



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



10 0 372.









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

WITH AN  
INTRODUCTORY ESSAY AND EXPLANATORY NOTES,

BY

THE REV. G. OLIVER, D. D.,

AUTHOR OF

"THE HISTORICAL LANDMARKS," "THE HISTORY OF INITIATION," "ANTIQUITIES  
OF FREEMASONRY," "STAR IN THE EAST," ETC. ETC. ETC.

PAST D. G. M. OF THE GRAND LODGE OF MASSACHUSETTS, U. S.

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

HONORARY MEMBER OF THE BANK OF ENGLAND LODGE, LONDON; THE SHAKSPEARE  
LODGE, WARWICK; THE FIRST LODGE OF LIGHT, BIRMINGHAM, THE ST.  
PETER'S LODGE, WOLVERHAMPTON; THE WITHAM LODGE, LINCOLN;  
THE ST. PETER'S LODGE, PETERBOROUGH; LIGHT OF THE NORTH  
LODGE, LONDONDERRY; ROYAL STANDARD LODGE, KIDDER-  
MINSTER; LODGE RISING STAR OF WESTERN INDIA,  
BOMBAY; ST. GEORGE'S LODGE, MONTREAL,  
ETC. ETC. ETC.

VOL. I.

MASONIC INSTITUTES.

---

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

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

---

LONDON:  
RICHARD SPENCER, 314, HIGH HOLBORN.

MDCCCXLVII.





PRINTED BY WILLIAM WILCOCKSON, ROLLS BUILDINGS, FETTER LANE.

## DEDICATION.

---

TO THE FRATERNITY OF FREE AND ACCEPTED MASONS  
IN EVERY PART OF THE GLOBE.

MY DEAR BRETHREN,—I here present you with a volume containing an illumination of the sublime Order of Freemasonry, formed from a concentration of the old orthodox lights. You will find it to include a just exposition of the Masonic institutes, as they were received and understood at the great revival in the early part of the eighteenth century. It is doubtless the desire of every lover of Masonry to give “a reason for the hope that is in him”—to answer objections, and to reconcile alleged discrepancies. You will here find an abundance of materials ready fashioned to your hands, which are fully competent to serve all these purposes. The weapons used by our ancient

Brethren have been cleared from the rust, and newly polished; and it is hoped that their brilliancy has been restored, without any deterioration of their primitive virtues.

But the design of this volume is not confined to a defence of its principles against the attacks of malevolence or the shafts of envy—it will also display a lucid view of the Order as it came out of the hands of those great and good Masons, who undertook to remodel it on the correct pattern of ancient usage; to lop off all the superfluities which time or inattention had grafted on the simple system of primitive ages; and to reduce it to the true elements which had braved centuries of change and revolution in states and empires, and risen triumphant from amidst the ruin.

It will be unnecessary to direct your attention to particulars where all is excellent. The great names, which are as

“Familiar in our mouths as household words,”  
Anderson and Martin Clare, Desaguliers and Dunckerley, are brought personally under your

notice in all their vigour and truthfulness ; and if their works were prized by the fraternity at the time when they were written, they ought to be more highly valued now, because they form a standard of reference on all doubtful or disputed points, from which there can be no appeal.

If, therefore, you shall think that I have rendered any service to Freemasonry by the restoration of these venerable Remains, I shall feel a high gratification in having been the humble instrument of producing such a beneficial result : and have the honour of subscribing myself,

My dear Brethren,

Your most obedient and

Faithful servant,

GEO. OLIVER, D.D.

SCOPWICK VICARAGE,

*Jan. 28, 1847.*



# CONTENTS.

---

	PAGE
DEDICATION . . . . .	iii
INTRODUCTORY ESSAY ON THE MASONIC LITERATURE	
OF THE EIGHTEENTH CENTURY. BY THE EDITOR .	1
<hr/>	
LECT.	
1. ON THE RISE AND PROGRESS OF THE ORDER. ANON.	32
2. A DEFENCE OF MASONRY. BY DR. ANDERSON, S. G. W.	47
3. ON THE ADVANTAGES ENJOYED BY THE FRATER- NITY. BY MARTIN CLARE, ESQ. D. G. M. .	74
4. ON THE CONNECTION BETWEEN MASONRY AND RELI- GION. BY THE REV. CHARLES BROCKWELL, A. M.	89
5. ON THE SOCIAL VIRTUES OF FREEMASONRY. BY ISAAC HEAD, ESQ. . . . .	102
6. A SEARCH AFTER TRUTH. ANON. . . . .	116
7. ON MASONIC LIGHT, TRUTH, AND CHARITY. BY THOMAS DUNCKERLY, ESQ., P. G. M. . . . .	137
8. THE MOVEABLE JEWELS ILLUSTRATED BY THE AID OF MORAL GEOMETRY. ANON. . . . .	157

## CONTENTS.

LECT.	PAGE
9. ON THE GOVERNMENT OF THE LODGE. BY JOHN WHITMASH, ESQ., W. M. . . . .	176
10. ON THE DESIGN OF MASONRY. BY JOHN CODRING- TON, ESQ., D. P. G. M. . . . .	196
11. ON THE MASONIC DUTIES. BY THE REV. R. GREEN	217
12. ON BROTHERLY LOVE. BY THE REV. JOHN HOD- GETS, A. M. . . . .	240
13. ON THE VALUE OF MASONIC SECRETS. BY THE REV. DANIEL TURNER . . . . .	256

THE  
GOLDEN REMAINS,  
ETC.

---

INTRODUCTION.

REMARKS ON THE MASONIC LITERATURE OF THE EIGHTEENTH  
CENTURY.

“———— absentum qui rodit amicum ;  
Qui non defendit, alio culpante ; solutos  
Qui captat risus hominum, famamque dicacis ;  
Fingere qui non visa potest ; commissa tacere  
Qui nequit ; hic niger est, hunc tu, Romane, caveto.

HORACE.

IT will be in the recollection of every reader of Sir Walter Scott's inimitable novels—and by this description I include every person in her Majesty's dominions who possesses the slightest pretensions to taste—that, in the preface to “The Antiquary,” his third prose publication, he said—“I have now only to express my gratitude to the public for the distinguished reception which they have given to works that have little more than some truth of colouring to recommend them, and to take my respectful leave *as one who is not likely again to solicit their favour.*” And yet, a very short period after this announcement, he delighted his admirers with the

B



charming fiction of "Rob Roy," which he introduced by saying—"when the editor of the following volumes published, about two years since, the work called 'The Antiquary,' he announced that he was for the last time intruding upon the public in his present capacity. He might shelter himself under the plea that every anonymous writer is, like the celebrated Junius, only a phantom, and that, therefore, although an apparition of more benign, as well as much meaner description, he cannot be bound to plead to a charge of inconsistency. A better apology may be found in imitating the confession of honest Benedict, that when he said he would die a bachelor, he did not think he should live to be married. The best of all would be, if, as has eminently happened in the case of some distinguished contemporaries, the merit of the work should, in the reader's estimation, form an excuse for the author's breach of promise." And this was followed up by a rich series of classical productions which leave us no reason to regret that the promise was not kept.

Now, although the editor of the following series of Masonic Works, has no pretensions to shelter himself under the plea of writing anonymously, yet, if it were required, he might find ample justification for obtruding himself once more upon the public, on the authority of such a great example; although it would be the height of presumption on his part to entertain an idea of being worthy to occupy a place even at the feet of Gamaliel. But

it is scarcely necessary to apologize for a re-appearance in the humble and unpretending character of an editor, whose duty is simply to point out what is excellent, to illustrate what is obscure, and to show the adaptation of the argument to the age in which the authors flourished, as well as to trace the gradual modification and improvement which the taste of modern times has invested the sciences or works which he has undertaken to supervise.

At the close of the seventeenth century, Freemasonry had suffered a very serious declension from its former proud position in society. The number of lodges in the south of England, actually working, was reduced to four, and these consisted of so few members as to be quite insufficient for any practical purpose; although the author of the "Ahiman Rezon" asserts that "there were, at that time, numbers of old Masons in and adjacent to London, from whom the *ancient* Masons received the old system free from innovation."

This, however, is doubtful, for, if better Masons had existed, they would not have been overlooked; and it should rather appear that Masonry had suffered a total eclipse, and had been shorn of its chief excellencies by neglect or misapprehension during the two preceding reigns. It is highly probable that very few Masons existed at that period who were acquainted with the "Master's Part," because the third degree was seldom conferred except as the reward of very great scientific merit, or long continued and faithful services to the craft.

The ancient Charges and Constitutions were sought out and digested into form, for the new Grand Lodge foresaw that to ensure the permanent interests of Masonry, it was necessary to place the order in as elevated a position as possible. Under an anticipation that the revived institution would have great difficulties to encounter, the details were made as unexceptionable as circumstances would admit. A solid foundation was laid, that the superstructure might be stable and enduring; and presumed objections were boldly met, or provided against by a series of judicious regulations which awakened curiosity and cemented the union of the fraternity, without trenching on the ancient landmarks of the order.

But the great obstacle which they encountered, enunciated itself in the apparently simple enquiry, *Cui bono?* What is the object of the society? This was a question which required a prompt and decisive reply.<sup>1</sup> If it were a newly-invented institution, its claims on the public would sustain no higher rank than those of any temporary association which rose on the surface of society, floated with the current for a brief period, and then sunk and was heard of no more. The fundamental distinction of Freemasonry was based on its antiquity; and, unless that could be clearly established, its permanency was problematical. The consideration

<sup>1</sup> The French Masons answered this question in their lectures thus: — “*Françmaçonnerie contribue à rendre l’homme plus parfait, ou plus heureux, plus sociable, ou plus humain.*”

of this point occupied the serious attention of the Grand Lodge, at its quarterly communications; and at length, it was unanimously resolved to lay before the public a succinct history of Freemasonry from the earliest times, that its reputation might be established on the sure pillar of historic truth, from which there could be no appeal.

To promote this object Dr. Anderson, the Junior Grand Warden, was directed by an official resolution of the Grand Lodge, to "collect copies of the old Gothic Constitutions, and digest them into a better method."<sup>2</sup> When he had accomplished this undertaking, his labours were committed to the examination of a committee of fourteen learned brethren, and the result is described in the following resolution:—"At a Grand Lodge holden on the 25th March, 1722, the said committee of fourteen reported that they had perused Brother Anderson's manuscript, viz., the history, charges, regulations, and Master's song; and, after some amendments, had approved of it. Upon which the lodge desired the Grand Master to order it to be printed."<sup>3</sup>

The details of this process were, however, attended with an evil equally unforeseen and irremediable. Some few fastidious brethren, distrusting

<sup>2</sup> "At a Grand Lodge, September 29, 1721, the Grand Master and the lodge finding fault with all the copies of the old Gothic Constitutions, ordered Bro. Anderson to digest the same in a new and better method." From the Minutes.

<sup>3</sup> A similar resolution was passed in 1735, when a new edition of the "Book of Constitutions" appeared.

the wisdom of the Grand Lodge in authorising the above measure, which was found necessary for the general welfare of the craft, took the alarm, and several very valuable MSS. concerning the fraternity, their lodges, regulations, charges, secrets, and usages, particularly one in the handwriting of Nicholas Stone, the warden under Inigo Jones, were too hastily burnt, that these papers might not fall into improper hands.

The commentator on Dr. Anderson's book thus judiciously remarks on this rash and unnecessary proceeding, by which a series of evidences whose value to the fraternity can neither be ascertained nor supplied, were irrecoverably lost.—“The rash act may be ascribed to a jealousy in these over scrupulous brethren, that committing to print anything relating to Masonry would be injurious to the interests of the craft. But surely such an act of *felo de se* could not proceed from zeal according to knowledge !”

Enough, however, remained to give character and consistency to the order; and we do not find that its claims to a remote antiquity were ever again called into question. It continued gradually to increase in numbers and respectability, under the judicious guidance of its noble Grand Masters; and at length attained so high a rank as a social institution, as to excite into action numerous imitations, which rose into a temporary notice, but failed to establish themselves in the opinion of the public. These were generally free and easy convivial

societies; and assumed the names of Grand Volgi, Grand Kaiheber, Hurlothrumbians, Ubiquarians, Gormagons, whom Hogarth has ridiculed so admirably, Hiccubites, Scald Miserables,<sup>4</sup> and many others of facetious memory, all of which descended, one after the other, in solemn procession to the tomb of the Capulets, and their peculiarities are shrouded in a common mausoleum.<sup>5</sup>

<sup>4</sup> I copy the following burlesque extract from a broad sheet printed in ridicule of Masonic processions:—“The remonstrance of the R. W. the Grand Master, &c., of the Scald Miserable Masons.—Whereas, by our manifesto some time past, dated from our lodge in Brick-street, we did, in the most explicit manner, vindicate the ancient rites and privileges of this society, and by incontestible arguments evince our superior dignity and seniority to all other institutions; nevertheless, the Freemasons still continue to arrogate to themselves the usurped titles of Most Ancient and Honourable, in open violation of truth and justice; still endeavour to impose their false mysteries on the credulous and unwary, under pretence of being part of our brotherhood; and still are determined, with drums, trumpets, gilt chariots, and other unconstitutional finery, to cast a reflection on the primitive simplicity and decent economy of our ancient annual peregrination. We therefore think proper, in justification of ourselves, publicly to disclaim all relation or alliance whatsoever with the said society of Freemasons, as the same must manifestly tend to the sacrifice of our dignity, the impeachment of our understanding, and the disgrace of our solemn mysteries.”

<sup>5</sup> “Several of these clubs or societies have, in imitation of the Freemasons, called their club by the name of lodge, and their presidents by the title of Grand Master or Noble Grand. Hence the meanest club think they have a right to the freedom of communication among themselves equal to any unchartered society, though composed of the most respectable persons. Nor is the custom or constitution of the country unfavourable to this

Meanwhile our noble order kept on the noiseless tenor of its way, uninjured by occasional volleys of small shot from the pop-guns of its feeble opponents; and not affected even by the heavy ordnance of more potential adversaries.

“ The world was in pain  
The secrets to gain.”<sup>6</sup>

But their most abstruse speculations were incom-  
opinion. And, whereas, a great number of those clubs or societies, without scripture or law to recommend them, have existed and multiplied for several years past, no wonder Freemasonry should meet with encouragement, as being the only society in the universe which unites men of all professions believing in the Almighty Creator of all things, in one sacred band.” (Ahiman Rezon, 28th ed. 1813.)

<sup>6</sup> This curiosity respecting the secret pursuits of our lodges is still a very powerful feeling in the uninitiated world; and there are many vilifiers of the order who would gladly penetrate the veil, if they possessed the means of accomplishing their object surreptitiously. A clever writer in the “London Magazine” (De Quincey), who had suffered himself to be obnubilated by the wild dreams of Professor Buhle, speaks of Masonry as a problem *sub judice*, and classes it with other outstanding problems in history which furnish occasion for the display of extensive reading and critical acumen. In reference to persons, *e. g.*, What became of the ten tribes of Israel? Did Brennus and his Gauls penetrate into Greece? In reference to things; as—Who built Stonehenge? Who discovered the compass? What was the golden fleece? Was the seige of Troy a romance or a grave historic fact? Who wrote the letters of Junius? In reference to usages; as the May-pole and May-day dances, &c., &c. In reference to words; as, whence came the mysterious labarum of Constantine? Among the problems of the first of these classes, says the above writer, there are not many more irritating to the curiosity than that which concerns the well known order of Freemasons.

prehensible and absurd; as may be gathered from the following conjectures of the witty Dean of St. Patrick's. On the symbols he thus expresses himself in his usual felicitous manner:—"A bee, in all ages and nations, has been the grand hieroglyphic of Masonry, because it excels all other living creatures in the contrivance and commodiousness of its habitation or comb. The Egyptians paid divine worship to a bee under the outward shape of a bull, the better to conceal the mystery; which bull, by them called apis, is the Latin word for a bee. The enigma representing the bee by a bull consists in this—that, according to the doctrine of the Pythagorean lodge of Freemasons, the souls of all the cow kind transmigrate into bees: what modern Masons call a lodge, was, for the above reasons, by antiquity, called a hive of Freemasons. And, for the same reasons, when a dissension happens in a lodge, the going off and forming another lodge is called to this day swarming." I have extracted the *honey* from what the satirical dean has said on the subject.

It is ingenious and witty, but his reverence is totally at fault, as he is also in his account of the signs and tokens of Masonry.—"Now, as to the secret words and signals used among Masons," he says, "it is to be observed that in the Hebrew alphabet there are four pair of letters, of which each pair are so like, that, at the first view, they seem to be the same. Beth and Caph, Gimel and Nun,

● 7 Swift's Works. Ed. 1766, vol. xii., p. 253.



Cheth and Thau, Daleth and Resch; and on these depend all their signals and gripes. Cheth and Thau are shaped like two standing gallowses of two legs each; when two Masons accost each other, one cries Cheth, the other answers Thau; signifying that they would sooner be hanged on the gallows than divulge the secret. Then again, Beth and Caph are each like a gallows lying on one of the side posts, and, when used as above, imply this pious prayer—May all who reveal the secret hang upon the gallows till it fall down. This is their Master secret, generally called the Great Word. Daleth and Resch are like two half gallowses, or a gallows cut in two at the cross stick on the top, by which, when pronounced, they intimate to each other that they would rather be half hanged than name either word or signal before any but a brother, so as to be understood. When one says Gimel, the other answers Nun; then the first again, joining both letters together, repeats three times Gimel-Nun, Gimel-Nun, Gimel-Nun; by which they mean that they are united as one in interests, secresy, and affection.”<sup>8</sup>

But to be serious. Freemasonry was too deeply imbedded in the cement of its native merits to heed these desultory facts, how pointed soever the satire might be which was launched against it.

The dearth of Masonic publications in these times, may be accounted for by supposing that the scientific Mason felt himself so secure in his strong-

<sup>8</sup> Swift's Works, vol. xii., p. 250. ●

hold as to consider that his position needed no apology. If the outer defences of the science were attacked, he considered them of little exclusive importance, as they would stand or fall with the intelligence of the age. And retiring into the inner works of morality and the cardinal virtues, he made his stand; and if the purity of these were questioned, he appealed to Masonic practice and Masonic charity, and placed himself on the strong basis afforded by the theological virtues of Christianity, which he knew to be impregnable, because their observance needed neither justification nor defence. And as it was not a proselyting system, the Brethren were perfectly satisfied in the quiet enjoyment of their privileges, without offering them to the acceptance of others, or refusing the participation of them to any worthy friend who voluntarily sought admission into the society. Indeed, the reasons of the fraternity, at that period, for their literary abstinence were publicly stated to be these—that, “considering the flourishing state of our lodges, where regular instruction and suitable exercises are ever ready for all brethren who zealously aspire to improve in Masonical knowledge, new publications are unnecessary on a subject which books cannot teach.”<sup>9</sup>

It must be further considered, that at this period polite literature was only just in its dawn, and had not yet shed that full effulgence of light over the world, which was destined to dissipate the almost gothic ignorance that distinguished the early part

<sup>9</sup> See Constitutions, Ed. 1784, note, sub anno 1783.

of the reign of Anne, when rank and title were considered the rivals of learning and science; and, as was observed by Johnson, "that general knowledge which now circulates in common talk, was then rarely to be found. Men, not professing learning, were not ashamed of ignorance; and in the female world, any acquaintance with books was distinguished only to be censured."<sup>10</sup> And hence the manners of men were so unrefined, that they took pleasure in amusements which we, of the present age, are unable to reconcile with the dictates of humanity or the precepts of religion. Hard drinking, bull and cock fighting, bear baiting, and other similar diversions, were not confined to the lower classes of society, but formed a point of attraction to gentlemen of the highest quality in the kingdom, and it was not esteemed dishonourable for females to be present at these disgusting exhibitions.<sup>11</sup>

The fraternity at length discovered that the dignified bearing which they had hitherto observed towards their adversaries, was too exclusive. It was showing too great an indifference—not to say

<sup>10</sup> Lives of the Poets, vol. ii.

<sup>11</sup> But though it is clear, from existing records, that the brethren did not generally indulge in any excessive degree of intemperance, or carry their convivialities to an unreasonable height, yet it is no less true that the cheerful glass was accompanied by toasts, and sentiments, and songs; and, in too many instances, this formed the chief business of the meeting. From the by-laws of an old lodge at Lincoln, over which Sir Cecil Wray presided, it appears that the fine for any breach of discipline was "a bottle of wine, to be drunk by the Brethren present;" and there is reason to believe that this was the usual custom.

contempt—for public opinion, and gave the enemies of Masonry an advantage of which they did not fail to profit, and objections were urged by rival institutions with a pertinacity which it was found necessary to combat from the press.<sup>12</sup> Charges and Addresses were, therefore delivered by brethren in authority, on the fundamental principles of the order, and they were printed, to show that its morality was sound, and not in the slightest degree repugnant to the precepts of our most holy religion. These were of sufficient merit to ensure a wide

<sup>12</sup> It was the absence of authentic writings which furnished the heresiarch Weishaupt with his chief arguments ; and bad and inconclusive as they were, his disciples received them with the greatest avidity. “ I declare,” says he, “and I challenge all mankind to contradict my assertion, that no man can give any account of the order of Freemasonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points. Every man is entitled, therefore, to give any explanation of the symbols, and any system of the doctrines, that he can render palatable. Hence have sprung up that variety of systems which, for twenty years have divided the order. The simple tale of the English, the fifty degrees of the French, and the knights of the Baron Hunde, are equally authentic, and have equally had the support of intelligent and zealous brethren. These systems, are, in fact, but one. They have all sprung from the blue lodge of three degrees ; take these for their standard, and found on these all the improvements by which each system is afterwards suited to the particular object which it keeps in view. There is no man nor system in the world which can show, by undoubted succession, that it should stand at the head of the order.” On such sophisms did Weishaupt found his claims to credence ; and, strange to say, they were received by the multitude as orthodox and irrefutable.

circulation amongst the fraternity; from whence they spread into the world at large, and proved decisive in fixing the credit of the institution for solemnity of character, and a taste for serious and profitable investigations.

Another cause of the dearth of Masonic publications in the early days after the revival of Masonry, existed in the difficulties under which composition laboured; for the style of the English language had not attained to all the purity of which it was susceptible till it became refined by the literary labours of Addison and Steele. This may be gathered from the fate of the most popular work of the day. I allude to Collier's Essays on various subjects, which display an inelegance of diction, notwithstanding their extensive circulation, that detracted from their value, and caused them to be laid aside when the harmonious cadences and flowing language which distinguished the "Spectators" had improved the literary taste of the age. The occasional productions of eminent Masons were amongst the earliest efforts of this happy reformation in our language; and we may appeal to them with the assured confidence that their claims will not be disallowed.

The attempted exposure of Freemasonry was not confined to verbal insinuations, or vague conjectures respecting its tendency and design; but displayed itself by numerous experiments on the credulity of the public, in a series of pamphlets professing to reveal the secret practices of its private meetings;

and from the rapidity with which they appeared, it should seem that the object of the authors was answered by an ample and remunerative consumption. Their insane pretensions to the extinction of the order, were, however not verified; for it steadily maintained its place in public opinion, and the reiterated attacks of its opponents, couched, as they were, in coarse and slovenly language, and founded on assumptions which were proved to be untrue, failed to make the slightest impression on the majestic form of Freemasonry,<sup>13</sup> and her numbers and influence increased in proportion with the virulence of those who sought to weaken her defences by an

<sup>13</sup> A German author, in the "Freemasons' Lexicon," which is now in course of translation for the "Freemasons' Quarterly Review," by Bro. G. Watson, says—"When it is maintained by the world that the books which are said to have been written by oppressed Freemasons, contain the secrets of Freemasonry, it is a very great error. To publish an account of the ceremonies of the lodge, however wrong that may be, does not communicate the secrets of Freemasonry, no more than that the liturgy of the church contains true religion. Neither are any of the printed rituals correct, because they are printed from memory, and not from a lodge copy. In Europe there are at least eleven different rituals; and if every one of them was printed correctly, it could contain only a small portion of the forms of Freemasonry. Neither has any one, who has been admitted into the higher degrees, published the secrets of those degrees. Enquiries into the history of the order, and the true meaning of its hieroglyphics and ceremonies by learned brethren cannot be considered treason, for the order itself recommends the study of its history, and that every brother should instruct his fellows as much as possible."

insidious conspiracy against the beneficent objects of her association.<sup>14</sup>

It will only be necessary to enumerate these pretended exposures, to show the animus by which the warfare was actuated and maintained.<sup>15</sup> And,

<sup>14</sup> Thus a writer in the "Craftsman," No. 563, published April 16th, 1736, having asserted that those who hanged Capt. Porteous at Edinburgh, were all Freemasons, because they kept the secret so inviolably, an allusion to it was introduced in the secretary's song, as follows :—

" In vain would D'Anvers show his wit,  
Our slow resentment raise ;  
What he and all mankind hath writ,  
But celebrates our praise.  
His wit this only truth imparts,  
That Masons have firm faithful hearts."

<sup>15</sup> A writer of the period thus complains of the spirit that pervaded the opponents of Masonry :—" But though we envy not the prosperity of any society, nor meddle with their transactions and characters, we have not met with such fair treatment from others ; nay, even those that never had an opportunity of obtaining any certain knowledge of us, have run implicitly with the cry, and, without fear or wit, have vented their spleen in accusing and condemning us unheard—untried ; while we, innocent and secure within, laugh only at their gross ignorance and impotent malice. Have not people in former ages, as well as now, alleged that the Freemasons in their lodges raise the devil in a circle, and when they have done with him, that they lay him again with a noise or a hush, as they please ? How have some diverted themselves with the wild story of an old woman between the rounds of a ladder ! Others will swear to the cook's red-hot iron or salamander for making an indelible character on the new made Mason, in order to give him the faculty of taciturnity. Sure such blades will beware of coming through the fingers of the Freemasons !"

strange to say, it commenced at a period when Freemasonry was in a state of comparative inactivity, during the reign of Charles II. The following catalogue of these spurious publications may be acceptable.

- 1676. A short Analysis of the unchanged rites and ceremonies of Freemasons.
- 1685. The Paradoxical Discourses of Fr. Mercur. van Helmont, concerning the macrocosm and microcosm of the greater and lesser world, and their union.
- 1686. An account of the Freemasons, by Dr. Plot.
- 1698. A short Charge. O. D. A. A. M. F. M. K. O.
- 1709. The Secret History of Clubs, with their original.
- 1712. Observations and Enquiries relating to the brotherhood of the Freemasons. By Simon Townsend.
- 1724. The Grand Mystery of the Gormagons.
- 1724. The Grand Mystery of Freemasons discovered; wherein are the several questions put to them at their meetings and installations; as also their oath, healths, signs, and points to know each other by; as they were found in the custody of a Freemason who died suddenly; and now published for the information of the public.
- 1725. Observations and Critical Remarks on the new Constitutions of Freemasonry.
- 1725. The Secret History of Freemasonry; being an accidental discovery of the ceremonies made use of in the several lodges, upon the admission of a brother as a Free and Accepted Mason, &c.
- 1726. The Freemason's Accusation and Defence, in six genuine letters between a gentleman in the country and his son, a student in the Temple; wherein the whole affair of Masonry is fairly debated, and all the arguments for and against the Fraternity are curiously and impartially handled.
- 1726. The Post Boy; a genuine discovery of Freemasonry.
- 1728. The Flying Post.



1731. *Masonry Dissected*; being a universal and genuine description of all its branches, from the original to this present time; giving an impartial account of their regular proceeding in initiating their new members in the whole three degrees of *Masonry*, viz., the Entered Prentice, Fellow Craft, and Master. By Samuel Prichard, late member of a constituted lodge.<sup>16</sup>
1736. *The Freemason's Vade Mecum*.<sup>17</sup>
1737. *The Mystery of Masonry*.
1737. *The Secrets of Masonry made known to all men*. By Samuel Prichard.
1737. *The Mysterious Reception of the celebrated society of Freemasons*; containing a true account of their ceremonies.
1738. *Masonry further Dissected*. By Samuel Prichard.
1738. *La Friponnerie laique des prétendus Esprit—forts dans l'Angleterre ou remarques de Philéleuthère de Leipsig, sur le discours de la liberté de penser*. Translated into English by Richard Bentley.
1745. *The Testament of a Freemason*.
1747. *L'Adepte Maçon, ou le vrai secret des Francs Maçons*, Printed in London.

<sup>16</sup> This was boldly avowed to be the genuine catechism of Freemasonry, which was communicated only by conference from one lodge to another, or from one brother to another; and this is the reason why we have so many different forms of the Masonic catechism, although in spirit there is no material difference in any of them. As a religious catechism contains a summary of all that is taught by that religion, so our catechism contains the essence of Freemasonry; but it is not to be understood without the teacher taking great pains to instruct the student, nor without having been previously taught in a lodge, and being able to reflect upon and remember the instructions there given. This work was answered by Dr. Anderson.

<sup>17</sup> The *Vade Mecum* was condemned by the Grand Lodge as a piratical and silly publication, done without leave; and the brethren were warned not to use it, nor encourage the sale thereof.

1750. *Jachin and Boaz, or an authentic key to the door of Freemasonry, both ancient and modern; calculated not only for the instruction of the new-made Mason, but also for the information of all who intend to become brethren, &c.*
1751. *Le Magon démasqué ou le vrai secret des F. M. mis au jour dans toutes ses parties avec sincérité et sans deguisement. Printed in London.*
1752. *The Thinker upon Freemasonry.*
1754. *The Point of a Mason, formed out of his own materials.*
1754. *The Masons' Creed.*
1754. *The Ghost of Masonry.*
1755. *Manifesto and Mason's Creed.*
1755. *Discovery of the Secrets of Masonry. Printed in the Scots' Magazine.*
1759. *The Secrets of Masonry Revealed, by a disgusted Brother. Containing an ingenious account of their origin, their practises in the lodge, signs, and watchwords, proceedings at the making, &c.*
1760. *A Master Key to Freemasonry; by which all the secrets of the society are laid open, and their pretended mysteries exposed to the public, with an accurate account of the examination of the Apprentice, Fellowcraft, and Master, &c.*
1763. *Allegorical Conversations Organized by Wisdom.*
1764. *An Institute of Red Masonry.*
1764. *Hiram, or the Grand Master Key to the door of both ancient and modern Freemasonry; being an accurate description of every degree of the brotherhood, as authorized and delivered in all good lodges. Containing more than any other book on the subject ever before published. By a member of the Royal Arch.*
1765. *Shibboleth, or every man a Freemason.*
1766. *Solomon in all his Glory, or the Master Mason; being a true guide to the inmost recesses of Freemasonry, both ancient and modern. Containing a minute account of the proceedings, &c. By T. W. Translated from the French original, published at Berlin; and burnt by order of the King of Prussia, at the intercession of the Freemasons.*

1767. **The Three Distinct Knocks ; or the door of the most ancient Freemasonry opened to all men, neither naked nor clothed, barefooted nor shod. Being an universal description of all its branches, from its first rise to the present time, as it is delivered in all Lodges. By W. O. V. M.**
1767. **The Secret Mysteries of the High Degrees of Masonry Unveiled ; or the true Rose Croix. Translated from the French.**
1768. **Masonry the way to hell. A sermon, wherein is clearly proved, both from reason and scripture, that all who profess the mysteries are in a state of damnation.**
1769. **The Freemason stripped naked ; or the whole art and mystery of Freemasonry made plain and easy to all capacities, by a faithful account of every secret from the first making of a Mason, till he is completely master of every branch of his profession. By Charles Warren, Esq., late Grand Master of a regularly constituted lodge in the city of Cork.**
1770. **Art Royal du Chevalier de Rose Croix. Printed in London.**
1788. **Les Jesuites chassés de la Maçonnerie et leur poignard brisé par les Maçons. La Maçonnerie Ecossoise comparée avec les trois Professions et la secret des Templiers du 14<sup>e</sup> Siècle. Meté des quatre voeux de la compagnie de Saint Ignace et des quatre grades de la Maçonnerie de St. Jean. Printed in London.**
1792. **Freemasonry of the Ladies, or the grand secret disclosed.**
1792. **The Veil Withdrawn ; or the secret of the French Revolution explained by the help of Freemasonry.**

The above list, with the heavy works of Barruel and Robison, published at the latter end of the century, occasionally reinforced by articles in popular periodicals, will serve to show that Freemasonry was considered like some gigantic Polyphemus, against whom it was esteemed honourable to shiver a lance, even though the recoil should be injurious

to the assailant. Many of these productions were too absurd to be noticed; others carried their own refutation along with them; while a few there were which it was thought expedient to refute by sober argument, and a brief display of the real objects of the institution, and of the manner in which they were carried into practical effect by the general regulations of the society.

Notwithstanding the number of these spurious publications, and the pertinacity with which they were obtruded on public notice, very few of their authors succeeded in obtaining any credit amongst right-minded men. How plausible soever they were introduced; even though the veracity of their contents were asserted on oath before the civil magistrate,<sup>18</sup> few converts were made by their instrumentality; for what credit could be attached to the affidavit of a man who solemnly swore that he had revealed the secrets which, by his own acknowledgment, he had already sworn as solemnly to conceal; the difficulty was insurmountable; and the fraternity enjoyed the inextricable dilemma in which the perjurers were placed.

The fabricators appear to have been sensible of this dilemma, and, to neutralize its effects, they dedicated their lucubrations to the fraternity, for the purpose of inspiring a confidence that they con-

<sup>18</sup> Thus we find affixed to Prichard's book the following affidavit:—"Jur. 13, die Oct. 1790, coram me R. Hopkins.—Samuel Prichard maketh oath that the copy hereto annexed, is a true and genuine copy in every particular."

tained the genuine secrets of the order, as actually practised in the tyled recesses of the lodge.<sup>19</sup> This ingenious pretext, however, was unsuccessful, because it was known to be a fiction. For how could that be made public for the use of the lodges, which, as it was openly avowed, the brethren had entered into the most solemn obligations to preserve inviolate:—and how could they be secrets which were thus openly displayed? It was finally concluded that these publications did not contain any correct information on the mysteries of the craft; or, if a few grains of wheat were mixed amongst a mountain of chaff, they could not be extracted, because they were not distinguishable by an unpractised examiner. Like the Roman ancilia, truth and falsehood assumed an appearance so similar to each other, that it was not possible to ascertain the difference between them; and therefore they were alike considered undeserving of the slightest confidence.

These pretenders might find occasional readers, but it was not with a view of gaining information or acquiring any knowledge of the peculiarities of

<sup>19</sup> Prichard inscribed his work to the “Right Worshipful and Honourable Fraternity of Free and Accepted Masons. Brethren and Fellows,—If the following sheets, done without partiality, gain the universal applause of so worthy a society, I doubt not but their general character will be diffused and esteemed among the remaining polite part of mankind; which, I hope, will give entire satisfaction to all lovers of truth; and I shall remain, with all humble submission, the fraternity’s most obedient humble servant, Samuel Prichard.”

an institution which was open to every honest and virtuous enquirer; but perhaps with a design of ascertaining what new absurdities were offered to the digestion of the public. Idlers at a coffee house might take up one of these pamphlets to wile away a vacant hour; and they would resign it with about the same degree of edification which would have followed a perusal of the erudite tales of the fairies. They considered “this swarm of pamphleteers who stole each an hour as wasters of human life, and would make no other difference between them, than between a beast of prey and a flight of locusts;” and it is probable the verse in Pope’s paraphrase of Homer would frequently occur to such a casual reader:—

“ Who dares think one thing and another tell,  
My heart detests him as the gate of hell.”

A cotemporary thus describes the claims which such writers have to veracity:—“To these compositions is required neither genius nor knowledge, neither industry nor sprightliness, but contempt of shame and indifference to truth are absolutely necessary. He who, by a long familiarity with infamy has obtained these qualities, may confidently tell to-day what he intends to contradict to-morrow; and he may fearlessly affirm what he knows he shall be obliged to recant.” In a word, the men who could thus deliberately violate a solemn engagement were justly considered infamous; for, in all ages, this shameless prostitution of principle to the purposes

of gain, has been met by the reprobation of mankind.<sup>20</sup>

On the other hand, supposing the absurd pretensions of these books to have been well founded, how did their authors propose that the reader should be benefitted by their perusal? He could not make his appearance at a lodge without the risk of being discovered and branded as an impostor,<sup>21</sup> a

<sup>20</sup> The author of "*Multa Paucis for Lovers of Secrets*," does not wonder "that so many have attempted to publish these impenetrable mysteries of the fraternity, under various pretences, in order to satisfy the curious." But, he adds, the readers of them "were not altogether ignorant of the innumerable volumes published by the eminent and learned of this fraternity, whereby Britain is become mistress of all the arts and sciences;—of the surprising progress masonry and architecture have made in Great Britain since the time of those two remarkable architects, Inigo Jones and Sir Christopher Wren;—or of the flourishing condition of lodges all the world over, and their craving the patronage of our noble Grand Master of England. Therefore, the authors of these pamphlets were rightly judged to be either false pretenders, or very stupid ignorant fellows, little versed in that noble science."

<sup>21</sup> The ill disguised curiosity of the cowan appears to have been a never-failing source of amusement to our brethren of the last century. I remember an anecdote to this effect was told with great glee by the brethren with whom I was in the habit of associating at the earliest period of my initiation. A quaker mason formed one of an indiscriminate company of cowans at an inn, where the landlord was a brother. Numerous jokes were cracked at the expense of the fraternity, and the Quaker was called upon to show them the Masons' sign. One of the company offered to give him a bottle of wine if he would comply with their wishes; and, at length, though with much apparent reluctance, he agreed, on condition that the wine should be im-

character which would not have advanced his credit either in his public or private capacity. He could not have displayed his knowledge even amongst his friends in the fraternity, because the searching question—simple though it appear to be—“Where were you made a Mason?” would have removed the veil, and laid his unauthorized pretensions bare, to his eternal shame. In a word, no benefit whatever could be derived from these publications, even supposing them to be true; and the dilemma was insurmountable.

“Cui non conveniat sua res, ut calceus olim,  
Si pede major erit, subvertet; si minor, uret.”—HOR.

Some kind of reply was, at length, found neces-

mediately produced, and the individual consented to receive the communication privately; the quaker adding—“Friend, if thou dost not confess to the company that I have shown thee a Freemason’s sign, I will pay for the wine myself.” The proposition was too reasonable to be refused, and the curious candidate for Masonic knowledge retired into another room with his formal friend. When there, the following dialogue took place:—

*Quaker.*—“So, friend, thou art desirous of seeing a Freemason’s sign?”—“I am.” “Canst thou keep a secret?”—“Try me.” “Good! Thou knowest that our friend Johnson (the Inn keeper) is a Mason?”—“I do.” “Very well.” Then taking him by the arm he led him to the window. “Dost thou see that ramping lion which swings from yonder upright post?” “To be sure I do—it is our landlord’s sign.” “Good! Ther, friend, our landlord being a Freemason, thou art satisfied that I have shown thee a Freemason’s sign, and thy bottle of wine is forfeited. For thy own sake thou wilt keep the secret.” He returned into the room with a look of astonishment, confessing that he had received the desired information; and the mystery, which he purposely observed, tempted others to purchase the secret at the same price.

C



sary, and it was soon forthcoming. The first that appeared on the stage as an apologist was the distinguished author of the "History of Masonry," Dr. Anderson.<sup>22</sup> It is true he had been preceded by a few Masonic pamphlets, but they were not of a controversial character, and had been published simply to show from authority the tendency of Masonic teaching. Thus, in 1721, Dr. Desaguliers,<sup>23</sup> the late Grand Master, issued, in a printed form, an oration which he had pronounced in Grand Lodge, in the presence of the Duke of Montague and his officers. A few years later, a similar oration was delivered in the Grand Lodge at York,

<sup>22</sup> A writer who styles himself Euclid, and uses the signature of the forty-seventh proposition, under date 1738, thus characterizes this admirable defence:—"Some think the ingenious defender has spent too much learning and reasoning upon the foolish Dissection that is justly despised by the fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pasquils, all of a sort; for all of them put together do not discover the profound and sublime things of old Masonry; nor can any man, not a Mason, make use of those incoherent smatterings, interspersed with ignorant nonsense and gross falsities, among bright brothers, for any purpose but to be laughed at."

<sup>23</sup> Bro. Desaguliers was born at Rochelle in 1683, and was the son of a French Protestant refugee. While he was an infant his father brought him into England, and gave him an excellent education at Oxford. The Duke of Chandos made him his chaplain; and he was afterwards chaplain to the Prince of Wales. He introduced the practice of reading public lectures on experimental philosophy in London; and made several improvements in mechanics, which he communicated to the Royal Society. He was a member of several foreign academies; and published many scientific works.

and another at Caernarvon, both of which were considered of sufficient merit to appear before the public. In 1735, the celebrated address of Martin Clare, J. G. W., was issued. He had been already authorized to revise the lodge lectures; which difficult task he accomplished to the satisfaction and edification of the brethren.<sup>24</sup>

In 1738 appeared Dr. Anderson's celebrated defence. It was a most learned and masterly pro-

<sup>24</sup> I find, in an ancient Minute book belonging to the Witham lodge at Lincoln, the following record of a practice in use when Sir Cecil Wray, Bart., who was D. G. M. of the order in England, held also the office of Master of this private lodge:—  
“Dec 4, 1733. Sir Cecil Wray, Bart., Master. Several of the by-laws were read, as also Bro. Clare's discourse on S. M. and G. F. Then the Master went through an examination as usual.

Aug. 6, 1734.—Sir Cecil Wray, Bart., D. G. M., Master. Several of the by-laws and regulations out of the book of Constitutions, as also Bro. Clare's discourse relating to P—d, were read, after which the Master went through an examination, and the lodge was closed with a song.

Jan. 6, 1735.—Sir Cecil Wray, Bart., the Master, went through an examination; and Bro. Clare's lecture made to a body of Free and Accepted Masons, assembled at a quarterly communication held near Temple-bar, Dec. 11, 1734, was read by Bro. Becke. It is clear from these entries that Martin Clare's lectures were enjoined by authority. The warrant of the above lodge was dated Sept. 7, 1730, and numbered, in the grand lodge books, thirty-eight. I find, however, in a list of lodges appended to the first edition of the “Pocket Companion,” published in 1736, the number seventy-three erroneously assigned to it, for it stands thirty-eight in all the engraved lists published by the grand lodge, and several others in my possession. There was another lodge which met at the Angel, in “The Bailywick of Lincoln,” under a warrant dated Dec. 28, 1737; but I am ignorant of the number.

duction, and completely demolished poor Prichard, who, however mustered sufficient courage to reply, but his overthrow was so complete, that his new pamphlet fell dead from the press, and found few purchasers. The defence contains an admirable vindication of the ceremonies, which Prichard had wofully travestied, for the purpose of exposing the institution to ridicule; and his attempt was successful amongst people of doubtful character, who possessed no claims to an honourable participation in the mysteries; and, like the fox in the fable with the unattainable grapes, rejoiced in the existence of a pretext for pronouncing sentence against it. But the matter terminated otherwise with persons of judgment and discrimination. The manly and straightforward arguments used by Dr. Anderson, produced conviction in the mind of every reader, and made many converts. The consequence was, that the reputation of the order was increased by the adhesion of rank and talent; and the very next quarterly communication, after its appearance, was attended by the officers of ninety-two lodges, instead of about sixty, as had been previously the average number. And at the succeeding Grand Lodge, it was ordered that the laws should be strictly executed against all irregularities, or whatever else might tend to break the cement of the fraternity.

This period was also marked by the extension of the craft throughout England; and new lodges were established in every town of importance. Hence it was found necessary to appoint Provincial Grand

Masters to regulate the affairs of the craft in districts at a distance from the metropolis, to prevent the introduction of innovations, and to preserve an uniformity of practice in the country lodges.

In the following year a work was published called "The Beginning and First Foundation of the most worthy craft of Masonry." This was intended to prove its antiquity; which had been scarcely questioned, because the evidences were easily accessible that showed its existence in England many centuries before the art of printing was invented; and the subtleties of special pleading, or as Hudibras expresses it, a power to

“————— distinguish and divide  
A hair 'twixt south and southwest side;  
On either which he would dispute,  
Confute, change hands, and still confute,”

had not then obtained such complete possession of the mind as to induce men to advance arguments in support of a theory, with unanswerable proofs of its soundness before their eyes. This pamphlet does not appear to have created much sensation, because its object was simply to assert a fact which had never been formally denied.

About this time, Freemasonry excited considerable attention on the continent of Europe, by the squabbles and disputes which existed amongst the adherents of the numerous Masonic adventurers who swarmed in France and Germany, and offered its privileges to the acceptance of good and bad in every class, merely to increase their numbers; and

the fulminations of the Vatican were imitated and followed up by the denunciations of protestant states and political associations on all secret societies which were based on the principles promulgated by Freemasonry. The states general of the united provinces, the magistrates of Berne, and the ministers of the Associated Synod of Scotland, did not disdain to unite in the unholy crusade. These violent proceedings produced a masterly pamphlet from an English Mason, called, "An Apology for the Free and Accepted Masons," which attained, as it well deserved, such an extensive circulation, both in England and on the continent, as alarmed the Holy See, and produced a papal decree, by which it was censured, condemned, prohibited, and ordered to be burnt publicly by the minister of justice in the street of St. Mary supra Minervam. This decree, as might have been expected, increased the popularity of the pamphlet; and it was subsequently reprinted in various forms, and transcribed into almost every work of any note on the subject of Freemasonry during the remainder of the century.

It will be unnecessary to enumerate all the Masonic publications which distinguished the eighteenth century, because many of them were mere transcripts of Anderson, Calcott, and Hutchinson; and the ensuing pages will contain most of the original works of merit that were printed during that period.<sup>25</sup> Suffice it to say, that the literary labours of

<sup>25</sup> The original writers on genuine Masonry in this age were in reality very few, although the publications professing to treat on

our brethren who lived in the early times, when Freemasonry had been regenerated and placed on a new and more diffusive basis, are equal to the best compositions of the age; and some of them are not inferior to the Spectators and Tatlers which have borne successfully the scrutinizing test of criticism for upwards of a century, and promise to be standard works so long as our national taste for purity of style and elegance of diction shall remain uncorrupted.

the subject appear to be numerous, particularly on the continent. The three authors above-named possess the merit of originality; Smith was a copyist to a certain extent, and hence some parts of his book are useless. Dunckerley, and a few others, have left behind them some lectures of great value, inasmuch as they show the true character of Freemasonry at the revival. Martin Clare's lodge lectures are lost,—at least they have escaped my researches, and I have never had the good fortune to meet with them. Almost all the other Masonic works of that period were mere transcripts of one or other of the above.

## LECTURE I.

ON THE RISE AND PROGRESS OF FREEMASONRY.—NO DATE.

Hail, mystic science, seraph maid!  
 Imperial beam of light!  
 In robes of sacred Truth array'd,  
 Morality's delight.  
 O give me Wisdom to design,  
 And Strength to execute;  
 In native Beauty e'er be mine,  
 Benevolence thy fruit.

DR. PERFECT.

IN the history of mankind there is nothing more remarkable than that Masonry and civilization, like twin sisters, have gone hand in hand together. The orders of architecture<sup>1</sup> mark their growth and progress; dark, dreary, and comfortless were those times when Masonry had not laid her line, nor extended her compass.<sup>2</sup> The race of man in full

<sup>1</sup> A free and easy proportion, united with simplicity, seem to constitute the elegance of form in building. A subordination of parts to one evident design forms simplicity; when the members thus related are great, the union is always very great. In the proportions of a noble edifice, you see the image of a creating mind result from the whole, the evident uniformity of the rotunda, and its unparalleled simplicity, are probably the sources of its superior beauty. When we look up to a vaulted roof, that seems to rest upon our horizon, we are astonished at the magnificence, more than at the visible extent.

<sup>2</sup> Our brethren of the last century entertained an unvarying

possession of wild and savage liberty, sullen and solitary, mutually offending and afraid of each other; hid themselves in thickets of the woods, or dens, and caves of the earth. In these murky recesses, these sombrous solitudes, the Almighty Architect directed Masonry to find them out;<sup>3</sup> and pitying

opinion that Masonry was coeval with the creation of the world. And they not only applied it to operative architecture, but also to the moral principles included in the six precepts of Adam, and the seven injunctions laid on the Noachidæ, which they considered to be the basis of what we call speculative Masonry. Indeed, these precepts constituted the foundation of natural religion, and were recognized by the very first synod of christianity, which enjoined on all the disciples of Christ, that they should “abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.” (Acts xv. 29.)

<sup>3</sup> In a work called “*Multa Paucis for Lovers of Secrets*,” published in 1763, the rise and progress of Masonry are thus described:—“The origin of Masonry is indisputably traced from the creation of the universe; for after the Almighty Architect had finished his grand design in making all things good, and, according to geometry, Adam, the first of all the human race, did soon discover this noble science, by surveying the works of God in his state of innocency; and although he fell through disobedience, and was expelled from that lovely arbour into a wide world, he still retained the knowledge thereof, and communicated the same to his offspring. For Cain, his first-born, after he had committed the murder of his brother Abel, for which God drove him into the land of Nod, he showed his early skill in Masonry by building a strong city, and called the same after the name of his first son, Enoch. The offspring of his descendant, Lamech, are very remarkable, viz., Jabal was the inventor of huts and tents; Jubal was the inventor of music; Tubal Cain was the inventor of metals. The offspring of these ingenious craftsmen are traced by historians for many centuries after, but as it cannot be warranted from scripture this may suffice. Seth, the patriarch of the other part of mankind, with his offspring, Enos, Cainan,



their forlorn and destitute condition, instructed them to build houses, for convenience, defence, and comfort.<sup>4</sup> The habitations they then built were of the Rustic, or Tuscan order, which, as a prototype of their manners, was an artless imitation of coarse and simple nature. Yet rude and inelegant as they were, they had this happy effect: that by aggregating mankind, they prepared the way for improve-

Mahaleel, Jared, and Enoch, were the better instructed in geometry by Adam's living among them, until the year of the world 930."

<sup>4</sup> The natural progress of the works of men is from rudeness to convenience, from convenience to elegance, and from elegance to nicety. The first labour is enforced by necessity. The savage finds himself incommoded by heat and cold, by rain and wind; he shelters himself in the hollow of a rock, and learns to dig a cave where there was none before. He finds the sun and the wind excluded by the thicket, and when the accidents of the chase, or the convenience of pasturage, lead him into more open places, he forms a thicket for himself, by planting stakes at proper distances, and laying branches from one to another. The next gradation of skill and industry produces a house, closed with doors, and divided by partitions; and apartments are multiplied and disposed according to the various degrees of power or invention; improvement succeeds improvement, as he that is freed from a greater evil grows impatient of a less, till ease, in time, is advanced to pleasure. The mind, set free from the importunities of natural want, gains leisure to go in search of superfluous gratifications, and adds to the rise of habitation the delights of prospect. Then begins the reign of symmetry; orders of architecture are invented, and one part of the edifice is conformed to another, without any other reason than that the eye may not be offended. The passage is very short from elegance to luxury. Ionic and Corinthian columns are soon succeeded by gilt cornices, inlaid floors, and petty ornaments, which show rather the wealth than the taste of the possessor.

ment.<sup>5</sup> The hardest bodies will polish by collision, and the roughest manners by communion and inter-

<sup>5</sup> It may be observed here that some of our brethren consider ancient Masonry to have been exclusively an operative institution; some believe it was speculative; while others understand it as a judicious admixture of both. Anderson treats it throughout his elaborate history as an operative fraternity. Laurie observes, speaking of the Egyptian architecture—"in Egypt, and those countries of Asia which lie contiguous to the favoured kingdom, the arts and sciences were cultivated with success, while other nations were involved in ignorance. It is here, therefore, that Freemasonry would flourish; and here only can we discover marks of its existence in the remotest ages." Faber says in his work on Pagan Idolatry—"All the most remarkable ancient buildings in Greece, Egypt, and Asia Minor, were ascribed to the Cabirean or Cyclopean masons; and in the present day the Freemasons, with all their formalities, are wont to assist at the commencement of every public edifice. Finally, their affectation of mysterious concealment closely resembles the system of the Epoptæ in all ages and countries, particularly that of the bards, when their religion no longer reigned paramount. These last are probably the real founders of English Freemasonry." A Scottish Mason writes to me in these words:—"Originally the study of Freemasonry was confined to operative masons, and was a secret means of conferring the freedom of that craft. All other crafts had something similar; but whether Masonry was the oldest, or had the best system, all the others are nearly obliterated. It is of little consequence when this system of giving the freedom was got up, whether in the middle ages, or whether it was formed on one more ancient; but there is no occasion for any more than three degrees, and I doubt if any other be ancient." Bro. Stephen Jones insists that the institution is speculative.—"The solemnity of our rites," he observes, "which, embracing the whole system of morality, cannot fail to include the first principles of religion, from which morality is best derived, necessarily calls our attention to the Great Architect of the Universe, the creator of us all. The masonic system exhibits a stupendous and beautiful fabric, founded on universal

course. Thus by degrees they lost their asperity and ruggedness, and became insensibly mild and gentle. Masonry beheld and gloried in the change, and, as their minds softened and expanded, she showed them new lights, and conducted them to new improvements.<sup>6</sup>

The Tuscan mansions please no more, in the Doric order they aimed at something more high and noble; and taking their idea of symmetry from the human form divine, adopted that as their model. At that era their buildings, though simple and natural, were proportioned in the exactest manner, and admirably calculated for strength and convenience.<sup>7</sup>

It can be no matter of astonishment, that men who had formed their original plan from nature, should resort to nature for their lessons of ornament

piety. To rule and direct our passions; to have faith and hope in God, and charity towards man, I consider as the objects of what is termed Speculative Masonry." While Preston considers Freemasonry as a science arising out of the union of both. See the Illustrations of Masonry, book i. s. 4. Under these circumstances every brother must be left to his own judgment.

<sup>6</sup> Here we have primitive masonry identified with operative architecture, and there can be no doubt but they were considered to advance hand in hand towards perfection.

<sup>7</sup> The first recognized style of building has been distinguished by the name of Cyclopæan, and its general character was—immense blocks without cement, which were put together with such exactness as to seem an entire mass. Schneider, editor of Vitruvius, says, that the style which was called Insertum meant large stones, with smaller ones inserted between them. This was the most ancient manner of building, and was sometimes called Antiquum.

and proportion, to complete their labours. The eye that was charmed with the fair sex, the heart that was conscious of woman's elegance and beauty, would instantly catch the idea from thence, and transpose the lovely form in perfect symmetry, to complete the column he was then studying. Accordingly, the Ionic order was formed after the model of a beautiful young woman, with loose dishevelled hair, of an easy, elegant, flowing shape.<sup>8</sup>

Thus human genius, which we have seen in the bud, the leaf, the flower, ripened to perfection, and produced the fairest, richest fruit; every ingenious art, every liberal science, every moral and social virtue, that could delight, exalt, refine, adorn, edify, or improve mankind.<sup>9</sup>

<sup>8</sup> The Ionians, says Vitruvius, tried to invest their edifices with the greatest delicacy and elegance. Instead of taking for a model the body of a man, as had been done in the composition of the Doric order, they were regulated by that of a woman. With a view of making their columns more pleasing, they made the height eight times the diameter. They also made flutings to imitate the folds of the female dress, and the volutes represented the curls which hung on each side of the face. This order of architecture was hence called the Ionic.

<sup>9</sup> If the God of Israel inspired Bezaleel and Aholiab with wisdom and knowledge in all manner of workmanship, the God of nature has not been wanting in his instructions to the fowls of the air. The skill with which they erect their houses, and adjust their apartments, is inimitable. The caution with which they hide their abodes from the searching eye, or intruding hand, is admirable. No general, though fruitful in expedients, could build so commodious a lodgement. Give the most celebrated artificer the same materials, which these weak and inexperienced creatures use;—let a Jones, or a Wren, or a Demouivre, have only some rude stones or uncouth sticks, a few bits of dirt or

Now it was that Masonry put on her richest robes, her most gorgeous apparel, and in the Corinthian order displayed a profusion of ornaments, the principal parts of which were eminently conspicuous in Israel's holy temple. She displayed the torch and enlightened the whole circle of arts and sciences. Commerce flew to her on canvas wings, fraught with the treasures and produce of the universe. Painting and sculpture exerted every nerve to decorate the building she had raised, and the curious hand of design contrived the furniture and tapestry—Geometry, Music, Astronomy—Virtue, Honour, Mercy, with an infinite variety of masonic emblems were wrought thereon; but none shone more conspicuous than MORALITY, CHARITY, and BROTHERLY-LOVE.<sup>10</sup>

scraps of hair, a lock of wool, or a coarse sprig of moss; and what work would they produce? We extol the commander who knows how to take advantage of the ground; who, by every circumstance, embarrasses the forces of his enemy, and advances the success of his own. Does not this praise belong to the feathered leaders? who fix their pensile camp on the dangerous branches that wave aloft in the air, or dance over the stream? By this means the vernal gales rock their cradle, and the murmuring waters lull the young, while both concur to terrify their enemies, and keep them at a distance. Some hide their little household from view, amidst the shelter of entangled furze. Others remove it from discovery in the centre of a thorny thicket. And by one stratagem or another they are generally as secure, as if they intrenched themselves in the earth.

<sup>10</sup> But the permanent triumphs of Freemasonry were reserved for the Christian architect. Every one who has an eye to see and a soul to feel must, on entering the cathedrals of York, Lincoln, or Winchester, or in contemplating the majestic front of Peterborough, experience impressions of mingled solemnity and

Were I to take a general survey of the order of Freemasonry, a field of unbounded space would open to the view ; replete with more beauties, than the most fanciful pencil can delineate, or poet describe, assisted by all the flowers of metaphor. But time will not permit me to investigate the ground plan of the fabric. I shall, therefore, take an allegorical view of the building and mode of introduction.

delight, such as none but similar edifices are capable of producing. If he should enquire when were these extraordinary specimens of architectural skill, rivalling in their execution and surpassing in sublimity the proudest structures of Athens and Rome, erected, what would be his astonishment, had he not previously ascertained the fact, on being told in reply, that they were built during the dark ages, when but few even of the clergy could read, and scarcely any of them could write their own names ; when nobles lay upon straw, and thought a fresh supply of clean straw in their chamber, once a week, a great luxury ; when monarchs usually travelled on horseback, and when they met, wrestled with each other for the amusement of their courtiers ; then it was that those Freemasons, whose names have not reached us, and whose manners and course of instruction are merely conjectured, raised buildings almost to the clouds, with stones, most of which they might have carried under their arms. Rude men, untaught by science, applied the principles of arcuation, of thrust, and of pressure, to an extent that would have made Wren and Jones tremble. Men ignorant of metaphysical theories, so blended forms and magnitudes, light and shade, as to produce the artificial infinite and the real sublime. Men, who lived in the grossest superstition, erected temples for the worship of God, which seem as if intended to rival in durability the earth on which they stand ; and which, after the lapse of several ages, are still unequalled, not only in point of magnificence of structure, but in their tendency to dilate the mind, and to leave upon the soul the most deep and solemn impressions.—(See the Eclectic Review.)

Virtue crowned with a wreath of laurel, dressed in a robe of the palest sapphire, girt round her waist by an azure zone, on which peculiar emblems were richly embroidered in blue, purple, and crimson, formed the mosaic work, or ground plan of the building.

Wisdom, Justice, Truth, Mercy, and Benevolence, as pillars of the purest marble, supported the portal, over which, on a magnificent dome of a quadrangular form, the principles of the establishment were delineated by Religion and Morality; together with certain hieroglyphics descriptive of the order.<sup>11</sup>

The entrance was guarded by two sentinels, who had something in their looks so awful, that strangers recoiled at the sight of them. Their names were Temperance, and Fortitude, the former held a

<sup>11</sup> Like the tabernacle of Moses and the temple of Solomon, the ancient oratories of the gods abounded with hieroglyphics, which were descriptive of the system of religion used by the nations where such buildings were erected. The prophet Ezekiel has described them as containing "every form of creeping things and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about."—(Ezek. viii. 10.) This is a true picture of the inner chambers and sanctuaries of the Egyptian temples, the tombs, and mystic cells, according to the descriptions which modern travellers have supplied. The walls are covered with representations, sculptured, or painted in vivid colours, of sacred animals, and of gods represented in the human form and under various circumstances, or in various combinations of the animal and human forms. These things now appear more conspicuously in the tombs than in the temples, perhaps because the decorations of the latter have suffered more from the hand of man.

bridle, the latter a spear. Notwithstanding their aspect was so forbidding, yet when a candidate approached, conducted by Honour and Perseverance, their countenance was softened by affability to serene courtesy.

Having passed the sentinels and entered the building, Honour and Perseverance presented him to Brotherly-love, who after discharging the duties of his office, led him to a beautiful transparent arch, descriptive of the six days' work of the creation; on the right side of the arch stood Charity, her eyes were blue, beautiful, and piercing; in one hand she held a chalice of wrought gold, in the other a censer of incense. On the left stood Contemplation; her looks were directed towards heaven; a large folio book lay open in the centre,<sup>12</sup> on the back of which was written in letters of gold, THE HOLY BIBLE. Here Brotherly-love delivered him to the care of Faith, Humility, and Hope. The former had her head invested with a circle of rays, which threw a bright lustre on all around her; she bore a shield of divine workmanship, and went foremost. Humility clothed in a vesture of a dark sober hue, which trailed the ground, walked slowly by her side. Hope had in her hand an opening bud, fresh and fragrant

<sup>12</sup> None but Master's lodges are opened on the centre. Apprentice and craft lodges are of a mixed composition, including brethren who have taken part or all of the degrees. They do not therefore present to the view a Masonic equality. The Masters, however, are all equal,—they meet on the level, and part on the square; and maintain the same relation towards each other as the centre does to the circumference of a circle.



as the morning rose : by those he was conducted to an elderly personage, who still appeared fresh and vigorous, she had a meek and contented aspect, having a staff in her hand, on which she sometimes leaned. Her name was Prudence, from whom he received peculiar instructions respecting the institution.

Leaving her, they ascended, by easy steps, towards the GRAND HALL ; near the entrance, on an elevated throne, sat a comely matron in her bloom, well dressed, but without art ; and crowned after a very beautiful manner : her name was Happiness, to whom he was presented by Hope. She received him most cheerfully, and introduced him to the liberal arts and sciences, by whom he was led into the hall, and after being regularly initiated, he was invested by Innocence with the ensign of the order.

Sacred and profane history concur with respect to this institution, and allow it to be coeval with human society. In all ages, and in all countries, we find men of the most exalted situations in life, as well as those of the most enlightened characters, have been anxious to be invested with the badge of innocence, and to have their names enrolled as brethren of the order. Always considering the society of FREEMASONS as the safeguard of the state, the defence of the country, the welfare of the nation.<sup>13</sup>

<sup>13</sup> Such has been the Masonic character in all ages, where bigotry has not intervened to sully its brightness ; and invested with this high recommendation, it has been honoured with the

Having slightly touched on the origin of the institution, and mode of introduction, the principles may be conveyed to you in a few words, **BROTHERLY-LOVE, RELIEF, and TRUTH.** Were I to take a retrospective view of those principles, it would only be recapitulating a subject with which you are well acquainted.<sup>14</sup> Allow me, however, to call your attention to the excellence and utility of **FREEMASONRY** from that all-informing science, on which it is founded,—**GEOMETRY**, and bring to your recollection a figure which is generally delineated on the master's tracing board, namely, the 47th proposition of the first book of Euclid, proving that the square subtending a right angle is equal to the squares on the sides that form the right angle:<sup>15</sup> from the construction of the figure it is evident, that the triangles within the squares are reciprocally equal, and also, that the squares on the sides forming the right angle are equal to the square subtending the right angle.

patronage of princes and nobles, who have considered the fraternity as a certain protection to the throne, whenever it might be assailed by disloyalty and sedition.

<sup>14</sup> In fact, the principles of Masonry are like to a well drawn circle, unbounded in their extent and universal in their application.

<sup>15</sup> Vitruvius ascribes this theorem to Pythagoras.—(Vitruv. Archit. ix. 1.) By the use of it he taught his disciples how to make a gnomon or square thus: take three rods, one of them three feet long, another four, and a third five; with these form a triangle; and if to each of these rods be adscribed a square, that which is three feet in length will make an area of nine; that of four feet will make sixteen; that of five will make twenty-five. Hence it will appear that the areas of the two former are exactly equal to that of the latter.

Pythagoras, the inventor of this proposition, which is the foundation of geometry, in grateful testimony for the happy discovery, is said to have sacrificed an hecatomb to the muses.

But Freemasons consider geometry as a natural logic;<sup>16</sup> for as truth is ever consistent, invariable, and uniform, all truths may and ought to be investigated in the same manner. Moral and religious definitions, axioms, and proportions, have as regular and certain a dependence upon each other as any in physics or the mathematics.

As the figure above-mentioned depends on the connexion of the several lines, angles, and triangles which form the whole; so FREEMASONRY depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear, and, therefore, in a synthetical sense we demonstrate, that some of our brethren from their exalted situation in life, rolling in their chariots at ease, and enjoying every luxury, pleasure, and comfort, may

<sup>16</sup> Iamblichus informs us that the Egyptians acquired a knowledge of geometrical problems from their custom of annually measuring their whole country in consequence of the landmarks being obliterated by the overflowing of the Nile.—(Iambl. c. xxix. p. 144.) But some ascribe geometry to the joint investigations of the Egyptians and Chaldeans, which were augmented by the learning and application of Pythagoras; for Proclus (in Eucl. l. ii.) affirms that he was the first who elevated geometry into a liberal science, by considering the principles more sublimely than Thales and others, his predecessors in this study. And Tinæus adds that he first brought geometry to perfection.

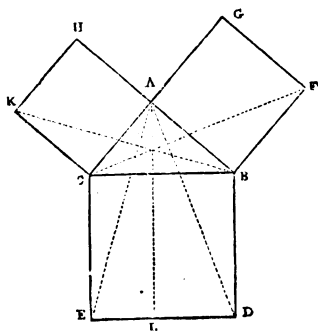
with strict propriety be considered as standing on the basis of earthly bliss, emblematic of the greater square, which subtends the right angle.<sup>17</sup> Others whom Providence hath blessed with means to tread on the flowery meads of affluence ; are descriptive of the squares which stand on the sides which form the right angle. The several triangles inscribed within the squares, are applicable to those happy beings, who enjoy every social comfort, and never exceed the bounds of mediocrity. Those, who by application to peculiar arts, manufactures, and commerce, from their several productions not only add to the wealth of the nation, and to the happiness of the exalted, but have the heartfelt satisfaction of administering to the wants of the indigent and industrious, may, with strict justice, be compared to the angles which surround and support the figure, whilst the lines which form it, remind us of those unfortunate brethren, who, by a series of inevitable events, are incapable of providing the common necessaries of life, until aided by our cheerful and ever-ready assistance.<sup>18</sup>

<sup>17</sup> We are told by Apollodorus that Pythagoras sacrificed a hecatomb to the muses in gratitude for the invention of this problem ; but Plutarch says it was only a single ox ; and even this is questioned by Cicero, because it was inconsistent with his doctrines, which forbid the shedding of blood. Porphyry says that he only sacrificed an ox kneaded from flour ; while Gregory Nazianz thinks the ox was made of clay.

<sup>18</sup> The use of the 47th proposition of Euclid is as ancient in Masonry as the Vesica Piscis, the application of which was kept a profound secret by the Masons in all ages. We find this expressive symbol immediately after the revival in 1717, used as a

Hence from the corollary we draw an axiom in Masonry; for by connecting the several lines together, and bringing the unfortunate and industrious into compact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the superstructure of FREEMASONRY. A basis which no mortal power can shake; THE BOSOM OF ALL GENTLE CHARITY; that heaven-born virtue, is the attribute divine of GOD OMNIPOTENT; a sublime emotion, that fully demonstrates the existence of our spiritual being, and animates us to the glorious certainty of immortality.

Mason's signature or mark, although it was not adopted as the cognizance of a Past Master until after the union in 1813.



## LECTURE II.

A DEFENCE OF MASONRY, OCCASIONED BY A PAMPHLET CALLED  
MASONRY DISSECTED. BY DR. ANDERSON. A. D. 1730.

“————— manibus date lilia plenis;  
Purpureos spargam flores, animamque nepotis  
His saltum accumullem dorns, et fungar inani  
Munere.”

VIRGIL.

AMONG the extraordinary discoveries of the present age, nothing has been received with more delight and exultation than a few sheets written, it seems, without partiality, called *Masonry Dissected*. The grand secret, which has long withstood the batteries of temptation; that neither money, the master key of the heart; nor good liquor, that unlocks the very soul; nor hunger, that breaks through stone walls; nor thirst, a sore evil to a working mason, could bring to light; has at last been disgorged upon oath, to the great easement of a tender stomach, the eternal scandal of the fraternity, and the good of the public, never to be forgotten. The design was no less than to disburthen a loaded conscience, to acquaint the world that “never did so ridiculous an imposition appear amongst mankind; and to prevent so many innocent persons being

drawn into so pernicious a society." What could induce the dissector to take that oath, or the magistrate to admit it, shall not at this time be decided. However, I must give the world joy of so notable a discovery, so honourable, so circumstantiated! A mighty expectation was raised, and, without doubt, is wonderfully gratified by this course of anatomy. "It must be this," the public will doubtless say, "it can be nothing else. It is as we always supposed, a whimsical cheat, supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others."

I confess, I cannot come into this method of arguing, nor is it, in my opinion, a fair way of treating a society, to run implicitly with the cry, without examining whether these reproaches are founded upon any thing in the mystery, as now represented, either wicked or ridiculous. For that stupid imputation of drawing in fools for the sake of their money, can have no weight in the present case. Since the fraternity, as it now stands, consists principally of members of great distinction, much superior to views so sordid and ungenerous. But for once, let this dissection contain all the secrets of Freemasonry; admit that every word of it is genuine and literally true, yet, under all these concessions, under all the disadvantages and prejudices whatever; I cannot but still believe there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.

I would not be thought agitated on this occasion,

as if I were any way concerned whether this dissection be true or false; or whether the credit of Freemasonry be affected by it or not. These considerations can give me no trouble. My design is to address to the sensible and serious part of mankind, by making a few impartial remarks upon this dissection, without contending for the reputation of Masonry on the one hand, or reflecting upon the dissector on the other.

The formidable objection which has given offence to the better part of men, is the copy of the oath as it lies in the dissection. It has been a matter of admiration, that so many persons of great piety, strict conscience, and unspotted character, should lay themselves under so solemn an obligation, under penalties so terrible and astonishing, upon a subject so trifling and insignificant. To obviate this objection I observe, that the end, the moral, and purport of Masonry, as described in the dissection, is, "to subdue our passions; not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature, and humanity."<sup>1</sup> This appears to be the substance, let the form or vehicle be ever so unaccountable. As for the terms relating to architecture, geometry, and mathematics, that are dispersed throughout the dissection, it would be strange if a society of such a denomination could subsist wholly without them;

<sup>1</sup> Anderson terms these pursuits "the substance of Masonry;" and, indeed, they constitute invaluable landmarks which never have been, nor ever can be altered.



though they seem, to me at least, to be rather technical and formal, yet delivered perhaps by long tradition, than essentially attached to the grand design.

Now, where is the impiety—where the immorality, or folly,<sup>2</sup> for a number of men to form themselves into a society, whose main end is to improve in commendable skill and knowledge; and to promote universal beneficence and the social virtues of human life, under the solemn obligation of an oath? And this, in what form, under what secret restrictions, and with what innocent ceremonies they think proper?

This liberty all incorporate societies enjoy without impeachment or reflection. An apprentice is bound to keep the secrets of his master; a freeman is obliged to consult the interest of his company, and not to prostitute in common the mysteries of his trade. Secret committees and privy councils are solemnly enjoined not to publish abroad their debates and resolutions. There appears to be something like Masonry, as the dissector describes it, in all regular societies of whatever denomination. They are all held together by a sort of cement, by bonds and laws that are peculiar to each of them, from the highest to the little clubs and nightly meetings of a private neighbourhood. There are oaths admini-

<sup>2</sup> It is not to be believed that the dissector really saw either impiety, immorality, or folly, in the pursuits of the fraternity at their private meetings. His object appears to have been the public sale of his principles; and it was doubtless remunerative.

stered, and sometimes solemn obligations to secrecy. There are a master and two wardens, and a number of assistants, to make what the dissector may call, if he pleases, a perfect lodge in the city companies. There is the degree of entered prentices, master of his trade, or fellowcraft and master; or the master of the company. There are constitutions and orders, and a successive and gradual enjoyment of offices, according to the several rules and limitations of admissions.<sup>3</sup>

But it is replied, that the general design of Masonry may be commendable, or at least innocent, and yet carried on to the same advantage without the solemnity of an oath, especially pressed under such dreadful penalties. In answer to this I observe, that the question is not whether the purpose of Ma-

<sup>3</sup> In reality it was so. "The Master Masons in the middle ages were chiefly foreigners, incorporated by royal authority. When the foundation of an abbey was meditated, these artisans removed themselves in great numbers to any spot in any part of the kingdom. The ecclesiastics were the only men of science at that time. The Freemasons were blessed by the pope, and were first encouraged in England by Henry III., where they were constantly employed till the close of Gothic architecture. They had become masters of its geometrical principles, and were associated together as a distinct fraternity under a Master and Wardens. At the building or rebuilding of our cathedral churches they removed from one province to another by lodges. Their constitution and internal government were strictly regular; and from the peculiar privileges which they obtained upon their first institution, they were enabled to conceal their art and modes of practice from the rest of the world. And this accounts for the general coincidence and character maintained throughout each era of the pointed style."

sorry may be as well served without an oath, but whether an oath, in the present case, be lawful, and may be taken with a good conscience. To solve this difficulty, I shall introduce the opinion of Bishop Sanderson,<sup>4</sup> the most judicious casuist that ever treated upon the subject of oaths, who says—"When a thing is not by any precept or interdict, divine or human, so determined; but every man, *pro hic et nunc*, may at his choice do or not do, as he sees expedient, let him do what he will, he sinneth not. As if Caius should swear to sell his land to Titius, or to lend him a hundred crowns; the answer is brief, an oath in this case is both lawful and binding."

Now, I would know what precept, divine or human, has any way determined upon the contents of the dissection? And whether the general design of Masonry, as there laid down, is not at least of equal benefit and importance to the public with the lending of an hundred crowns to a private man? The answers to these questions are obvious, and the consequence is equally plain, that an oath upon the subject of Masonry is at least justifiable and lawful. As for the terror of the penalty, the world, upon that occasion, is commonly mistaken; for the solemnity of the oath does not in the least add to the obligation; or, in other words, the oath is equally binding without any penalty at all. The same casuist has this expression—"A solemn oath of itself, and in its own nature, is not more obligatory than a simple one, because the obligation of an oath arises

<sup>4</sup> De Obligatione Juramenti. Prælect. iii. s. 15.

precisely from this, that God is invoked as a witness and revenger, no less in a simple oath than in the solemn and corporal; for the invocation is made precisely by the pronunciation of the words, which is the same both in the simple and solemn, and not by any corporal motion or concomitant sign in which the solemnity of the oath consists.”<sup>5</sup> I write to intelligent readers, and therefore this citation wants not to be explained.

But further, if the oath in the dissection be taken by all Masons upon their admission, no member of the fraternity, upon any pretence whatever, dares violate the obligation of it without incurring the guilt of perjury; even supposing that Masonry were more trifling and indifferent than in the dissection it may appear to be. And therefore if the conduct of the dissector has staggered the conscience of any one of the brotherhood concerning the observation of that oath, and has induced him to trifle and play with the force of it, I hope he will desist betimes, lest he become actually forsworn.<sup>6</sup>

<sup>5</sup> Prælect. v. s. 12.

<sup>6</sup> The case is thus determined by the same casuist. (Ibid. iv. s. 11.) “A voluntary oath is the more binding for being voluntary, because there is no straiter obligation than that which we take willingly upon ourselves.” And in another place the casuist is more particular. “Where a matter,” he says, “is so trivial that it is not worth the deliberation of a wise man, nor matters a straw whether it be done or not done: as to reach up a chip, or to rub one’s beard; or for the slightness of the matter is not much to be esteemed: as to give a boy an apple, or to lend a pin; an oath is binding in a matter of the least moment, because weighty and trivial things have a like respect unto truth and falsehood. And farther, because every party swearing is bound

Having taken off the weight of the great objection, I shall now endeavour to remove an imputation which has been often urged with great confidence, viz., that the principles and the whole frame of Freemasonry is so very weak and ridiculous, as to be a reflection upon men of the least understanding to be concerned in it. And now, say the merry gentlemen, it appears evidently to be so by the dissection, which discovers nothing but an unintelligible heap of stuff and jargon, without common sense or connexion.<sup>7</sup>

to perform all he promised as far as he is able, and as far as it is lawful. But to give an apple to a boy is both possible and lawful, he is bound, therefore, to perform it, and ought to fulfil his oath." (Ibid. iii. s. 15.)

<sup>7</sup> This is a very common charge against the order by those who are ignorant of its design. It is scarcely within my province to answer objections, but I cannot dismiss the above observation without asking those who think Freemasonry "ridiculous and absurd," a few simple questions. Are gravity of demeanour and seriousness of deportment ridiculous? Are brotherly love and charity absurd? Are dissertations on the theological and cardinal virtues, miserable stuff? Are prayer and praise to the Great Architect of the Universe, unintelligible jargon? Are the sublime types of christianity with which the Old Testament abounds, ridiculous and absurd? The order of Freemasonry then can be neither ridiculous nor absurd, because it abounds in all the above characteristics. And more than this; Freemasonry has not a single emblem—and they are numerous—a single ceremony, or a single reference, but what is consonant with the general principles of religion. Would Freemasonry, do such sceptics believe, be so extensively patronized by the noble, the learned, and the good, if it were, "an unintelligible heap of stuff and jargon, without common sense or connexion." It is not to be believed. Every possible evidence contributes its aid to prove the purity and usefulness of the order; and no testimonies exist that can establish a contrary opinion.

I confess I am of another opinion, though the scheme of Masonry, as revealed by the dissector, seems liable to exceptions. Nor is it so clear to me as to be fully understood at the first view, by attending only to the literal construction of the words; and for aught I know, the system, as taught in the regular lodges, may have some redundancies or defects, occasioned by the ignorance or indolence of the old members. And, indeed, considering through what obscurity and darkness the mystery has been delivered down, the many centuries it has survived, the many countries and languages and sects and parties it has run through, we are rather to wonder it ever arrived to the present age without more imperfection. In short, I am apt to think that Masonry, as it is now explained, has in some circumstances declined from its original purity. It has run long in muddy streams, and, as it were, underground; but notwithstanding the great rust it may have contracted, and the forbidding light in which it is placed by the dissector, there is still much of the old fabric remaining; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones, by length of time, be disjointed. And, therefore, as the bust of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand; so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought, in my humble opinion, to be received with some candour and esteem, from a veneration to its antiquity.

I was exceedingly pleased to find the dissector lay the original scene of Masonry in the East, a country always famous for symbolical learning supported by secrecy; and I could not avoid immediately thinking of the old Egyptians, who concealed the chief mysteries of their religion under signs and symbols, called hieroglyphics. So great was their regard for silence and secrecy that they had a deity called Harpocrates,<sup>8</sup> whom they respected with peculiar honour and veneration.<sup>9</sup> A learned author has described this idol thus:—"Harpocrates, the god of silence, was represented with his right hand placed near the heart, covered with a skin before, full of eyes and ears, to signify that many things are to be seen and heard which ought not to be spoken. And among the same people, their great goddess Isis, the same as Minerva, the goddess of strength and wisdom amongst the Greeks, had always the image of a sphinx placed in the entrance of her temples;<sup>10</sup> because their secrets should be pre-

<sup>8</sup> I must observe here, although I think I have made the same remark elsewhere, that Mr. Wilkinson doubts this appropriation. In his "Manners and Customs of the ancient Egyptians," he says, that "the sign adopted by the Egyptians to indicate silence is evidently shown, from the sculptures on their monuments, to have been given by *placing the hand over the mouth*, and not, as generally supposed, by approaching the finger to the lips; and the Greeks erroneously concluded that the youthful Harpocrates was the deity of silence, from his appearing in this attitude; which, however humiliating to the character of a deity, was only illustrative of his extreme youth, and of a habit common to children in every country, whether of ancient or modern times."

<sup>9</sup> Vide *Imagines deorum*, a Vincentio Chartario.

<sup>10</sup> The sphinx was used abundantly in the approaches to the Egyptian temples for the above reason. The avenues leading

served under sacred coverings, that they might be kept from the knowledge of the vulgar, as much as the riddles of Sphinx.”

Pythagoras, by travelling into Egypt, became instructed in the mysteries of that nation; and here he laid the foundation of all his symbolical learning. The several writers that have mentioned this philosopher,<sup>11</sup> and given an account of his sect and institutions, have convinced me fully that Freemasonry, as published by the dissector, is very nearly allied to the old Pythagorean discipline; from whence, I am persuaded it may, in some circumstances, very justly claim its descent. For instance, upon the admission of a disciple, he was bound by a solemn oath to conceal the mysteries from the vulgar and

to the temple of Carnac were filled with them. A traveller, quoted by Goguet, says—“ This palace shows itself by many avenues formed by rows of sphinxes, the head turned to the inside of the alley. These figures, which are each twenty-one feet high, are distant from each other about the space of two paces. I have walked in four of these avenues, which ended at so many gates of the palace. I know not whether there were any more, because I only made half the circuit of that edifice, which appeared extremely spacious. I counted sixty sphinxes in the length of an alley, ranged opposite to an equal number, and fifty-one in another.” Other travellers have told us that in one avenue they had the head of a bull; in another, they were represented with a human head; in a third with a ram’s head. On approaching them the visitor is inspired with astonishment; their enormous size strikes him with wonder and respect to the gods to whom they were dedicated. The immense colossal statues which are seated at each side of the gate, seem guarding the entrance to the holy ground.

<sup>11</sup> Vid. Iamblichus; vit. Pyth. Laertius; vit. Pyth. Porphyry. Clem. Alex. Strom., &c. &c.



uninitiated. The principal and most efficacious of their doctrines, says Iamblichus,<sup>12</sup> were ever kept secret amongst themselves; they were continued unwritten, and preserved only by memory to their successors, to whom they delivered them as mysteries of the gods. They conversed with one another by signs, and had particular words, which they received upon their admission, and which were preserved with great reverence as the distinction of their sect; for, it is the judicious remark of Laertius, as generals use watchwords to distinguish their own soldiers from others, so it is proper to communicate to the initiated peculiar signs and words as distinctive marks of a society. The Pythagoreans professed a great regard for what the dissector calls the four principles of Masonry, viz., a point, a line, a superficies, and a solid; and particularly held that a square was a very proper emblem of the divine essence; the gods, they say, who are the authors of everything established in wisdom, strength, and beauty, are not improperly represented by the figure of a square.<sup>13</sup>

<sup>12</sup> The words of Iamblichus were to this effect. The principal and most efficacious of their doctrines were never divulged, but kept with exact echemythia towards the uninitiated. They were never committed to writing, but transmitted to their successors by oral communication, as the sacred mysteries of the gods. And thus nothing of consequence went abroad from them. Their exoteric doctrines were only known within the walls; and if by chance any cowan, or profane, or uninitiated person was found amongst them, they conversed with each other solely by symbols, which the stranger could not comprehend. (C. 17.)

<sup>13</sup> Vid. Proclus in Euclid, l. xi. def. 2, 34.

Many more instances might be produced, would the limits of my design admit; I shall only observe that there was a false brother, one Hipparchus,<sup>14</sup> of this sect, who, out of spleen and disappointment, broke through the bond of his oath, and committed the secrets of the society to writing, in order to bring the doctrine into contempt. He was immediately expelled the school as a person most infamous and abandoned—as one dead to all sense of virtue and goodness; and the Pythagoreans, according to their custom, made a tomb for him, as if he had been actually dead. The shame and disgrace that justly attended this violation of his oath, threw the poor wretch into a fit of madness and despair, so that he cut his throat, and perished by his own hands; and, which surprised me to find, his memory was so abhorred after his death, that his body lay upon the shore of the island of Samos, and had no other burial than in the sands of the sea!

The Essenes among the Jews were a sort of Pythagoreans, and corresponded in many particulars with the practice of the fraternity, as delivered in the dissection. Thus, when a person desired to be admitted into their society, he was to pass through two degrees of probation, before he could be a perfect master of their mysteries. When he was received into the class of novices, he was presented with a *white garment*; and when he had been long enough to give some competent proofs

<sup>14</sup> Clem. Alex. Strom. v.

of his secrecy and virtue, he was admitted to further knowledge; but still he went on with the trial of his integrity and good manners, and then was fully taken into the society.<sup>15</sup>

But before he was received as an established member, he was first to bind himself by solemn obligations and professions,<sup>16</sup> to do justice, to do no wrong, to keep faith with all men, to embrace the truth, to keep his hands clear from theft and fraudulent dealing; not to conceal from his fellow-professors any of the mysteries, nor to communicate any of them to the profane, though it should be to save his life; to deliver nothing but what he received, and to endeavour to preserve the principle that he professes. They eat and drink at the same common table; and the fraternity that come from any other place are sure to be received there. They meet together in an assembly, and the right hand

<sup>15</sup> The Essenes, like the Pythagoreans, kept a perfect silence at table, and if ten of them sat together, no one was allowed to speak except by permission of the other nine. Nor could he be interrupted by words, although signs were allowed to be used for that purpose. They imitated the Pythagoreans also in another practice: the period which necessarily intervened between their first admission and their full initiation was five years, four of which were years of trial. The commencement of their probation was signified by their reception of *dolabellum*, *perizoma*, and *vestem albam*; i. e., a spaddle, an apron, or girdle for the loins, and a white robe. The second year they were admitted to a participation in some of the exoteric secrets. If any one broke his oath, a hundred Essenes were assembled together, and he was formally expelled, which usually ended in his death.

<sup>16</sup> Philo de vita contemp. Josephus Ant. l. viii. c. 2.

is laid upon the part between the chin and the breast, while the left hand is let down straight by their side.

The Cabalists, another sect, dealt in hidden and mysterious ceremonies.<sup>17</sup> The Jews had a great regard for this science, and thought they had made uncommon discoveries by means of it. They divided their knowledge into speculative and operative. David and Solomon, they say, were exquisitely skilled in it, and nobody at first presumed to commit it by writing. But what seems most to the present purpose is, that the perfection of their skill consisted in what the dissector calls "lettering of it," or by ordering the letters of a word in a particular manner.<sup>18</sup>

<sup>17</sup> See Basnage's Hist. of the Jews, and Collier's Dict. on the word cabala.

<sup>18</sup> The cabala was transmitted from father to son, and from one generation to another, by tradition; and the Jews considered it as a sort of reparation for the loss of knowledge at the fall. They teach that their forefathers received the cabala at four several times by immediate revelations from heaven. First it was communicated to Adam, who, being very sad and sorrowful after his expulsion from the garden of Eden, and the consequent forfeiture of the confidence of his Creator, the angel Raguel was commissioned to appear unto him, not only to administer comfort, but also to give him such instructions as might repair the knowledge which he had lost by disobedience. This instruction the Jews call their cabala, which was lost a second time at the deluge, and again on the plain of Shinar, and was restored to Abraham. It was again lost during the Egyptian captivity, and communicated to Moses at the burning bush. The idolatry of the Jews in the promised land caused it to be once more withdrawn, and it was revealed to Solomon in a dream, when he preferred wisdom to riches. The cabala was again lost at the

The last instance I shall mention is that of the Druids in our own nation, who were the only priests among the ancient Britons.<sup>19</sup> In their solemnities they were clothed in white; and their ceremonies always ended with a good feast. Pomponius Mela relates of them, that their science was only an effort of memory, for they wrote down nothing, and they never failed to repeat many verses which they received by tradition.<sup>20</sup> Cæsar observes that they had a head or chief, who had sovereign power. This president exercised a sort of excommunication, attended with dreadful penalties, upon such as either

Babylonish captivity; and, according to Jewish tradition, it was restored to Esdras, who by God's command withdrew himself into the wilderness forty days, attended by five scribes, and there wrote two hundred and four books, whereof the first one hundred and thirty-four were publicly read, but the other seventy were delivered to the Levites, and these they pretend to contain the secrets of their cabala.

<sup>19</sup> Vid. Cæsar. Com. l. vi. Sammes. Brit. b. i. c. 4.

<sup>20</sup> Those things which regarded the internal discipline of the Druids, and the mysteries of their religion, were conducted with the greatest privacy. "Docent multa, nobilissimos gentis," says P. Mela, "clam, et diu, vicenis annis, in specu, aut in abditis saltibus." (l. iii. c. 2.) And their effectual regard to secrecy is forcibly pointed out by what the author immediately adds—"Unum ex iis, quæ præcipiunt, in vulgus effluxit." The attentive ear of curiosity had been able to catch only one of their institutional triads. Cesar also mentions the solicitude of the Druids lest their discipline should be exposed to public view; and their religious meetings, though covered by the inaccessible grove, were holden in the night, as well as at noon.—

Medio cum Phœbus in axe est,  
Aut cœlum nox atra tenet.

Lucan. Pharsal. l. iii.

divulged or profaned their mysteries. Thus, with reasonable allowance for distance of time, place, and other intermediate accidents, the preceding collections discover something, at least, like Masonry, if the dissection contains any such thing.

Whatever reflections may attend the following remarks, arising either from an overflow of wit or ill-nature, I shall be unconcerned, and leave them wholly to the mercy of the serious reader; only desiring them to remember that no more ought, in any case, to be expected than what the nature of it will reasonably admit. I own freely, I received a great pleasure in collecting, and was frequently surprised at the discoveries that must evidently occur to an observing eye. The conformity between the rites and principles of Masonry, if the dissection be true, and the many customs and ceremonies of the ancients, must give delight to a person of any taste and curiosity; to find any remains of antique usage and learning preserved by a society for many ages without books or writing, by oral tradition only.

The number three is frequently mentioned in the dissection; and I find that the ancients, both Greeks and Latins, professed a great veneration for that number. Theocritus<sup>21</sup> thus introduces a person who dealt in secret arts—"Thrice thrice I pour, and thrice repeat my charms." Again in Ovid<sup>22</sup>—"Verbaque ter dixit: thrice he repeats the words."

<sup>21</sup> Idyll. B. See the Landmarks of Masonry, vol. i. lect. ix.

<sup>22</sup> Metam. l. vii.

And in Virgil<sup>23</sup>—“Necte tribus nodis ternos, amarilli, colores: three colours in three knots unite.” Whether this fancy owes its original to the number three, because containing a beginning, middle, and end, it seems to signify all things in the world; or whether to the esteem the Pythagoreans and other philosophers had for it, on account of their triad or trinity; or, lastly, to mention no more opinions, to its aptness to signify the power of the gods, who were divided into three classes, celestial, terrestrial, and infernal, I shall leave to be determined by others. The gods, however, had a particular esteem for this number, as Virgil asserts—“Numero deus impari gaudet: unequal numbers please the gods.” We find three fatal sisters, three furies, three names and appearances of Diana—“Tria virginis ora Dianæ: three different forms does chaste Diana bear.”<sup>24</sup> The sons of Saturn, among whom the empire of the world was divided, were three. And for the same reason we read of Jupiter's fulmen trifidum, or three-forked thunderbolt; and of Neptune's trident, with several other tokens of the veneration they had to this particular number.

A peculiar ceremony belonging to the oath, as declared by the dissector, bears a near relation to a form of swearing among the ancients, mentioned by a learned author.<sup>25</sup> The person who took the oath was to be upon his bare knees, with a naked sword pointed to his throat, invoking the sun, moon,

<sup>23</sup> Ecl. viii.

<sup>24</sup> Virgil. eclog. viii. Æneid. l. iv.

<sup>25</sup> Alexander ab Alexandro. l. v. c. 10.

and stars to be witnesses to the truth of what he swore.<sup>26</sup>

A part of the Mason's Catechism has given occasion to a great deal of idle mirth and ridicule, as the most trifling and despicable sort of jargon that men of common sense ever submitted to. The bone-box and the tow-line have given wonderful diversion. I think there are some verses in the last chapter of the book of Ecclesiastes, which in some manner resemble this form of expression. I shall transcribe them, with the opinion of the learned upon them, without making any particular application. The passage is as follows:<sup>27</sup>—"In the day when the keepers of the house shall tremble; and the grinders cease because they are few; and those that look out at the windows be darkened; and the doors shall be shut up in the streets; when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." The expositors upon these verses are almost unanimous

<sup>26</sup> The Druids had a similar custom. It was a necessary duty of the bards to *unsheath the sword* against those who had forfeited their obligation by divulging any of the secrets of the order. In this respect their custom was the same as that of all other nations. Thus, in the introduction to Llywarch Hen, we find that the custom was to "call upon the delinquent three times, proclaiming that *the sword was naked against him*." The same ceremony was used in the Eleusinian mysteries.

<sup>27</sup> Eccles. xii. 3, 4, 6.



in their opinion,<sup>28</sup> that they ought to be thus explained:—the keepers of the house are the shoulders, arms, and hands of the human body; the grinders are the teeth; those that look out at the windows are the two eyes; the doors are the lips; the streets are the mouth; the sound of the grinding is the noise of the voice; the voice of the bird is the crowing of the cock; the daughters of music are the two ears; the silver cord is the string of the tongue; the golden bowl is the pia mater; the pitcher at the fountain is the heart, the fountain of life; the wheel is the great artery; and the cistern is the left ventricle of the heart.<sup>29</sup>

There could not possibly have been devised a more significant token of love, friendship, integrity, and honesty, than the joining of the right hands, a ceremony made use of by all civilized nations, as a token of a faithful and true heart. Fides, or Fidelity, was a deity among the ancients, of which a learned writer<sup>30</sup> has given this description:—The proper residence of faith or fidelity was thought to be in the right hand, and therefore this deity was sometimes represented by two right hands joined together; sometimes by two little images shaking each other by the right hand; so that the right hand was esteemed by the ancients as a sacred

<sup>28</sup> Bishop Patrick, Smith, Foster, Melancthon, &c. &c.

<sup>29</sup> The above passage contains such an admirable illustration of the tropical hieroglyphic, that I cannot forbear calling particular attention to it.

<sup>30</sup> Chartarius in lib. ut supra.

symbol. And agreeably to this are those expressions in Virgil—"En dextra fidesque;" as if shaking by the right hand was an inseparable token of an honest heart. And again—"Cur dextræ jungere dextram non datur, et veras audire et reddere voces?" That is, why should we not join right hand to right hand, and hear and speak the truth?

"In all contracts and agreements," says Archbishop Potter,<sup>31</sup> "it was usual to take each other by the right hand, that being the manner of plighting faith. And this was done either out of respect to the number *ten*, as some say, there being ten fingers on the two hands; or because such a conjunction was a token of amity and concord; whence at all friendly meetings they join hands as a sign of the union of their souls. It was one of the cautions of Pythagoras to his disciples—'take heed to whom you offer your right hand;' which is thus explained by Iamblichus,<sup>32</sup> 'take no one by the right hand but the initiated, that is, in the mystical form, for the vulgar and profane are altogether unworthy of the mystery.'" <sup>33</sup>

<sup>31</sup> Ant. of Greece, vol. i. p. 251.

<sup>32</sup> In vit. Pythagoras.

<sup>33</sup> The exact words of Iamblichus are very expressive—"Give not your right hand easily; that is, draw not towards you improper and uninitiated persons by giving them your right hand; for to such as have not been long tried by repeated disciplines and doctrines, and who have not proved themselves to participate in the mysteries by a quinquennial silence and other trials, the right hand ought not to be given." Pythagoras had a similar moral reference to the right foot. One of his symbols was—"Pluck off your right shoe first, but put your left foot first into the basin;" by which he exhorted his disciples to active pru-

The dissector frequently taking notice of the number *seven*, I instantly recurred to the old Egyptians, who held the number seven to be sacred; more especially they believed that whilst their feast of seven days lasted, the crocodiles lost their inbred cruelty. And Leo Afer, in his description of Africa, says, that in his time the custom of feasting seven days and nights, was used for the happy overflowing of the Nile. The Greeks and Latins professed the same regard for that number, which might be proved by many examples.

The accident by which the body of Master Hiram was found after his death, seems to allude, in some circumstances, to a beautiful passage in the sixth book of Virgil's *Æneid*. Anchises had been dead for some time, and *Æneas*, his son, professed so much duty to his departed father, that he consulted with the Cumæan sibyl, whether it were possible for him to descend into the *shades below*, in order to speak with him. The prophetess encouraged him to go; but told him he could not succeed, unless he went into a certain place and plucked a *golden bough* or *shrub*, which he should carry in his hand, and by that means obtain directions where he should find his father. The words are well translated by Dryden, viz. :—

---

in the neighbouring grove  
There stands a tree; the queen of Stygian Jove

dence. The *right* represented good actions, which ought to be performed; and the *left* bad ones, which ought to be laid aside and rejected.

Claims it her home ; thick woods and gloomy night  
 Conceal the happy plant from mortal sight.  
 One *bough* it bears, but wondrous to behold,  
 The ductile rind and leaves are radiant gold ;  
 This from the vulgar branches must be torn,  
 And to fair Proserpine the present borne,  
 Ere leave be given to tempt the nether skies ;  
 The first thus rent, a second will arise,  
 And the same metal the same room supplies.  
 The willing metal will obey thy hand,  
 Following with ease.

Anchises, the great preserver of the Trojan name, could not have been discovered but by the help of a *bough*, which was plucked with great ease from the tree ; nor, it seems, could Hiram, the Grand Master of Masonry, have been found but by the direction of a *shrub*,<sup>34</sup> which, says the dissector, came easily up. The principal cause of Æneas's descent into the shades, was to inquire of his father *the secrets of the Fates*, which should some time be fulfilled among his posterity. And in like manner the occasion of the brethren searching so diligently for their Master was, it seems, to receive from him *the secret word of Masonry*, which should be delivered down to their fraternity in after ages.<sup>35</sup> This remarkable verse follows :—

<sup>34</sup> In the Jewish Talmud there is an account of the death of Hiram, in unison with the above tradition. So says M. Laurens, in his *Essais sur le F. Maçonnerie*. But be that correct or not, the shrub or sprig of acacia, here referred to, cannot be the acacia of modern botanists. The word, as we use it, is entirely allegorical, and there are some doubts whether it was ever applied by Masons to a shrub till the beginning of the last century.

<sup>35</sup> The Hebrews attributed mystical powers to certain secret words which they called Tetragrammaton, and these were

Præterea jacet exanimus tibi corptus amici,  
Heu nescis !

The body of your friend lies near you dead,  
Alas, you know not how !

This was Misenus, that was murdered and buried, *monte sub ærio*, under a high hill ; as, says the dissector, Master Hiram was.<sup>36</sup>

But there is another story in Virgil that stands in a nearer relation to the case of Hiram, and the accident by which he is said to have been discovered, which is this :—Priamus, King of Troy, in

esteemed ineffable. In like manner the Pythagoreans venerated the Tetractys, a word which was very early corrupted in the pagan world to JAO, JAVE, JUBA, JOVAH, &c. Warburton mentions some secret words which were used in the Elusinian mysteries.—“ When the ceremony,” says he, “ of initiation was over, then came the Aporreta, and delivered the hymn called the Theology of Idols. After this the assembly was dismissed with these two mysterious words, ΚΟΤΞ, ΟΜΙΑΞ, which have been variously translated, and constituted the secret tokens by which the initiated made themselves known to each other.

<sup>36</sup> An intelligent and highly respected friend and brother, who feels inclined to understand our allegories astronomically, writes to me thus on the above subject :—“ Whatever might have been the absolute origin of the mysteries of the spurious Freemasonry, I have no doubt but they ended in a mythological death of the sun ; and that finally they merged into a celebration of the vernal equinox, when the sun was about to give more light and vigour to the earth for the next six months. At one time I thought to connect the solar murderers with the opposition made by some of the winter signs to his progress towards the summer ones ; but I could never satisfy myself on that point. The weeping for Tammuz is said to have taken place at the summer solstice, when the sun commenced his retreat ; and it is possible that mysteries were also celebrated then, although I have only turned my attention to those connected with our more direct traditions.”

the beginning of the Trojan war, committed his son Polydorus to the care of Polymnester, King of Thrace, and sent with him a great sum of money. But after Troy was taken, the Thracian, for the sake of the money, killed the young prince and privately buried him. Æneas, coming into that country, and *accidentally plucking up a shrub that was near him on the side of a hill*, discovered the murdered body of Polydorus. Thus Dryden.—

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

The agreement between these two relations is so exact, that there wants no further illustration.

We are told that a sprig of cassia was placed by the brethren at the head of Hiram's grave;<sup>37</sup> which refers to an old custom of those eastern countries of embalming the dead, in which operation cassia was

<sup>37</sup> In more modern times a sprig of laurel or rosemary was used for the same purpose. Thus Misson, in his Travels, says—  
 “ When the funeral procession is ready to set out, they nail up the coffin, and a servant presents the company with sprigs of rosemary ; every one takes a sprig and carries it in his hand till the body is put into the grave, at which time they all throw in their sprigs after it.” Sometimes, however, other herbs were

always used, especially in preparing the head, and drying up the brains, as Herodotus more plainly explains. The sweet wood, perfumes, and flowers, used about the graves of the dead,<sup>38</sup> occur so frequently in the old poets, that it would be tedious

substituted, as appears from the following passage in an old play.—

————— our showre shall crowne  
His sepulcher with olive, myrh, and bayes,  
The plants of peace, of sorrow, victorie.

At present flowers of any description are placed *in the coffin*.

<sup>38</sup> The Grecian graves were always marked by a shrub called *πρωτος*, or a garland of herbs. In honour of the dead they threw boughs and leaves upon the grave; as Euripides says they did to Polyxena when she died; for in latter times, if a man had won a race or the like, they had a custom to bedeck his valiant corpse with boughs and leaves of myrtle, as in Euripides, *Elect.* v. 510. Whether there was any allusion to the golden bough of Virgil in all this I will not say. In Italy they had the same customs; for Varro says—“*Ad sepulchrum ferunt frondes.*” And they not only cast leaves upon the graves, but also strewed them with garlands, as will appear by the words of Minutius Felix to Octavius—*Coronas etiam sepulchris denegati, &c.* See *Archæol. Attic.* l. v. c. 32.

<sup>39</sup> Speaking of nocturnal funerals, an old writer says—“Certainly (in my poor opinion, as I have already said) they, i. e., blank, nocturnal funerals are unfit for the noble, who have ensignes and markes of honour to display, and should so have spent their time, that theyr luciflorian deeds should not need, after theyr deceases, to fear either speech or light. A custome so old and venerable, that Cicero, in his short commentarie or annotation upon this fragment of the lawes of the twelve tables—*Ne longæ coronæ nec acerræ prætereantur*, hath these memorable words—*Illa jam significatio est, laudis ornamenta ad mortuos pertinere; quod coronam virtute partam, et ei qui peperisset, et ejus parenti sine fraude esse impositam lex jubet.* And

to mention them.<sup>39</sup> Ovid thus describes the death of the phœnix.<sup>40</sup>

Upon a shady tree she takes her rest,  
And on the highest bough her funeral nest  
Her beak and talons build ; then strews thereon  
Balm, *cassia*, spikenard, myrrh, and cinnamon ;  
Last on the fragrant pile herself she lays,  
And in consuming odours ends her days.

to this honourable rite of placing the *garland* or crown, which the deceased Roman gentleman had atchieved by his vertue and valour, upon his funeral beare, herse, or coffin, there hath, here among us in these parts of the world, and in the latter times, from the decay of the empire of Rome, commendable succeeded the use of coats of arms, and other ornamental ceremonies at funerals."

<sup>40</sup> *Metam.* l. xv.



## LECTURE III.

ON THE ADVANTAGES ENJOYED BY THE FRATERNITY. BY  
MARTIN CLARE, ESQ., M. A., JUNIOR G. WARDEN. 1735.

Hail to the craft ! at whose serene command  
The gentle arts in glad obedience stand ;  
Hail, sacred Masonry ! of source divine,  
Unerring sovereign of the unerring line ;  
Whose plumb of truth, with never failing sway,  
Makes the joined parts of symmetry obey ;  
Whose magic stroke bids fell confusion cease,  
And to the finished orders gives a place ;  
Who calls vast structures from the womb of earth,  
And gives imperial cities glorious birth.  
To works of art her merit not confined,  
She regulates the morals, squares the mind ;  
Corrects with care the sallies of the soul,  
And points the tide of passions where to roll.

CUNNINGHAM.

THE chief pleasures of society, viz., good conversation, and the consequent improvements, are rightly presumed, brethren, to be the principal motive of our first entering into, and then of propagating our craft,<sup>1</sup> wherein those advantages, I am

<sup>1</sup> A reverend brother belonging to the grand lodge of Alabama echoes these sentiments. He says—"Masonry inculcates morality and benevolence. She teaches us to reverence the name of God, to curb irregular passions and appetites, and to be good and loyal subjects of the government ; but she does not profess to

bold to say, may be better met with than in any society now in being; provided we are not wanting to ourselves, and will but consider, that the basis of our order is indissoluble friendship, and the cement of it unanimity and brotherly-love.<sup>2</sup>

That these may always subsist in this society, is the sincere desire of every worthy brother; and, that they may do so in full perfection here, give me leave to lay before you a few observations, wherein are pointed out those things which are the most likely to discompose the harmony of conversation, especially when it turns upon controverted points. It is, brethren, a very delicate thing to interest one's-self in a dispute, and yet preserve the decorum due to the occasion. To assist us a little in this matter, is the subject of what I have at present to offer to your consideration; and I doubt not but

change the heart and prepare man for a better life, although, in her instructions, she directs to that God who can pardon sin, constantly reminding us that the same eye which watches the sun, moon, and stars, searches the inmost recesses of the heart, and will eventually bring into judgment every thought, word, and action."

<sup>2</sup> Dalcho, an American Grand Master of Masons, in his official orations (p. 19), directs the brethren to "love the whole human species, but particularly those who are united by the mystic union. When the deep sighs of poverty assail your ear," he continues, "stretch forth the hand of relief, and chase necessity and want from a brother's door. If afflicted by misfortune, comfort their souls and soothe them to tranquility. And if they are exposed to danger, give them your assistance. It is this sympathy with the pleasures and pains, with the happiness and misfortunes of our fellow-men, which distinguishes us from other animals, and is the source of all our virtues."

the bare mention of what may be disagreeable in any kind of debate, will be heedfully avoided by a body of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.<sup>3</sup>

By the outward demeanour it is that the inward civility of the mind is generally expressed; the manner and circumstance of which, being much governed and influenced by the fashion and usage of the place where we live, must, in the rule and practice of it, be learned by observation, and the carriage of those who are allowed to be polite and well-bred. But the more essential part of civility

<sup>3</sup> Nothing could have been better chosen than this subject for a lecture from a grand officer in the infancy of the new grand lodge, and when the brethren, fresh from other societies, where debates were carried on without regard to the personal feelings of the disputants, would be inclined to introduce into Masonry the same pertinacious and forbidding custom, which is utterly at variance with the fundamental principles of the craft. The ancient charges of Masonry were applied to counteract this unsocial practice. Thus, in the first edition of Anderson's Constitutions, we find the following directions for behaviour in the lodge:—"You must not hold private committees, or separate conversation, without leave from the Master; nor talk anything impertinent; nor interrupt the Master or Wardens, or any brother speaking to the chair; nor act ludicrously while the lodge is engaged in what is serious and solemn; but you are to pay due reverence to the Master, Wardens, and Fellows, and put them to worship. No private piques, no quarrels about nations, families, religion, or politics must be brought within the door of the lodge; for as Masons we are of the oldest Catholic religion, and of all nations upon the square, level, and plumb; and, like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge."

lies deeper than the outside, and is that general good-will, that decent regard and personal esteem for every man, which makes us cautious of showing, in our carriage toward him, any contempt, disrespect, or neglect. It is a disposition that makes us ready on all occasions to express, according to the usual way and fashion of address, a respect, a value and esteem for him, suitable to his rank, quality, and condition in life. It is, in a word, a disposition of the mind visible in the carriage, whereby a man endeavours to shun making another uneasy in his company.

For the better avoiding of which, in these our conventions, suffer me, brethren, to point out to you four things, directly contrary to this the most proper and most acceptable conveyance of the social virtues, from some one of which, incivility will generally be found to have its rise, and of consequence that discord and want of harmony in conversation, too frequently to be observed.

The first of these is a natural roughness, which makes a man uncomplaisant to others; so that he retains no deference, nor has any regard to the inclinations, temper, or condition of those he converses with. It is the certain mark of a clown, not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a man in clean and fashionable clothes, giving an absolute, unbounded swing to his own humour herein, and suffering it to jostle and overbear everything that stands in its way, with a perfect indif-

ference how people have reason to take it. This is a brutality every one sees and abhors. It is what no one can approve, or be easy with; and therefore it finds no place with those who have any tincture of good-breeding; the end and design of which is, to supple our natural stiffness, and to soften men's tempers, that they may bend and accommodate themselves to those with whom they have to do.<sup>4</sup>

Contempt is the second thing inconsistent with good-breeding, and is entirely averse to it. And if this want of respect be discovered, either in a man's looks, words, or gesture, come it from whom it will, it always brings uneasiness and pain along with it: for nobody can contentedly bear to be slighted.

A third thing of the like nature is censoriousness, or a disposition to find fault with others. Men, whatever they are guilty of, would not choose to have their blemishes displayed and set in open view. Failings always carry some degree of shame with them; and the discovery, or even imputation of any defect, is not borne by them without uneasiness.

Raillery must be confessed to be the most refined way of exposing the faults of others; and, because

<sup>4</sup> This observation was intended to illustrate that significant masonic symbol, the chisel, which demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is unpolished; but as the effects of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range a large field of matter and space, in order to display the summit of human knowledge, our duty to God, our neighbour, and ourselves.

it is commonly done with some wit, in good language, and entertains the company, people are apt to be led into a mistake, that where it keeps within fair bounds there is no incivility in it. The pleasantry of this sort of conversation introduces it often, therefore, among people of the better sort; and such talkers, it must be owned, are well heard, and generally applauded by the laughter of the standers-by; but it ought at the same time to be considered, that the entertainment of the company is at the cost of the person who is painted in burlesque characters, who therefore cannot be without some uneasiness on the occasion, unless the subject, on which he is rallied, be matter of commendation; in which case the pleasant images which make the raillery, carrying with them praise as well as sport, the rallied person, finding his account in it, may also take a part in the diversion.

But as the right management of so nice a point, wherein the least slip may spoil all, is not every body's talent, it is better that such as would be secure of not provoking others, should wholly abstain from raillery, which by a small mistake, or wrong turn, may leave upon the mind of those, who are stung by it, the lasting memory of having been sharply, though wittily, taunted, for something censurable in them.<sup>5</sup>

<sup>5</sup> This was guarded against by an earnest charge to the candidate at his initiation, and being frequently repeated, was likely to make a permanent impression. In a charge which was delivered at this period we find the following passage:—"In the lodge you are to behave with all due decorum, lest the beauty

Contradiction is also a sort of censoriousness, wherein ill-breeding much too often shows itself. Complaisance does not require that we should admit of all the reasonings, or silently approve of all the accounts of things, that may be vented in our hearing. The opposing the ill-grounded opinions, and the rectifying the mistakes of others, is what truth and charity sometimes require of us; nor does civility forbid, so it be done with proper caution and due care of circumstance. But there are some men who seem so perfectly possessed, as it were, with the spirit of contradiction and perverseness, that they steadily, and without regard either to right or wrong, oppose some one, and perhaps every one of the company, in whatsoever is advanced. This is so evident and outrageous a degree of censuring, that none can avoid thinking himself injured by it.

All sort of opposition to what another man says, is so apt to be suspected of censoriousness, and is so seldom received without some sort of humiliation, that it ought to be made in the gentlest manner, and couched in the softest expressions that can be found, and such as, with the whole deportment, may express no forwardness to contradict. All possible

and harmony thereof should be disturbed and broken. You are to be obedient to the Master and presiding officers, and to apply yourself closely to the business of Masonry, that you may the sooner become a proficient therein, both for your own credit and for that of the lodge. . . . Nothing can be more shocking to all faithful Masons, than to see any of their brethren profane or break through the sacred rule of their order; and if any are found capable of doing so, their initiation is sincerely regretted."

marks of respect and good-will ought to accompany it, that whilst we gain the argument, we may not lose the good inclinations of any that hear, and especially of those who happen to differ from us.<sup>6</sup>

And here we ought not to pass by an ordinary, but a very great fault, that frequently happens in almost every dispute, I mean that of interrupting others while they are speaking. This is a failing, which the members of the best-regulated confraternities among us have endeavoured to guard against in the by-laws of their respective societies, and is what the right worshipful person in the chair should principally regard, and see well put in execution.<sup>7</sup> Yet as it is an ill practice that prevails much

<sup>6</sup> This was symbolized by the prohibition of metal tools at the building of King Solomon's temple, which "was built of stone made ready before it was brought thither, so that there was neither hammer, axe, nor any tool of iron heard in the house while it was in building" (1 Kings vi. 7); emblematical of the harmony and peace which subsisted amongst the workmen in their respective lodges.

<sup>7</sup> It is his especial duty to do this; for which reason he is symbolically classed with the two great luminaries of the sky, because he ought to rule and govern his lodge with the same order and regularity as the sun rules the day and the moon the night. This duty is intimated by the jewel with which he is invested. It teaches him, and all who see it glittering on his breast, to regulate their actions by rule and line, and to harmonize their conduct by the principles of morality and virtue. And he is to be assisted in the performance of his responsible duties by his two chief officers, who are enjoined to promote good order and regularity; and by a due regard to the laws in their own conduct, to enforce obedience to them in the conduct of others.



in the world, and especially where less care is taken, it cannot be improper to offer a word or two against it here.

There cannot be a greater rudeness than to interrupt another in the current of his discourse; for if it be not impertinence and folly to answer a man, before we know what he has to say, yet is it a plain declaration that we are weary of his discourse; that we disregard what he says, as judging it not fit to entertain the society with; and is, in fact, little less than a downright desiring that ourselves may have audience, who have something to produce better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but give always a very great offence.<sup>8</sup>

The fourth thing, brethren, that is against civility, and therefore apt to overset the harmony of conversation, is captiousness. And it is so, not only because it often produces misbecoming and provoking expressions and behaviour in a part of the company, but because it is a tacit accusation and a reproach for something ill taken from those we are displeas'd with. Such an intimation, or even suspicion, must always be uneasy to society; and as one angry person is sufficient to discompose a whole

<sup>8</sup> Such irregularities, however, are sure to accompany a lack of discipline, without an uniform attention to which no society can expect to be permanently successful; and discipline can only be supported in all its beauty, and all its efficacy, by pursuing, in an undeviating course, that line of conduct which is marked out by the wisdom of our superior governors, and laid down, in broad characters, in the book of constitutions.

company, for the generality, all mutual happiness and satisfaction cease therein on any such jarring. This failing, therefore, should be guarded against with the same care, as either the boisterous rusticity and insinuated contempt, or the ill-natured disposition to censure, already considered and disallowed of. For as peace, ease, and satisfaction are what constitute the pleasure, the happiness, and are the very soul of conversation; if these be interrupted, the design of society is undermined, and in that circumstance, how should brotherly-love continue? Certain it is, that unless good order, decency, and temper be preserved by the individuals of society, confusion will be introduced, and a dissolution will naturally, very quickly, follow.<sup>9</sup>

<sup>9</sup> To prevent this result, various laws have been at different times enacted by the Grand Lodge. The general Grand Royal Arch Chapter of the northern States of America, promulgated at the latter end of the last century some excellent practical regulations, which cannot be too strongly recommended. "It shall be incumbent on the Grand High Priest, King, and Scribe, severally to improve and perfect themselves in the sublime arts and work of Mark Masters, Past Masters, Most Excellent Masters, and Royal Arch Masons; to make themselves masters of the several masonic lectures and ancient charges; to consult with each other, and with the Grand High Priests, &c., of other States, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said lectures and charges, and an uniform mode of working, in the several chapters and lodges throughout this jurisdiction; and the better to effect this laudable purpose, the aforesaid grand officers are severally hereby authorized and empowered to visit and preside in any and every chapter of Royal Arch Masons, and lodge of Most Excellent, Past or Mark Master Masons, throughout the said States, and to give such instructions and directions as the good of the fraternity may require, *always adhering to the ancient landmarks of the order.*"

What therefore remains is to remind the brethren that Masons have ever been lovers of order. It is the business of their particular profession to reduce all rude matters to truth. Their aphorisms recommend it. The number of their lights,<sup>10</sup> and the declared end of their coming together, intimate the frame and disposition of mind wherewith they are to meet, and the manner of their behaviour when assembled.

Shall it then ever be said that those, who by choice are distinguished from the gross of mankind, and who voluntarily have enrolled their names in this most ancient and honourable society, are so far wanting to themselves and the order they profess, as to neglect its rules? Shall those who are banded and cemented together, by the strictest ties of amity, omit the practice of forbearance and brotherly-love?<sup>11</sup> or shall the passions of those persons

<sup>10</sup> The prophet Daniel says (xii. 3)—“ Those who are wise shall be shining with light, and those who shall influence others to do justly, shall shine eternally as the stars.” Solomon expresses the same thought by saying, that “ the head of the wise is of the purest gold.” (Cant. v. 11.) Jesus Christ announces that “ the just shall shine as the sun in the kingdom of his Father.” (Matt. xiii. 43.)

<sup>11</sup> Or to express all in one word—Charity, on which our science is based. This is an evident proof, if we had no other, that Freemasonry is not an offshoot from the mysteries of heathenism, which knew nothing of this heaven-born virtue. They deified faith and hope, and many other virtues and vices, but charity was excluded from their creed. They had none of those buds and blossoms, and fruit of charity, which Freemasonry now possesses. Orphan schools, asylums for the destitute, and funds of benevolence were unknown. Not a single individual amongst the innumerable *dii minorum gentium*, not even the *bona dea*, answer to

ever become ungovernable, who assemble purposely to subdue them ?

We are, let it be considered, the successors of those, who reared a structure to the honour of Almighty God, the Grand Architect of the world, which for wisdom, strength, and beauty hath never yet had any parallel.<sup>12</sup> We are intimately related

the character of charity. The Assyrians, and a few other nations, had indeed a subordinate deity, called Beneficium ; but it was a selfish deity, and worshipped only as the dispenser of benefits to the devotee. The only approach which the mythology of heathen nations made to this virtue, was in the personification of the three graces, which were called Charities. They were supposed to preside over kindness and other good offices ; and were represented naked, because kindnesses ought to be done with sincerity and candour. Their hands were joined, to signify that kindness amongst friends ought to be unceasing and perpetual. But this is a very imperfect resemblance to the charity of our noble order, which " beareth all things, believeth all things, hopeth all things."

<sup>12</sup> And without wisdom to contrive, strength to support, beauty to adorn, no piece of architecture can be completed. These pillars, therefore, refer to the three governors of the lodge. The pillar of wisdom represents the Worshipful Master, whose business it is to *contrive* the most proper and efficient means of instructing and improving the brethren in Masonry. The pillar of strength refers to the Senior Warden, whose duty it is to *support* the authority, and facilitate the designs of the Master, and to see that his commands are carried into effect. The pillar of beauty is the Junior Warden, whose duty it is to *adorn* the work with all the powers of his genius and industry ; to promote regularity amongst the brethren by the sanction of his own example, that pleasure and profit may be the mutual result. Thus, by the united energies of these three representatives of wisdom, strength, and beauty, Freemasonry is established, firm as a rock in the midst of the ocean, braving the malignant shafts of envy and detraction ; its summit gilded with the rays of the meridian sun, though storms may beat eternally on its basis.

to those great and worthy spirits, who have ever made it their business and their aim to improve themselves, and to inform mankind.<sup>13</sup> Let us then copy their example, that we may also hope to obtain a share in their praise. This cannot possibly be done in a scene of disorder: pearls are never found but when the sea is calm; and silent water is generally deepest.

It has been long, and still is, the glory and happiness of this society, to have its interest espoused by the great, the noble, and the honoured of the land. Persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronize and encourage the professors of the craft.<sup>14</sup> It is our duty, in

<sup>13</sup> This is intimated by the jewel which distinguishes the Senior Warden. It demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of Fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease, and death, the grand leveller of all human greatness, shall reduce us all to our original elements, dust and ashes.

<sup>14</sup> A writer in an American periodical (Bro. H. Brown, Esq., barrister at law), thus expresses his opinion of the true influence and operation of Masonry:—"Masonry has continued to flourish. It has pervaded almost every portion of the habitable globe, and extended its salutary influence to the distressed in every climate, unnerved the warrior's arm on the shores of our inland seas, and converted the uplifted tomahawk's sanguinary blow into a fraternal embrace. Even the mighty Tecumseh felt its influence, and amid the carnage of battle, the groans of expiring victims,

return, to do nothing inconsistent with this favour; and being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head.

If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The craft will have the advantage of being governed by good, wholesome, and dispassionate laws;<sup>15</sup> the business of the grand lodge will

and the cries of savage torture, stepped from his ranks to save a fallen foe—because he was a brother. And well it may. Freemasonry regards no man for his worldly wealth or riches. It is, therefore, the internal and not the external qualifications which we cherish and admire. The hand that grasps a spade, and the hand that wields a sceptre, are equally entitled to our friendly grip. No matter whether an African or an Indian sun may have burned upon him—no matter in what disastrous battle his liberties may have been cloven down—no matter if, like Lazarus, he has lain at the rich man's gate, and the dogs have licked his sores, the moment he enters a lodge of Free and Accepted Masons, the distinctions of wealth, of rank, and of power, flee before him, and he finds himself among friends and brothers, ready to assist, defend, and protect him."

<sup>15</sup> These distinctions have not been withdrawn from the order. Bro. Tenison, a celebrated barrister in the sister isle, said, in an address to the brethren—"The higher orders and well-informed classes were coming forward to seek the honours of Masonry. Why? because they were convinced that it did not contain anything derogatory to the dignity of a gentleman, unworthy the acceptance of a free citizen, contrary to the conscientious scruples of a believing Christian, or opposed to that allegiance which is due to our sovereign lady the Queen. But, on the other hand, its ordinances and discipline have been productive of the happiest effects, by cementing in personal friendship people of different creeds and countries, and uniting in the sacred sympathies of social life those who, in this distracted land, would otherwise be divided through the discordant materials of politics or party.

be smoothly and effectually carried on; your grand officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives shall observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be. For none can be so amiable as that which promotes brotherly love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our own free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.

Yes, my brethren, persons of property and intelligence are now pressing forward to assist in the resuscitation of our lodges, encouraged by the hope of doing good, regardless of the supineness of mere nominal Masons, and despising the hostility of those who are unbound by—

Honour's sacred tie, the law of kings;  
 The noble mind's distinguishing perfection;  
 That aids and strengthens virtue where it meets her,  
 And imitates her actions where she is not—

would crumble in the dust a fabric built for the shelter of infant destitution or aged decay, and which presents a common centre, where all can associate without being disturbed by a difference of opinion."

## LECTURE IV.

ON THE CONNEXION BETWEEN FREEMASONRY AND RELIGION.  
 BY THE REV. C. BROCKWELL, A. M. PUBLISHED 1749.

“ The constitutions of the Freemasons have an extensive circulation, and the ablest writers, both in the last and present century, have expressed the most favourable opinion of the institution ; while the most dignified and illustrious characters, both in church and state, in almost every country in Europe, have given it a sanction, and continue to patronize and protect the regular assemblies of the fraternity.”—PRESTON.

THE principal intention in forming societies is undoubtedly the uniting men in the stricter bands of love ; for men, considered as social creatures, must derive their happiness from each other : every man being designed by Providence to promote the good of others, as he tenders his own advantage ; and by that intercourse to secure their good offices, by being, as occasion may offer, serviceable unto them.<sup>1</sup>

<sup>1</sup> This is the very design of Masonry. Mutual love, mutual instruction, and mutual assistance, form the substantial basis of the fabric. It is an institution where virtue is inculcated and morality rewarded. I have no hesitation in saying, that in addition to the science taught by Freemasonry, it stands unrivalled by any other institution in its inculcation of morals. It teaches the duties which we owe to God, our neighbour, and ourselves. It teaches morality, equality, and integrity ; and also to speak as



Christianity, in general, never circumscribes our benevolence within the narrow confines of fortune, profit, or personal obligation; and, in like manner, Freemasonry teaches us not to restrain our love to our next neighbour only, this being merely a point of conveniency—nor to our acquaintance solely, this being the effect of inclination purely to gratify ourselves. We are not to caress our friends only, because gratitude and common justice require even that at our hands—nor yet those especially from whom we expect to receive benefit, for this interest and policy will prompt us to—nor our relations only, for this the ties of blood and mere nature dictate—nor is our love and charity limited to them particularly who are of the same church or opinion with us; for by the very same reason that we are induced to believe ourselves in the right, they may imagine themselves so too; and what we may judge to be a perfection among ourselves, they may condemn as a blemish. However in some points, or modes of worship, we may differ or dissent from each other, yet still the lodge reconciles even these. There we all meet amicably, and converse sociably together—there we harmonize in principles, though we vary in punctilios—there we join in conversation, and in-

well of our brethren in their absence as in their presence (a most valuable lesson in these times), because when present they are able to defend themselves. These are a few of the moralities which Freemasonry inculcates. And it is by an adherence to such principles that lodges flourish, while decay and dissolution are sure to follow a disregard of them! This is the true secret on which the prosperity of Freemasonry depends.

termingle interests—there we discover no estrangement of behaviour, nor alienation of affection—we serve one another most readily in all the kind offices of a cordial friendship. Thus are we united, though distinguished—united in the same grand Christian fundamentals, though distinguished by some circumstantial—united in one important band of brotherly love, though distinguished by some peculiarities of sentiment.<sup>2</sup>

Freedom of opinion thus indulged, but its points never discussed, is the happy influence under which the unity<sup>3</sup> of this truly ancient and honourable

<sup>2</sup> This constitutes one of the excellencies of Masonry, and tends, more than any other, to recommend the science to the favourable consideration of mankind. The absence of all discussion connected with politics, is the great peculiarity by which the order is distinguished. A Mason's lodge is a sanctuary wherein religious discord or political dissension can never be suffered to prevail. And however these plague-spots in society may vex all other communities, there is a line drawn by Masonry round the external avenues of the lodge, which forbids their approach. In the ceremonial of opening, which was used in the last century, this peculiarity was clearly expressed. The formula distinctly prohibited "all cursing, swearing, and whispering; all improper, profane, and unmannerly conversation; together with all religious and political disputes; under no less penalty than what the by-laws shall inflict, or a majority think proper."

<sup>3</sup> Unity was ever considered a grand characteristic of the order, and to preserve it from innovation it was ordained, and made a permanent article in the Act of Union, A. D. 1813, that—"There shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing, and raising, instructing and clothing brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions of the craft, shall be maintained, upheld, and practised, throughout the masonic world."

society has been preserved from time immemorial. And whoever is an upright Mason, can neither be an atheist, deist, or libertine;<sup>4</sup> for he is under the strictest obligation to be a good man, *a true Christian*, and to act with honour and honesty, however distinguished by different opinions in the circumstantials of religion. Upon which account Masonry is become the centre of union,<sup>5</sup> and the means of conciliating friendship among men that might have otherwise remained at a perpetual distance; causing them to love as brethren, as heirs of the same hope, partakers of the same promises, children of the same God, and candidates for the same heaven.

We read that when Tertullus pleaded against Saint Paul, the chief accusation whereon he founded his plea, was his being ringleader of the sect of the

<sup>4</sup> An atheist or an infidel cannot, without a full renunciation of his errors, gain admittance into a masonic lodge. Our preliminary ceremonies would prove a sufficient test for his exclusion; for what atheist would be willing to acknowledge the existence of a God, or that a reliance on his providence will afford protection in all cases of difficulty or danger? what infidel will admit the possibility of a future state of rewards and punishments? Both of which must be unequivocally acknowledged on the very threshold of Masonry; and without an open avowal of these introductory points, no person can be admitted within the sacred inclosure of the lodge as a candidate for initiation.

<sup>5</sup> Here we have a reference to that universal symbol, the point within a circle. Nothing can more clearly express that "centre of union," by which Masonry is distinguished. It is the one institution which gives laws to all others; which, by a kind of centripetal force, gravitate round it, and preserve their respective distances and reciprocal movements, as the planets of a system revolve round the sun.

Nazarenes—and this sect (said the Jews) we know that everywhere it is spoken against. And wherefore was this sect so spoken against? Was it from any evil they knew of its professors? or from mere ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much our case in respect to Masonry, as flowing from the same corrupted principles. I have had the honour of being a member of this ancient and honourable society many years, have sustained many of its offices, and can, and do aver, in this sacred place, and before the Grand Architect of the World, that I never could observe aught therein, but what was justifiable and commendable, according to the strictest rules of society; this being founded on the rules of the gospel,<sup>6</sup> the doing the will of God, and the subduing our passions, and highly conducing to every sacred

<sup>6</sup> It was the universal belief of these early times, derived from a much higher antiquity, that Masonry was strictly dependant on the rules of the gospel. This principle was acknowledged in the very first edition of the Ancient Charges, published by Anderson in 1723. The learned doctor there says—"The Freemasons had always a book in manuscript, called the Book of Constitutions, of which they have several very ancient copies remaining, containing not only their charges and regulations, but also the history of Masonry from the beginning of time." He then gives a copy of these charges, commencing with the memorable words—"In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked." The author of the above lecture, therefore, was quite correct in saying, that speculative Masonry was founded on the rules of the gospel of Christ.

and social virtue.<sup>7</sup> But not to insist on my own experiences, the very antiquity of our constitution furnishes a sufficient argument to confute all gain-sayers;<sup>8</sup> for no combination of wicked men, for a wicked purpose, ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honour, undoubted veracity, and good sense (though they might be trepanned into

<sup>7</sup> The well trained brother will immediately recollect that lucid passage which instructs him in the duty of self-abandonment, where he is taught to confess that his object in becoming a Mason was not to follow the dictates of his own inclination, but to "rule and govern his passions, to keep a tongue of good report, and to practice silence or secrecy; because taciturnity is a proof of wisdom, and an art of inestimable value, which is proved to be an attribute of the Deity, by the glorious example which he gives in concealing from mankind the secret mysteries of his providence. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth."

<sup>8</sup> Thus, so early as the year 1357, the charges and regulations of Freemasonry were revised and meliorated, as an old record thus explains:—"In the glorious reign of King Edward III., when lodges were many and frequent, the Grand Master and his Wardens, at the head of the grand lodge, with the consent of the lords of the realm, then generally Freemasons ordained—1, that for the future at the making or admission of a brother, the constitutions and proper charges and monitions should be read by the Master or Warden, &c." These regulations consist of five articles, concluding thus:—"For this cause, principally, have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art. Amen. So mote it be."

a foolish or ridiculous society, which could pretend to nothing valuable) ever continue in it (as all the world may see they have done, and now do), or contribute toward supporting and propagating it to posterity.

As to any objections that have been raised against this society, they are as ridiculous as they are groundless;<sup>9</sup> for what can discover more egregious folly in any man, than to attempt to vilify what he knows nothing of? At that rate he may with equal justice abuse or calumniate anything else that he is unacquainted with. But there are some peculiar customs among us; surely these can be liable to no censure: hath not every society some peculiarities,

<sup>9</sup> When the author wrote the above, he little thought that, in his own country, zealots would arise even amongst the fraternity, who would denounce this pure and excellent society; and yet, in less than a century, we find a reverend zealot, of the name of Bradley, in the United States, who terms himself a seceding brother, writing some stupid things against the order, which he concludes in these words:—"A lying spirit is abroad, and speaks through all masonic presses, and this spirit inflames all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm these workers of iniquity, to the astonishment of every beholder. *Then Masonry will rise no more to trouble Zion, and spread delusion amid civilized nations.*" (Odiorne's Opinions, p. 42.) And another red hot bigot, called James Hawker, who was president of the Antimasonic State Convention of New York, predicted that "Freemasonry has received its death-blow, and it will finally crumble into ruin, and sink into oblivion." Idle prognostics of the like nature, which have not been verified by fact, are numerous in the antimasonic writings of America, and of which, I have no doubt, the authors are now heartily ashamed.

which are not to be revealed to men of different communities? But some among us behave not so well as might be expected: we fear this is too true, and are heartily sorry for it: let us therefore every one try to mend one. But even this objection is of no weight with a man of ingenuity and candour; for if the unworthiness of a professor casts a reflection upon the profession, it may be inferred by parity of reason, that the misconduct of a Christian is an argument against christianity. But this is a conclusion which I presume no man will allow; and yet it is no more than what he must subscribe to, who is so unreasonable as to insist on the other.<sup>10</sup>

Upon the whole, then, it appears that the rules of this society have a direct tendency to render conversation agreeable, as well as innocent; and so to influence our practice, as to be useful to others, and profitable to ourselves; for to continue in amity, and maintain a fair correspondence, to be disposed reciprocally to all offices of humanity, and to act upon mutual terms of benevolence, which are the

<sup>10</sup> " Were the wicked lives of men admitted as an argument against the religion they profess, the wisest and most judicious establishments might be exposed to censure. It may be averred in favour of Masonry, that whatever imperfections are found among its professors, the institution countenances no deviation from the rules of right reason. Those who violate the laws, or infringe on good order, are kindly admonished by secret monitors; when these means have not the intended effect, public reprehension becomes necessary; and at last, when every mild endeavour to effect a reformation in their conduct is of no avail, they are expelled the lodge, as unfit members of the society." (Preston. *Illust. b. i. s. 7.*)

characteristics of Christianity, are, likewise, the cement of this society. And how good it is to assist, comfort, and relieve the oppressed, I need not now observe. Nor is it less obvious, how pleasaat it is to contribute to the innocent delight, and promote the lawful advantage of one another ; and always to converse with security, without any the least suspicion of fraudulent, injurious, or malicious practices.

Now, in order to cherish and promote this harmony within doors and without, let us first lay hold on the surest means to stop the mouth of detraction, by endeavouring to lead a pure and unblemished life. Let us consider, my brethren, that not the reputation of one only, but that of the whole society, is affected by a brother's misbehaviour. Invested as we are with that distinguishing badge,<sup>11</sup> which at this day is the glory of the greatest potentates upon 'earth, we should scorn to act beneath the dignity of

<sup>11</sup> The masonic apron is said to be more ancient than the badge of any other honourable institution. It was used before the Greeks or Romans had a name. The Argonautic expedition is generally believed to be only a figurative account of the deluge ; and the apron is unquestionably older than that event ; it was therefore worn before the establishment of the spurious Freemasonry. We are certain, from undeniable authority, that the apron was the first species of clothing with which mankind were acquainted, and was adopted before the expulsion of our great progenitors from the garden of Eden. When they had violated the original compact, their eyes were opened to a sense of guilt and shame, and they saw that they were naked. Decency suggested the necessary expedient of covering themselves with aprons. It is, therefore, said with great propriety that " the apron is more ancient than the golden fleece or Roman eagle."



the Order. Let us then walk worthy of our vocation, and do honour to our profession.

Let us rejoice in every opportunity of serving and obliging each other ; for then, and only then, are we answering the great end of our institution. Brotherly love, relief, and truth,<sup>12</sup> oblige us not only to be compassionate and benevolent, but to administer that relief and comfort, which the condition of any member requires, and we can bestow without manifest inconvenience to ourselves. No artful dissimulation of affection can ever be allowed among those who are upon a level ; nor can persons, who live within compass, act otherwise than upon the square, consistently with the golden rule, of doing as they would be done by. For among us, every one is, or should be, another self ; so that he that hates another must necessarily abhor himself also ; he that prejudices another, injures his own nature ; and he that doth not relieve a distressed brother, starves a member of his own body : but then this relief is not to be bestowed upon the idle, indolent,

<sup>12</sup> Milton has the following beautiful allegory on truth :—  
“ Truth came into the world with her divine Master, and was a perfect shape most glorious to look upon. But when he ascended, and his apostles after him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely frame into a thousand pieces, and scattered them to the four winds of heaven. Ever since that time the friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb still as they could find them.”

and extravagant; but upon the unfortunate, industrious, successful brother.<sup>13</sup>

Let us next remember, the regulations of this society are calculated not only for the prevention of enmity, wrath, and dissension, but for the promotion of love, peace, and friendship; then here surely conversation must be attended with mutual confidence, freedom, and complacency. He who neither contrives mischief against others, nor suspects any against himself, has his mind always serene, and his affections composed. All the human faculties rejoice in order, harmony, and proportion; by this our society subsists, and upon this depends its wisdom, strength, and beauty. Let, therefore, no narrow distinctions discompose this goodly frame, or disturb its symmetry.<sup>14</sup> But when good and

<sup>13</sup> It will be recollected that charity in its most restricted sense, when it means simply benevolence and relief, is not confined to the act of giving money, because some who are willing to exercise it have none to spare. It has been well observed, that every human being has something to give. If silver and gold he have none, he yet possesses a power of producing happiness in some way or other. There is a variety in the necessities of mankind which affords to every member of society an opportunity of communicating something, which some of his fellow-creatures want. Beneficence is not confined to opulence. There is other indigence besides want of bread; there are alms in every hand; there are charities in the power of poverty.

<sup>14</sup> Dean Kirwan has expressed this sentiment beautifully. He says—"I open the gospel; I see there living benevolence uniting the Jew and the Gentile, annihilating the distinction of Greek and barbarian, and delivering up to the execration of the head and the heart every prejudice and passion that stood in the way of general union and felicity. I see it pointing out to man the

worthy men offer themselves, let them ever have the first place in our esteem. But as for the abettors of atheism, irreligion, libertinism, infidelity, let us, in the words of the Prophet, shake our hands from them, just as a person would do who happens to have burning coals or some venomous creature fastening upon his flesh. In such a case none would stand a moment to consider, none would debate with himself the expediency of the thing; but instantly fling off the pernicious incumbrance; instantly endeavour to disengage himself from the clinging mischief; so should every upright Mason from such perilous false brethren.

There is one essential property which belongs to our craft, that had like to have slipped me, and which, however condemned, is highly worthy of all applause; and that is secrecy.<sup>15</sup> All that should be

greatness of his origin and distinction; the dangers of worldly prosperity; the utility of afflictions; the merit of submission and patience; the necessity of rigorous privations; and thus kindling in his soul the glorious ambition of an imperishable good. I see it uniting him to his fellow by one common worship and one common hope; and moulding all the people of the earth into the nature of one family, and that family into one heart."

<sup>15</sup> "Secrets," says Taylor, in Calmet, "may be considered as various. Some are known to a few, but are unknown to the many; some are kept closely a long time, but are revealed in proper season; some are kept entirely, totally, and never are revealed: some are of a nature not to be investigated by us; and some so far surpass our powers, that however familiar their effects may be to our observation, yet their principles, causes, progresses, and distributions, exceedingly perplex our understanding, and confine us to probabilities, inference, and conjecture." These observations will aptly apply to the secrets of Freemasonry.

disclosed of a lodge is this, that in our meetings we are good-natured, loving, and cheerful one with another. But what are these secrets? Why, if a brother in necessity seeks relief, it is an inviolable secret, because true charity vaunteth not itself. If an overtaken brother be admonished, it is in secret, because charity is kind. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret; for charity suffereth long, is not easily provoked, thinketh no evil. These and many more (would time permit) which I could name, are the embellishments that emblazon the Mason's escutcheon. And as a further ornament, let us add that aromatic sprig of cassia, of letting our light so shine before men, that they may see our good works; and that whereas they speak against us as evil doers, they may by our good works, which they shall behold, glorify God, and dismiss their uncharitable opinions of the Order.

## LECTURE V.

ON THE SOCIAL VIRTUES OF FREEMASONRY. DELIVERED IN THE LODGE, NO. 151, AT HELSTON, IN CORNWALL, BY ISAAC HEAD, ESQ. A. D. 1752.

“In the lodge, Masons always call each other brother, and the poorest among them, even the serving brethren, dare not address them by any other title, although they may fill the highest offices of the state, or even be monarchs. Out of the lodge, in the presence of strangers, the word brother may be dropped; but when a brother meets a brother out of the lodge, and no other person is present, then the title must not be omitted. It must be much more agreeable to every brother to be called by that endearing name, than to be addressed by the title of your excellency or Mr., as well in the lodge as out of it when no strangers are present. No one hath a brother except he be a brother himself.”

FREEMASON'S LEXICON.

As I have the honour of being distinguished by a badge of office in this regularly constituted lodge, I have made choice of this opportunity to assure you that I will use my best endeavours to execute the trust which you have reposed in me with freedom, fervency, and zeal: and I beg the favour of your attention for a few minutes, while I exhort you to consider, with a becoming seriousness, some useful hints which concern all of us. And first, I beg leave to recommend an unwearied diligence and assiduity

in the great work wherein you are immediately concerned, to be upon your guard at all times, and on all occasions, especially before strangers, who will certainly watch every opportunity to extract from you that secret<sup>1</sup> which has for ages and generations been hid from those who are unqualified to receive it. The proper observance and diligent execution of this part of your duty will recommend you to the notice of the world in general, and the regard of this lodge in particular.<sup>2</sup>

<sup>1</sup> An anonymous writer in Moore's Freemasons' Magazine (vol. iii. p. 359), well observes—"if you wrench from the heart of a Mason the secret of his brother, from that same heart you may blot out the image of his God, the vows made to a confiding wife, or the duty he owes to his children, to country and to home. The betrayer of secrets is a moral renegade, too foul for the atmosphere of honour; he is the Judas of friendship, and the assassin of character."

<sup>2</sup> The mystery of Masonry has, indeed, in all ages, been an object of great curiosity. "We never hear the word mystery," says a modern writer, "without thinking of the old English term MAISTERIES, e. g., the maisterie of the Merchant Taylors, the maisterie of the cordenniers (cordwainers), and of other arts and trades. In fact, the term is still currently used in the city of London; and *the art and mystery of* — occurs in the indentures of apprenticeship used in most branches of business; meaning, that which may be a difficulty, or even an impossibility to a stranger or a novice—to a person only beginning to consider the subject—but which is perfectly easy and intelligible to a master of the business, whose practice and whose understanding have been long cultivated by habit and application. Or, mystery may be defined, a secret; and a secret will always remain such to those who use no endeavours to discover it. We often hear it said, such a person holds such a mode of accomplishing such a business a secret. Now imagine one who wishes to know this secret; he labours, he strives, but unless he proceed in the right mode, the

Be ye also careful, my brethren, to avoid every action which has the least tendency to brand you with the odious name and character of a covetous man, which our holy brother, the Apostle Paul, has with great reason declared to be idolatry. For what, my brethren, can be expected from the man who makes gold his hope, and places his confidence in his riches? what! but that he will be deaf to the cries of the destitute orphan, and intreaties of the distressed widow? Let the contrary disposition prevail with us, and let not our charity be circumscribed within a narrow circle; but, like that glorious luminary which opens the day, dispense its kindly influence to all around us.<sup>3</sup> Indeed, if we are good

object still continues concealed. Suppose the possessor of this secret shows him the process, teaches him, gives him information, &c., then that secret is no longer mysterious to him; but he enjoys the discovery and profits accordingly; while others, not so favoured, are as much in the dark respecting this peculiar process, as he was."

<sup>3</sup> Our late Bro. Inwood thus beautifully portrays this duty.—  
 " Seek the cottage of affliction, where misery reigns with her iron rod; lay the arm of masonic affection, which is the very arm of Christian love, beneath the neck of thine afflicted brother; support his drooping head, and cheer his afflicted heart; cover him with the garment of kindness and friendship; administer to him the cordial cup of brotherly affection; and however great or small may be thy ability, always remember that a cup of wine, or even a drop of water, given in the name, and with the heart of a brother, shall in nowise be forgotten."—The French lodge directions are somewhat similar—" Si un F. : tombe malade, vous le visiterez. S'il est pauvre, vous le secourrez et vous tâcherez qu'il l'ignore. Vous le consolerez, vous ferez des demarches pour lui. Vous le releverez à ses propres yeux. Vous empêcherez qu'il ne se decourage."

Masons, we cannot be capable of abusing the means with which Providence has supplied us to do good unto all men, as opportunity shall offer, and in a more especial manner the miserable and distressed. These are objects which not only deserve our commiseration, but also claim relief at our hands; let the grand principles of brotherly love, relief, and truth, at all times distinguish us in the world, and ever prevail amongst us. This compassionate temper cannot fail of obtaining the love and esteem of all good and wise men; and, what is of infinitely greater importance, the approbation of that gracious Being whose favour is better than life.<sup>4</sup>

Let us also be resolutely fixed in the great duty of sobriety, and not suffer liquor to get the ascendancy of our reason; it is reason, my brethren, informs us that we are creatures every way adapted to and fitted for society; and that God has given us knowledge and understanding superior to other beings on the habitable globe, who all tend by a natural impulse to answer in their respective spheres the end of their creation; and shall the creatures

<sup>4</sup> The charity or relief of Masons has always been as evident as their brotherly love; and is admitted by those who were in other respects averse to the institution. In a French work, published in 1745, with the avowed intention of annihilating Freemasonry by the disclosure of its occult secrets, this benevolent principle is fully conceded. The passage is too long for citation in this place. It commences with an acknowledgment that "la manière dont les F. . M. . assistent leurs pauvres merite d'être rapportée;" and then he goes on to explain the particulars, which are very creditable to Freemasonry. (*L'Ordre des Francs Maçons trahi*, p. 191.)



thus fulfil, with the greatest regularity, the different purposes to which Providence assigned them and man, the glory of this lower world, pervert the gracious designs of his Creator in appointing proper liquids to satisfy his thirst, and exhilarate his heart, by abusing the means, and forgetting the end of their appointment, use them beyond the bounds of moderation, and thereby render himself equal, I had almost said inferior, even to the beastly swine? Did we but rightly and seriously consider the many mischiefs to which this vice exposes us, we should certainly be very cautious of drinking to excess, well knowing the fatal consequences which attend it, that it lays our reason asleep, and rouses the many, too often, predominant passions which disturb the mind of man.<sup>5</sup>

<sup>5</sup> However such directions as these might be considered unnecessary in these temperate days, they were not altogether useless in the last century, when hard drinking was esteemed a fashionable accomplishment, even by the best society. For instance, it has been said that Sir Richard Steele spent half his time in a tavern. In fact, he may be said to have measured time by the bottle; as, on being sent for by his wife, he returned for answer, that "he would be with her in half a bottle." The same has been said of that great genius, Savage; and Addison was dull and prosy till he was three parts tipsy. It is also recorded of Pitt, but I cannot vouch for the truth of it, that two bottles of port wine per diem were his usual allowance, and that it was to potent Bacchus he was indebted for the almost superhuman labour he went through during his short, but actively employed life. His friend and colleague Harry Dundas, afterwards Lord Melville, a clever man also in his way, went the pace with him over the mahogany; and the joke about the speaker in his chair, after they had dined together, cannot be forgotten. Pitt could see no speaker, but his friend, like Horace with the candle, saw

And whilst we are careful to avoid the shameful sin of drunkenness, let us at the same time remember that we are in duty bound to abstain from another vice, which is too common in the present age, I mean the detestable practice of swearing by, and invoking the solemn name of the great and glorious God on the most trifling occasions.<sup>6</sup> This vice, my brethren, has not one motive or inducement, that I know of, to support the practice of it. Is it prac-

two. Sheridan, latterly without wine, was a driveller. He sacrificed to it talents such as no man I ever heard or read of possessed, for no subject appeared to be beyond his reach. I knew him when I was a boy, and thought him then something more than human. The learned Porson would get drunk in a pothouse—so would Robert Burns the poet; and Byron drank brandy and water by buckets-full. Fox was a thirsty soul, and drank far too much wine for a politician; yet, like Nestor, over the bowl he was always great. A large collection of evidence to this effect may be found in the *Bacchanalia Memorabilia* of *Fraser's Magazine*. It may be easily conjectured that with such examples before them, the Masons could scarcely be expected to escape contamination.

<sup>6</sup> Another vice was strictly forbidden in the ancient regulations of the craft, as appears from an old MS. in the British Museum, which Mr. Halliwell admits may be safely dated in the tenth century. The M. M. will not be displeased to find the prohibition of such ancient standing.

Thou schal not by thy maystres wyf ly  
 Ny by thy felows, yn no maner wyse,  
 Lest the craft wolde the despyse;  
 Ny by thy felows concubyne,  
 No more thou woldest he dede by thyne.  
 Yef he forfete yn eny of hem,  
 So y—chasted thenne most he ben;  
 Ful mekele care mygth ther begynne,  
 For suche a fowle dedely synne.

tised by the great vulgar? It is forbid by the positive command of an Almighty God, who is ever jealous of his honour, and will not hold any guiltless who taketh his holy name in vain. This vice is a scandal to society, and degrades the man below the level of the brutal tribe, who all join with the feathered choir in the praises of their great Creator. Let us, therefore, keep a constant watch upon the door of our lips. Let us, if it be possible, live peaceably with all men; let us keep our passions in constant subjection; by this means we shall be enabled to demonstrate to the world that we are good men and true, that we aim at no other character than that of piety towards God, and unfeigned love to one another.<sup>7</sup> Love, my brethren, is the bond of perfectness; it is this divine temper which enables us to preserve the unity of the spirit in the bond of peace, and makes us like him, who is the pure and inexhaustible fountain of it. Stand fast in one spirit, and be perfectly joined together in the same mind, and in the same judgment; let us consider that this is a duty incumbent on us, that it is recommended to our notice and imitation by our

<sup>7</sup> This sentiment is preserved in the Masonic lectures of the United States of America. In Cross's Chart, (p. 41,) we find the following:—"As our lectures admonish, let us imitate the Christian in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust; that we may welcome the grim tyrant death, and receive him as a kind messenger sent from our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious, and celestial lodge above, where the Supremé Architect of the Universe presides."

great Leader and Exemplar, who came to seek and to save that which was lost, and laid down his life even for his enemies.<sup>8</sup> What a powerful motive and inducement have we in this unparalleled instance of Divine love opened to our view for our instruction and government in this state of trial, unto which we shall do well if we take heed as unto a light shining in a dark place. And I hope there is not one member of this community who does not endeavour, to the utmost of his power, to discharge this duty as it behoves every good and wise man; and that there are not any amongst us who are not truly sensible of the necessity we lie under to fulfil this great, this important part of an obligation, which is an indissoluble bond by which the particular members are united and cemented in one

<sup>8</sup> I quote a beautiful passage, illustrative of the effects of this virtue, from the address of Bro. Burnes, Prov. G. M., Bombay, in 1840. He said to the brethren of the Lodge of Perseverance, of which he was the W. M., "We have but to proceed, my brethren, in the goodly structure, whose foundation is brotherly love; and if, in addition to working together in unity of purpose, sinking all trivial points of collision in the great and common aim of advancing Masonry and improving ourselves, we admit only, as participators in our labours, men under the tongue of good report, well vouched for, and true; animating them, by steady example, to walk uprightly—to live within compass, and act upon the square; and instilling into them the great Masonic precept of VERITATEM SEQUI, BENEFICERE ALIIS; to follow after true knowledge for just and practical objects, and to do all the good they can to their fellow creatures; we need not doubt that we shall be achieving one of the chief ends of our creation; and may humbly hope that the blessing of the Almighty Master will continue to descend upon us."

body. Let us support and recommend this great and laudable virtue by examples worthy the imitation of mankind. This is the most effectual method we can pursue to silence the illnated suggestions of the proud, the wicked, and the vain part of our species, who, though they are by no means proper to be members of our well-governed community, yet must by this means be induced (as it were forcibly) to own, and secretly to admire, the benign influence of that love and unity which naturally produce peace and harmony amongst brethren.<sup>9</sup>

I must also beg leave to recommend a proper regard to be paid to the laws, constitutions, and orders of our most ancient and honourable frater-

<sup>9</sup> Under such a beautiful view of the nature and design of Freemasonry, is it not both disgusting and unfair to hear an opponent who has been regularly initiated, make use of such an argument as follows, which he well knew had no foundation in fact? "It is not a little difficult satisfactorily to prove anything in relation to a topic which is sometimes operative, sometimes speculative, a mechanic art, or a liberal science; which is sometimes the very essence of Christianity, and sometimes the way of winning the faculty of magic; a religion in which all men agree, and the art of foreseeing things to come; which, in fine, bows the knee sometimes in solemn invocation to the Deity, and teaches its pupils to become good and perfect, without the help of fear or hope. Such a farrago," continues this author, "of absurdity is ancient Freemasonry; and yet, if it have any distinguishing and uniform characteristic, it is this, viz., it acknowledges a God without the reception of divine revelation." (Freemasonry by a Master Mason, p. 237.) It is gratifying to know that, when the excitement was at an end, the author of the above work had the good sense to renounce his erroneous judgment of Freemasonry.

nity,<sup>10</sup> and due deference and respect to the particular officers thereof in their respective places, whose business it is to carry them into execution; and I hope the only contention among you will be a laudable emulation in cultivating the royal art,<sup>11</sup> and striving to excel each other in everything which is great and good. Let us convince the unbelieving multitude that no private, sordid, or lucrative views can ever prevail upon us to admit into the number of those who are acquainted with the knowledge of our mysteries, the unworthy, the profane, or contentious part of mankind;<sup>12</sup> but that we will stand fast in that liberty with which God hath blessed us, and join, with one heart, and one voice, in excluding such wolves from our peaceable fold. In a word, let all of us endeavour, in our respective stations,

<sup>10</sup> The G. M. of the State of New York, in his annual address to the brethren, June, 1843, made the following correct observation:—"The ancient constitutions and landmarks of our order were not made by us. We have voluntarily put ourselves under them, as our predecessors have done for ages before us. As they are, we must conform to them, or leave the institution—but *we cannot alter them*. The regulations of the grand lodge, which are made by ourselves, must be in conformity with the constitutions of the order."

<sup>11</sup> The D. G. Master's Song embodies this sentiment.  
 Again, my lov'd brethren, again let it pass,  
 Our ancient firm union cements with the glass;  
 And all the contention 'mong Masons shall be,  
 Who better can work, or who better agree.

<sup>12</sup> Under some constitutions, this regulation extends to visitors. In the Laws of the Grand Lodge of Texas, it is provided "that all Masons in good standing, *who can produce satisfactory evidence* that they have been regularly initiated, passed, and raised,

so to regulate our whole conduct, as not to give just occasion for offence in anything.<sup>13</sup> Let us be submissive to superiors, courteous and affable to equals, kind and condescending to inferiors; and let our whole deportment testify for us that we have formed our lives upon the perfect model of God's revealed Will, exhibited to us in the Holy Bible;<sup>14</sup> that this

in a regularly constituted lodge, working under the sanction of the Grand Lodge of France, or in a regularly constituted lodge, working in the ancient rite of Heroden of Scotland, otherwise known as the Scottish rite, shall be admitted as visitors, and may be affiliated in any lodge in this republic, by their observing the usual ceremony in such cases made and provided."

<sup>13</sup> "We are aware," says a writer in the *Westmeath Guardian* for May, 1844, "that many of the clergy have objections to the Masonic order, on account of the well-maintained secrecy of the institution, and we quarrel not with them on that point. We profess not to know the mysteries of the craft, and, of course, are not prepared to defend them. It would be well if others, equally ignorant, but more assuming, observed so prudent a taciturnity. We are only inclined to think that an institution, which has enrolled amongst its members men of the highest standing, deepest learning, and most unimpeachable integrity in all civilized communities, nay, which monarchs even have not deemed it beneath their lofty lineage to join, cannot contain in its code of rules anything that is vicious in theory, or pernicious in practice."

<sup>14</sup> An American writer regrets that there should be found in the ranks of Masonry men that profess to reverence the Holy Bible, and yet do daily what the Bible forbids, and then excuse themselves by saying, "Masonry is not a Christian institution." These constitute a class of enemies far worse than any other with which the institution has to contend. From an unwillingness to expel them from the lodge, and from a hope of being instrumental in their reformation, they have frequently been retained, till, by their improper conduct, the order has been

book is the basis of all our craft, and that it is by this piece of divine furniture, so essential to our society, that we are taught wisdom to contrive in all our doings such means as may conduce to His honour, and the salvation of our immortal souls; strength to support us in all difficulties and distresses; and beauty to polish the rough unhewn block of the mere natural man, and bring it into the likeness of our maker.<sup>15</sup> Let us run with patience the race that is set before us, and by an unwearied perseverance in well-doing, put to silence the ignorance and malice of foolish men; and the wise and great will think it no disparagement to be influenced by our example, when we shall let our light shine before

brought into disrepute, and many worthy persons prevented from entering into it. "The truth is," this writer continues, "no one, I firmly believe, can be a good Mason unless he be a good Christian; and every good, experimental, and practical Christian is in principle and practice, a Mason; though it may be he is entirely unacquainted with the peculiar arts and mysteries of Masonry." (*Masonic Mirror*, vol. ii. p. 2.)

<sup>15</sup> This is a beautiful illustration of the manner in which the pillars that support the lodge are strengthened and furnished with vitality by the First Great Light; and shows how applicable Freemasonry is to the Christian system of salvation. When would Jewish Masonry, or even the Law of Moses itself, teach anything which would be adopted on the consideration that it would lead to happiness in another world. The religion of the Jews was limited to temporal rewards, and there appears considerable doubts whether they were acquainted with the doctrine of a future state. It is evident that a great and influential party amongst them absolutely denied it; and, therefore, when an eminent Mason applies the symbols of the craft, as above, to promote the work of salvation, it is evident that he makes them subservient to the purposes of Christianity.



men, that they, seeing by our good works, may be also induced to glorify the Supreme and Almighty Architect of the universe. Let us approve ourselves faithful stewards of those things committed to our charge, that whensoever it shall please our great Creator to demand of us an account of those talents which He, in His infinite wisdom, has thought fit to bestow upon us, we may be found ready to render it up with joy, may have our loins girded up, and our lights burning, and we ourselves be as men waiting for the kingdom of God, and in that morning when the Sun of Righteousness shall arise with healing on his wings, we may be allotted to a house not made with hands, in the happy regions of eternal day—may hear this welcome salutation of the Redeemer in the presence of men and angels—“ Well done, thou good and faithful servant; thou hast been faithful in a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.”<sup>16</sup> O happy day! when the faithful shall outlive the world and all its fading glories, shall see the sun, moon, and stars obliterated from the con-

<sup>16</sup> Here we have a full exemplification of the happy results of Christian Masonry, when it is practised through the influence of the theological virtues. Those who are sceptical as to its Christian reference, seeing the dilemma in which they are placed by the existence of these virtues in Masonry, meet the difficulty by questioning their right to be classed amongst the symbolical illustrations of the craft. But there would be many other things to dispose of before the direct Christian references could be got rid of. The numerous types of Christ must be struck out; the G. A. O. T. U. must be expelled; the text “ seek and ye shall

cave of heaven, and himself employed, swallowed up in the never-fading glories of a boundless eternity.

find," &c., must be expunged; the two St. Johns, the great parallels of the order, must be renounced; and the Vale of Jehoshaphat, with its Christian allusions, must be cast overboard; for all these, and many more, were contained in the earliest lectures known.

## LECTURE VI.

A SEARCH AFTER TRUTH. DELIVERED AT GLOUCESTER BEFORE  
THE LODGE, NO. 95. A. D. 1752.

“ As sometimes Democritus said, the truth lyeth in profundo and in abdito, dark and deep as the bottom of a pit ; it will take some time, yea and cunning too, to find it out and bring it to light.”—BISHOP SANDERSON.

“ The greatest of characters, no doubt, would be he who, free from all trifling accidental helps, could see objects through one grand immutable medium, always at hand, and proof against illusion and time, reflecting every object in its true shape and colour through all the fluctuations of things.”—LAVATER.

THERE is a tendency towards knowledge in every mind. The reason of man is still active and fruitful, still in pursuit of wisdom, and fitted for generous and enlarged ideas ; it should be our business, therefore, to find out our own peculiar bent, and then to give it a proper culture and polish.<sup>1</sup> For arts and

<sup>1</sup> This able address was doubtless occasioned by the peculiar circumstances in which Freemasonry was placed at that particular period. The author, whose name has escaped my researches, had evidently in view, when he urged the brethren, with such earnestness and zeal, to persevere in their search after Truth, the unhappy divisions which deformed the continental Masonry, and brought on those heavy proscriptions which impeded its progress in many European countries. The prince, Charles Edward Stuart, after his ineffectual attempt upon the crown of England,

sciences are not attained instantaneously; reading, contemplation, variety of objects, and diversity of conversation, are necessary rightly to inform our judgment, and to enlarge our sense of things; these are the channels by which knowledge is conveyed, by which the inward vigour of our souls, though variously exerted, not only forms the hero, the patriot, the saint, and the philosopher, but also the husbandman and the mechanic; and hence arise true wisdom, strength, and beauty, in all our designs.<sup>2</sup> For knowledge and application, or in-

appears to have given himself up to the delusions of the fabricated degrees of Masonry, and the adventurers who inundated France and Germany found in him a ready patron. Ramsay in the former country, and Hunde in the latter, carried on their respective systems under his patronage; and the name of Masonry soon became, which it was never intended to be, associated with magic, theosophy, alchymy, the raising of spirits, and the discovery of hidden treasures. Rumours of its unpopularity under the ban of the Pope, the council of Berne, and the King of France, reached this country, and the lodges were cautioned against the admission of innovations in the regularity of their proceedings. A grand lodge was convened for the revision of the constitutions; and it was provided that "the Grand Master, with his deputy, Grand Wardens, and Secretary, shall, at least once, go round and visit all the lodges about town, during his mastership," for the purpose of ascertaining whether any irregularities were practised in the symbolical lodges, because the masonic authorities of this country were determined to avoid the evils which accompanied the continental deviations from pure masonic truth.

<sup>2</sup> The author introduces the supporting pillars of Masonry very judiciously at the commencement of his discourse, as the immovable foundation on which his reasoning is to be built; for in the figurative language of the craft, without wisdom to contrive, strength to support, and beauty to adorn, no piece of architecture

dustry, are like two parallel lines, they are always progressive and equidistant, and, though they are both generated by points, may be potentially, though not practically, continued *ad infinitum*.<sup>3</sup> We find that it was some centuries before the alphabet, brought by Cadmus out of Phoenicia into Greece, consisting only of sixteen letters, was perfected into that of twenty-four; and<sup>4</sup> that the Egyptians, whom the scriptures allow to be skilled and mighty in wisdom, and whom profane authors unanimously testify to have been the parents of all philosophical knowledge, knew no more of geometry than plain measuring, and such rules as were in common use to them in particular, because the bounds of their lands were annually disturbed by the overflowing of the Nile; perhaps, in time, a further contemplation of their drafts and figures helped them to discover many excellent and wonderful properties belonging to them, which speculations were continually improving; but they were entire strangers to those more abstruse theorems and analytical methods which were afterwards known. Most of the Jews, in the time of David, and part of Solo-

can be esteemed perfect, whether it be a temple, a palace, a literary composition, or an entire science. Freemasonry, as an universal system, is supported by these pillars, and so is an individual lodge. The Doric, Ionic, and Corinthian columns support the literal building, while their representatives, wisdom, strength, and beauty uphold the speculative edifice; and lead the industrious and obedient brother to a building not made with hands, eternal in the heavens.

<sup>3</sup> Herod. lib. v.

<sup>4</sup> Acts, vii. 22, and 1 Kings, iv. 30.

mon's reign, were so ignorant of the liberal sciences, that the building of the temple was chiefly owing to the skill of Tyrian workmen,<sup>5</sup> and in particular to the superior knowledge of a Master of our ancient fraternity, whom Solomon made overseer of all the artists;<sup>6</sup> the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, in silver, in brass, in iron, in stone, and in timber; in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which should be put unto him. The wisest of kings was not ashamed to receive his assistance, to seek for knowledge wherever she might be found, and to make a proper use and improvement of it. And, indeed,<sup>7</sup> Solon, Plato, and Pythagoras,<sup>8</sup> and from them the Grecian

<sup>5</sup> It is a common error to ascribe the building of the temple, and consequently the promulgation of operative masonry, to the Jews; for they were profoundly ignorant of the art. It was the Tyrians—the Dionysiacs—that erected that superb edifice, and after it was completed, carried the art and mystery of masonry into every region of the globe. About two hundred and fifty years after that event we find corporations of architects existing under the patronage of Numa Pompilius, the second King of Rome. The evidences of the transactions of these colleges are lamentably deficient; but there is quite enough to show that they were conducted on the same principle as the masonic lodges of the present day.

<sup>6</sup> 2 Chron. ii. 14.

<sup>7</sup> Herod. lib. i. Plutarch vit. Sol. Disc. sur la Myth. des Anc. p. Ramsay, p. 16.

<sup>8</sup> Mr. Clinch, in his *Essay on Freemasonry*, published in the *Anthologia Hibernica* for 1794, has enumerated, at great length, the points of resemblance between Freemasonry and the system

literati in general, in a great measure, were obliged for their learning to Masonry, and the labours of some of our ancient brethren.<sup>9</sup> They fetched their

of Pythagoras; but though he has been successful in pointing out a remarkable coincidence between them, he has no authority for concluding that the former originated from the latter.

<sup>9</sup> Many of our brethren are in doubt whether Freemasonry was derived from the heathen mysteries, or the mysteries from it. "I have a notion," says Professor Robison, "that *the Dionysiacs of Ionia* had some scientific secrets, viz., all the knowledge of practical mechanics which was employed by the architects and engineers, and that they were really a masonic fraternity." Bro. Knapp, in a work entitled *the Genius of Masonry, or a Defence of the Order*, on a view of the late discoveries in Egypt says—"These distinguished men," meaning Champollion and others, "who have embarked with so much of that zeal which is necessary for the accomplishment of any great object, will, we trust, be permitted to draw aside the veil of Isis, which has covered her mysteries so long that the world began to despair of ever seeing the glories it concealed. Behind this veil I have long thought was concealed our masonic birth. I now fully believe it. *There was the cradle of Masonry*; no matter by what name it was called; no matter by whom it was employed." Fellows was of the same opinion. He says—"I will endeavour to unravel the intricate web in which the mystery of Freemasonry is involved, by tracing it back to its source; and by showing its intimate connexion and similitude to institutions more ancient, put it beyond a doubt, that *it sprang from, and is a continuation of, the rites and ceremonies observed in those establishments (the heathen mysteries)*." And in another place he says—"I conceive it (Freemasonry) to be no other than the forms and ceremonies of the ancient pagan religion." A learned and practical brother writes to me thus:—"There can be no doubt that *the ceremonials still used in the first degrees have been founded on the ancient Egyptian and Eleusinian religious mysteries*; and it is probable that in Egypt and Eleusis the members were not operative but speculative Masons. But our knowledge of these degrees is understood to have come to us through the Dionysian artificers

knowledge from afar, and borrowed their philosophy from the inscriptions of Egyptian columns, and the hieroglyphical figures of the sacred pillars of Hermes. And we are told<sup>10</sup> that the Babylonians kept their astronomical observations engraven on bricks;<sup>11</sup> and Democritus is said to have transcribed his moral discourses from a Babylonish pillar;<sup>12</sup> not to

who assisted at Solomon's temple, and who merely adopted the secret religious ceremony as a mode of receiving individuals into their architectural fraternity—a means towards an end." Now, in opposition to the above reasoning, it is a fact universally admitted, that the idolatrous mysteries sprang up in the time of Nimrod, and were evidently modelled on a plan which had preceded them. They were founded on the principle of exalting the creature on the prostration of the Creator; and the crafty hierophants, termed indifferently the Cabiri, the Corybantes, the Idei Dactyli, incessantly devoted to this purpose, travelled over the known world to reorganize the celebrations of every colony; to elevate themselves into objects of religious commemoration; and to stamp the mysteries with a character productive of every revolting and impious practice. It is true, they imitated Masonry in the mechanical outline, yet they could never emulate its purity, because they rejected its fundamental principle, the knowledge and acknowledgment of a true and only God.

<sup>10</sup> Plin. lib. vii.

<sup>11</sup> Clem. Alex. lib. i.

<sup>12</sup> "The most ancient way," says Stillingfleet, "of preserving any monuments of learning in those elder times, was by inscriptions on pillars, especially among the Egyptians, as is evident from the several testimonies of Galen, Proclus, Iamblichus, and the author of the book called *Sapientia secundum Egyptios*, adjoined to Aristotle, who all concur in this, that whatever laudable invention they had among them, it was inscribed on some pillars, and those preserved in their temples, which were instead of libraries to them." (Orig. Sacr. b. i. c. 2.) Homer says, "they had also pillars or obelisks, on every side of which was delineated the whole of their knowledge." The same thing may be found in Eusebius. (Hist. Syn. c. 2.) He says, that the Greeks



insist upon the use of those which Seth (according to Josephus)<sup>13</sup> erected, the one of brick, and the other of stone, upon which he engraved his astronomical inventions, so that neither fire nor water might consume them, understanding, from a prediction of Adam, that there would be a general destruction of all things, once by the violence and multitude of waters, and once by the rage of fire.<sup>14</sup> Therefore, let no one ever presume to think himself perfect in wisdom, but let us continually endeavour to attain higher degrees, by every lawful and laudable method, to go step by step in a regular manner, and readily to make use of all those advantages the labours and studies of others generously afford us.<sup>15</sup> Inquire, therefore, I pray thee, of the former age, and prepare thyself to the search of their fathers; shall not they teach thee, and tell thee, and utter words out of their heart?<sup>16</sup> I said I will be wise, but it was far from me; that which

received their knowledge from the Atlantians, who left it in that country engraven on pillars and obelisks.

<sup>13</sup> Joseph. lib. i.

<sup>14</sup> The ancient masonic tradition of this event, as we learn from an old MS. in the British Museum, is as follows:—After giving an account of the children of Lamech, the writer goes on to say —“ These children knew that God would take vengeance for sin either by fire or water; wherefore they did write these (the seven liberal) sciences on two pillars of stone, that they might be found after that God had taken vengeance; the one was of marble, and would not burn; the other was latres (brick) and would not drown, or perish by water; so that the one would be preserved and not consumed, if God would that any people should live upon the earth.”

<sup>15</sup> Job, viii. 8—10.

<sup>16</sup> Eccles. vii. 23.

is far off and exceeding deep who can find out? But yet, let us use our endeavours, and let nothing discourage us to fetch our knowledge, though from afar, still remembering to ascribe righteousness to our Maker.

From these considerations it will appear that man has a natural right to indulge speculation, and make researches after truth;<sup>17</sup> under this restriction, that he does not exercise himself in inquiries that surpass his faculties, but in those adapted to his capacity; with an intent to improve, to the best advantage, whatever he is capable of knowing; by joining in the language both of heaven and earth, and of the whole universe, which, with one common voice, proclaim the glory of God.

God has created nothing in vain, but has established the most exact agreement and fitness between every faculty and its object. He has granted somewhat to answer all our passions. As he has created us subject to hunger and thirst, so, at the same time, he amply provided us wherewith to gratify these two appetites. It is the nature of the soul

<sup>17</sup> A search after truth is the peculiar employment of Masons at their periodical meetings, and therefore they describe it as a divine attribute, and the foundation of every virtue. To be good men and *true*, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct; influenced by this principle, hypocrisy and deceit are unknown in the lodge; sincerity and plain dealing distinguish us; while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

to think; and it is not to be supposed that he has left this natural passion, this strong desire of knowledge, without some attainable ends; therefore, man has certainly a natural right to inquire after those ends; and, upon inquiry, we shall find that they are properly varied and diversified, so as to answer the various genii, or inclinations, of men's minds, whether they have a more peculiar turn to the useful arts, or to the more abstract and deep researches of learning and science. The same earth answers the inquiries both of the husbandman and geometrician, and the same heavens, those of the sailor and astronomer.

Besides, the study and contemplation of truth is absolutely necessary for us in this mortal state; by this our hearts are improved, our manners are regulated, and society enriched. How useful was this to the various nations of Asia in the more early ages of the world, and how much reason have they to lament the want of it now!<sup>18</sup> Then they were polite and cultivated, now ignorant and barbarous.

<sup>18</sup> "If antiquity merits our attention, and demands our reverence," says Dr. Dodd, in his celebrated Oration, A. D. 1775, "where will the society be found that hath an equal claim. Masons are well informed, from their own private and interior records, that the building of Solomon's temple is an important era from whence they derive many mysteries of their art. Now, be it remembered, that this great event took place above a thousand years before the Christian era; and consequently more than a century before Homer, the first of the Grecian poets, wrote, and about five centuries before Pythagoras brought from the East his sublime system of masonic instruction, to illuminate our western world."

Methodical rules of proportion and exactness of symmetry not only strongly appeared in their architecture, painting, and sculpture, but was as visible also in their civil affairs. And it is to man's diligence, and his careful pursuit and inquiry after things, that we are now indebted for a thousand advantages that escaped the discovery of former ages. By this the magnet directs the sailor more surely, even time itself is measured more accurately, and new wonders are daily discovered by the help of our glasses, among God's works in the heavens and on the earth.<sup>19</sup> We shall find also that Pro-

<sup>19</sup> Bro. Goodacre, in concluding his series of public lectures on astronomy, thus illustrated this countless host:—"Let us," said he, "compare the great solar system (of which this earth forms so inconsiderable a part) to the single habitation of a family in a thinly peopled district; the brightest of the stars, *Lyra* and *Sirius*, and others of the first magnitude, though distant from us millions of millions of miles, are our nearest neighbours; the less brilliant of the visible stars are similar scattered dwellings at somewhat greater distances; the small groups, such as *Pleiades* and the *Dolphin*, are the little hamlets of our vicinity; while the brighter and more crowded portions of the *milky way*, are the villages and towns dispersed throughout the country; yet these eight or ten millions of suns make but one region—one firmament. Aided by the telescope, in those lucid spots called *nebulæ*, are brought to view thousands of such firmaments, each perhaps separated from our region of stars, by spaces as much exceeding the distances of the stars from us, as the mighty ocean exceeds the little brook that divides two hamlets; and some of these firmaments are so distant, that the combined radiance of millions of suns never reaches our vision; nay, it is only presented as a faint streak of light to the most powerful telescope. Yet is not this infinitude? This assemblage of myriads of firmaments—each firmament composed of millions of suns—and each sun, with its respective system, capable of sustaining millions upon millions of millions of

vidence seems to direct this active principle to be continually employed, since all contrivances are not hit upon at once; but some were owing to curious researches of former ages, some reserved for these latter times, and some *quesita*, yet remain for future generations.

But, as the eye is not satisfied with seeing, nor the ear filled with hearing,<sup>20</sup> as hunger and thirst, though they are daily gratified, daily return, so this passion, this desire of knowledge, though it is delighted with the discovery of every new truth, yet still seems to be uneasy after somewhat farther, after higher perfection, after a happy hereafter; that then we may be perfect in knowledge, that then we may be fully enlightened. But to be now too curious or inquisitive, how or after what manner, would be vain, if not wicked; presumptuous inquiries often lead us into error, bewilder, if not ruin, us; our faculties have their proper bounds, and God has said to them as he did to the sea, hitherto shalt thou go, and no farther. Should we once attempt to transgress this salutary law, we shall soon find that in much wisdom is much grief, and that he that imprudently endeavoureth to increase such knowledge, increaseth sorrow.<sup>21</sup>

We ought not, therefore, vainly to endeavour at inquiries that surpass our faculties, but rather meditate on those that are adapted to our capacity.

created beings—forms but a mere speck amidst the boundless regions of existence throughout which the Eternal reigns.”

<sup>20</sup> Eccles. i. 8.

<sup>21</sup> Eccles. i. 18.

There seems to be a regular gradation in nature. As in numerical figures each has a power of filling a certain space, and, was there to be wanting any one, the rest could not maintain a gradual progression; so this is visible also of the creatures on earth; some having barely being, as earth, air, and water, here these rest; some that, besides being, have life, as vegetables, these are next in a regular succession; some that, besides life, have sense and perception, as brute animals, rising still higher in order and proportion; some that, besides sense, have reason and cogitation, as men, to whom God has given the superiority in the animal world. The brute part of the creation comes nearest the human, and borders upon it, and therefore they are endued with something like reason, though it does not amount to it, and this we usually call instinct, the powers and extent of which are variously regulated, but confined within certain bounds, beyond which it was never known to pass. We men are also under rules and restrictions; we rise next to the angelic beings; beings, perhaps, as much superior to us as we are to brutes; for naturally we know no more of, nor can comprehend properly, by the utmost extent of mere reason, the strong power, the real nature, the various offices and appointments of even the lowest rank of them, which borders upon man, than we may venture to suppose the beasts do of us; how much less of the highest, which may probably be exalted, as near as finite creatures can, to an infinite Deity; and then how immensely far from fully comprehending the essence and perfection of that Deity!

Behold he puts no trust in his servants, and his angels he chargeth with folly;<sup>22</sup> how much less on them who dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening, they perish for ever without any regarding it. Doth not their excellency which is in them go away; they die even without wisdom. For canst thou, by the most sublime speculations, by the most exalted powers of human understanding, find out God? Canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know?<sup>23</sup> The measure thereof is longer than the earth, and broader than the sea.<sup>24</sup> It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.<sup>25</sup> We must, therefore, cover our eyes, as the seraphims mentioned by Isaiah did, before his divine Majesty.<sup>26</sup> Our curiosity must be conducted with moderation, lest we become vain in our imaginations, and our foolish hearts, instead of being enlightened, be further darkened. For who hath measured the water in the hollow of his hand? and meted out the heaven

<sup>22</sup> Job iv. 18.

<sup>23</sup> Ibid. xi. 7.

<sup>24</sup> In this lecture Masonry is inculcated so judiciously, that none but the fraternity can possibly divine which part of it refers to the order. The above reference to the extent of the lodge would be overlooked by every careless reader, although it is a landmark of great importance in pointing out the universality of Masonry.

<sup>25</sup> Isai. xl. 22.

<sup>26</sup> Ibid. vi. 2.

with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?<sup>27</sup>

The deep things of God none but the spirit of God has ever searched out; and though this holy spirit hath graciously afforded us depths and hidden treasures of knowledge, yet its intention seems to be this, to direct us how to proceed, and what to believe and hope for, but not entirely to lift up that veil which deprives us of the true knowledge of superior things. Providence has afforded us objects enough suited to the power of our faculties, which may exercise all the industry, and skill, and parts, of the most learned and wise, and which may make them better and more happy. These, then, and these only, let us diligently search after, and let us improve, to the best advantage, whatever we are capable of knowing, either by promoting our own or the general good. Let us willingly be confined within this our proper circle, and have respect only to this useful centre. For, if we pretend to go farther, and should amuse ourselves with some faint glimpse of superior things, yet we shall soon find even that glimpse is but as the lightning, no sooner seen than lost: philosophy is quite at a stand, and our reasonings and reflections quite uncertain.<sup>28</sup>

<sup>27</sup> Isai. xl. 12.

<sup>28</sup> To the same effect Pope said—

“ A little learning is a dangerous thing,  
 Drink deep, or taste not the Pierian spring;  
 There shallow draughts intoxicate the brain,  
 But drinking largely sobers us again.”



Thus, upon this principle, the wise and curious artist (allowing for the meanness of the comparison), when he could not draw sorrow to the life, drew it with a veil over its face, that imagination might supply the defects of the pencil. And, therefore, our constitutions wisely forbid any disputations in every regular lodge about such matters, and direct only to the contemplation of useful arts and sciences, not to pursue studies or speculations which may not be only barren and unfruitful, but rather dangerous and destructive; but that, according to the rules of architecture in our well-built fabric, there should be solidity and convenience, order and decorum; that we should contemplate nature and the works of God, in order to make them serviceable to ourselves and our fellow-creatures, that we all may be more sensible of our Creator's favours and blessings to us.

So as to ascribe righteousness to our Great Benefactor, by joining in the language both of heaven and earth, and the whole universe, which, with one common voice, proclaim the glory of God.

The soul of man seems to be made, as it were, on purpose to contemplate the works of God; for this end it can discern, think, and reason; therefore, both duty and gratitude oblige us to set forth the glories of our great Creator. This should be the alpha and omega, the beginning and end of all

And nothing can more perfectly apply to the science of Freemasonry. The greatest pretenders are those who have acquired only a superficial knowledge of the order. A drum is a large instrument, and makes a great noise, but alas, it is hollow!

our enquiries. We should learn by arithmetic, that as numbers proceed from unity; by geometry, that as magnitudes arise from an indivisible point; by philosophy, that as all causes are owing to one first cause; by astronomy and mechanics, that as all motions and movements depend upon one first mover;<sup>29</sup> so that of all things there is but one infinitely wise and powerful Maker, Director, and Preserver; and consequently, that for all things we are to worship and to give divine honour but to one God, and to let glory only surround his great and awful name.

Let even the earth teach us and the sea declare unto us the doctrine of obedience; the one continually moves in its proper orb, and the waves of the other, though seemingly unruly, yet never pass those bounds decreed them. When out of the south

<sup>29</sup> In ancient Masonry the study of the seven liberal sciences was strongly recommended; and their origin was untruly attributed to Euclid. The following passage from an ancient masonic MS. will illustrate this observation:—

Through hys grace of Crist yn heaven,  
 He (Euclid) commensed yn the syens seven;  
 Gramatica ys the furste syens y-wysse,  
 Dialetica the secunde so have y-blysse,  
 Rethorica the thrydde, withoute nay,  
 Musica ys the fowrthe, as y you say,  
 Astromia ys the v, by my snowte,  
 Arsmetica the vi, withoute dowte,  
 Gemetria the seventhe maketh an ende,  
 For he ys bothe meke and hende.

In more modern times, however, geometry is made the fifth science.

cometh a whirlwind, or cold out of the north, when, by the breath of God, frost is given, and the breadth of the waters is straitened ;<sup>30</sup> or when, by watering, he wearieth the thick cloud, let us reflect that it is turned round about by his counsels, that they may do whatsoever he commandeth them upon the face of the world, in the earth, either for correction, or for mercy. As day unto day uttereth speech,<sup>31</sup> and night unto night showeth knowledge, let us admire the majesty of God wrote in characters of light, and let the solemn gloom of darkness suggest to us that our race will soon be run, and our eyes closed in its certain shades. Lift up your eyes on high, and see who hath created these things, that bringeth out their host by number, that calleth them all by their names, by the greatness of his might.<sup>32</sup> And then, when we behold the sun as it shineth, or the moon walking in brightness, let not our hearts be secretly enticed to adore those glorious luminaries, nor let our mouths kiss our hands by way of worship.<sup>33</sup> But, rather, when the one riseth in the east, and rejoiceth as a giant to run its course ; as men, and more particularly as Masons, let us be taught to go forth to our labour ; and, when it sets in the west, let us be thankful for the approaching necessary rest, and for those wages or rewards we are assured of, for performing well the duty of the day ; and that, upon emergent occasions, Providence has still left us the glimmering light of the other to direct

<sup>30</sup> Job xxxvii. 9.

<sup>32</sup> Isai. xl. 26.

<sup>31</sup> Ps. xix. 2.

<sup>33</sup> Job xxxi. 26.

our paths. Though we often meet with a various chequer of seeming good or evil in this mortal state,<sup>34</sup> yet let us never pretend to censure what God doth, or to amend his work, or to advise infinite wisdom ; but, rather, to believe their ends and purposes are right and just ; for, shall the thing formed say to him that formed it, why hast thou made me thus ? let the animal world and their endowments crowd in a throng of glories and admiration upon our minds : and, as to ourselves, let us, unless we will be worse than irrationals, with David, continually say, I will praise thee, O God, I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.<sup>35</sup> Let even our own inventions teach us, let the compass mark our ways, let the square direct our actions, the plumb-line form us upright, and the level moderate our desires, and make them regular and even. Let us often reflect to whose sacred influence all our contrivances, all our sciences, are primarily owing ; and let us ascribe to the Father of Lights every good and every perfect gift,<sup>36</sup> and offer unto him a solemn sacrifice of praise and thanksgiving. We find that even the light of nature taught the wiser heathens this easy duty.<sup>37</sup> For it is said of Pythagoras that he offered an hecatomb on his finding out the proportion of the longest side of a right-angled triangle

<sup>34</sup> A most beautiful vein of Masonry runs through the whole of this lecture ; and we cannot but admire the tact and delicacy with which it is introduced and embodied in the argument.

<sup>35</sup> Ps. cxxxix. 14.

<sup>36</sup> James i. 17.

<sup>37</sup> Diog. Laer. in Pythag.

to the other two;<sup>38</sup> and that Thales sacrificed an ox to the gods, for joy that he had hit on a method of inscribing a rectangled triangle within a circle. In everything, therefore, remember that thou magnify his work, which men behold. Every man may see it: men may behold it afar off.<sup>39</sup> For the minutest insect may instruct us, even a blade of corn may be considered as a type of our resurrection; for that which thou sowest is not quickened except it die.<sup>40</sup> Therefore, though our bodies be deprived of life by natural accidents, or by the violence of men, yet we may thus assure ourselves of their being raised again, when this corruptible shall put on incorruption, and this mortal shall put on immortality, when the veil shall be entirely taken away, and we shall see and conceive a new scene of wonders.

The most learned and studious, without this sort of knowledge, is only a naked superficies, is more devoid of real wisdom than the most illiterate, upright man, who perceives enough to be convinced that the fear of the Lord is true wisdom, and that to depart from evil is understanding.<sup>41</sup>

<sup>38</sup> Apollodorus says, that on the invention of this theorem, Pythagoras sacrificed a hecatomb to the Muses in the joy of his heart. Plutarch, however, thinks it was only an ox, and that for a very different problem, viz., concerning the area of a parabola. As Pythagoras was averse to bloody sacrifices, it is more probable that Cicero and Porphyry may be more correct when they say, that the ox which he offered to the Muses was made of baked flour.

<sup>39</sup> Job xxxvi. 24, 25.

<sup>40</sup> 1 Cor. xv. 36.

<sup>41</sup> Job xxviii. 28.

The principles upon which this society is established, the regulations by which it is supported, are founded upon this strong, this lasting basis, our speculations hereby become more than a pleasing amusement, by being also a mental improvement, and a practical good to ourselves and others. Offices of humanity, benevolence, and unanimity, are not only hereby deduced, and every social pursuit not only the justifiable, but likewise the laudable, appears amongst those that are good men and true; but they continually endeavour also, in every particular, and in the whole, to convince that the works of the Lord are great, not the atheist only, but all other careless, incurious, unthinking creatures of the human species.

Reason and freedom are our own, and may they ever continue so to us! both are privileges received from God, and therefore all our concurrent endeavours should be to make a right use of them to our own benefit, and to the glory of him that gave them.

And let us bless God for our further improvement as Christians; and with our patron, St. John, though he wept much at first, because no man was found worthy to open and to read the book, neither to look thereon, nor to loose the seven seals thereof, let us be comforted that the Lamb of God, which is also called the Lion of the tribe of Judah, the Root of David, hath come forth, and prevailed to open the book, to loose the seals, and to manifest to men the will of God.<sup>42</sup> By which glorious revelation,

<sup>42</sup> Rev. v. 4, 5.

they that properly wait upon the Lord shall renew their strength,<sup>43</sup> they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint, they shall glorify his name on earth, and he will glorify them eternally in heaven, when we shall not see only in part, or as through a glass darkly,<sup>44</sup> for in the city of the living God there is no need of the sun, neither of the moon, to shine in it, for the glory of God enlightens it, and the Lamb is the light thereof.<sup>45</sup>

<sup>43</sup> Isai. xl. 31.

<sup>44</sup> 1 Cor. xiii. 12.

<sup>45</sup> Rev. xxi. 23.

## LECTURE VII.

ON MASONIC LIGHT, TRUTH, AND CHARITY. BY THOS. DUNCKERLEY,<sup>1</sup>  
ESQ., P. G. M., BEFORE THE LODGES AT PLYMOUTH. A. D. 1757.

“ The two principles of light and darkness cannot be said to have beginning, but are co-eternal ; yet the light swalloweth up darkness, as the day doth the night. The flagrat or operation of darkness is the wrath of God, and the flagrat or manifestation of light is his love. These make one triumphant kingdom, wrestling to exalt the sublime joy of the holy and divine freewill of God.”—TEUTONIC LECTURES.

LIGHT and truth being the great essentials of the royal craft, I shall begin this discourse with that awful message which St. John delivered to the world, that “ God is light, and in him is no darkness at

<sup>1</sup> Bro. Dunckerley was the natural son of King George II., and was born in the year 1724. In his early youth he evinced the germ of those high talents which afterwards raised him to such eminence, although his education does not appear to have been regular. Being without resources, as the king, it is believed, was kept in ignorance of his existence, he was suffered to enter the navy as a man before the mast ; and although his conduct was perfectly regular and praiseworthy, he never attained any higher rank than that of a humble warrant officer, and he remained in the service nearly thirty years without knowing the secret of his birth. At length, however, it was disclosed on the death-bed of a lady who was privy to the fact ; but the king's indisposition, and his demise a few weeks subsequent to the revelation, prevented poor Dunckerley from deriving any advantage from a personal intercourse with his father. The case was, however,



all;” and that we are not worthy of the true fellowship unless we walk in the light, and do the truth. O, sacred light! whose orient beams make manifest that truth which unites all good and faithful Masons in a heavenly fellowship.

This sublime part of Masonry is that firm basis on which is raised the shaft of faith, that supports a beautiful entablature of good works. It is the foundation of a superstructure unbounded as the universe, and durable as eternity.<sup>2</sup> To attempt a

represented to George III., who assigned to him a pension, and apartments in Hampton Court for his residence. He now became a law student, and was in due course called to the bar, where his talents soon advanced him to distinction. He assumed the royal arms, with the bar sinister, and was sometimes designated by the name of Fitz George. His masonic zeal was unparalleled, and elevated him to offices of trust and confidence; and the assiduity which he displayed in the discharge of their duties, was equally honourable to himself, and beneficial to the craft. He held the office of Prov., G. M. and G. Sup. of the Royal Arch for fourteen provinces; and was also the G. M. of the Templars, Kadosh, and Rose +. In addition to a taste for the fine arts, his knowledge was sound, and his researches into the true design of speculative Masonry extensive. His reputation was so great, that every difficult question which elicited more than one opinion in grand lodge was always referred to him, and his decision was delivered with such consummate judgment and tact, as to be satisfactory to all parties. It will be readily believed, therefore, that he was an universal favourite; and advanced the character of Masonry by the influence of his example, amongst those who held it in little estimation; and the number of lodges in the provinces under his superintendence was considerably augmented. His services were rewarded with the rank of Past G. W., and he died at Portsmouth in the year 1795.

<sup>2</sup> “The venerable institution of Masonry,” says a Committee of the Grand Lodges of the United States, in their report of May,

description of this stupendous fabric may seem presumptuous in me, who have been so few years a Mason ; but as, my brethren, you have been pleased to request it, give me leave to assure you that I am truly sensible of the honour ; and though there are several among you who, by knowledge and long experience, are well qualified for such an undertaking, yet, as it is my duty to execute your commands, I shall cheerfully begin the work ; and humbly hope by patience and industry to make some amends for the little time I have served.

The light and truth which St. John takes notice of in his message to the world being a principal

1843, “ was planned in wisdom, and established on the firm and unshaken foundations of love and friendship, in ages long since rolled away. These foundations were laid broad and deep by those master spirits of yore, who we trust are now conversant with other scenes in that blissful and immortal lodge, which no time can remove. They constructed the temple of the choicest materials of past ages, and it is ours to embellish it with the finest ornaments of modern times. Masonry is therefore venerable with age. It nobly lived in the hearts of those worthy spirits of ancient days, before even science had thrown her beams over the world, or put forth the embodied expressions of her glory in the combination of letters into words ; this fair fabric of masonic splendour was planned, and reared, and finished for eternity. It has withstood the shocks of time, the revolutions of ages, the concussion of empires, and the convulsions of hostile contending nations. She has passed safely through the dark ages of superstition and bigotry ; has come forth from the furnace purified from those stains which the conduct of unworthy men had fixed upon the bright escutcheon of her character ; she has put on her beautiful garment, and shining with renewed accessions of splendour, she stands among us in the firm majesty of war-worn grandeur, like the lofty Apennines sublimely towering to heaven.”

part of sublime Masonry, I have, as I observed before, taken it for the subject of my discourse, on this solemn occasion.<sup>3</sup> I entreat you to hear me with attention; and whatever deficiencies you may discover in this essay impute to inexperience, and admonish me with brotherly love, that while I am pleading the cause of truth I may be free from error.

God said, let there be light; and there was light.<sup>4</sup>

<sup>3</sup> It is said in the Trismegistic Books, that "there hath ever been one great intellectual light, which hath always illuminated the mind; and the union of light and mind is nothing else but the spirit, which is the bond of all things."

<sup>4</sup> Respecting the origin of light or Masonry there are a variety of opinions. Preston says—"From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our order has had a being." On the other hand, Laurie affirms, that "while a certain class of men, a little over anxious for the dignity of their order, have represented Freemasonry as coeval with the world; others, influenced by an opposite motive, have maintained it to be the invention of the English Jesuits; others, that it arose during the crusades, &c." Amongst our transatlantic brethren, these opinions are equally various. Grand Master Dalcho affirms, that "the origin of Masonry may be dated from the creation of the world." De Witt Clinton, however, another Grand Master, entertained a very different opinion. In a masonic address to the brethren, delivered Sept. 29, 1825, he observed—"Enthusiastic friends of our institution have done it much injury, and covered it with much ridicule, by stretching its origin beyond the bounds of credibility. Some have given it an antediluvian origin; while others have represented it as even coeval with the creation; some have traced it to the Egyptian priests, and others have discovered its vestiges in the mystical societies of Greece and Rome. The erection of Solomon's temple, the retreats of the Druids, and the crusades to the Holy

Without it the rude matter of the chaos, though brought into form, would still have been to little purpose. Let your light so shine before men, that they may see your good works, was the advice of Him that was a light to lighten the Gentiles. Our lights are not hid, but placed on candlesticks; and these are silent monitors, continually intimating to us, that as the ancient and honourable badge<sup>5</sup> we

Land, have been at different times specified as the sources of its existence. The order, harmony, and wonders of the creation, the principles of mathematical science, and the producing of architectural skill, have been confounded with Freemasonry."

<sup>5</sup> In denial of the antiquity of Freemasonry, De Quincy asserts—"I affirm it as a fact, established upon historical research, that before the beginning of the seventeenth century no traces are to be met with of the Rosicrucian or masonic orders; and I challenge any antiquarian to contradict me." Colonel Stone says—"The main superstructure, in its history and traditions, and its pretensions to antiquity, are founded, to a very considerable degree, in fraud and imposture." A third adds—"Let Freemasons give up their vain boastings, which ignorance has foisted into the order, and relinquish a fabulous antiquity rather than sacrifice common sense." These testimonies are balanced by the authority of Anderson, Desaguliers, Calcott, Hutchinson, Preston, and a host of worthy and intelligent brethren, who have asserted the antiquity of the order. Even Lawrence Dermott, who has been unfairly quoted by Stone, in his severe philippic, as having recorded his testimony against this fact, says—"It is certain that Freemasonry has existed from the creation, though probably not under that name; that it was a divine gift of God; that Cain and the builders of the city were strangers to the secret mysteries of Masonry; that there were but four Masons in the world when the deluge happened, &c." A correspondent of my own, whose opinions are entitled to great respect, says—"I do not dispute that Masonry was encouraged by Athelstan; but I deny that the Masonry of that day was anything akin to the Freemasonry of

wear has placed us above the rest of mankind, so all our duties to our heavenly Master, our fellow-creatures, and ourselves, should be formed and contrived by the wisdom of God's word; strengthened and supported by love, truth, and charity; and beautified and adorned by honesty, temperance, and true politeness. All Masons that are, or ever have been, were shown the light: and though they cannot forget it, yet, alas! how faintly does it shine in the hearts of too many! how is its lustre sullied, and splendour diminished, by the folly, stupidity, and madness of irreligion and impiety!<sup>6</sup> These

the eighteenth and nineteenth centuries. I have very great doubts if the present mode of initiation was introduced prior to the eleventh or twelfth century; and even I have strong grounds for thinking that it suffered much modification in the fourteenth century."

<sup>6</sup> Archbishop Tenison has given a brilliant description of this light.—“Nothing is in nature so pure and pleasant, and venerable as light, especially in some reflections or refractions of it, which are highly agreeable to the temper of the brain. By light God discovereth his other works; and by it he hath pleased to shadow out himself; and both secular and sacred writers have thence taken plenty of metaphors, dipping, as it were, their pens in light when they write of Him who made heaven and earth. Iamblichus, in his book of the Egyptian Mysteries, setteth out by LIGHT, the power, the simplicity, the penetration, the ubiquity of God. R. Aben Levita supposeth light to be the garment of God; it having been said by David, that he clothed himself with it. Maimonides supposeth the matter of the heavens to have risen from the extension of this vestment of divine light. Eugubinus supposeth the divine light to be the empyrean heaven, or habitation of God. And this he thinketh to be the true Olympus of the poets, so called because it shineth throughout with admirable glory. St. Basil calleth the light of God not sensible but intel-

are the persons of whom St. John says—"They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." And thus it is that those who depart from the light bring an evil report on the craft.

As in the sight of God we are all equally his children, having the same common parent and preserver—so we, in like manner, look on every Freemason as our brother; nor regard where he was born or educated, provided he is a good man, an honest man, which is "the noblest work of God."

A laudable custom prevailed among our ancient brethren: after they had sent their donations to the general charities,<sup>7</sup> they considered the distresses

ligible; and conceiteth that, after that first uncreated, the angels are a second and created light. Such sayings, though they have in them a mixture of extravagance, yet in the main they teach the same with scripture, that God is light; or that there is nothing in the creation so fit an emblem of him, and so fit to be used in his appearance to the world." (Idol. c. 14.)

<sup>7</sup> The preamble to the first code of laws issued by the Committee of general Charity, A. D. 1729, was expressed in the following words:—"By the original order and constitution of nature, men are so made and framed, that they of necessity want one another's assistance for their mutual support and preservation in the world: being fitted by an implanted disposition to live in societies, and establish themselves into distinct bodies, for the more effectual promulgating and propagating a communication of arts, labour, and industry, of which charity and mutual friendship is the common bond; it is in this respect only that all the human race stand upon a level, having all the same wants and desires, and are all in the same need of each other's assistance,

of those in particular that resided in their respective neighbourhoods, and assisted them with such a sum as could be conveniently spared from the lodge.<sup>8</sup> I repeat it, that brotherly love, relief, and truth are the grand principles of Masonry, and as the principal part of the company are unacquainted with the original intention of this society, it may be proper for their information, and your instruction, that I explain those principles, by which it is our duty in particular to be actuated.

By brotherly love, we are to understand that generous principle of the soul which respects the human species as one family, created by an all-wise Being, and placed on this globe for the mutual assistance of each other. It is this attractive principle, or power, that draws men together and unites them in bodies politic, families, societies, and the various orders and denominations among men. But as most of these are partial, contracted, or confined to a particular country, religion, or opinion; our

as by this common cement every one is bound to look upon himself as a member of this universal community; and especially the rich and great; for the truly noble disposition never shines so bright, as when engaged in the noble purposes of social love, charity, and benevolence.”

<sup>8</sup> It was ordered by the grand lodge in 1724, that in order to promote the charitable disposition of the Freemasons, and to render it more extensively beneficial to the society, each lodge should make a collection, according to their ability, to be put into a joint stock, lodged in the hands of a treasurer at every quarterly communication, for the relief of distressed brethren that shall be recommended by the contributing lodges to the grand officers from time to time.

order, on the contrary, is calculated to unite mankind as one family: high and low, rich and poor, one with another; to adore the same God, and observe his law.<sup>9</sup> All worthy members of this society are free to visit every lodge in the world; and though he knows not the language of the country, yet by a silent universal language of our own, he will gain admittance, and find that true friendship, which flows from the brotherly love I am now describing.

At that peaceable and harmonious meeting he will hear no disputes concerning religion or politics; no swearing; no obscene, immoral, or ludicrous discourse; no other contention but who can work best, who can agree best.<sup>10</sup>

To subdue our passions, and improve in useful

<sup>9</sup> "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. xiii. 1—3.)

<sup>10</sup> One of the objections urged against Masonry in those times was, "that Masons being not more religious, nor more knowing than other men, what benefit can they derive from the proceedings of their lodges?" which was thus answered at the time (1738) by Euclid—"It is true that although a lodge is not a school of divinity, yet the brethren are taught there the great lessons of their ancient religion—morality, humanity, and friendship; to abhor persecution, and to be peaceable subjects under the civil government wherever they reside. And as for other knowledge, they claim as large a share of it as other men in their situation."

H



scientific knowledge; to instruct the younger brethren, and initiate the unenlightened, are principal duties in the lodge;<sup>11</sup> which, when done, and the word of God is closed, we indulge with the song and cheerful glass, still observing the same decency and regularity, with strict attention to the golden mean, believing with the poet, that—

“ God is paid when man receives,  
T’ enjoy is to obey.”

Let me travel from east to west, or between north and south, when I meet a true brother I shall find a friend, who will do all in his power to serve me, without having the least view of self-interest; and if I am poor and in distress, he will relieve me to the utmost of his power, interest, and capacity. This is the second grand principle: for, relief will follow where there is brotherly love.

<sup>11</sup> The above writer thus expresses himself on this point also; and his testimony is valuable, because it is addressed to Dr. Anderson, and inserted at the end of the second edition of his Constitutions; and shows the opinion of the craft at the revival of Masonry respecting some of its fundamental doctrines.—“ The ancient lodges,” says he, “ were so many schools or academies for teaching and improving the arts of designing, especially architecture; and the present lodges are often employed that way in lodge hours, or else in agreeable conversation, though without politics or party feeling; and none of them are ill employed; have no transactions unworthy of an honest man or a gentleman; no personal piques, no quarrels, no cursing and swearing, no cruel mockings, no obscene talk, or ill manners; for the noble and eminent brethren are affable to the meanest; and these are duly respectful to their betters in harmony and proportion; and though on the level, yet always within compass, and according to the square and plumb.”

I have already mentioned our general charities as they are at present conducted; <sup>12</sup> it remains now that I consider particular donations given from private lodges, either to those that are not Masons, or to a brother in distress. And first, with respect to our benevolent fund; perhaps it is better to be distributed in small sums, that more may receive the benefit, than to give it in larger sums, which would confine it to few.

With regard to a brother in distress, who should happen to apply to a lodge, or to any particular

<sup>12</sup> Our general charities are now in a very flourishing state. The Schools for Boys and Girls; the Fund of Benevolence for Widows and distressed Brethren; the Annuity Fund for aged Brethren; and the Asylum for worthy aged and decayed Freemasons, are all amply supported. In the schools sixty-five boys, and the same number of girls are educated and clothed. The funded property of the girls' school is about 16,000*l.*, and its income 1600*l.* a-year, including 150*l.* annually from the grand lodge. The funded property of the boys' school is not so much; it amounts only to 8500*l.*, and the annual income is about 1150*l.*, including 150*l.* from the grand lodge. The funded property of the royal masonic annuity fund is 3500*l.*, and the annual income, including 400*l.* from the grand lodge, is 1300*l.* The number of annuitants, at 20*l.* a-year each, is now thirty. The funded property of the asylum is about 3450*l.*, and its annual income from other sources 400*l.* To this institution the grand lodge contributes nothing. The number of annuitants on the asylum is at present only four; because since the establishment of the annuity fund it has declined to receive any more candidates, reserving itself until the "temple" is built, and anticipating the union of both charities. The sums annually voted by the Board of Benevolence to distressed brethren and the widows of Masons amount to about 750*l.*, and its funded property is 12,000*l.*; and that of the Board of General Purposes about 6000*l.*

member for relief, it is necessary that I inform you in what manner you are to receive him.. And here I cannot help regretting, that such is the depravity of the human heart, there is no religion or society free from bad professors, or unworthy members, for as it is impossible for us to read the heart of man, the best regulated societies may be imposed on, by the insinuations of the artful, and hypocrisy of the abandoned. It should, therefore, by no means lessen the dignity and excellency of the royal craft, because it is our misfortune to have bad men among us, any more than the purity and holiness of the Christian religion should be doubted, because too many of the wicked and profligate approach the holy altar.

Since, therefore, these things are so, be careful whenever a brother applies for relief, to examine strictly whether he is worthy of acceptance; inquire the cause of his misfortunes, and if you are satisfied they are not the result of vice or extravagance, relieve him with such a sum as the lodge shall think proper, and assist him with your interest and recommendation, that he may be employed according to his capacity, and not eat the bread of idleness. This will be acting consistent with truth, which is the third grand principle of Masonry.

Truth is a divine attribute, and the foundation of all masonic virtues; to be good men and true, is part of the first great lesson we are taught; and at the commencement of our freedom, we are exhorted to be fervent and zealous in the practice of truth and goodness. It is not sufficient that we walk in

the light, unless we do the truth.<sup>13</sup> All hypocrisy and deceit must be banished from us—sincerity and plain dealing complete the harmony of the brethren, within and without the lodge; and will render us acceptable in the sight of that great Being, “unto whom all hearts are open, all desires known, and from whom no secrets are hid.” There is a charm in truth that draws and attracts the mind continually towards it; the more we discover, the more we desire, and the great rewards is, wisdom, virtue, and happiness. This is an edifice founded upon a rock, which malice cannot shake, or time destroy.

What a secret satisfaction is it to Masons, when, in searching for truth, they find the rudiments of all useful knowledge still preserved among us, as it

<sup>13</sup> This advice is precisely the recommendation of our holy religion. We must not only have faith, but we must keep the commandments; for although our best works can *merit* nothing, they will be rewarded, because they are the means ordained by God to show the purity of our faith. They are the only test by which we can ascertain whether our religion produces its proper effect in the heart. A tree can only be known by its fruit. The tree which never bears fruit, or bears bad and cankered fruit, which is the same thing, would be properly rooted up and cast into the fire. In like manner, if we bear no fruit, or if we bear evil fruit, God will cut us down, and cast us into the fire—the fire that never will be quenched. Thus St. John, one of the great parallels of Masonry, tells us that if we say we believe in Christ, and yet do not obey his commandments, the truth is not in us. “Let no man deceive you,” he goes on to say, “he only that doeth righteousness, is righteous.” Our faith, therefore, must show itself by its fruits; it must work by love, or in other words, according to that great masonic and Christian precept, by doing to others as we would have them do to us.

has descended by oral tradition from the earliest ages ! and to find, likewise, this truth corroborated by the testimonies of the best and greatest men the world has produced ! But this is not all, the sacred writings confirm what I assert, the sublime part of our ancient mystery being there to be found ; nor can any Christian brother be a perfect Mason that does not make the word of God his study. Indeed we own all Masons as brothers, be they Christians, Jews, or Mahometans<sup>14</sup> (for Masonry is universal,

<sup>14</sup> A very severe struggle has recently taken place on the continent to exclude Jews from the lodges ; but it will fail, because at variance with the true and universal spirit of Masonry. On the 3rd of March, 1842, this very important matter respecting the admission of brethren of the Israelitish persuasion, in possession of proper certificates, was brought forward before the grand lodge at Berlin, and led to very animated debates. After many eloquent speeches, made with a spirit of Christian liberality, by Brothers Schmuckert, Klug, Schmidt, Vater, Loest, and Messerschmit in favour of the law ; and Brothers Von Blomberg, Marot, and Van Røeder, expressing their opposition to the law : arguing that a brother in possession of a certificate from an acknowledged masonic lodge, is entitled to admission, but in many cases a lodge has the power to refuse admittance ; and they contended that as christianity is the foundation of Masonry, it is necessary to strive against the prevailing opinion, that Masonry encourages infidelity. The Most Worshipful Grand Master thought that the question, " whether persons belonging to the religion of Moses should be admitted as Masons, depends solely on the rites of which the different fraternities have been established. According to the rites, the grand mother lodge of the Three Globes is founded and based on Christian principles, and consequently the membership of a person not belonging to the Christian church is not admissible ; but it is characteristic of our system to be just and tolerant as to the opinion of others. It is not the object of the grand lodge not to acknowledge as Masons such

and not strictly confined to any particular faith, sect, or mode of worship); all Masons, I say, of whatever religious denomination, who rule their passions and affections, and square their actions accordingly, are acknowledged by us as brothers; <sup>15</sup> but, for our parts, the holy scripture is to be studied by us, and occasionally read and consulted. <sup>16</sup>

Since without light we cannot perceive the beauty and excellency of truth, and since we are certain that no man can be a worthy brother who is wanting in either, it may not be improper at this time to

whose ceremonies are not based on the rites of the Christian church, and we do not wish it to be considered that we publicly or secretly deny them as Free and Accepted Masons." On this subject there has been a recent correspondence between the Earl of Zetland and the grand master of the grand lodge of Berlin, which has ended in severing the connexion between them.

<sup>15</sup> This is according to the spirit of our constitution, which binds every brother to belong to that religion in which all good men ought to agree, viz., to be a good man and a true citizen, and in all his transactions with the world to reduce to practice the principles of honour and probity. Under this feeling, it is hoped, that the German lodges which refuse to receive an Israelite into their tyled recesses, will see their error, and rescind the obnoxious law. In all English lodges Jews are received as members, except in the German lodge, London, which works after the system of Zinnendorf; but even it admits them as visitors.

<sup>16</sup> Or in other words, a Christian is bound to practice Masonry as a Christian institution. All other Masons are equally bound to adore the one God, the Creator of heaven and earth; for an infidel or an atheist is ineligible for admission. Even the spurious Freemasonry had a similar requisition; and all the great heathen philosophers admitted the existence of a supreme being, who created and governs the world.

draw the character of him who walks in the light, and does the truth, and who, according to St. John's account, is worthy of the true fellowship.

As we call any building or piece of architecture perfect, which hath all its parts, and is finished and completed according to the nicest rules of art; a brother is in like manner said to be a good Mason who has studied and knows himself, and has learnt and practises that first and great lesson of subduing his passions and his will, and tries to the utmost of his power to free himself from all vices, errors, and imperfections; not only those that proceed from the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice, or superstition; he who asserts the native freedom of his mind, and stands fast in the liberty that makes him free; whose soul is (if one may so express it) universal, and well contracted, and who despises no man on account of his country or religion; but is ready at all times to convince the world that truth, brotherly love, and affording relief, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that true light, the law of God, which shines clear to his heart, and is the model by which he squares his judgment.<sup>17</sup> In his outward behaviour he will

<sup>17</sup> The Rev. Bro. T. Eyre Poole, P. G. Chap. of the Bahamas, has given a lucid explanation of this principle in his sermon on the creation of light.—“ From what we are taught by the lectures and workings of our lodges, we see that Masonry, in its most sacred sense, is a science of light, a bright beam, a noble and holy

be very careful not to give private or public offence, and (as far as appears to him right) will strictly comply with the laws, the customs, and religious institutions of the country in which he resides. To all mankind he will act upon the square, and do to others as he would have them do unto him. He will be firm and consistent with himself, and continually in expectation and on his guard against all accidents to which this life is exposed; and in particular he will by a well-spent life be daily preparing for death, that final period of human action, which sooner or later will take us hence, to give a strict

system of practical religion, which derives its excellence from, and would ever direct its children to, the first grand source of all light, the mighty God, the everlasting Father, the Prince of Peace. How then do we endeavour to be affected by it? Did we embrace, and do we estimate it, professedly and abstractedly, without concern about its internal excellencies, which, if duly practised and studied according to our time and abilities, must help us to be better Christians? Did we unite ourselves with it, or do we behave as if we united ourselves with it, as a mere society to be desired and followed solely for its exclusive charity and peculiar mysteries? Heaven forbid! At our initiation we professed to believe; and we have been, in the course of our regular advancement, subsequently taught and made to know, that the principles of order are founded upon the never failing base of revealed light, or true religion. And we cannot, moreover, forget, how imperatively it insists upon and prizes the daily practice of every social, moral, and religious virtue. It is, consequently, our most serious duty, as professors of this light, undeviatingly to comply with its important, excellent, and solemn obligations." I cannot allow the present opportunity to pass without strongly recommending the above sermon to the notice of the fraternity.



account of our stewardship and the improvement of our talents.<sup>18</sup>

In fine, all good Masons should be pious, prudent, just, temperate, and resolutely virtuous.

From what I have advanced, and from these our ancient charges, I hope it is evident to every one present, that it is the duty of every Mason to live soberly, righteously, and godly; or, according to the words of the Evangelist, he should walk in the light, and do the truth.

Continue, my brethren, to persevere in principles that are disinterested, and I doubt not but you will find this room, which we have now opened and dedicated to Masonry, constantly resorted to by the wise, the faithful, and the good.

<sup>18</sup> To this lecture was subjoined the following prayer, written by Bro. Dunckerley, which, with some modifications, is at present used in our lodges:—Most holy and glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that where two or three are gathered together in Thy name, Thou wilt be in the midst of them: in Thy name we assemble and meet together, most humbly beseeching Thee to bless us in all our undertakings, to give us Thy holy spirit, to enlighten our minds with wisdom and understanding, that we may know and serve Thee aright, that all our doings may tend to Thy glory and the salvation of our souls; and we beseech Thee, O Lord God, to bless this our present undertaking, and to grant that this our brother may dedicate his life to Thy service, and be a true and faithful brother among us; endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and christianity. This we humbly beg in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.

Let us consider the intention of our meetings; let submission to your officers, and brotherly love to each other, be shown by your diligent attendance in the lodge; and be very careful to inquire into the characters and capacities of those who are desirous to be admitted among you.<sup>19</sup>

Study the constitutions and charges, and improve in the fifth science,<sup>20</sup> as far as your abilities and several avocations will permit. Have universal benevolence and charity for all mankind; and wherever you meet your necessitous brethren dispersed, re-

<sup>19</sup> This is a most important direction. The old proverb says—“tell me your company, and I will tell you your character.” A more than usual care is necessary in Freemasonry, because secret societies are more influenced by the reputation of their members than any other. For, independently of the ill-fame which is sure to accompany an institution that is indifferent in the choice of associates, the evil influence of bad example is too alarming to be overlooked. Who can touch pitch and remain undefiled? who can associate with vicious companions and preserve their virtue uncontaminated? Example is all-powerful, either for good or evil; and therefore it is of the utmost importance, both to the members individually and to the institution in general, that the greatest circumspection should be used with respect to the admission of candidates for initiation. Bro. Dunckerley saw it in the last century, when innovations in the ritual, as well as unprincipled conduct in a host of masonic adventurers, deformed the continental Masonry; and it is equally necessary in these days, when pure Masonry is practised in the lodges, and the Order has established a reputation for high principle and universal philanthropy, which requires to be guarded with the most zealous care.

<sup>20</sup> The fifth science is geometry; and the explanations of it formed a principal business of the second lecture, as used at the above period.

lieve them to the utmost of your ability, remembering, notwithstanding, not to do things that may really prejudice yourselves or families.

“ Let us by well-doing put to silence the ignorance of foolish men. As free, but not using our liberty for a cloak of maliciousness, but as the servants of God. Honour all men, love the brotherhood, fear God, honour the king.”

## LECTURE VIII.

THE MASONIC JEWELS ILLUSTRATED BY THE AID OF MORAL  
GEOMETRY. ANONYMOUS.

“ Lo, where our silent emblems breathe  
Their sacred influence o'er the soul,  
In mystic order ranged : while round the whole  
A starry zone the sister virtues wreath.  
Ye, who by compass, square, and line,  
Those hidden truths can well divine,  
To all besides unknown.”

RODWELL WRIGHT.

THE mighty Pillars on which Masonry is founded, are those whose basis is Wisdom, whose shaft is Strength, and whose chapter is Beauty.<sup>1</sup> The Wisdom is that which descends from above, and is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

The Strength is that which depends on the living God, who resisteth the mighty, and scattereth the proud in the imaginations of their hearts ; who giveth

<sup>1</sup> It will be observed here that a distinction appears to have been made by our brethren of old between the pillars supporting Masonry and those which support the lodge. The latter are indeed called by the same names, but the reference is different,

us power to resist and to escape all temptation, and to subdue our evil appetites. A strength which is a refuge to the distressed, a bond of unity and love amongst brethren, and of peace and quiet in our own hearts.

Our Beauty is such as adorns all our actions with holiness ; is hewn out of the rock, which is Christ, and raised upright with the Plumb-line of the Gospel ; squared and levelled to the horizontal of God's will, in the holy lodge of St. John ;<sup>2</sup> and such as becomes the Temple, whose maker and builder is God.

although they may be considered types of each other. The lodge thus constructed is aptly described by Bro. Bancks, in an Ode on Masonry, written before 1738 :—

Behold the lodge rise into view,  
The work of industry and art ;  
'Tis grand, and regular, and true,  
For so is each good Mason's heart.  
Friendship cements it from the ground,  
And secrecy shall fence it round.

A stately dome o'erlooks the east,  
Like orient Phœbus in the morn ;  
And *two tall pillars in the west*  
At once support us and adorn.  
Upholden thus the structure stands,  
Untouch'd by sacrilegious hands.

<sup>2</sup> Here is a most distinct and lucid description of primitive Masonry applied to the best and most holy feelings of every Christian Mason. Nothing can be more illustrative of the belief of our brethren of the last century on this great point ; and I would draw general attention to it, because I am inclined to believe it to be a quotation from a lecture of very ancient date. And for this reason it was ordained in the famous charter of

On sobriety your pleasure depends; on regularity your reputation. The ungovernable passions and uncultivated nature of man, stand as much in need of the Square and Compass to bring them into order, and to adorn us with the beauty of holiness, as those instruments of masonry are necessary to bring rude matter into form, or to make a block of marble fit for the polished corners of the temple.

Those societies dwindle away and vanish which are not contrived, supported, and adorned with the wisdom, strength, and beauty of our most ancient and honourable order, where nobility is ennobled, where knowledge is improved, and where conversation is rendered useful, as Masons and rational creatures draw no design, but on the Trestle-board of a good intention. Though we are all free and on the Level, yet it is our duty to keep always within Compass, and to conduct ourselves according to the Square and Plumb.<sup>3</sup>

There is no conversation more useful than that which promotes morality, charity, good-fellowship,

Colone that, "although in the exercise of charity and benevolence, we neither regard country nor religion, yet we consider it both necessary and prudent to initiate no one into our mysteries except those who, in the society of the uninitiated and unenlightened, profess the Christian religion."

- <sup>3</sup> A reverend Mason of the last century thus beautifully applies these jewels:—"By these he learns to reduce rude matter into due form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby a more harmonious corner-stone of symmetry in the structure of human society, until he is made a glorified corner-stone in the temple of God, made without hands, eternal in the heavens. In the lodge he learns

good-nature, and humanity. Society has harmony in the very word, but much more in the application of it; for it is to it we owe all arts and sciences. Until the dust and cobwebs of a man's study are brushed off him by conversation, he is utterly unfit for human society. A good genius not cultivated this way, is like a rich diamond, whose beauty is indiscernable till polished.

Prudence is the queen and guide of all other virtues; the ornament of our actions; the Square and Rule of all our affairs. Faith, Hope, and Charity are the three principal graces by which we ascend to the Grand Celestial Lodge, where pleasures flow for evermore.

Let every true Mason knock off every evil disposition by the Gavel of righteousness and mercy; measure out his actions by the Rule of one day; fit them to the Square of prudence and equity; keep them within the bounds of the Compass of moderation and temperance; adjust them by the true Plumb-line of Gospel sincerity;<sup>4</sup> bring them up to

to apply the square of justice to all his actions; the level of humanity and benevolence to all his brother men; and by the plumb-line of fortitude to support himself through all the dangers and difficulties of this our fallen, feeble state."

<sup>4</sup> The plumb is an instrument used by operative masons for adjusting uprights, and is one of the moveable jewels of speculative Masonry. If a building is not exactly upright, it is insecure, and cannot stand; so the Mason who is not upright in his life and conduct, will suffer in his reputation, and cannot long sustain an upright character; while he who is just, and maintains his integrity, will shine as the stars in the firmament, and as the sun for ever and ever.

the just Level of perfection ; and spread them abroad with the silent Trowel of peace.

These implements of architecture form the jewels of Masonry, which, under the name of Geometry,<sup>5</sup> was practised by many an ancient, wise, and worthy brother.<sup>6</sup> Let us then enquire how the symbolical meaning of these implements will harmonize with the morality which is deducible from the principles of this comprehensive science.

A point is an inactive affective disposition or inclination to the several duties of man, and is the beginning of every active duty. It is also the beginning of every advantage, profit, pleasure, or happiness, that flows from the observation or performance of such a duty.

The flowing of a point generates a line. A line is therefore any duty in general, or any reward, profit, or pleasure annexed to such duty. Lines

<sup>5</sup> The old Constitutions of Masonry affirm that " while Noah, Shem, and Heber, diverted themselves at Ur in mathematical studies, teaching Peleg the father of Rehu, father of Serug, father of Nachor, father of Terah, father of Abraham, a learned race of mathematicians and geometricians ; and they expatiate on Abraham's great skill in geometry, and of his teaching it to many scholars, though all the sons of the free-born only." See Anderson's Constitutions, p. 7, ed. 1738.

<sup>6</sup> Dr. Anderson has embodied these in his Master's Song :—

At length the Grecians came to know  
 Geometry, and learned the art,  
 Pythagoras was raised to show,  
 And glorious Euclid to impart.  
 Great Archimedes too appear'd,  
 And Carthagean masters bright ;  
 Till Roman citizens uprear'd  
 The art of wisdom and delight.



are of two sorts ; right and perfect, or crooked and imperfect. A crooked or imperfect line is an inconstant, interrupted, or imperfect duty.

A right line is a duty persisted in with constancy ; or any uninterrupted advantage, profit, pleasure, or happiness. That which hath no dependance on any other thing to make it perfect, is perfect in itself, and is a right line. Every divine command is a right line, and also the sincerity with which such a command ought to be performed.<sup>7</sup> Every line representing a duty to be performed may be supposed to contain all the particular branches of that duty ; for the branches or parts of any duty must of consequence make up the whole duty itself.

The flowing of a line generates a surface.<sup>8</sup> A surface, therefore, is perfect duty. Duty is either theoretical or practical. The sum of theoretical

<sup>7</sup> It is worthy of notice that in most languages the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin *rectum*, which signifies at the same time a right line, and honesty or integrity ; the Greek *'ορθός* which means straight, and also equitable, just, and true ; and the Hebrew *tsedek*, which, in a physical sense, denotes rightness, straightness, and, in a moral sense, that which is right and just. Our own word **RIGHT**, partakes of this peculiarity.

<sup>8</sup> A sect of the Pythagoreans held that a body consists of one point ; the point by fluxion makes a line ; the line by fluxion makes a superficies ; the superficies moved to thickness makes a solid. Another sect contended that of the two principles, the monad and duad were made numbers ; of numbers were made points, lines, superficies, and solids. Thus solid bodies are produced of numbers, and contain fire, water, earth, and air, which comprize the proportions that constitute perfect harmony.

duties is the whole system of divine commands. Practical duties are those commands as existing in practice.

In the consideration of theoretical duties, if we suppose each line of divine command to be of equal magnitude, and to be placed directly upon each other, they will form a surface, containing the whole system of divine law, and this surface will be a square; for the length and breadth of the law are equal. But if we suppose these laws or duties each one to be of lesser or greater magnitude than the other, it will follow that the whole system of divine laws is as a right lined triangle whose base is equal to its altitude.

Every duty in practice, if perfect and complete, is a square surface; for every part of the practice of that duty should be supported by a line of sincerity, of equal length with the duty itself; for any duty is of the same length or extent with the sincerity with which it should be performed. The truth of this depends on the supposition that all the parts of any duty are of equal length. What obedience the supreme legislature enjoins is exactly of the same length or extent as that will by which it is enjoined. And every part of that obedience is built or founded on that very same will; wherefore obedience to any one particular command is as a square or a triangle.

Whatever line stands in need of some other lines to make all its parts perfect, will be as a square or a triangle. Every right lined triangle whose base is equal to its altitude, is equal to a rectangle or oblong

square, whose length is equal to twice its breadth.<sup>9</sup> Whence the magnitude of such an oblong square, is as the magnitude of the whole divine law in theory. In this proportion was the breadth and height of Solomon's temple, so that the very walls in this respect were an emblem of the divine law.

A plain angle is the mutual inclination to each other of two lines which touch one another in a plane, and so as not to make one right line. Or rather it is the space contained betwixt them and the arch of a circle, described from one right line to the other, from the point of their meeting as a centre.<sup>10</sup>

The perfect sincerity of one right line to another forming an angle, is as the line of that angle, the line of duty being radius. An acute angle is imperfect sincerity. An obtuse angle is injustice. Join sincerity perfectly to any duty, and it forms justice; and is equal to an angle of ninety degrees.

A triangle is a plain surface contained by three

\* Of quadrangular figures, the Pythagoreans believed that the divine essence was represented by a square; because rectitude imitates inflexibility, and equality, firm power; for motion proceeds from inequality, and rest from equality. The gods, therefore, who are authors of all consistent things which move in order and regularity, are not improperly represented by the figure of a square. The right angle was a symbol of the female deities Ceres, Vesta, and Rhea.

<sup>10</sup> It is very extraordinary, but true, for it is recorded in the *Ayen Akbery* that the ancient Hindoos were fully acquainted with the occult properties of the circle; for they pronounced the proportions between the diameter and circumference to be as 1250 to 3927; which is very near the quadrature of the circle as

right lines. An emblem of friendship. An equilateral triangle is perfect friendship. The base of a triangle may be as a duty, the perpendicular as the sincerity of performance, and the hypotenuse as the advantage arising from the performance. If the duty of sincerity flow equally, the advantage will flow equally.

A solid hath length, breadth, and thickness; and is generated by the flowing of a superficies.<sup>11</sup> A solid, then, is the whole system of divine laws, as given by Metius many centuries afterwards. For the purpose of obtaining this result, it was necessary to inscribe in a circle, a polygon of 768 sides, which they could not have performed without a knowledge of the properties of a circle, and the extraction of the square root to the ninth power, each to ten places of decimals. A wonderful acquisition of geometrical knowledge for those early ages.

<sup>11</sup> The followers of Pythagoras thus philosophize on these known principles of geometry, which they assimilate with their favourite science of numbers:—"Monad hath the nature of the efficient cause, Duad of passive matter; and after the same manner as they produced numbers which consists of them, they composed the world also, and all things in it. A point is correspondent to the monad, for the monad is indivisible as well as the point, and is the principle of numbers as the point is of lines. A line is correspondent to the duad, both are considered by transition. A line is length without breadth, extended between two points. A superficies corresponds to the triad; besides length, whereby it was a duad, it receives a third distance, breadth. Again, setting down three points, two opposite, the third at the junction of the lines made by the two, we represent a superficies. The solid figure and the body, as a pyramid, answer the tetrad, if we lay down three points and set over them another point, behold the pyramidal form of a solid body which hath three dimensions, length, breadth, and thickness." See more of this in Stanley's *Life of Pythagoras*.

existing in practice. For if every duty in practice and perfection is a superficies, it will follow that when they are all laid one upon each other, there will be formed a solid; and this solid will be a rectrangled triangular pyramid, whose altitude, and the length and breadth of its base, are all equal.<sup>12</sup> For the length, breadth, and height of the whole law in practice must be equal.

The application of these principles to the moveable jewels of Masonry will show their moral adaptation to the daily purposes of social life.

It was asserted by Aristotle, "that he who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good, and of a square posture without reproof." Now he that would smooth himself into such a perfect square posture, should often try himself by the perfect Square of justice and equity. For "thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbour as thyself; by doing to all men as we would they should do unto us."<sup>13</sup>

<sup>12</sup> The quadrangular pyramid was anciently supposed to contain many mysterious and symbolical references. It allegorized the soul, or the principle of immortality. And this opinion was not peculiar to the Pythagoreans, but was admitted in Egypt, India, China, and the extremest regions of the west. The high altar of Vitzliputzli in Mexico was pyramidal, as was also the celebrated temple at Nankeen.

<sup>13</sup> This is the true doctrine of Christianity, for its founder declared that these two duties included all the philosophy and religion of Jew, Gentile, or Christian. And it was the salutary effect of such precepts that induced the theosophists and illu-

This Square, if well applied, will perfectly show where the Gavel<sup>14</sup> and the Chisel should be employed, and how far their use is necessary. But that we may make no mistake in the application of

minists of the last century to banish them from Freemasonry. It was with a view to the expulsion of Christianity from the order, that Knigge, in an epistle to his coadjutor Zwack said,—“The Jewish theosophy was a mystery, like the Eleusinian or the Pythagorean, unfit for the vulgar. And thus the doctrines of Christianity were committed to the Adepti, in a disciplina arcani. By these they were maintained like the vestal fire. They were kept up only in hidden societies, who handed them down to posterity; *and they are now possessed by the genuine Freemasons.*” But he goes on to say, “I have put meaning to all these dark symbols, and have prepared both degrees, introducing beautiful ceremonies, which I have selected from among those of the ancient communions, combined with those of the Rosaic Masonry; and hence it will appear that we are the only true Christians. But all *this is only a cloak to prevent squeamish people from starting back.*”

<sup>14</sup> “The mallet or hammer used by the Master and Wardens in regulating the lodge is called a Gavel, and sometimes a Hiram. It is used by the operative mason to break off the corners of the rough ashlar, and thus fit it the better for the builder’s use, and is therefore adopted as a symbol in speculative masonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies, as living stones, for that spiritual building not made with hands, eternal in the heavens. Hence, too, we see the propriety of adopting the gavel as the instrument for maintaining order in the lodge. For, as the lodge is an imitation of the temple, and each member represents a stone thereof, so, by the influence of the gavel, all the ebullitions of temper, and the indecorum of frivolity are restrained, as the material stones of that building were, by the same instrument, divested of their asperities and imperfections.” (American Lectures.)

the Square,<sup>15</sup> it will be necessary to show the nature of its construction, and then its use will be easy.

The Square, then, is the theory of universal duty, and consisteth of two right lines, forming an angle of perfect sincerity, or ninety degrees; <sup>16</sup> the longest side is the sum of the lengths of the several duties we owe to the Supreme Being; the other is made up of the lengths of the several duties we owe to all men. And every man should be agreeable to this Square when perfectly finished.

For if it be allowed that no duty we owe to the Supreme Being should be omitted, and that we ought to be equally forward to the performance of

<sup>15</sup> The square is one of the working tools of a fellowcraft, and the jewel of the W. M. Its use amongst operative masons is to lay lines and prove horizontals, that the stones of a building may be accurately placed in their respective positions. To the speculative Mason it is an emblem of morality and justice; and as, by the application of the square, the stability of the building is proved, so by the applications of the principles of morality and justice, our actions are proved or condemned, as they are founded on, or depart from, these eternal and immutable principles.

<sup>16</sup> There is an ingenious and simple method of proving that the area of a circle is equal to the rectangle of one-half the circumference, by one-half the diameter; or in other words, is equal to that of a right angled parallelogram, two of whose sides are equal to one-half the diameter. Suppose a circle to be taken, and numerous radii to be drawn from its centre to its circumference at equal distances from each other, then let the circle be divided into two parts, each a semicircle; cut through the radial lines from the centre close to the circumference, and open each semicircle out so that the circumference of each part shall become a straight line; the points of one piece will fit exactly into the spaces of the other, and the rectangle in question will be formed.

every one; it will thence follow that this great duty, geometrically considered, may be as a right line. Again, if love to the Supreme Being be an animating principle, and if the love we owe to all men, (when in its greatest perfection) flows directly (sincerely or right forward) from this principle, it will thence follow that our whole duty, geometrically considered, may be as a rectangular plane; and therefore ought perfectly to coincide with the perfect Square of theoretical duties.

This being premised, it will be no very hard thing even for an apprentice to handle the Gavel,<sup>17</sup> the Chisel, and the Square, with dexterity and judgment. For whatever is preferred before the greatest of duties, love to the Supreme Being will of consequence be projected beyond it, and therefore of necessity must be cut off.

Again, whatever is preferred before that great duty of equity we owe to all men, and as performed in uprightness and sincerity to the first great duty, love to the Deity is of consequence projected beyond it, and therefore of necessity must be cut off, in

<sup>17</sup> With a small working tool the Master of a lodge governs the most numerous meetings. The blow of the Master's hammer commands industry, silence, or the close of labour, and every brother respects or honours its sound. In so far the gavel is a symbol of the power of a Master. It must never be lost sight of at the meeting of the lodge; and should the Master be unavoidably compelled to leave the lodge-room, he must deliver it to his deputy or Past Master, or some other skilful brother. The Wardens do not govern the lodge with their gavels, they only direct attention by them to the commands of the W. M. (Freemason's Lexicon.)



order that the Square may fit just and easy each way. When this is done, the Stone, or rough Ashlar,<sup>18</sup> is completely finished, and the Gavel and Chisel may be laid aside till the Square discovers some other irregularity.<sup>19</sup>

Sincerity and uprightness are qualifications absolutely necessary in every member of a well-formed society. For as there is no medium betwixt sincerity and dissimulation, so of consequence he that is not a sincere man must be a deceitful one, than which none can be more pernicious to such a society. If mutual trust and confidence be necessary to its support, then of consequence that society must fall whose members want sincerity.

And certainly those who make no conscience

<sup>18</sup> The ancient savages of America had a perfect ashlar, which they applied to the most sacred purposes, although it was of a very diminutive size, being a cube of only three inches. It was composed of crystal, so very transparent that the grain of a man's skin might be seen through it ; and, according to tradition, when placed in their temples, it became so very heavy that they were unable to move it.

<sup>19</sup> How wretchedly these symbolical references were wrested from their original purpose in the system of Illuminism, the following extract will show. The words are those of Weishaupt, the founder of the order, in a letter to his associate Zwack. 'The three conditions of human society are expressed by the rough, the split, and the polished stone. The rough stone, and the one that is split, express our condition under civil government ; rough, by every fretting irregularity of condition ; and split, since we are no longer one family, and are farther divided by differences of government, rank, property, and religion ; but when reunited in one family, we are represented by the polished stone. G. is Grace ; the Flaming Star is the Torch of Reason. Those who possess this knowledge are indeed Illuminati.' !!!

wilfully to defeat that good-natured confidence which they have caused to be reposed in them by any other, have undoubtedly rotten hearts, and a very large share of dissimulation, impudence, and imposture.

It is possible that some such as these may value themselves on the Square; but let me ask, how do they look unless they stand upright in the building? Thus you plainly see the unfitness and absurdity of placing any trust or confidence in the weak supports of dissimulation and imposture. On the contrary, he that would be accounted a man, and worthy of trust, let him pursue the great qualifying virtue sincerity, or let him not hypocritically assume that sacred title; neither let him think himself upright because he is sincere in a few particulars, for this would be a vain deception. Sincerity is an universal duty; neither can that man be said to be so who cannot stand the test of the true Plumb-line of gospel sincerity.<sup>20</sup> And he that is truly Square,

<sup>20</sup> In the book from which I extracted the present lecture, I find the following curious memento.—

- M—Magnitude, Moderation, Magnanimity.
- A—Affability, Affection, Attention.
- S—Silence, Secresy, Security.
- O—Obedience, Order, Economy.
- N—Noble, Natural, Neighbourly.
- R—Rational, Reciprocative, Receptive.
- Y—Yielding, Ypight (fixed), Yare (ready).

Which is explained thus:—

Masonry, of things, teaches how to attain tneir just **Magnitude.**  
 To inordinate affections the art of . . . **Moderation.**  
 It inspires the soul with true . . . **Magnanimity.**

well polished, and thus uprightly fixed, is well qualified and fit to be a member of the most honourable society that ever existed.

He that trusteth such an one with any possible engagement, is freed from all trouble and anxiety about the performance of it; for his words are the breathings of his very heart; he promiseth, and is faithful to his trust, and is an utter stranger to things of a double meaning. And as he endeavoureth at all times to give satisfaction to others, so he is sure, as a reward for his constancy, to be admitted a member in that most amiable society, where every individual is perfectly square, perfectly polished, and perfectly upright.

The prophet David, who was a great lover of Masonry, expresseth himself excellently well to this

It also teaches us . . . . .	Affability.
To love each other with true . . . . .	Affection.
And to pay to things sacred a just . . . . .	Attention.
It instructs us how to keep . . . . .	Silence.
To maintain . . . . .	Secresy.
And preserve . . . . .	Security.
Also, to whom it is due, . . . . .	Obedience.
To observe good . . . . .	Order.
And a commendable . . . . .	Œconomy.
It likewise teaches us how to be worthily . . . . .	Noble.
Truly . . . . .	Natural.
And, without reserve, . . . . .	Neighbourly.
It instils principles indisputably . . . . .	Rational.
And forms in us a disposition . . . . .	Reciprocativ.
And . . . . .	Receptive.
It makes us, to things indifferent, . . . . .	Yielding.
To what is absolutely necessary, perfectly . . . . .	Ypight.
And to do all that is truly good most willingly . . . . .	Yare.

purpose in the fifteenth Psalm: "Lord," says he, "who shall abide in Thy holy tabernacle? who shall dwell in Thy holy hill? he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Whoever expects the kind assistance of others, should by all means endeavour to deserve it, by contributing all in his power to the happiness of all men.

He should put his hand to the Trowel of peace and beneficence, and not lay it by so long as he is able to join one stone to the building;<sup>21</sup> for beneficence, or active goodness, is the perfection of that good-will we owe to all mankind; not excepting

<sup>21</sup> The trowel is appropriated to the Master's degree because, as the lectures say, it is as Master Masons only we constitute the recognized of the masonic family. Again, this implement is considered as the appropriate working tool of a Master Mason; because, in operative masonry, while the E. A P. prepares the materials, and the Fellowcraft places them in their proper situation, the Master Mason spreads the cement with the trowel which binds them together. In speculative Masonry, the Master of the lodge is the cement which unites the brethren and binds them together in peace, harmony, and brotherly love.

those who differ from us either in rank, persuasion, or otherwise.

And though prejudice or partiality may prevail with some weak minds, stiffly to refuse doing good to those who cannot think or do as they do; yet let them remember that the Almighty Being has laid this injunction upon us, and therefore we should not withhold our hand when it is in our power to do good. But if prejudice must cavil, know then, that if we differ more from the infinitely great perfections of the Deity than we possibly can from one another, it will thence follow, that if we refuse to do good when it is in our power to do it, and because they differ from us, then the Almighty Being, for the same reason, may withhold his hand from us, the fatal consequence of which I leave you to consider. "As we have therefore opportunity, let us do good to all men."

Let us endeavour to reform the wicked and impenitent, and heartily desire the Almighty to turn their hearts. Let us assist the king in his lawful government, by paying his rightful dues and obeying his commands. Let us honour and reverence the ministers of the sacred word, and help to maintain them according to our abilities. Let us faithfully discharge every duty we owe to our parents, wives, children, and brethren.

To every one let us speak the truth, and fulfil every engagement. Pay a suitable deference to superior merit, and give honour to persons of quality. Let knowledge, comfort, counsel, advice, reproof,

be dispensed where necessary. Let the poor and ignorant be assisted, and if you can conveniently, endeavour to reconcile those that are at variance with each other. Let the Plumb-line be applied, and you will have the true upright of this duty, "do good to them that hate you."<sup>22</sup>

The advantages arising from a conscientious discharge of these duties are many and various; but what infinitely outweighs all other considerations is, that by so doing we shall be "the children of the Highest," and be received as such when it shall be said, "come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

<sup>22</sup> This lecture is an admirable illustration of the manner in which our ancient brethren inculcated the duties of morality from the terms and propositions of geometry; and I regret exceedingly that all my efforts to obtain the author's name have been unsuccessful.

## LECTURE IX.

ON THE GOVERNMENT OF THE LODGE. DELIVERED BEFORE THE BRETHREN OF ST. GEORGE'S LODGE, NO. 315, TAUNTON. BY JOHN WHITMASH, ESQ., W. M. 1765.

“ In referring to the prosperous condition of the craft, and the accession which is daily making to its members, I would observe, that the character of a lodge does not depend upon the number, but the respectability of its members. It is too often the case that a lodge manifests too great anxiety to swell its numbers, under the erroneous idea that number constitutes might. It should, however, be remembered, that the race is not to the swift, nor the battle to the strong. So it is in Masonry—a lodge of a dozen men of respectable standing in society, will exert more influence upon the community, than five times the number of doubtful reputation. The latter will be greater in numerical strength, but the former in actual power. Guard then the portals of your temple against the idle, the profligate, and the intemperate. Admit no man to the privileges of the Order whom you do not conscientiously believe will conform to the rules of the Order.”—TANNEHILL.

IN every art two things seem peculiarly deserving of attention, its origin and its design. And perhaps there is none that can boast an origin more ancient and venerable, or a design more benevolent than that of Masonry.

When the Almighty fiat first bade this visible creation exist, as the sacred page informs us, it was without form and void, and darkness was upon the

face of the deep: it was yet a rude and shapeless chaos.<sup>1</sup> But the divine Architect stretched out the line upon it, and reduced it to symmetry and order, so that we now behold the whole fabric stand confessed, a stupendous monument of eternal wisdom—its pillars invested with strength and adorned with beauty. Executed with skill minute even below the sight of the philosophic eye, and vast beyond the bounds of imagination, it pronounceth its author to be divine. Such was the original design of the eternal mind—and such we now behold the fair and magnificent fabric of the universe.<sup>2</sup>

<sup>1</sup> It was in the darkness that God is said to have dwelt before the creation of our globe. The Manicheans adored the sun and the moon, under the supposition that the *virtue* of God dwells in the sun, his *wisdom* in the moon, and the Holy Ghost in the air; and that the Deity dwelleth alone in the light; forgetting that God said, “he would dwell in the thick darkness.” (2 Chron. vi. 1; 1 Kings viii. 12.) And again it is said, “darkness was under his feet (Ps. xviii. 9); and he made darkness his secret place; his pavilion round about were dark waters and thick clouds.” (v. 11.)

<sup>2</sup> The ancient Persians gave a curious account of the process of creation.—“The angels,” say they, “are God’s ministers, and assisted him at the creation; the completion of which occupied forty-five days. A dreadful darkness spread itself over the universe, at a considerable distance from the light. As soon as the Almighty perceived it, he was conscious that some powerful influence was at work, and that he had an enemy to encounter, who was at the head of a numerous army. He immediately appointed four of the most distinguished archangels to take command of the hosts of heaven. With these they attacked the evil spirit, and obtained a complete victory; and the powers of darkness were obliged to submit and surrender themselves to the clemency of the victors.” It was from this legend, probably, that Milton took the hint of his great poem.



But had the divine Architect here stopped short—had he not also given being to another system, namely, one of an intellectual kind, not only had the most glorious and excellent part of the divine workmanship been left unfinished, but even that which was created might have remained for ever unnoticed and unadmired. Though the fabric was beautiful and stupendous, it had been but like a deserted mansion, without inhabitants. Though the picture was fair, and the colours exquisite, yet none had been conscious of its beauty, but He alone who first designed and made it.

As an inhabitant, therefore, of this visible creation, and a witness of its beauty and magnificence, the great Author of nature gave being also to the intellectual system—He bade the human intelligence exist, and be conscious of good and evil, of beauty and deformity, of virtue and vice. As the former system was made the grand model of visible order, of measure and proportion, so was this last the subject of moral beauty and rectitude. The one is the object of science and the other of morality: and these, if I mistake not, are the two grand pillars of the masonic art.<sup>3</sup> On these its solid basis rests, and hath ever rested unshaken and unimpaired. Thus,

<sup>3</sup> This is a beautiful illustration of the origin of Masonry. The creation of this admirable structure in which we live, being the operative division, and of the human intellect, the speculative. Nothing can better mark the distinction which exists between thought and labour, design and execution. And as the Almighty at the creation pronounced that all was very good—so, to compare small things with great, the labour, skill, and scientific know-

it claims an origin coeval with the world; and its professed design is to promote civilization, and to adorn human life with every scientific and moral accomplishment.

By what remote cause, or by what chain of causes or accidents, mankind, originally formed for virtue and society, were led to pervert the intention of their nature, and to lose the proper means of improvement—how they were first divided amongst themselves, became rude in their manners, hostile to their own species, ignorant and unsociable, it is not our present business to inquire; <sup>4</sup> suffice it here to observe that the fact itself is unquestionable, and that the immediate visible cause is the neglect of

ledge exhibited by the three classes of Masons, usually produce a piece of architecture which the best judges pronounce perfect and complete.

<sup>4</sup> Some of the oriental nations, and particularly the Chinese, according to their own historians, were in a very barbarous state. The Ouai-ki, quoted in the Chinese annals, describes the manners of the people thus:—"In the beginning," say these records, "men differed nothing from other animals in their way of life. As they wandered up and down in the woods, and women were in common, it so happened that children never knew their own fathers, but only their mothers. They abandoned themselves to every vice without shame, and had not the least idea of the laws of decency. They thought of nothing but sleeping and snoring, and then getting up and yawning. When hunger pressed them, they sought for something to eat, and when they were gluttoned, they threw the rest away. They eat the very feathers and hairs of animals, along with the raw flesh, and drank their blood. They clothed themselves in skins untanned. They dwelt in caves and dens; but Yoau-tsao taught them to build dwellings, like the nests of birds, for the purpose of avoiding the depredations of wild animals."

science and cultivation. Almost in every nation, at some particular period of its history, men have been found rude as the marble in the quarry; possessing indeed a capacity of moral beauty, and of the fairest proportions of virtue, but requiring the skilful hand of art and culture to form and polish them. Such, we are informed, were the ancient inhabitants of Greece (afterwards the most polished nation in the world) before its savage tribes were tamed by the harmonious lyre of an Orpheus. And such are the inhabitants of every nation, while yet unenlightened by science—untaught and unexperienced in the exalted virtue of benevolence—and unconscious of the sacred bonds of social union.<sup>5</sup> Wild as the woods in which they roam, and fierce as the animals with which they herd—their clothing the spoils of the chase, and dens their only shelter. Such is the picture of human life unenlightened by science, and unadorned by art and cultivation.<sup>6</sup>

<sup>5</sup> At this period of the world, political power and bodily strength went hand in hand. Whoever was able to encounter a fierce wild beast, and clear the country of noxious animals, or in the day of battle to destroy the greatest number of enemies, was looked up to by his companions as a mighty chief. Thus Nimrod, from being a successful hunter, became a great monarch; and, as it appears from history, most of his successors copied his example.

<sup>6</sup> “When men are in a state of barbarity,” says Laurie, at the commencement of his History of Freemasonry, “and are scattered over the surface of a country in small independent tribes, their wants are small in magnitude, as they are few in number. It is in the power, therefore, of every individual to perform, for

In the midst of this chaos of intellectual nature, behold Masonry, whose task it is to enlighten and to adorn—behold the heaven-born virgin appear, bearing in her hand the lamp of science, the mirror of truth, with the various ensigns of art—joy smiling in her countenance, the fair semblance of virtue and internal peace. Steadily regarding the beauty and symmetry of the divine workmanship, both in the visible and intellectual world, and fired with a noble enthusiasm to examine and to imitate; from the former she derives the various arts and ornaments of life, and from the latter the rules of social duty.<sup>7</sup>

himself and his family, every work of labour which necessity or comfort requires; and while, at one time, he equips himself for the chase or the combat, at another, he is rearing an habitation for his offspring, or hollowing his canoe to surmount the dangers of the sea. But as soon as these tribes associate together, for the purposes of mutual protection and comfort, civilization advances apace; and, in the same proportion, the wants and desires of the community increase. In order to gratify these, the ingenuity of individuals is called forth; and those who, from inability or indolence, cannot satisfy their own wants, will immediately resort to the superior skill of their neighbours. Those members of the community who can execute their work with the greatest elegance and celerity, will be most frequently employed; and from this circumstance, combined with the principle of emulation and other causes, that distinction of professions will arise, which is found only among nations considerably advanced in civilization and refinement.”

<sup>7</sup> Dr. Anderson, in the first edition of his Constitutions, said that “though by sin Adam fell from his original happy state, and was expelled from his lovely arbour and earthly paradise into the wide world, he still retained knowledge, especially in geometry; and its principles remaining in the hearts of his offspring, have in process of time been drawn forth in a convenient method of pro-

She teacheth mankind to perceive that they were formed for society, and that there their nature can reach the highest perfection and happiness. She bids them lay aside the fierceness of an hostile disposition; and teacheth men of every nation, of every different faith, and of every rank in life, overlooking the prejudices and distinctions, which education or fortune may have established, to embrace one another like brethren, and to give the soul to harmony and love.

Union adds strength to enterprise, and fire to genius and invention. Under the culture of her hand we, therefore, soon perceive the various arts and embellishments of life, improved and disseminated. Where lately all was waste and deformity, we now behold the stately dome arise, and display its magnificent ornaments. The rude and shapeless marble assumes form and proportion, and nature's fairest tints seem to live on the canvas. Lo! music also, attended by soft poesy, her sister art, gives to

positions, according to the laws of proportion taken from mechanism; and as the mechanical arts gave occasion to the learned to reduce the elements of geometry into method, so this noble science, thus reduced and methodised, is now the foundation of all those arts, especially of architecture, and the rule by which they are conducted and finished. Adam, when expelled, resided in the most convenient natural abodes of the land of Eden, where he could be best sheltered from colds and heats, from winds, rains, and tempests, and from wild beasts, till his sons grew up to form a lodge, whom he taught geometry, and the use of it in architecture, without which the children of men must have lived like brutes, in woods, dens, and caves, or at best in poor huts of mud, or arbours made of the branches of trees."

harmony the trembling strings, and wakes the soul to ecstasy; whilst the mighty tide of bold majestic verse tames the savage breast, and forms it to humanity and love. This is the labour, and this the pride of Masonry, by such arts as these to adorn life, and to humanize the temper.

Heaven, well pleased, first viewed the bold and generous design, with a look of soft complacency, then blessed the enterprise, and bade the virgin proceed and prosper. Attended by soft-eyed charity, her inseparable companion, we now, therefore, behold her travelling down the vale of time, hung round with the most venerable relics of hoary antiquity, and crowned with the richest honours of every preceding age, that with the same munificence, and the same benevolent hand, she may yet bless and adorn posterity.

This is but a faint and general outline of the origin and design of the masonic art, which in all ages have excited the curiosity of mankind; and curiosity is one of the most prevailing passions in the human breast.<sup>8</sup> The mind of man is kept in a

\* Curiosity is certainly a very prevalent feeling in man, and we owe to its existence many of those vast and useful discoveries which have conferred such essential benefits on society. The use of machinery, which has been applied to such a variety of uses, sprang from this principle; steam and gas may trace their origin to the same efficient cause; the improvements in geology, chemistry, electricity, and other sciences, may be attributed to the investigations of a laudable curiosity; and it cannot be denied but many masonic conversions had the same origin. A thirst for knowledge has in all ages been attended with beneficial results. Necessity was the mother of architecture; rude indeed in its first

perpetual thirst after knowledge, nor can he bear to be ignorant of what he thinks others know. Anything secret or new immediately excites an uneasy sensation, and becomes the proper fuel of curiosity, which will be found stronger or weaker in proportion to the time and opportunities that individuals have for indulging it. It is observable further, that when this passion is excited, and not instantly gratified, instead of waiting for better intelligence, and using the proper means of removing the darkness that envelops the object of it, the mind, precipitately forms ideas which are generally in the extremes. If the object promote pleasure or advantage, we receive it with commendations; if it appear in the opposite view, or if we are ignorant of it, we then absurdly, as well as disingenuously, condemn, and pretend at least to despise it.<sup>9</sup> This has been the

essays, but producing the most astonishing effects by the aid of geometry and its wonder-working properties. In speculative Masonry curiosity ungratified has often led to uncompromising hostility; and the severest attacks on the institution have frequently had no other origin.

<sup>9</sup> The secrecy of Freemasonry has been a fertile source of objection. It has been urged—"If your institution has nothing in it disgraceful to yourselves, or injurious to the world; if it really be that system of wisdom and virtue which you so loudly declare it to be, why do you confine the knowledge of it to a few? why do you not rather, like the real friends of mankind, make it universally known, that its benefits may be universal?" The Grand Architect of the Universe locks up gold in the earth and pearls in the ocean; not to conceal them from human use, but to reward human industry for its search after them. It seems to be His fixed decree, that the improvement of the material world should depend on the combined efforts of human genius and labour; and

fate of our invaluable institution. Those who are acquainted with its nature and design, admire and espouse it; and if those who are in the dark, or whose minds are disposed to evil, should slight or speak disrespectfully of it, it is not considered a disgrace. When order shall produce confusion, when harmony shall give rise to discord, and proportion shall be the source of irregularity, then, and not till then, will Freemasonry be unworthy the patronage of the great, the wise, and good.

To love as brethren, to be ready to communicate, to speak truth one to another, are the dictates of reason and revelation; and they are likewise the foundation and constituent parts of Freemasonry.

None, therefore, who believe the divine original of the sacred volume, and are influenced by a spirit

that philosophy should be invoked for the melioration of the blessings of nature. And why do men lock up precious things, but to keep them from unhallowed hands? That secrecy is an important virtue, recommended in all ages by the wisest and best of men, cannot be contradicted; nor can it be denied, but that in all ages there have been societies who have had secrets which they have not indiscriminately revealed, but have disclosed to those only whom they thought worthy to be associated with them. Do we not daily see corporations, secret committees, privy councils, &c., bind themselves to secrecy, without censure or reproach? why then should not Freemasons enjoy the same liberty, without incurring illiberal reflections? It must be believed by all candid persons when they see it so zealously supported by the virtuous, the honourable, and the wise, that Freemasonry contains nothing which is either disgraceful to individuals or injurious to the world. The door of Masonry is closed against the unworthy only. He who does justly, loves mercy, and walks humbly with his God, will always find it open, and be received with fraternal affection.



of humanity, friendship, and benevolence, can with the least propriety object to our ancient and venerable institution.<sup>10</sup>

Every association of men, for the sake of order and harmony, must be regulated by certain laws, and for that purpose proper officers must be appointed, and empowered to carry those laws into execution, to preserve uniformity, and to restrain any irregularity that might reflect disgrace on the institution.<sup>11</sup> For we may as reasonably suppose an army may be duly disciplined, well provided, and properly conducted, without generals or other of-

<sup>10</sup> In fact, the morality of Masonry is Christian morality; and although the institution is universal, and admits to its secrets the Jew or the Mussulman, still there is no religion to which its moral precepts are so well adapted as christianity. Our Saviour describes the Jewish morality in the strongest terms of reprobation in the fifth chapter of St. Matthew and the seventh chapter of St. Mark; and it is well known that the Mahometan morality consists in invoking the name of God even when performing the most flagrant acts of iniquity. But the morality of the gospel is quite another thing. It is unnecessary to describe it, for every brother will find it in Freemasonry, embodied in the three theological and four cardinal virtues, made perfect by the requisitions of brotherly love, relief, and truth.

<sup>11</sup> Because "actions, in the abstract, are right or wrong, according to their tendency; the agent is virtuous or vicious, according to his design. Thus, if the question be, whether relieving common beggars be right or wrong, we inquire into the tendency of such a conduct to the public advantage or inconvenience. If the question be whether a man, remarkable for this sort of bounty, is to be esteemed virtuous for that reason, we inquire into his design, whether his liberality springs from charity or from ostentation. It is evident that our concern is with actions in the abstract." (Paley.)

ficers, as that a society can be supported without governors and their subalterns, or (which is the same thing) without some form of civil government.<sup>12</sup> And as such an arrangement must be revered, it becomes a necessary pre-requisite that a temper should be discovered in the several members adapted to the respective stations they are to fill.<sup>13</sup>

This thought will suggest to you, that those who are qualified to preside as officers in a lodge, will not be elated with that honour, but, losing sight of it, will have only in view, the service their office demands. Their reproofs will be dictated by friendship, softened by candour, and enforced with mildness and affection; in the whole of their deportment they will preserve a degree of dignity tempered

<sup>12</sup> Thus the constitutions of Masonry provide that "if any brother behave in such a way as to disturb the harmony of the lodge, he shall be thrice formally admonished by the Master, and if he persists in his irregular conduct, he shall be punished according to the by-laws of the lodge, or the case may be reported to higher masonic authority. But no member shall be excluded his lodge without notice being given to him of the charge preferred against him, and of the time appointed for its consideration. The name of every brother so excluded, together with the cause for his exclusion, shall be sent to the grand secretary; and, if a country lodge, also to the Provincial Grand Master, or his deputy."

<sup>13</sup> The duties of the masonic governments correspond with those of the civil governments of states; they are to promote the peace, security, prosperity, and happiness of the people; in times of danger to afford protection, by the wise application of their powers; in periods of prosperity, to give the best direction to the current of activity in the lodges, by promoting the cultivation of science, and elevating the standard of knowledge and virtue.

with affability and ease.<sup>14</sup> This conduct, while it endears them to others, will not fail to raise their own reputation, and as envy should not be so much as once named among Freemasons, it will effectually prevent the growth of it, should it unfortunately ever appear.

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn and obey; humility, therefore, in both becomes an essential duty, for pride and ambition, like a worm at the root of the tree, will prey on the vitals of our peace, harmony, and brotherly love.<sup>15</sup>

<sup>14</sup> It is well to give rules for the good government of a lodge; but the best teacher is experience. Points of minor importance, both in discipline and doctrine, are of constant occurrence, which have no precedent, and must be regulated by the judgment of the Master. And on these trifling matters the welfare and prosperity of a lodge frequently depend; such as reconciling differences, and causing animosities to subside; applying—not only a remedy, but the proper remedy—to all irregularities *as they arise*, because, if they are suffered to acquire strength by time, they are sure to create, in the end, great confusion and difficulty. In a word, he must unite the *suaviter in modo* with the *fortiter in re*. His deportment should be serious; his temper uniform; and by striving to give general satisfaction to the brethren, he will reap a rich reward in their approbation and respect.

<sup>15</sup> The most ancient gothic charges provide against this baleful feeling. They direct that “none shall show envy at a brother’s prosperity, nor supplant him, nor put him out of his work, if capable to finish it. Masons must avoid all ill language, calling each other brother, or fellow, with much courtesy, both within and without the lodge. They shall instruct a younger brother to become *bright* and expert, that the Lord’s materials may not be spoiled. But Free and Accepted Masons shall not allow cowans

Had not this excellent temper prevailed, when the foundation of Solomon's temple was first laid, it is easy to see, that glorious edifice would never have rose to a height of splendour, which astonished the world. Had all employed in this work been masters, or superintendants, who must have prepared the timber in the forest, or hewn and marked the stone in the quarry?<sup>16</sup> Yet though they were numbered and classed under different denominations, as princes, rulers, provosts, comforters of the people, stone-squarers, sculptors, &c., such was their unanimity, that they seemed actuated by one spirit, and influenced by one principle.<sup>17</sup>

to work with them ; nor shall they be employed by cowans without an urgent necessity. And even in that case, they must not teach cowans, but must have a separate communication."

<sup>16</sup> The preservation of this harmony may be attributed in a great measure to the system above alluded to, of dividing the men into lodges, and commanding that every carved stone shall be marked with the workman's signature. This custom was carried by the Dionysiacs to every part of the world, and was used both by heathen and Christian Freemasons throughout all time. Such marks are found on heathen temples at the farthest extremity of the world; and in all ancient Christian edifices of any importance in every country where the gospel has been planted. See the Freemasons' Quarterly Review for 1845, p. 319, 442; and Godwin's Letters to Sir H. Ellis on Masons' Marks.

<sup>17</sup> This disposition of the lodges gave rise to a degree called "the Mark," and a Mark Master was appointed to rule over every fellowcraft's lodge. It was, therefore, formerly the custom in England to connect this degree with that of a fellowcraft; although at this time it is considered, to all intents and purposes, a separate degree, and invested with a separate colour. I can, however, find no good reason for this, unless it be supposed, by the multiplication of degrees. that the resources of the society

Merit alone then entitled to preferment; an indisputable instance of which we have in the deputy Grand Master of that great undertaking, who without either wealth or power, without any other distinction, than that of being the widow's son, was appointed by the Grand Master, and approved by the people, for this single reason, because he was a skilful artificer.

Let these considerations, my worthy brethren, animate us in the pursuit of so noble a science, that we may all be qualified to fill, in rotation, the most distinguished places in the lodge, and keep the honours of the craft (which are the just rewards of our labour), in a regular circulation. And as none are less qualified to govern than those who have not learnt to obey, permit me, in the warmest manner, to recommend to you all a constant attendance in this place, a due obedience to the laws of our institution, and a respectful submission to the directions of your officers, that you may prove to mankind the propriety of your election, and secure the establishment of this society to latest posterity.

To accomplish these desirable ends, let me entreat

will increase in a corresponding ratio. Another reason may also be given, applying in some instances to the fact, that by multiplying the number of degrees, persons who value their character, and wish their associates to be select, could exclude from their intercourse in the lodge, all such persons as had been improvidently or improperly introduced into the inferior degrees. But even in this view of the case, I can perceive no cause for interposing the third degree between what were evidently, at first, two consecutive sections of the same chapter in the science..

your strict attention to our by-laws, ever keeping in view the general regulations, constitutions, and orders of our ancient and honourable society.<sup>18</sup> Let due regard be paid to your officers in their respective stations, whose duty it is to regulate the proceedings of the lodge, and to carry the laws into execution, and may the only contention amongst us be, a laudable emulation in cultivating the royal art, and endeavouring to excel each other in whatever is good and great. The moral and social duties of life we should make a principal subject of contemplation, for thereby we shall be enabled to subdue our passions, and cultivate fraternal affection, the glory and cement of this institution, laying aside all malice, and all guile and hypocrisies, and envies, and all evil-speakings; manifesting our love one to another, for "love is of God, and he that loveth God, loveth his brother also. And he that saith he is in the light, and hateth his brother, is in darkness until now."

Suffer nothing to be heard within the sacred walls of this lodge, but the heavenly sounds of truth, peace, and concord, with a cheerful harmony of social and innocent mirth; and, "be ye like minded, having the same love, being of one accord and of one mind; let nothing be done through strife or

<sup>18</sup> This direction is of the utmost importance to Masonry, and has always constituted a principal feature in its laws. Its violation originated that unhappy schism which disunited the Freemasons of this country for eighty years; and the institution presented the anomalous appearance of two grand lodges, which mutually denounced each other.

vain-glory, but in lowliness of mind, let each esteem other better than themselves." Never give cause for it to be said, that we who are solemnly connected by the strictest laws of amity, should ever omit the practice of forbearance, and allow our passions to control us, when one great end proposed by our meeting here, is to subdue them. Let us not sit down contented with the name only of a Mason, but walk worthy of that glorious profession, in constant conformity to its duties. To become brethren worthy of our most ancient and honourable institution, we must devote ourselves to the study and discharge of the following duties, which are more or less within the reach of every capacity, viz., a knowledge of the mysterious problems, hieroglyphics,<sup>19</sup> and symbolical customs and ceremonies of the royal art, together with the origin, nature, and design of the institution, its signs, tokens, &c., whereby Masons are universally known to, and can converse with each other, though born and bred in different countries and languages.<sup>20</sup>

<sup>19</sup> One of the earliest methods of propagating knowledge was by the use of symbols. Thus Clemens Alexandrinus, quoting from Dionysius Thrax, an ancient grammarian, in his exposition of the symbol of the wheels, says, that some persons made a representation of their acts to others, not only by speech but by symbols also. (Strom. l. v.) Any one who is conversant in the learning of ancient times, will have seen that this was the chief way of communicating science; as is evident in the hieroglyphics of Egypt; and the custom of symbolical instruction, which the Pythagoreans and other philosophers derived from thence.

<sup>20</sup> Wherever brethren meet, in whatever part of the world it may be, whether they can understand each other's language or

A Freemason must likewise be a good man, one who duly fears, loves, and serves his heavenly Master, and, in imitation of the operative Mason, who erects a temporal building according to the rules and designs laid down for him by the Master Mason, on his tressel-board, raises a spiritual building, according to the laws and injunctions laid down by the Supreme Architect of the Universe in the book of life, which may justly be considered in this light as a spiritual tressel-board.

He must honour the king, and be subordinate to his superiors, and ever ready to promote the deserving brother in all his lawful employments and concerns. These, my brethren, are qualifications of a good Mason, wherefore they merit our peculiar attention; and, as it is our duty, we should make it our pleasure to practise them; by so doing we shall let our light shine before men, and prove ourselves worthy members of that institution, which ennobles all who conform to its most glorious precepts.

not, if it be by day or by night, if one be deaf and the other dumb, they can nevertheless recognize each other as brothers. In this respect the recognition-signs are a universal language, and they are communicated to every Mason at his initiation. Signs and grips can be given so cautiously, that it is not possible to perceive, if they are surrounded by thousands who have not been initiated. To give the word is somewhat more difficult. By the grip we may make ourselves known to the blind, by the sign unto the deaf, and by the word and grip by day or by night. Each degree has its sign, word, and grip, as in many cases it is not sufficient to make ourselves generally known as Freemasons. See the Freemasons' Lexicon in Voc. Erkennungszeichen oder Zeichen, Wort, Griff.



Finally, let me advise you to be very circumspect, and well guarded against the base attempts of pretenders, always setting a watch before your mouth. And with respect to any who may call themselves Masons, but (possessing refractory spirits) are at the same time enemies to all order, decency, and decorum, speaking and acting as rebels to the constitution of Masons in this kingdom; let me exhort you to have no connexion with them, but, according to the advice of St. Paul to the Thessalonians, “withdraw yourselves from every brother that walketh disorderly,”<sup>21</sup> leaving such to the natural consequence of their own bad conduct; being well assured, that the vain fabric which they mean to erect, having no other support than their own ignorance, debility, and deformity, will of itself soon tumble to the ground, with shame and ruin on the builders’ heads. On the other hand, let us live in strict amity and fraternal love with all just and upright brethren, that we may say with the royal

<sup>21</sup> It is often urged as an objection to our institution that many of its professors are vicious and immoral in their conduct, and consequently regardless of their obligations. They who urge this objection, little think that they are passing a censure upon their own understanding. The abuse of a thing is no valid objection to its inherent goodness. How many break their baptismal vows! how many call themselves Christians who are a disgrace to christianity, yet ultimately hurt not the gospel but themselves! In the best institutions on earth, worthless characters may occasionally be found. In the holy family itself, consisting but of twelve, one was a devil. Did that injure or impair the integrity of the eleven? very far from it. It rather added a lustre to their virtues.

Psalmist, "Behold how good, and how pleasant it is, for brethren to dwell together in unity."

Let God's holy word be the guide of our faith; and justice, charity, love, and mercy, our characteristics; then we may reasonably hope to attain the celestial pass-word, and gain admittance into the lodge of our Supreme Grand Master, where pleasures flow for evermore.<sup>22</sup> This is the fervent prayer of him who glories in the name of a faithful Mason, and has the honour to be Master of this right worshipful lodge.

<sup>22</sup> "These virtues would be totally inefficacious without the aid of christianity. Mr. Hume, in his fourth appendix to his Principles of Morals, complains of the modern scheme of uniting ethics with the Christian theology. They who find themselves disposed to join in this complaint, will do well to observe what the author has been able to make of morality without christianity. And for that purpose, let them read the second part of the ninth section of the above essay, which contains the practical application of the whole treatise—a treatise, which Mr. Hume declares to be incomparably the best he ever wrote. When they have read it over, let them consider whether any motives there proposed are likely to be found sufficient to withhold men from the gratification of lust, revenge, envy, ambition, avarice; or to prevent the existence of these passions. Unless they rise up from this celebrated essay with stronger impressions upon their minds than it ever left upon mine, they will acknowledge the necessity of additional sanctions. But the necessity of these sanctions is not now the question. If they be, in fact, established, if the rewards and punishments held forth in the gospel will actually come to pass, they must be considered. Such as reject the Christian religion, are to make the best shift they can to build up a system, and lay the foundation of morality without it. But it appears to me a great inconsistency in those who receive christianity, and expect something to come of it, to endeavour to keep all such expectations out of sight, in their reasonings concerning human duty." (Paley.)

## LECTURE X.

ON THE DESIGN OF MASONRY. DELIVERED IN THE UNION LODGE,  
EXETER, NO. 370, BY JOHN CODRINGTON, ESQ., D. P. G. M., 1770.

Sermo oritur, non de regnis domibusve alienis ;  
 ————— sed quod magis ad nos  
 Pertinet, et nescire malum est agitamus : utrumne  
 Divitiis homines, an sint virtute beati ;  
 Quidve ad amicitias, usus, rectumne trahat nos,  
 Et quæ sit natura boni, summumq : quid ejus.

HORACE.

BEING this day, by your choice, exalted into this chair, it is the fervent wish of my heart to render myself as little undeserving as possible of the distinguished honour. Many important duties has a Master of a lodge to perform ; and though I despair performing all of them as I ought, yet I shall always endeavour to do so.<sup>1</sup> To give instruction is the business of the Master ; and I think it incumbent upon me, on this occasion, to consider the nature and design of our institution, and to remind you of the duties it prescribes.

<sup>1</sup> Some expressions, perhaps sentences, in this Charge, belong to different writers whose names are not mentioned. It was never intended to be printed ; the author, therefore, at the time of writing it, never minuted down to whom he was obliged for them, and he cannot now recollect. He thinks it proper to say this, that it may not be thought he in the smallest degree assumes to himself what belongs to another.

First then, our Order instructs us in our duty to the great Artificer of the universe; directs us to behave as becomes creatures to their Creator; to be satisfied with his dispensations, and always to rely upon Him whose wisdom cannot mistake our happiness, whose goodness cannot contradict it.

It directs us to be peaceable subjects, to give no umbrage to the civil powers, and never to be concerned in plots and conspiracies against the well-being of the nation; and as political matters have sown the seeds of discord amongst the nearest relations and most intimate friends, we are wisely enjoined in our assemblies never to speak of them.

It instructs us in our duty to our neighbour; teaches us to injure him in none of his connections, and in all our dealings with him to act with justice and impartiality. It discourages defamation; it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts; to deceive not him who relieth upon us; to be above the meanness of dissimulation; to let the words of our mouths be the thoughts of our hearts, and whatsoever we promise religiously to perform.

It teaches inviolable secrecy; forbids us to discover our mystic rites to the unenlightened, or to betray the confidence of a brother. It warms our hearts with true philanthropy, with that philanthropy which directs us never to permit a wretched fellow-creature to pass by till we have presented him with the cup of consolation, and have made

him drink copious draughts of the heart-reviving milk of human kindness. It makes us lovers of order; stifles enmity, wrath, and dissention, and nourishes love, peace, friendship, and every social virtue; it tells us to seek our happiness in the happiness we bestow, and to love our neighbour as ourselves.

It informs us that we are all children of one father; that man is an infirm, short-lived creature, who passes away like a shadow; that he is hastening to that place where human titles and distinctions are not considered; where the trappings of pride will be taken away, and virtue alone have the pre-eminence; and thus instructed, we profess that merit is the only proper distinction. We are not to vaunt ourselves upon our riches or our honours, but to clothe ourselves with humility; to condescend to men of low estate; to be the friends of merit in whatever rank we find it. We are connected with men of the most indigent circumstances, and in a lodge, (though our Order deprives no man of the honour due to his dignity or character,) we rank as brethren on a level;<sup>2</sup> and out of a lodge,

<sup>2</sup> The level is an emblem of equality; because with God there is no respect of persons, and in His sight all men are equal; liable to the same infirmities, redeemed by the same Saviour, subject to the same death and judgment. This is the sense in which Masons understand the equality of members in tyled lodges. They know nothing of that levelling equality which is the idol of the revolutionists of this world; they are taught by their Constitutions to be "peaceable subjects, and obedient to the civil powers;" and are enemies to that confusion and anarchy which

the most abject wretch we behold belongs to the great fraternity of mankind; and therefore, when it is in our power, it is our duty to support the distressed, and patronize the neglected.

It directs us to divest ourselves of confined and bigotted notions, (the source of so many cruel persecutions,) and teaches us that humanity is the soul of all religions. We never suffer any religious disputes in our lodges, (such disputes tend to disturb the tranquillity of the mind,) and as Masons, we believe that in every nation he that feareth Him and worketh righteousness, is accepted of Him. All Masons, therefore, whether Christians, Jews, or Mahometans, who violate not the rule of right written by the Almighty upon the tablets of the heart, who do fear Him, and work righteousness, we are to acknowledge as brethren; and though we take different roads, we are not to be angry with each other on that account; we mean all to travel to the same place; we know that the end of our journey is the same; and we are all affectionately to hope to meet in the lodge of perfect happiness. How lovely is an institution fraught with sentiments like these; how agreeable must it be to Him who

is destructive of social happiness. Hence the level distinguishes the Senior Warden, to remind him that while he presides over the labours of the lodge by command of the W. M., as the Junior Warden does over its refreshments, it is his duty to see that every brother meets upon the level, and that the principle of equality is preserved during the work, without which harmony, the chief support of our institution, could not be maintained in its purity and usefulness.

is seated on a throne of everlasting mercy; to that God who is no respecter of persons.

It instructs us likewise in our duty to ourselves; it teaches us to set just bounds to our desires; to put a curb upon our sensual appetites; to walk uprightly.

Our Order excludes women; not because it is unwilling we should pay a proper regard to that lovely sex,<sup>3</sup> the greatest, the most valuable gift that

\* Our ancient brethren were not particularly complimentary to the sex, if the following were really introduced, as we are told, amongst the reasons for holding their lodges on the highest of hills or the lowest of vallies. “ Au sommet d'une grande montagne, et au fond d'une grande vallée, ou j'aimais coq n'a chanté *femme n'a babillé*, lion n'a rugi; en un mot, ou tout est tranquille comme dans la Vallée de Josaphat. Expressions figureées, pour marquer la concorde et la paix qui regnent dans les assemblées Maçonnes, et le soin que l'on prend d'eu exclurre les femmes.” After all, it is a question whether the onus of this satire ought to be chargeable on the craft in general, for we only find the expression in one formula, and it appears to be an interpolation from Shakespeare, (Taming of the Shrew, Act i.)

Have I not in my time heard lions roar?  
 Have I not heard the sea, puff'd up with winds,  
 Rage like an angry boar chafed with sweat?  
 Have I not heard great ordnance in the field,  
 And heaven's artillery thunder in the skies?  
 Have I not in a pitched battle heard  
 Loud larums, neighing steeds, and trumpet's clang?  
 And do you tell me of a woman's tongue.

And it is probable that Shakespeare used it as a parody on the brutal dogmata of Democritus, who taught his disciples, according to Laertius, that “ to speak little becomes a woman; plain attire adorns her. A woman is sharper witted for mischief than a man. To obey a woman is the greatest ignominy to a man.”

heaven has bestowed upon us but it bids us enjoy their society in such a manner as the laws of conscience, society, and temperance, permit.<sup>4</sup> It commands us for momentary gratifications not to destroy the peace of families; not to take away the happiness, (a happiness with which grandeur and riches are not to be compared,) which those experience whose hearts are united by love; not to profane the first and most holy institution of nature. To enjoy the blessings sent by divine beneficence, it tells us, is virtue and obedience; but it bids us avoid the allurements of intemperance, whose short hours of jollity are followed by tedious days of pain and

<sup>4</sup> A writer in Moore's Freemasons' Magazine, published at Boston, in the United States of America, says very truly, "never may an honest, open-hearted Mason fear that the better part of the creation will urge against his order, to his detriment, the circumstance that the ladies are not admitted to a membership among free and accepted Masons. Let him tell what is the fact, that Minerva, the goddess of wisdom, presides in the Masonic lodges, in which she would have but a divided empire, if the goddess of beauty were admitted along with her. We surely could not trust Venus and Minerva together in our lodges, lest we should become too much distracted with the blandishments of Beauty to hear at all the severer teachings of Wisdom. But it will be high time to attempt a laboured defence of this masonic usage when a lady shall complain of it, or when she shall refuse to make a secret-keeping Mason the lord of her affections; pillowing on her pure heart both the unlocked casket and the secret which it contains. Could she make him a renegade to honour, how would she loath him? How unsafe in such hands, and in such keeping, would she ever after consider her own fame, and those gems of affection which woman never gives, save to the trusty, the brave, the unconquerable, and the inflexible in purpose."



dejection; whose joys turn to madness, and lead to diseases and to death. Such are the duties which our Order teaches us, and Masonry (the heavenly genius!) seems now thus to address us:—

“The Order I have established in every part of it shows consummate wisdom; founded on moral and social virtue, it is supported by strength; it is adorned by beauty, for everything is found in it that can make society agreeable. In the most striking manner I teach you to act with propriety in every station of life. The tools and implements of architecture, and everything about you, I have contrived to be most expressive symbols to convey to you the strongest moral truths. Let your improvement be proportionable to your instruction. Be not contented with the name only of Freemasons. Invested with my ancient and honourable badge,<sup>5</sup> be Masons indeed. Think not that it is to be so to meet together, and to go through the ceremonies which I have appointed; these ceremonies, in such an Order as mine, are necessary, but they are the most immaterial part of it, and there are weightier matters which you must not omit. To be Masons indeed, is to put in practice the lessons of wisdom which I teach you. With reverential gratitude, therefore, cheerfully worship the Eternal Providence; bow down yourselves in filial and submissive obedience

<sup>5</sup> The lambskin or white leather apron is the well-known badge of a Mason, and is the first gift bestowed on the newly initiated E. A. P. The apron is worn by operative masons to preserve their garments from spot or stain; but as speculative Masons, we use it to promote the principles of morality. It is an emblem

to the unerring direction of the Mighty Builder; work by his perfect plans, and your edifices shall be beautiful and everlasting.

“I command you to love your neighbour; stretch forth the hand of relief to him if he be in necessity; if he be in danger, run to his assistance; tell him the truth if he be deceived; if he be unjustly reproached and neglected, comfort his soul, and soothe it to tranquillity. You cannot show your gratitude to your Creator in a more amiable light than in your mutual regard for each other.

“Taught, as you are by me, to root out bigotted notions, have charity for the religious sentiments of all mankind; nor think the mercies of the Father of all the families of the earth, of that Being whom the heaven of heavens cannot contain, are confined within the narrow limits of any particular sect or religion.

“Pride not yourselves upon your birth, it is of no consequence of what parents any man is born, provided he be a man of merit; nor your honours, they are the objects of envy and impertinence, and must ere long be laid in the dust; nor your riches, they cannot gratify the wants they create; but be meek and lowly of heart. I reduce all conditions to a pleasing and rational equality; pride was not made for man, and he that humbleth himself shall be exalted.

of innocence, and teaches us to preserve that purity of life and conduct which will not only increase our happiness in this world, but exalt us ultimately to a house not made with hands, eternal in the heavens.

“ I am not gloomy and austere. I am a preacher of morality, but not a cruel and severe one; for I strive to render it lovely to you by the charms of pleasures which leave no sting behind; by moral music, rational joy, and harmless gaiety. I bid you not to abstain from the pleasures of society, or the innocent enjoyments of love or of wine: to abstain from them is to frustrate the intentions of Providence. I enjoin you not to consecrate your hours to solitude. Society is the true sphere of human virtue; and no life can be pleasing to God but what is useful to man. On this festival, in which well-pleased, my sons, I see you assembled to honour me, be happy. Let no pensive look profane the general joy; let sorrow cease; let none be wretched; and let pleasure and her bosom friends, attend this social board. Pleasure is a stranger to every malignant and unsocial passion, and is formed to expand, to exhilarate, to humanize the heart. But he is not to be met with at the table of turbulent festivity; he disclaims all connections with indecency and excess, and declines the society of riot roaring in the jollity of his heart.<sup>6</sup> A sense of the dignity of

<sup>6</sup> An objection is frequently urged against Freemasonry on the ground that men, who, before they were Freemasons, were lovers of sobriety and domestic life, have afterwards been intemperate, and fond of resorting to places of public entertainment. If any real foundation were ever given to this objection, it must have been by men who have shut their ears to the earnest and repeated admonitions of their Order; which, though it indulges rational festivity, forbids, in the strongest manner, irregularity and intemperance. Thus, in the old Gothic charge of behaviour after the lodge is closed, the brethren are permitted to “ enjoy

human nature always accompanies him, and he admits not of anything that degrades it. Temperance and cheerfulness are his bosom friends; and, at the social board, where he never refuses his presence, these friends are always placed on his right hand and on his left; during the time, he generally addresses himself to cheerfulness, till temperance demands his attention. On this festival, I say be happy; but, remember now, and always remember, you are Masons, and act in such a manner that the eyes of the censorious, ever fixed upon you, may see nothing in your conduct worthy of reproof; that the tongue of the slanderer, always ready to revile you, may be put to silence. Be models of virtue to mankind. Examples profit more than precepts. Lead uncorrupt lives, do the thing which is right, and speak the truth from your hearts. Slander not your neighbour, and do no other evil unto him; and let your good actions convince the world of the wisdom and advantages of my institution. The unworthiness of some of those who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a friend to rational gaiety, have ignorantly thought excesses might be indulged in,

themselves with innocent mirth, treating one another according to their ability, but avoiding all excess; not forcing any brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus, (Esther, i. 5,) nor hindering him from going home when he pleases; for though, after lodge hours, Masons are like other men, yet the blame of their excess may be thrown upon the fraternity, though unjustly."

has been disgraceful to themselves, and discreditable to me.

“Have I any occasion to mention charity to a lodge where no object of distress has ever applied without being relieved,—to a lodge which has decreed that on the festivals of St. John,<sup>7</sup> there should always be a collection made for charitable purposes, and that the Master or Wardens should recommend the propriety of it. Whilst, free from care, you are enjoying the blessings of Providence, you forget not to raise the drooping spirits, and exhilarate the desponding hearts of indigent brethren; and whilst you know one worthy man is deprived of the necessaries of life, you cannot enjoy its superfluities. Ye have passed from death unto life, because ye love the brethren. With the chains of benevolence and social affection, I link the welfare of every particular with that of the whole. The chief foundation of my institution is charity. I cry aloud to my children not to pass by on the other side when they see objects of distress, but to go to them, and have compassion upon them; to bind up their wounds, pouring in oil and wine; to set them on their own beasts; to carry them to a place of safety, and take care of them. I bid them weep

<sup>7</sup> One of the bye-laws of the Union Lodge at Exeter, A. D. 1769, directed “that the Master of a lodge or one of the Wardens, by his order, do take a proper opportunity soon after dinner, on every St. John’s Day, to recommend to the members, and visiting brethren present, a voluntary contribution towards increasing the fund for charity, and that a collection be accordingly made by the treasurer for that purpose.”

for those who are in trouble; never to see any perish for want of clothing, or suffer the stranger to lodge in the street, but to open the door to the traveller. Never to cause the eyes of the widow to fail, or eat the morsel by themselves alone, and the fatherless not be partakers thereof. I show them the path which is perfumed by the breath of benediction, and which leads to the celestial lodge where the merciful shall obtain mercy.

“ But some might have inclination to assist the poor in their trouble, and not be able to do so without prejudicing themselves or their families. Remember that when you are directed to be charitable, I direct you to be so as far as you can without doing injury to yourselves or your connections. But money is not the only thing the unfortunate stand in need of. Compassion points out many resources to those who are not rich for the relief of the indigent; such as consolation, advice, protection, &c. The distressed often stand in need only of a tongue to make known their complaints; they often want no more than a word they cannot speak, a reason they are ashamed to give, or entrance at the door of a great man which they cannot obtain.

“ Ye are connected by sacred ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy. Virtue, my sons, confers peace of mind here, and happiness in the regions of immortality.”<sup>8</sup>

Such would be the address of the genius of

<sup>8</sup> Or in the more expressive language of the old lectures

Masonry, were she to appear visibly amongst us, And none who are emulous to sustain the character of good and worthy Masons, could safely refuse to receive and obey her instructions. She thus teaches you that the qualifications necessary to form a worthy member of our Order are, a wise philanthropy, pure morality, inviolable secrecy, and a taste for the polite arts.

Lycurgus, Solon, Numa, and all other political legislators, could not make their establishments durable. How wise soever their laws might have been, they could not extend them into every country and every age. As these laws had in view only victories and conquests, military violence, and the elevation of one people above another, they could not become universal, nor agree with the taste, the genius, and the interests of every nation. Philanthropy was not their basis. The love of country, badly understood, and carried to an excess, often destroyed in those warlike republics the love of humanity in general. Men are not essentially distinguished by the difference of the languages they speak, the dresses they wear, or the dignities with which they are invested. The whole world is but one great republic, of which every nation is a family, and every particular person a child. To revive and spread abroad those ancient maxims drawn from the nature of man, is one of the ends of our estab-

“Virtue is true nobility; wisdom is the channel by which virtue is directed; wisdom and virtue alone can distinguish us as Freemasons.”

ishment. We wish to unite all men of an agreeable humour and enlightened understanding, not only by the love of the polite arts, but still more by the great principles of virtue; and from such an union, the interest of the fraternity becomes that of all mankind. From such, every nation may draw solid knowledge, and all the subjects of different kingdoms may conspire without jealousy, live without discord, and mutually love one another without renouncing their country.<sup>9</sup>

Thus Masonry instructs us in our duty to the Supreme Architect of the universe, to our neighbours, and ourselves. It teaches truth, peace, and concord. It bids us open our ears to the cries of the unfortunate, and extend our hands to them with the cup of consolation; it unites men of all nations in one affectionate bond of brotherhood; it shows us we are all upon a level, and that merit is the only just distinction. It orders us to live within

\* These happy results would always distinguish Freemasonry, if the lodges were influenced in the selection of their candidates by the three requisites which were enjoined by our ancient brethren, denominated physical, mental, and moral. The physical qualifications are, that the candidate shall be a free man, born of a free woman, of mature age, and able body. The mental qualifications embrace sanity of mind; a capability of understanding the obligations and instructions of the Order, that he may be prepared to perform its duties. The moral qualifications are, that he shall neither be an atheist, an infidel, nor an irreligious libertine; that he must obey the moral law, and practice the four cardinal and the three theological virtues; he must be an humble believer in the wisdom, power, and goodness of God, because this constitutes the religious creed of Freemasonry, and acts as a check upon vice, and a stimulus to virtue.



compass, and always to act upon the square with the world, and with one another. It is not gloomy, but cheerful; it forbids intemperance, but encourages rational mirth and innocent pleasure; in short, it is a superstructure fixed with solid firmness on the broad basis of moral and social virtue.

Sound morality is also required in our society. Let a man's religion, or mode of it, be what it will, we do not exclude him from the benefits and advantages of our Order, provided he believes in the glorious Architect of heaven and earth, and practises the sacred duties of morality. We are directed to expand our hearts with the most generous sentiments, to root out bigotry, and stop the cruel hand of persecution. We are bid to unite with virtuous men of the most distant countries and opposite opinions; and to unite with them in the firm and pleasing bond of fraternal love. We therefore banish from our lodges every dispute which may tend to disturb the tranquillity of the mind and gentleness of the manners; or to destroy those sentiments of friendship, and that perfect harmony to be found only in the retrenching all indecent excesses and discordant passions.

The obligations that the Order lays upon its members, are to protect the brethren by your authority; to enlighten them by your understanding; to edify them by your virtues; to sacrifice every personal resentment, and diligently to seek for everything which will best contribute to the peace, concord, and credit of the society. Let your

heart, be always ready to commiserate distress; your hand ever open to relieve it. Drop balm upon the wounds affliction has made, and bind up the hearts which sorrow has broken, and thus experience the exalted happiness of communicating happiness to others.

We have secrets amongst us, which compose a language, sometimes mute, and sometimes very eloquent, to be communicated at the greatest distance, and to know our brethren by, let their country or their language be what it will.

What has scarcely happened to any other society, has happened to ours. Our lodges have been established in, and are now spread over, all polite nations; and yet, amongst so great a multitude of men, no brother has ever yet betrayed our secrets.<sup>10</sup> Dispositions the most volatile, the most indiscreet,

<sup>10</sup> It was one of the most ancient injunctions of Masonry to keep inviolate the secrets of the Order, although this appearance of mystery subjected the brethren of the middle ages to many evil imputations. An old Masonic MS. gives the following rule:—

The thrydde poynt most be severele,  
 With the prentes knowe hyt wele,  
 His mayster counsel he kepe and close,  
 And hys felows by hys goode purpose;  
 The prevetyse of the chamber telle he no mon,  
 Ny yn the logge whatsoever they donn;  
 Whatsoever thou heryst, or syste hem do,  
 Telle yt no mon, whersever thou go;  
 The counsel of halle, and yeke of bowre,  
 Kepe hyt wel to gret honowre,  
 Lest hyt wolde torne thysel to blame,  
 And brynge the craft ynto gret schame.

and the least trained up to secrecy, learn this great science as soon as they enter amongst us. So great an empire over the mind has the idea of brotherly union ! This inviolable secrecy powerfully contributes to link together the subjects of different kingdoms, and to facilitate, and render mutual between them, the communication of benefits. We have many examples of it in the annals of our Order. Brethren travelling over the various nations of Europe, and finding themselves distressed, have made themselves known to our lodges, and immediately have they received all necessary assistance.<sup>11</sup> We are connected by solemn promises. If any one should fail in the solemn promises which connect us, you know, brethren, that there is no greater punishment than the remorse of conscience, the infamy of perfidy, and the exclusion from our society.

The famous feasts of Ceres at Eleusis, of Isis in Egypt, of Minerva at Athens, of Urania amongst the Phœnicians, and of Diana in Scythia, had some

<sup>11</sup> The incident which induced Lord Ramsay, one of the Scottish Grand Masters, to become a Mason, is a proof that this practice is not a vain boast. As this nobleman was walking with his tutor, before he became of age, a wretched beggar, who appeared to be a foreigner, entreated his charity. The clergyman turned round to question the suppliant, and in a moment grasped his hand with the most cordial kindness. Lord Ramsay was surprised. The stranger was a Freemason ; he was fed, clothed, and supplied with the means of transport to the coast of Syria, from whence he came. This circumstance made such an impression upon Lord Ramsay, that he determined, as soon as possible, to join an association so pregnant with good works.

relation to our solemnities. Mysteries were celebrated in them in which many vestiges of the ancient religion of Noah and the patriarchs are to be met with. They finished by repasts and libations, but without the excesses, debaucheries, and intemperance, which the pagans by degrees fell into. The source of all these infamies, was the admission of persons of both sexes to their nocturnal assemblies, contrary to their primitive institution.<sup>12</sup> It is to prevent such abuses that women are excluded from our Order. It is not that we do not pay a natural and due regard to that most beautiful part of the creation, or that we are unjust enough to look upon them as incapable of secrecy, but because their presence might insensibly alter the purity of our maxims and our manners; we are afraid, nor groundless are our fears, that love would enter with them, and draw us to his flowery tempting paths, where jealousy too often would diffuse his venom through our hearts,

<sup>12</sup> The above observation is most true; but the reasons for which the custom was introduced appear plausible in theory, how revolting soever they might prove in practice. It was a received opinion amongst many ancient nations, that some of their gods were propitious only to men, and others only to women; which made them sometimes prohibit the one, and sometimes the other, from being present at their sacred rites and solemnities. The Lacedemonians took away this piece of superstition by admitting both sexes to their most secret religious services. Thus females were initiated into the most holy mysteries, as well as males, that so by an early knowledge of each other, there might be a real love and friendship established between them, which ever stood most firm upon the basis of religion.

•

and from affectionate brethren, transform us into implacable rivals.

Another qualification necessary to enter into our Order, is a taste for useful sciences, and liberal arts of every kind. These improve the heart as much as the understanding; moderate the selfish affections; sweeten and harmonize the temper, and better fit men for social happiness—that happiness which Freemasonry most zealously endeavours to promote.

The name of Freemason ought not then to be taken in a literal, gross, and material sense, as if we were simple workmen in stone and marble. We do not consecrate our talents and our riches to the construction of external temples, but enlighten, edify, and protect the living temples of the Most High.

Thus have I given you some account of Masonry, and the qualifications necessary to make a worthy member of it; by which you see it is not a ridiculous and trifling, but a very serious and important institution; an institution founded on the most exalted principles of moral and social virtue.<sup>13</sup> May

<sup>13</sup> Addressed to a clergyman:—“ You, brother, are a preacher of that religion of which the distinguishing characteristics are universal benevolence and unbounded charity. You cannot, therefore, but be fond of the Order, and zealous of the interests of Freemasonry, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue, which enforces the practice of all the softer virtues of humanity, which introduces

we ever keep in view its noble and real design, and catch the spirit of it. May it be our glory to practise the duties it prescribes. Moral architects as we are, may we build temples for every virtue; prisons and dungeons for vice, indecency, and immorality.<sup>14</sup> May we be disposed to every humane and friendly office, ever ready to pour oil and wine into the wounds of our distressed brethren, and gently bind them up, (it is one of the principal ends of our institution,) so that when those who speak evil or lightly of us behold our conduct, and see by our means the hungry fed, the naked clothed, the sick sustained and cherished,—shall see our light

peace and goodwill amongst mankind, and is the centre of union to those who otherwise might have remained at a perpetual distance; and believe me, brother, that whoever is warmed with the true spirit of christianity, must esteem—must love Freemasonry.”

<sup>14</sup> Addressed to a French gentleman:—“ You, brother, the native and subject of another, a great and enlightened kingdom, you, by entering into our Order, have connected yourself by sacred and affectionate ties with thousands of Masons in this and other nations. Ever reflect that the Order you have entered into bids you always look upon the world as one great republic, of which every nation is a family, and every particular person a child. When, therefore, you are returned to, and settled in, your own country, take care that the progress of friendship be not confined to the narrow circle of national connections or particular religions, but let it be universal, and extend to every branch of the human race. At the same time, always consider that besides the common ties of humanity, you have this night entered into other obligations, which engage you to kind and friendly actions to your brother Masons of all countries and religions.

so usefully shine,—their evil speaking may be silenced, their foolish prejudices removed, and they may be convinced that Masonry is an useful and a venerable structure, supported by the great and everlasting pillars of wisdom, strength, and beauty.

## LECTURE XI.

ON THE MASONIC DUTIES. DELIVERED IN ST. NICHOLAS'S LODGE,  
NO. 378, NEWCASTLE. BY THE REV. B. GREEN, OF DURHAM.  
1776.

“ A Mason ought to be the most valiant warrior, the most just judge, the kindest master, the most zealous servant, the tenderest father, the most faithful husband, and the most obedient son ; for his duties as a citizen in general have been strengthened and rendered sacred by the voluntary masonic obligation ; and he, if ever he should neglect them, not only would show a want of fortitude, but also be guilty of hypocrisy and perjury.”

EXHORTATIONS FROM THE GERMAN.

THE privileges which the members of a Freemason's lodge enjoy are too numerous, and of too exalted a character, to be comprised within the limits of a single address, and I shall, therefore, only mention one or two of these on this occasion. Removed from that disagreeable bustle, tumultuous confusion, and fortuitous intercommunity, which must unavoidably happen in houses of public concourse ; we are now, I hope, both in a commodious situation, and also a place of safe retirement, where we may securely enjoy generous freedom, innocent mirth, social friendship, and useful instruction ; with many other privileges that might here be mentioned.

L



But, as there is no privilege which is of real use but what is likewise subject to abuse, it therefore behoves each of us to look carefully to ourselves, that none of us be found guilty of any abuse whatever. Therefore, as we have our refreshment under our own management,<sup>1</sup> and our time at our own disposal, I should think, that a moderate use of the one, and an useful improvement of the other, would stand in need of very few arguments to enforce the practice of either: more especially as we hold temperance, fortitude, justice, and prudence to be some of our first foundation-principles;<sup>2</sup> and, moreover, as meekness, temperance, moderation, and charity are so often recommended in the divine law, to

<sup>1</sup> It was frequently the custom of the brethren in those days, who had been prudent enough to erect a masonic hall for their exclusive use, to furnish the vaults underneath their lodge room with a stock of wine, and other necessaries, which made them totally independant as to the quality and quantity of the refreshment which they thought proper to use.

<sup>2</sup> I am afraid, as society in the last century were *bon vivants*, the Masons did not escape censure on this point. The bye-laws of the lodge at Lincoln, which existed in the early part of the last century, constitute a proof of the truth of this conjecture. Thus they provide that—"The lodge shall be opened and closed at the appointed hours, so that there may be one examination at least gone through every lodge night; and the person who neglects it shall forfeit a *bottle of wine*, to be drank by the brethren *after the lodge is closed*, to make them some part of amends. Not fewer than three leaves of the constitutions shall be read, &c. under the penalty of *one bottle of wine*, to be paid as aforesaid. No brother made in another lodge shall be passed Master in this lodge under half-a-guinea, to be paid *for the entertainment of the Masters present.*"

which we pretend to pay the greatest deference. Let us, therefore, not be slothful in business, not wasters of time, but fervent in spirit serving our Lord. And as we have this day dedicated and set apart this place for the worship of the true God, and the contemplation of his wonderful works, it would, therefore, be so much the more incongruous in any one of us, ever to make any other use thereof than that to which it is now destined, or to suffer any mean or unworthy practices, i. e. such as are unbecoming the Christian profession, ever to be exercised within these walls, at least so long as it is in our possession.

The better to attain these great ends, let us always, when we meet here, be moderate in our expenses, temperate in our regalements,<sup>3</sup> innocent in our amusements, and prudent in the length of time employed in each of these; and in all things so ordering our whole deportment, as to render due obedience to our Creator, perform real justice to our neighbour, and practise genuine virtue for ourselves.

There is one thing that I would earnestly desire to be practised in this lodge, and that is, that on all lodge nights every member thereof should keep

<sup>3</sup> The original Gothic charges were particularly applied to the preservation of temperance, in professed imitation of the old regulation of King Ahasuerus, in whose reign "the drinking was according to the law, none were compelled; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure." (Esther i. 8.)

good hours, and go soberly home; and if he choose to indulge himself in staying a little later abroad, that he should do this at any other time, rather than on the lodge nights.<sup>4</sup> This would be one method, amongst several others, that might be used of making our friends and families, but especially the fair sex, to entertain a far better opinion of Freemasonry than they generally do. By this, and some similar methods, they would be induced to think, for instance, that we spent less money on account of Masonry than is generally thought; that we were employed in more sober exercises than is frequently imagined; and, in a word, that the strictest decorum, in all things, is always most scrupulously maintained in our society.

But when I reflect on our excellent bye-laws, I find it almost needless for me to expatiate on this head, because they are in this article sufficiently explicit, if only they were but something more punctually adhered to. Besides this, I am agree-

<sup>4</sup> A dissuasive from this indulgence altogether would have been better, because drunkenness is a social festive vice, apt, beyond any vice that can be mentioned, to draw in others by the example. The drinker collects his circle, the circle naturally spreads; of those who are drawn within it, many become corrupters and centres of sets and circles of their own; every one countenancing, and, perhaps, emulating the rest, till a whole neighbourhood be infected from the contagion of a single example. This account is confirmed by what we often observe of drunkenness, that it is a local vice, found to prevail in certain countries, in certain districts of a country, or in particular towns, without any reason to be given for the fashion, but that it had been introduced by some popular example. (Paley.)

ably prevented from enlarging on this topic, when I look round this assembly, and see all the offices of dignity supported by brethren, who, I am firmly persuaded, want neither inclination nor abilities, both to recommend and to enforce whatever may be found necessary to maintain the universal reputation of the institution in general, and the true felicity of this lodge in particular.<sup>5</sup>

Only I would beg to be indulged a little in offering you, my worthy brethren, and the officers of this lodge, one piece of sincere and friendly advice, which, I hope, may not be altogether unseasonable. The advice is this, that you, the officers, should have frequent meetings among yourselves, in order to know and consult one another,<sup>6</sup> concerning the

<sup>5</sup> The principal design of the laws of Masonry is to promote the harmony of its members, and by that means create a marked line of distinction between Freemasonry and every other existing society. The attributes of the several degrees were therefore distinctly characterized, that no mistake might occur in their application to the business of the craft. The brethren of the first degree were expected to distinguish themselves by honour and probity; the fellowcrafts by diligence, assiduity, and a sincere love of scientific pursuits; while the few, who by their superior virtues attained to the third degree, recommended themselves to notice by their truth, fidelity, and experience in the details and landmarks of the Order.

<sup>6</sup> Hence originated lodges of instruction, which are now become so common, that the grand lodge has thought it necessary to issue a specific law upon the subject; although it appears to be rather vague. "No general lodge of instruction shall be holden, unless under the sanction of a regular warranted lodge, or by the special licence and authority of the Grand Master. The lodge giving their sanction, or the brethren to whom such

good of the society; that so, when you come to appear in the lodge on any emergency among the rest of the brotherhood, you may all appear to be of one heart, and of one mind, without any jarring sentiment, or contradictory emotion, which must unavoidably be the case, if the foregoing method, or something similar thereto, be not put in practice.<sup>7</sup> And opposition of sentiments, especially in those who are previously supposed to be agreed, as managers and leaders of the rest, must not only be

licence is granted, shall be answerable for the proceedings of such lodge of instruction, and responsible that the mode of working there adopted has received the sanction of the grand lodge." (Const. Lodges of Instruction.)

<sup>7</sup> In 1842 a singular case occurred in New York, in which the rights and privileges of the Master of a lodge were placed in jeopardy by the action of his lodge. After the lodge was opened, the Master had occasion to be absent for a short time, leaving the Senior Warden in the chair. On his return to his seat, he found that charges had been preferred against him, and a committee appointed to try him, and the Senior Warden refused to return to his hands the warrant and mallet of the lodge; complaint being made to the Grand Master by the Master, he directed the Grand Secretary to inform the said Senior Warden, that it was his direction that he should forthwith return the warrant to the hands of the Master, and that the action of the lodge on that case must be suspended, and the members hold themselves in readiness to maintain their charges before the Grand Stewards' lodge, which was all promptly complied with by the parties. The ground of his decision was, that the Master of a lodge is only subject to impeachment and trial before his peers, who are acquainted with his duties, but which the members of a lodge cannot know until they are themselves seated in the oriental chair. (See the Transactions of the Grand Lodge of New York, June 7, 1843.)

derogatory to these officers themselves, disgusting to their brethren, but likewise highly detrimental to the good order and harmony of this, or any other society. Therefore, as this disorder is attended with such pernicious consequences, and might be so easily remedied, it is to be hoped that the admonition will be so much the more readily complied with.<sup>8</sup> And further still, what would very much assist you in the honourable discharge of your duty as officers, would be, to get perfectly acquainted with our excellent book of constitutions, our regulations, and bye-laws.

And as for the rest of you, my worthy brethren, many of whom are yet but young Masons, I would also presume to offer you the following thoughts, viz., that you would give all diligence to become proficient in this our laudable profession, in order that you may know what is incumbent on you by being Masons, and how to discharge your duty in this particular, to your Creator, to your neighbour, and to your own consciences; for many, far too many, there are (with deep regret I utter the expression), who know nothing more of real Masonry than only the mere nominal appellation, to the

<sup>8</sup> In 1734 it was ordered by the grand lodge, that "if any brother so far misbehave himself as to render his lodge uneasy, he shall be thrice admonished by the *Master and Wardens in a lodge formed*; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the bye-laws of that particular lodge, or else in such a manner as the quarterly communication shall in their prudence think fit."

great danger of their own peace of conscience while here, their eternal welfare hereafter, and likewise to the great detriment of our most ancient, honourable, and excellent society.<sup>9</sup> A knowledge of our duty, as far as we can possibly attain it, is an indispensable requisite. And the lodge is the only proper place, wherein we can expect to arrive at any proficiency in this our noble science; and by a constant and regular attendance there, we may reasonably expect to become masters of this our royal art.<sup>10</sup>

When I mention becoming masters in the art of Masonry, I would be understood not to extend this expression to its utmost degree of latitude; because

<sup>9</sup> I am afraid there is much truth in this observation, even at the present day. Numbers of brethren are satisfied with a knowledge of the signs, words, and tokens, and search after nothing further. And this is the reason why some of our brethren, otherwise worthy men, are inclined to place Freemasonry on no higher scale than the ephemeral societies of the day. And it is to be feared that there are many intelligent men who have forsaken the masonic institution, rather than be at the trouble of investigating its merits. All this is extremely unfortunate, but there are cogent reasons for believing it to be true.

<sup>10</sup> The gradual progression of the candidate to a competent knowledge of the science of Masonry has been clearly developed by a writer of the last century. He enumerates the three classes as being perfectly distinct, and only to be attained by a perseverance in the practice of wisdom and virtue. And he concludes his dissertation by saying, that the arrangement is so perfect as to promote friendship and hospitality, to reward industry, and to encourage ingenuity and scientific research. No one, who has really given his mind to the study of the general principles of the Order, can refuse his assent to so reasonable a proposition.

Masonry is one of the largest fields for speculation of any science or profession whatever, christianity only excepted; and, therefore, to become complete masters of it, would require more time and pains than the lot or the capacity of the general part of mankind can either afford, or put in practice. But that knowledge which I would be understood to mean, is more or less within the reach of every capacity, if cultivated with reflection and assiduity, viz., a knowledge of the mysterious problems, hieroglyphics, symbolical customs and ceremonies of our royal art, together with the origin, nature, and design of the institution, its signs, words, tokens, &c.,<sup>11</sup> whereby Masons are universally known

<sup>11</sup> An intelligent Mason, Bro. Husenbeth, thus expresses himself on the signs, words, and tokens of the Order:—"To found the universality of Freemasonry upon the few traditional S. T. W., which we are taught in the three initiatory degrees, is flying in the face of masonic experience, and of our universally spread doctrines, and is in opposition to the first principles of the craft. The Jews, no doubt, had imbibed the principles of secrecy from the Egyptians during their captivity; they continued, under their great, learned, and inspired leader, those principles founded upon the law of God. But as Freemasons we are only bound to believe that the secret societies established amongst them were governed, guided, and kept alive by the known principles of our Order, viz., charity to all mankind, relief to the distressed, and truth in our relation with others. But believing in those principles, so essential in all societies regularly constituted, we are by no means bound to believe in all the idle tales of S. T. and W. being the same now as they were at the time of the exit of Moses; or in some silly and ridiculous traditions invented by fertile brains, and so glaringly depicted in pretended masonic books, such as the silly book called 'Jachin and Boaz,' and many others; for



to, and can converse with each other, though born and bred in different countries, and though they speak divers languages.<sup>12</sup>

Many are the encomiums and panegyrics which have been both spoken and written in praise of Freemasonry, and that by men of very great abilities, both in nature and literature. I have neither time, nor perhaps capacity, to come up to many that I have heard and seen on this subject, and therefore

by whatever exterior marks or signs the brethren of the ancient secret societies knew each other, matters little to the universality of our doctrines, provided the grand principle be strictly observed. The Jews, for five hundred years after their delivery from Egypt, have left us not a single masonic tradition beyond that recorded in the first degree; and as the second degree treats upon the arts and sciences, it certainly came from a different source than the first; for the ten commandments, and more especially the Talmudic explanation of the same, were a bar to the higher studies of the Jews." (Freemasons' Quarterly Review, 1836, p. 21.)

<sup>12</sup> Rabelais is very severe in his reprehension of this system in his account of the dispute between Thaumast, an English philosopher, and Panurge, the servant of Pantagruel. His commentator says—"Our author's sole aim was to turn into ridicule the pretended science of signs and numbers, taught by the venerable Bede, and too much esteemed of by Thaumast, an Englishman, as well as Bede himself. Rabelais allots this task to the waggish Panurge, who, for one sign which the other makes to him, gives him two in return, and those the most out of the way ones that could be. Accursius has enlivened his gloss *De orig. Juris* with such another monkey-like scene, which he says did actually pass in ancient Rome, between a certain Greek philosopher and a fool, who was set up against him by the Romans. To all the Grecian's mysterious signs, the fool returned very whimsical ones, which, in like manner as here by Thaumast, were taken by the philosopher for so many learned answers to all his doubts and objections."

shall only say, that there is scarcely anything noble, anything desirable, or anything praiseworthy but what has been at some time or other applied to **Masonry**; and, indeed, it is no wonder, seeing that it is upheld by those excellent pillars, wisdom, strength, and beauty, which are three endowments the most desirable of any other in this life; and without which no regular science, nor mechanism, can either be put in execution, or carried on to any purpose; and though some may prefer riches to some one of these three, and indeed we must all allow that riches are good and desirable, if they are used for good ends, yet if they be desired, or preferred, for their own sake only, these are but mean and sordid sentiments, which no wise man or good Mason can possibly, with any consistency, be possessed of. See an instance in Solomon,<sup>13</sup> where we see that this wisest of men and best of Masons refused riches, wealth, and honour, and only chose wisdom, the better to discharge the trust reposed in him. So, then, as these three human endowments, and pillars of our science, appear to be so laudable, useful, and desirable, therefore let each of us endeavour, according to the utmost of our power, to possess as much of them, or of those dispositions which follow from, or are indicated by them, as possibly we can.

Again, Freemasonry deserves the highest applause, because of its dignified principles, which

<sup>13</sup> 2 Chron. i. 7—13.

are brotherly love, relief, and truth; principles the most noble, interesting, and sublime of any other in this sublunary state. These, according to our blessed Lord and Saviour's own words, are some of the main foundation-principles upon which he established both his gospel and his noble scheme of christianity.—“On these two commandments (of the love of God and of our neighbour) hang all the law of the prophets.” “What doth Jehovah require of thee, but to do justly, to love mercy, and walk humbly with thy God.”<sup>14</sup> If these, and such like principles, were really wanting in our science, it would not be worth the least regard from the wise, the good, or the virtuous; but since it is really possessed of these, and many of a similar nature, it deserves to be cultivated with a far more ardent affection, and a far greater assiduity, than it at present seems to be, even by its most zealous votaries;<sup>15</sup>

<sup>14</sup> Matt. xxii. 40; Micah vi. 8.

<sup>15</sup> Bro. Frodsham, who presided over one of the old lodges in the city of York, A. D. 1762, thus describes Freemasonry:—“When I consider the end of Masonry in general; when I reflect upon the nobleness of its original design; when I see it in its infancy rise with the sun in the east; when I behold it in its meridian glory, spreading beams of brightness around; then, when I view it struggling through the clouds of superstition and oppression; and, here in the north, when I see it, notwithstanding the virulence of its foes, rising to its primeval state; it immediately occurs to me, that the institution came from heaven itself, that it was ordained to stand against the tooth of time; and that firm and collected in its own purity and integrity, it should for ever remain, that in it there should be strength, and that God would establish it so firmly that the gates shall never prevail against it.”

and I am sorry to have it to say, that I am fully persuaded it ought to be looked upon in quite a different point of view than it seems to be in our days, by too many of the more remiss, and who yet go under the honourable designation of Free and Accepted Masons. These grand principles ought never to depart from our views, but to be as it were engraven on our hearts, and to be as so many motives and incitements to our duty towards our Maker, our neighbour, and ourselves; and I would add, that without we be duly impressed with a sense of these, we can never discharge our duty as we ought.

Need I mention that Masonry is connected with the four cardinal virtues, justice, fortitude, temperance, and prudence; virtues which are the immediate hinges upon which all other virtues are said to turn, and to which every other virtue is some way related.

Again, there is no useful science, art, or mechanism with which Masonry is not closely connected. As for the seven liberal arts of grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, we know and are sure they all serve her in their turn, and yield to her their mutual assistance. Every sign, every token, every word in Masonry are so many different significant, comprehensive, and emphatic ways of a Freemason's expressing himself, which none but those who have served a sufficient time to the craft, so as to penetrate into these truly otherwise immense depths, can

possibly understand, or rightly comprehend.<sup>16</sup> Likewise our emblems of the square, level, plumb, compasses, and other moral jewels, each of which are so many well contrived instruments suited to such an art, and so many silent monitors, teaching its moral and very instructive lessons to every one who has had the honour to come properly within a justly constituted Freemason's lodge.

And now, my dear brethren, seeing Freemasonry is upheld by such dignified supports, built upon such noble principles, and connected with so many useful, sublime, and laudable branches of sciences and virtues of different denominations, comprehending duties sacred, social, and civil; how diligent ought we all to be in order every one to know his own duty, as also how to discharge it in a becoming manner, each of us in our respective stations.<sup>17</sup> For since Freemasonry is connected with so many

<sup>16</sup> The use of signs is carried to great perfection in the East; for not only in private and domestic concerns, but also in those of public importance, on occasions of life and death, inferiors actually look *to the hands* of their superiors, and receive orders from them. The Orientals have a language by signs, and thus they give *silent orders* to their servants, who understand them perfectly. In the court of the grand seignior the attendants, as we are told by Knolles, understand anything that is conveyed to them by signs; and will themselves by the gesture of their eyes, bodies, hands, and feet deliver matters of great difficulty, to the great admiration of strangers.

<sup>17</sup> To do this will equally promote the honour of masonry and our own individual benefit; and to neglect it will cast a reproach upon the most ancient and best of human institutions.

various arts and sciences, it therefore requires a great deal of time and attention, before we can possibly discharge our duty even in any tolerable degree. But though this may be difficult in respect to any perfect measure, yet all that is essentially necessary may be known, if only a tolerable degree of time, diligence, and application be allotted for the attainment of what is so very requisite for us to know.

Let us, therefore, not sit down contented with the bare name of a Mason only, especially when a little time and trouble would make us in some degree masters of the science; but let us devote ourselves to the study and discharge of those duties, the performance whereof is so very incumbent on us; let us walk worthy of that profession which we have voluntarily entered into, and are strictly bound to the faithful discharge of; and let us be so much the more punctual and constant in real conformity to all the duties inculcated thereby. Because a contrary conduct, and a negligent attendance in the lodge, can produce nothing but ignorance, error, and disaffection; and, indeed, were these, the only ill consequences of a wilful or indolent absence, the craft might not suffer much by such careless and lukewarm brethren; but I am sorry to say, this is not all, the eye of the censurer is ever upon us, and the tongues of those who hate us, are ever ready to lay hold of the least opportunity, in order to blaze abroad what may be of the least disadvantage to our institution; and hence also it often

happens, that Masons themselves afford, to such as these, but too ample occasion to vent their spleen and rage in this respect.<sup>18</sup>

For whenever any member of our profession wilfully, or indolently, deserts the body, what can we expect from the unenlightened part of the world, but that the harmony and improvement of our society should be egregiously impeached; notwithstanding that we both profess and know that these valued privileges, an harmony of sentiment and im-

<sup>18</sup> " Amongst the various societies of men few, if any, are wholly exempted from censure. Friendship, however valuable in itself, and however universal may be its pretensions, has seldom operated so powerfully in general associations as to promote that sincere attachment to the welfare and prosperity of each other, which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety than to the reprehensible motives which too frequently lead men to a participation of social entertainments. If to pass an idle hour, to oblige a friend, or probably to gratify an irregular indulgence, be the only inducement to mix in company, is it surprising that the important duties of society should be neglected, and that in the quick circulation of the cheerful glass, the noblest faculties should be sometimes buried in the cup of ebriety? But while the laws of the craft are properly supported, they will be proof against every attack. Men are not aware, that by decrying any laudable institution, they derogate from the dignity of human nature itself, and from that good order, and wise disposition of things, which the almighty Author of the world has framed for the government of mankind, and established as the basis of the moral system. Friendship and social delights can never be the object of reproach; nor can that wisdom, which hoary time has sanctioned, be a subject for ridicule. Whoever attempts to censure what he does not comprehend, degrades himself; and the generous heart will pity the mistakes of such ignorant presumption." (Preston.)

provement of the mind, are the inseparable companions of every well-regulated Freemason's lodge, where virtue finds a real pleasure, and vice a just abhorrence.

Besides these several advantages of a regular attendance, I would beg leave to mention one more, and that is, that the frequent assembling of men in society has the greatest tendency of begetting in each of their breasts, besides a real love for each other, a kind of unity of sentiments; the great advantage of which, every one in our profession will readily apprehend; for when men often assemble together, and speak their minds freely to one another, as Freemasons are supposed to do, there may be an opportunity of regulating what may be amiss in any of our conducts; and who is there that is without his faults? There is an opportunity for the comfortless and needy to be relieved by the salutary councils and beneficent relief of those in capacity—there is an opportunity for the ignorant to be instructed by the learning and prudence of those who may be more advanced—an opportunity for the wise to display and use his talents to the best of purposes, viz., the real improvement of his companions and brethren; so that all may mutually give and receive pleasure, improvement, and satisfaction, and that grand principle of brotherly love would immediately follow.<sup>19</sup>

<sup>19</sup> “The uninformed world have ever been divided in their opinions of the rites and origin of our Order. Philosophers have beheld in it an anomaly in the history of the earth. With-



To the neglect of frequently assembling together, I think it may be fairly imputed, that so much dryness in our outward deportment, so much distrust in our inward conceptions, so little real regard for each other's welfare, prevails amongst us. For by what means it has become a kind of first principle in the human breast, I do not at present intend to define; but this seems to be the real case, that until one man be some way assured that another is of the same mind with himself in regard to mutual acts of friendship, social duties, or relative obligations, they will one, if not both, very likely be rather backward in the performance; but as soon as they come to be possessed of something like an union of sentiments, then will they mutually perform their respective

out territorial possessions, its moral dominion is almost universal; with no other arms than those of prudence and fortitude, it hath conquered the persecutions of the superstitious, and survived the mighty fall of Israel, the vast empires of Egypt, Babylon, Assyria, Media, Rome, and Greece, where alternately it was honoured by the protection of kings and rulers, or exposed to the most cruel hostility. In all the liberal states of Europe it is publicly honoured and encouraged; monarchs are at its head, its ranks are adorned by men eminent for their station and worth—by names illustrious in the annals of science, benevolence, and virtue. In Italy, where formerly to have been known as a member of the craft was to have been exposed to the terrors of the stake, Masonry exists with scarcely more than the usual precautions of secrecy; active hostility has ceased, the thunders of the Vatican are silent, opinion is making a sure though silent impression in its favour; even these pages are written in a land where Castiglione perished, where so many brothers have sealed their devotion to the pure principles of the Order in their blood." (Freemasons' Quarterly Review, 1836, p. 11.)

duties, and that with the greatest cheerfulness and alacrity.

But all this must spring from unity of sentiment; and therefore the assiduous cultivation of this great Christian principle of brotherly love cannot be too strictly inculcated; because the due improvement thereof would so affect our hearts as to cure all those evils formerly mentioned, and change them into virtues; would produce all those good effects which necessarily follow from well-conducted causes, and operate so strongly on our constitutions, as to direct the very spring of our actions to the best of events; then should we never be so happy as when assembled together: then one unity of affections, sentiment, and government, would most firmly subsist; for whatever draws men into society, it is only the true cultivation of these principles that can cement or keep them in it.<sup>20</sup>

Now, my dear brethren, let us endeavour to discharge the duties incumbent on us as individuals,

<sup>20</sup> St. Paul in like manner says—"Keep the unity of the spirit in the bond of peace. There is one body, one spirit, one hope, of your calling, one Lord, one faith, one baptism." (Eph. iv. 5.) Again, to the Corinthians—"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.) The exhortations to unity, both by Christ and his apostles, are always urged with becoming force and energy. Hence, as one great object of the written revelation was to promote unity amongst Christians, it dishonours the Almighty to rend any moral institution into parties, divisions, and factions; or to dishonour it by improper or vicious conduct.

and then the whole community will move in concord. Let us be swift to hear, slow to speak, and candid in our whole deportment. Mankind are generally very sharp-sighted and eagle-eyed towards their neighbours, and can readily detect, reprehend, and find faults in the conduct of their brethren; whereas they have seldom time, courage, or ingenuity enough to look at home; where there may be just as great faults, with regard to the union and good agreement of society, in their own character, as those they look upon to be of a more egregious nature. I have seen the sour look and disdainful mien of one do more prejudice to the true harmony of society, than the drunken frolics of two or three. I have also seen the aspiring airs and overbearing carriage of one have a much worse tendency on society, than the inadvertent miscarriages and undesigned mistakes of several. Therefore, when we see any of our brethren overtaken in a fault, let us judge of him with the utmost caution, and always be ready to palliate and lessen his crime; if in a passion, for instance, let us bear with him, and each seriously ask ourselves, whether we have not given him some reason for such behaviour. If overtaken in any fault, let us never use any rough measures, where lenient ones will work the effect.

What I mean by all these injunctions is, that each of us may be stirred up to act our own parts as individuals, for the good government of the whole community, so that true harmony may flow of its own accord; and in order still to effect this so much

the better, let no provocation be amongst us, but each provoking one another to love and good works; let no contention be amongst us, but each contending for the truth; let there be no strife amongst us, but each striving who can work best, and love one another most; and hence will naturally spring, of course, all those inestimable blessings to this society, which I have been inculcating.

But suffer me here to add one piece of friendly advice, which, I am persuaded, you will find no less advantageous for the good government and welfare of this society, than some of the foregoing; and that is, that all of us be exceeding careful in the admission of members; we have all, perhaps, been hitherto too eager in this particular; I would, therefore, recommend, that in our future choice of a member, we seriously consider whether his conduct and circumstances in life be such, as may not have the least tendency to diminish the honour and credit of our honourable society; nay, further, I would not only have every member to be such, as that he may, negatively, bring no discredit to the society, but, positively, that he be such as may be some way useful and profitable thereto; as a good member of society, an agreeable companion, and also have an ordinary measure of knowledge; so that I think we ought not only to reject all who are not of good report and sound morals, but likewise all those who have not a competent measure of understanding; remembering that nothing contributes more to the dissolution of any society, especially a Freemason's

lodge, than too great a number of members indiscriminately chosen.<sup>21</sup> It being just as absurd to imagine that happiness is to be found in such a numerous lodge, as to think that true greatness consists in size or dimensions.

Hence, then, that we may be enabled to perform our respective duties with freedom, fervency, and zeal, let us unanimously concur in cultivating peace, harmony, and perfect friendship, striving who shall excel most in brotherly love, beneficence, and generosity; and then I make not the least doubt but that we may be enabled to conduct the business of the lodge, and discharge the duties incumbent on each, with universal approbation.

Let us consider that love is the new and greatest

<sup>21</sup> Bro. Blanchard Powers, an aged American brother, has some valuable observations on this subject in his prize essay, delivered in 1842, which are worth quoting. He says—"Let us remember the caution which ought to be used in the admission of every candidate. Let it be known to the world, that the character that would become a Mason must undergo the strictest scrutiny. He must be a man of strict morality; he must be humane, benevolent, and charitable to his fellow-creatures; he must be no gambler, tipler, or profane swearer; he must be no railer against the religion of Christ, or the professors thereof; he must be a lover of decency and order; and he must be strictly honest, industrious, and upright in all his conduct; for such as delight in the practice of vice are a disgrace to civil society, and are seldom reformed by the most excellent instruction. Such retain their vices unchangeable, as the skin of the Ethiopian or the spots of the leopard. Such, indeed, would never apply for admission into our benign institution, were they acquainted with her solemn principles, who were not lovers of decency and order."

commandment, and that all others are comprehended in this one. This is said to be the fulfilling the whole law, and of consequence, a necessary qualification for the celestial lodge above, where universal love reigns and pervades through all the members, and where the Supreme Architect of the Universe presides alone, as Master over all, and whom the apostle John styles love itself. But remember that Faith, Hope, and Charity are the three principal graces by which we must be guided to those celestial mansions; there to enjoy the greatest felicity with immortality dwelling in light; and of these three, charity, or universal love, is the chief, for when faith shall be swallowed up in vision, and hope in enjoyment, then will true charity, or brotherly love, shine with the brightest lustre to all eternity. Or, in the words of the poet—

“ Shall stand before the host of heaven confest,  
For ever blessing, and for ever blest.”

Further, let us take God's holy word for the only guide of our faith here, and let justice, charity, love, and mercy be our distinguishing characteristics; then may we reasonably hope, by an humble dependence on divine grace, to attain the celestial pass-word for everlasting life, and so gain admittance into the lodge of our supreme Grand Master above, in whose blessed presence pleasures will most certainly flow for ever and for evermore.

## LECTURE XII.

ON BROTHERLY LOVE. DELIVERED AT THE CONSTITUTION OF THE HARMONIC LODGE, No. 369, DUDLEY. BY THE REV. JOHN HODGETS, A. M. 1784.

“ Be not ashamed of an insignificant but honest man out of the Lodge, whom thou hast acknowledged a short time before as a brother ; the Order would then be ashamed of thee also, and send thee back to the profane theatre of the world, there to exercise thy pride. Is thy brother in danger ? Haste thou to his assistance, and hesitate not to endanger thy own life for him. Is he distressed ? Open thy purse to him, and rejoice in having found an opportunity to make so benign a use of thy gold. Thy obligation compels thee to be benevolent to all mankind, but in particular to thy brother.”—FROM THE GERMAN.

IF we search into the constitution of the human mind, we find that God has planted within us two kinds of propensities very distinct from each other. One for the preservation of the individual, and the other for the union and mutual support of the whole species. Of the former kind are self-love, and the sensations of hunger, thirst, and fatigue, prompting us to refresh our beings ; and if God had not designed us for social life, nature would have stopped here ; we should not have been furnished with other necessary affections.<sup>1</sup> But as our natural wants

<sup>1</sup> And nothing can afford a greater proof that our ancient brethren entertained this feeling than the establishment of our

and weaknesses are such as render the assistance of our fellow creatures necessary to our well-being, and this cannot be expected but from a mutual intercourse and exchange of good offices. Providence has planted in our hearts powerful incitements to promote the common good. Of this kind are love, conjugal, parental, and filial; friendship, charity, and universal benevolence, which are all natural sensations conspiring with the private affec-

social institution. No matter how widely opinions may differ as to the date of this society, all are agreed on its moral and social tendency. To improve the good properties of the human mind, and to cultivate the liberal sciences, were the original intentions of those who first modelled the association into a specific form. But modern practice has far outstripped the primitive idea of moral benevolence. Charity amongst the ancient philosophers bore a very different signification to that which is attached to it amongst Christians, whether we understand it as a temporal propensity to relieve the distressed, or as an universal feeling of divine love. Amongst the former, charity was designated by three naked figures, which were termed Graces. They were represented with joined hands, one turned from the beholder, and the others with their faces towards him, to intimate that when one act of charity is done, thanks are twice due. The charities were represented naked because kindnesses ought to be done in sincerity and candour and without disguise. The joining of their hands symbolized that one good turn deserves another, and there ought to be a perpetual intercourse of kindness and assistance amongst friends. But with us masonic charity builds hospitals and asylums for the distressed of every grade; endows schools for training up destitute orphans to virtue and religion; and makes the widow's heart to sing for joy. These good works place Freemasonry in a high position amongst the philanthropic institutions of the world: which is augmented by its tendency to produce an universal brotherhood, and to promote the glory of God, peace on earth, good will towards man.

M



tions to improve the general happiness; for without this sympathy of nature, men would be greatly deficient in those kind offices of charity, which, in the vicissitudes of human affairs, are reciprocally wanted.<sup>2</sup> All access would be denied to the indigent and miserable; they would have no advocate to plead for them; but, being wretched, would remain so, with this aggravation of misery, that there would be no one to commiserate their unhappy case. It is the secret and invisible tie of nature, which connects power with subjection, wealth with poverty, and ease with affliction; for it strengthens the client's dependance on the patron, gives the necessitous an hold on the benefactor, and procures the unhappy a friend in other bosoms. How kindly has nature provided against urgent distress, by planting even in the breast of strangers so strong a compassion, that they shall oftentimes step into the place of nearest relations and friends! You cannot here avoid recollecting the good Samaritan, who, though an enemy to the unfortunate Jew that had

<sup>2</sup> A correspondent to the *Sherborne Journal* (August, 1835,) thus plainly describes the object of true charity amongst Masons. "Merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes in their journey through life; industrious men who, from inevitable accidents and acts of Providence, have fallen into ruin; widows left survivors of their husbands, by whose labours they subsisted; orphans in tender years left naked to the world; and the aged, whose spirits are exhausted, whose arms are unbraced by time, and thereby rendered unable to procure for themselves that sustenance they could accomplish in their youthful days. Thus is charity the keystone of our mystical fabric."

fallen into the merciless hands of robbers, yet knowing and feeling that the impressions of humanity were not to be effaced by differences of religion, he has compassion on his fellow-creature, binds up his wounds, pouring in oil and wine, sets him on his own beast, brings him to an inn, and takes care of him.

We are not, like the Jews, to confine our affections, and extend our liberality only to the narrow circle of a particular family, tribe, or nation, and hate and persecute the rest of mankind.<sup>3</sup> Go and ask the great Saviour and Redeemer of the world, who is your neighbour and brother. He will show you, the relation of humanity entitles every man to this character; that the obligations of justice, the duties of friendship, the offices of kindness, are not to be sacrificed to that too selfish bigotry, which is so unhappily apt to whet men's passions, and alienate

\* The above paragraph contains a very just view of the universality of Masonry. Whatever be a man's creed, whatever his religion, if he be an object of charity, relieve him—comfort him—restore him if you possibly can. This was the teaching of Jesus Christ, and it is the teaching of Freemasonry. When the daughter of the Canaanitess said to the Redeemer of mankind, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table," he healed her daughter, though she were of a hostile and forbidding faith. And in like manner Masonry listens to the supplications of a distressed Jew or Mahometan, because they are of the same blood with ourselves, and descended from a common parent. And nothing can be a greater evidence of the Christian application of Masonry, because no other religion that ever existed taught the sublime doctrines, and practised the amiable precepts of universal charity.

their affections from one another.<sup>4</sup> His command to love our neighbour, is as extensive as his dominions, and reaches to the poor heathen, his heritage, and to the utmost parts of the earth, the boundaries of his possession. But as the appetite may be depraved and lost by intemperance, so the affections may be altered, and even extinguished, by vicious habits. A bad man may divest himself even of his nature; and he has effectually done this who is not moved at another's misery. He is no longer of our species. He may retain the outside form and lineaments of a man, but within he is contrary to nature, not having an heart of flesh, but of marble, unsusceptible of tender impressions.<sup>5</sup>

<sup>4</sup> The blessed effects of Christian brotherhood appeared most conspicuously in the first society of Christians, and forms an example worthy of masonic imitation. They exhibited a total detachment from all perishable things. The earth became the image of heaven, the plaintive tone of indigence was never heard; the felicity of every individual was inseparable from the felicity of the whole; and by this admirable concert of parts, an august body was formed, in which all men, how unequal soever in rank, were rendered *equal* by their moderation, *great* by their disinterestedness, and *happy* by their beneficence. "It is inconceivable," says a cotemporary writer, "what unremitting diligence those Christians use to succour one another, since they have abandoned the true religion to adore a crucified man. Their teachers have acquired *the wonderful art of persuading them that they are all brothers*, in so much that the whole of their possessions are given up for the general welfare."

<sup>5</sup> And the world can exhibit no other institutions which are distinguished by these beneficent principles, but Christianity and Masonry. In the earliest times the benevolence of Christians rose so far above the level of ordinary conception, that the pagans

But hitherto we have considered compassion as an animal affection. This, under the conduct of judgment and conscience, is a true principle of action ; but left entirely to itself, like other passions, it may rather be called a weakness than a perfection. For how often do we see the good-natured misled by the tenderness of this passion, to do things which they cannot approve of ; but reason points out the object, distinguishes the order, and regulates the bounds ; discovers what compassion is due to our country, parents, friends, families, relations, elected brethren and acquaintance, to those who have particularly obliged us, or been of use and service to us ; shows what degree of pity is due to those who, by no misconduct of their own, but by some of the

attributed it to some secret spell or charm that had the power of inspiring violent and irresistible attachment. A bitter enemy to Christianity gives this testimony in its favour. " Nothing," says he, " has contributed more to the progress of the Christian superstition than their attention to the poor and friendless. Let us even exceed them in this way ; let us immediately establish hospitals and other asylums for indigence and infirmity in every city ; for certainly it is no small ground of reproach that we should be so glaringly deficient in these things, whilst those impious Galileans cherish and relieve not only the wretched of their own communion, but likewise of ours." Eusebius, in describing a plague that laid waste the interior of Egypt, has these remarkable words :—" Multitudes of our brethren, without distinction of rank, were content to sacrifice their lives in carrying out the great principle of brotherly love. They supported the loathsome and infected bodies of the expiring in their arms ; and, after closing their eyes, carried them on their shoulders to the grave, only living to receive, perhaps in the course of a few minutes, the same prompt, generous, and intrepid office of mercy from others."

unavoidable accidents of human life, are reduced to distress; convincing us, by experience, that we are fellow-creatures, liable to the same infirmities, to the same misfortunes, and to the same wants; and therefore we have all of us reason to exercise that compassion and tenderness which no man knows but in the course of time he may stand in need of himself.<sup>6</sup>

In the next place, religion comes in to the support of reason, to strengthen the obligations of nature, by enforcing what is reasonable itself, with the positive injunction of a superior, who has an infinite authority over us to command our obedience, for his having created, preserved, and redeemed us. As creatures, he has made of one blood all nations of men, for to dwell together on all the face of the

<sup>6</sup> When Coustos was imprisoned in the inquisition, on the charge of being a Freemason, in 1743, after having suffered various tortures to extort the secret from him, he thus truly described the design of the Order:—"The works of charity which the fraternity think it incumbent on them to exercise towards such as are real objects of compassion, and whereof I have given your lordship some few instances, show that it is morally impossible for a society so execrable as you have described that of the Freemasonry to be, to practise a virtue so generally neglected, and so opposite to the love of riches, at this time the predominant vice, the root of all evil. But Freemasons yield implicit obedience to the laws; and revere in the magistrates, the sacred person of the king, by whom they were nominated; rooting up, to the utmost of their power, every seed of sedition and rebellion; and are ready, at all times, to venture their lives for the security of the prince and his government. They never quarrel with the religious principles of any one; but live together in fraternal love, which a difference of opinion can never lessen."

earth, and therefore commanded us not to hide ourselves from our own flesh; not to shut up our bowels, but to show not merely justice, equality, and integrity, but mercy and compassion every man to his brother.<sup>7</sup> As our preserver, he is daily pouring down his benefits upon us, and laying us under infinite obligations; which debt of gratitude we have no clearer method of discharging, than by communicating the like benefits to our fellow-creatures. As our most gracious Redeemer has constituted a new relation among Christians; made us members of the same spiritual body, parts of each other, and inspired us with new life and affec-

<sup>7</sup> These are symbolized in the lodge by the moveable jewels. It is a singular fact that the application of these instruments of labour vary in the systems of England and Scotland. In England the square is devoted to the Master of a lodge, and the compasses to the Grand Master. In Scotland the brethren consider every Master of a lodge as the representative of King Solomon, and therefore entitled to wear the same emblems as the Grand Master. The jewels vary according to the wealth of the lodge, although they generally consist of the compasses, square, rule, quadrant, and the sun and moon with a stone in the centre to denote the eye or blazing star. Indeed the brethren there look on the square and compasses combined as the *sine quâ non* of the Master of a lodge. The moral jewels are the square, the level, and the plumb line. Perhaps this is the cause why in England the square is given to the Master. The Scotch blue grand lodge, when established in 1736, instituted an officer called Substitute Master, which does not occur in any other country. When first this important office was created, he was very improperly invested with the jewel of the Senior Warden, while that officer used the square. But there is, I believe, scarcely one lodge in all Scotland, out of Edinburgh, that follow this system. They give, however, to the two deacons, one the square and the other the compasses.

tions in Christ Jesus our head. We have one Lord, one faith, one baptism, are one body, and one spirit, and have one hope of our calling; and in consequence of this most intimate relation, we are commanded to suffer with our fellow-members, to weep with them that weep, and to put on as the elect of God, holy and beloved, bowels of mercy and compassion, to be faithful, kind to one another, and tender-hearted. And these positive injunctions are supported by the strongest motives of fear and hope; it being declared on one side that he shall have judgment without mercy, who sheweth no mercy; and on the other, that the minutest act of compassion, even a cup of cold water, given to a disciple for the sake of Christ, shall not lose its reward. And finally, to shew that our Lord requires herein nothing of us but what he practised himself, we frequently read of his being moved with compassion at the sight of the multitude having nothing to eat, to whom he gave food, lest they should faint by the way. On various other occasions, at the sight of the lame, the blind, and the sick, to whom he gave limbs, eyes, and health. Even at the sight of the complicated misery of Jerusalem, when the measure of her iniquities being filled up, and his compassion could have no other effect, it dissolved into tears. Let the same mind then, my brethren, be in you which was in Christ Jesus.

What has been hitherto delivered, is a true description of a good man, or a Christian. Suffer

me, in the next place, to inform you, that it is the real basis on which Freemasonry is built.<sup>8</sup> To confute the aspersions of the illiberal and ungenerous on this our royal art, is not my intention; yet to descant a little on our noble and ancient Order will, I hope, neither expose me to censure nor displeasure. If our first parents had remained in their terrestrial paradise, they would have had no occasion for the mechanic arts, or any of the sciences now in use, but having lost their innocence, they, in that unhappy moment, lost their supernatural ability and inspired knowledge. From that fatal æra we date the necessity and origin of the liberal arts and sciences. The royal art was, beyond all doubt, coeval with the above sciences, and so was carefully handed down by Methuselah to his grandson Noah; and passing through the Druids to the inhabitants of our island,<sup>9</sup> it has, and I hope

<sup>8</sup> On the Continent the requisites of an aspirant for Masonry are as follow. He is required to pass some hours in solitude, that he may have leisure to reflect on the qualities which have been recommended to him by the W. M., viz., on brotherly love, courage, and constancy; on temperance, fortitude, prudence, and justice. He must also meditate on the malign influence of those evil passions which produce disorders in society, that he may learn how to avoid them, viz., hatred, jealousy, avarice, ambition, &c. Moreover he is recommended to reflect on the obligations of the divine law, and to examine himself respecting the errors of his past life, that he may not only be able to give an account of them if required so to do, but may also avoid them for the future. He is also expected to practice, during his probation, certain prescribed acts of charity to the poor and distressed.

<sup>9</sup> "In this country under the Druids," says Hutchinson, "the first principles of our profession most assuredly were taught and



ever will, been preserved with that veneration and esteem it justly merits, and none but the worthies of this, or any other nation, ever will be initiated in this our royal art.

Having briefly shown you the antiquity of Masonry,<sup>10</sup> I shall, in a few words, point out its

exercised." Opposed to this assertion, we find in the *Freemasons' Quarterly Review* for 1840, p. 14, a clear argument to prove that the true Freemasonry and the druidical mysteries were totally different and distinct from each other.

<sup>10</sup> The high antiquity of Freemasonry has been stoutly denied by its opponents. De Quincy boldly affirms, on the authority of Professor Buhle, that "before the beginning of the seventeenth century, no traces are to be met with of the masonic order." (*London Magazine*, 1824, p. 12.) Hammer, of Vienna, however, has condescended to carry it up as high as the crusades; which brought out an anonymous writer, who referred its origin to the building of Strasburgh church in the thirteenth century. He says—"I defy all the Masons of England, France, Germany, or Scotland—even those who have attained to the highest degrees in the society—to prove that it was contemporary with the Knights Templars; in spite of Hiram and the temple of Solomon; and in spite of Phaleg and the tower of Babel. The cathedrals of Vienna, Cologne, and Lanshut, were all of them being built at the same time. I believe that the tower of Strasburgh is a more sensible and certain monument of the origin of the society than the brazen columns of Jachin and Boaz." While a periodical journal published at Leipsic, carries its origin back to the corporation of builders at Rome, mentioned by Vitruvius as "*Corpora Collegia*;" and advances that no regular historical accounts of its origin are to be found, owing to the unsettled state of the times, and the great political events with which the earlier Masons were identified. The corporation of builders as Freemasons are here traced back to the reign of Numa Pompilius, who built the temple of Janus, and divided the citizens into classes and societies; those of the builders or masons he termed "*Collegia fabrorum—Collegia artificum*." So conflicting are the statements of the opponents of Freemasonry.

utility.<sup>11</sup> As all societies without due regulations, must necessarily hasten to ruin, so Freemasonry, unless accompanied with brotherly love, beneficence, and truth, will speedily rush into discredit. By brotherly love we are to understand a generous principle of the soul, which looks upon the human species as one family, created by an All-wise Being, and suffered to exist for the mutual assistance of each other. Beneficence calls forth that generosity of mind into action, and liberally alleviates the burdens and miseries of the wretched.<sup>12</sup> Truth is

<sup>11</sup> The lectures of the several degrees give more than one definition of Masonry, agreeing perhaps in substance, but differing in terms. Thus, in one instance, we find it explained as "the study of science blended with the practice of virtue;" in another it is called "a peculiar system of morality, veiled in allegory, and illustrated by symbols;" and in a third "a science which includes all others; teaching human and divine knowledge, and the moral duties which are incumbent on all Masons, as members of civil society." One of our ancient charges teaches that "though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their peculiar opinions to themselves." Another enjoins "that we shall be good men and true to God and the holy church, and use no error or heresy by our understanding or by other men's teaching." While an ancient document, printed in Preston's Illustrations, defines Masonry to be "the skylle of nature, the understandyng of the myghte that ys hereynne, and its sondrye werkynges; sonderlyehe, the skylle of rekenynges, of waightes and metynges, and the true manere of fagonnyng al thynges for manne's use; headlye, dwellinges, and buyldynges of alle kyndes, and all other thynges that make gudde to manne." Masonic authors, in like manner, have varied the definition according to their respective views.

<sup>12</sup> The most ancient charges and constitutions make Brotherly

a divine attribute, and the fountain of masonic virtues. This is an edifice founded upon a rock, which malice cannot shake, nor time destroy.<sup>13</sup>

Love an indispensable duty in the craft. I subjoin a specimen of these injunctions from the ancient MS. published by Halliwell

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

<sup>13</sup> If the enquiry be pressed, "why has Masonry remained unmoved amid the convulsions which have agitated the political world?" I answer—all other institutions of human origin have trusted themselves to their own supposed excellence, or to their inherent value, being based alone upon the wisdom of man. Not so with Masonry. Conscious of man's impotency, and of the mutability of everything beneath the sun, Masonry has been based upon revelation, and places her trust on God. With heartfelt regret we are constrained to acknowledge, that there is too much recklessness in the deportment of some of her votaries. All her leading doctrines, however, are drawn from the Bible, which contains the only and sufficient rule, both of our faith and practice. As the inestimable gift of God to man, it is an all-important article in the furniture of every Lodge. In that blessed volume only are we taught the relation we sustain to God. And Masonry, by her emblems, seeks constantly to illustrate and enforce its cheering truths, calling to her aid the collateral sciences. She tells man of his exalted origin, his present degraded and helpless condition, his ignorance, blindness, and bondage. She points out to him his high and immortal destination, and bids him ask, with the assurance that he shall receive. She regards sense, reason, and faith as progressive steps, by which the mind ascends to God. Appealing to his senses, she tells him that the great I AM is everywhere present; that the

What a secret satisfaction do we Freemasons enjoy, when in searching for truth, we find the first principle of useful science preserved among us, as we received it by oral tradition from the earliest ages; and this truth is also confirmed by the testimonies of the best and greatest men the world has produced. But this is not all, the sacred writings confirm what I assert, the sublime part of our mystery being there to be found; nor can any Christian brother (let me speak it distinctly) be a good Mason, that does not make the word of God his first and principal study.

To conclude; Masonry is the daughter of heaven; the patroness of the liberal arts and sciences, which polish and adorn human nature; thankful ought they to be who have it in their power to embrace her, and happy are they who do. She teaches the way to content, with fervency and zeal unfeigned; as sure of being unchangeable, as of ending in felicity. Invested as we are with that ancient and noble badge, which yields preference to no honour, or order in the universe,<sup>14</sup> let us determine to abhor

manifestations of his power are everywhere seen; that the light which shines upon his path at noon-day, is an emblem of the divine purity; at the same time bidding him to walk in the light as he is in the light. (Slightly altered from an oration by the Rev. Bro. E. V. Levert, delivered before the Grand Lodge of Alabama, 1843 )

<sup>14</sup> Johnson defines a badge as "a mark or cognizance worn to show the relation of the wearer to any person or thing." The badge of a Mason is his apron—an emblem of innocence and purity. It was originally a skin of plain white leather. In 1730

every act that may lessen the dignity of a profession, which to this hour is the glory of the greatest men on the face of the globe. Let us conform our whole lives to that great light, the law of God; and let our actions convince the world, that truth, brotherly love, and a desire to afford relief to the

it was regulated in grand lodge, that the grand officers should wear "white leather aprons with blue silk; and that the Masters and Wardens of particular lodges may line their white leather aprons with white silk, and may hang their jewels at white ribbons about their necks." At present a Master Mason wears a lamb-skin apron with skyblue lining and edging, one inch and a half deep, with a rosette on the fall or flap. No other colour or ornament is allowed, except to officers or past officers of lodges, who may have the emblems of their offices, in silver or white, in the centre of the apron. The Masters and past Masters of lodges wear, in lieu of, and in the places of the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles. to be made of ribbon of the same colour as the edging of the apron. The Grand Stewards' aprons are distinguished by crimson and silver, and other grand and provincial grand officers by purple and gold. In the spurious Freemasonry, each nation had its peculiar badge of initiation. In the mysteries of Bacchus it was a sprig of ivy; in those of Ceres, an ear of corn. Hence the antiquity of badges. In more modern times heraldic badges were placed on the banners, shields, and on the breast and shoulder of private soldiers, servants, and attendants. They began to be used about the reign of Edward I. The badge was placed on a wreath as an honorary distinction about the time of Henry V. ; and no one was allowed to use this symbol under the degree of a knight. It sometimes consists of a coil of rope, or cable tow, twisted into some peculiar form called a knot; as the Stafford knot, Dacre's knot, Wake's knot, Harrington's knot, Boucher's knot, &c. The badge was used in the stately liveries of our old English gentlemen.

distressed, are the grand principles on which we proceed. So that this life having passed in the discharge of our duty, as men and Freemasons, we may at length, with all mankind, be received into the presence of our Supreme Grand Master, and rejoice in hearing him say, "Well done, good and faithful servants, enter ye into the joy of your Lord."

## LECTURE XIII.

ON THE VALUE OF MASONIC SECRETS. BY THE REV. DANIEL  
TURNER, WOOLWICH. 1787.

“ To heare discourses, and not to meditate thereon, is to receive water into a sieve; to be an uncleane creature that chowes not the cudde; to receive the seed upon the highway side, where it being unharrowed and uncovered is, by the fowles of the ayre, that fowle spirit that raignes in the ayre, and in the unsettled arts of aery and windy braines, to be devoured. The lampe of true morality will not flame forth and burne in holy fervency, if it be not fedde with the oyle of saving knowledge, being pressed forth more copiously by the ventilation of errours and dissipation of mystes, which would dampe and extinguish all.”

HENRY BURTON.

A PANEGYRIC adequate to the honours of, and various benefits flowing from the Craft, is no easy task.<sup>1</sup> It having, however, been so often attempted,

<sup>1</sup> One of the best panegyrics on Masonry was pronounced by Baron Bielfield, secretary of legation to the late King of Prussia, when writing to a lady of his acquaintance, who was angry with him for having become a Mason. He said—“ You will not require, I am persuaded, that I should explain to you our mysteries; you are much too prudent. You would entertain a passion for a man of honour, and not for a traitor or a monster. It is my interest to convince you of my discretion, and to make you sensible that a man who can keep a secret from the woman he adores, ought to be esteemed by her as worthy to have other

by men of the first erudition, shall apologize for my saying little on that point; while I endeavour sincerely, though humbly, to serve the science, by exposing the absurdity and weakness of the objections usually brought against it.

Masonry I affirm to be a mystic science, wherein, under apt figures, select numbers, and choice emblems, solemn and important truths, naturally tending to improve the understanding, to mend the heart, and to bind us more closely to one another, are most expressly contained.<sup>2</sup> In proportion as the wise, the learned, and the good have studied it,

secrets to keep. You must, therefore, commend my discretion, and nourish my virtue. I shall not, at the same time, keep from you any information concerning our society that it is in my power to give; but for its mysteries, they are sacred. One reflection that dissipated my scruples, and hastened my reception was, that *I knew this Order to be composed of a great number of very worthy men—men, who I was sure would never have twice entered a Lodge, if anything had passed there that was in the least incompatible with a character of the strictest virtue.*"

<sup>2</sup> This was a most ancient method of symbolizing, or expressing one thing by means of another. Thus the Lord gave to Noah the *rainbow* as a sign of his covenant (Gen. ix. 12, 13); and for the same purpose he appointed circumcision to Abraham (Gen. xvii. 11). In a word, action, as a system of indication, was familiar in the time of the patriarchs and prophets, as a method of communicating ideas. When Isaiah says, he and his children are for *signs*; when Jeremiah found his girdle marred, as a *sign*; when Ezekiel was a *sign* to the people, in not mourning for the dead; in his removing into captivity; in digging through a wall, &c.; these and similar actions were not only well understood, but they had the advantage of being in ordinary use among the people to whom they were addressed. (See Taylor's *Calmet*, in v. Eye.)



they have loved it. But, like all other virtuous characters, or things, it hath met with persecution. Its enemies have been many; nor have its friends been few. Mature reflection on the characters of its adversaries, in a great measure, destroys all they say; for, in the first place, no truly sensible man will ever speak against what he doth not understand.<sup>3</sup> There are some bigots in their opinions against it. It is, cry they, a *bad thing*—an unlawful thing—a sinful thing.—Why? Because we detest it, and abhor it. To pity such, is no mean part of Christian love; since, I am persuaded, that even in good hearts the first emotions respecting them were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals, or politics?<sup>4</sup>

<sup>3</sup> And yet how very common it is to hear men eloquent in proof of a fallacy, knowing at the same time that everything they say is untrue. The withering rebuke of Bishop Watson to the author of the *Age of Reason* may well apply to such men.—“ Prove this, and I will allow that Moses was the horrid monster you make him—prove this, and I will allow that the Bible is what you call it—a book of lies, wickedness, and blasphemy;—prove this, or excuse my warmth if I say to you as Paul said to Elymas the sorcerer, who sought to turn away Surgius Paulus from the faith, ‘ O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?’ ”

<sup>4</sup> It will scarcely be believed that any bigotry could be so blind and savage in the nineteenth century of christianity, as to denounce Freemasonry as a bloody and blasphemous institution. And yet a man, calling himself Major Allyn, did actually, a few years ago, publish a book in America, where, amongst a vast deal of impious verbiage, he cries out—“ Its bloody picture ex-

There are some who speak against it more from the vanity of saying somewhat on the point, than that they can urge a single rational objection. If it be good, say they, why not tell it? But we apprehend, continue these wise-acres, there is nothing in it. As for words, signs, tokens—all stuff—depend upon it, there are no such things. Now, what genuine son of Freemasonry would hold converse with such people? Let them prattle on; if it pleases any who hear, they must be as weak as themselves, and it can never injure you.<sup>5</sup>

hibits a combination of principles the most inveterate to free inquiry and individual rights that ever stained the annals of infamy. You may search the blackened calendar of the holy vebme, or invoke the knightly conclaves of the secret tribunals of Germany, where torture yells and grinds her bloody teeth; but your exertions would be vain, you could not find a case to match this master-piece. The holy inquisition, that harbinger of hell's most malign attribute, vengeance, alone may strive for the mastery—the struggle, how desperate!!” Poor man—poor man—an asylum for the insane is the only safe retreat for such a man as this.

<sup>5</sup> These frivolous evasions every Mason has heard and answered in his turn. I admit, with a writer of the last century—“ That a man may be very honest and very happy without being a Freemason; but this argument is equally applicable to every object that excites our curiosity, and even to many of the most pleasing parts of learning. If we banish curiosity (the desire of increasing our knowledge) from the world, there is at once an end of all improvement in science; the most ingenious, the most pleasing inventions and discoveries would be lost in darkness. And who can say how far the knowledge of those objects, of whose essence, whose principles, we are absolutely ignorant, may lead us? That which at first appears frivolous, frequently becomes, in the hands of a skilful man, highly useful.”

The weightiest objection is yet to come, nor will I flinch from it. Many thinking, serious, and judicious persons, argue thus:—"The reason why we are enemies to Masonry is, the effects which, from close observation, we have repeatedly traced. We have seen those, who call themselves warm zealous Masons, most regular in their attendance on the lodge—ready to go any lengths, both as to distance of place, loss of time, and expenses, in pursuit of Masonry, who never appeared at church, and frequently left their families without bread. Others we have remarked, apparently brimful of Masonry, and vastly fond of each brother, doubtless, in the lodge, according to their principles, who yet would cheat, deceive, and supplant those very brethren in trade, and the ordinary transactions of society. They would defame them; and were it practicable, we have beheld them attempting to take, as it were, the very bread out of their mouths. Instead of being friends to mankind, or one another, they are like wolves, preying with ferocity on whatever comes in their way."

In the first place, the abuse of a thing is no valid objection to its inherent goodness. How many call themselves Christians, who are a disgrace to it, yet ultimately hurt not the gospel, but themselves?<sup>6</sup>

<sup>6</sup> How pure and unspotted soever the outline of a society may be, evil passions will occasionally intrude to deform the goodly fabric. There is an institution that promises to reward its members, if they be virtuous, with joy unspeakable and full of glory. Even this institution, though established by purity itself, has

Besides, a man's worth is not to be rated from his own exaggerated account of the matter, but from what he actually, uniformly, and absolutely is. The apostle hath told us, that whosoever provideth not for his own, is an infidel; therefore we conclude, that no good Mason will ever be deficient in the due performance of all moral and relative duties. If a man is negligent in religious points, depend on it he is good for little in the lodge.<sup>7</sup>

As to the second part of the objection, viz., that they will backbite and injure one another, it is too true. But what does it prove? simply this—that in the best institutions upon earth worthless characters

many unworthy members. Are not some Christians addicted to intemperance—others dishonest in their dealings with their fellow-creatures—some uncharitable malicious, revengeful, filled with hypocrisy, deceit, and fraud—some disobedient to parents, sabbath breakers, blasphemers, uncharitable—and others guilty of crimes still more enormous and detestable? But can all these failings be attributed to the imperfection of the society into which they have been admitted by the common ceremony of baptism? Is Christianity to blame for the defection of some unworthy members? We answer without hesitation, certainly not.

<sup>7</sup> No system can be justly condemned for the misconduct of individuals; nor can their evil practices cast any censure upon the institution into which they may have been qualified to establish a claim of fraternity. Freemasonry has a clear and legitimate title to the benefit of this reasoning. It includes a multitude of men of every rank, and every shade of moral and political feeling. And it would be highly favoured indeed, if amongst such a diversity of members, there were none who are devoid of a sound and healthy tone of mind. Judah had her false prophets; and a Judas existed amongst the holy apostles of Christ.

may occasionally be found.<sup>8</sup> In the holy family itself, consisting but of twelve, one was a devil. Did that hurt the integrity of the eleven? far from it. Why lay the faults of a few at the door of large respectable bodies of men, who, by assiduously working at the Craft, have done honour to human nature? Where the heart is bad what can you expect from the tongue?<sup>9</sup> After all, is it more than what happens in the most solemn duties of

<sup>8</sup> The remedy for this appears to be easy, although, perhaps, its practical application may be difficult. No lodge ought to admit any one as a candidate for initiation, if he be not well known to be virtuous and good; for the brethren will certainly betray a most sacred trust, if any person who is deficient in the performance of those duties which the conventional usages of society require, in the character of parent or child, friend or neighbour, magistrate or subject, be knowingly introduced into the lodge. The proposition of every candidate comes deliberately from some member; and it is a personal disgrace to himself, as well as an injury to the Order, if he recommends an improper person. The admission is afterwards submitted to the vote of the whole society, and no one ought to give his consent to an improper candidate; because it would be little better than an act of treachery and unfaithfulness to the community at large; and the consequences would be dangerous to the institution, and stamp it with a certain degradation in the opinion of mankind.

<sup>9</sup> St. James shall answer the question—"The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts and birds, and serpents, and things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." (James iii. 5—8.)

religion? Have there not been wretches who could go to the table of the Lord, and the very next day traduce the moral character of the minister from whose hands they received the holy sacrament? And if that was not making it to themselves the cup of devils, I know not what the apostle meant when he made use of those terms.

Why need I multiply words to confirm it? Built on and drawn from revelation, must it not be of divine original? Adorned by the beneficent actions and amiable virtues of thousands, the first in point of rank, knowledge, and moral excellence, of every language, in every age, and in every clime, must it not possess an inherent worth?<sup>10</sup> Thou heaven-descended beam of light, beauty, and perfection! how oft hast thou been the means of saving life and property; reconciled the most jarring interests, and converted fiercest foes to dearest friends! On, on then, my dear brethren, pursue the great lecture with alacrity and firmness, each moving on the square of truth by the compass of God's word, according to your respective stations, in all the rules

<sup>10</sup> The masonic system exhibits a stupendous and beautiful fabric, founded on universal piety, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion; concentrating, as it were, in one body, the just tenets, unincumbered by the disputable peculiarities, of all sects and persuasions, and storing up the most approved schemes of ethics adopted by the different nations of the world, where civilization has impressed her footsteps. (Masonic Miscellanies, No. 2.)

of symmetry, order, and proportion.<sup>11</sup> Nor dread when your earthly lodge shall be dissolved; your jewels will still be safe, and you shall be admitted into a more glorious lodge, even an house not made with hands, eternal in the heavens; where angels and saints shall be your fellowcrafts and companions; and the Supreme Architect of the Universe your ineffably great and glorious Grand Master—your light—your life—your joy—your all!

Need I tell you the honours of Masonry are as illustrious as they are ancient? You know it, and firmly believe it. Still do you not agree with me, they shine the brightest when they are grounded on real piety? In all sciences there have been pretenders, and perhaps of most secrets in the arts there have been counterfeits: yet this neither tarnishes the beauty, nor weakens this tenet of our craft, that Masonry and brotherly love ought to go hand in hand. Diligently search the scriptures for the secrets of your art; and while you toil to pry

<sup>1</sup> In the lectures used by the ancient or Athol Masons in the last century, I find this illustration of virtue:—"Virtue is the highest exercise of the mind; the integrity, harmony, and just balance of affection; the health, strength, and beauty of the soul. The perfection of virtue is to give reason its full scope; to obey the authority of conscience with alacrity; to exercise the defensive passions with fortitude; the public with justice, and the private with temperance; *i. e.* in due proportion to each other. To love God with disinterested affection, and to acquiesce in his kind providence with calm resignation, is the surest step towards the test of virtue, and an approach to perfection and happiness; while a deviation therefrom is sure to produce vice and misery.

into the covenant, the signs, and tokens, that subsisted and were communicated between the kings of Judah and of Tyre, O may the spirit of the widow's son be in you ! filling you with a knowledge of the points on which all the above turned, even wisdom to design, strength to execute, and the beauties of holiness to adorn.<sup>12</sup> Remember that the same pages contain an inestimable pearl of great price, and that those individuals are the only wise and good who make that pearl their own. Numberless are the encouragements to do this. Ask, and

<sup>12</sup> This paragraph contains a reference to the great symbol of Masonry, the building of Solomon's temple ; which was effected by the architectural talent of the widow's son, under the exalted patronage of the kings of Israel and Tyre. The latter had been the friend and ally of David, and he now offered his assistance to Solomon in furtherance of this great and noble undertaking. The forest of cedars on the mountains of Lebanon could only supply timber for the work, and they were in possession of the Tyrians. Hiram therefore employed a great number of his subjects to cut down the trees and saw them into planks ; which being done, they brought the timber to the sea-side and passed it in floats to Joppa ; whence it might conveniently be conveyed to Jerusalem. The King of Tyre also furnished artificers of every description ; not only expert Masons, but also men who excelled in the working of gold, silver, and precious stones ; and also in dyeing scarlet, purple, and blue, in which the Tyrians greatly excelled. But the most valuable present he made to Solomon on the present occasion was, a divinely endowed architect and artist, who was a Tyrian by birth, but the son of a widow of the tribe of Napthali. This man was a treasure to Solomon, and he constituted him Overseer of the work, and Grand Master over all the lodges of workmen wheresoever distributed, whether in the forests, the quarries, the plains of Zeredathah, or at Jerusalem.



ye shall receive; seek, and ye shall find; knock, and it shall be opened to you. In that case you lay hold on the right pillar in the temple, both of solid fame and spiritual wealth, whereby you shall be established; and then you may safely rest upon the left, a still higher column in your scientific line, since in that you will find strength. Another motive to this flows from the examples before you. In the various periods of society, the greatest—the most learned—and the very best of characters, have belonged to your fraternity.<sup>13</sup> Whatever be your rank in life, on close observation, you will find those in a similar station who have dignified themselves, and been useful to mankind. The widow that threw in her mite was the most generous and compassionate

<sup>13</sup> This is a most triumphant argument; for that which has been honoured with the public sanction of wise and virtuous men throughout all time, cannot have an evil tendency. In fact, a Mason's lodge is the very seat of happiness and innocent enjoyment, which is the principle and end of all our actions and passions, our pleasures and our pains; the common or universal centre to which all animated nature is hurried by a rapid and irresistible movement. Men are united in society only to procure it. The arts and sciences have been invented only to make it perfect. All states and professions are so many channels in which it is sought. The great and mean, the rich and poor, infancy and age, passions and talents, virtues and vices, pleasures and toils, are all engaged in an unremitting pursuit of it. In a word, from the people that inhabit the most civilized cities, to the savage that prowls in the bosom of the wilderness; from the throne of the monarch to the hut of the most abject peasant, the world is in labour to bring forth true peace and tranquillity of soul. I am inclined, however, to believe that if it has any existence upon this earth, it is probably in the person of a true Christian Mason. (Dean Kirwan.)

of all who then entered the temple. Verbal love is but painted fire; therefore, let his example who went about doing good, be the pillar so elegantly adorned with lily-work, kindly directing and inflaming your humanity towards the brethren. Meet the very lowest of them on the level of condescension, nor venture to despise the man for whom, perhaps, a Saviour died; that so you may be able to hold up your heads when justice is laid to the line, and righteousness to the plummet. Let your pure benevolence spread every way, like the more than gem-studded arch of heaven, expanding even over your enemies when in distress, that you may prove yourselves to be the children of the Most High, who is benign to the unthankful, and to the evil. Philanthropy is not confined to name or sect, to climate or language. Like the power of attraction, which reaches from the largest to the smallest bodies in the universe, it unites men from the throne to the cottage. Whether your lodge meets on the high mountains of worldly grandeur, and is beheld from afar; or in the lowest vales of obscurity, and noticed but by few; whether under Adoniram you hew on the tops of Lebanon, or with Aholiab and Bezaleel,<sup>14</sup> are in distinguished offices near the

<sup>14</sup> The tabernacle built by these two worthy brothers was constructed on the plan of the larger buildings of Egypt. "I believe really," says Goguet (vol. ii. p. 129), "that there must have been some relation between the taste which reigned in these edifices and the tabernacle. It is true, strictly speaking, this work ought not to be looked upon as a piece of architecture; it was only, to speak properly, a vast tent; this is the first idea it

sanctum sanctorum, or with the sons of Levi serve at the altar, O sit not at a brother's call; if he be in danger fly to his relief; if he be deceived tell him the truth; if he be calumniated, justify his character—bear his burdens—allay his sorrows—and espouse his cause; nay, if in many things he hath erred, still recollect, that indiscretion in him ought not to destroy humanity in you.<sup>15</sup>

As the eastern magi opened their treasures, which, doubtless, were various, to the Redeemer of

offers to the mind; but by reflecting on it more attentively, we shall perceive that the tabernacle had a great relation to architecture. We ought to look upon it as a representation of the temples and palaces of the East. Let us recollect the form of government of the Hebrews. The supreme Being was equally their God and king. The tabernacle was erected with a view to answer that double title. It served at once for the temple and palace. The Israelites went there sometimes to adore the Almighty and sometimes to receive the orders of their sovereign, present in a sensible manner in the midst of his people.”

<sup>15</sup> If the most determined opponent could make up his mind to devote himself quietly to the study of the true principles of Masonry, and if he would take the trouble to inquire into the operation of these principles, his objections would be undoubtedly removed. When he saw the cheering results of Masonic benevolence; when he saw the orphan clothed, and fed, and educated; when he saw the distressed Mason relieved, and the aged provided for; conviction could not fail to strike his senses, and he would feel inclined to say—“ Let me assist in bearing your burden; you are fulfilling the royal law of Christ; and I am now anxious to have a share in this good work.” Indeed, nothing can be more delightful than the practical operation of Masonry, in administering to the wants of others. In the performance of these duties we meet on the level; we lay aside all party differences, and pursue the great work of benevolence in peace, harmony, and brotherly love.

souls, so every brother should be given to hospitality; ready to distribute, willing to communicate, and eager to employ his gift or power, whatever it may be, for the mutual good of each other, and the common benefit of all. Owing to the prevalency of this enduring munificence, the holy David, who collected so magnificently towards the building of the temple, aided by the spirit of inspiration, informs us in the book of Psalms, that the glorious head of the church, and Grand Master in Israel, of whom the whole family in heaven and on earth is called,<sup>16</sup> may, among other things, be found out by this, that all his garments smell of myrrh, aloes, and cassia.<sup>17</sup>

<sup>16</sup> The divine personage here referred to by David was no other than the Messiah or Christ; and it is not improbable that the expectation which prevailed over all the East, that a deliverer should arise in Judea and rule over the whole world, was occasioned by this and similar prophecies in the Jewish writings; particularly the star that was predicted by Jacob. This is further illustrated by the fact that an impostor arose in the reign of Adrian, who, taking advantage of this circumstance, endeavoured to convert the credulity of the Jews to his own benefit; and therefore boldly gave out that he was the Messiah, and assumed the title of the Son of the Star, in allusion to this latter prophecy, that it might be believed that he was the star which Balaam saw afar off. And more than one of the Christian fathers affirm, that it was in consequence of Balaam's prophecies, which were known and believed in the East, that the wise men on the appearance of a new star, concluding that this prince was born, came immediately to Jerusalem to inquire, where is he who is born King of the Jews?

<sup>17</sup> The cassia, or rather the acacia, was consecrated by the aborigines of America to the genius of chaste love. These fierce children of the prairies, whom nothing can subdue, conceive a

Diminish not the value of your beneficence by the harshness of the manner, but be affable, be courteous, be kind, and so secret lest you wound the sensibility of the receiver, that on many occasions you let not your right hand know what your left hand doth. Above all, be sincere; and, however powerful the enticements to the contrary, scorn dissimulation's winding path, for it inevitably leads to loss of character and to future ruin. Joab and Judas could give good words, nay, kiss when they meant to kill. Equally treacherous are numbers in the present age, who never speak you fairer than when they wish to undermine you; or when they say that they pray for your success, would nevertheless inwardly rejoice at your misfortunes.

As light and science came from the east, may we, who by reason of mental darkness were once just in the opposite extreme, now quickened by the Spirit of God, and enlightened in the saving principles of true knowledge, be enabled to move according to

sentiment full of delicacy, which they are unable to express by words, but which they understand by the symbol of a blooming branch of acacia. The young savage, like the civilized coquet, understands the offering, and accepts the homage thus delicately expressed. The acacia has also been made an emblem of domestic beauty. Thus a modern writer says—"The acacia is found in the most retired places, and it blooms the fairest in the closeness of its own foliage. It loves the mossy rock and the solitary grove, but it pines away in the gay garden and crowded parterre. There can be no fitter emblem of a beautiful woman flourishing in the innocent retirement of her home, secluded from the vanities of crowded life, and adorning with her bloom the abode of domestic affection."

the rules of order, in the nicest lines of symmetry, back to the source of perfect light. What improvements our science received among the magi of Persia, or the learned among the Egyptians, whether Pythagoras brought it to Greece,<sup>18</sup> and the silence imposed on his disciples was analogous to our taciturnity about the mysteries of our art to all but the Eklektoi, and how far it was preserved and studied by the Druids in Britain, with many other curious circumstances, we shall leave for the investigation of more sequestered hours. Perhaps it employed the solitary retirement, in some measure, of the Essenes, the most particular and eremital sect among the Jews. That some of its parts may have composed the abstruse and impenetrable Sephiroth is not impossible.<sup>19</sup> Thus far we can say, that if it did, it would be as rational an interpretation of the ten circles, as any which Maimonides or the other cabalistical doctors have given.

<sup>18</sup> It was late in life when he retired finally into Greece to plant there his perfected system. Iamblichus says that he spent twenty two years in Egypt, and acquired all the learning of that people; that he was carried from thence by Cambyses, and spent twelve years in Babylon; but he did not go into Italy till the sixty-second Olympiad, and having settled there, it was dignified by the name of Magna Grecia.

<sup>19</sup> The Sephiroth were ten in number; the first seven of which were supposed to occupy grades like the steps of a ladder, crowned with the remaining three which represented the three divine hypostases of the godhead. The names of the inferior Sephiroth were, Strength, Mercy, Beauty, Victory, Glory, Foundation, Kingdom. These represented the seven heavens of the cabalistical Jews, which formed the dwelling of the sacred trinity.

Suffice it at present to note, that we are Free, because no bondmen is permitted amongst us; and Accepted, seeing we have stood the test of several probationary degrees with applause; emulous to be found worthy of the illustrious badges worn by those who hold the first places there, where no atheist, no libertine, or reprobate person, known to be such, ought ever to gain admission. To guide us by the way we have not one star, but many. Let the Bible be the rule of our faith.<sup>20</sup> May we square all our actions by the precepts of our Saviour, and set a compass to our words, as relative to others, especially those whom we know to be brethren.

As in our mundane system the sun rules by day, and the moon by night, with an inferior lustre, so may we fulfil our appointed duties; more particularly by yielding a cheerful obedience to those whom in his providence the Architect of the Universe hath set over us, whether the more subordinate, or the supreme.

<sup>20</sup> By the doctrines contained in that holy book, as the lectures of the last century taught, we are induced to believe in the dispensations of providence; which strengthens our faith, and enables us to ascend the first step of the theological ladder. This faith produces a hope that we may share in the promises that are there recorded, which supports our ascent to the second step. But the union of faith and hope cannot fail to produce charity, which enables the Free and Accepted Mason to attain the summit of the ladder; and to enjoy a glance into that ethereal mansion which is veiled from mortal eye by the starry firmament, and depicted in a Mason's lodge by *seven stars*; without which number of regular Masons no lodge can be perfect, neither can any person be legally initiated therein.

Hail, mystic art ! thou source of utility, as numbers have experienced ; since if we were ever to be cast on an unknown shore, or obliged to travel through the most distant climes, however ignorant of their language, their customs, and apparently strange to their inhabitants, thou lendest thy unfeigned votaries a secret key to open the rudest bosoms, and to unlock the most concealed hoards of niggardly parsimony.

Then, my much-respected brethren, foot to foot let us stand on the broad basis of rectitude, inscribed within the circle of harmony, to show that we are ready to move with and for a brother in every just and laudable design. On bended knees let us join in each act of adoration and praise to the Grand Master of angels, saints, and men ; humbly begging, through the merits of Christ Jesus, that his inexhaustible goodness would be pleased to confer what his infinite wisdom sees most conducive for the essential and permanent felicity of ourselves and all our genuine brethren, whether in the present or future state of our existence. May we display the reciprocity of our esteem in imitation of the early Christians, who are said to have had but one heart ; warmly pledging that, considering the instability in all the gifts of fortune, we are resolved, according to our ability and the necessities of a brother, to be equally ready liberally to give, or, if our situation requires it, thankfully to receive.<sup>21</sup>

<sup>21</sup> Every brother will see that the above observations bear a direct reference to the five points of fellowship ; which were thus



Thus acting, no human power can hurt you; for your building, thus fitly and compactly framed together, must grow into an holy temple, both in and for the Lord. In order to maintain unsullied the honour of the Craft, be cautious whom ye admit to the knowledge of your far more exalted than Eleusinian mysteries;<sup>22</sup> yet from the worshippers of

illustrated in the lectures used by the Athol Masons of the last century:—"1. When the necessities of a brother call for my support, I will be ever ready to lend him a helping hand to save him from sinking, if I find him worthy thereof. 2. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to save, help, and execute benevolence to a fellow-creature in distress, but more particularly to a brother Mason. 3. When I offer up my ejaculations to Almighty God, I will remember my brother's welfare, even as mine own; for as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ascend to the mansions of bliss. 4. A brother's secrets, delivered to me as such, I will keep as I would my own; because, if I betray the trust which has been reposed in me, I might do him an irreparable injury; it would be like the villany of an assassin, who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy. 5. A brother's character I will support in his absence, as I would in his presence. I will not revile him myself, nor suffer it to be done by others if it is in my power to prevent it. Thus by the five points of fellowship we are linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth."

<sup>22</sup> Stillingfleet thinks that the Eleusinian mysteries were derived from the Pelasgi. He says—"Without all question the Samothracians had their names from thence, whence they derived their mysteries. And to this purpose it is farther observable, that as the old Hetrurians were certainly a colony of the Pelasgi upon their removal out of Greece, so Vossius observes, that the old Hetruscan language hath almost all the sacred appellations from

Ceres be not ashamed to take a lesson of circumspection and vigilance. Be zealous in the discharge of all the duties demanded of you, nor faint though it may fall to your lot to labour in the plains of Jordan, in the clayey ground between Succoth and Zeredathah.

Thus may your lodges appear beautiful as Thirzah, comely as Jerusalem, fair as the curtains of Solomon, and supported by workmen that need not be ashamed. May they be taught and ruled by masters who comprehend the light of truth; guarded by officers who will not remove the ancient landmarks which their fathers have set; and may the watchmen upon the towers suffer every man to pass who can give proofs of his being a good Mason and a true, adorning by his life and conversation the secret tenets of the science, and, what is still more, the Gospel of our Lord and Saviour Jesus Christ, to which word of our salvation unless we give earnest heed, and render all things subservient, we are but deceiving ourselves, and the truth is not in us.<sup>23</sup>

the Eastern tongues. For which purpose it is further observable, which Grotius takes notice of, that the *jus pontificum Romanorum* was taken a great part from the Hetrusci, and the Hetrurians had it ab Hebræis, out of the eastern parts." (Orig. Sac. b. iii. c. 4.)

<sup>23</sup> At the view of such a blessed scene who would not feel himself inclined to exclaim, like Balaam, before the camp of the Israelites, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! This is what Freemasonry, universally known and practised, would produce. It would have an effect similar to that which was actually produced by Christianity on its earliest disciples. They were the friends of peace; they prayed for their persecutors; and were as much distinguished by their love to

Can I conclude more emphatically than in the words of the apostle? Let all bitterness, and wrath, and anger, and clamour, and speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

each other, as by the unequalled purity of their lives. There were riches and poverty amongst them, and yet they were neither rich nor poor. Brotherly love equalized everything. They had but one will, and that was the will of God; they had but one interest, and that was the universal interest of the whole community.

END OF MASONIC INSTITUTES.









