fixed for trial, and written

evidence may in the mean-time be taken on both sides .

J 8 . The testimony of persons not Masons must be gii'ea on oath, and that of Masons upon their highest

Masonic obligation : and either may be taken in writing or orally .

ART. Iv.

1 . At the time fixed for trial, unless the Tribunal grants further delay, as it may do at its discretion,

the testimony taken in writing shall be read, and the witnesses heard, the accused having the right to be present, 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 have the right to conclude the argument .'

2. After the case is heard, argued and submitted, the accused and witnesses shall withdraw, and the

Tribunal shall deliberate .

1 3 . After deliberation the members shall vote upon the different specifications in the act of accusation,

each member voting in turn, beginning with the youngest member, and the officers following according to rank

from lowest to highest . The Advocate and the Defender shall vote .

4 . Two-thirds of those present must concur, to find the accused guilty of any specification .

5 . The punishment shall be fixed by a like vote, a majority determining its nature and extent .

6 . The accused shall then be called in, and informed of the result . . If he be found guilty, the sentence shall be communicated by the Chancellor to all Masonic bodies of which he is a member, and the

- punishment shall be imposed according to the Sentence, and the Laws, Statutes and regulations governing

the case .

7 . If the trial proceeds in the absence of the accused, the Defender shall represent him, and perform

all the duties of Counsel for him, to the best of his ability .

ART . V .

1. Appeals from judgments of Chapters of rose )( shall be sent up in writing, with all the papers ;

a simple notice of appeal being alone necessary to give the Tribunal jurisdiction .

2 . Every appeal shall be suspensive.

3 . If the appeal be on the facts, the Tribunal shall try it do noro. 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 annul, as may be

proper and in accordance with Masonic law .

& 4. In case the Tribunal tries the case do now, the proceedings at the trial shall be the same as in cases

of original jurisdiction .

15 . Any subordinate body may submit a question or questions to the Tribunal for its decision, upon

and the Tribunal shall take jurisdiction, upon a certificate of the Recorder or Secretary

order to that ;effect

of such Inferior Body, stating the question and its reference ; shall decide, and transmit a certificate of its

decision . Ant upon the decision of such questions, that of the majority shall stand as the decision of the

whole, and no dissent be made known ; but any Commander who dissents may present his opinion in writing,

with the reasons for it, and have it filed for reference .

16 . A record of all such decisions, and of decisions on points of Masonic law, shall be kept by the Chancellor in a book for that purpose, under appropriate headings .

XXXT. . . 17

ART. Yr.

J 1. No trials whatever for offences shall be had in any Consistory of Sub. -. Princes of the IL\*. S . .

J 2 . The Tribunals of the 31st Degree shall also have jurisdiction to issue mandates to require subordinate bodies to proceed to judgment, or otherwise to do whatever acts they ought to do in order to give to a

Brother his Masonic rights : as also mandates requiring them to desist from proceeding, in proper cases ; and

mandates to bring up their proceedings, when alleged to be against law, to be examined, and affirmed or

quashed, as law and right may require .

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$ 3 . They shall also have jurisdiction to issue mandates to bring before them questions of right to office

in Subordinate Lodges and Bodies, and to hear and determine the same .

J 4. And mandates to suspend or supersede any judgment or action of such inferior bodies .

J 5 . The said Tribunals shall usurp and assume to themselves no powers not granted by these statutes,

or not flowing as necessary incidents or corollaries from the powers hereby granted .

6 . They may act as Tribunals of conciliation or decision, in all matters of difference, dispute or dissension, between Masons of the same or different degrees ; when such matters are either referred to them by

subordinate bodies, or by the parties themselves, or one of them, or by other Masons ; and shall examine into

and weigh the facts and merits, and give and enforce such judgment and decision, as shall in their view be

just, right and equitable in the premises .

ART . YII.

1. All mandates and process of the Tribunal shall be signed by the Chancellor, and sealed with the

seal of the Tribunal .

A record shall be faithfully kept of all the proceedings and judgments of the Tribunal ; and all depo$

sitions and other papers shall be filed and carefully preserved .

FIN IS .

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EgrEC .

Sublime Prince of the Royal Secret.

ME CONStSTORT, ITS OFFICERS, ETC .

Bodies of this Degree are styled CoNsISroRIEs. They should be held in the open country, or on rising

ground, in a building at least two stories high. On the second floor must be three apartments, 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 above stairs is for the Guards ; the second for preparing the Candidate ; and the third

for holding the 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 the Presiding

Officer, or Commander-in-Chief. The throne is elevated by seven -steps, and lined with black satin, strewed

with fiery flames, without tears . Before the Commander-in-Chief is a table, covered with black satin strewed

with tears, on the front of which are painted or embroidered the cross-bones, with a skull on the upper angle,

over it the letter J:., and in the lower angle the letter M.-.

a

The Commander-in-Chief is styled Sovereign Prince. Ile is armed' with

naked sword, and- a shield

triangular in shape . On the table before him lie a sceptre and balance ; and the books containing the laws

and statutes of the Order. Ira is also styled Th

. III.% Gr.. Commander, which is preferable.

In the West are two Wardens, styled Lt.-. Commanders. They wear shields like the Commander-in-Chief,

and sit covered, 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 are embroidered in gold the letters

p. 1 D. n...

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At the right hand of the Sov:. stands the Minister of Slate, who acts as Orator.

At the left hand of the Sovereign stands the Cr.- . Chancellor.

Next the Minister of State is the Grand Secretary ; and next the Gr: . Chancellor is the Gr :. Treasurer.

Below, on one side, are the Chief Engineer, the Gr. . lfaster .Architect, and the Captain of the Guards .

Six members stand below them, dressed in red, without aprons, but all wearing the jewel of the Order on

the breast, suspended from a broad black ribbon, making a triangular collar .

The Jewel. of this Degree is a plain Teutonic cross of pure gold . The apron is of white satin or velvet,

bordered with black . On the flap are 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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XXZ'TT . . . 2

A broad sash is worn, red on one side and black on the other, heavily fringed with silver, and with the

Teutonic cross embroidered upon, it ; also a girdle fringed .with silver, and of the same colours . The cross on

the sash is black .

The battery is 11 raps, by , and I

On the cross upon the sash, in the middle of it, is a double-headed eagle embroidered in silver . In front

on the girdle, a red Teutonic cross.

TO OFE.v .

(se- When the Th. •. Ill.'. addresses a subordinate officer, or such officer addresses the Th.-. DL-., the

officer will rise, and salute with his sword, bringing it to the present, and then dropping the point to the

ground, to the right and a little in front of him, the arm fully extended downward ; in which position he

remains until the colloquy is concluded ; and then comes again to the carry] .

Th : . I11: . Princes, the time for the reunion of the Brethren, Companions, Knights, Princes and Commanders of Masonry is at hand, and this Consistory must be called to labour . Valiant Captain of the Guards,

see that the Sentinels are stationed, and advise them that we are about to open this Consistory, that they may

allow no one to approach who hath not the words and the signs of a Prince of the Royal Secret.

[The Capt •. of the Guards goes out, returns, salutes, and says]

C.• . of G: . Th .-. III . • . Gr . • . Commander, the Sentinels are stationed and duly instructed . We are secure

from intrusion .

TA.-. ..

III

Ill:. First Lt.\*. Commander, who first projected a reunion of the Brethren, Companions,

Knights, -Princes and Commanders of Masonry ; and for what- purpose?

Ans. •. Frederic the Second, King of Prus?ia, Grand 'Master of Masons, and Noblest Patron of the Craft ;

for the purpose of rescuing the Holy Citr and Sepulchre from the dominion of the Moslems.

Th .-. BI.- . Who was to command the Masonic Army in this new Crusade?

Ans:. ' •F rederic himself, as Commander-in-chief of the land and naval forces.

Th .• . I71. • . ' What were to be the places of rendezvous?

Ans. •. The first, Naples : then Rhodes, Cyprus, Malta and Joppa ; whence the army was to march on

Jerusalem .

Th . • . Ill

. What was the hour fixed for sailing, and the signal?

.Ans.. The hour, the 5th after sunset ; and the signal, one cannon by itself, followed by four in quick

succession .

Th.-. ..Ill

What does our trneinp board represent?

Ans. •. The plan of the camp of the Masonic Army, as arranged by Frederic the Great, our Grand

Master .

'

Th . •. Ill.• . Why is it peculiarly a Masonic plan?

Ans: . Because it embodies the HOLY Caoss, and the sacred numbers of Masonry .

Th. • . Ii1.• . Whose tents were to be placed upon the Cross in the centre?

.tins.- . Those of the Five Princes who were to command in rotation under the Commander-in-chief,

as aeeonds in command ; and wboae standards were to lie planted on the five angles of the Pontagun .

Th . •. Ill • . What represents the number 5?

Ans: . The equilateral signets enclosing the Cross : on the lines of which were to be the tents of the

most illustrious among the Knights and Masons .

TA :. III . • . What represents the number 5?

Ans.' . The rENTAcox encircling the triangle ; in the angles of which are the standards of the Five

Princes, .

Lieutenant-Commanders

. MIL• . What do the different letters of the standards represent?

Th

Ans: . T: . the Knights Templars, or Knights Kadosch : E .' . the Knights Eeossais : . . N. . the Knights

of the Sun ; because that letter, in many languages enters into the name of the Divinity that represents that

'X-1 . II. . .3

luminary : as Noum ; ON : K Neph : AdoN : AmuN : IIelioN : OdiN : A,to . wN : SuN

: . . 0'., the German, or

Teutonic Knights : . . U., the Union of that Trinity of qualities which should distinguish the Princes of

Mercy : VIRTr5, Yes et Yearras : (174-rue, Energy and Truth).

Th. •. BI. -. What is represented by the word T E N G U, which these letters constitute ?

dns. • . The Thrice-Excellent, Noble and Glorious Union, of Knights and Princes of Masonry .

Th.'. III. • . What represents the number 7 ?

dns. • . The nerTacov, enclosing the 1 entagon ; on the lines of which are the tents of the Masons from

the 19th to the 25th degree, inclusive .

Th .•. Ill: . What represents the number 9 ?

Ans. •. The aovacov, on the lines of which are the tents and standards of the Masons from the let degree

to the 18th .

Th. •. IIl.• . What do the letters, indicating the different tents represent?

Ans: . The mottoes of the different bodies of Masons who are to encamp under the different flag ; which

are given in the lecture of this degree, with the symbolic meaning of the words they constitute .

Th .• . Ill.-. What does the intended encampment symbolize to us?

An &•. The union of Masons of all rites and all degrees, into one great, harmonious and mighty army of

Reformers, Soldiers • of Virtue, Morality and Truth, to war against Vice, Ignorance, Despotism spiritual and

temporal, and Error, in all their forms and everywhere ; and so to become the'beneftctors of the world .

Th .• . Ill: . Since that is our object, let us proceed to take counsel together 1 It is my pleasure that this

Consistory be now opened for the transaction of business . To prayer, Princes I

[AII kneel, and repeat audibly, after the Gr .. Commander, the Lord's Prayer . Then they rise : the Gr

.- .

Commander raps, 1-the 1st LL-. Com. •. the same-the 2d LL- . Com:. the same] .

.Ill. •. `ti ' f 2 ~ . • .

:

T7,

1st Lt: . Com. • . = ?# » Q n •.

2d Lt: . Com. •. °I' Q

$ . •.

2%.-. Ill:. The Sign, Princes I

[All give the Sign, by laying the fi,SO°.:"2II on the itt+QO~°, then holding it Q$~Q".:" QQ t

f0#fh

and letting it 1 O f f by the right a Q ME ] .

Tli. . III. •. For the advancement of the interests of humanity, and of the cause of virtue, this Consistory

is now open .

RECEPTION.

[The Candidate is prepared by being dressed in the insignia and jewels of a Knight Kadosch ; in which

degree he is examined in the ante-chamber by the Gr . •. blaster 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 give the first to the 2d LL- . Commander, and the second to the let Lt .. Commander.]

[The Introducer then raps , I at the door, and the Captain of the Guards opens it] .

Cape: . of G •. Who comes here?

lidro. . A Knight Kadosch, who having been duly elected and examined, desires to receive the crowning

secrets of the Ancient and Accepted Rite of Masonry .

C.• . of G. • . IIath he well considered and understood the lessons 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 is which we are engaged?

Irdrod: . He is .

C. • . of G.•. Does be know that none are wanted here 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 well . Let him await an answer from the Th .• . III. -. Gr .-. Commander.

(The Captain of the Guards closes the door and goes to the East ; where the same questions are asked and

like answers returned as at the door ; and the Th:. Ill .-. directs that the Candidate be admitted and conducted

to the 2d Lt.- . Commander] .

(The Candidate enters and proceeds to the 2d Lt.- . Commander ; where the same questions are asked

and answers returned as at the door. Then the 2d Lt.' . Com:, asks] :

'

1st Lt` . Coin . . Have you the first pass-word?

Cand.-. I bare.

1 st Lt.-. Com .- . Advance and communicate it! (IIe does so] .

1st Lt.-. Cone. •. It is right . What does it mean?

Cand.- . I do not know.

1st Lt.-. Cow . SEP .ta .TED : as masons bare been for many years by intestine dissensions aid the

struggles of illegal and illegitimate bodies to exercise Usurped powers :-Separated ; as mankind has been for

thousands of centuries, by differences in religious beliefs ; by the ambition and interest of Kings ; by natural

lines, as rivers and mountains, or mere imaginary divisions, that have made one people the enemies and haters

of another, and filled the world with wars :-Separated, as men have 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 recalls to our memories strife and persecution, torture and bloodshed-the murder of the aged and of infancy, the violation of the matron and the

virgin ; quivering bodies torn and devoured by wild beasts in the amphitheatre ; the Christian girl, in her

innocence and beauty, naked, rent limb from limb by the tigers, while among the human tigers that roared

with rapture till Rome rocked with the noise, sat the young pagan girl of her own age, and felt no sickness at

the heart as she saw the remorseless bloody butchery . It recalls to us the slaughter of Christians by Christians ; the burnings and beheadings of the Albigenses and Lollarils, the murder of Servctus, the hunting and

-slaughtering of the Covenanters, the hanging of Papists in Ireland, the extermination of the harmless people

of Mexico and Peru, and the continual wars by which men's passions have made a .gehenna of this earth

which God i ntended .a s a Paradise . And it teaches us in -most persuasive, accents that the highest .duties of-a

man and Mason are toleration and charity of - judgment : and that the great mission of Masonry, yet far from

being fulfilled, is to labour to put an end to strife, -war and persecution among amen ; to elevate the.masses of

mankind, and teach them that their true interests are indissolubly connected with peace and harmony, and

that it is always they upon whom the burthens and evils of conflict and dissension fall with the heaviest hand .

Go now to the 1st Lt : . Commander.

2d Ll.- . Coin . •. Have you the 2d Pass-word ?

Cand . •. I bare.

2d Lt:. Com . • . Advance and communicate it! (IIe'does so] . It is right . Know you what it means?

Cand.' . I do not .

2d Lt .• . Corn : . RE-UNITED, to accomplish. A re-union of all Masons, of all rites and all degrees to accomplish the great objects of Masonry . If you are willing to unite in this great work, think not that you are

sailing with the trade-winds, when you may fasten up the rudder and sleep before the wind ; but expect rough

seas, rude shucks and contrary blasts, and many cross-tacks and Tecrings before you arrive at port : fur we

sleep in armour in our progress towards virtue, and do not glide downward, but climb upward to it. The lung

train of our cross-tries is tube beheld within us, and not without us . If thou ahuuldst bo aduatted here among

us, be careful that thou recuntmendest none that are not fit fur the great work ; and if thou feelest thyself in .

capable, retire 1 Where true fortitude dwells, loyalty, bounty, friendship and fidelity may be found . One should.

confide only in persons constituted for noble ends, who dare do and suffer, and who have a hand to burn, like

Scmvola, for their country or their friend . IIe will be mistaken who makes choice of a covetous man for a

friend, or relies upon the reed of narrow and poltroon friendship . Pitiful things only are to be found in the

hovels of such breasts : but bright thoughts, clear deeds, constancy, fidelity, bounty and generous honesty are

the gems of noble minds . Let thy oaths be sacred : and thy promises be made upon the altar of thy heart'

: and let

Make no cobwebs of obligations ; for honest men's words are Stygian oaths, and promises inviolable

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him only have the key of thy heart, who bath the lock of his own, which no temptation can open. I permit

thee to pass on to the Th: . Ill. • . Gr.-. Commander.

(The candidate goes to the East ; and the Introducer says : "Th

. Ill : . Gr .- . Commander, I present

to you this .'

Kt Kadosch, who bath been permitted to pass to you, by the Ill .-. LL'. Commanders ; and who

.

desires to obtain the secrets of this degree"] .

. IL-. Mast than heard and understood the Lessons of the Ill. • . LL\*. Commanders I

TLCaud.-. I hare.

TX•. Ill.•. Then bear mine . If thou wouldst reform men, thou most first win their confidence- and

that thou canst do, only by being thyself worthy of it . Sit not down in the popular forms and common

level of virtues . Be temperate and sober ; not merely to preserve your bodily vigour, nor to avoid the infamy

of common transgression, and so to expiate or palliate obscure or closer vices, nor to spare your purse, nor

simply to enjoy health ; but that thereby you may truly serve God and your fellow-men . Me is a poor ambition,

who doth not long to do some good that shall outlast human life . Be charitable, before wealth makes thee

covetous ; and lose not the glory of the widow's mite . If riches increase, let thy mind hold pace with them ;

and think it not enough to be liberal, but munificent . Acquaint thyself with the physiognomy of want . Thy

good works, and not thy goods, will follow thee . Wealth is an appurtenance of life, and no .dead man is rich .

Wherefore by charity let the fruition of Wags bless the possession of them, and think it more satisfaction to

live richly than to die rich.

Blake not the consequence of virtue the end thereof. Be not beneficent for a name or applause : nor exact

and just, to gain trust and credit only, which attend the reputation of true and punctual dealing . Limit not

thy honesty by the law of thy country ; nor think that always good enough which will hold in law . Narrow

not the law of charity, equity and mercy . Live by old ethics and the classical rules of honesty. Put no new

names or notions on authentic virtues and vices . Think not that morality Is ambulatory ; that vices in one

age are not vices in another ; or that virtues, which are under the everlasting seal of right reason, may be

stamped by opinion . And though vicious times invert the -opinions of things, and set up new ethics against

virtue, hold thou unto old morality ; and rather than follow a multitude to do evil, stand like % column,

conspicuous by thyself, and single in integrity .

Look humbly down, in that state when others look upwards upon thee . Think\_ not,.thine, own shadow

longer than that of others, nor delight to take the altitude of thyself.

Let not the Sun, even in the shortest days, go down upon . thy wrath ; but write thy wrongs in ashes.

Draw the curtain of night upon injuries, and forgetting them let them be as though they had not been .

Think not that mankind liveth but for a few ; and that the rettare born to serve those ambitions which

make but flies of men, and wildernesses of whole nations . Seek not to use or govern others, bat be satisfied

to govern thyself. Annihilate not the mercies of God by the oblivion of ingratitude . Fall not into selfadulation, and become not thine own parasite.

If thy vessel be but small on the ocean of this world, forget not those virtues which the Great Disposer

of all bids thee to entertain from thy quality and condition : submission, humility, content of mind and industry. To be low, but above contempt, may be high enough to be happy . When thou searcbest for the

imperfections of others, look also for what is laudable in them ; for In every nature something may be good ;

and some excellency which needs to be explored for, and does not lie upon the surface, may incline the balance

in his favour. There is dross and alloy in all natures, for the very reason that there is also pan metal in all .

Praise is a debt we owe to the virtues of others ; and if we deny it to them, we are their debtors ; and still

more if we indirectly praise ourselves by pointing out their imperfections. Lie is best praised, whose own

conscience pronounces his eulogy . The chic? Hasoaic virtues are charity, modesty, humility, patience and

veracity ; and he who knows himself possessed of these, is fitted to engage in the great work ot •reforming

the world. Dost thou assent to these truths ; and feel that thou coast put these principles in practice f

Caad. . . I do .

Th. : Ill.•.

degree .

Go then to the Holy Altar, and there kneel, to take upon thyself the obligation of this

< XII. . . 6

(The Candidate kneels before the altar, with his hands upon the Holy Bible ; and repeats after the Th .

Ill.\*. Gr.-. Commander, the following]

OnLICATror.

I, A B of my own 'free will and accord, in the presence of the Gr : . Arch .-.\_ of the Universe, and calling Him to witness the sincerity of my intentions ; and in this Consistory of Sub .-. Princes of

the Royal Secret, faithful guardians of the sacred treasure, do hereby and hereon moat solemnly and sincerely

vow and swear, under all the penalties of my former obligations in Masonry, that I will never reveal or make

known, directly or indirectly, by intention or culpable negligence or carelessness, to any person or persons

whomsoever, any even the least of the secrets of this royal degree, unless to one duly qualified and entitled

to receive them, or in the body of a regular Consistory of this degree, and to such persons or • in. such body

only as I shall find to be such after strict-trial .

I furthermore promise and swear that I will be governed by and in my conduct conform to the Statutes

and regulations of this or any other Consistoryto which I may belong, and by and to those of the Sup.-. Courtoil of the 33d Degree under whose jurisdiction I may reside, so far as the same may become known to me .

I furthermore promise and swear that I will cordially, heartily and sincerely unite with the Sub .-. Princes

of the It:. S.. in their noble project of uniting all Masons of all rites and degrees together all over the earth,

for the purpose of producing peace, harmony and concert of action within the Order, and of putting an end

to strife, dissension religious and political, war and persecution throughout the world.

I furthermore promise and swear, that, in order to be able to serve the Order and mankind, I will, both

in and out of the Consistory, behave and demean myself as a Mason should, worthy of being honoured by

being associated in so noble and glorious a work, of making this world a Temple fit for the abiding place of

the jr.- . Arch : . of the Universe ; that nothing in my conduct or demeanour may in the least reflect discredit

on this Consistory or on Masonry, or tend to destroy or diminish my own capacity and power for doing good .

So help me God ; and enable me to keep this TOW I Anion!

The Candidate is then raised, and receives the Sign, Words and Token of the degree .

SIGN : . . . As already described.

Tos:E:r : . . . The ordinary grasp in shaking hands, one passing' his t 2 °i°°i ° tC tij?„$~,C# as ho does

so, between the # Q °I° °Pt (C and MS: 2 111 119 =Q(r - of the other.

1St PASS-WORD : . . . J(D t(7 - 4 ~ t.'.

2d PASS-WORD : . . .

Aaswza : . . .

SACRED WORD : .

~4Q~~QMQs: .

0t -:L - I~(EIIQ : .

[The Candidate is then invested with the clothing and jewel of the Degree : and is informed that the

letters J.. M . ., in front of the table before the Th .- . III:% are the initials of the name of Jacques de 2llolai,

Gr.. Master of Templars ; that the skull and cross-bones refer to his murder ; and that the letters P:. 7:. . . .

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. W., in front of the Table in the West, are an abbreviation of the words -(['•;O!: . O1J 3&.•,, signifying Vengeance, ,and a blow or calamity .

Then the Tracing Board is displayed to him ; and the Minister of State reads the following Lecture .]

LECTURE .

Frederic the id, or the Great, of Prussia, being'ai the head of the Masonid Fraternity on the Continent

of Europe, projected a re-union of the Brethren, Companions, Knights, Princes and Commanders of Masoliry,

for the purpose of rescuing the holy City, and the Sepulchre of the Saviour from the hands of the Turks, by

a now Crusade, in which it was his intention to command in person : but he was prevented by death from

carrying it out.

It was his intention that the 'Masons of different countries should first rendezvous at Naples, and sail

thence to Rhodes, Cyprus, Malta and Joppa, from which place the army was to march upon Jerusalem . The

hour for sailing from each port was to be the fifth after sunset, and the signal a single gun, followed by four

others in quick succession .

He also prepared a plan by which the army was regularly to encamp, which is perpetuated on the tracing

board of this Degree. It is purely Masonic, -because by the equilateral triangle enclosing the Holy Cross,

and by the Pentagon, Heptagon and Nonagon, of which it is composed, it expresses the sacred Masonic numbers, 3, 5, 7 and 9.

Upon the Cross in the centre were to be the quarters of the five Princes, who as Lt. Commanders were in

rotation to be second in command ; and whose standards are seen on our tracing Board planted in the five

angles of the Pentagon .

On the sides of the equilateral triangle were to be encamped the Sublime Princes of the Royal Secreg, and

the Gr: . Inquiring Commanders .

•

.The standards of the Five Princes, each represented by a letter, and each in one of the angles of thePentagon, are as follows

T: . azure : a lion couchant or, holding inn his mouth a key or, and\_ collared or, with the figures 525 on the

collar. Motto, at the base, AD GLORIA M DEI.

E. • . Argcnl : a flaming heart gules, winged sable, crowned with laurel vcrt.

N.. Vert : an eagle with twoo heads, displayed, sable, armed or, ensigned with an imperial crown or resting on both heads ; holding in his dexter claw a sword, point in base ; in his sinister claw a bloody heart.

G . • . Or : an ox slataxt, sable.

U.' . Puopure : the Ark of the Covenant or, between two palm trees rcrl. Motto at the base Lavs No .

The Standard T . . indicates the encampment of the Knight Tcmplars : E. of the Knights Ecossais : N. •.

of the Knights of the Sun, into so many of the names of which luminary that letter enters : G:. of the German or Teutonic Knights : and U: . of the Princes of Mercy or Scottish Trinitarians, that letter representing

the Trinity of qualities that should distinguish them, Vtarrs, Vis and VEaXTes (Virtue, Energy and Truth,)

united in a perfect U .,;iov.'

Taken together, these letters make the word T .E.N.G.U ., the initials of this sentence : Taslcz-ExczLLzNT,

GLoaiors U .UON, [of the Ill. •. Knights and Princes of Masonry .]

On the sides of -the Heptagon are to be the camps of The Knights of the Brazen Serpent, The Princes of

the Tabernacle, The Chiefs of the Tabernacle, the Knights of the Royal Axe [who are to be the .Engineers],

The Noachites, the Grand Masters of Symbolic Lodges, and the Gr :. Pontiffs ; all to receive their orders from

the five Princes of the Pentagon .

.

On the sides of the Nonagon are to encamp all the Masons of the lower degrees . Each tent represents

an entire camp ; and the pennons and flags point out the different degrees .

S. • . Flag or pennon white, lightly sprinkled with red : The tent indicates the camp of the Knights of

the Rose 44, and the Knights of the East and West .

A. • . Flag and pennon light green : Knights of the East, and Princes of Jerusalem .

NonLE,

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L.' . Flag and and pennon red : Grand Elect, Perfect and Sublimo'lasons .

I .-. Flag and pennon black and red : Knights of the Ninth Arch .

X. •. Flag and pennon black : Gr.- . Master Architects : Sublime Knights Elect, I! . Elect of

15, and

Kts. •. Elect of 9 .

N .'. Flag and pennon red and black Intendants of the Building.

0. . . Flag and pennon green and red : Provosts and Judges, and Confidential Secretaries .

NI.- . Flag and pennon green : Perfect and Secret Masters.

S .' . Flag and pennon blue : Symbolic Masons of all rites, and Volunteers .

These letters together make the two words SALIX NONIS : and the whole encampment symbolizes the

union of all Masons, of all rites and all degrees, into one great, harmonious and mighty army, soldiers of

'virtue, freedom, morality and knowledge, to war against vice, despotism spiritual and temporal, profligacy and

error, in all their Protean shapes and forms, and to be the benefactors of the world.

. With the Knights Templars [or Kadosch] were to encamp all such Knights of Malta as should unite with

them, and prove themselves faithful guardians of the Holy Places .

The mottoes of the different camps of the Nonagon are as follows

S .. . . Salus Populi, Suprema Iex.

A cerrimi libertatis et veritatis defensores .

L . • . . . Laborer magnos pro laominum salute late excipere .

I . . . . In virtue sere gloriamur.

$. •. . . Xenia utilissima Dci hominibus data, Religioque et Latomia .

N.' . . . Yon nobis solum nati srunus ; orlusque nostri partcnn pa(ria riudicat.

O . . . . Ora atque labora.

NL'. . .?%on'vullus instant is tyranni justunu rirunu nrente quatil sclitla.

S .'. . . Sum main ncc metucre lien, nec oplare .

The watchwords were arranged for ercrr day in the week ; and were to be changed only-by express order

from the Commander-in-Chief. They were as follows :

Sunday

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Monday

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Tuesday .

CYRUS

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DARKS .

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ALEXANDER

Thursday

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PUILADELPIIUS

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Saturday .

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. . HEROD

IIEZEIUAII .

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. . EZESIEL.

. DANIEL.

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ZEROES

Wednesday

Friday

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ZEru.&zn. II.

. HAGCAI .ZECIIARIAII.

MALACUI .

There are also seven other watchwords, one for each day of the week, the initials of which surround the

Heptagon, and form the Ineflablo Name, as it is spelled in the common Torsion of the Scriptures . They are :

JUSTICE, . . . EtjwITr, . . . HONOUR, . . . ORDER, . . . VIRTrc, . . . ARIroua, . . . HUMANITY . These words

distinguish the several camps as follows

JUSTICE : . . The Noachites, or Prussian Knights . . . Their Banner, White.

EQUITY : . . The Grand Pontiffs . . . Their Banner, I-ellouo .

IIoNora : . . The Grand 'Masters of all Symbolic Lodges . . . Their Banner,

Blue.

ORDER : . . . The Knights of the Royal Axe . . . Their Banner, Black.

The Chiefs of the Tabernacle . . . Their Banner, Green .

VIRTUE :

ARDOUR : . . The Princes of the Tabernacle . . . Their Banner, Purple.

HUMANITY : . The Knights of the Brazen Serpent . . . Their Banner, Crimson.

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Which colours were anciently assigned to the several planets, as follows : White, to the Moon ; Yellow,

to the Sun ; Blue, to Jupiter ; Black, to Saturn ; Green, to Venus ; Purple, to Mercury ; and Crimson, to Mars.

The Knights Kadosch are the legitimate successors of the Templars ; and this degree was originally a

Christian degree of Knighthood . Its object was, for a long time, to re-conquer the Holy Land, and plant the

Banner of the Cross once more on the ruined walls -of Jerusalem . Many of the Knights of the Crusades were

Masons, and thus became acquainted with the legend which Masonry had preserved . Jerusalem was finally

lost to Christendom in the year 1244, when it was taken and sacked by the Corasins, 140 years after it had

been conquered by Tancred and Uodcfroi de Bouillon, and 15 after the Sultan of Babylon had restored it to

the Emperor I rederic the Second : and in the battle of Tiberias, fought on St . Luke's day soon after the taking

of the City, the Christians were entirely overthrown . Of those of the Teutonic order engaged in the battle,

three only escaped ; of 300 Templars, only 1 .9 ; and of 200 Ilospitaliers, only 19 .

Efforts were afterwards made, but ineffectually, to re-conquer Jerusalem and Palestine . The surviving

Knights spread themselves over Europe, carrying Masonry and the legend of the Master's Degree with them,

and veiling the Christian Mysteries of the Incarnation, the Crucifixion, the Resurrection, and the Redemption

of man, under tke allegory of the murder and raising of IIiram Abi . The Mysteries of the Craft thus became

to Christian 3Iaods the Mysteries of religion . This important secret they were unwilling to entrust to any

whose discretion had not been proved . Then it was that they selected the two Saints John as Patrons of

Masonry ; John the Baptist, because he was an initiated Essene : and John the Evangelist, it is said, for a

still deeper reason, and one that made secrecy indispensable .

It is said (we do not vouch for the truth of the statement, although it is historical), that the Masons of the

Orient bad embraced the doctrines taught by St . John, as contradistinguished from those taught by St . Paul

and St. Peter, and followed by the Romish Church . They considered St . Job n as a more accurate and faithful

depositary of the doctrines of Christ than St.. Peter : they believed in the Gospel of Love ; and that faith or

mere belief without works was useless ; and so believing they denied the spiritual supremacy and infallibility

of the Pope, and sowed the seeds ofopposition to his authority in England, France and Prussia, which afterwards produced such a mighty fruit .

.To conceal theso dangerous ,esoteric doctrines, they invented different degrees, in order to unfold their

doctrines gradually, to make known the primitive truths, which, first revealed to the Patriarchs, had been

-again taught by the . Redeemer, to their initiates, slowly, and after testing them by long privations and the

.passage througlr many degrees ; that they might prove them thoroughly, before teaching them the doctrine of

toleration, and those others, taught by St . John, and so contrary to the corruptions of the Church and Court

of Rome ; corruptions which had changed the equality and humility of the Church and the early Christians into

a vast Hierarchy, built up story upon story, and cemented with the blood of a million of persons slain by the

sword, the axe and the fagot of persecution ; and over which Hierarchy domineered an absolute Despot,

claiming supreme spiritual and temporal authority over all Kings and Emperors, and power to annul laws all

over Christendom, and that when he spoke, it was the voice of God himself speaking through his mouth .

Accordingly, it is said, in the early degrees, symbolic secrets only were communicated, without explanations ; that the Brethren might have the means of recognizing each other, but not of betraying any dangerous

secret. Signs, words and tokens only were given in each degree, for mutual assistance and protection against

Cowans, Saracens, and the crafty Emissaries of Rome, that eternal and relentless enemy of Masonry .

Our explanations of Masonry would be incomplete, if we should omit to make known to you those which'

these Christian Masons gave of the ceremonies and symbols of the three first degrees . Whether they are

correct or incorrect, it is not for us to decide . They have often been given : and though the doors of Masonry,

in all the legitimate degrees, and even in that of the Rose +, and this of the Sublime Princes of the Royal

Secret, open to all who believe in a Wise and Just God and in the immbrtality of the Soul, yet even those\_

Masons who are not of the Christian faith, though firm in their own interpretations of the symbols, may well

be curious to know those of others, may well give them a respectful attention, and may, perhaps, find something

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in them of interest and value . And before we enter upon the final lesson which we have to give you, we will

delay a few moments to repeat to you these Christian interpretations .

In the first degree, they said, there are three symbols to be applied .

let . Man, after the fall, was left naked and defenceless against the just anger of the Deity . Prono -to

evil, the human race staggered blindly onward ipto the thick darkness of unbelief, bound fast by the strong

cable-tow of the natural and sinful will. floral corruption was followed by physical misery . Want and

destitution invaded the earth . War and Famine and Pestilence filled up the measure of evil, and over the

sharp flints of misfortune and wretchedness, man toiled with naked and bleeding feet . This condition of

blindness, destitution, misery and bondage, from which to save the world the Redeemer came, is symbolized by

the condition of the Candidate, when he is brought up for the first time to the door of the Lodge .

2d. Notwithstanding the death of the Redeemer, man can be saved only by faith, repentance and

reformation. To repent, he must feel the sharp sting of conscience and remorse, like a sword piercing his

bosom . His confidence in his guide, whom he is t old . to follow -and fear no danger ; his trust . i n God,

which he is caused to profess ; and the point of the sword that is pressed against his naked left breast over

the heart, are symbolical of the faith, repentance and reformation necessary to bring him to the light of a life

in Christ the Crucified.

3d . Having repented and reformed, and bound himself to the service of God by a firm promise and obligation, the light of Christian hope shines down into the darkness of the heart of the humble penitent, and

blazes upon his pathway to Heaven . And this is symbolized by the Candidate's being brought to light after

he is obligated, by the Worshipful Master, who in that is a symbol of the Redeemer, and so brings him to

light, with the help of the brethren, as lie taught the Word with the aid of hie Apostles .

In the second degree there are two symbols

4th. The Christian assumes new duties towards God and his fellows . Towards God, of love, gratitude

and veneration, and an anxious desire to serve and glorify him : towards his fellows, of kindness, sympathy

and justice . And this assumption of duty, this entering upon good works, is symbolized by the Fellow-Craft's

:obligation ; by which, bound as an apprentice to secrecy merely, and set in the North-East corner of the

. .-lodge, hee descends as a Fellow-Craft into the body of - the brethren, and assumes the active duties of a good

Mason .

5th . The .Christian, reconciled to God, sees the world in anew light . It is no long r-this great universe,

a mere machine, wound up and set going six thousand or sixty million years ago, and left to run on afterwards

, forever, by virtue of a law of mechanics created at the beginning, without further care or consideration on the

-- part of the Deity : but it has now become to him a great emanation from God, the product of llis thought, not

a mere dead machine, but a thing of life, over which God watches continually, and every movement of which

is immediately produced by his present action, the law of harmony being the nssenee of the Deity, re-enacted

every instant. And this is symbolized by the imperfect instruction given in tto Fellow-Craft's degree, in the

sciences, and particularly geometry, connected as the latter is with God himself in the mind of a Mason,'

because the same letter suspended in the East, represents both : and astronomy, or the knowledge of the laws of

motion and harmony that govern the spheres, is but a portion of the wider science of geometry . 'It is so symbolized, because it is here, in the second degree, that the Candidate first receives any other than moral instruction,

There. aratalso two symbols in the 3d Degree, which, with the 3 in the first, and 2 in the second, make

the 7.

Gth . The Candidate, after passing through the first part of the ceremony, imctgines himself a Master ;

and is surprised to be informed that as yet he is nut, and that it is uncertain whether ho over will be . lie is

told of a difficult and dangerous path yet to be travelled, and is advised that upon that journey it depends

whether he will become a Master. This is symbolical of that which our Saviour said to Nicodemus, that notwithstanding his morals might be beyond reproach he could not enter the Kingdom of Heaven unless he were

born again ; symbolically dying, and again entering the world, regenerate, like a spotless infant .

7th. The murder of Hiram Abi, his burial and his being raised again by the Master, are symbols, both

of the death, burial and resurrection of the Redeemer ; and of the death and burial in sins of the natural mat,

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and his being raised again to a new life, or born again, by the direct action of the Redeemer ; after Morality

(symbolized by the Entered Apprentice's grip), and Philosophy (symbolized by the grip of the Fellow-Craft)

had failed to raise hint . That of the Lion of the House of Judah is the strong grip, never to be broken, with

which Christ, of the royal line of that House, has grappled to himself the whole human race, and embraces

them in his wide arms as closely and affectionately as brethren embrace each other on the five points of

fellowship .

As Entered Apprentices and Fellow-Crafts, Masons are taught to imitate the laudable example of those

Masons who laboured at the building of King Solomon's Temple ; and to plant firmly and deep in their - hearts

those foundation-stones of principle, truth, justice, temperance . fortitude, prudence and charity, on which to

erect that Christian character which all the storms of misfortune and all the powers and temptations of Hell

shall not prevail against ; those feelings and noble affections which are the properest homage that can be paid

to the Grand Architect and Great Father of the Universe, and ~which make the heart a living temple builded to

him : when the unruly passions ;are made to submit to rule and measurement, and their excesses are struck off

with the gavel of self-restraint ; and when every action and every principle is accurately corrected and adjusted

by the square of wisdom, the level of humility and the plumb of justice .

The two columns, Jachin and Boaz, are the symbols of that profound faith and implicit trust in God and

the Redeemer that arc the Christian's strength ; and of those good works by which alone that faith can be established and made operative and effectual to salvation .

The three pillars that support the Lodge are symbols of a Christian's Horz in a future state of happiness ;

FsrTit in the promises and the divine character and mission of the Redeemer ; and CII .nIT.tnLE JUDGMENT Of

other men .

The three murderers of Hiram Abi symbolize Pontius Pilate, Caiaphas the High Priest and Judaslscariot :

and the three blows given him are the betrayal by the last, the refusal of Roman protection by Pilate, and the

condemnation by the high Priest . They also symbolize the blow on the ear, the scourging and the crown of

thorns . The twelve fellow-crafts sent- in search of the body are the twelve disciples, in doubt whether to

believe that the Redeemer would rise from the dead .

The Mater's word, supposed to be lost, symbolizes the Christian faith and religion, supposed to have been

crushed and destroyed, when the Saviour was crucified, after Iscariot had betrayed him, andPoter deserted him,

and when the other disciples doubted whether he would arise from the dead ; but which rose from his' tomb and

flowed rapidly over the civilized world ; and so that which was supposed to be lost was found . It symbolizes

also the Saviour himself; the Woao that was in the beginning that was with God, and that was God ; the

Word of life, that was made flesh and dwelt among us, and was supposed to be lost, while he lay in the tomb,

for three days, and his disciples "as yet knew not the scripture that he must rise again from the dead," and

doubted when they heard of it, and were amazed and frightened and still doubted when he appeared among

them .

The bush of acacia placed at the head of the -rare of Hiram is an emblem of resurrection and immortality .

Such are the explanations of our Christian brethren ; entitled, like those of all other Masons, to a respectful consideration.

In the judgment and crucifixion of him who was at least a Great Reformer, all Masons can see the same

three Powrrs which wrought the death of Jacques de Molay ; the despotic Royal power, in the persons of Iierod

and Pilate ; the insolence, cruelty and blood-thirstiness of the Sacerdotal power, in the person of'Caiaphas ;

and the bitterness of rank, caste and privilege when truth and right seem about to interfere-with and diminish

their `vested rights,' their franchises and immunities, by raising up the people to the dignity of manhood ;

in the Scribes, the Elders and to'Pharisces, who monopolized the wealth and learning of the Jews .

These three have ever been the enemies of Humanity, the implacable foes of Human 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 free thought, whose bhains

have galled the limbs of mankind so many ages . Whether in Pagan or Catholic Rome, the Emperor and the

hierarchy were the persecutors of opinion ; and in the privileged classes they ever found ready instruments

of their cruelty .

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The Temple, destroyed by the Chaldeans, symbolizes the People, the great suffering masses of Humanity,

enslaved, and led in chains by Royal and Sneerdotal Despotism : for universal man, redeemed and disenthralled,

free, educated and intelligent, will be, in his majesty, his might and his harmony, the most fitting Temple of

the All-Wise, the Just and the Beneficent Creator .

That Temple, in its beautiful and magnificent proportions, Masonry desires to re-build . Civil and religious

freedom, emancipation of both the muscles and the mind of all who are fit to be free, education and enlightenment, and the raising up of the oppressed masses of humanity to that level of equality on which they ought

to stand ; that is the mission in which Masonry is to co-operate : and to fulfil which it must necessarily labour

for the overthrow and extermination of Kingly tyranny and Priestly oppression, as well as the exclusive Privileges of rank and caste .

This is the meaning of that allegory of implacable hostility to the Knights of Malta . They are to us but

the symbol of a class ; and here, as everywhere in Masonry, truth is hidden in an allegory, which ill-understood becomes repulsive to the moral sense, and shocks a soul devoted to love and to sympathy, and taught

everywhere in Masonry the beauty of mercy and forgiveness .

But the vengeance which Masonry desires to take is not such as is indicated by the cavern, the fountain

and the bloody head. All that is but a symbol . It desires to see Despotism dethroned, and Constit' .tional

Government established in its place ; the sacerdotal power become like that which the apostles exercised in the

early days of Christianity ; the ways to.rank and to civil employment, to office and honour, open to the children

of the tcidow, the masses of the people. It labours unceasingly for that result, for the enfranchisement of the

soul as well as for that of the body ; for wcll •regulated liberty, and an universal freedom, controlled and

directed by law and order . It represents the great working and producing classes ; and it adopted the legend

of IIiram Abi, a worker in brass, in order that none (night mistake its sympathies . What more thoroughly

republican dogma could there be than that which scatq by the side of the King of Israel and Judah, and the

Kin- of Phoenicia, the !tumble worker in the metals, like thcui a Grand -Master, and honoured equally with

them by the Craft.

This is Masonry as it has come down to us . Not :t system of unmeaning, idle ceremonies, or of commonplace learning and childish forms ; nor of pretences to mysterious secrets, that like ignes fcdui ever elude the

wearied and disappointed pursuer : but a great system, teaching all the : grand truths or . morality and - the

primitive revelation, and the mysteries of the primitive faith, first concealed and clothed in allegories, which

'unfolding by degrees, ,is clouds break and leave the blue sky smiling behind, leave the truths themselves palpable and prominent in all their grand and majestic proportions .

Of this noble band of co-workers in the great cause of human improvement and human civilization, you

are now one, in full fellowship and communion, bound to us to the last moment of your life, by the mystic

C+ct.E-Tou-of Masonry [its tp',\_n, Iiu .sla .ETt, his PLEOc.E, xviii Ezck . 7], which death alone can sever,

and relieve us of the obligations it imposes . It behoves you now to see that you do the cause and the Order

no discredit, and that you earn and deserve the proud title, r .tiTir ur. and E \LIGUTENED (the Maros and E.toRT,g

of the old Mysteries) :-Faithful, to yourself, the Order, your Country, Humanity, your God : Enlightened, to

see clearly the True and the Right ; and Energetic, to follow, protect and defend them .

Receive now from the Cr .- . Chancellor the last words of the Ancient and Accepted Rite, upon the Ethics

and Philosophy of Masonry ; which, and not the pronunciation of any'given number of letters in a name, are

the True Word of a Master Mason .

CLOSING INSTRUCTION .

My Brother, there is no dogmatism in Masonry . It is not fur us to dictate to any man what he shall

believe . We have hitherto, in the instruction of the several degrees, confined ourselves to laying before you

the great thoughts that have found expression in the different noess of the world, leaving you to decide for

yourself as to the orthodoxy or heterodoxy of each, and what proportion or per-centage of truth, if any, each

contained. We shall pursue no other course in this closing instruction of the Ancient and Accepted Rite ; in

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which we propose to deal with the highest questions that have ever exercised the human mind,-with the

existence and the nature or a rtod, with the existence and the nature of the human soul, and with the relations

of the divine and human spirit with the merely material universe . There can be no questions more important

to an intelligent being, nouo that have fur him a more direct and personal interest ; and to this last word of

Scottish Masonry we invite your serious and attentive consideration . And, as what we shall now say will be

but the completion and rounding-off of what we have already said in several of the preceding degrees, in

regard to the Old Thought and the Ancient Philosophies, we hope that you have noted and not forgotten our

previous lessons, without which this would seem imperfect and fragmentary.

In its idea of rewarding a faithful and intelligent workman by conferring upon him a knowledge of the

True Word, Masonry has perpetuated a very great truth, because it involves the proposition that the idea

which a man forms of God is always the most important element in his speculative theory of the Universe,

and in his particular practical plan of action for the Church, the State, the Community, the Family, and his

own individual life . It will ever make a vast difference in \*the conduct of a people in war or peace, whether

they believe the Supreme Cod to be a cruel Deity, delighting in sacrifice and blood, or a God of Love ; and an

individual's speculative theory as to the mode and extent of God's government, and as to the nature and

reality of his own free-will and consequent responsibility, will needs have great influence in shaping the course

of his life and conversation .

We see every day the vast influence of the popular idea of God . All the great historical civilizations of

the race have grown out of the national ideas which were formed of God ; or have been intimately connected

with those ideas . The popular Theology, which at first is only an abstract idea is the heads of philosophers,

by and by shows itself in the laws, and in the punishments for crime, in the churches, the ceremonies and the

sacraments, the festivals and the fasts, the weddings, the baptisms and the funerals, in the hospitals, the colleges, the schools and all the social charities, 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 outgrows its ancient Ideas of God, which were only

temporary and provisional. A man who has a higher conception of God than those about him, and who denies

that their conception is God, is very likely to be called an Atheist, by men who are really far less believers in

a God than he. Thus the Christians, who said the Heathen idols were no Gods, wore accounted Atheists by

the People, and accordingly put to death ; and Jesus of Nazareth was crucified as an unbelieving blasphemer,

by the Jews .

There is a mere formal Atheism, which is a denial of God in terms, but not in reality. A man says, There

is no God ; that is, no God that is self-originated, or that never originated, but always WAS and Ilea Begs,

who is the cause of existence, who is the Mind and the Providence of the Universe ; and so the order, beauty

and harmony of the world of matter and mind do not indicate any plan or purpose of Deity . But, he says,

Nercae,-meaning by that the whole sum total of existence,-that is powerful, active, wise and good ; nature

is self-originated, or always was and had been, the cause of its own existence, the mind of the Universe and

the Providence of itself. There 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 denial of God is only formal and not real . The qualities of God are admitted,

and affirmed to be real ; and it is a mere change of name to call the possessor of those qualities, nature, and

not God . The real question is, whether such Qualities exist, as we call God ; and not, by what particular

name we shall designate the Qualities . One man may call the sum total of these Qualities, Nature ; another,

heaven ; a third, Universe ; a fourth, Matter ; a fifth, Spirit ; a sixth, God, Theos, Zeus, Alfadir, Allah, or

what he pleaes . All admit the existence of the Being, Power or E, s, thus diversely named. \*The name is of

the smallest consequence .

Real Atheism is the denial of the existence of any God, of the actuality of all possible ideas of God . It

denies that there is any Blind, Intelligence or Exs, that is the Cause and Providence of the Universe, and of

any Thing or any Existence, Soul, Spirit or Being, that intentionally or uddlijently produces the Order, Beauty

and Harmony thereof, and the constant and regular modes of operation therein . It must necessarily deny

that there is any law, order or harmony in existence, or any constant mode of operation in the world ; for it

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is utterly impossible for any human creature to conceive, however much he may pretend to do so, of either of

these, except as a consequence of the action of Intelligence ; which is, indeed, that otherwise unknown thing,

the existence of which these alone prove ; otherwise than as the cause of these, not a thing at all ; a mere

name for the wholly uncognizable cause of these .

The real atheist must deny the existence of the Qualities of God, deny that there is any mind of or in the

universe, any self-conscious Providence, any Providence at all . He must deny that there is any Being or

Cause of Finite things, that is self-consciously powerful, wise, just, loving, and faithful to itself and its own

nature . lie must deny that there is any plan in the universe or any part of it . IIe 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 is beyond the reach of our faculties to imagine

.how matter originated,-how it began to be, in space where before was nothing, or God only. But it is equally

beyond the reach of our faculties to imagine it eternal, and unoriginated . To hold it to be eternal, without

thought or will ; that the specific forms of it, the seed, the rock, the tree, the man, the solar system, all came

with no forethought planning or producing them, by ' chance' or ' the fortuitous concourse of atoms' 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 mean .some unknown thing, for which the 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 the word is nonsense, or the

universe exists in conformity to a plan. The word never meant and never can mean, any other thing than

that which the universe exhibits . So with the word "purpose ;" so with the word "Providence." They mean

nothing'

or else only what the universe proves .

.

It was soon found that the denial of a Conscious Power, the cause of man and of his life, of a Providence,

of a Mind and Intelligence arranging nian in reference to the world, and the world in reference to man, would

not satisfy the instinctive desires of human nature ∎ or account for the facts of material nature . It did not

long answer to say, if it ever eras said, that the universe was drifting in the void inane, and neither it nor any

. .mind within or without it knew of its whence, its whither or -its whereabouts ; that man, was drifting in the

.universe, knowing little of his whereabouts, nothing of his whence or whither ; that there was no mind, no

Providence, no Power, that knew any better ; nothing that guided and directed man in his drifting, or the

'Universe in the weltering waste of Time . To say to man and woman, "your heroism, your bravery, your

self-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 order in all these titingg ; everything comes and goes by the

fortuitous concourse of atoms ;" did not, nor ever will, lung sati.-fy the human mind .

True, the theory of Atheism has been uttered . It has been said, "Death is the end : this is a world without a God : you are a body without a soul : there is a Here, but no Hereafter for you ; an Earth, but no

Heaven. Die, and return to your dust. Man is bones, blood, bowels and brain : mind is matter : there is no

soul in the brain, nothing but nerves. (We can see all the way to a little star in the nebula of Orion's belt ;

so distant that it will take light a thousand millions of years to conic from it to the earth, journeying at the

rate of twelve millions of miles a minute . There is no Ifeaven this side of that : you see all the way through :

there is not a speck of Heaven ; and do you think there is any beyond it ; and if so, when would you reach

it V There is no Providence . Nature is a fortuitous concourse of atoms ; thought is a fortuitous (unction of

matter, a fortuitous result of a fortuitous result, a chance-shot front the \_rcat wind-gun of the Universe, accidentally loaded, pointed at random, and fired off by chance . Things halrpen ; they are not arranged. There

is luck, and there is ill-luck ; but there is no Providence . Die you into dust I" Does all this satisfy the

human instinct of immortality, that makes us ever long with unutterable longing, to join ourselves again to

our dear ones that have gone away before us, and to mankind, fur eternal life? Does it satisfy our mighty

hungering and thirst for immortality, our anxious longing to conic nearer to and to know more of the Eternal

Cause of all things?

glen never could be content to believe that there was no mind that thought for man, no conscience to enact

eternal laws, no heart to love those whom nothing of earth loves or cares fyr, no will of the universe to rnar-

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steal the nations in the way of wisdom, justice and love . History is not,-thank God ! we know it is not, . the

fortuitous concourse of events, or Nature that of atoms . We cannot believe that there is no plan nor purpose

in Nature, to guide our going out and coming in : that there is a mighty going, but it goes nowhere ; that all

beauty, wisdom . affection, justice, morality in the world, is an accident, and may end to-morrow .

All over the world, there is heroism unrequited, or paid with misery ; vice on thrones, corruption in

high places, nobleness in poverty or even in chains, the gentle devotion of woman rewarded by brutal neglect

or more brutal abuse and •v iulence ; everywhere want, misery, over-work and under-wages . Add to these the

Atheist's creed,-a body without a soul, an earth without a Heaven, a . world without a God ; and what a

Pandemonium would we inake of this world!

The intellect of the Atheist would find matter everywhere ; but no Causing and Providing Mind : his

moral sense would find no Equitable Will, no Beauty of Moral Excellence, no Conscience enacting justice into

the unchanging law of right, no spiritual Order or spiritual Providence, but only material Fate 'and Chance .

His affections would find only finite things to lure ; and to them the dead that were loved and that died yesterday, are like the rainbow that yesterday evening lived a moment and then passed away . His soul, flying

through the vast Inane, and feeling the darkness with its wings, seeking the Soul of all ; which at once is .

Reason, Conscience, and the Heart of all that is, would find no God, but a Universe all disorder ; no Infinite,

no Reason, no Conscience, no heart, no Soul of things ; nothing to reverence, to esteem, to love, to worship,

to trust in ; but only an Ugly Force, alien and foreign to us, that strikes down those we love, and makes us

mere worms on the hot - sand of the world . No voice would speak from the Earth to comfort him . It is a

cruel mother, that great Earth, that devours her young,--a Force and nothing more . Out of the sky would,

smile no kind Providence, in all its thousand starry eyes ; and in storms a malignant violence, with its lightning-sword, would stab into the darkness, seeking for men to murder .

No man ever was or ever can be content with that. The evidence of God has been ploughed into Nature

so deeply, and so deeply woven into the texture of the human soul, that Atheism has never become a faith,

though it has sometimes assumed the shape of theory. Religion is natural to man. Instinctively he turns to

God and reverences and relies on Him . In the Mathematics of the Heavens, written in gorgeous diagrams of

fire, he sees law, order, beauty, harmony without end : in the ethics of the little nations that inhabit the antbills he sees the same ; in all . Nature animate and inanimate, be sees the evidences of a Design, . a Will, am

-Intelligence and a God,-of a .God beneficent and laying, as well as wise, and merciful and indulgent a s .wel .

as powerful.

To man, surrounded by the material universe, and conscious of the influence that his material environ . ments -exercised upon his fortunes and his present destiny ;-to man ever confronted with the splendours of the

starry Heavens, the regular march of the -seasons, the . phenomena . of sunrise and moonrise, and . all the

evidences of intelligence and design that everywhere pressed upon and overwhelmed him, all imaginable .

questions as to the nature and cause of these phenomena constantly recurred, demanding to be solved, androusing g to be sent away unanswered . And still, after the lapse of ages, press upon the human mind,, and .

demand solution, the same great questions-perhaps still demanding it in vain .

Advancing to the period when man had ceased to look upon the separate parts and individual forces of

the universe as Gods,-when he bad come to look upon it as a whole, this question, among the . earliest,

occurred to him, and insisted on being answered :-' Is this material universe self-existent, or was it created ?

Is it eterna}, or did it originate?"

And then in succession came crowding on the human mind these other questions

" Is this material universe a mere aggregate of fortuitous combinations of matter, or is it the result and .

work of intelligence, acting upon a plan?

"If there be such an Intelligence, what and where is it? Is the material universe itself an. Intelligent.

being? Is it like man, a body and a soul? Does Nature act upon itself, or is there a Cause beyond it that

acts upon it?

" if there is a personal God, separate front the material universe, that created all things, Himself unereated,

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is It corporeal or incorporeal, material or spiritual, the soul of the universe or wholly apart from it? and if

Us be Spirit, what then is spirit?

"Was that Supreme Deity active or quiescent before the creation ; and if quiescent during a previous

eternity, what necessity of Ills nature moved Him at last to create a world ; or was it a mere whim that had

no motive ?

" Was matter co-existent with Him, or absolutely created by him out of nothing? Did he create it, or

only mould and shape and fashion a chaos already existing. co-existent with himself?

"Did the Deity directly create matter, or was creation the work of inferior deities, emanations from Himself?

"If he be good and just, whence comes it that, foreknowing everything, he has allowed sorrow and evil

to exist ; and how to reconcile with Ills benevolence and wisdom the prosperity of vice and the misfortunes of

virtue in this world ?"

And then as to man himself recurred these other questions, as they continue to recur to all of as

" What is it in us that thinks ? Is Thought the mere result of material organization ; or is there in us a

soul that thinks, separate from and resident in the body? If the latter, is it eternal and uncreated ; and if

not, how created? Is it distinct from God, or an emanation from Him ? Is it inherently immortal, or only so

by destination, because God has willed it? Is it to return to and be merged in Him, or ever to exist, separately 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 control

over circumstances? How can anything be done against the will of Infinite Omnipotence ; and if all is done

according to that will, how is there any wrong or evil, in what Infinite Wisdom and Infinite Power does not

choose to prevent ?

"What is the foundation of the moral law? Did God enact it of his own mere pleasure ; and if so, can

He not when lie pleases, repeal it? Who shall assure us Ile will not repeal it, and make right wrong, and

virtue vice? Or is the moral law a necessity of His nature ; and if so, who enacted it ; and does not that

-assert a power, like the old Necessity, superior to Deity?"

And, close-following after these, came the great question of IIEnEir :ar., . of another Life, of the Soul's

Destiny ; and the thousand other collateral and subordinate questions, its .to matter, -spirit,, futurity, and God,

that have produced all the systems of philosophy, all metaphysics and all theology since the world began .

What the old philosophic mind thought upon these great questions, -'e have already to some extent

-developed . With the Emanation-doctrine of the Gnostics and the Orient, we have endeavoured to make you

familiar. We have brought you face to face with the Kabbalists, the Essencs and Philo the Jew . We have

shown that, and how, much of the old mythology was derived from the daily and yearly recurring phenomena

of the Heavens. We have exhibited to yeti the ancient notions by which they endeavoured to explain to

themselves the existence and prevalence of evil ; and we have in some degree made known to you their

metaphysical ideas as to the nature of the Deity . Much more remains to be done than it is within our power

to do. We stand upon the sounding shore of the great ocean of Time . In front of us stretches out the heaving

waste of the illimitable Past ; and its waves, as they roll up to our feet along the sparkling slope of the yellow

sands, bring to us now and then from the depths of that boundless ocean, a shell, a few specimens of algae

torn rudely from their stems, a rounded pebble, and that is all, of all the vast treasures of ancient thought that

lie buried there, with the mighty anthem of the boundless ocean thundering over them forever and forever .

Let us once more, and fur the last time, along the shore of that great ocean, gather a few more relics of

the Past, and listen to its mighty voices, as they conic, in fragmentary music, in broken and interrupted rhythm,

,whispering to us from the great bosom of the Past .

Rites, Creeds and legends express directly or symbolically some leading idea, according to which the

Mysteries of Being are supposed to be explained in Deity . The intricacies of mythical . genealogies are a

practical acknowledgment of the mysterious nature of the Omnipotent Deity ; displaying in their beautiful

but inelfeetual imagery the first alerts of the mind to communicate with nature : the !lowers which fancy

strewed before the youthful steps of Psyche, when she first set out in pursuit of the immortal object of

her love . Theories and notions in all their varieties of truth and falsehood are a machinery more or less .

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efficacious, directed to the same and . Every religion was in its origin an ombryp philosophy, or an attempt to

interpret the unknown by mind ; and it was only when philosophy, which is essentially progress, outgrow its

first acquisitions, that religion became a thing apart, cherishing as unalteral .le dogmas the notions which

philosophy had abandoned . Separated from philosophy, it became arrogant and fantastical, professing to hare

already attained what its more authentic represcntatiro was ever pursuing in vain ; and discovering through

its initiations and mysteries all that to its contracted view seemed wanting to restore the well-being of mankind, the means of purification and expiation, remedies fur disease, expedients to cure the disorders of the

soul, and to propitiate the Gods .

Why should we attempt to confine the idea of the Supreme Blind within an arbitrary barrier, or exclude

from the limits of veracity any conception of the Deity . which, if imperfect and inadequate, may be only a

little more en than our own ? "The flaunt of flud ;" rays Uobbes, "is used not to make us coruxin him . for he is

inconceivable, but that we may Actions- Miss ." 11 Delicru in God, and aduro Ilim ." said the Greek Poet, "but

investigate him not ; the inquiry is fruitless ; seek not to discover who God is ; fur by the desire to know, you

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offend Him who chooses to remain unknown ." "When we attempt," says Phiio, "to investigate the essence

of the Absolute Iloing, we fcsll into an abyss of perplexity ; and the only benefit to be derived from such

researches is the conviction of their ab :!unlity ."

Yet man, though ign,uant of the cunstitution of the dust on which lie treads, has ventured and still ventures to speculate on the nature of Gud, and to define dogmatically in creeds the subject least within the

compass of his faculties ; and even to hate and persecute those who will not accept his views as true .

But though a knowledge of the Divine Essence is impossible, the conceptions formed respecting it are

Interesting, as indications of intellectual development . The history of religion is the history of the human

mind ; and the conception formed of Deity is always in exact relation to its moral and intellectual attainments .

The one is the index and the measure of the other .

The negalies notion of God, which consists in abstracting the inferior and finite, is, according to Philo,

the only way in which it is possible for man worthily to apprehend the nature of God . After exhausting the

varieties of symbolism, we contrast the Divine Greatness with human littleness . and employ expressions

apparently affirmative, such as "Infinite," "Almighty," "All-wise," "Omnipotent," "Eternal," and the

like ; which in reality amount only to denying in regard to God those limits which confine the ,faculties of

man ; and thus we remain content with a name which is a mere conventional sign and confession of our

Ignorance .

The Ilebrew ntr• and the Greek To Ov expressed abstract existence, without outward manifestation or

development . Of the same nature are the definitions, "God is a sphere whose centre is everywhere, and

whose circumference nowhere :" "God is he who sees all, Himself unseen :" and finally, that of Proclus and

Haget "the To µ'l or--that which has no outward and positive existence ." Most of the so-called ideas or

definitions of the "Absolute" are only a collection of negations ; from which, as they affirm nothing, nothing

is learnt .

rod was first recognized in the heavenly bodies and in the elements . When man's consciousness of his

own ssswl[actuality was matured, and he became convinced that the internal faculty of thought was something

more subtle than even the most subtle elements, he transferred that now conception to the object of his

worship, and deified a mental principle instead of a physical one . He in every case makes God after his own

Image ; for do what we will, the highest efforts of human thought can eonceivd nothing higher than the

supremacy of intellect ; and so he ever comes back to some familiar type of exalted humanity . Ire at first

deifies nature, and afterwards himself.

The eternal aspiration of the religious sentiment in man is to become united with God . In his earliest

development, the wish and its fulfilment wore simultaneous, through unquestioning belief. In proportion as

the conception of Deity was exalted, the notion of his terrestrial presence or proximity was abandoned ; and

the difficulty of comprehending the Divine Government, together with the glaring superstitions evils arising

out of its misinterpretation, endangered the belief in it altogether .

Even the lights of Heaven, which as "bright potentates of the sky," were formerly the vigilant directors

of the economy of earth, now shine dim and distant, and Urial no more descends upon a sunbeam . But the

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real change has been in the progressive ascent of man's own faculties, and not in the Divine Nature ; as the

Stars are no more distant now, than when they were supposed to rest on the shoulders of Atlas . And yet a

little sense of disappointment and humiliation attended the first awakening of the soul, when reason, looking

upwards towards the Deity, was impretsed with a dizzy sense of having fallen .

But hope revives in despondency ; and every nation that ever advanced beyond the most elementary con .

ceptions, felt the necessity of an attempt to fill the chasm, real or imaginary, separating man from God . To

do this was the great task of poetry, philosophy and religion . Hence the personifications of God's attributes,

developments and manifestations, as "Powers ." "Intelligences," "Angels," "Emanations ;" through which and

the oracular faculty in himself, man could place himself in communion with God .

The various ranks and orders of mythical beings imagined by Persians, Indians, Egyptians or Etruriane

to preside over the various departments of nature, had each his share in a scheme. to bring man into closer

approximation to the Deity ; they eventually gave way only before an analogous though less picturesque symbolism ; and the Deities and Dmmons of Greece and Rome were perpetuated with only a change of names,

when their offices were transferred to Saints and Martyrs. The attempts by which reason had sometimes

endeavoured to span the unknown by a bridge of metaphysics, such as the idealistic systems of Zoroaster,

Pythagoras or Plato, were only a more refined form of the poetical illusions which satisfied the vulgar ; and

man still looked back with longing to the lost golden age, when his ancestors communed face to face with the

Gods ; and hoped that by propitiating Heaven ho might accelerate the renewal of it in the islands of the Far

West, under the sceptre of Kronos, or in a centralization of political power at Jerusalem . His eager hope

overcame even the terrors of the grave ; for the Divine power was as infinite as human expectation, and the

Egyptian duly ensepulchred in the Lybinn Catacombs was supposed to be already on his way to the Fortunate

Abodes under the guidance of Hermes, there to obtain a perfect association and reunion with his God .

Remembering what we have already said elsewhere in regard to the old ideas concerning the Deity, and

repeating it as little as possible, let us once more put ourselves . i n communion with the Ancient poetic and

philosophic mind, and endeavour to learn of it what it thought, and how it solved the great problems that

have ever tortured the human intellect.

The division of the First and Supreme Cause into two parts, one Active and the other Passive, the Universe

Agent and Patient, or the hermaphroditic God-World, is one of the most -ancient and wide-spread dogmas of

philosophy or natural theology . Almost every ancient people gave it a place in their worship, their Mysteries

and their ceremonies .

Ocellus Lucanus, who seems to have lived shortly after Pythagoras opened his School in Italy, five or six

hundred years before our era, and in the time of Solon, Thales and the other Sages who had studied in the

Schools of Egypt, not only recognizes the eternity of the Universe, and its divine character as an unproduced

and indestructible' being, but also the distinction of Active and Passive causes in what he terms the Grand

Whole, or the single hermaphroditic Being that comprehends all existences, as well causes as effects ; and

which is a system regularly ordered, perfect and complete, of air Natures . He well apprehended the dividing .

line that' separates esistenco eternally the same, from that which eternally changes ; the nature of celestial

from that of terrestrial bodies, that of causes from that of effects, that which is from that which only BEcosas,

-a distinction that naturally struck every thinking man .

We shall not quote his language at full length . The heavenly bodies, ho thought, are first and most

noble ; they move of themselves, and ever revolve, without change of form or essence . Fire, water, earth and

air change incessantly and continually, not place, but rorm . Then, as in the Universe there is generation and

cause of generation,-as generation is where there is e•h atiga and dispinvement of parts, and causo whore there

is stability of nature, evidently it belongs to what is the cause of generation, to move and to act, and to the

recipient, to be made and moved . In his view, everything above the Moon was the habitation of the Gods ;

all below, that of Nature and discord ; this operates dissolution of things made ; that, production of those that

are being made . As the world is unproduced and indestructible, as it had no beginning, and will have no

end, necessarily the principle that operates generation in another than itself, and that which operates it in

itself, have co-existed .

The former is all above the moon, and especially the sun : the latter is the sublunary world . Of these

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two parts, one active, the other passive-one divine and always the same, the other mortal and ever changing,

all that we call the "world" or "universe' is composed .

These accorded with the principles of the Egyptian philosophy, which held that man and the animals bad

always existed together with the world ; that they were its effects, eternal like itself. The chief divisions of

nature, into active and passive causes, its system of generation and destruction, and the concurrence of the

two great principles, heaven and earth, uniting to form all things, will, according to Ocellus, always continue

to exist. "Enough," he concludes, "as to the universe, the generations and destructions effected in it, the

mode in which it now exists, the mode in which it will evcr .exist, by the eternal qualities of the two principles,

one always muving, the other always moved, one always governing, the other always governed."

Such is a brief summary of the doctrine of this philosopher, whose work is one of the most ancient that

have survived to its . "l'ho sul ji•e t on which he treated occupied in his time all men's minds : the poets sang of

cosmogonies and theogonies, and the philosophers wrote treatises on the birth of the world and the elements

of its composition . The

smogony

cy of the Hebrews, attributed to Moses ; that of the Phoenicians, ascribed

to Sanchoniathon ; that of the Greeks, composed by IIesiod ; that of the Egyptians, the Atlantes and the

Cretans, preserved by Diodorus Siculus ; the fragments of the theology of Orpheus, divided among different

writers ; the books of the Persians, or their Buundesh ; those of the Indians ; the traditions of the Chinese

and the people of Macassar ; the cosmogouie chants which V irgil puts in the mouth of Iopas at Carthage ; and

those of the old Silcnus, the first book of the Metamorphoses of Ovid ; all testify to the antiquity and univer .

sality of these fictions as to the origin of the world and its causes .

At the head of the causes of nature, heaven and earth were placed, and the most apparent parts of each,

the sun, the moon, the fixed stars and planets, and above all the zodiac, among the active causes of generation ;

and among the passive, the several elements. These causes were not only classed in the progressive order of

their energy, heaven and earth heading the respective lists, but distinct sexes were in some sort assigned to

them, and characteristics analogous to the mode in which they concur in universal generation.

The doctrine of Ocellus was the general doctrine everywhere, it naturally occurring to all to make the

same distinction . The Egyptians did so, in selecting those animals in which they recognized these emblematic

qualities, in order to symbolize the double sex of the universe . Their God KNEra, out of whose mouth issued

the Orphic egg, whence the author of the Clementine Recognitions makes a hermaphroditic figure to emerge,

uniting in itself the two principles whereof heaven and the earth are forms, and which enter into the organ .

ization of all beings which the heavens and the earth engender by their concourse, furnishes another emblem

. .of the double power, - active and passive, which the ancients saw in the - universe, and which they symbolized

by the egg. Orpheus,-who studied in . Egypt, borrowed from the- theologians of that country the mysterious

forms under which the science of nature was veiled, and carried into Greece the symbolic egg, with its division

into two parts or causes figured by the hermaphroditic being that issued from it, and whereof heaven and

earth are composed.

The Brahmins of India expressed the same cosmogonic idea by a statue, representative of the universe,

uniting in itself both sexes. The male sex offered an image of the sun, centre of the active principle, and the

female sex that of the moon, at the sphere whereof, proceeding downward, the passive portion of nature begins .

The Lingam, unto the present day revered in the Indian temples, being but the conjunction of the organs of

generation of the two sexes, was an emblem of the same . The Hindus have ever had the greatest veneration

for this symbol of ever-reproductive nature . The Greeks consecrated the same symbols of universal fruitfulness in their Mysteries ; .and they were exhibited in the sanctuaries of Eleusis . They appear among the

sculptured ornaments of all the Indian temples . Tertullian accuses the Valentinians of having adopted the

custom of venerating them ; a custom, he says, introduced by Melampus from Egypt into Greece . The

Egyptians consecrated the Phallus in the Mysteries of Osiris and Isis, as we learn from Plutarch and Diodorus

Siculus ; and the latter assures us that these emblems were not consecrated by the Egyptians alone, but by

every people . They certainly were so among the Persians and Assyrians ; and they were regarded everywhere

as symbolic of the gencrative'and'productive powers of all animated beings . In those early ages, the works

of nature and all her agents were sacred like herself .

For the union of Nature with herself is a chaste marriage of which the union of man and woman was a

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natural image, and their organs were an expressive emblem of the double energy which manifests itself in

Heaven and Earth uniting together to produce all beings . "The Heavens,' says Plutarch, "seemed to men

to fulfil the functions of father, and the Earth of mother . The former impregnated the earth with its fertilizing rains, and the earth receiving them became fruitful and brought forth :' Heaven, which covers and em

braces the earth everywhere, is her potent spouse, uniting himself to her to make her fruitful, without which

she would languish in everlasting sterility, buried in the shades of chaos and of night. Their union is their

marriage ; their productions or parts are their children . The skies are our rather, and Nature the great

Mother of us all.

This idea was not the dogma of a single sect, but the general opinion of all the Sages . "Nature was

divided," says Cicero, "into two parts, one active, and the other that submitted itself to this action, which it

received, and which modified it. The former was deemed to be a Force, and the latter the material on which

that Force exerted itself." Macrobius repeated almost literally the doctrine of Ocellus . Aristotle termed the

earth the fruitful mother, environed on all sides by the air . Above it was Heaven, the dwelling place of the

Gods and the divine stars, its substance ether, or a fire incessantly moving in circles, divine and incorruptible

and subject to no change. Below it, nature, and tho .elements, mutable and acted on, corruptible and mortal .

Synesius said that generations wore effected in the portions of the Universe which we inhabit ; while the

cause of generations resided in the portions above us, whence descend to us the germs of the effects . produced

here below. Proclus and Simplicius deemed Heaven the Active Cause and Father, relatively to the earth . The

former says that the World or the Whole is a single Animal ; what is dune in it, is done by it ; (he same World

acts, and acts upon itself. Iro divides it into "heaven" and "Generation ." In the former, lie says, arc placed

and arranged the conservative causes of generation, superintended by the Genii and Gods . The Earth, or

Rhea, associated ever with Saturn in production, is mother of the effects of which Heaven is Father ; the

womb or bosom that receives the fertilizing energy of the God that eng'nders ages . The great work of generation is operated, he says, .primarily by the action of the Still, and secondarily by that of the Moon, so that

the Sun is .the primitive source of this energy, as'father and chief of the male Gods that form his court . Ile

follows the action of. the male and female principles through all the portions and divisions of nature, attributing to the former the origin of stability and identity, to the latter, that of diversity and mobility . Heaven

is to the earth, he says, as the male to the .female. It is the -movement of the Heavens, that by their revoluaions •furnislt the seminal. incitements and forces, whose emanatious .received by the earth make it fruitful, and

.-cause it to-produce animals and plants of every kind.

Philo says that Moses recognized this doctrine of two causes, active and passive ; but made the former to

reside in the Mind or Intelligence external to matter .

The ancient astrologers divided the twelve signs of the 7.jdinc into six male and six female, and assigned

them to six male and. six female Great Goals . Heaven and Earth, or Ouranas and Gh% were, anion ;, most

ancient nations, the first and most ancient Divinities . We find them in the Phoenician history of Sanchoniathon, and in the Grecian Genealogy of the Gods given by Ilesiod . Everywhere they marry, and by their union

produce the later Gods . " In the beginning," says Apollodorus, Our-inns or the Heavens was Lord of all

the Universe : he took to wife Gilt,' or the earth, and had by her many children ." They were the first Gods of

the Crotans, and under other names, of the Armenians, as we learn from Berosus, and of Panchaia, an island

South of Arabia, as we learn from Euhcmerus . Orphcus made the Divinity, or the "Great Whole," male and

female, because, he said, it could produce nothing, unless it united in itself the productive force of both sexes .

IIe called heaven P .t\CENETOI, the Father of all things, most ancient of Beings, beginning and end of all,

containing in Himself the incorruptible and unwearying force of Necessity .

The same idea obtained in the rude North of Europe . The Scythians made the Earth to be the wife of

Jupiter ; and the Germans adored her under the name of IIsttT .t. Tile Celts worshipped the Heavens and the

Earth, and said that without the former the latter would be sterile, and that their marriage produced all things .

The Scandinavians acknowledged Bun or the Heavens, and gave Fearcit his son the Earth as a wife . Olaus

Rudbeek adds, that their ancestors ware persuaded that Heaven intermarried with the Earth, and thus uniting

-his forces with hers, produced animals and- plants . This marriage of Heaven and Earth produced the Azzs,

Asu were

Genii famous in the theology of the North . In the theology of the Phrygians and Lydians, the

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born of the marriage of the Supreme God with the Earth ; and Formicus informs us that the Phrygians attrit

buted to the Earth supremacy over the other elements, and considered her the Great Mother of all things .

Virgil sins the impregnation of the joyous earth, by the Ether, its spouse, that descends upon its bosom,

fertilizing it with rains . Culaateila sings the lovc4 of Nature and her marriage with heaven annually consummated at the sweet Spring time . Ile describes the Spirit of Life, the soul that animates the world, fired

with the passion of Love, uniting with Nature and itself, itself a part of Nature, and filling its own bosom

with new productions . This union of the universe with itself, this mutual action of two sexes, he terms "the

great Secrets of Nature," "the 31ystcrius of the Union qf-Heaven with Earth, imaged in the Sacred Mysteries

of Atys and Bacchus ."

Varro tells its that the great Divinities adored at Samothrace were the Reavens and the Earth, considered

as First Causes or Primal ~Guds, and as inhle and female agents, one bearing to the other the relations that the

Soul and Principle of 3luvcment b,%r to the burly or the matter that receives them . These were the Gods

revered in the Hysterics of that Islan,l, as they were in the orgies of 1'lucnicia .

Everywhere the sacred body of Nature was covered with the veil of allegory, which concealed it from the

profane, and allowed it to be seen only by the sage who thought it worthy to be the object of his study and

investigation . She showed herself to those only who loved her in spirit and in truth, and she abandoned the

indifferent and careless to error and to ignurtuce . "The Sages of Greece," Says Pausanias, "never wrote

otherwise than in an enigmatical manner, never naturally and directly ." " Nature," says Sallust the Philosopher, "shodld be sung only in a language that imitates the secrecy of her processes and operations . She

is herself an enigma. We see only bodies in movement ; the forces and springs that move them are hidden

from us ." The poets inspired by the Divinity, the wisest philosophers, all the theologians, the chiefs of the

initiations and mysteries, even the gods uttering their oracles, hare borrowed the figurative language of allegory." "The Egyptians," says Proclus, "preferred that mode of teaching, and spoke of the great secrets of

Nature, only in mythological enigmas. " The Gymnosophists of India and the Druids of Gaul lent to science

the same enigmatic language, and in the same style wrote the IIicrophants of Phecnicia .

The division of things into the active and the passive cause leads to that of the two Principles of Light and

.Darkness, connected with and corresponding 'with it . For Light comes from the ethereal substance that composes the active cause, and darkness from, earth or the gross matter which composes the passive cause . In

.Ilesiod, the Earth, by its union with Tartarus, engenders Typhon, Chief of the Powers or Genii of Darkness .

But it unites itself with the Ether or Ouranos, when it engenders the Gods of Olympus, or the Stars, children

of Starry Ouranos .

Light was the first Divinity worshipped by men . To it they owed the brilliant spectacle of Nature . It

seems an emanation front the Creator of all things, making known to our senses the universe which darkness

hides from our eyes ; and as it were giving it existence . Darkness, as it were ; reduces all nature again to

nothingness, and almost entirely annihilates moan .

Naturally, therefore, two substances of opposite natures were imagined, to each of which the world was

in turn subjected, one contributing to its felicity and the other to its misfortune . Light multiplied its enjoyments ; Darkness despoiled it of them ; the former was its friend, the latter its enemy . To ono all good was

attributed ; . to the other all evil ; and thus the words "Light" and "Good" became synonymous, and the

words "Darkness" and "Evil ." It seeming that Good and Evil could not flow from one and the same source,

any more than could Light and Darkness, men naturally imagined two Causes or Principles, of different

natures and opposite in their effects, one of . which shed Light and Good, and the other Darkness and Evil on

the universe .

This distinction of the two Principles was admitted in all the Theologies, and formed ono of the principal

bases of till religions . It entered as a primary element into the sacred fables, the cosmogonies and the mysteries of antiquity. "We are not to suppose," says Plutarch, " that the Principles of the Universe are inanimate bodies, as Democritus and Epicurus thought ; nor that a matter devoid of qualities is organized and

arranged by a single Reason or Providence, Sovereign over all things, as the Stoics held ; for it is not possible

that a single Being, good or evil, is the cause of all, inasmuch as God can in nowise be the cause of any evil .

The harmony of the universe is a cotitbination of contraries, like the strings of a lyre, or that of a bow, which

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alternately is stretched and relaxed ." "The good," says Euripides, "is never separated from the Evil . The two

must mingle, that all may go well ." And this opinion as to the two Principles, continues Plutarch, "is that of

all antiquity. From the Theologians and Legislators it passed to the Poets and Philosophers . Its author is

unknown ; but the opinion itself is established by the traditions of the whole human race, and consecrated in

the mysteries and sacrifices both of the Greeks and Barbarians, wherein was recognized the dogma of opposing

principles in nature, which by their contrariety, 'produce the mixture of good and evil . We must admit two

contrary causes, two opposing powers, which lead, one to the right and the other to the left, and thus control

our life, as they do the sublunary world, which is therefore subject to so many changes and irregularities of

every kind. For if there can be no effect without a cause, and if the Good cannot be the cause of the Evil, it

is absolutely necessary that there should be a cause for the Evil, as there is one for the Good." This doctrine,

he adds, has been generally received among most nations, and especially by those who have bad the greatest

reputation for wisdom . All have admitted two gods with different occupations, one making the good and the

other the evil found in nature . The former has been styled "God," the latter "Demon ." The Persians or

Zoroaster named the former Ormuzd and the latter Ahriman ; of whom they said one was of the nature of

Light, the other of that of Darkness . . The Egyptians called the former Osiris, and the latter Typhon, his

eternal enemy .

The Hebrews, at least after their return from the Persian captivity, had their good Deity, and the Devil,

a bad and malicious Spirit, ever opposing God, and Chief of the Angels of Darkness, as God was of those of

light.

The Chaldeans, Plutarch says, had their good and evil stars . The Greeks had their Jupiter and Pluto, and

their Giants and Titans, to whom were assigned the attributes of the Serpent with which Pluto or Serapis was

encircled, and the shape whereof was assumed by Typhon, Ahriman and the Satan of the Hebrews . Every

people bad something equivalent to this.

The People of Pegu believe in two Principles, one author of Good and the other of Evil, and strive to

propitiate the latter, while they think it necdbess to worship the former, as he is incapable of doing evil . The

people of Java, of the Moluccas, of the Gold Coast, the llottentots, the people of Tencrifo and Madagascar

and the Savage Tribes of America, all worship and strive to avert the anger . and propitiate the good-will of .

the Evil Spirit .

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But among the Greeks,-Egyptians, Chaldeans, Persians and Assyrians, the doctrine of the two Principles

formed a complete and regularly arranged theological system . It was the basis of the religion of the magi

and of Egypt . The author of an ancient work attributed to Origen says that Pythagoras learned from Zarastha,

a Magus at Babylon, '(the same, perhaps, as Zerdusht or Zoroaster), that there are two principles of all things,

whereof one is the father and the other the mother ; the former, Light, and the latter, Darkness . Pythaggras

thought that the Dependencies on Light were warmth, dryness, lightness, swiftness ; and those on Darkness,

cold, wet, weight and slowness ; and that the world derived its existence from these two principles, as from

the male and the female . According to Porphyry, he conceived two opposing powers, one good, which he

termed Unity, the Light, Right, the Equal, the Stable, the Straight ; the other evil, which he termed Binary,

Darkness, the Left, the Unequal, the Unstable, the Crooked . These ideas he received from the Orientals, for

he dwelt twelve years at Babylon, studying with the Magi . Varro says lie recognized two Principles of all

things,-the Finite and the Infinite, Good and Evil, Life and Death, Day and Sight . White be thought was

of the nature of the Good Principle, and Black of that of the Evil ; that Light and Darkness, Heat and Cold,

the Dry and the Wet, mingled in equal proportions ; that summer was tho triumph of heat, and winter of

cold ; that their equal combination produced spring and autumn, the former producing verdure and Lwournblo

to health, and the latter, deteriorating everything, giving birth to maladies . lie applied the same idea to the

rising and setting of the sun ; and like the Magi, held that God or Ormuzd in the body resembled light, and

in the soul, truth .

Aristotle, like Plato, admitted a principle of Evil, resident in matter and in its eternal imperfection .

The Persians said that Ormuzd, born of the pure Light, and Ahriman, born of darkness, were ever at

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war Ormuzd produced six Gods, Beneficence, Truth, Good Order, Wisdom, Riches and Virtuods Joy .

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Ahriman,

were so many emanations from the Good Principle, so many blessings bestowed by it on men

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his turn, produced six Devs, opponents of the six emanations from Ormuzd . Then Ormuzd made himself three

times as great as before, ascended as far above the sun as the sun is above the earth, and adorned the Heavens

with stars, of which he made Sirius the sentinel or advance-guard : that he then created twenty-four other

Deities, and placed them in an egg, where Ahriman also placed twenty-four others, created by him, who

broke the egg, and so intermingled Good and Evil . Theopompus adds that, according to the 3lagi, for two

terms of three thousand years each of the two Principles is to be by turns victor and the other vanquished ;

then for three thousand more fur each they are to contend with each other, each destroying reciprocally the

works of the other ; after which Al rituau to perish, and men, wearing transparent bodies, to enjoy unutterable happiness .

The twelve great Deities of the Persians, the six Amshaspands and six Deve, marshalled, the former

under the banner of Light,-and the latter under that of Darkness, are the twelve Zodiacal Signs or Months ;

the six supreme signs, or those of Light, or of Spring and Summer, commencing with Aries, and the six inferior, of Darkness or of Autumn and Winter, commencing with Libra . Limited Time, as contradistinguished

from Time without limits, or Eternity, is Time created and measured by the celestial revolutions . It is comprehended in a period divided into twelve parts, each subdivided into a thousand parts, which the Persians

termed years . Thus the circle annually traversed by the Sun was divided into 12,000 parts, or each sign into

3,000 : and thus, each year, the Principle of Light and Good triumphed for 3,000 years, that of Evil and

Darkness for 3,000, and they mutually destroyed each other's labours fur 6,000, or 3,000 for each : so that the

Zodiac was equally divided between them . And accordingly Ocellus Lucanus, the Disciple of Pythagoras,

hold that the principal cause of all sublunary effects resided in the Zodiac, and that from it flowed the good

or bad influences of the planets that revolved therein .

The twenty-four good, and twenty-four evil Deities, enclosed in the Egg, are the forty-eight constellations

of the ancient sphere, equally divided between the realms of Light and Darkness, on the concavity of the

celestial sphere which was apportioned among them ; and which enclosing 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 figured as the Orphic Egg in the . Mysteries of Greece, that issued from the God Chumong

of the Coresians, and from the Egyptian Osiris and the God Phanes of the Modern Orphics, Principle of Light,-the egg crushed by the Sacred Bull of the Japanese, and from which the world . emerged ; that placed

by the Greeks at the feet of Bacchus the bull-horned God, and from which Aristophanes makes Love emerge,

who with Night organizes Chaos .

Thus the Balance, the Scorpion, the Serpent of Ophiucus and the Dragon of the Hesperides became malevolent Signs and Evil Genii ; and entire nature was divided between the two principles, and between the

agents or partial causes subordinate to them . Hence Michael and his Archangels, and Satan and his fallen

compeers . Hence the wars of Jupiter and the Giants, in which the Gods of Olympus fought on the side of the

Light-God, against the dark progeny of earth and Chaos ; a war which Proclus regarded as symbolizing the

resistance opposed by dark and chaotic matter to the active and beneficent force which gives it organization ;

an idea which in part appears in the old theory of two Principles, one innate in the active and luminous substance of Heaven, and the other in the inert and dark substance of matter that resists the order and the good

that Heaven communicates to it .

Osiris conquers Typhon, and Ormuzd, Ahriman, when, at the Vernal Equinox, the creative action of

Heaven and its demiourgic energy is most strongly manifested. Then the principle of Light and Good

overcomes that of Darkness and Evil, and the world rejoices, redeemed from cold and wintry darkness by the

beneficent Sign into which the Sun then enters triumphant and rejoicing, after his resurrection .

From the doctrine of the two Principles, Active and Passive, grew that of the Universe animated by a

Principle of Eternal Life, and by a Universal Soul, from which every isolated and temporary being received

at its birth an emanation, which at the death of such being, returned to its source . The life of matter as much

belonged to nature as did matter itself ; and as life is manifested by movement, the sources of life must needs

seem to be placed in those luminous and eternal bodies, and above all in the Heaven in which they revolve,

and which whirls them along with itself in that rapid course that is swifter than all other movement . And

fire and heat have so great an analogy with life, that cold, like absence of movement, seemed the distinctive

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characteristic of death. Accordingly the vital fire that blazes in the Sun and produces the beat that vivifies

everything, was regarded as the principle of organization and life of all sublunary being . • '

Accoiding to this doctrine, the Universe is not to be regarded in its creative and eternal action, merely

as an immense machine, moved by powerful springs and forced into a continual movement, which, emanating

from the circumference extends to the centre,-acts and re-acts in every possible direction, and re-produces in

succession all the varied forms which matter receives . So to regard it would be to recognize a cold and purely

mechanical action, the energy of which could never produce life .

On the contrary, it was thought, the Universe should be deemed an immense Being, always living, always

moved and always moving in an eternal activity inherent in itself, and which, subordinate to no foreign cause,

is communicated to all its parts, connects them together, and makes of the world of things a complete and

perfect whole . The order and harmony which reign therein seem to belong to and be a part of it, and the

design of the various plans of construction of organized beings would seem to be graven in its Supreme Intelligence, source of all the other Intelligences which it communicates together with life to man . Nothing existing out of it, it must be regarded as the principle and term of all things . Chxremon had no reason for saying that the Ancient Egyptians, inventors of the sacred fitbles, and adorers

of the Sun and the other luminaries, saw in the Universe only a machine, without life and without intelligence,

either in its whole or in its parts ; and that their cosmogony was a pure Epicureanism, which required only

matter and movement, to organize its world and govern it . Such an opinion would necessarily exclude all

religious worship . Wherever we suppose a worship, there we must suppose intelligent Deities who receive it,

and are sensible to the homage of their adorers ; and no people were so religious as the Egyptians .

On the contrary, with them the immense, immutable and Eternal Being, . termed"God" or " the Universe,"

had eminently and in all their plenitude, that life and intelligence which sublunary beings, each an infinitely

small and temporary portion of itself, possess in a far inferior degree and infinitely less quantity . It was to

then in some sort like the Ocean, whence the springs, brooks and rivers have risen by evaporation and to the

bosom whereof they return by a longer or shorter course, and after a longer or shorter separation from the

immense mass of its waters . The machine of the Universe was, in their view, like that of man, moved by a

Principle of Life which kept it •in eternal activity, and circulated in all its parts . The Universe was a living

and animated being, like man and the other . animals ; or rather they were so, only because the Universe was

essentially so, and for a few moments .communicated to each an infinitely minute portion of its eternal life,

breathed by it into the .inert and gross matter of sublunary bodies . That withdrawn, man or the animal died ;

and the Universe alone, living and circulating around the wrecks of their bodies, by its eternal movement,

organized and animated new bodies, returning to theta the eternal fire and stibtle substance which vivifies

itself, and which incorporated in its immense mass was its universal soul .

These were the ancient ideas as to this Great Con, Father of all the Gods, or of the World ; of this Bzi :ro,

Principle of all things, and of which nothing other than itself is Principle,-tbo Universal cause that was

termed God. Soul of the Universe, eternal like it, immense like it, supremely active and potent in its varied

operations, penetrating all parts of this vast body, impressing a regular, and symmetrical movement on the

spheres, making the elements instinct with activity and order, mingling with everytliiiig, 0 organizing everything,

vivifying and preserving everything,-this was the L XlvzR5E-GOD which the Ancictits adored as Supreme Cause

and God of Gods .

Anchises, in the Tncid, taught Mneas this doctrine of Pythagnras, learned by him from his Masters, the

Egyptians, in regard to thn Soul and Intelligence of the universe, from which our souls and intelligences, as

well as our life and that of the animals emanate . heaven, Earth, the Sea, the Moon anti the Stars, lie said,

are moved by a principle of internal life which perpetuates their existence ; a great intelligent soul, that

penetrates every part of the vast holly of the Universe, and mingling with everything, agitates it by an eternal

movement. It is the source of life in all living things . The force which animates all, emanates from the

eternal lire that burns in Maven . In the Georgics, Virgil repeats the same doctrine ; and that at the death

of every animal, the life that animated it, part of the universal life, returns to its Principle and to the source

of life dint circulates in the sphere of the Stars .

Scrvius makes God the active Cause that organizes the elements into bodies, the vivifying breath or

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spirit, that, spreading through matter or the elements, produces and engenders all things . The elements

compose the substance of our bodies : God composes the , souls .that vivify these bodies

. From it come the

instincts of animals, from it their life, he says : and when they die, that life returns to and re-enters into the

Universal Soul, and their bodies into Universal 1Iatter .

Timmus of Locria and Plato his Commentator wrote of the Soul of the World, developing the doctrine

of Pythagoras, who thought, says Cicero, that God is the Universal Soul, resident everywhere in nature, and

of which our Souls are but emanations . " God is one," says Pythagoras, as cited by Justin Martyr

: "Ire is

not, as some think, without the world, but within it, and entire .a its entirety. He sees all that becomes,

forms

all immortal beings, is the au :hor of their powers and performances, the origin of all things, the Light of

Heaven, the Father, the Inlelli felue, the Soul of all beings, the Mover of all spheres

."

God, in the view of Pythagoras, was OxE, a single substance, whose continuous parts extend through all

the Universe, without separation, difference or inequality ; like the soul in the human body . Ho denied the

doctrine of the spiritualists, who had severed the Divinity from the Universe, making Him exist apart from

the Universe, which thus became no more than a material work, on which acted the Abstract Cause, a God,

isolated from it . . The Ancient Theology did not so separate God from the Universe.

This Eusebius attests,

in saying that but a small number of wise nien, like Muses, had sought for God or the Cause of all, outside of

that ALL ; while the Philosophers of Egypt and Phccnicia, real authors of all the old Cosmogonies,

had placed

the Supreme Cause in the Universe itself, and in its parts, so that in their view the world and all its parts are

in God .

The World or Universe was thus compared to man ; the Principle of Life that moves it, to that which

moves man : the Soul of the World to that of man . Therefore Pythagoras called man a microcosm

or little

world, as possessing in miniature all the qualities found on a great scale in the Universe ; by his reason and

intelligence partaking of the Divine Nature : and by his faculty of changing aliments into other substances,

of growing, and reproducing himself, partaking of elementary Nature. Thus ho made the Universe a great

intelligent Being, like man-an immense Deity, having in itself what man has in himself, movement, life and

intelligence, and besides, a perpetuity of existence, which man has not ; aud, as having in itself perpetuity of

: •m ovement and life, therefore the Supreme Cause of all .

Everywhere extended, this Universal Soul does not, in the view of Pythagoras, act everywhere equally'

nor in the same manner . The highest portion of the Universe, being as it were its head, seemed to him its

principal seat, and there was the guiding power of the rest of the world . In the seven concentric spheres is .

resident an eternal order, fruit of the intelligence, the Universal Soul that moves, by a constant and regular

-progression,

the immortal bodies that form the harmonious system of the Heavens .

31anilius says : "I sing the invisible and potent Soul of Nature ; that Divine Substance which everywhere

inherent in Heaven, Earth and the Waters of the Ocean, forms the bond that holds together and makes one

all the parts of the vast body of the Universe . It, balancing all Forces, and harmoniously arranging the

varied relations of the many members of the world, maintains in it the life and regular movement that

agitate it, as a result of the action of the living breath or single spirit that dwells in all its parts, circulates

in all the channels of universal nature, flashes with rapidity to all its points, and gives to animated bodies the

configurations appropriate to the organization of each . . . . This eternal Law, this Divine Force, that maintains the harmony of the world, makes use of the Celestial Signs to organize and guide the animated creatures

that breathe upon the earth ; and gives to each of them the character and habits most appropriate . By the

action of this Force Heaven rules the condition of the Earth and of its fields cultivated by the husbandman :

it gives us or takes from us vegetation and harvests : it makes the great ocean overpass its limits 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 heavens and the earth become animated and

personified, and are deemed living existences, 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 universal life and universal soul ; and the other bodies that they form, and which they contain

in their bosoms, live only through them and with their life, as the embryo lives in the bosom of its mother, in

consequence and by means of the life communicated to it, and which the mother ever maintains by the active

40o

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power of her own lira. Such is the universal life of the world, reproduced in all the beings which its superior

portion creates in its inferior portion, that is as it were the matrix of the world, or of the beings that the

heavens engender in its bosom .

"The soul of the world," says Macrobius, "is nature itself' (as the soul of man is man himself], "always

acting through the celestial spheres which it stoves, and which but follow the irresistible impulse it impresses

on them. The heavens, the sun, great seat of generative power, the signs, the stars and the planets act only

with the activity of the soul of the universe . From that soul, through them, come all the variations and

changes of sublunary nature, of which the heavens and celestial bodies are but the secondary causes . The

zodiac, with its signs, is an existence, immortal and divine, organized by the universal soul, and producing,

or gathering in itself, all the varied emanations of the different powers that make up the nt<ture of, the

Divinity."

This doctrine, that gave to the heavens and the spheres living souls, each a portion of the universal soul,

was of extreme antiquity . It was held by the old Sabmans. It was taught by Timmus, Plato, Speusippus,

Iamblichus, Macrobius, Marcus Aurelius and Pythagoras . When once men had assigned a soul to the universe, containing in itself the 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 intelligent beings .

Then the universe became to them not only animated but intelligent, and of that intelligence the different parts

of nature partook. Each soul was the vehicle and as it were the envelope of the intelligence that attached

itself to it, and could repose nowhere else . Without ft soul there 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 intelligences . So the soul of the world contained in itself the intelligence of the world . All the

agents of nature into which the universal soul entered, received also a portion of its intelligence, and the

universe, in its totality and in its parts, was filled with intelligences, that might be regarded as so many

emanations from the sovereign and universal intelligence . Wherever the divine soul acted as a cause, there

also was intelligence ; and thus heaven, the stars, the elements, and all parts of the universe, became the seats

of so many divine intelligences . Every minutest portion of the great soul becamo a partial intelligence, and

the more it was disengaged from gross matter, the more active and intelligent it was . And all the old adorers

of nature, the theologians, astrologers and poets, and the most distinguished philosophers, supposed that the

stars were so many animated and intelligent beings, or eternal bodies, active causes of effects here below,

whom a principle of life animated, and whom an intelligence directed, 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 supremely intelligent being . Such was the doctrine of Timmus of

Locria. The soul of man was part of the intelligent soul of the universe, and therefore itself intelligent . His

opinion was that of many other philosphers . Cleantl:es, a disciple of Zeno, regarded the universe as God, or

as the unproduced and universal cause of all effects produced . He ascribed a soul and intelligence to universal

nature, and to this intelligent soul, in his view, divinity belonged . From it the intelligence of man was as

emanation, and shared its divinity. Chrysippus, the most subtle of the Stoics, placed in the universal reason

that forms the soul and intelligence of nature, that divine force or essence of the Divinity which he assigned

to the world moved by the universal soul that pervades its every part .

An interlocutor in Cicero's work, De LVatura Deorum, formally argues that the universe is necessarily

intelligent and wise, because man, an infinitely small portion of it, is sot Cicero makes the same argument in

his oration for Milo . The physicists came to the same conclusion as the philosoopl :ers. They supposed that

movement essentially belonged to the soul, and the direction of regular and ordered movements to the intelligence. And as both movement and order exist in the universe, therefore, they held, there must be in it a soul

and an intelligence that rule it, and are not to be distinguished from itself ; because 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 the Stars which make part of them are animated, because they

possess a portion of the Universal Soul : they are intelligent beings, because that Universal Soul, part whereof

they possess, is supremely intelligent : and they share Divinity 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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By this process of logic, the intarlocutor in Cicero assigned Divinity to the Stars, as animated beings gifted with

sensibility and intelligence, and composed of the noblest and purest portion of the ethereal substance, unmixed

with matter of an alien nature, and essentially containing light and beat . Hence ho concluded them to be so

many Gods, of an intelligence superior to that of other Existences, corresponding to the lofty height in which

they moved with such perfect regularity and admirable harmony, with a movement spontaneous and free .

Hence he made them "Gods," active, eternal and intelligent "Causes ;" and peopled the realm of Heaven with .

a host of Eternal Intell igences, celestial Genii or Angels, sharing the universal Divinity, and associated with

it in the administration of the Universe, and the dominion exercised over sublunary nature and man .

IYe make the motive force of the planets to be a mechanical law, which we explain by the combination of

two forces, the centripetal and . centrifugal, whose origin we cannot demonstrate, but whose force we can calculate . The ancients regarded them as moved by an intelligent force that had its origin in the first and universal Intelligence . Is it so certain, after all, that we are any nearer the truth than they were ; or that we

know what our "centripetal and centrifugal forces" mean ; fur what is a force? With us, the entire Deity acts

upon and moves each planet, as IIe does the sap that circulates in the little blade of grass, and in the particles of blood in the tiny veins of the invisible rotifer . With the Ancients, the Deity of each Star was but a

portion of the Universal God, the Soul of Nature . Each Star and Planet, with them, was moved of itself, and

directed by its own special intelligence . And this opinion of Achilles Tatius, Diodorus, Chrysippus, Aristotle,

Plato, IIeraclides of Pontus, Theophrastus, Simplicius, MIacrobius and Proclus, that in each Star there is an

immortal Soul and Intelligence,-part of the Universal Soul and Intelligence of the Whole ; this opinion of

Orpheus, Plotinus and the Stoics, was in reality that of many Christian philosophers . For Origen held the

same opinion ; and Augustin held that every visible thing in the world was superintended by an Angelic

-Power : and Cosmas the Monk believed that every Star was under the guidance of an Angel ; and the author

of the Octateuch, written in the time of the Emperor Justin, says that they are moved by the impulse communicated to them by Angels stationed above the firmament . Whether the, stars were animated beings, was

a question that Christian antiquity did not decide . Many f the 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 says that many of the Church believe they are reasonable beings,

while many think otherwise, but that neither one nor the other opinion is heretical .

Thus the Ancient Thought, earnest and sincere, wrought out the idea of a Soul inherent in the Universe

and in its several parts . The next stop was to separate that Soul from the Universe, and Give to it an external

and independent existence and personality ; still omnipresent,' in every inch 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 between the

two doctrines, of Pantheism (or that all is God, and God is in all and is all), on the one side, and Atheism (or

that all is nature, and there is no other God), on the other ; which doctrines, after all, when reduced to their

simplest terms, seem to be the same .

We complacently congratulate ourselves on our recognition of a personal God, as being the conception

most suited to human sympathies, and exempt from the mystifications of Pantheism . But the Divinity remains

still a mystery, notwithstanding all the devices which symbolism, either from the organic or inorganic creation, can supply ; and personification is itself a symbol, liable to misapprehension as much as, if not more so than, any other, since it is apt to degenerate into a mere reflection of our own infirmities ; and hence any

affirmative idea or conception that we can in our own minds picture of the Deity must needs be infinitely

inadequate .

The spirit .of the Vedas (or sacred Indian Books, of great antiquity), as understood by their earliest as

well as most recent expositors, is decidedly a pan theistic-monotheism-ono God, and He all in all ; the many

divinities, numerous as the prayers addressed to them, being resolvable into the titles and attributes of a few,

and ultimately into Tut ONE . The machinery of personification was understood to have been unconsciously

assumed as a mere expedient to supply the deficiencies of language ; and the Diimansa justly considered itself

as only interpreting the true meaning of the Mantras, when it proclaimed that, in the beginning, "Nothing

was but Mind, the creative thought of Him which existed alone from the beginning, and breathed without

afflation ." The idea suggested in the Mantras is dogmatically asserted and developed in the Upanischadas .

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The Vedanta philosophy, assuming the mystery of the "ONE in taxr" as the fundamental article of faith,

maintained not only the Divine Unity, but the identity of matter and spirit . The unity which it advocates is

that of mind . Mind is the Universal Element, the One God, the Great Soul, Mahaatma . He is the material

as well as efficient cause, and the world is a texture of which he is both the web and the weaver . lie is the

Macrocosmos, the universal organism called Pooiooslia, of which Fire, Air, and Sun are only the chief members. Ills head is light, his eyes the sun and moon, his breath the wind, his voice the opened Vedas . All

proceeds from Brahm, like the web from the spider and the grass from the earth .

Yet it is only the impossibility of expressing in language the origination of matter from spirit, which

gives to IIinda philosophy the appearance of materialism . Formless himself, the Deity is present in all forms .

Ills glory is displayed in the universe as the image of the sun in water, which is, yet is not, the luminary

itself. All material agency and appearance, the subjective world, are to a great extent phantasms, the

notional representations of ignorance . They occupy, however, a middle ground between reality and nonreality ; they are unreal, because nothing exists but Brahm ; yet in some degree real, inasmuch as they constitute an outward manifestation of him. They are a self-induced hypostasis of the Deity, under which he

presents to himself the whole of animate and inanimate Nature, the actuality of the moment, the diversified

appearances which successively invest the one Pantheistic spirit .

The great aim of reason is to generalize ; to discover unity in multiplicity, order in apparent confusion ;

to separate from the accidental and the transitory, the stable and universal . ' In the contemplation of Nature,

and the vague, but almost intuitive perception of a general uniformity of plan 'among endless varieties of

operation and form, arise those solemn and reverential feelings, which, if accompanied by intellectual activity,

may eventually ripen into philosophy .

•

Consciousness of self and of personal identity is co-existent with our existence . We cannot conceive

of mental existence without it . It is not the work of reflection nor of logic, nor the result of observation,

experiment and experience. It is a gift from God, like instinct ; and that consciousness of a thinking soul

which is really the person that we are, and other than our body, is the best and most solid proof of the soul's

existence. We have the same consciousness of a Power on which we are dependent ; which we can done

and form an idea or picture of, as little as we can of the soul, and yet which we feel and therefore know exists.

True and correct ideas of that Power, of the Absolute Existence from which alt proceeds, we cannot trace ;

if by true and correct we mean adequate ideas ; for of such we are not, with our limited faculties, capable .

And ideas of His nature, so far correct as we are capable of entertaining, can. only be attained either by direct

inspiration or by' the investigations of philosophy .

The idea of the universal preceded the recognition of any system for its explanation . It was fell rather

than understood ; and it was long before the -mud conception on which all philosophy rests received through

deliberate investigation that analytical development which might properly entitle it to the name . The sentiment, when first observed by tho self-conscious mind was, says Plato, "a Divine gift communicated to mankind by some Prometheus, or by those ancients who lived nearer to the Gods than our degenerate selves ."

The mind deduced from its first experiences the notion of a general Cause or Antecedent, to which it shortly

gave a name and personified it . This was the statement of a theorem, obscure in proportion to its generality .

Il explained all things but itself. It was a true cause, but an incomprehensible one. Ages had to pass, before

the nature of the theorem could be rightly appreciated, and before men, acknowledging the First Cause to be

an object of faith rather than science, were contented to confine their researches to those nearer relations of

existence and succession, which are really within the reach of their faculties . At first, and for a long time,

the intellect deserted the real for a hastily-formed ideal world, and the imagination usurped the place of reason,

in attempting to put a construction on the most general and inadequate of conceptions, by transmuting its

symbols into realities, and by substantializing it under a thousand arbitrary forms .

In poetry, the idea of Divine unity became, as in Nature, obscured by a multifarious symbolism ; and

the notionalities of transcendental philosophy reposed on views of nature scarcely more profound than those

of the earliest symbolists . Yet the idea of unity was rather obscured than extinguished ; and Nenophanes

appeared as an enemy of Homer, only because he more emphatically insisted on the monotheistic element ;

which in poetry has been comparatively overlooked. The first philosophy re-asserted the unity which poetry

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bad lost ; but being unequal to investigate its nature,'it'again rcsign'ed it to the world of approximate sensations, and became bewildered in materialism, considering the conceptional whole or First Element as some

refinement of matter, unchangeable in its essence, though subject to mutations of quality and form in an

eternal succession of seeming decay and regeneration ; comparing it to water, air or fire, as each endeavoured

to refine on the doctrine of his predecessor, or was influenced by a different class of theological traditions .

In the philosophical systems, the Divine Activity, divided by the poets and by popular belief among a

race of personifications, in whom the idea of descent replaced, that of cause, or of pantheistic evolution, was

restored without subdivision or reservation to nature as a whole ; at first as a mechanical force or life ; afterwards as an all-pervading soul or inherent thought ; and lastly as an external directing Intelligence.

The Ionian revival of pantheism was materialistic . The Moving Force was inseparable from a material

element, a subtle yet visible ingredient. Under the form of air or fire, the principle of life was associated

with the most obvious material machinery of nature . Everything, it was said, is alive and full of Gods . The

wonders of the volcano, the magnet, the ebb and flow of the tide, 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 the material . Space, Time, Figure and

Number, and other common forms or properties, which exist only as attributes, were treated as substances, or at

least as making a substantial connection between the objects to which they belong : and all the conditions of

material existence were supposed to have been evolved out of the Pythagorean Monad .

The Eleatic philosophers treated conceptions not only as entities, but as the only entities, alone possessing the stability and certainty and reality vainly sought among phenomena . The only reality was Thought .

"All real existence," they said, "is mental existence ; non-existence being inconceivable is therefore impossible ; existence fills up the whole range of thought, and is inseparable from its exercise ; thought and its

object are one."

Xenophancs used ambiguous language, applicable to the material as well as to the mental, and exclusively

appropriate to neither. In other words, he availed himself of material imagery to illustrate an indefinite meaning .

In announcing the universal being, he appealed to the Heavens as the visible manifestation, eRlling it

spherical, a term borrowed from the material world . He said that God was neither moved nor unmoved,

limited nor unlimited. Ile did not even attempt to express clearly what cannot be conceived clearly ; admitting, says Simplicius, that such speculations were above physics . Parmenides employed similar expedients,

comparing his metaphysical Deity to a sphere, or to heat, an aggregate or a continuity, and so involuntarily

withdrawing its nominal attributes .

The Atomic school, dividing the All into Matter and Force, deemed matter unchangeable in its ultimate

constitution, though infinitely variable in its resultant forms . They made all variety proceed from the varied

combinations of atoms ; but they required no mover or director of the atoms external to themselves ; no universal reason ; but a Mechanical Eternal \eccssily, like that of the Poets . Still it is doubtful whether there

ever was a time when reason could be said to be entirely asleep, a stranger to its own existence, notwithstanding

this apparent materialism . The earliest contemplation of the external world, which brings it into an imagined

association with ourselves, 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 particles, as Empedocles did, from the combinations whereof all, material phenomena resulted . 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 faith,

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 reason, or as the regulating Principle in nature, he held it

different from all other things in character and effect, and that therefore it must necessarily differ in its

essential constitution . It was neither Matter, nor a Force conjoined with matter, or homogeneous with it, but

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independent and generically distinct, especially in this, that being the source of all motion, separation and

cognition, it is something entirely unique, pare and unmixed ; and so being unhindered by any interfering

influence limiting its independence of individual action, it has Supreme Empire over all things, over the vortex

of worlds as well as over all ;hat live in them . It is most penetrating and powerful, mixing with other things,

though no other thing mixes with it ; exercises universal control and cognition, and includes the .Necessity of

the Poets, as well as the independent power of thought which we exercise within ourselves . 'In short, it is

the self-conscious power of thought extended to the universe, and exalted into the Supreme External Mind

which sees, knows and directs all things .

Thus Pantheism aad\*Materialism were both avoided ; and matter, though as infinitely varied as the senses

represent it, was held in a bond of unity transferred to a ruling power apart from it . That Power could not

be Prime Mover, if it were itself moved ; nor All-Governing, if not apart from the things it governs . If the

arranging Principle were inherent in matter, it would have been impossible to account for the existence of a

chaos : if something external, then the old Ionian doctrine of a "beginning" became more easily conceivable,

as being the epoch at which the Arranging Intelligence commenced its operations.

But this grand idea of an all-governing independent mind involved difficulties which proved insuperable ;

because it gave to matter in tho form of chaos an independent and eternal self-existence, and so introduced a

dualism of mind and matter. In the Mind or Intelligence, Anaxagoras included not only life and motion, but

the moral principles of the noble and good ; and probably used the term on account of the popular misapplication of the word "God," and as being less liable to misconstruction, and more specifically marking his idea .

His "Intelligence" principle remained practically liable to many of the same defects as the "Necessity" of

the poets. It was the presentiment of a great idea, which it was for the time impossible to explain or follow

out . It was not yet intelligible, nor was even the road opened through which it might be approached .

Mind cannot advance in metaphysics beyond self-deification . In . attempting to go further, it only enacts

the apotheosis of its own subtle conceptions, and so sinks below the simpler ground already taken . The realities which Plato could not recognize in phenomena, he discovered within his own mind, and as unhesitatingly

as the old .Theosophists installed its creations among the Gods . He, like most philosophers after Anaxagoras,

made the Supreme Being to be Intelligence ; but in other respects left his nature . undefined, or rather indefinite through the variety of definitions, a conception vaguelyfloatirg between-Theism and Pantheism . . Though .

:deprecating the demoralizing tendencies of poetry, lie was too wise to attempt to replace them by other representations of a positive kind . He justly says, that spiritual things can be made intelligible only through

figures ; and the forms of allegorical expression which in a rude age had been adopted unconsciously, were

designedly chosen by the philosopher as the most appropriate vehicles for theological ideas .

As the devices of symbolism were gradually stripped away, in order, if possible, to reach the fundamental

conception, the religious feeling habitually connected with it seemed to evaporate under the process . And yet

the advocates of Monotheism, Xenophanes and IIeraclitus, declaimed only against the making of Gods in

human form. They did not attempt to strip nature of its divinity, but rather to recall religious contemplation

from an exploded symbolism to a purer one . They continued the veneration which in the background of

poetry has bees maintained for Sun and Stars, the Fire or Ether . Socrates prostrated himself before the rising

luminary ; and -the eternal spheres which seem to have shared the religious homage of Nenophanes, retained

a secondary and qualified Divinity in the Schools of the Peripatetics and Stoics .

The unseen being or beings revealed only to the Intellect became' the theme of philosophy ; and their

more ancient symbols, if not openly discredited, were passed over with evasive generality, as beings respecting

whose problematical existence we must be "content with what has been reported by those ancients, who,

assuming to be their descendants, must therefore be supposed to have been well acquainted with their own

ancestors and family connections ." And the Theism of Anaxagoras was still more decidedly subversive, not

only of Mythology, but of the whole religion of outward nature ; it being an appeal from the world without,

to the consciousness of spiritual dignity within man .

In the doctrines of Aristotle, the world mores on uninterruptedly, always changing, yet ever the same,

like Time, the Eternal Now, knowing neither repose nor death . There is a principle which makes good the

failure of identify, by multiplying resemblanccs ; the destruction of the individual by an eternal renewal of the

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form in which matter is manifested: This regular eternal movement implies an Eternal Mover ; not an inert

Eternity, such as the Platonic Eidos, but one always acting, his essence being to act, for otherwise he might

serer have acted, and the existence of the world would be an accident ; for what should have, in that case,

decided Him to act, after long inactivity? Nor can he be partly in act and partly potential, that is, quiescent

and undetermined to act or not to act, fur even in that case motion would not be eternal, but contingent and

precarious. lie is therefore icholly in act, a pure, untiring activity, and forr the same reasons wholly immaterial . Thus Aristotle avoided the idea that God was inactive and self contemplative for an eternity, and then

for some unknown reason, or by some unknown motive commenced to act outwardly and produce ; but he

incurred tho opposite hazard, of making the result of His action, matter and the Universe, be co-existent

with Himself ; or, in other words, of denying that there was any time when his outward action commenced.

The First Cause, he said, unmoved, moves all . Act was first, and the Universe has existed forever ; one

persistent cause directing its continuity . The unity of the First Mover follows from His- immateriality . If

he were not himself unmoved, the series of motions and causes of motion would be infinite. Unmoved, therefore, and unchangeable himself, all movement, even that in space, is caused by Him : lie is necessary ; liecannot be otherwise than as ire is\*; . and it is only through the necessity of His being that we can account for

those necessary eternal relations which make a science of Being possible . Thus Aristotle leaned to a seemingly personal God ; not a Being of parts and passions, like the God of the Hebrews or that of the mass even

of educated men in our own day, but a Substantial Head of all the categories of being, an Individuality of

Intelligence, the dogma of Anlxagoras revived out of a more elaborate and profound analysis of Nature ;

something like that living unambiguous Principle which the old poets, in advance of the materialistic cosmogoniats from Night and Chaos had discovered in Ouranos or Zeus . Soon, however, the vision of personality is

withdrawn, and we reach that culminating point of thought where the real blends with the ideal ; where moral

action and objective thought (that is, thought exercised as to anything outside of itself) as well as the material

body are excluded ; and where the divine action in the world retains its veil of impenetrable mystery, and to

-the utmost ingenuity 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 . immobility of Thought

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 -love or rational

desire moves the individual . lie is the internal or self-realized Final Cause, having no end beyond Himself.

He is no moral agent ; for if he were, he would be but an instrument for producing something still higher and

greater. One sort of act only, activity of mind or thought, 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 reflected charm to hope and memory, is with him perpetual. His existence is unbroken enjoyment

of that which is most excellent but only temporary with us . The divine quality of active and yet tranquil

self-contemplation characterizing intelligence, is pro-eminently possessed by the divine mind ; his thought,

which is his existence, being unlike ours, unconditional and wholly act. If he can receive any gratification or

enjoyment from that which exists beyond himself, he can also be displeased and pained with it, and then be

would be an imperfect being . To suppose pleasure experienced by him from anything outward, supposes an

insufficient prior enjoyment and happiness, and a sort of dependency . Man's Good is beyond, himself ; not so

God's. The eternal act which produces the world's life is the eternal desire of good . The object of the Absolute Thought is the Absolute Good . Nature is all movement, and Thought all repose . In contemplating that

absolute good, the Finality can contemplate only itself ; and thus, all material interference 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

life 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 thouglit 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 mere self-contemplation, without outward act, movement, or manifestation .

Plato endeavours to show how the Divine Principle of Good becomes realized in Nature : Aristotle's

system is 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 movement, and made his Deity realize, that is, turn into realities, his ideas, as a free

intelligent Force . Aristotle, for whom Soul is the motionless centre from which motion radiates, and t,

which it converges, conceives a correspondingly unmoved God . The Deity of Plato creates, superintends, and

rejoices in the universal joy of, His creatures . That of Aristotle is the perfection of man's intellectual

activity extended to the universe . When he makes the Deity to be an eternal not of self-contemplation,

the world is not excluded from his cognizance, for he contemplates it within himself Apart from and

beyond the world, he yet mysteriously intermingles with it . He is universal as well as individual ; his

agency is necessary and general, yet also makes the real and the good of the particular .

When Plato had given to the unformed world the animal life of the Ionians, and added to thatthe Anaxagorean Intelligence, overruling the wild principle of Necessity ; and when to Intelligence was added Beneficence ; and the dread Wardours, Force and Strength, were made subordinate to Mildness and Goodness, it

seemed as if a further advance were impossible, and that the Deity could not be more than The Wise and

The Good .

But the contemplation of the Good implies that of its opposite, Evil . When God is held to be "The

Good," it is not because Evil is unknown, but because it is designedly excluded from his attributes . But

if Evil be a separate and independent existence, how would it fare with His prerogative of Unity and

Supremacy ? To meet this dilemma, it remained only to fill back on something more or less akin to the

vagueness of antiquity ; to make a virtual confession of ignorance, to deny the ultimate reality of evil, like

Plato and Aristotle, or with Speusippus, the eternity of its antithetical existence, to surmise that it is only

one of those notions which are indeed provisionally indispensable in a condition of finite knowledge, but of

which so many have been already discredited by the advance of philosophy ; to revert, in short, to the original

conception of "The Absolute," or of a single Being, in whom all mysteries are explained, and before whom

the disturbing principle is reduced to a mere turbid spot on the ocean of Eternity, which to the eye of faith

may be said no longer to exist .

But the absolute is nearly allied to the non-existent . Matter and evil obtruded themselves too constantly

and convincingly to be confuted or cancelled by subtleties of Logic . It is is vain to' attempt to merge the

world in God, while the world of experience exhibits contrariety, imperfection and mutability, instead of the

immutability of its source . Philosophy was but another name for uncertainty ; and afterr the mind had-successively deified Nature and its own conceptions, without any practical result but toilsome occupation ; when

the reality it sought, without or within, seemed ever to elude its grasp, the intellect, bated in its higher

flights, sought advantage and repose in aiming at truth of a lower but more applicable kind .

The Deity of Plato is a Being proportioned to human sympathies ; the Father of the World, as well as 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 fur the efibrt, is permitted to aspire to a communion with the solemn troops and

sweet societies of heaven . God is the Idea or Essence of Goodness, the Good itself [so ayoOor] : in goodness

He created the World, and gave to it the greatest perfection of which it was susceptible ; making it, as far as

possible, an image of himself. The sublime type of all excellence is an object not only of veneration but love ."

The Sages of old had already intimated in enigmas that God is the Author of Good ; that like the Sun in

Heaven, or Rsculapius on earth, Ile is "Healer," "Saviour" and "Redeemer," the destroyer and averter of

Evil, ever healing the mischiefs inflicted by IIere, the wanton or irrational power of nature .

Plato only asserts with more distinctness the dogma of antiquity, when he recognizes Lovz as the highest

and most beneficent of Gods, who gives to nature the invigorating energy restored by the art of medicine to

the body ; since Love is emphatically the physician of the universe, the lisculnpius to whom Socrates wished

to sacrifice in the hour of his death .

A figurative idea adopted from familiar imagery gave that endearing aspect to the divine connection with

the universe which had commanded the earliest assent of the sentiments, until, rising in refinement with the

progress of mental cultivation, it ultimately established itself as firmly in the deliberate approbation of the

understanding, as it had ever responded to the sympathies . Even the rude Scythlans, Bithynians and Scandi. The"

navians called God their "Father :" all nations traced their ancestry more or less directly to heaven

Hyperborean Olen, one of the oldest symbols of the religious antiquity of Greece, made Lore the First-born of \_

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Nature. Who will venture to pronounce at what time God was first worthily and truly honoured, or when

man first began to feel aright the mute eloquence of nature? In the obscure physics of the mystical Theologers who preceded Greek philosophy, Love was the Great First Cause and Parent of the Universe . "Zeus,"

says Proclus, "when entering upon the work of creation, changed Himself into the form of Love ; and lie

brought forward Aphroditd, the principle of Unity and Universal Harmony, to display her light to all . In the

depths of Ills mysterious being, IIe contains the principle of love within Himself ; in Him creative wisdom

and blessed love are united."

" From the first

Of Days on these his love divine he fixed,

Ills admiration ; till in time complete

What be admired and loved, his vital smile

Unfolded into being."

The speculators of the venerable East, who had conceived the idea of an Eternal-Being superior to all

affection and change, in his own sufficiency enjoying a plenitude of serene and independent bliss, were led to

inquire into the apparently inconsistent fact of the creation of the world . Why, they asked, did He who

required nothing external to' Himself to complete His already existing Perfection, come forth out of Iris unrevealed and perfect existence, and become incorporated in the vicissitudes of nature? The solution of. the

difficulty was Love . The Great Being beheld the beauty of his own bonception, which dwelt with him alone

from the beginning, Main., or Nature's loveliness, at once the germ of passion and the source of worlds . Love

became the universal parent, when the Deity, before remote and inscrutable, became ideally separated into the

loving and the beloved .

And here again recurs the ancient difficulty

;\*that, at whatever early period this creation occurred, an

eternity had previously elapsed, during which God, dwelling alone in his unimpeached unity, bad no object

for his love ; and that the very word implies to us an existing object towards which tho'love is directed ; so

that we cannot conceive of love in the absence of any object to be loved ; and therefore we again return to

this point, that if love is of God's .essenco, and he is unchangeable, the same necessity of his nature . supposed

to have caused creation, -must -ever have made his existence without an object to' love .impossible ; and so that

the universe must have been coexistent with himself .

This review of the ancient opinions in regard to the Deity would be but incomplete if it omitted any

mention of the ideas of IIis nature and attributes contained in the Hebrew Scriptures ; especially as those .

ideas, as entertained by the common people, seem to . have been widely at variance with those of the more

intellectual few, and far below those of many of the Grecian philosophers, and of Plato in particular, whose

God was a God of Love .

The words uniformly rendered "Gen" in the authorized version of the Bible include essential differences

of form and meaning in the Hebrew ; and the translation does not at all give the meaning of the original .

Sometimes the 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 proclamation, used more distinctly to express the excellence and dignity of God . But where the verb as well as

substantive are plural, there it is allowed that the Scriptural Elohim, .iloim or Alhim, is "a term retained

from the usages of Polytheism, and may be considered to mean the higher Powers and Intelligences ." Abraham, for instance (xx . Gen. 13), says that the Elohim caused (in the plural) him to wander from his father's

house : and at Beth-Al, or AL-Btra-AL, as Jacob termed it, the Elohim appeared (in the plural) to Jacob [Gen .

xxxv. 7] : and there Lz ALBIN said to him, AEI AL SUDI-I am AL SUZDI, or the Mighty God.

. The Hebrew God is usually supposed to be attended by a court resembling the divan of an Eastern

monarch, and like Jove in the midst of the divine conclave of the Iliad, to be surrounded by a congregation of

saints and mighty ones [lxxxii . Ps. 1, xiv. Is. 13], "with all the Most of Heaven at his right hand and at his

left" [1 Kings xxii. 19] . When, therefore, he is represented as deliberating with others, "let us make man

after our image," &c., it is reasonable to infer that he addresses the present members of the holy congregation

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included in the plurality of the Elohim, the attendant Armies of Heaven or Sons of God, assembled in oriental

state around their ring. Inva, as tutelar God of Israel, is distinguished from the general company of Elohim,

and emphatically elevated above them, under the title of Invu-Elohim, or Iavn-Tsbautb, God of Hosts, as

their supreme presiding chief, who inhabits a dwelling above the starry firmament, and which they are not

permitted to enter [xiv . Is. 13] . But the term 11 Heavenly Hosts" includes not only the counsellors and emissaries of Inva, but also the celestial luminaries [ii . Gen. 1 ; xxxii. id. 1, 2 ; iv. Dent. 19 ; xvii. id. 3 ; zxviii .

Ps . 6] ; and the stars, imagined in the East to be animated Intelligences, presiding over human weal and wo,

are identified with the more distinctly impersonated messengers, or angels [xxxii . Gen . 1, 2 ; xxviii. Job 25],

who execute the divine decrees, and whose predominance in heaven is in mysterious correspondence and relation with the powers and dominions of the earth [xxiv . Is. 21 ; x]. id . 26] . In the 148th Psalm, while all the

creatures in heaven and on earth are summoned to do homage to Invs, the Angels and Heavenly Hosts [v . 2,

3] are so closely approximated that it is impossible they can have been very clearly distinguished in the writer's

mind, especially when, in the 8th verse, they assume a correlation with the earthly elements of fire and hail,

snow and vapour, themselves in a subordinate sphere made to act as executors of the divine decrees . Correspondingly, in Job, the Morning Stars and the Sons of God are identified [xxxviii . Job 7] ; they join in the

same chorus of praise to the Almighty ; they are both susceptible of joy, they "walk in brightness" [xxxi . Job

26], and are liable to impurity and imperfection in the sight of God [xv . Job 15 ; x xv. id. 5] . The Potentates

of the Sky, the appropriate types of all earthly authority [xxxvii . Gen . 9 ; xxiv . Numb . 17 ; xiv. Is . 12], being

thus indistinguishable from Heavenly Beings, the history of the origin of both is supposed to be sufficiently

explained, when it is said that "God by his word made all the Host of Heaven [xxviii . Ps. G] ; and the prohibition to worship the one made it unnecessary to lay any express veto on the deification of the other . Hence

it is, that in the account of creation the sun, moon and stars take precedence of all other created beings in the

scale of animated nature . They dwell in the first-created light, as appropriate inhabitants of heaven, as the

birds are fitted for the, atmosphere, the fish for the water, and land-animals, for the earth . . When the personality of Intermediate beings became more generally recognized, it was natural that the ELoatu and "Sons of

the ELouts" should be interpreted to mean angels, as were the Tsna or Tsn .tvru, the starry armies . Many

difficulties were thus avoided or explained . It was thus easy to do away with any traces of polytheistic

expression ; to account for representations of human characteristics ; to suppose, fur instance, that man was

created, not literally "in the image of Inva," but after the similitude of the Elohim . Yet it still remains open

to suppose the collective Elohim to have had an original reference to the Heavenly Host, comprehending in the

plural form all that congregation of Saints and Holy Ones [~ :i-Tsn .t-xv. Job. 15 ; xxxviii . id. 7], of which

Inva was afterwards recognized as the Creator and Kiug : or, still more probably, that it meant, as in the very

ancient fragment with which Genesis begins, the aggregate of the Creative Forces or Powers, inferior to, but

emanations of, Inca, acting collectively as a unit ; that, from long established habit, the term continued to be

employed as a title of Iuva himself, and even warranted the archaism of confounding the personality of these

Angels or Forces with the more peculiar and revered name of Invn : that, in short, 01i5x '5, Lt ALats, the

Alhim or Elohim, was originally a collective name for "the other Gods" worshipped by the ancestors of the

Israelites [xxiv. Josh . 2 ; xx . Gen . 13 ; xxxiv. Ps . 7], including not only foreign superstitious forms, but also the'

Creative Forces or Subordinate Hierarchy of Powers, and all that "Host of Heaven" which was revealed in

poetry to the shepherds of the desert, now as careering in chariots of fire [2 Binge vi . 17], now as an encamp

meat of warriors [xxxii. Gen. 1 ; xxxiv. Ps . 7], and now as winged messengers, ascending and descending the

vault of heaven, to communicate the will of God to mankind [xxviii . Gen . 12] .

The Jews continue to preserve in their traditions obscure memorials of a worship of the Stars, as having

preceded the religion of Iuua . "The Eternal," they said, in the Boreshith Rabba to Genesis, "called forth

Abraham and his posterity out of the dominion of the Stars . By nature, the Israelite was a Servant of the

Stars, and born under their influence, as are the heathen : but by virtue of the law given on Mount Sinai, ho

became liberated from this degrading servitude ."

The Nomadic Tribes of the interior of Asia were particularly distinguished by the form of religion

called Sabeism . Long before becoming acquainted with the Stellar mythology of the Greeks, the Arab,

abiding in the field by night, rejoicing in the refulgence of Moon and Stars, had amused his fancy by giving

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names to the more conspicuous astral groups ; and names taken from the familiar objects of his life, such as

ostrich, camel or tent, continued to be preserved, with others more recently introduced . Each Tribe singled

outamong the heavenly bodies its favourite gods, and consulted them as omens of futurity . From their neighbours of Arabia and Chaldea, the Hebrews may probably have adopted the few names for the constellations

which they appear to have possessed, and which occur characteristically in the pastoral books of Job and

Amos,-the Cluster or Pleiades, the Northern Wain or Bear, and Chesil or Orion .

If we had a translation of the Hebrew writings, in which the names of Deity (including all supposed to

be such), were simply the Hebrew names repeated in English letters, we should have a knowledge of the

Hebrew ideas of Deity, which our translation systematically conceals from us . The passage in which the

Prophet Amos indignantly denies the early existence of a pure Jehovistic religion, proves that the Israelites

shared the Star-worship of the Arabs, particularly that of Saturn (or Rcmphan), to whom the seventh day

was immemorially consecrated . This admission, into which Amos seems to have been led by vehemence of

feeling, is one of the most remarkable in those writings, and coupled with other explanatory passages,'such

as vii . Jeremiah 22, throws an entirely new light on much of the older writings, and gives a far different

notion of Hebrew religious antiquity from that commonly entertained . . The Prophet (Amos) is remonstrating

on the uselessness of mere ceremonial observances ; but he goes further ; he declares that these external ceremonies were not in fact offered to the true Jehovah, but to lloloch, or to a Star-God equivalent to Saturn ; the

same Star, says Jerome, still worshipped by the Saracens . This is the passage in question (V. Amos 25, 26) ;

"Did ye offer unto lee sacrifices and offerings in the wilderness forty years, 0 People of Israel? Nay : but ye

bore the tabernacle of your 3loluch [ MMEr.E C ] and Chiun your images, the Star of your God, which ye made

yourselves ." And the passage in Jererniall (which denies much of the teaching called Mosaic to have emanated

from Inuu), is (vii . Jer . 22) ; " For I spake not unto your fathers, nor commanded them in the day that I

brought them out of the land of Egypt, concerning burnt-offerings or sacrifices ."

The Star-God worshipped by the ancient Israelites was not the God of the better religion of the prophets,

nor was his law the righteous law of the true Jehovah . And yet, although neither the God EL or AL, nor

JEnovsn was merely planetary or solar, yet we cannot deny a direct astrological character to the Power who,

seated on the pinnacle of the universe, is described as leading forth the Host of Heaven, and telling them

unerringly by name and number. The Stars of Jehovah are his Sons (xiv. Is . 13 ; xxxviii . ib . 7); and his

"eyes, which run through the whole world, keeping watch over men's deeds ." The seven eyes of the Lord,

engraved on the atone laid before Joshua, evidently refer to the Seven Planets (iii . Zech . 9 ; iv. id. 10) ; and

they are the same eyes mentioned in 2 Chron . xvi . 9 ; xv. Prov . 3, and xi . Dent. 12.

The earlier Hebrew names of God are all significant . They are chiefly descriptive of Power. AL is commonly interpreted TILE STRONG ; AL Sum, Tan MIGIITY ; L.L ALION of Malki-Tsedek, Tun STRONG-EXALTED ;

and the ELOUra or Ar.urs were the Foacrs or Powsns of Deity.

• The prevalence of the worship of corner or emblematic stones is also distinctly alluded to in the old Hebrew

writings. Iuuu is often compared to a rock, as in 2 Sam . xxii . 2, 3, 32 ; x xiii. id. 3 : and ZCRI-SIIEDI and

ZURI-AL appear to have been common names for the Hebrew Deity [i . Numb. 6 ; i i . id. 22], adopted conformably to the custom of the religious East as a family patronymic ; from - nv . . Tsun, a rock or stone.

The Patriarchal God of the Hebrews was AL SIIEDI (vi. Exod . 3), AL ALAI Isa.&L (xxxiii. Gen . 20), or

AL ALIU :v, titles compounded of AL or EL, " The Mighty," the well-known general designation of the Semitic

Nature-God, which enters into the composition of old Iaraelitish proper names, as the corresponding one of

BEL or BAAL does into Babylonian and .Phoenician

The peculiar characteristic of EL or ILUS was to devour

his own children.

The great rivals of the Hebrew Deity, who moat excited his jealousy, were BEL (Lord) and MIOLOCU (MELEG

or King) . The symbol of the former was the Sun, and that of the latter, Fire . Both were ultimately the

same beings, and their rites and symbols interchangeable . Human victims were offered to both, as they wore

to IDUIr. Moloch is not formally introduced until the time of Solomon . In earlier times, the old religion into

which the Tews were ever relapsing, takes the name of apostasy to Baal, and his colleague Aebtaroth, Astarte

or Aschera . There were many separate forms of idols of Baal-worship, as BaaZ-Peor, Baal-Gad, Baal-Berith,

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all comprised under the plural

ALnIU.

B.LLlu,

as different modifications of the worship of AL were under that of

The same acts and the same conceptions applied to lurE as to Bel . Self-mutilation was part of the ritual

of both ; (1 Kings xviii . 2\_3 ; x1i. Jer. 5 ; lvi . Is. -1; iix . Matt . 12). Both were worshipped upon the same high

places (xxii . Numb. 41) ; and under the same idol forms in Samaria and in Jerusalem (vii . Jer. 9, 10, .1 0 ; viii .

Each. 1G ; xxiii . id. 39 ; 2 Chron. Ti . 13, 14). There is no substantial reason why the great Syrian Deity,

seated on the Bull, should not be compared with Invu, riding on a Cherub, or winged bull (xviii . Ps. 10), or

figured under the same symbol ; especially when we know that the feast-days of Bel were the same as Iarn's

(ii . IIosen, 11, 12, 16,17) ; and that the Priests of the latter, with the fanatical Jehu at their head, were not

only idolaters, but murderers and robbers . " And it shall be at that day, saith the Lord"-this is the language of Hosea (ii. 10, 17), "that thou shalt call me Isnl ; and shalt call me no more BesLr , for I will take

away the names of Baalim out of her mouth, and they shall no more be remembered by their name."

Both Deities were symbolized by the Sun . Inca's continuing help was assured by continuance of day, or

arrived with the heat of noon . The propitiatory heads were hung up before the Lord a, inst the Sun, and

Joshua's Captive Rings remained on the gallows as a thank-offering, until Sun-down . The rites of the Hebrews

were in many details identical with those of their neighbours ; the obelisks or pillars, erected by a Pheonician

Artist in front of the Hebrew Temple were obviously analogous to those of IIierapolis and Tyre ; and the '

chariots of the Sun and sacred vessels of Bal first destroyed by Josiah were with strange pertinacity restored

by his successor . 'It is precisely when the names formed from EL or AL begin to be re-placed by those formed

from Inure, In: or JAM, that the name of Moloch enters Hebrew symbolism, usurping the place of Inra even

in his own Temple .

.

Indeed, the common title of Inure himself is MELEC

3ILIi . . Kin-, Sovereign, Sultan, &e ., the

-identical word which is disguised in the title 31OLOCII : and his symbol, like that of the Patriarchal EL, tho

Sronos of Babylonian tradition, was the fire, a devouring fire, to which he is repeatedly compared. In the

time of the Prophets, better conceptions were struggling to displace the old .3MELEC or Mlococn, or Savage Deity

of the Tabernacle. The aspect of this God, In vu, was death, his pass-word, destruction, his breath the consuming fire of Topilet . He was emphatically the Terrific God, and even Terror personified . His fire was always

threatening to break out and devour ; and so blind was its fury, that the very coffer supposed to contain the

written command to "do no murder," sacrificed friends and foes indiscriminately . The unfortunate Uzzah

was instantly destroyed for preventing the Ark from being upset . -Distrusting his own power of self-control,

Iurir substituted an angel, lest he should yield to his desire to consume the people . Ile had the double aspect

of all Nature-Gods, exhibiting a bright and a dark side, holding the balance of life and death, and often as

profuse and partial in favours, as at other times reckless and indiscriminate in destruction . Even kindness is

fearful, when irregular and incomprehensible ; "lie will have mercy on whom ho will have mercy ;" but is as

often inexplicably severe and unjust . Re puts a lying spirit into the mouth of his prophets, and so lays a trap

for his people which they could not escape . Ile gives quails to destroy them, punishing with excessive cruelty

a natural appetite and the ordinary weakness of murmuring and complaining at hardships ; and he appoints

"Statutes which were not good," in order to cause then : to pass their first-born through the fire, and for the

express purpose of making them desolate .

The notion of blinding or hardening the hearts of men, in order to furnish a conspicuous example of

God's glory by punishing them, is common throughout the old Hebrew writings, and continues even in the

New Testament . Pharaoh's heart is hardened for the purpose of affording occasion and excuse for the display

of the signs and wonders of an unknown God ; and at the end of each plague the same hardening process is

repeated, in order to justify the infliction of a new one . A capricious power is always terrific ; and terror

produces the superstitious desperation which discards humanity and pity . The sanguinary principle sanctioned by the example of Abraham, extends through the whole of Ilebrcw ritual and practice . The oftenrecurring phrase, the being hung, or "dying before the Lord," evidently means a human sacrifice or religious

act of atonement . The wholesale murders of Sltittinl and Gibeab, like the similar individual acts performed

not in reference to a foreign idol, but under the immediate influence of the Spirit of Inure, were strictly sacrifices to a sanguinary God, of the same class with Moloch and M exitli, whose plagues ceased only on consum-

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oration of the rite, to whom the smell of human gore was sweeter than the breath of flowers, who, could be

best brought to give success to the Hebrew arms by the promise of a general butchery of all the people overcome, and who gladly accepted Jephthnh's row to sacrifice to . him with the knife and burn to him with fire,

whatever living creature, even his own child, should first meet him on his return . The calf-worship at IIoreb

was signalized by a sacrificial massacro of three thousand people ; but it is a significant fact, that Aaron, far

in knowledge above the rude mass of barbarism that surrounded him, and who made the calf for them, escaped

with scarce a reprimand . " Slay," said, Moses on that occasion, every man his brother, and every man his

companion and every man his neiglee,our." For the Levites were authorized by him to be executioners of a

CBEREM, the form in which men were allowed and even encouraged to sacrifice themselves or some members

of their families by a voluntary vow . Ile said to them (xxxii. Exod. 29) "Come to-day with full-hand for Iavz,

and initiate yourselves in your priestly office by slaying every man his son, his brother, his companion, and

his neighbour ; and so earn a blessing fur yourselves this day ." And the Mosaic law, after fixing the price of

redemption or commutation fur things vowed by "a singular vow," or "sanctified" to the Lord, proceeds to

make this stringent provision [xxvii . Levit . 23, '9] : "Notwithstanding, no Cherem that a man shall make

Cherem unto the Lord, of all lie bath, of man or beast or the field in his possession, shall be sold or redeemed ;

every Cherem is irrevocably consecrated to the Lord . 1Vu Cizere n, whereby men are Cherem shall be redeemed,

BUT SnALL SURELY BE PUT 7O DEATU ." That was the kind of vow by which Jephthah purchased victory .

Cruelty thus became a sacred duty, and zealots were allowed is their outbursts of enthusiasm, to violate

every civil and moral tic . Free scope was given to private enmity and to public aggression ; and as under a

perpetual reign of terror, any one might denounce his enemy or rival. War was carried on in Inca's name

with relentless and savage ferocity. It was an acceptable sacrifice ; and the exultation with which the Hebrew

annalist revels in the description of the utter annihilation of the conquered and accursed cities, and the extermination of all that breathed, man and beast, old and young, feeble age, womanhood and virginity and the

tender infant, is frightful and revolting . Rahab and her family only were left alive of all in Jericho ; and in

the same way Joshua dealt with Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, and all the country of

the hills 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 expressly informed inn the llth'Chapter of Joshua, that he continued this extraordinary process, throughout the whole land which he conquered,

and until "the land rested from war." In this he only followed the example set him by Moses, who was' even

"wroth" with his officers, after a battle, because they had not slain in cold blood every woman taken captive,

who was not a virgin ; and ordered them to kill forthwith "every male among the little ones, and every woman

that bath known man by lying with him ;" [xxxi . Numb. 14, 17] ; and in dividing the 16,000 captives still

left alive, apportioned thert€-two as " the Lord's Tribute," and delivered them to Eleazar the High Priest as

"a heare oJTering," [id . 40, 41] . After the age of David, this fearful practice is said to have become less frequent ; but the feeling on which it was founded left an indelible impression on the Hebrew language ; a thing

devoted, or as it was technically called, "holy," being synonymous with the "accursed,' and doomed to utter

destruction . And when there 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 Messianic Kingdom,

which was to be preceded by a "great day of the Lord," in other words, a great sacrificial massacre, or repetition of the eventful day of liidian : (ii. Joel 11 ; i ii . id. 13 ; iv . 3lic .13 ; xxxix. Ezek. 9, 17 ; ix. Is. 4 ;\*xiv.

Zech . 11] . "This, this is the day of the Lord God," exclaims Jeremiah, "a day of vengeance, that he may

avenge him of his adversaries ; and the sword shall devour and shall be satiate and made drunk with their

blood ; for the Lord God of Armies bath a sacrifice in the North Country by the River Euphrates :" [xlri. Jer .

10] . "luau's sword is filled with blood and fed with fatness, with the blood of camels and goats, with the

fat of the kidneys of rams ; for the Lord hath a sacrifice in Bozrah, a great slaughter in the land of Idumea :"

[xxxiv. Is . 6] . "Speak to every bird and to every beast of the field, assemble yourselves and come I Gather

yourselves on every side to the sacrifice I prepare for you, a great sacrifice on the mountains of Israel, that

yn may cat flesh and drink blood :" [xxxix . Ezek. 17] . It was such anticipations repeated from age to age,

and even fixing the very spot where the corpses of the heathen were to taint the air, that excited the Jews to

the frantic violence which afterwards recoiled so heavily on themselves .

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The ancient altar was an image of God, or the immediate earnest of his presence . The first altars were

called by his name, and were treated as Gods . It was essential that the altar, like the world of which it was

a symbol, should be four-square. The altar of burnt-offering was a hollow framework overlaid with brass,

having at its corners the horns of the calf. or bull-idol, reminding us of those hollow Moloch-images of Phoenicia, forming furnaces into which the victim was thrown . On it the fit was burned, and the blood which was

originally dashed in the face of the idol was sprinkled on its horns or poured out at its foot . The Levite who

touched the altar, and much more the common man who did so was to die . Its neighbourhood was as formidable to life as that of the flaming mountain made by the divine presence to "smoke as a furnace," and so it

was converted into a gigantic 51oloch-image, which to approach or touch was death . If superstition may be

said to have reached its climax, when, overcoming the most powerful of human feelings, it brought the infatuated mother to kiss the bull-headed instrument of infanticide, it is not astonishing that one despairing IIebrow

mother should hare ventured to strike the guilty altar with her slipper, saying, " Wolf l how long wilt thou

continue to devour the treasure of Israel's children?"

After a time, it is true, the human victim required to be offered Invn was re-placed by an animal-substitute . But at first he claimed the first-born as a sacrifice, and the household escaped on consideration of

yielding a child. After the child was commuted fur a lamb or a ram, it was natural that, as far as possible,

the vestiges of the ancient obnoxious form should be suppressed . But there are sufliCient evidences [vi . 31ic . 7 ;

i. Is. 15 ; 2 Sam. xxi . 9] that the immolation of human victims formed part and no unimportant one, of the

ritual of Intiir . Ezekiel, in a remarkable passage, asserts Moloch-worship to have been authorized by Inva

in order to make his people know that lie was the Lord, and that thus they immolated their first-born

[xx. Ezek . 25, 2G] . The new Passover instituted by the great Rcfurmer Josiah [2 Kings xxiii . 21-202], the

like whereof had not been holden "from the days of the Judges that judged Israel, nor in all the days of the

Kings of Israel, nor of the Kings of Judah," replaced the old Moloch-rito (which Abraham was entirely

-resigned to practise) ; in which, if analogy may be a basis for conjecture, a man or child was hung or crucified

,as an-offering "before the Lord," during the last hours of the departing year, and after being suspended until

.sunset,-was then taken down,.the blood poured out upon unleavened cakes, which, with portions of the flesh,

-were eaten by the .communicants ; and the remainder burned in the furnace-fire of 31oloch .or Melee, the still

.continuing title of Inva in paschal invocations .

The redemption clause in regard to the human first-born is a subsequent interpolation, as is evident from

its making many parts of the Pentateuch unmeaning ; as in xiii. Exod. 12, 13, 15-" Thou shalt set apart unto

the Lord ail that opencil; the matrix . : . the males shall be the Lord's • . . All the first-born of man among

thy children shalt thou redeem . . . And it came to pass, when Pharaoh would hardly let us go, that the

Lord slow all the first-born in the land of Egypt, both the first-born of man and the first-born of beasts

therefore I sacrifice to the Lord all that openeth the matrix, being males ; but all the firstborn of my children

I zedoem ."

The edict commanding this redranption proves the commencement of a ehnnge, and not its completion .

Human sacrifices still continued. Inveterate habit could not be suddenly effaced. It was to prevent these

horrid rites, that the eating of blood in private dwellings was strictly prohibited, and the suspicious rite

of the Passover brought under metropolitan surveillance : [iii . Ler. 1T ; viii . id. 23, 2G ; xv. Deut . 19, 20, 23 ;

xvi . id. 2, 5] . Under strong excitement, the old and more efficacious expedient was resorted to . Jephthah

did not stickle at it, nor deem it illegal to murder his daughter . The killing a man continued to be, in

the language of Pliny, "a most pious act, the eating him a most salubriuus one." The cannibalism denounced by the prophets was no unprecedented evil, nor the denunciation a mere vague menace . Mothers

ate their own children, and in a time of terror human blood flowed freely at the mandate of the Priests :

[Lam . ii. 20 ; iv. 9, 10, 13] . The prohibition of eating blood or raw flesh did not prevent a mother devouring

her child, whom she called her sacrifice [Josephus' War, vi . 3, 4] ; nor restrain the Jews of Cyilene from tasting

the entrails of their fellow-citizens. The bloody immersion recommended by Jews to the Emperor Constantino •

as a specific for leprosy was a nostrum of the old law ; and the crucifixion of children under Theodosius was

but the revival of a practice far less generally revolting and unusual than Josephus would have us suppose .

The Jews still remained semi-barbarous in their hearts. The blood of sacrifice, of circumcision, of the pass-

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over still continued the great pledge of the eternal covenant ; and the idea of human sacrifice, though rare in

practice, still maintained its place in the background as a mysterious secret . The story of the man found

reserved for sacrifice in the temple, meets in Josephus but feeble contradiction ; and the suspicion which has

always attached to the secret Mysteries of the Jars has been kept alive from ago to ago, by the excesses of

enthusiasts .

Atonement by blood was ever the great religious idea of the Jews . To spill blood was a specific for all

ills . Their God, like' that of the Mexicans, figures with blood-drenched sword and gory garments- Animals

and enemies were always regarded as economical sacrificial expedients for purchasing divine favour . The

Reformers who discarded this horrid worship inconsistently retained the theory on which it was founded, and

used sacrificial language in reference to the uncomprehended inequalities of . Providential dealing. . Among

murderous priests and cruel altars, where men devoid of mercy as of knowledge offered sacrifices which God

desired not, the propliet was scouted when protesting against popular abominations ho appealed to the . plain

dictates of humanity.

Such were the ancient ideas of the Hebrews in regard to the Deity, His Nature and His Attributes : and

it might therefore well be said that they bad lost the True Wurd, and that the knowledge of it was confined

to a select few of their learned and intellectual men . We shall hereafter inquire what that True Word was ;

or, in other words, what is the true definition of the Nature and Attributes of God, embodied in the Ineffable

Name ; and it will then appear how unspeakably important was the true knowledge of that Word to him who

was so fortunate as to attain it : for surely it is the greatest of evils and misfortunes, to entertain not only

insufficient and inadequate, but unjust and injurious o pinions . i n 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 goodness and omnipotence of God ; and how far man is a free agent, or controlled by

an inexorable necessity or destiny, have two . sides. On one, they are questions as to the qualities and attributes of God ; for we must infer His moral nature from His mode of governing the universe, and they ever'

enter into any consideration of His intellectual nature : and on the other, they directly concern 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 have no doubt urged men, more than all other questions

-have, to endeavour to fathom the profound mysteries of the Nature and the mode of Existence and action of

an incomprehensible God .

. -And with these, still - another question also presents itself ; whether the Deity governs the Universe by

fixed and unalterable laws, or by special •P rovidences and interferences, so that He may be i nduced .t o change

Ills course and the results of human or material action, by prayer and supplication .

God alone is all-powerful ; but the human soul has in all ages asserted its claim to be considered as part

of the Divine. "The purity of the spirit," says Van IIelmont, "is shown through energy nd efficaciousness

of will . God, by the agency of an infinite will, created the universe, and the same sort of power in an inferior degree, limited more or less by external hindrances, exists in all spiritual beings ." The higher we ascend

in antiquity, the more does prayer take the form of incantation ; and that form it still in a great degree retains, since the rites of public worship are generally considered not merely as an expression of trust or reverence, as real spiritual acts, the effect of which is looked for only within the mind of the worshipper, but as

acts from which some direct outward result is anticipated, the attainment of some desired object, of health or

wealth, of supernatural gifts for body or soul, of exemption from danger, or vengeance upon enemies . Prayer

was able to change the purposes of Heaven, and to make the Deves tremble under the abyss. It exercised a

compulsory influence over the Gods . It promoted the magnetic sympathy of spirit with spirit ; and the Hindu

and Persian liturgies, addressed not only to the Deity himself, but to his diversified manifestations, were considered wholesome and necessary iterations of the living or creative Word which at first effectuated the divine

will, and which from instant to instant supports the universal frame by its eternal repetition .

In the narrative of the Fall, we have the Hebrew mode of explaining the great moral mystery, the origin

of evil and the apparent estrangement from Heaven ; and a similar idea, variously modified, obtained in all

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the ancient creeds . Everywhere, man had at the beginning been innocent and happy, and bad lapsed by

temptation and his own weakness from his first estate . Thus was accounted fur the presumed connection of

increase of knowledge with increase of misery, and, in particular, the great penalty of death was reconciled

with Divine justice. Subordinate to these greater points, were the questions, why is the earth covered with

thorns and weeds ? whence the origin of clothing, of sexual shamo and passion ? whence. the infliction of

labour, and how to justify the degraded condition of woman in the East, or account for the loathing so generally

felt towards the Serpent Tribe ?

The hypothesis of a fall, required under some of its modifications in all systems, to account for the apparent imperfection in the work of a Perfect Being, was in Eastern philosophy the unavoidable accompaniment

and condition of limited or individual existence ; since the Soul, considered as a fragment of the Universal

Blind, might be said to have lapsed from its pre-eminence when parted from its source, and ceasing to form

part of integral perfection . The theory of its reunion was correspondent to the assumed cause of its degradation . To reach its prior condition, its individuality must cease ; it must be emancipated by re-absorption into

the Infinite, the consummation of all things in God, to be promoted by human effort in spiritual meditation or

self-mortification, and completed in the magical transformation of death .

And as man had fallen, so it was held that the Angels of Evil had, from their first estate, to which, like

men, they were in God's good time to be restored, and the reign of evil was then to cease forever . To this

great result all the Ancient Theologies point ; and thus they all endeavoured to reconcile the existence of Sin

and Evil with the perfect and undeniable wisdom and beneficence of God .

With man's exercise of thought are inseparably connected freedom and responsibility . Man assumes his

proper rank as a moral agent, when with a sense of the limitations of his nature arise the consciousness of

freedom, and of the obligations accompanying its exercise, the sense of duty and of the capacity to perform

it. To suppose that man ever imagined himself not to be a free agent, until he had argued himself into that

belief, would be to suppose that he was in that below the brutes : for he like them is conscious of his freedom

to act. Experience alone teaches him that this freedom of action is limited and controlled ; and when what

is outward to him restrains and limits this freedom of action, lie instinctively rebels as inst it as a wrong . The

rule of duty and the materials . of experience are derived from an acquaintance with the conditions of the

external world in which the faculties are exerted ; and thus the problem of .man involves those of Nature and .

God . Our freedom, we learn by experience, is determined by an agency external to us ; our happiness is

intimately dependent on the relations of the outward World, and on the moral character of its Ruler .

Then at once arises this problem . The God of Nature must he One, and His character cannot be suspected to be other than good . Whence then came the evil, the consciousness of which must invariably have

preceded or accompanied man's moral development? On this subject, human opinion has ebbed and flowed

between two contradictory extremes, one of which seems inconsistent with God's Omnipotence and the other

with His beneficence . If God, it was said, is perfectly wise and good, evil must arise from some -independent

and hostile principle : if, on the other hand, all agencies are Subordinate to One, it is difficult, if evil does

indeed exist, if there is tiny such thing as Evil, to avoid the impiety of making God the Author of it .

The recognition of a moral and physical dualism in nature was adverse to the doctrine of Divine Unity.

Many of the Ancients thought it absurd to imagine one Supreme Being, like IIomer's Jove, distributing good

and evil out of two urns . They therefore substituted, as we have seen, the doctrine of two distinct and eternal

principles ; some making the cause of evil to be the inherent imperfection of matter and the flesh, without

explaining how God was not the cause of that ; while others personified the required agency, and fancifully

invented an Evil Principle, the question of whose origin indeed involved all the difficulty of the original

problem ; but whose existence, if once taken for granted, was sufficient as a popular solution of the mystery ;

the difficulty being supposed no longer to exist, when pushed a step further off, as the difficulty of conceiving

the world upheld by an elephant was supposed to be got rid of, when it was said that the elephant was supported by a tortoise .

The simpler, and probably the older notion treated the one only God as the Author of all things . "I form

; I, the Lord, do all these

the light" says Jehovah, "and create darkness ; I cause prosperity and create evil

"All

mankind,"

says

Maximus

Tyrius,

"are

agreed

that

there

exists

one

only Universal King and

things ."

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Father, and that the many Gods are his Children ." There is nothing improbable in the supposition that the

primitive idea was that there was but one God . A . vague sense of Nature's Unity, blended with a dim perception of an all-pervading Spiritual Essence, has been remarked among the earliest manifestations of the

Human Mind . Everywhere it was the dim remembrance uncertain and indefinite, of the original truth taught

by God to the first men .

The Deity of the Old Testament is everywhere represented as the direct author of Evil, commissioning

evil and lying spirits to men, hardening the heart of Pharaoh, and visiting the iniquity of the individual

sinner on the whole people . The rude conception of sternness predominating over mercy in the Deity, can

alone account for the human sacrifices, purposed, if not executed, by Abraham and Jephthah . It has not

been uncommon in any age or country of the world, for men to recognize the existence of one God, without

forming any becoming estimate of his dignity . The causes of both good and ill are referred to a mysterious

centre, to which each assigns such attributes as correspond with his own intellect and advance in civilization .

Hence the assignment to the Deity of the feelings of envy and jealousy. Hence the provocation given by the

healing skill of iEsculapius and the humane theft of fire by Prometheus . The very spirit of Nature, personified in Orpheus, Tantalus or Phineus was supposed to have been killed, confined or blinded, for having too

freely divulged the Divine Mysteries to mankind . This Divine Envy still exists in a modified form, and varies

according to circumstances . In llcsiod it appears in the lowest type of human malignity . In the God of

Moses, it is jealousy of the infringement of the autocratic power, the check to political treason ; and even the

penalties denounced for worshipping other Gods often seem dictated rather by a jealous regard for his own

greatness in Deity, than by the immorality and degraded nature of the worship itself . In IIcrodotus and other

writers it assumes a more philosophical shape, as a strict adherence to a moral equilibrium in the government

of the world ; in the punishment of pride, arrogance and insolent pretension .

God acts providentially in Nature by regular and universal lags, by constant modes of operation ; and so

takes care of material things without violating their constitution, acting always according to the nature of the

things which ho has made . It is a fact of observation that in the material and unconscious world, He works

by its materiality and unconsciousness, not against them ; in the animal world, by its animality and partial

consciousness, not against them . So in the providential government of the world, lie acts by regular and

universal laws, and constant modes of operation ; and so takes care of human things without violating their

, constitution, acting always according to the Human nature of man, not against it, working in the human world

by means of man's consciousness and partial freedom, not against them .

:God acts by general lags for general purposes . -The attraction of gravitation is a good thing, for it keeps

the world together ; and if the tower of Siloam, thereby falling to the ground, slays eighteen men-of Jerusalem, •that number is too small to think of, considering the myriad millions who are upheld by the same

law . It could not well be repealed fur their sake, and to hold up that tower ; nor could it remain in force,

and the tower stand.

It is difficult to conceive of a Perfect Will without confounding it with something like mechanism ; since

language has no name for that combination of the Inexorable with the Moral, which the old poets personified

separately in Ananke or Eimarmeae and Zeus : How combine understandingly the Perfect Freedom of the

Supreme and All-Sovereign Will of God with the inflexible necessity, as part of His Essence, that He should

and must continue to be, in all His great attributes, of justice and mercy for example, what lie is now and

always has been, and with the impossibility of His changing His nature and becoming unjust, merciless,

cruel, fickle, or of his repealing the great moral laws which make crime wrong and the practice of virtue

right ?

For all that we familiarly know of Free-Will is that capricious exercise of it, which we experience in

ourselves and other men ; and therefore the notion of Supreme Will, still guided by Infallible Law, even if

that law bo'self-imposed, is always in danger of being either stripped of the essential quality of Freedom, or

degraded under the ill name of Necessity to something of even less moral and intellectual dignity than the

fluctuating course of human operations .

It is not until we elevate the idea of law above that of partiality or tyranny, that we discover that the

self-imposed limitations of the Supreme Cause, constituting an array of certain alternatives, regulating moral

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choice, are the very sources and safe-guards of human freedom : and the doubt recurs, whether we do not set

a law above God himself ; or whether laws self-imposed may not be self repealed : and if not, what - power

prevents it.

The Zeus of Homer, like that of IIesiod, is an array of antitheses, combining strength with weakness,

wisdom with fully, universal parentage with narrow family limitation, omnipotent control over events with

submission to a superior destiny ;-oESrsNr, a name by means of which the theological problem was cast back

into the original obscurity out of which the powers of the human mind have proved themselves as incapable

of rescuing it, as the efforts of a fly caught in a spider's web to do more than increase its entanglement .

The oldest notion of Deity was rather indefinite than repulsive . The positive degradation was of later

growth : The God of nature reflects the changeful character of the seasons, varying from dark to bright.

Alternately angry and serene, and lavishing abundance which she again withdraws, nature seems inexplicably

capricious, and though capable of responding to the highest requisitions of the moral sentiment through a

general comprehension of her mysteries, more liable by a partial or hasty view to become darkened into a

Siva, a Saturn or a Mexitli, a patron of fierce orgies or blood-stained altars . All the older poetical personifications exhibit traces of this ambiguity. They are neither wholly immoral nor purely beneficent.

No people 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 Supremo

Ruler was at first looked up to with unquestioning reverence . No startling discords or contradictions had yet

raised a doubt as to Ilis beneficence, or made men dissatisfied with his government . Fear might cause anxiety,

but .coul'd not banish hope, still less inspire aversion . It was only later, when abstract notions began to assume

the semblance of realities, and when new or :wore distinct ideas suggested new words for their expression, that

it became necessary to fix a definite barrier between Evil and Good .

To account for moral evil, it became necessary to devise some new expedient suited both to the piety and

self-complacency of the inventor, such as the pcrver.-ity of woman, or an ngont distinct from God, a Typhon

or Ahriman, obtained either by dividing the Gods into two classes ; or by dethroning the Ancient Divinity,

and changing him into a Deve or D:anon . Through a similar want, the Orientals devised the inherent corruption of the fleshy and material ; the Ilebrew transferred to Satan everything illegal and :immoral ; and the

Greek reflection occasionally adopting the older and truer view, retorted upon man the obloquy, cast on these

.creatures of his imagination, and showed how he has to thank himself alone fir his calamities, while his good

things are the voluntary g j?, not the pluncler of Heaven . Homer had already made Zeus exclaim in the

Assembly of Olympus, " Grievous it is to hear these mortals accuse the Gods ; they pretend that evils come

from us ; but they themselves occasion them gratuitously by their own wanton folly ." "It is the fault of man,"

said Solon, in reference to the social evils of his day, "not of God, that destruction comes ;' and Euripides,

after a formal discussion of the origin of evil, comes to the conclusion that men act wrongly, not from want

of natural good sense and feeling, but because knowing what is good, they yet fur various reasons neglect to

practise it.

And at last reaching the highest truth, Pindar, IIesiod, schylus, \_Bsop, and Horace said, "All virtue

is a struggle, life is not a scene of repose, but of energetic action . Suffering is but another name for the teaching of experience, appointed by Zeus himself, the giver of all understanding, to be the parent of instruction,

the schoolmaster of life . Ile indeed put an end to the golden age ; lie gave venom to serpents and predacity

to wolves ; lie shook the honey from the leaf, and stopped the flow of wire in the rivulets ; lie concealed the

element of fire, and made the means of life scanty and precarious . Bitt in all this his object was beneficent ;

it was nut to destroy life, but to improve it. It was a blessing to man, not a curse, to be sentenced to earn his

-bread by the sweat of his brow ; for nothing great or excellent is attainable without exertion ; safe and easy

virtues are prized neither by Gods nor men ; and the parsimoniousness of nature is justified by its powerful

effect in rousing the dormant faculties, and forcing on mankind the invention of useful arts by means of meditation and thought ."

Ancient religious reformers pronounced the worship of "idols" to be the root of all evil ; and there have

fur the worship of idols,

been many iconoclasts in different ages of the world . The maxim still holds good ;

;

and it prevails as exteaevil,

is

still

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cause

of

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that is, of fanciful conceits, if not the source of all

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eively now as it ever did. Men are ever engaged in worshipping the picturesque fancies of their own

imaginations.

Human wisdom must always be limited and incorrect ; and even right opinion is only a something intermediate between ignorance and knowledge . The normal condition of man is that of progress . Philosophy is

a kind of journey, ever learning, yet never arriving at the ideal perfection of truth . A Blason should, like

the wise Socrates, assume . the modest title of a "lover of wisdom ;" for he must ever long after something

more excellent than he possesses, something still beyond his reach, which he desires to make eternally his own .

Thus the philosophic sentiment came to be associated with the poetical and the religious, under the comprehensive name of Lore . Before the birth of Philosophy, Love had received but scanty and inadequate

homage. This mightiest and most ancient of Gods, coeval with the existence of religion and of the world,

had been indeed unconsciously felt, but had neither been worthily honoured nor directly celebrated in hymn

or ptuan . In the old days of ignor ;wcu it could scarcely have been recognized . In order that it might exercise

its proper influence over religion amt philuvuphy, it was necessary that the God of Nature should cease to be

a God of terrors, a personification of mere Power or arbitrary Will, a pure and stern Intelligence, an inflicter

of evil and an unrelenting Judge . The philosophy of Plato, in which this change became forever established,

was emphatically a mediation of Love . With him, the inspiration of Love first kindled the light of arts and

imparted them to mankind ; and nut only the arts of mere existence ; but the heavenly art of wisdom, which

supports the Universe . It inspires high and generous deeds and noble self-devotion . Without it, neither State

nor individual could do anything beautiful or great . Love is our best pilot, confederate, supporter and

Saviour ; the ornament and governor of all things human and divine ; and he with divine harmony forever

soothes the minds of men and Gods .

Man is capable of a higher Love, which marrying mind with mind and , with the Universe, brings forth all

that is noblest in his faculties, and lifts him beyond himself. This higher love is neither mortal nor immortal,

but a power intermediate between the human and the Divine, filling up the mighty interval, and binding the

Universe together. Ile is chief of those celestial emissaries who carry to the Gods the prayers of men, and

bring down to men the gifts of the Gods . "He is forever poor, and far from being beautiful as mankind

.imagine, for he is squalid and •withered ; he flies low along the ground, is homeless and unsandalled ; sleeping

without covering before the doors and in the !unsheltered streets, and possessing so far his mother's nature as

being ever the companion of want. Yet, sharing also that of his father, he is - forever scheming to obtain

things good and beautiful ; he is fearless, vehement and strong ; -always devising some new contrivance .

-strictly cautious and full of inventive resource ; a philosopher through his whole existence, a powerful enchanter

"and a subtle sophist."

The ideal consummation of Platonic . science is the arrival at the contemplation of that of which earth

exhibits no express image or adequate similitude, the Supreme Prototype of all beauty, pure and uncontaminated with human intermixture of flesh or colour, the Divine Original itself . To one so qualified is given the

prerogative of bringing forth not mere images and shadows of virtue, but virtue itself, as having been eon .'

versant not with shadows, but with the truth ; and having 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 Ileraclitus, in a Universal Reason pervading all things and all minds, and consequently revealing itself in ideas . He therefore sought truth in general opinion, and perceived in the communication of mind with mind one of the greatest prerogatives of yisdom and the most powerful means of

advancement . He believed true wisdom to be an attainable idea, and that the moral convictions of the mind,

those eternal instincts of temperance, conscientiousness and justice, implanted in it by the Gods, could not

deceive, if rightly interpreted .

This metaphysical direction given to philosophy ended in visionary extravagance . Having assumed truth

to be discoverable in thought, it proceeded to treat thoughts as truths . It thus became an idolatry of notions,

which it considered either as phantoms exhaled from objects, or as portions of the divine pre-existent thought ;

thus creating a mythology of its own, and escaping from one thraldom only to enslave itself afresh . Theories

and notions indiscriminately formed and defended are the false Gods or "idols" of philosophy . For the word

idolon means image, and a false mind-picture of God is as much an idol as a false wooden image of him.

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Fearlessly launching into the problem of universal being, the first philosophy attempted to supply a cow .

pendious and decisive solution of every doubt . To do this, it was obliged to make the most sweeping assumptions ; and as poetry had already filled the vast void between the human and the divine, by personifying its

D eity as man, so philosophy bowed down before the supposed reflection of the divine image in the mind of the

enquirer, who in worshipping his own notions bad unconsciously deified himself . Nature thus was enslaved

to common notions, and notions very often to words.

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By the clashing of incompatible opinions, philosophy was gradually reduced to the ignominious confession

of utter incapacity, and found its check or intellectual fall is scepticism . Xenophanes and ileraclitus mournfully acknowledged the unsatisfactory result of all the struggles of philosophy, in the admission of a universality of doubt ; and the memorable effort of Socrates to rally the discomfited champions of truth, ended in a

similar confession .

The worship of abstractions continued the error which personified Evil or deified Fortune ; and when

mystical philosophy resigned its place to mystical religion, it changed not its nature, .but only its name . The

great task remained unperformed, of reducing the outward world and its principles to the dominion of the

intellect, and of reconciling the conception of the supreme unalterable power asserted by reason, with the

requisitions of human sympathies .

A general idea of purpose and regularity in nature •had been suggested by common appearances to the

earliest reflection. The ancients perceived a natural order, a divine legislation, from which human institutions

wore supposed to be derived, laws emblazoned in heaven and thence revealed to earth . But the divine law

was little more than an analogical inference from human law, taken in the vulgar sense of arbitrary will or

partial covenant . It was surmised rather than discovered, and remained unmoral because unintelligible . It

mattered little, under the circumstances, whether the universe were said to be governed by chance or by reason,

since the latter, if misunderstood, was .virtually one with the former . "Better far," said Epicurus, "acquiesce

in the fables of tradition, than acknowledge the oppressive necessity of the physicists :" and Menander speaks

of God, Chance and Intelligence as undistinguishable . Law unacknowledged goes under the nameof Chance :

perceived, but not understood, it becomes Xeccssify . The wisdom of the Stoic was a dogged submission to the

°arbitrarybehests of one ; that of the~Epicurean .an advantage snatched by more • or:less dexterous management

from the equal tyranny of the other .

Ignorance sees nothing necessary, and is self-abandoned to a power •tyrannical because defined by no rule,

and paradoxical because permitting evil, while itself assumed to be •u nlimited, all-powerful and perfectly good .

A little knowledge, presuming the identification of the Supreme Cause with the inevitable certainty of perfect

reason, but omitting the analysis or interpretation of it, leaves the mind chain-bound in the ascetic fatalism of

the Stoic. Free-will, coupled with the universal rule of Chance ; or Fatalism and Necessity, coupled with

Omniscience and fixed and unalterable Law,-these are the alternatives, between which the human mind has

eternally vacillated. The Supernaturalist, contemplating a Being acting through impulse, though with

superhuman wisdom, and considering the best courtier to be the most favoured subject, combines contradictory

expedients, inconsistently mixing, the assertion of free action with the enervating service of petition ; while

lie admits, in the words of a learned archbishop, that "if the production of the things we ask for depend on

antecedent, natural and necessary causes, our desires will be answered no less by the omission than the offering

of prayers, which, therefore, are a vain thing ."

The last stage is that in which tlio religion of action is made legitimnate through comprehension of its

proper objects and conditions . i1 [an becomes morally free, only when Loth notions, that of Chance and that

of incomprehensible Necessity, are displaced by that of Law . Law, as applied to the universe, means that

universal, providential pre-arrangement, whose conditions can be discerned and discretionally acted on by

human intelligence. The sense of freedom arises when the individual independence develops itself according

to its own laws, without external collision or hindrance ; that of constraint, where it is thwarted or confined

by other Natures, or where, by a combination of external forces the individual force is compelled into a new

direction . Moral choice would not exist safely, or even at all, unless it ware bounded by conditions deter

mining its preferences . Duty supposes a rule both intelligible and certain, since all uncertain rule would be

unintelligible, and if unintelligible, there could be no responsibility . No law that is unknown can be obli-

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gatory ; and that Roman Emperor was justly execrated, who pretended to promulgate his penal laws, by

putting them up at such a height that none could read them .

Alan commands results, only by selecting among the contingent the pre-ordained results most suited to

his purposes . In regard to absolute or divine morality, meaning the final cause or purpose of those compre:

hensive laws which often seem harsh to the individual, because inflexibly just and impartial to the universal,

speculation must take refuge in faith ; the immediate and obvious purpose often hearing so small a proportion

to a wider and unknown one, as to be relatively absorbed or lost . The rain that, unseasonable to me, ruins

my hopes of an abundant crop, does so because it could not otherwise have blessed and prospered the crops

of another kind of a whole neighbouring district of country . The obvious purpose of a sudden storm of

snow, or an unexpected change of wind, exposed to which I lose my life, bears small proportion to the great

results which are to flow from that storm or wind over a whole continent . So always, of the good and ill

which at first seemed irrecancilablu and capriciously distributed, the one holds its ground, the other diminishes

by being explained. In a world of a multitude of individuals, a world of action and exertion, a world affording, by the conflict of interests and the clashing of passions, any scope for the exercise of the manly and

generous virtues, even Omnipotence cannot make it, that the comfort and convenience of one man alone shall

always be consulted .

Thus the educated mind soon begins to appreciate the moral superiority of a system of law over one of

capricious interference ; and as the jumble of means and ends is brought into more intelligible perspective,

partial or seeming good is clicerfully resigned fur the disinterested and universal . Self restraint is found not to

imply self-sacrifice . The true meaning of what appeared to be Necessity is found to be, not arbitrary Power,

but Strength and Force enlisted in the service of Intelligence . God having made us men, and placed us in

a world of change and eternal renovation, with ample capacity and abundant means for rational enjoyment,

we learn that it is folly to repine because we are not angels, inhabiting a world in which change and the

clashing of interests and the conflicts of passion are unknown .

The mystery-of the world remains ; butis •s uffciently cleared up to inspire confidence . We are constrained

to admit that if every man would but do the best in his power to do, and that which he knows he ought to do,

we should need no better world than this . Man, surrounded by necessity is free, . not in a dogged determination of - isolated will, because though inevitably complying with nature's laws, he is able, proportionately to his

knowledge, to modify in regard to himself the conditions of their action, and so to preserve an average uniformity between their forces and his own.

Such are some of the conflicting opinions of antiquity ; and we have to some extent presented to you, a

picture of the Ancient Thought . Faithful, as far as it goes, it exhibits to us Man's Intellect ever struggling

to pass beyond the narrow bounds of the circle in which its limited powers and its short vision confine it ; and

ever we find it travelling round the circle, like one lost in a wood, to meet the same unavoidable and insoluble

difficulties. Science with her many instruments, Astronomy, particularly, with her telescope, Physics with

the microscope, and Chemistry with its analyses and combinations, have greatly enlarged our ideas of the

Deity, by discovering to us the vast extant of the universe in both directions, its star-systems and its invisible

swarms of minutest animal life ; by acquainting us with the new and wonderful Force or Substance we call

Electricity, apparently a link between Matter and Spirit : and still the Deity only becomes more incompre .

hensible to as than ever, and we find that in our speculations we but re-produce over and over again the

Ancient Thought.

Where, then, amid all these conflicting opinions, is the True Word of a Mason?

My Brother, most of the questions which have thus tortured men's minds, it is not within the reach and

grasp' of the Human Intellect to understand ; but without understanding, as we have explained to you heretofore, we may and must believe .

The True Wurd of a Mason is to be found in the concealed and profound meaning of the Ineffable Name

of Deity, communicated by God to Moses ; and which meaning was long lost by the very precautions taken to.

conceal it . The true pronunciation of that name was in truth a secret, in which, however, was involved the

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far more profound secret of its meaning. In that meaning is included all the truth that can be known by us,

in regard to the nature of God .

Long known as AL, AL ScuEnt, ALain and Aao- .ti ; as the Chief or Commander of the Heavenly Armies ;

as the aggregate of the Forces [ALntu] of Nature ; as the Mighty, the Victorious, the Rival of Bel and

Osiris ; as the Soul of Nature, Nature itself, a God that was but Man personified, a God with human passions, the God of the Heathen with but a mere change of name, lie assumes, in His communications to

Moses, the name nmn' (fault], and says to Him, n'nt nux n'nx (tutu Asun Aniu], I AM wnAT I An . Let

us examine the esoteric or inner meaning of this Ineffable Name .

;t'i rain] is the imperfect tense of the verb To BE, of which -171' [znia] is the present ; 1%, (Anz-it being

the personal pronoun ' I' affixed] the first person, by apocope ; and 'n' [rut] the third . The verb has the following forms : . . . Preterite, 3d person, masculine singular, nil [nin], did exist, was : 3d person com . plural,

in

[atul . . . Present, 3d pers . mast . sing. -171' ]IUIn], once N71\* (DIVA), by apocope 'nx; it' [Aa1, zai] . .

Infinitive, .-11n, Inn [arn, nitr] . . . Imperative, 2d pers . mase. sing. rfrt [nut], fem. 'inn [mum] . . . Participle,

mane. sing. [nun [nun], ENS . . EXISTING . . EXISTENCE.

This verb is never used, as the mere logical copula or connecting word, is, was, &c. is used with the

Greeks, Latins and ourselves . It always implies existence, actuality . Tile present form also includes the

future sense, . . shall or may be or exist. . And r u i and .ctn [nun and arts] Chaldaic forms of the imperfect

tense of the verb, are the same as the Hebrew run and n'n [nun and UIU], and mean was, existed, became.

Now xmn and x'n [IUA and HI&J are the Personal Pronoun, [Masculine and Feminine] IIs, Sux . Thus

in iv . Gen. 20 we have the phrase, rrrm xmn [Ilu . niit], IIs WAS : and in xxi . Lev. 9, tt'nt n' :x 9x [ATa

u1111 HIAJ, HEit Father. This feminine pronoun, however, is often written ttmn [IIUA], and xit [IIIA] occurs

only eleven times in the Pentateuch . Sometimes the feminine form means Ir ; but that pronoun is generally

in the masculine form .

When either', i, n or x [Yod, Tar, IIe, or Aleph] .terminates a word, and has no vowel either immc diately preceding or following it, it is often rejected ; as in '1 [Gi], for in [Gr.], a valley.

So inn-tan [flue-IIrzJ, He-She, could properly be written -. 1-in [IIe-11i] ; or by . transposition of the let:aers, common with the Talmudists, rn-n' [In-LUJ, which is the Tetragraminaton or Ineffable Name .

In i . Gen.\* 27, it is said, "So the ALUIU created man in His image : in the image of ALnIM created He

.him : DIeLE and FEMALE created lie them!"

- Sometimes the word was thus expressed ; triangularly

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And we learn that this designation of the Ineffable Name we .\*, among the Hebrews, a symbol of Creation . The mysterious union of Cod with Ills creatures was in the letter n , which they considered to be the

Agent of Almighty Power ; and to enable the possessor of the Name to work miracles .

The Personal Pronoun teat [IIu .t], HE, is often used by itself; to express the Deity. Leo says that in such

cases, Inun, In or ALUrM, or some other name of Cod is understood ; but there 1s no necessity for that . It

means in such cases the Male, Generative, or Creative Principle or Puwer .

It was a common practice with the Talmudists to conceal secret meanings and sounds of words by transposing the letters .

Thus the Ineffable Name not only embodies the Grout Philosophical Idea, that the Deity is the Era, the

To ON, the Absolute Existence, that of which the Essence is To Exist, the only Substance of Spinoza, the BEme,

that never could not have existed, as contradistinguished from that which only becomes, not Nature or the Soul

of Nature, but that which created Nature ; but also the idea of the Male and Female Principles, in its highest

and most profound sense ; to wit, that God originally comprehended in himself all that is : that matter was

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not co-existent with Him, or independent of Him ; that IIe did not merely fashion and shape a pre-existing

chaos into a universe ; but that His Thought manifested itself outwardly in thaPuniverse, which so became,

and before was not, except as comprehended in IIim : that the Generative Power"or Spirit, and productive

matter, ever among the ancients deemed the Female, originally were in God ; and that IIe was and is all that

was, that is, and that shall be .

This was the great Mystery of the Ineffable Name ; and this true arrangement of its letters, and of coarse

its true pronunciation and its meaning soon became lost to all except the select few to whom it was confided ;

it being concealed from the common people, because . the Deity thus metaphysically named was not that personal and capricious, and as it were tangible God in whom they believed, and who alone was within the reach

of their rude capacities .

Diodorus says that the name given by Moses to God, was IAI2 . Theodorus says that the Samaritans termed

God IARF, but the Jews IAQ . 1'bilu By hlius gives the form inn ; and Clemons of Alexandria IAOT. Macrobius says that it was an admitted axiuut anion- the Heathen, that the triliteral IAQ was the sacred name of

the Supreme God. And the Clarian oracle said : "Learn thou that IAQ is the great God Supreme, that ruleth

over all."

Hence the frequent expression : "1 am the First, and . r am the Last ; and besides me there is no other

God. I act A . and Q ., the First and the Last . I am .1 . and a ., the Beginning and the Ending, which is

and was, and is to come ; the Omnipotent ." Fur in this we see shadowed forth the same great truth ;

that God is all in all-the Cause and the Etfect-the Beginning, or Impulse, or Generative Power ; and the

Ending, or Result, or that which is produced : that Ile is in reality all that is, all that ever was, and all that

ever will be : in this sense, that nothing besides Himself has existed eternally, and co-eternally with Him,

independent of Him, and self-existent, or self-originated .

And thus the meaning of the expressions, ALnux, a plural noun, used in the account of the Creation

. With which Genesis commences, with a singular verb, and of the name or title Inun-ALUIZ, used for the first

time in the 4th verse of the °\_3 chapter of the same book, becomes clear . The ALnix is the aggregate unity

of the manifested Creative Forces or Powers of Deity, His Emanations ; and Inun-ALuIM is the AnsoLlrrs

Existence, or Essence of these Powers and Forces, of which they are Active Manifestations and Emanations .

This was the profound truth hidden in the ancient .allegory and covered from the general view with a

double veil . This was the esoteric meaning of the generation and production of the Indian, Chaldean and

.Phacniciaa cosmogonies ; of the Active and Passive Powers, of the Male and Female Principles ; of Heaven

and its Luminaries generating, and the Earth producing ; all hiding from vulgar view, as above its comprehension, the doctrine that matter is not eternal, but that God was the only original Existence, the ABsoLurB,

from whom everything has proceeded, and to whom all returns ; and that all moral law springs not from the

relation of thing, but from His Wisdom and Essential Justice, as the Omnipotent Legislator . And this

Thus Wuao is with entire accuracy said to have been lost ; because its meaning was lost, even among the

Hebrews, although we still trace the name (its real meaning unsuspected), in the Hit of the Druids and the

Fo-11i of the Chinese .

When we conceive of the Absolute Truth, Beauty, or Good, we cannot stop short at the abstraction of

either . We are forced to refer each to some living and substantial Being,'in which they have their foundations,

some being that is the first and last principle of each .

Moral Truth, like every other universal and necessary truth, cannot remain a mere abstraction . Abstractions are unrealities. In ourselves, moral truth is merely conceived of . There must be sotnewhere a Being

that not only conceives of, but constitutes it . It has this characteristic ; that it is not only, to the eyes of our

intelligence, an universal and necessary truth, but one obligatory on our will . It is J Lew. We do not establish that law ourselves. It is imposed on us despite ourselves : its principle must be without us. It supposes

a legislator. He cannot be the being to whom the law applies ; but must be one that possesses in the highest

degree all the characteristics of moral truth . The moral law, universal and necessary, necessarily has as its

author a necessary beiug ;-eomposed of justice and charity, its author must be a being possessing the plenitude of both .

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As all beautiful and all true things refer themselves, these to a Unity which is absolute Thorn, and those

to a Unity which is absolute BE .u-Tr, so all the moral principles centre in a single principle, which is THE

Goon. Thus we arrive at the conception of TnE GOOD in itself, the ABSOLUTE Good, superior to all partic lar

duties, and determinate in those duties . This Absolute Good must necessarily be an attribute of the Absolute

BEtxe. There cannot be several Absolute Beings ; the one in whom are realized Absolute Truth and Absolute

Beauty being diTcrent from the one in whom is realized Absolute Good . The Absolute necessarily implies

absolute Unity . The True, the Beautiful and the Good are not three distinct essences : but they are one and

the same essence, considered in its fundamental attributes : the different phases which, in our eyes, the'Absoluteand Infinite Perfection assumes . Manifested in the World of the Finite and relative, these three attributes

separate from each other, and are distinguished by our minds, which can comprehend nothing except by

division. But in the Being from whom they emanate, they are indivisibly United ; and this Being, at once

triple and one, who sums up in Himself perfect beauty, perfect Truth and the perfect Good, is Goo .

God is necessarily the principle of Moral Truth, and of personal morality . Man is a moral person, that

is to say, one endowed with reason and liberty . He is capable of Virtue : and Virtue has with Him two principal forms, respect for others and love of others ; justice and charity .

The creature can possess no real and . essential attribute which the Creator does not possess. The etrect

can draw its reality and existence only from its cause. The cause contains in itself at least what is essential

in the effect. The characteristic of the effect is inferiority, short-coming, imperfection . Dependent and

derivate, it bears in itself the marks and conditions of dependence ; and its imperfection proves the perfection

of the cause ; or else there would be in the effect something immanent, without a cause .

God is not a logical Being, whose Nature may he explained by deduction, and by means of algebraic

equations. When, setting out with a primary attribute, the attributes of God are deduced one from the other,

after the manner of the Geometricians and Scholastics, we have nothing but abstractions . Wo must emerge

from this empty dialectic, to arrive at a true and living God . The first notion which we have of God, that of

an 1finite Being, is not given us d priori, independently of all experience . It is our consciousness of ourself,

-as at once a Being and a limited Being ; that immediately raises us to the conception of a Being, the principle

of our being, and •h imselE without .limits . If the existence that we possess, forces us to recur to a cause pos-.sessing the same 'existence in an infinite degree ; all the substantial attributes of existence that we possess

-equally require, each an infinite cause . God, then, is no longer the Infinite, Abstract, Indeterminate Being,

of which reason and the heart cannot lay- hold ; but a real Being, determinate like ourselves, a moral person

like ourself ; and the study of our own souls will conduct us, without resort to hypothesis, to a conception of

God, both sublime and having a connection with ourselves .

If man be free, God must be so . It would be strange if, while the creature has that marvellous power of

disposing of himself, of choosing and willing freely, the Basing that has made him should be subject to a

necessary development, the cause of which, though in Iliui=elf, is a sort of abstract, mechanical or metaphysical power, inferior to the personal, voluntary cause which we are, and of which we have the clearest consciousness . - God is free because we are : but he is not free as we are . IIe is at once everything that we are,

and nothing that wo are . IIe possesses the same attributes as we, but extended to infinity . IIo possesses

then an infinite liberty, united to an infinite intelligence ; and as His intelligence is infallible, exempt from

the uncertainty of deliberation, and perceiving at a glance where the Good is, so his liberty accomplishes it

spontaneously and without effort.

As we assign to Cod that liberty which is the basis of our existence, so also we transfer to his character,

from our own, justice and charity . In man, they are virtues : in Cod, his attributes . What is in us the laborious conquest of liberty, is in Him His very nature . The idea of the right, and the respect paid to the right,

are signs of the dignity of our existence. If respect of rights is the very essence of justice, the Perfect Being

must know and respect the rights of the lowest of his creatures ; fur IIe assigned them those rights . In God

resides a sovereign justice, that renders to every one what is due him, not according to deceitful appearances,

but according to the truth of things . And if man, a limited being, has the power to go out of himself, to forget

his own person, to love another like himself, and devote himself to his happiness, dignity and perfection, the

Perfect Being must have, in an infinite degree, that disinterested tenderness, that Charity, the Supreme Virtue

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of the human person . There is in God an infinite tenderness for his creatures ; manifested in his giving us

existence, which he might have withheld ; and every day it appears in innumerable marks of his Divine

Providence .

Plato well understood that love of God, and expresses it in these great words : " Let us speak of the cause

which led the Supreme Arranger of the universe to produce and regulate that universe . He was good ; and

he who is good has no kind of ill-will . Exempt from that, he willed that created things should be, as far as

possible, like Himself." And Christianity in its turn said, "God has so loved men, that he has siren them his

only Son ."

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It is not correct to affirm, as is often done, that Christianity has in some sort discovered this noble senti-

ment. We must not lower human nature, to raise Christianity. Antiquity knew, described and practised

charity ; the first feature of which, so touching, and thank God! so common, is goodness, as its loftiest one

heroism . Charity is devotion to another ; and it is ridiculously senseless to pretend that there ever was an

age of the world, when the human soul was deprived of that part of its heritage, the power of devotion . But

is

it is certain that Christianity has diffused and popularized this virtue, and that before Christ these words were

never spoken : "LOVE 0\E A\OTHER ; bit TIIAT 13 THE WHOLE LAW." Charily presupposes rustice. Re who truly

loves his brother respects the rights of his brother ; but he does more, he forgets his own . Egoism sells or

takes. Love delights in giving . In God, love is what it is in us ; but in an infinite degree . God is inexhaustible

in his charity, as he is inexhaustible in his essence . That Infinite Omnipotence and infinite charity which by

an admirable good-will draws from the bosom of its immense love the favours which it incessantly bestows on

the-world and on humanity, teaches us that the more we give, the more we possess .

God being all just and all good, He can will nothing but what is good and just . Being Omnipotent, whatever he wills he can do, and consequently does . The world is the work of God : it is therefore perfectly made .

Yet there is disorder in the world, that seems to impugn the justice and goodness of God .

A principle indissolubly connected with the very idea of good, tells us that every moral agent deserves

reward when he does well, and punishment when he does ill . This principle is universal and necessary . It

is absolute. If it does not apply in this world, it is false, or the world is badly ordered .

But good. actions are not always followed by happiness, nor evil ones by misery . Though often this fact

is more apparent than real ; though virtue, a war against the passions, full of dignity but full . of sorrow and

. .Pain, has the latter as its condition, yet the pains that follow vice are greater ; and virtue conduces most to

health, - strength and long life ; though the

. peaceful - conscience that accompanies virtue creates internal

happiness ; . though- public -opinion generally. decides 'correctly on men's characters, and rewards virtue with

esteem • and consideration, and vice with contempt and infamy ; and though, after all, justice reigns in the

-world, and the surest road to happiness is still that of virtue, yet there are exceptions . Virtue is not always

rewarded, nor vice punished in this life.

The data of this problem are these : lst. The principle of merit and demerit within us is absolute : every

good action ought to be rewarded, every bad one punished : 2d . God is as just as he is all-powerful : 3d . There

are in this world particular cases, contradicting the necessary and universal law of merit and demerit . What

is the result?

To reject the two prihciplcs, that God is just, and the law of merit and demerit absolute, is to raze to the

foundations the whole edifice of human faith .

To maintain them, is to admit that the present life is to be terminated or continued elsewhere . The moral

person that acts well or ill, and awaits reward or punishment, is connected with a body, lives with it, makes

use of it, depends upon it in a measure, but is not it. The body is composed of parts. It diminishes or in-

uz ;

creases, it is divisible even to infinity . But this something which has a consciousness of itself, and says 'I,

that feels itself free and responsible, feels too that it is incapable of division, that it is a being one and simple ;

that the HE cannot be halved, that if a limb is cut off and thrown away, no part of the uE goes with it : that

.it remains identical with itself under the variety of phenomena which successively manifest it . This identity,

indivisibility, and absolute unity or tire person, are its spiritualily, the very essence of the person . It is not

in the least a hypothesis to affirm 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 will. The'

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Existence without consciousness is an abstract being, and not a person . It is the person, that is identical, one,

simple. Its attributes, develdping it, do not divide it. Indivisible, it is indissoluble, and may be immortal . If

absolute justice requires this immortality, it does not require what is impossible . The spirituality of the soul

is the condition and necessary foundation of immortality .- the law of merit and demerit the direct demonstration

of it. The first is the metaphysical, the second the moral proof . Add to these the tendency of all the powers

of the soul towards the Infinite, and the principle of final causes ; and the proof of the immortality of the

soul is complete .

God, therefore, in the Masonic creed, is INFINITSTacvu, INri .VITE BEAUTY, INFINITE GOODNESS. Ile is the

Holy of Holies, as Author of the floral Law, as the PRINCIPLE of Liberty, of Justice and of Charity, Dispenser of Reward and Punishment . Such a God is not an -abstract God ; but an intelligent and free person,

ivlio has made us in Ills image, from whom we receive the lair that presides over our destiny, and whose

judgment we await . It is Ills love that inspires us in our acts of charity : it is His justice that governs our '

justice, and that of society and the laws . We continually remind ourselves that Ile is infinite ; because otherwise ire should degrade his nature : but He would be for us as if he were not, if his iufinito nature had not

forms inherent in ourselves, the forms of our own reason and soul .

When we love Truth, Justice and Nobility of Soul, we should know that it is God we love underneath

these special forms, and should unite them all into one great act of total piety . We should feel that we go in

and out c ontinually .i n the midst of the vast forces of the universe, which are only the Forces of God ; that in

our studies, when we attain a truth, we confront the thought of God ; when we learn the right, we learn the

will of God laid down as • a rule of conduct for the universe ; and when we feel disinterested love, we should

know that ire partake the feeling of the Infinite God . Then, when we reverence the mighty 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 . Then we shall be mindful of the mind of God, conscious of God's conscience, sensible of His

sentiments, and our own existence will he in the infinite being of God .

The world 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 the universe responds to the unity of God, as the indefinite quantity is

the defective sign of the infinitude of God. To say that the universe is God ; is to :admit the world only, .and .

deny God. Give it what name you please, it is atheism at bottom . On. the other hand, to suppose .that the r

universe is void of God, and that he is wholly apart from it, is an insupportable and almost impossible abstraction. To distinguish is not to separate . I distinguish, but do not separate myself from my qualities and

effects. So God is not the universe, although he is everywhere present in spirit and in truth .

To us, as to Plato, absolute truth is in God. It is God himself under one of his phases . In God, as their

original, are the immutable principles of reality and cognizance . In Min things receive at once their existence and their intelligibility . • It is by participating in the Divine reason that our own reason possesses

something of the absolute . Every judgment of reason envelopes a necessary truth, and every necessary truth

supposes the necessary Existence .

Thus, from every direction,-from metaphysics, esthetics, and morality above all, we rise to the same

Principle, the common centre, and ultimate foundation of all truth, all beauty, all good . 'The True, the

Beautiful, the Good, are but diverse revelations of one and the same Being . Thus we reach the threshold of

religion ; and are in communion with the great philosophies which\* all proclaim a God ; and at the same time

with the religious which cover the earth, and all repose on the sacred foundation of natural religion ; of that

religion which reveals to us the natural light given to all men, without the aid of a particular revelation . So

long as philosophy does not arrive at religion, it is below all worships, even the most imperfect ; for they at

least give man a Father, a Witness, a Consular, a Judge . By religion, philosophy connects itself with huinanity, which, from one end of the world to the other, aspires to God, believes in God, hopes in God. Philosophy contains in itself the common basis of all religious belief.+ ; it, as it were, borrows from them their

principle, and returns it to tleeni surrounded with light, elevated above uncertainty, secure against all attack .

From the necessity of His Nature, the Infinite Being must create and preserve the Finite, and to the •

Finite must, in its forms, give and communicate of Ills own kind . We cannot conceive of any finite thing

existing without God, the Infinite basis and ground thereof ; nor of God existing without something . God is

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the necessary logical condition of a world, its necessitating cause ; a world, the necessary logical condition of

God, His necessitated consequence . It is according to His Infinite Perfection to create, and then to preserve

and bless whatever lie creates . That is the conclusion of modern metaphysical science. The stream of philosophy runs down from Aristotle to Ilegel, and breaks off with this conclusion : and then again recurs the ancient

difficulty . If it be of Ills nature to create,-if we cannot conceive of His existing alone, without creating,

without hating

. created, then what He created was ce-existent with Himself. If lie could exist an instant

without creating, lie could as well do so for a myriad of eternities . . And so again comes round to us the old

doctrine of a God the Soul of the Universe, and co-existent with it. For what IIe created had a beginning ;

and however long since that creation occurred, an eternity had before elapsed . The difference between a

beginning and no beginning is infinite .

But of some things we can be certain . We are conscious of ourselves-of ourselves if not as substances,

at least as Powers to be, to do, to suffer . We are conscious of ourselves not as self-originated at all or as

self-sustained alone ; but only as dependent, first for existence, ever since for support .

Among the primary ideas of consciousness, that are inseparable from it, the atoms of self-consciousness,

we find the idea of God . Carefully examined by the scrutinizing intellect, it is the idea of God as infinite, .

perfectly powerful, wise, just, loving, holy ; absolute being with no limitation . This made us, made all, sustains us, sustains all ; made our body, not by a single act, but by a series of acts extending over a vast succession of years,-for min's body is the resultant of all created things,-made our spirit, our mind, conscience,

affections, soul, will, appointed fur each its natural mode of action, set each at its several aim . Thus selfconsciousness leads us to consciousness of God, and at last to consciousness of an infinite God . That is the

highest evidence of our own existence, and it is the highest evidence of His .

If there is a God at all, IIe must be omnipresent in space . Beyond the last Stars IIe must be, as He is

here. There can be no mote that peoples the sunbeams, no little cell of life that the microscope discovers in

the seed-sporule of a moss, but lie is there .

He must also be omnipresent in time: There was no second of time before the Stars began to burn,but

God was in that second . In thee most distant nebulous spot in Grion'z belt, and in every one of the millions

that people a square inch of limestone, God is alike present . lie is in the smallest imaginable or even unimaginable portion of time, . and in every second of its most vast and unimaginable volume ; . .llls Herecontermi-nous with the All of Space ; His Now coeval with the All of Time .

Through all this Space, in all this Time, Ilia Being extends, spreads undivided, operates unspent ; God

in ill iIis infinity; perfectly powerful, wise, just, loving and holy. His being is an infinite activity, a creating,

and so a giving of Himself to the World . The World's being is a becoming, a being created and continued .

It is so now, and was an, incalculable and nniumginable millions of ages ago .

All this is philosophy, the unavoidable conclusion of the human mind . It is not the opinion of Coleridge

and Kant, but their science ; not what they guess, but what they know.

In virtue of this iii dwelling of God in matter, we say that the world is a revelation of Him, its existence

a show of Ilia . He is in his work. The manifold action of the Universe is only his mode of operation, and

all material things are in communion with IIim . All grow and move and live in Him, and by moans of Him,

and only so . Let him withdraw from the space occupied by anything, and it ceases to be . Let Him withdraw any quality of ills nature from anytl :in-, and it ceases to be. All must partake of Him, lie dwelling

in each, and yet transcending all .

The failure of fanciful religion to become philosophy, does not preclude philosophy from coinciding with

true religion. Philosophy, or rather its object, the divine order of the universe, is the intellectual guide which

the religious sentiment needs ; while exploring the real relations of the finite, it obtains a constantly improving

and self-correcting measure of the perfect law of the Gospel of Love and Liberty, and a means of carrying

into effect the spiritualism of revealed religion. It establishes law, by ascertaining its terms ; it guides the

spirit to see its way to the amelioration of life and the increase of happiness . While religion was stationary,

science could not walk alone ; when both are admitted to be progressive, their interests and aims become

identified . Aristotle began to show how religion may be founded on an intellectual basis ; but the basis ho

laid was too narrow . Bacob, by giving to philosophy a definite aim and method, gave it at the same time a

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safer and self enlarging basis. Our position is that of intellectual beings surrounded by limitations ; and the

latter being constant, have to intelligence the practical value of laws, in whose investigation and application

consists that seemingly endless career of intellectual and moral progress which the sentiment of religion

inspires and ennobles . The title of Saint has commonly been claimed for those whose boast it has been to

despise philosophy : yet faith will stumble and sentiment mislead, unless knowledge be present, in amount

and quality sufficient to purify the one and to give beneficial direction to the other .

Science consists of those matured inferences from experience which all other experience confirms . It is

no fixed system superior to revision, but that progressive mediation between ignorance and wisdom in part'

conceived by Plato, whose immediate object is happiness, and its impulse the highest kind of love . Science

realizes and unites ail that was truly valuable in both the old schemes of mediation ; the heroic, or system of

action and effort ; and the mystical theory of spiritual, contemplative communion . "Listen to me," says

Galen, "as to the voice of the Eleusinian Ilierophant, 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 were obscure, but ours are clear and unmistakable ."

To science we owe it that no man is any longer entitled to consider himself the central point around which

the whole universe of life and motion revolves-the immensely important individual for whose convenionce

and even luxurious ease and indulgence the whole universe was made . On one side it has shown us an infinite universe of stars and suns and worlds at incalculable distances from each other, in whose majestic and

awful presence we sink and even our world sinks into insignificance ; while, on the other side, the microscope

has placed us in communication with new worlds of organized living beings, gifted with senses, nerves, appetites and instincts, in every tear and in every drop of putrid water.

Thus science teaches us that we are but an infinitesimal portion of a great whole, that stretches out on

every side of us, and above and below us, infinite in its complications, and which infinite wisdom alone can

comprehend . Infinite wisdom has arranged the infinite succession of beings, involving the necessity of birth,

decay and death, and made the loftiest virtues possible by providing those conflicts, reverses, trials and hardships, without which even their names could never have been invented .

Knowledge is convertible into power, and axioms into rules of utility and duty . Modern science is social

and communicative. It is moral as well as intellectual ; powerful, yet pacific nnd•, disinterested ; . binding . man,. ,

to man as well as to the universe ; filling

0 up the details of obligation, and cherishing impulses of virtue, and,affording clear proof of the consistency and identity of all interests, substituting co-operation for rivalry,

liberality for jealousy, and tending far more powerfully than any other means to realize the spirit of religion,

by healing those inveterate disorders which, traced to their real origin, will be found rooted in an ignorant

assumption as to the penurious severity of Providence, and the consequent greed of selfish men to confine

what seemed as if extorted from it to themselves, or to steal from each other rather than quietly to enjoy

their own .

We shall probably never reach those higher firms containing the true differences of things, involving the

full discovery and correct expression of their very self or essence . 11 a shall over fall short of the most general

or most simple nature, the ultimate or most comprehensive law . Onr widest axioms explain many phenomena,

but so too in a degree did the principles or elements of the old philosophers, . and the cycles and epicycles of

ancient astronomy . We cannot in any case of causation assign the whole of the conditions, nor, though we

may reproduce theca in practice, can we mentally distinguish them all, without knowing the essences of the

things including then s ; and we thercfure must nut unwacsciousl y a+cribo that absoluto eertuunty to axioms,

which the ancient religionists did to creeds, nor nlluw the mind, which over strives to insulate itself and its

acquisitions, to forget the nature of the process by which it substituted scientific fur common notions, and so

with one as with the other lay the basis of self deception by a pedantic and superstitious employment of them .

Doubt, the essential preliminary of all improvement and discovery, must accompany ail the stages of

man's onward progress . His intellectual life is a perpetual beginning, a preparation for a birth . The faculty

of doubting and questioning, without which those of comparison and judgment would be useless, is itself a

divine prerogative of the reason . Knowledge is always imperfect, or complete only in a prospectively boundless career, in which discovery multiplies doubt, and doubt leads on to now discovery . The boast of science

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is not so much its manifested results, as its admitted imperfection and capacity of unlimited progress. The

true religious philosophy of an imperfect being is not a system of creed, but, as Socrates thought, an infinite

search or approximation . Finality is but another name for bewilderment or defeat. Science gratifies the

religious feeling without arresting it, and opens out the unflttbomable mystery of the One Supreme into more

explicit and manageable Forms, which express not indeed His Essence, which is wholly beyond our reach and

higher than 'our faculties can climb, but His Will, and so feeds an endless enthusiasm by accumulating forever

now objects of pursuit . We have long experienced that knowledge is profitable, we are beginning to find

out that it is moral, and we shall at last discover it to be religious .

God and truth are inseparable ; a knowledge of God is possession of the saving oracles of truth . In

proportion as the thought and purpose of the individual are trained to conformity with the rule of right prescribed by Supreme Intelligence, so far is his happiness promoted, and the purpose of his existence fulfilled.

In this way a new life arises in him ; lie is no longer isolated, but a part of the eternal harmonics around him .

His erring will is directed by the influence of a higher will, informing and moulding it in the path of his

true happiness.

Man's power of apprehending outward truth is a qualified privilege ; the mental, like the physical'inspiration passing through a - diluted medium ; and yet, even when truth imparted, as it were, by intuition, has

been specious or at least imperfect, the intoxication of sudden discovery has ever claimed it as full, infallible

and divine. And while human weakness needed ever to recur to the pure and perfect source, the revelations

once popularly accepted and valued assumed an independent substantiality, perpetuating not themselves only,

but the whole mass of derivative forms accidentally connected with them, and legalized in their names . The

mists of error thickened under the shadows of prescription, until the free light again broke in upon the night

of ages, redeeming the genuine treasure from the superstition which obstinately doted on its accessories.

Even to the Barbarian, Nature reveals a mighty power and a wondrous wisdom, and continually points to

God . It is no wonder that men worshipped the several things of the world. The world of matter is a revelation of,fear to the savage in northern climes : he trembles at his deity throned in ice and snow . The lightning, the storm, the earthquake, startle the rude man, and he sees the Divine in the extraordinary .

The- grand objects of Nature ,perpetually constrain men to think of their Author . The Alps are the great

altar of Europe ; the nocturnal sky has been to mankind the dome of a temple, starred all over with admoni, .tions to reverence, trust and love. The Scriptures for the human race are writ in earth and heaven . No:organ or miserere touches the heart like the -sonorous - swell of the sea or the ocean wave's immeasurable

laugh . Every year the old world puts on new bridal beauty, and celebrates its Whit-Sunday, when in the

-sweet Spring each bush and tree dons reverently its new glories . Autumn is a long All-Saints day ; and

the harvest is Uallowmass to Mankind . Before the human race marched down from the slopes of the limelayas to take possession of Asia, Chalslea and Egypt, men marked each annual crisis, the solstices and the

equinoxes, and celebrated religious festivals therein ; and even then, and ever since,.tho material was and has

been the element of communion between man and God.

Nature is full of religious lessons to a thoughtful man . He dissolves the matter of the Universe, leaving

only its forces ; he dissolves away the phenomena of human history, leaving only immortal spirit ; he studies

the law, the mode of-action of these forces and this spirit, which 'make up the material and the human world,

and cannot fail to be filled with reverence, with trust, with boundless love of the Infinite God, who devised

these laws of matter and of mind, and thereby bears up this marvellous nniverso of things and men . Science

has its New Testament ; and the beatitudes of Philosophy are profoundly touching . An undevout astronomer

is mad . Familiarity with the grass and the trees 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 seem to shed sweet influence on the perishable blossoms of the earth . The great

sermon of Jesus was preached' on a mountain, which preached to him as he did to the people, and his figures

of speech were first natural figures of fact.

If to-morrow I am to perish utterly, then I shall only take counsel for today, and ask for qualities which

last no longer. bly fathers will be to me only as the ground out of which my bread-corn is grown ; dead, they

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are but the rotten mould of earth, their memory of small concern to me . Posterity 1-1 shall care nothing for

the future generations of mankind . I am one atom in the trunk of a tree, and care nothing fur the roots below,

or the branch above. I shall sow such seed only as will bear harvest to-day . Passion may enact my statutes

viii know no other legislators . Morality will vanish, and

to-day, and ambition. repeal them to-morrolr .'

expediency take its place. Heroism will be gone ; and ihstend of it there will be the savage ferocity of the be-wolf,

the brute cunning of the she-fox, the rapacity of the vulture, and the headlong daring of the wild bull ; but

no longer the cool, calm courage that, for truth's sake and for lore's sake, looks death firmly in the face, and

then wheels into line ready to be slain . Affection, friendship, philanthropy, will be but the wild fancies of

the monomaniac, fit subjects for smiles or laughter or• for pity .

But knowing that we shall lire forever, And that the Infinite God loves all of us, we can look on all the

evils of the world, and see that it is only the hour before sunrise, and that the light is coming ; and so we also,

even we, may light a little taper, to illuminate the darkness while it lats, and help until the day-spring come .

Eternal morning follows the night : a rainbow scarfs the shoulders of every cloud that weeps its rain away to

be flowers on land and pearls at sea : Life rises out of the grave, the soul cannot be held by fettering flesh .

No dawn is hopeless ; and disaster is only the threshold of delight .

Beautifully, above the great wide chaos of human errors, shines the calm clear light of natural human

religion, revealing to us God as the Infinite Parent of all, perfectly powerful, wise, just, loving, and perfectly

holy too . Beautiful around stretches off every way the Universe, the Great Bible of God. Material nature is

its Old Testament, millions of years old, thick with eternal truths under our feet, glittering with everlasting

glories over our heads ; and Human Nature is the Drew Testament from the Infinite God, every day revealing

a new page as Time turns over the leaves . Immortality stands waiting to give a recompense for every virtue

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 the whole, over -Nature Material and lluman, over this Mortal

Life and over the eternal Past and Future, the infinite Loving-kindness of Cud the Father comes enfolding all

-and blessing everything that ever was, that is, that ever shall be .

Everything is a thought of the Infinite God . Nature is his Prose, and man his Poetry . There is no

Chance, no Fate ; but God's Great Providence, enfolding the whole Universe in its bosom, and.feeding it with

everlasting life . In times past there has been evil which we cannot understand ; now . there are evils which

we cannot solve, nor make square with God's perfect goodness by any theory our feeble intellect enables us to

frame. There are sufferings, follies and sins fur all mankind, for every nation, for every man and everywoman .

They were all foreseen by the infinito wisdom of God, all provided fur by his infinite power and justice, and

all are consistent with his infinite love .- To believe otherwise, would be to believe that he made the world, to

amuse his idle hours with the fullies and agonies of mankind, as Domitian was wont to do with the wrigglings

and contortions of insect agonies . Then indeed we might despairingly unite in that horrible utterance of

Heine ; "Alas, God's Satire weighs heavily on me! The Great Author of the Universe, the Aristophanes of

" Heaven, is bent on demonstrating, with crushing force, to me, the little, earthly, German Aristophanes, how

~" my wittiest sarcasms are only pitiful attempts at jesting, in comparison with His, and: how idiserably I am

"beneath him, in humour, in colossal mockery ."

No, no! God is not thus amused with and prodigal of human suffering . The world is neither a Here

without a Hereafter, a body without a soul, a chaos with no God ; nor a body blasted by a soul, a Here with

a worse hereafter, a world with a God that hates more than half of the creatures he has made . There is no

Savage, Revengeful and Evil God : but there is an Infinite- God, seen everywhere nit Perfect Cause, everywhere

as Perfect Providence, transcending all, yet in-dwelling everywhere, with perfect power, wisdom, justice,

holiness and love, providing for the future welfare of each and all, foreseeing and furecaring fur every bubble' .

that breaks on the great stream of human life and human history .

The end of man and the object of existence in this world, being not only happiness, but happiness in

virtue and through virtue, virtue in this world is the condition of happiness in another life, and the condition

of virtue in this world is suffering, more or less frequent, briefer or longer continued, more or less intense .

Take away suffering, and there is no longer any resignation or humanity, no more self-sacrifice, nb more

devotedness, no more'heroic virtues, no more sublime morality . We are subjected to suffering, both because

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we are sensible, and because we ought to be virtuous. If there were no physical evil, there would be no possi.

blo virtue, and the world would be badly adapted to the destiny of man . The apparent disorders of the

physical world, and the evils that result from them, are not disorders and evils that occur despite the power

and goodness of God . God not only allows, but wills them . It is his will that there shall be in the physical

world causes enough of pain for man, to afford him occasions for resignation and courage .

Whatever is favourable to virtue, whatever gives the moral liberty more energy, whatever can serve the

.greater moral development of the human race, is good . Suffering is not the worst condition of man on earth .

The worst condition is the moral brutalization which the absence of physical evil would engender .

Paternal or internal physical evil connects itself with the object of existence, which is to accomplish the

moral law here below, whatever the consequences, with the firm hope that virtue unfortunate will not fail to

be rewarded in another life . The moral law has its sanction and its reason in itself . It owes nothing to that

law of merit and demerit that accompanies it, but is not its basis . But, though the principle of merit and

demerit ought not to be the determining principle of virtuous action, it powerfully concurs with the moral

law, because it offers virtue a legitimate ground of consolation and hope .

Morality is the recognition of duty, as duty, and its accomplishment, whatever the consequences.

Religion is the recognition of duty in its necessary harmony with goodness ; a harmony that must have

its realization in another life, through the justice and omnipotence-of God .

Religion is as true as morality : for once morality is admitted, its consequences must be admitted .

The whole moral existence is included in these two words, harmonious with each other ; DUTY and lops.

Masonry teaches that God is infinitely -nod . What motive, what reason, and morally speaking, what

possibility can there be to Infinite Power and Infinite Wisdom, to be anything but good? Our very sorrows

proclaiming the loss of objects inexpressibly dear to us, demonstrate His goodness . The Doing that made us

intelligent cannot himself be without intelligence ; and He who .has made us so to love and to sorrow for what

we love, must nuniber love for the creatures lie has made, among His infinite attributes. Amid all our sorrows,

we take refuge in the assurance, that Ila loves us ; that he does not capriciously, or through indifference, and

still less in mere anger, grieve and afgict us ; that He chastens us, in order that by His chastisements, which

are- by His universal lair only the consequences of our acts, we may be profited ; and that He could not show

so much love for His creatures, by leaving them unchastened, untried, undisciplined . We have faith in the

Infinite ; faith in God's Infinite Love ; and it is that faith that must save us .

No dispensations of God's Providence, no suffering or bereavement is a messenger of wrath : none of its

circumstances are indications of God's Anger. IIe is incapable of Anger ; higher above any such feelings

than the distant stars are above the earth . Bad men do not die because God hates them . They die because

it is best for them that they should do so ; and, bad as they are, it is better for then to be in the hands of the

infinitely good God, than anywhere else .

Darkness and gloom lie upon the paths of men . They stumble at difficulties, are ensnared by temptations,

and perplexed by trouble . They are anxious, and troubled, and fearful . Pain and af$iction and sorrow often

gather•r around the steps of their earthly pilgrimage . All this is written indelibly upon the tablets of the

human heart . It is - got to be erased ; but Masonry sees and reads it in a new light . It does not expect these

ills and trials and sufferings to be removed from life ; but that the great truth will at some time be believed

by all men, that they are the means, selected by infinite wisdom, to purify the heart, and to invigorate the soul

whose inheritance is immortality, and the world its school .

Masonry propagates no creed except its own most simple and Sublime One ; that universal religion ; taught

by Nature and by Reason . Its Lodges are neither Jewish, Blosleth nor Christian Temples . It reiterates the

precepts of morality of all religions. It venerates the character and commends the teachings of the great and

good of all ages 'and of all countries . It extracts the good and not the evil, the truth, and not the error, from

all creeds ; and acknowledges that there is much which is good and true in all .

Above all the other great teachers of morality and virtue, it reveres the character of the Great Blaster

wh4, .submissive to the will' of his and our Father, died upon the Cross . All must admit, - that if the world

were-tilled with beings like him, the great ills of society would be at once relieved . For all coercion, injury

selfish nelk .and revenge, and all the wrongs and the greatest sufferings of life, would disappear at once .

xxxIL . .

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These human years would be happy ; and the eternal ages would roll on in brightness and beauty ; and the

still, sad music of Humanity, that sounds through the world, now in the accents of grief, and now in pensive

melancholy, would change to anthems, sounding to the March of Time, and bursting out from the heart of the

world .

If every man were a perfect imitator of that Great, Wise, Good Teacher, clothed with all His faith and

all his virtues, how the circle of Life's ills and trials would be narrowed! The sensual passions would

assail the heart in vain . Want would no longer successfully tempt men to act wrongly, nor curiosity to do

rashly . Ambition, spreading before men its Kingdoms and its Thrones, and offices and honours, would cause

none to swerve from their great allegiance. Injury and insult would be shamed by forgiveness . "Father,"

men would say, " forgive them ; for they know not what they do." None would seek to -be enriched at

another's loss or expense. Every man would feel that the whole human race were his brothers . All sorrow

and pain and anguish would be soothed by a perfect faith and an entire trust in the Infinite Goodness of God .

The world around us would be new, and the Heavens above us ; for here and there, and everywhere through

all the ample glories and splendours of the universe, all men would recognize and feel the presence and the

beneficent care of a loving Father .

However the Mason may believe as to creeds, and churches, and miracles, and missions from Heaven, he

must admit that the Life and character of him who taught in Galileo, and fragments of whose teachings have

come down to us, are worthy of all imitation . That Life is an undenicd and undeniable Gospel . Its teaching

cannot be passed by and discarded . All must admit that it would be happiness to follow, and perfection to

imitate him . None ever felt for him a sincere emotion of contempt, nor in anger accused him of sophistry,

nor saw immorality lurking in his doctrines ; however they may judge of those who succeeded him, and claimed

to be his apostles . Divine or human, inspired or only a reforming Essene, it must be agreed that his teachings

are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those

of Socrates, Plato, Seneca or Mahomet, or any other of the great moralists and Reformers of the world .

If our aims went as completely as his, beyond personal care and selfish gratification ; if our thoughts and

words and actions were as entirely employed upon the great work of benefiting our kind-tbe true work

which we have been placed here to do, as his were ; if our nature were as gentle and as tender as his ; and if

society, country, kindred, friendship and home were as dear to us as they were to him, we'should be at once

.relieved of more than .laalf•the difficulties and the diseased and painful affections of our lives . Simple obedience

to rectitude, instead of self-interest ; simple self-culture and self-improvement, instead of constant cultivation

of the good opinion of -others ; single-hearted aims and purposes, instead of improper objects, sought and

approached by devious and crocked ways, would free our meditations of 'many disturbing and irritating

questions.

Not to renounce the nobler and better affections of our natures, nor happiness, nor our just dues of love

and honour from men ; not to vilify ourselves, nor to renounce our self-respect, nor a just and reasonable sense

of our merits and deserts, nor our own righteousness or virtue, does Masonry require, nor would our imitation

of Him require ; but to renounce our vices, our faults, our passions, our self-flattering delusions ; to forego all

outward advantages, which are to be gained only through a sacrifice of our inward integrity, of by anxious

and petty contrivances and appliances : to choose and keep the better part ; to secure that, and let the worst

take care of itself ; to keep a good conscience, and let opinion come and go as it will ; to retain a lofty self.

respect, and let low self-indulgence go ; to keep inward happiness, and let outward advantages hold a auliordinato place ; to renounce our selfishness, and that eternal anxiety as to what we are to have, and what men

think of us ; and be content with the plenitude of God's great mercies, and so to be happy. For it is the

inordinate devotion to self, and consideration of self, that is ever a stumbling-block in the way ; that spreads

questions, snares and difficulties around us, darkens the ways of Providence, and makes the world a far less

happy one to us than it might be .

As lie taught, so Masonry teaches, affection to our kindred, tenderness to our friends, gentleness and forbearance towards our inferiors, pity for the suffering, forgiveness of our enemies ; and to wear an affectionate

nature and gentle disposition as the garment of our life, investing pain, and toil, and agony and even death,

with a serene and holy beauty . It does not teach us to wrap ourselves in the garments of reserve and pride,

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to care nothing for the world, because it cares nothing for us, to withdraw our thoughts from

society, because

it does us not justice, and see how patiently ire can live within the confines of our own bosons, or in quiet

communion, through books, with the mighty dead . No man ever found peace or light in that way . Every

relation, of hate, scorn or neglect, to mankind, is full of vexation and torment . There is nothing to do with

men but to lore them, to admire their virtues, pity and bear with their faults, and forgive their injuries . To

hate your adversary will not help you ; to kill him will help you still less : nothing within the compass of the

universe will help you, but to pity, forgive and lure him .

If we possessed Ilia gentle and affectionate disposition, his love and compassion for all that err and all

that offend, how many difficulties, both within and without us, would they relieve ! How many depressed

minds should we console ! How' many troubles in society should we compose ! How many enmities, soften !

How many a knot of mystery and misunderstanding would be untied by a single word, spoken in simple and

confiding truth ! How many a rough path would be made smooth, and how many a crooked path be made

straights Very many places, now solitary, would be made glad ; very many dark places be filled with light .

Morality has its axioms, like the other sciences ; and these axioms are, in all languages, justly termed

moral truths . 'floral truths, considered in themselves, are equally as certain as mathematical truths . Given

the idea of a deposit, the idea of keeping it faithfully is attached to it as necessarily, as to the idea of a triangle is attached the idea that its three angles are equal to two right angles . You may violate a deposit ; but

in doing so, do not imagine that you change the nature of things, or make what is in itself a deposit become

your own property. The two ideas exclude eacli other . You have but a false semblance of property : and

all the efforts of the passions, all the sophisms of interest will not overturn essential differences . Therefore

it is that a moral truth is so imperious ; because, like all truth, it is what it is, and shapes itself to please no

caprice . ' Always the same, and always present, little as we may like it, it inexorably condemns, with & voice

always heard but not always regarded, the insensate and guilty will which thinks to prevent its existing, by

denying or rather by pretending to deny its existence .

The moral truths are distinguished from other truths by this singular characteristic :: so soon as we per\_

ceive them, they appear to us as the rule of our conduct . If itis true that a deposit is made itf order to be

returned to its legitimate possessor, it must be returned . To the necessity of believing the truth the necessity

of practising it is added .

The necessity of practising the moral truths, is obligation . The moral troths, necessary to the eye of

reason, arc obligatory on the will . The moral obligation, like the moral truth which is its basis, is absolute .

As necessary truths are not more or Ids necessary, so obligation is not more or less obligatory. There are

degrees of importance anion g different obligations ; but there are no degrees in the obligation itself. One is

not nearly obliged, almost obliged : but tcholly so, or not at all. If there be any place of refuge against the

obligation, it ceases to exist .

If the obligation is absolute, it is inunuitable and universal. For if what is obligation to-day may not be so

to-morrow, if what is obligatory fur me may not be so for you, the obligation differing from itself, it would be

relative and contingent . This fact of absolute, immutable, universal obligation is certain and manifest . The

good is the foundation of obligation . If it be not, obligation has no foundation : and that is impossible . If

one act ought to be done, and another ought not, it must be because evidently there is an essential difference

between the two acts . If one be not good and the other bad, the obligation imposed on us is arbitrary .

To make the Good a consequence, of anything Slat:ever, is to annihilate it . It is the first, or it is nothing .

When we ask an honest man, why, despite his urgent necessities, he hits respected the sanctity of a deposit, he

answers, because it was his duty. Asked why it was his duty, he answers, because it was right, was just, was

good. Beyond that there is no answer to be made, but there is also no question to be asked . No one permits

a duty to be imposed on him, without giving himself a reason for it : but when it is admitted that the duty is

commanded by justice, the mind is satisfied ; for it has arrived at a principle, beyond which there is nothing

to seek ; justice being its own principle . The primary truths include their own reason : and justice, the essential distinction between good' and evil, 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 f •om him . It no more becomes subjective, by appearing to us obligatory, than

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-XTXu. . . 58

.truth does by appearing to us necessary . It is in the very nature of the true and the rood, that we must seek

for the reason of necessity and obligation . Obligation is founded on the necessary distinction between the

good and the evil ; and it is itself the foundation of liberty . If man has his duties to perform, lie must hare

the faculty of accomplishing them, of resisting desire, passion and interest, in order to obey the law . Ile must

be free ; therefore lie is so ; or human nature is in contradiction with itself . Tho certainty of the oWigatio ;4

involves the corresponding certainty offree will.

It is the will that is free': though sometimes that will may be ineffectual. The power to do must not be

confounded with the power to will. The former may be lintiled : the latter is sovereign . The external ejects may

be prevented : the resolution itself cannot. , Of this sovereign power of the will we arc conscious . 1Pe feel in

ourselves, before it becomes determinate, the force which can determine itself in one ray -or another . At the

same time whoa I will this or that, I am equally conscious that I can will the contrary . I am conscious that I

am the master of my resolution : that I may check it, continue it, retalco it . When the act has ceased, the

consciousness of the power which p roduccd .i t has not. That consciousness and the power remain, superior to

all the manifestations of the power . Wherefore free-will is the essential and ever-subsisting attribute of the

will itself.

At the same time that we judge that t free agent has done a good or a bad act, ire form another judgment,

as necessary as the first ; that if he liar done well, he deserves e :ompensation ; if ill, punishment. That john

meat may be expressed in a manner more or less vivid, according as it is mingled with sentiments more or less

ardent. Sometimes it will be a merely 'kiid feeling towards a virtuous agent, and moderately hostile to a

guilty one ; sometimes ent ::u-iasui or indignation . The judgment of merit and demerit is intimately connected

with the judgment of good and evil . 3lcrit is the natural right which we have to be rewarded ; demerit, the

natural right which others hare to punish us . But whether the reward is rcccii •c d, cr the punishment undergone ; or not, the merit or demerit cquail\_ su~skts . Punisiitnent ar. •l reward are the satisfaction of merit find

demerit, but do not, ' .ont.titate then . Take away the furrier, and the latter contitiuc . Take away the latter,

and there are no longer re .! rewards or punishments . When a .bas: man encompasses our merited honours,

he has obtained but the mere appearrce of a reward ; a mere material advantage . 'Lho reward is essertia! :y

moral ; and its value is independent of its form . One of those simp':e crowns of cak with which the early

Romars rewarded iieroisni, was of more real value than all ilia wealth of the world, when it was the'sign of

the gratitude and admiration of a people . Reward accorded to merit is a debt ; with nit merit it is an alms or

a theft.

The Good is good in itself, and to be accomplished, whatever the coniequences . The results of the. Good

cannot but be fortunate

'

. Happiness, -separated front the' Good, is but a fact to which lie moral idea is attached .

As an effect of the Good, it enters into the moral order, completes and crowns ii .

Virtue without happiness, and crime without misery, is a contradiction and disorder . If virtue suppose

sacrifice (that is, suffering), eternal justice requires that sacrifice generously accepted and courageously borne,

shall have for its reward the same happiness that was sacrificed : and it also requires that crime shall be punished with unhappiness, for the guilty happiness which it attempted to procure .

This law that attaches pleasure and sorrow to the good and the evil, is, in general, accomplished even here

below. For order rules in the world ; because the world lasts . Is that order so'uetimes disturbed? Are

happiness and sorrow not always distributed in legitimate proportion, to crime and virtue? The absolute

judgment of ilia (lao.i, the absolute judgment of obligation, the absolute judgment cf merit and demerit, continue to subsist, inviolable and imprescriptible ; and we cannot help but believe that lie who has implanted

in us the sentiment and idea of order, canet t therein Himself be vaulting ; 11111 tha' Ilo will, sooner or later,

re-establish the holy harmony of virtue and happiness, by means belonging to llinit •e lf.

The Judgment of the Good, the decision that such a thing is good, and taint su •s lt another is not,-this is

the primitive fact, and .renoses on itself. By its intimate reseuiblances to the judgment of the true and the

beautiful, it shows us the secret affinities of morality, metaphysics, and testhotics . Thu good, so especially

united to the true, is distinguished from it, only because it is truth put in practice . The good is obli, tory .

These are two indivisible, but not identical ideas . The idea of obligation reposes on the idea of the Good.

In this intimate alliance, ilia former borrows from the latter its universal and absolute character.

LLXIL . . 50

The obligatory good is the moral law. That is the foundation of all morality. By it we separate' ourselves from the morality of interest and the morality of sentiment . We admit the existence of those facts,

and their influence ; but we do not assign them the same rank .

To the moral law in the reason of man, corresponds liberty in action . Liberty is deduced from obligation, and is a fact irresistibly evident . Man, as free, and subject to obligation, is a moral person ; and that

involves the idea of rights. To these ideas is added that of merit and demerit ; which supposes the distinction

between good and evil, obligation and liberty ; and creates the idea of reward and punishment.

The sentiments play no unimportant part in morality . All the moral judgments are accompanied by

sentiments that respond to them . From the secret sources of enthusiasm the human will draws the mysterious virtue that makes heroes . Truth enlightens and illumines . Sentiment warms and inclines to action.

Interest also bears its part ; and the hope of happiness is the work of God, and one of the motive powers of

human action .

Such is tlia admirable economy of the moral constitution of man . His Supreme . Object, the Good : his

law, Virtue, which often imposes upon hint suffering, thus making him to excel all other created beings known

to us . But this law is harsh, and in contradiction with the instinctive desire for happiness . Wherefore the

Beneficent Author of his being has placed in his soul, by the side of the severe law of duty, the sweet, delightful force of sentiment . Generally lie attaches happiness to virtue ; and for the exceptions, for such there are,

he has placed IIope at the end of the journey to be travelled .

Thus there is a side on which morality touches religion . It is a sublime necessity of Humanity to see in

God the Legislator supremely wise, the Witness always present, the infallible Judge of virtue . The human

mind, ever climbing up to God, would deem the foundations of morality too unstable, if it did not place in .

God the first principle of the moral law . Swishing to give to the moral law a religious character, we run the

risk of taking front it its moral character . We may refer it so entirely to God, as to make his will an arbitrary

decree . But the will of God, whence we deduce morality ; in order to give it authority, itself has no moral

authority, except as it is just . The Good comes from the will of God alone ; but from His will, in so far as it

is the expression of His wisdom-and justice. The Eternal Justice of God is the sole foundation .of Justice,

such as Humanity perceives and practises it . The Good, duty, merit and demerit, are referred to God, as

everything is referred to Him ; but they have none the less a proper evidence and authority . Religion is the

crown of Morality ; not its base . The base of Morality is in itself.

The Moral Cudo of Masonry is still more extensive than that developed by philosophy . To the requisitions

of the law of Nature and the law of God, it adds the imperative obligation of a Contract . Upon entering the

Order, the Initiate binds to himself every Mason in the world. Once enrolled among the children of Light,

every Mason on earth becomes his brother, and owes him the duties, the kindnesses and the sympathies of a

brother. On every one he mar call for .assistance in need, protection against danger, sympathy in sorrow,

attention in sickness, and decent burial after death . There is not a 'Mason in the world who is not bound to

go to his relief, when ho is in danger, if there be a greater probability of saving his life than of losing his

own . No 'Mason can wrong him to the value of anything, knowingly, himself, nor suffer it to be done'by

others, if it be in his power to prevent it . No Mason can speak evil of him, to his face or behind his back .

Every Mason must keep his lawful secrets, and aid him in his business, defend his character when unjustly

assailed, and protect, counsel and assist his widow and his orphans . What so many thousands owe to him,

he owes to each of them . Iie has solemnly bound himself to be ever ready to discharge this -sacred debt. If

ho fails to do it he is dishonest and forsworn ; and it is an unparalleled meanness in him to obtain good

offices by (also pretences-to receive kindness and service, rendered him under the confident expectation that

ho will in his turn render the same, and then to disappoint without ample reason that just expectation .

Masonry holds him also, by his solemn promise, to a purer life, a nobler generosity, a more perfect charity

of opinion and action : to be tolerant, catholic in his love for his race, ardent in his zeal for the interest of

mankind, the advancement and progress of humanity .

Such are, we think, the Philosophy and the Morality, such the TRUE WORD of a Master Mason ; and Taffy

ROYAL SECRET of this Degree . Ile who does not comply with his 'Masonic obligation, is ungrateful . If that

degeoerato vice possesses thee, hide thyself is the shadow of thy shame, and pollute not Masonio society .

6.0XIL.' TM-h

Let the characters-of good things stand indelibly in thy mind, and thy thoughts be active on them . Generous

gratitudos, though only once obliged, without quickening repetitions, or expectation of new favours, have

thankful minds forever : and Masons should write their obligations in marble memories, that wear out only

with themselves.

Finally, my Brother, ever imitate the example of 'our Grand Master Jecat:Es

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TO CLOSE.

T11. •. 111. •. III .• . Ist Lt. -. Commander, what is the hour?

lit Lt .-. C.• . Th. • . Ill. ., the 5th hour after sunset .

•

[The Th . . III . •% raps , I -- and the Princes all rise and salute] .

Tla : . 111. • . Princes and brethren, the labours of this Consistory are over, and the signal guns warn us to

close . Ill. . 1st Lt . -. Commander, is anything left undone, that we can novr do, in furtherance of the great

objects of our Order?

1st Lt. . C. • . Nothing, Tb .• . Ill . •.

Tit . . I11. .. Ill. .. 2d Lt. . Commander, bath any work of charity been overlooked or neglected? Is any

Masonic offence left unreproved, or have we nenlected any erring brother, who may Ly kindness and fraternal

warninand advice be reformed ?

211,11.'. C.• . None, Th. •. III . %

Tl. •. III. . Ill

. Iinisterof State, what .hope •h avc we of the union of all Masons for the good of mankind

:and the service of God?

Th . •. III.- .- the?sunrise-yet lingers :below the Orient ; but his coming is certain ; and the world

shall then be glorious with light .

Tle: . III

. Ill : . Chancellor, the two words in which the whole moral existence of a good Mason, and the

whole creed of Masonry . are included?

Chan.% DUTr and HOPE .

•. Prayer is a duty. To prayer, my Brethren !

TIe .• .

[All kneel, and repent the Lord's Prayer . Then they rise ; the Th .• . Ill.. raps I - each 1W arden does

the same after him ; and then all the other Princes together] .

III.

Th . •. Ill• •. The sign, my Brethren

[All give the sign, as in opening] .

131 Lt . • . Com. .

2d Lt. • . Cone. • . °P (C^'==~, 5 •

. Princes and Brethren, go in peace ! Obey all the mandates of Dcrr, and Born for the success

•

of our endeavours here below, and fur a rich reward through the Infinite generosity and mercy of God, in

another world ! Farewell !

FINIS .

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