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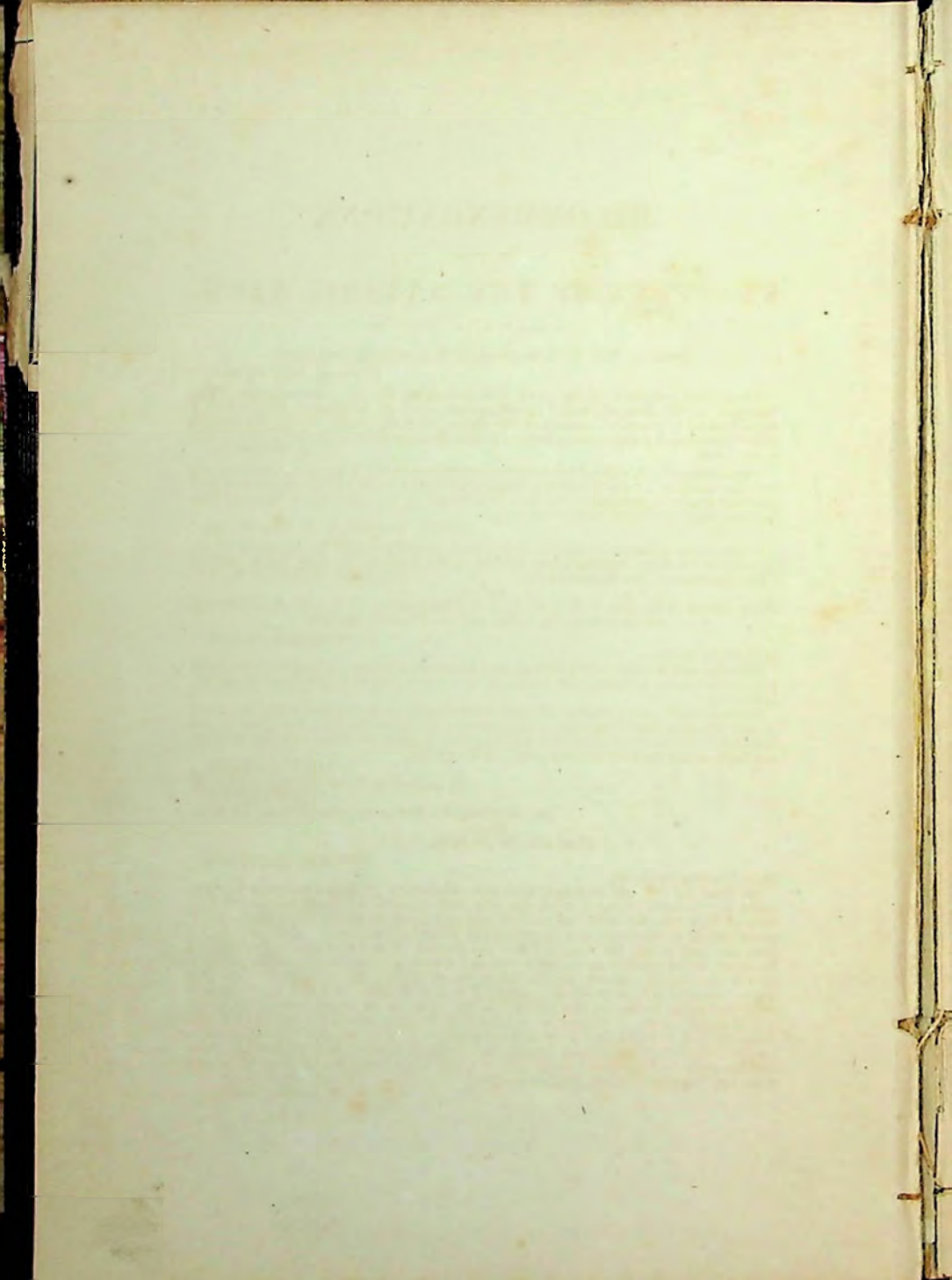


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L. N. Wheeler,  
Senior Warden of  
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1838.



# RECOMMENDATIONS

OF THE

## KEYSTONE OF THE MASONIC ARCH.

*From the Hon. W. B. Hubbard, G. M. of G. G. Encampment.*

HARTFORD, Sept. 15, 1856.

I have read a chapter of the work now preparing for the press, entitled "The Keystone of the Masonic Arch," by Chancellor Scott, of Mississippi, from which I have formed a favorable opinion of the character of the work. From the sample thus furnished, I judge it well designed, and destined to be interesting and useful to the Craft.

W. B. HUBBARD.

I take pleasure in adding my hearty concurrence in the General Grand Master's recommendation. I am of opinion that Judge Scott's work affords, in the new and brilliant analogies presented, the best illustration of the spiritual of Masonry that has ever been presented to the fraternity.

ROBT. MORRIS, P. O. Lec., &c., &c.

I take great pleasure in saying, that I most heartily concur in the opinions expressed by Sir Knts. Hubbard and Morris, of the work by Sir Knt. Scott, entitled "The Keystone of the Masonic Arch."

PETER P. MURPHY, K. T.

*From David S. Goodloe, V. E. G. G. G. G. Encampment, U. S., and A. O'Sullivan, Gr. Secretary, Gr. Lodge, and Gr. Chapter, Missouri.*

HARTFORD, Sept. 15, 1856.

HON. CHAS. SCOTT.

Dear Sir and Brother:—We take great pleasure in offering our humble tribute of respect for you as a Mason, and writer on the philosophy and principles of our beloved Order.

Having heard read a portion of your forthcoming work, entitled "The Keystone of the Masonic Arch," we take great pleasure in recommending the same to our Masonic brethren, as a work calculated forcibly to impress them with the wisdom, strength, and beauty of Freemasonry. Fraternally,

DAVID S. GOODLOE,

V. E. G. G. G. G. Encampment, U. S.

A. O'SULLIVAN,

Gr. Secretary, Gr. Lodge, and Gr. Chapter, Missouri

*From Rev. W. W. Lord, P. G. C.*

VICKSBURG, July 2, 1856.

HON. CHANCELLOR SCOTT,

My Dear Sir:—I am confident that the publication of your admirable Lecture upon the Masonic Burial Service, and also that upon Hiram Abiff, considered as a type of Him who was dead and buried, and rose again from the dead, would be of great benefit to the Craft, and all others who should peruse them. It is to be hoped that the time is not far distant when the fashion of heathenizing and Judaizing Masonry, which sprang up together with the infidel movement against Christianity, in the eighteenth century, will be placed by all Masons among modern and spurious "traditions." It must be gratifying to you to know that you have already done something to hasten this period. If the Bible be the great light in Masonry—if Masonry, as is too evident to be denied, be founded on the Jewish History and Religion, is it possible that it should not partake of their symbolic and typic character? And that the Jewish history and religion typified and symbolized Christianity, none but avowed infidels are so bold, none but Jews so prejudiced, and none but "cowans" so ignorant as to deny.

Yours, respectfully,  
W. W. LORD, P. G. C.

*From Rev. R. McInnis, P. G. S.*

HON. CHAS. SCOTT,

Dear Brother:—I listened with pleasure to several of your interesting and able lectures upon the principles, ceremonies, and emblems of Masonry, and while I endorse the views set forth so clearly and forcibly, permit me to say that their publication would, in my judgment, be a valuable acquisition to the Masonic Library, and would not doubt meet with the cordial approbation of all good and true Masons, and would ensure for them that general circulation they richly deserve.

With sentiments of esteem, I remain, fraternally, yours,  
R. McINNIS, P. G. S.

*From Hon. Wm. L. Sharkey, LL. D.*

HON. CHAS. SCOTT,

Dear Sir:—I have read with great pleasure, the beautiful lecture on "The Funeral Service of Freemasons," contained in your work, entitled "The Keystone of the Masonic Arch." This lecture is a striking and forcible illustration of the symbolic, moral philosophy of Freemasonry, as displayed in the funeral ceremony, and is well worthy the serious and profound deliberation of the Mason. I have not had the pleasure of reading any other lecture in the volume, but not doubting that they are all alike interesting, I think the book will be found to be both useful and interesting to the fraternity.

Your obedient servant, W. L. SHARKEY.

*From Hon. A. R. Johnston, K. Templar, &c.*

RAYMOND, Aug. 4th, 1856

Having read a considerable portion of the MS. of a new work on Freemasonry, by Comp'n. Chas. Scott, entitled "The Keystone of the Masonic Arch," I take great pleasure in saying that the whole work will, in my opinion, constitute a delightful and really useful volume, which any enlightened Craftsman may read with pleasure and profit. I have no doubt that the success of the new work above named, will transcend the marked favor with which the public received Comp'n. Scott's former work, entitled "Analogy of Ancient Craft Masonry to Natural and Revealed Religion." The name of Comp'n. Scott, appended as author to a work on Masonry, will always ensure an extended sale of the work in the valley of the Mississippi.

A. R. JOHNSTON, K. Templar, &c.

*From T. C. Tupper, P. G. H. P. of Mississippi.*

CANTON, MISS., Aug. 6, 1856.

HON. CHAS. SCOTT,

My Dear Sir:—I have read, with much pleasure, portions of your forthcoming work, entitled, "The Keystone of the Masonic Arch." It is, in my opinion, well calculated to arrest the attention of our fraternity to a consideration of the great principles and true mission of Freemasonry; and will doubtless be productive of much good to the Craft. Like "The Analogy," (to which this work may be regarded as a sequel,) it tends to elevate our minds above the mere empty formalities of our ritual, to the great moral truths which it symbolizes, and the practical philanthropy enforced by its teachings.

Your last lecture, particularly, commends itself to our approval and admiration, for the lucid explanation of Masonic symbols, and the appropriate illustration of the striking and solemn ceremonial of the Order, in the interment of a departed Brother. Believing that this work will furnish a much desired addition to our Masonic literature, and trusting that it will meet the patronage it deserves. I am with high respect, fraternally yours,

T. C. TUPPER, P. G. H. P. of Miss.

*From Geo. Stokes, M. D., P. D. G. M. &c.*

CLINTON, HINDS Co., MISS., Aug. 2d, 1856.

HON. CHAS. SCOTT, Chancellor of Miss., and P. G. M. of Miss.

Dear Brother Scott:—I have heard with great satisfaction of your intention to give to the Masonic world a series of essays on the principles and philosophy of our venerable institution; and having had the high gratification of perusing, in manuscript, some of the essays which you have devoted to the "Great Light, the first Great Light," I am the more confirmed in the conviction that Masonry, when properly understood, is one of the most efficient auxiliaries in strengthening the inquiring mind in the belief of the truth of Christianity.

With my ardent prayers that the "Keystone" may be instrumental in more fully developing the hidden mysteries contained in the ritual, the symbols, the teachings, of our beloved Order, and of elevating the thoughts and affections to a higher and fuller appreciation of the destiny of man, through the light of revelation, I subscribe myself, dear sir and brother, yours in the bonds of Masonic love.

GEO. STOKES.

From *S. H. Johnson, D. G. H. P.*

GALLATIN, MISS, July 13, 1856.

HON. CHAS. SCOTT.

I regard the "Keystone of the Masonic Arch" as a valuable work, which should be given to the Masonic public. I feel assured that such a publication cannot fail to receive a ready and extensive sale, and consequent extensive circulation; and if not too large would be the Mason's *Vade Mecum*, and used as such throughout our country. I pray thee, excuse the liberty I have taken in addressing this note to thee, and believe me to be, in the bonds of sincere friendship and brotherly affection, thy friend, brother, and companion.

S. H. JOHNSON, D. G. H. P.

From *L. V. Dixon, P. D. G. M.*

JACKSON, MISS, Aug. 11, 1856.

R. W. CHAS. SCOTT,

Dear Sir:—I have listened with much pleasure to the reading of your lectures, upon the objects and ends of our ancient Order of Freemasonry, which I learn are now about being published by you, under the title of "The Keystone of the Masonic Arch." This volume, when published, will not be valuable alone to the members of our beloved Order; every thoughtful reader will find within its pages an amount of useful and instructive matter, that will richly repay its careful perusal; but to the inquiring mind, that has received the light of Masonic instruction, it will prove a mine of the richest treasures of thought, a blazing star, that will lead him through the sun paths of virtue to an eternal happiness in the future.

Fraternally,

L. V. DIXON, P. D. G. M.

From *W. D. Eibb, P. M.*

RANKIN Co., Aug. 11, 1856.

HON. CHAS. SCOTT,

Dear Sir:—I have read with great pleasure a portion of your work entitled "The Keystone of the Masonic Arch." It is polished, marked, and numbered, for a noted place in the literature of our ancient Order. It will live side by side with the most approved authors, in profundity of thought, while it presents an original and clear view of the doctrines which are contained in the symbols of our institution. It will be useful and instructive, not only to the Craft, but to all who may feel an interest in the sublime principles of truth. Sincerely, and fraternally,

W. D. EIBB, P. M.

From *J. J. Doty, P. G. Lect., & K. T.*

JACKSON, Aug. 13, 1856.

HON. CHAS. SCOTT,

Dear Sir:—I am truly glad to hear that you intend to publish an original work upon the universal laws and principles of ancient Freemasonry—under the name and title of "The Keystone of the Masonic Arch." I am familiar with the views which you are about to commit to the public, and I take pleasure, as an old Mason, in recommending it to the serious consideration, not only of the fraternity, but to all others who feel any interest in the great principles of moral and masonic truth.

J. J. DOTY, P. G. Lect., & K. T.

From *W. G. Patton, P. G. H. P.*

JACKSON, Aug. 18, 1856.

HON. CHAS. SCOTT,

Dear Sir:—I have examined your work called "The Keystone of the Masonic Arch," and it meets my entire approval. It should be used and studied by every Mason, who would learn something of the deep mysteries of our Order, and those great doctrines which are inculcated in the ritual. Your work I regard as a profound argument, and must command a high place in masonic literature.

Very truly,

WM. G. PATTON, P. G. H. P.

From *J. C. Davis, H. P. Raymond R. A. C. No. 22, and P. D. D. G. M. of the Twelfth District, Miss.*

RAYMOND, MISS., July 31, 1856.

CHAS. SCOTT, Esq., Ex-Chancellor, and P. G. M. of the G. L. of Miss.

Dear Sir and Brother:—Having learned that you contemplated preparing another work on Freemasonry, to be entitled "The Keystone of the Masonic Arch," and having every assurance from the learning, research, and sound Masonic knowledge displayed in your former work, that this also will be an invaluable accession to the Masonic knowledge of the Craft, and the reading public generally, I take the liberty most earnestly to urge its speedy publication. Yours, fraternally,

J. C. DAVIS.

New York, September 20, 1856.

Hon. CHAS. SCOTT,

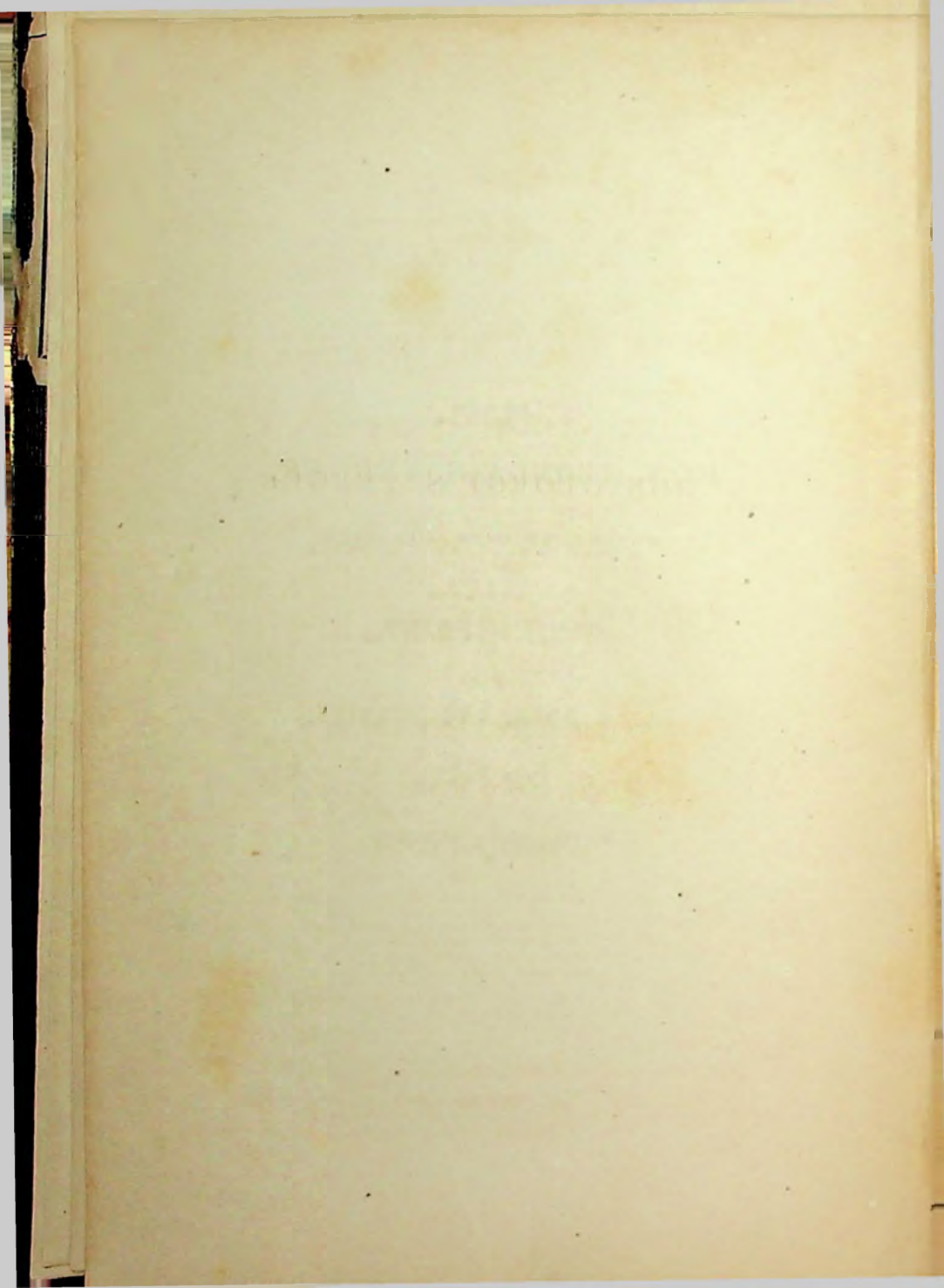
Dear Sir:—The book which you propose publishing, entitled "The Keystone of the Masonic Arch," we doubt not will meet with the decided approval of the Craft, and as a beautiful specimen of labor and genius, will be accepted by every good and true Mason.

Fraternally,

- Brother Sidney Kopman, Arcana Lodge, 246, Smithsonian House, N. Y.  
 " Dr. Jas. H. Brush, Arcana Lodge, 246, New York.  
 " J. F. Gilbert, " " Smithsonian House, N. Y.  
 " Chas. A. Peck, P. M., " " "  
 " C. Chauncey Burr, New York, Ed. National Democrat, & Am. Review.  
 " R. A. Watkinson, "  
 " A. C. Tuttle, Arcana Lodge, 246, Smithsonian House, N. Y.  
 " Oscar Coles, P. G. M.  
 " Wm. Sauger, M. D., Holland Lodge.  
 " Jno. J. Crane, M. D., P. M., Holland Lodge.  
 " Capt. M. Berry, Holland Lodge.  
 " Isaac V. Fowler, "  
 " Jotham Post, "  
 " J. Cameron Stone, "  
 " Henry Walters, "  
 " William Johnson, "  
 " Asabel H. Bartlett, "  
 " Peter Gardner, "  
 " Edward Hill, "  
 " A. W. King, "  
 " W. F. Cottesfield, "  
 " E. L. Watson, "  
 " Henry H. Ward, "  
 " Cornelius Grinnell, "  
 " Julian G. Davies, "  
 " S. A. Rollo, "  
 " W. B. Spaulding, "  
 " D. B. Ekidmore, "  
 " J. W. Balestin, "  
 " J. P. Adams, M. D., Ed. Masonic Register and Mirror.  
 " P. S. Van Houton, P. M., Abram's Lodge, No. 20, and P. H. P. of Zellana Chapter, 144, New York City.  
 " H. M. Humphrey, M. D., Union Lodge, No. 5, Stamford, Conn.  
 " Wm. Cox, W. M., Clinton Lodge, 54, Savannah, Ga.  
 " Capt. Jno. W. Bennett, Central Park Police.  
 " Prof. Andrews, Jr., Hawaiian Lodge, No. 21, Honolulu, Sandwich Islands  
 " Eli Perry, Mayor of Albany, N. Y., R. A. C. No. 5, City of Albany.  
 " Wm. C. Munger, P. M., Covington Lodge, No. 109; Cov. R. A. Chnp. No. 35, Kenton Council, No. 13, and Cov. Encampment, No. 7, Covington, Ky.  
 " Robert Woodworth, W. M., Union Lodge, 588, Malta, Mediterranean, Surgeon, U. S. Navy.  
 " Geo. W. Stebbins, Monroe Encampment, No. 12, Rochester, N. Y.  
 " Wm. H. Everitt, " "  
 " Edwin O. Perrin, Memphis, Tenn.  
 " Hon. T. King Carroll, Ex-Governor of Maryland.  
 " Jno. A. Sidell, M. D., Eureka Lodge, N. Y.



TO THE  
HON. GEORGE S. YERGER,  
WHOSE CHARACTER IS ADORNED  
WITH THE  
CHRISTIAN VIRTUES  
OF  
FAITH, HOPE, AND CHARITY,  
THIS WORK  
Is affectionately Dedicated.







Sanborn's Engraving

Yours Fraternally  
Chas. Scott

THE  
KEYSTONE  
OF  
THE MASONIC ARCH.

A COMMENTARY  
ON  
THE UNIVERSAL LAWS AND PRINCIPLES

OF  
Ancient Freemasonry.

BY  
CHARLES SCOTT, A. M.,

AUTHOR OF "THE ANALOGY OF ANCIENT CRAFT MASONRY TO NATURAL AND  
REVEALED RELIGION," P. G. H. P., P. G. M., K. T., ETC. ETC.

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And the brethren immediately sent away Paul and Silas by night unto  
Berea: who, coming thither, went into the synagogue of the Jews.

These were more noble than those of Thessalonica, in that they received  
the Word with all readiness of mind, and searched the Scriptures daily,  
whether these things were so. -Acts, xvii. 10, 11.

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JACKSON, MISS.:  
PUBLISHED BY THOMAS PALMER.  
1856.

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## P R E F A C E .

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THE author of the following work on the universal laws and principles of Freemasonry, presents it to the kind consideration of the public. It was prepared when he had but little time to devote to literary pursuits. It will doubtless discover its imperfections. If any positions have been assumed which are open to dispute, no desire is manifested to offer them as a rule for the government of others. The object of the author is rather "the advancement of truth generally, than any peculiar system." He has consulted the

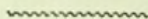
most approved authorities, which have been carefully cited, for the purpose of sustaining his argument, and acknowledging the aid which he received from them. The great doctrines of the Order he has endeavored to present to the Craft, with the hope of directing them from the noise of the world, to the contemplation of Truth—as displayed in the Masonic system.

CHARLES SCOTT.

JACKSON, MISS., SEPTEMBER 19, 1856.



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THE KEYSTONE  
OF  
THE MASONIC ARCH.

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CHAPTER I.

The ancient origin of Freemasonry proved by tradition and circumstantial evidence.—The prominent events commemorated in the ritual, and their typical character

THE Masonic Edifice rests on a firm and ancient foundation. . In weighing the proofs of this proposition, it is a matter of first-rate importance, to consider the reason and necessity of the order of Freemasonry. If we will carefully survey its structure, examine its foundation, its style of moral architecture, the materials used in its construction, and its several apartments, splendidly furnished and adorned with sublime thought and sentiment, we cannot fail to discover strong proof of its antiquity, the great design of its builders, and the deep traces of their wisdom.

All the designs on the tracing-board of our first Grand Masters were good and true. All was holy, full of life, and immortal. The Temple, itself, was a noble type of the goodness and mercy of God. It was nearly finished, when the original design of the Grand Masters was suddenly frustrated. Discord and confusion, for a time, reigned throughout the building and its sacred precincts. Entered Apprentices and Fellow Crafts were alike identified with the first act of disobedience. The will of all was tainted and corrupted with the spirit of revolt, and their loyalty was lost through the defection on the Mount. Its consequences passed upon them all, and the mystery of the principle of evil was such as to affect, not only the rights of those who were actually employed in the building of the temple, but as a perpetual memorial of the terrible defalcation, it tells of the fearful hold which it has on every one who desires to be initiated into the Order. The consequences of natural and moral evil, the signs of punishment and the evidences of distress, may be traced in and about the Masonic edifice. The ceremonies of initiating, passing and raising a candidate, testify to the guilt of the offending Craftsmen, and the awful effects of the "birth-sin." But all was not lost in the beginning. God is in the centre of his glorious and universal temple; the light of His

countenance illumines the Holy of Holies, and through His mercy, truth and spirit, we may all be raised to the sublime fellowship of the angels. The all-seeing and eternal eye of God, is ever on us, and the work of every Craftsman shall be made manifest; and if the work abide which he hath built thereupon, he shall have a reward. Freemasonry, then, teaches, that we have all fallen under the dominion of a power, which is repugnant to the will of Heaven; but, nevertheless, and in spite of the great conspiracy of Satan, and his manifold wickedness, a beautiful way is opened to the Holy of Holies on high, so that all may be brought to the light of the mystery of Godliness.

Thus, we perceive that our Institution is founded on ancient facts. Its triple foundations rest firmly on eternal truth. Rising over the tomb of early piety,—the broken and unfinished state of nature,—it has a place for every worthy Master Mason. His grave is beneath the Holy of Holies, and although his body may see corruption, it shall be raised by the grasp of Omnipotence, and may be exalted to glory.

The fundamental principles of Freemasonry owe their origin to the Great Architect of the Universe; but although those principles were promulgated in Paradise, and enjoined on the father of mankind, in the form of pure religion, we are persuaded, that Ancient

Craft Masonry originated at the building of the first temple, and was perfected about the time its coping-stone was laid.\* Our historical landmarks, signs, symbols, and ceremonies, prove the fact. The degrees purport to be founded in the wisdom of Solomon, King of Israel, Hiram, King of Tyre, and Hiram, the widow's son. The plan of Ancient Craft Masonry, which was devised for the benefit of the workmen at the temple, was doubtless known to Hiram Abiff, although its mysteries could not be revealed in his lifetime. He anticipated the occurrence of certain events which would render it necessary to establish a new scheme, by which evil to the craft might be overcome, and he was a party to that scheme. If they did not originate with those persons, then the statements contained in the ritual are false, and the whole system, as revealed, a vile imposition upon the credulity of men.

Upon the genuineness and authenticity of the work, as true and square work, wrought on the temple-hill, by our most illustrious Masters, depend the wisdom, strength, and beauty of Freemasonry.

Being ancient in design, ancient in its facts, language, signs, and ceremonies, and uniformly illustrative

\* 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.  
—REV. DR. DODD.



of the fundamental doctrines of the Old Testament, there is the strongest internal evidence of its antiquity. In saying that Ancient Craft Masonry originated at the building of the first temple, we are not to infer that no system of Freemasonry existed before that era; for our traditions show that there were certain degrees or mysteries which were in the keeping of King Solomon, Hiram, King of Tyre, and Hiram, the Architect, which they did not communicate to the workmen. A new system, or covenant, arose upon the first, and that new system is Ancient Craft Masonry, and was substituted in the place of the first, or old system.

Its authors were intrusted with the great undertaking of building God's temple. It required the greatest skill and genius to accomplish the work. The vast number of men who were employed to carry out the plans of the Chief Architect, could not have been governed or controlled, without the strict enforcement of those rules and regulations, which are peculiar to the jurisprudence of Freemasonry. It was necessary that the work should progress with the utmost regularity: every stone was required to be polished, marked, and numbered: every piece of timber duly and truly prepared for the builder's use. All wrought in diligence and harmony. Looking to their reward, and being inspired with the thought that they were engaged in a

pious undertaking, to construct a splendid type of the Prince of Peace, they were encouraged to perform their duty.\* But Freemasonry never was exclusively operative. There never was a time when it was not speculative in its character. The Masons engaged in the erection of King Solomon's Temple, were, of course, operatives; but we know, that in the manner of its construction, the preparation of its materials, in hewing the cedars of Lebanon, and polishing the stones in the quarries of Zarthan, we read lessons of moral and religious truth. And now, as Ancient Craft Masonry is understood and practised, it is generally regarded as a moral or speculative science. We have our gauge and gavel, square and compasses, plumb and level, which are applied to the purposes of speculative Masonry. Our time must be measured, our souls divested of their vices, our conduct squared, actions plumbed, passions circumscribed, ere we can pass the Great Master of good works, and be received as immortal ashlar, to be laid in the heavenly building. With the square of moral conduct, the level of moral equality before God and

\* The necessary regulation being previously settled, to preserve that order and harmony which would be absolutely requisite among so great a number of men, in executing so large a work, there were taken into consideration the future agreement and prosperity of the Craft, and the best means to secure them, by a lasting covenant.—CALCOTT.

our brethren, the plummet of justice, the compasses of the divine limits of good and evil, the pencil of the records of our actions, by our Lord and Master, and the skirret\* of the undeviating line of Biblical truth for our guidance, † our ceremonies are invested with surpassing interest, and our thoughts directed to that Celestial Lodge, where the Supreme Architect of the Universe forever presides and forever reigns.

Many of our brethren, who have acknowledged the antiquity of the Order, nevertheless assert, that the Institution is progressive in its character. We entertain no doubt that there are some subjects which have been introduced into our system; but the great and determinate landmarks have remained the same, and can never be changed. ‡ Our traditions assert the ancient

\* The skirret, acting on a centre-pin, is used to mark out the ground of a new building. As the skirret has a chalked line attached to it, it points out the straight line of duty, chalked out in the law of God.—OLIVER.

† Lect. on Origin of Freemasonry, by Bro. J. J. Moody, p. 49, London, 1852.

‡ With regard to the alleged marks of posterior interpolation, it must be acknowledged, although there may be some such passages, a *few* insertions can never prove the *whole* to be spurious. We have, indeed, abundant reason to receive the rest as genuine; for no one ever denied the Iliad or Odyssey to be the works of Homer, because some ancient critics and grammarians have asserted, that a *few* verses are interpolations.—i HORNE'S INTRO., p. 37.

origin of these landmarks, while the whole machinery of Masonry traces its authenticity to the wisdom of Solomon, and his two distinguished associates. That Masonry claims for itself this much, cannot be denied.

Are our traditions fabulous, or our ritual false? Unless the fact asserted be proven untrue, or repugnant to the statements of authentic history, it is surely the dictate of reason and sound philosophy to rely on the traditional testimony, especially as it is strongly fortified by the many circumstances and coincidences which are contained in the framework of the Institution.\* The testimony of written history, so far as it gives an account of the matter, sustains the view which is presented; and we are persuaded that no one, however learned he may be in the history of societies or nations, can penetrate beyond the era of the introduction of the Order into England, which was in the time

\* The first inquiry, when an ancient document is offered in our courts, is, whether it came from the proper repository, that is, whether it is found in the place where, and under the care of persons with whom, such writings might naturally and reasonably be expected to be found. If they came from such a place, and bear no evident marks of forgery, the law presumes that they are genuine, and they are admitted to be read in evidence, unless the opposing party is able successfully to impeach them. The burden of showing them to be false and unworthy of credit, is devolved on the party who makes that objection.—GREENLEAF'S TEST OF THE EVANGELISTS, p. 26.

of Julius Cæsar, and fix, with any degree of certainty, on a period subsequent to the building of the first temple as the date of the origin of the Order.\* If this be true, is not the evidence which forms a portion of Masonry itself, uncontradicted by tradition or written history, sufficient to establish our proposition? In proving ancient facts, or questions of fact to which antiquity is essential, the law pays very little regard to the testimony of living witnesses; for, concerning knowledge of the existence of facts in a remote age, recourse must be had to reputation and tradition.† When the ancient fact to be established does in no manner militate against the veritable history of the age in which the fact is alleged to have originated, but on the contrary appears altogether consistent with other facts known then to exist, and which in no particular excluded the truth of such fact, and which fact does not appear to have depended on any casual or adventitious circumstances, but seems to have been the natural and necessary result of other certain facts or events, we think there is ground, not only for belief, but full conviction of its truth. There is a degree of

\* It is certain that the first inhabitants of the island must have brought with them no small knowledge of geometry or masonry. There are some remains of very admirable skill in architecture.

† 1. Starkie on Evidence, p. 32.

THE KEYSTONE OF

probability which amounts to moral certainty; and if the proofs which we shall offer reach that degree of probability, our hypothesis will be established. We are not called upon to prove or demonstrate a problem in mathematics. The antiquity of Freemasonry may be said to be proved when its truth is established by moral evidence.\*

There are certain incidents and circumstances which have been incorporated into Masonic forms and ceremonies, which strengthen our position; and when we show that these forms and ceremonies are so connected with the symbols and principles of the Order as to constitute one uniform and consistent whole, pointing to the truth of the fact in question, have we not enough to satisfy an unprejudiced mind beyond any reasonable doubt?

Let us examine a few of the facts and circumstances to which we have referred, and view them in connection with each other, their material and dependent relations, their uniform and consistent nature. There

\* If the subject be a problem in mathematics, its truth is to be shown by the certainty of demonstrative evidence. But if it be a question of fact in human affairs, nothing more than moral evidence can be required, for this is the best evidence which, from the nature of the case, is attainable.—GREENLEAF'S TEST OF EVAN., p. 30.

are a great number of circumstances and facts embodied in the ritual of Masonry, and their force depends upon their consistency with the fact in question. But we venture to assert that there will be found no material discrepancy between any of these facts. Should there be any facts which seem to be contradictory, they will appear, upon closer scrutiny, to be in perfect harmony.

We look upon the tracing-board of the degree of Entered Apprentice. What does a Lodge of Entered Apprentices represent? In what apartment of the Masonic edifice are they entitled to labor? We know that a Lodge of Entered Apprentices is the first or ground-floor of King Solomon's Temple. On the mosaic pavement itself, a beautiful and sublime piece of workmanship, Entered Apprentices are called to labor. Theirs is a noble undertaking, to learn to subdue their passions, and improve themselves in the principles of the Order.

Here, then, we have a prominent fact, which indicates that the first apartment of our moral building is in analogy to the ground-floor of Solomon's Temple, and that the degree of Entered Apprentice was founded in analogy to the condition of the laborers employed at the Temple, and to the tools and instruments which

they used in their daily labor.\* And here it was that they received the assurance that they would be entitled to advance, in due time, to higher degrees of intelligence. The Temple itself was liable to decay and destruction. It became a heap of ashes; but a perpetual memorial of its grandeur was preserved through the wisdom of our ancient Masters, and a moral edifice erected, which was established in strength, and shall last forever. Every stone was made ready for the Temple, and every Entered Apprentice is solemnly charged to divest his mind and conscience of the vices and superfluities of nature. In laying the foundation of moral and Masonic character, the initiated are furnished with the necessary implements for moral and intellectual culture. Laboring under the light of Divine truth, our rude and fallen nature may be polished, and restored to its original purity. The Grand Architect of the Universe has drawn vast and sublime de-

\* Instrumental masonry consists in the use and application of various tools and implements, such as the common gauge, the square, the plumb-line, the level, and others that may be called mathematical; invented to find the size or magnitude of the several parts or materials whereof our buildings are composed; to prove when they are wrought into due form and proportion; and when so wrought, to fix them in their proper places and positions; and likewise to take the dimensions of all bodies, whether plain or solid, and to adjust and settle the proportions of space and extent.—DUNKERLY.



signs on His tracing-board of mercy and truth, to the end "that every living stone may be fitted for that house not made with hands, eternal in the heavens."

The closer we examine the machinery of the Order, the better satisfied we shall become in regard to the source from which the builders of our mystic Temple derived their plans and designs. The very signs of the Craft, so wisely and considerately adopted, bespeak their origin.\* Right angles, horizontals, and perpendiculars, were familiar terms among the workmen at the Temple, and the uses to which these terms have been applied, evince the wisdom of the founders of the Order, and the great design which they had in view by multiplying the circumstances which are indicative of it. There is much aptitude in the introduction of these terms, or definitions of signs, into the lecture of the first degree. They were familiar terms to the

\* One of the most cogent arguments for the antiquity and holiness of our Order, is drawn from the circumstance that all our tests of merit, or passwords, consist of expressions borrowed from the sacred tongue, from the Hebrew Scriptures. The test of merit entrusted at the first degree signifies, *The Lord has come*; that at the second degree signifies, *The Lord, the Branch*; that at the third degree signifies, *Thou shalt be led to thy possession*; and that which is given in the most solemn manner, when properly rendered, signifies, *The Son was slain, wisdom has departed*.—MARCOLEOUTH.

workmen at the Temple, and a practical thought led to their adoption in speculative Masonry. They were admirably calculated to make a deep impression on the minds of Masons, and impress on them the binding nature of the mystic tie. Right angles, horizontals, and perpendiculars, as used by the Craft, have significant allusions; and these signs, when considered in connection with the tokens, words, etc., by which Masons can only be distinguished, are illustrative of the character of our Order, and direct our thoughts to a remote period in the history of architecture. Our friendly and brotherly grips remind us of that peace and harmony which prevailed among the workmen of Solomon, and the wonderful system of government which he established for the Craft. The manner, style, and progress of their work are constantly presented to our view; and in imagination we can see the noiseless fabric rising to crown the Holy Mount with grandeur and magnificence. Attracted by one of those brazen pillars which were erected in the porch of the Temple, the Entered Apprentice is directed to the study of the origin and meaning of its name. He contemplates the strength of the Masonic building, the object, nature, and excellence of the structure, even while he stands in the outer porch. The secret history of this pillar is not afforded to the Entered Ap-

prentice: he must be made ready to receive it before it can be imparted. The plan and manner of its construction, its objects and uses, the height of its shaft, its capital, its circumference and altitude, its profuse and variegated ornaments, with their Masonic references, increase the force of the circumstantial evidence on which we rely to maintain our hypothesis.

A part of the history of Solomon's Temple is contained in the first degree.\* Many of the facts stated are in the strictest keeping with Biblical history; but there are some very interesting details of which we have no account in the Scriptures. The silence of the Old Testament by no means disproves the truth of these details. The tradition is not contradicted by the Bible, and the authors of Ancient Craft Masonry

\* Every part of the building, whether timber, stone, or metal, were brought ready cut, framed, and polished, to Jerusalem; so that no other tools were wanted, or heard, than what were necessary to join the house together. All the noise of axe, hammer, and saw was confined to Lebanon, the quarries and plains of Zeredathah; that nothing might be heard among the Masons of Zion save harmony and peace.—ANDERSON.

In Bekka, or Lebanon's grand valley, and not far from its temple—that august pile of massive architecture—is the quarry from which Solomon got the stone for the Temple at Jerusalem, and for the palace of Baalbeck. On examination of the foundation stones of the latter, and a comparison of them with the western wall of the enclosure of the former, both will be found to belong to one and the same date.—MARGOLIOUTh.

purposely made the ritual the vehicle for carrying to posterity certain secret facts, which were deemed of importance to the Craft. The whole world may learn from Biblical history when and where the stones were quarried and prepared for the Temple — how the timbers were felled and fitted in the forests — but, without the light of Masonic tradition, we would be left in a state of conjecture in regard to the special conveyance of these materials to the Holy Mount, while we would stand in awe of the fact that such a splendid edifice could be erected without the sound of axe, or hammer, or any metal tool, and the whole fitted together with such exactness and nicety, that it resembled more the workmanship of God than that of man. By the aid of certain instruments, the Temple was erected in silence; and by this, we are taught something of the beauty and excellence of that unseen and silent work which goes on in the soul of the repentant sinner.

The third section of the degree of E. A. teaches us to perform with propriety the duties of our respective stations. It instructs us as to the form, supports, covering, ornaments, lights, and jewels of a Lodge; how it should be situated, and to whom dedicated.\* The situation of a Lodge is due east and west; and one of the principal reasons given for constructing Lodges

\* Craftsman, p. 29.

in that manner or direction is because the Temple of Solomon was so constructed or situated. The supports of a Lodge are denominated the pillars of Wisdom, Strength, and Beauty. These are prominent objects in the tracing-board of the first degree. One is situated in the east, one in the west, and one in the south. The pillar of Wisdom, in the east, represents King Solomon; the pillar of Strength, in the west, is Hiram, King of Tyre; and the pillar of Beauty, in the south, is Hiram Abiff, the inspired architect of the Temple.\* It is said that our Institution is thus supported, because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings.† Thus we see the situation of a Lodge, and the reason of it; and that the supports of a Lodge symbolically refer to those illustrious men, whom tradition informs us possessed and kept inviolate the secrets of a Master Mason. The three pillars are significant emblems. The pillar of Wisdom tells us,

\* Craftsman, p. 30.

† He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person a strength which a S. Warden represents, he will bear and overcome every obstacle in life. And who is adorned, like the J. Warden, with humility of spirit, approaches nearer to the similitude of God than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.—GADICKE.

that the wisdom of Solomon was necessary to contrive the architectural work of a Lodge of Masons; the pillar of Strength is emblematical of Hiram, King of Tyre, not only because he rendered assistance in providing materials and men for the Temple at Jerusalem, but that in the construction of Ancient Craft Masonry he contributed much by his counsel, and contributed liberally, to the end that it might surpass every other building, which was the result of human genius, for riches and glory. Hiram Abiff is represented by the emblem of Beauty. He was the chief architect of the Temple, and his consummate skill brought it to the highest state of perfection. But does not his blameless life, pure manners, pious character, and incorruptible integrity, beautifully adorn the Masonic ritual, and crown it with perfection? The many references to the builders of the Temple, its style of architecture, its furniture, and ornaments, are certainly circumstances of some weight in determining the antiquity of Masonry. The ornaments of a Lodge are the *Mosaic pavement*, *indented tessell*, and *the blazing star*. The Mosaic pavement is a representation of the ground floor of King Solomon's Temple, and the indented tessell of that beautiful tessellated border which surrounded it.\* The movable and

\* Craftsman, p. 32.

immovable jewels are referred to in the third section of the first degree. The Square, Level, and Plumb are openly explained; also the rough Ashlar, the perfect Ashlar, and the trestle-board. So that the ritual bears continual reference to the first Temple at Jerusalem. In fact, the building of that Temple may be regarded as the great symbol of Masonry. Thus did our Grand Masters contrive a plan, by mechanical and practical allusions, to instruct the craftsmen in principles of the most sublime speculative philosophy, tending to the glory of God, and to secure to them blessings here, and eternal life hereafter; as well as to unite the speculative and operative Masons, thereby forming a twofold advantage from the principles of geometry and architecture, on the one part, and the precepts of wisdom and ethics on the other.\*

David died, full of years, of riches, and of honors. He had provided, out of his own store, the richest materials for building a dwelling-place for Deity, and the devoted people of Israel responded to that thrilling appeal which he made to them, by willingly contributing their services and treasures to the Sanctuary. Solomon succeeded his father to the throne, and summoned all his energies in erecting a Temple to the Lord. He

\* Lect. on Primitive Freemasonry, by Bro. Willins, Calcott, P. M., p. 77. Golden Remains, Ib.

entered into a correspondence with the King of Tyre upon the subject, and expressed his determination to employ his liberty and leisure in doing honor and worship to the ineffable name of Jehovah, who had given tranquillity to his dominions, and glory, and riches, and power to his nation.

In a letter\* addressed to Hiram of Tyre, he requested that some of the Tyrians might be commissioned to accompany some of his own people to Mount Lebanon, to assist in preparing materials for the building. He promised the workmen reasonable wages. Hiram was graciously pleased with Solomon's communication, and cordially responded to his wishes. After tendering his congratulations to Solomon, that the kingdom of his favored and blessed father had devolved, under the Providence of Heaven, upon so excellent, so wise, and so virtuous a successor, he replied that his request should be complied with in due season, care, and good-will. He promised that his people should furnish the fairest cedars and cypress trees—that he would order them to be conveyed by floats to Joppa, there to be delivered to the workmen of Solomon, who would convey them to Jerusalem. He did more than this. He sent to him a man of his own name, a

\* Vide And. Const. p. 17, ed. 1776.



Tyrean by residence, but an Israelite by birth,\* Hiram Abiff—the most accomplished architect and operator on earth.† Lodges were regularly organized. Each Lodge was composed of a certain number, and properly officered. Here Ancient Craft Masonry commenced. While there were holy mysteries in the possession of the wise and learned builders, which could only be communicated under particular circumstances, and at a certain time, each craftsman knew his duty, and was cheered in his labor in anticipating the reward which he would receive at the completion of the Temple.

Many bright and enthusiastic Masons indulge the opinion that the foundation of Freemasonry was laid in the first ages of the world, and that the Institution has existed ever since symmetry began, and harmony displayed her charms. Such is the opinion of Preston, and many others, distinguished for learning and ability. Anderson, Hutchinson, Desaguliers, Calcott, Oliver, and a host of other Masonic worthies, agree touching the antiquity of the Order, though they differ as to the precise date of its origin. Of one matter we feel assured: if the voice of tradition is to be accredited, and our landmarks respected, Ancient Craft Masonry

\* *Ibid.*, pp. 17, 18, old edition.

† Vide Chapter 10, on life and character of the Builder.

was devised and perfected in the reign of Solomon. The system which was at first instituted, and by which the Craft were governed, may not be the system, or even a part of the system, which was finally adopted for their benefit. In order to conduct with ease and diligence the stupendous work of building the Temple, he numbered all the craftsmen, both natives and foreigners, and divided them into distinct classes. The first class consisted of princes, rulers, or provosts, to the number of three hundred. The second class were overseers of the work, and were chosen as expert builders, being thirty-three hundred in number. The third class consisted of stone-squarers, polishers, and sculptors; also, hewers of wood, setters, layers, or builders, being able and ingenious Fellow Crafts. This class numbered eighty thousand. There was also a fourth class, which numbered thirty thousand, and which was made under the levy out of Israel, appointed to work in Lebanon, one month in three, ten thousand every month, under the control and direction of Adoniram. To these may be added the men of burden, amounting to seventy thousand, who cannot strictly be reckoned among Masons. We are informed, that the Fellow Crafts were partitioned and organized into Lodges, in order that they might receive daily instruction, take proper care of their tools and

jewels, be regularly paid wages, and refreshed. They were particularly charged with taking care of their succession, by educating Entered Apprentices.\*

The form or ceremony observed in opening and closing our lodges argues much for the antiquity of the Order.† So also the manner of admission to our sacred retreats, the right and benefit of a pass, and the signs, steps, words, penalties, and degrees. In the second degree we have accurate descriptions of the Temple. In fact, this degree affords many architectural facts which can be obtained from no other source. Here we are made acquainted with the character of

\* "It may be well styled," says the Rev. Dr. Dodd, "coeval with creation, when the Sovereign Architect raised, on Masonic principles, this beautiful globe, and commanded that master-science, Geometry, to lay the rule to the planetary world, and to regulate by its laws the whole stupendous system, in just, unerring proportion, rolling round the central sun." Dr. Oliver is of opinion that the Order existed long before the building of the first Temple, though he admits that Hiram Abiff was the master-mind—the very soul of Masonry.—AND. CONST., p. 21.

† The Author of our being has assigned hours for labor and hours for refreshment; and he has appointed certain physical appearances to determine, beyond the possibility of mistake, the recurrence of these stated periods of time. The sun rises in the east, and calls him to labor; it gains its meridian in the south, and summons him to refreshment; and it sets, at length, in the west, to remind him that repose is necessary to restore his exhausted strength for another day of toil.—OLIVER'S BOOK OF THE LODGE, p. 146.

our ancient brethren, their work, and the manner of it. They wrought in both speculative and operative Masonry. They wrought at the building of the Temple, and other Masonic edifices. After the completion and consecration of God's house, Solomon employed them in carrying on his other works. His two palaces at Jerusalem, the stately hall of judicature, with its ivory throne and golden lions, the royal exchange, made by filling up the great gulf which was between Mount Moriah and Zion, the house of the forest of Lebanon, builded upon four rows of cedar-pillars—all these, and many other costly structures, were finished in the short space of thirteen years, under the care and direction of five hundred and fifty princes, or masters of work. Then Freemasonry was disseminated throughout the kingdom of Israel, and many lodges were organized under the authority of Solomon, who, as the old constitutions relate, annually assembled the Grand Lodge at Jerusalem, to preserve the cement of the fraternity, and transmit their mysteries to the latest posterity.\* Many of those who were invested with the secrets and privileges of the Order travelled into foreign countries, and established lodges, communicated the mysteries, and created a taste for the liberal arts and sciences in many parts of Asia and

\* Anderson's Const., p. 26.

Africa, and also in Europe; and, as the tradition runs, they visited the Pillars of Hercules. It is also stated, that one called Ninus, who was at the building of the Temple, carried a knowledge of the science into Germany and Gaul.\*

The emblems and ceremonies of the Master's Degree fill our minds with awe and veneration. Its solemn announcements and profound doctrines entitle it to the sublime degree of a Master Mason. Whether we regard it in the light of an allegory, or as being founded on a statement of facts, the third degree adds much to our argument. It may be truly affirmed, that no enlightened Mason can study it, examine the doctrines which it inculcates, the principles it teaches, the duties it enjoins, the obligations it imposes, and the singular facts which it contains, and not be disposed to trace its origin to the age of Solomon. The touching scene enacted upon the ground-floor of the building, the demonstrations of power and wisdom displayed on the brow of Moriah, and in the Holy of Holies, pour into the enquiring mind a flood of light.

The most prominent events commemorated in the annals of Masonry are, the creation of the world, the fall of man, the offering of Isaac upon Mount Moriah, the vision of Jacob, and the building of King Solo-

\* Anderson's Const., p. 26.

mon's Temple.\* These significant events, which are related in the Old Testament, have been nicely incorporated into the Masonic ritual, and for very wise purposes. As matters of history, they are full of interest and instruction; but when viewed in relation to the temporal and eternal destiny of our race, with their typical references, we cannot question that the design of our ancient Masters, in introducing them into our system, was to impress us with the fact of the original purity of human nature, the way in which that purity was lost, and the only means of its restoration to eternal life in the lodge above. Several religious offerings are celebrated by the Order. While they are to be regarded as landmarks of Scriptural history, and constitute beautiful and affecting types of the perfect manifestation of God's mercy, which was promised to his people from the beginning, still we must not overlook their reference to that perfect system of Masonic truth which is displayed and manifested in the third degree. The light which we mostly desire becomes more and more brilliant, until we are brought to an effulgence of truth, which is found in the exquisite mysteries of the Holy of Holies.

And when our Institution is understood and appreciated, it will no longer be a matter of surprise that

\* Star in the East, p. 5.

there should exist a body of men composed of different tongues, interests, and dispositions, and united by an indissoluble chain or tie of brotherhood. This perfection of union is to be ascribed to the influence of great principles. The solemn forms and ceremonies through which each candidate for Masonic honors must pass, the lights, rights, and benefits which are imparted to him, as he receives the degrees of the royal Order, serve to bind the Craft together as a band of friends and brothers. The utility, beauty, and perfection of the mystic temple impress our minds with the beauty, utility, and perfection of union or brotherhood. All Masons are brethren. They should always meet on the *level*, act on the *plumb*, and part on the *square*. What can be more beautifully in keeping with the merciful designs of heaven? Masonry acknowledges one Great Author of us all, who made us the children and heirs of a common parentage. He made us of one blood and one destiny. When sin entered that temple of flesh made by God's own hands,—that temple into which he breathed the “breath of lives,” and in which the spirit dwelt in the purity of the Godhead,—when sin entered the magnificent structure at the *high twelve* of nature, in one moment a fatal deed was perpetrated, and the splendid workmanship fell into ruin and decay. The

posterity of Adam was doomed to share in the great calamity, and testify to a common overthrow, disorder, and confusion. Behold the order of the Almighty's work! He drew, in the secret retreat of heaven and eternity, the vast designs of creation. The Geometrician of the Universe! He described, with the compasses of His wisdom and mercy, the circular walls of the world, and every part was equidistant from Himself, the common centre of life and immortality. No sound of an axe or hammer was ever heard in eternity. The deep and broad foundations of nature were laid in secrecy and in silence. The earth is roofed with a beautiful canopy, ornamented with clouds and stars. When our Maker constructed the human body in the image of Himself, and lighted it with immortality, He rested from His labor; but while at refreshment, and in the enjoyment of unutterable contemplations, a triple and wicked power defaced the work, and it was thrown into the rubbish of the grave. Equal by creation, equal in natural degradation, the work of one God, the descendants of one common father, — "All, we are brethren."

Let every Mason study the nature and constitution of the Order, observe the wisdom displayed in its construction, its indestructible materials, its deep and strong foundations, the nice architectural adjustment



of every moral stone in the building, the symmetry and unity of the workmanship, its wonderful design, and the intimate acquaintance which its makers must have had with the types, symbols, and prophecies of the Old Testament, and how can he ascribe the existence of Masonry to modern authorship? If we trace it to the time of Solomon and his gifted associates, the mind is satisfied that they were every way capable of building a house not made with hands, after the similitude of that Temple which adorned the brow of Moriah. Masonry, in its principles and doctrines, bears a closer resemblance to the Holy Writings than any other production in the world. No one, however brightly he may have kept his jewels, has ever penetrated the depths of its philosophy, or brought to light all the truths which are deposited beneath its lofty arches. To the anxious inquirer after traditionary lore, new fields of discovery will be ever opening—new beauties, new thoughts and sentiments, will inspire him with a higher conception of truth. Beneath the centre of the Holy of Holies, the diligent craftsman may make the most sublime discoveries, by the aid of that light which comes from the east. As he advances in a knowledge of Masonic science, he will be urged on to higher movements of spiritual improvement,

building up a glorious temple in all the majesty of lofty stature, and the perfection of its parts. In the cultivation of his moral nature, he will acquire new elements of illuminated reason, and a more perfect knowledge of the mysteries.

## CHAPTER II.

The first great light.—Is it the rule of Masonic faith?—What is faith?—The connection between the law and the gospel.—The blazing star a primitive symbol.—How interpreted.—Authorities cited to prove the connection between Masonry and Religion.

THE first great light of Masonry is the Holy Bible. It is the word of the Spirit, and in a Christian land there is no necessity to speak largely of its divine inspiration. We profess to believe that "all Scripture is given by inspiration of God," and that "holy men of old spake and wrote as they were moved by the Holy Spirit." It is the glorious charter of a Christian's faith, and the hope of his eternal salvation. In the books of the Lodge we are told that the Holy Bible is dedicated to God, because it is the inestimable gift of God to man. In all Christian countries it is regarded as a necessary light, and a part of the furniture of a Lodge. No Lodge can be regularly opened or closed without it, and no labor can be done unless it has a place upon the altar. It binds our vows, and cements our friendships.

And why is it denominated the first Great Light? \* It is the voice of Jehovah, or the Great I AM. The mysteries of the Order are explained and illustrated in that sacred volume, and it is through the power of the word of inspiration that we can be brought to a just knowledge of Freemasonry. It points out the way which leads to the Sanctuary and the presence chamber of Deity. In it will be found the great plans and designs which are depicted on our tracing-boards. There will be found, also, the poetry and philosophy of our Institution. There will be found Astronomy, and all the materials of our history; and there our most important landmarks and richest treasures may be discovered by the industry and skill of every Masonic student. Masonry teaches the mysterious doctrine of the resurrection of the flesh; and whence was it obtained? From the eternal word of God, in which the doctrine of salvation is found; and no one, who is not influenced by the Spirit, shall ever truly see it, shall ever feel it, shall ever appropriate it. † No word can ever be sub-

\* The sacred writings are a symbolical chain, by which we are all united in the bonds of brotherly love and universal philanthropy, as John, the meek and lowly disciple of Jesus, says in his gospel, "In the blessed Book is to be found the true rule by which every Christian will endeavor to regulate his conduct."

—GADICKE.

† Mel. Mis. Ser. p. 499.

stituted in its place; but in all ages, and in all countries, it will remain materially the word of God. It can only be heard when spoken to the heart from the lips of Deity, and whispered to the living soul by the Holy Spirit of the Universe. There we are told of the loss of Eden; and the whole process of recovery is described in the most sublime and touching eloquence. As a most excellent symbol of our Order, it illumines every apartment of the Lodge with the rays of Divine truth. It is supposed by some Masons, when viewed in connection with the square and compasses, to have a reference to the wisdom of Solomon—the square being emblematical of Hiram of Tyre, and the compasses, the exquisite skill of H. A. B. But may not the Bible, square and compasses, be regarded as symbols of the wisdom, truth, and justice of God; His wisdom being exemplified in the sacred volume, which contains the record of His mighty acts, and the treasures of His revealed will. His truth is represented by the square, as the acknowledged symbol of strength, and criterion of perfection, which, by His unerring and impartial justice, has accurately defined the limits of good and evil, assigning to mankind a due proportion of pleasure and pain, as elucidated by the compasses, which enable us to ascertain the limits of all geometrical forms, and

reduce our ideas of proportion and equality to a certain standard.\*

There is not a degree which is conferred in a regular Lodge, which does not direct the mind to the Bible, as the light of lights. If it was not opened on our altar, how could a candidate for any one of the degrees of A. C. M., be brought to light.† The charge given to a newly-made brother, is a just and beautiful commentary on the moral and religious character of the Order. The W. M. recommends to his most serious contemplation the volume of the sacred law, charging him to consider it as the unerring standard of truth and justice, and to regulate his actions by the Divine precepts it contains. Therein he is reminded of the duties which he owes to his God, to his neighbor, and to himself. To *God*, by never mentioning his name but with that awe and reverence which are due from

\* Landmarks, vol. ii., p. 353.

† A Lodge of Masons is an assemblage of brothers and fellows, met together for the purpose of expatiating on the mysteries of the Craft, with the Bible, square, and compasses, the book of constitutions, and the warrant empowering them to work. It is here denominated an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the Order; *just*, because it contains the *Sacred Law unfolded*; *perfect*, from its members, every Order of Masonry being virtually present by its representatives; and *regular*, from its warrant of constitution.—OLIVER'S SYMBOLICAN DICTIONARY.—Title, Lodge.

the creature to his Creator; by imploring his aid on all lawful undertakings; and by looking up to Him in every emergency, for comfort and support. To his *neighbor*, by acting with him upon the square; by offering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions: and to *himself*, by such a prudent and well regulated course of discipline, as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy; thereby enabling him to exert the talents wherewith God has blessed him. Thus, we perceive that the morality of Masonry is the morality of the Bible, and that there is no religion to which its principles are in such perfect harmony, as the religion of the Bible. Every Mason is strictly admonished and enjoined to walk and govern himself by the moral law,—the law of God. The lectures and workings of our Lodges teach us that Masonry is a science of light, emanating from the religion of the Bible; a beautiful system of moral truth, which directs the Craft to the source of all wisdom and goodness,—our Father in Heaven. At our initiation, we professed to *believe*, and, in the course of our advancement, we were subsequently taught and made to *know*, that the

principles of our Order are founded upon the never failing base of revealed light, or true religion.\*

And we can never, 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 obligation.†

\* The most prominent facts which Freemasonry inculcates, directly, or by implication, are these: That there is a God; that He created man, and placed him in a state of perfect happiness in Paradise; that he forfeited this supreme felicity by disobedience to the Divine commands, at the suggestions of the serpent tempter; that, to alleviate his repentant contrition, a Divine revelation was communicated to him; that, in process of time, a Saviour should appear in the world to atone for sin, and place their posterity in a condition of restoration to His favor; for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions; and when it was again re-peopled, He renewed His gracious covenant with several of the patriarchs; delivered His people from Egypt, led them in the wilderness; and in the Mosaic dispensation, gave more clear indications of the Messiah, by a succession of prophets, extending throughout the entire theocracy and monarchy; that he instituted a tabernacle and temple worship, which contained the most indisputable types of the religion which the Messiah should reveal and promulgate.—OLIVER.

† Lect. of Rev. Bro. T. Eyre Poole, P. G. Chaplain of the Bahamas. See Masonic Institutes, p. 152.

Light and truth are the great essentials of the royal craft. "God is light, and in Him there is no darkness at all."



But, is the Bible the rule of Masonic faith? \* It cannot be denied that Masonry contains religious principles and doctrines. In fact, it is not without its creed, although it does not assume to be a substitute for the Church of God. Every Mason who puts his trust in God has a well-founded faith. The God of creation is the God of inspiration, and the God of revelation. He who believes in the existence of God, and never enters upon any important undertaking without first invoking his aid and blessing, cannot reasonably reject the Scriptures; but will, or ought to regard them as the rule of faith and guide of conduct. Does a mere belief in the existence of a Supreme Being constitute Masonic faith? Would such belief furnish any perfect rule of conduct? Would it teach us how to worship God in spirit and in truth? Would it afford any just idea of His perfections and attributes, of a future state, of immortality, of the resurrection? Where is the only true rule of Masonic conduct to be found? Where are the great subjects of the Masonic ritual obtained? The Holy Bible reveals and supports all the great truths which are contained in our Order; and, therefore,

\* To the Mason is pointed out the volume of the Sacred Law, (ever open in our assemblies,) and the square and compasses. These are explained with due solemnity, and he is enjoined to *place his faith in the first.*—MOODY.

by it all Masons should be instructed to rule and govern their faith. The facts recorded in our annals could not possibly have been known if God had not revealed them. As the greatest light, it speaks authoritatively, and proposes a creed for adoption, and demands our belief. "Thus saith the Lord," is the language of the Bible,—the language of that great light which has illuminated the world. Revelation, then, is the foundation of all our rites and ceremonies, and that which renders the Bible an *inestimable gift*, and distinguishes it from all other lights shining upon and about our altar, is, that it contains the words of *eternal life*. Such is its utility, excellence, and perfection, that were it removed from our Lodges they would instantly cease to exist, and Freemasonry would perish from the earth. According to the language of our ancient brethren, as recorded in Preston's Illustrations, a Mason is bound to study the *Sacred Law*, to consider it as the *unerring standard of truth and justice*, and to *regulate his actions by its Divine principles*. The *Sacred Law* is none other than the Law of God; and as such we are taught to consider it the unerring standard of justice. Its principles are acknowledged to be *Divine*. If it be the law of God, and, consequently, its principles Divine, must it not be regarded as the rule of our faith?\*

\* Craftsman, pp. 39, 41.

And if we are instructed to regulate our actions by it, is it not the guide of our conduct? But by the sacred law, it may be said, is not meant the Holy Bible, as contained in the Old and New Testaments. We answer, that Christian Masons regard the Holy Bible as the Sacred Law, and hence, in the Lodges of Christendom, the Holy Bible has been adopted as a symbol of Masonry. We consider the *Old Testament* but the *New* involved; and the *New Testament*, the *Old* explained. The *Law* was a shadow of good to come. When the sun is behind, the shadow is before; when the sun is before, the shadow is behind: so was it in Christ: to them of old, this sun was behind, and therefore, the law or shadow was before; to us, under grace, the sun is before; and so now, the ceremonies of the law, these shadows, are behind, yea, they are vanished away. Joshua succeeded Moses; Christ the Law; Moses dies, Joshua leads the people; Joshua brings the people over Jordan, which Moses could not do; God took Moses into a better Canaan. The fathers did eat manna in the desert; we have the bread which came down from Heaven.\*

\* Sutton's *Discere Vivere*, p. 8. Christ came not to destroy the law and the prophets, but to fulfil them, and to carry out the scheme of religion there laid down, to a still higher degree of excellency. Accordingly, he taught all the fundamental doc-

Faith, in the sense in which it is used in the lectures, in reference to the Bible, is the assent of the mind or understanding to the truth of what God has revealed. Simple belief of the Scriptures, of the being and perfections of God, and of the existence, character, and doctrines of Christ, founded on the testimony of the sacred writers, is called historical, or speculative faith.\* It will not be pretended that Freemasonry, in even Christian countries, teaches anything more than the duty of every Mason to put faith in the divinity of the Holy Scriptures; and in teaching the truths of the Bible, it exhorts us to regard the Bible as the rule of our faith. Our faith in God, and our belief in what He has revealed, may, under the benignant influence of Masonry, as the handmaid of true religion, and the study of the Scriptures, lead our minds to the blessed enjoyment of that *evangelical, justifying, or saving faith*, which is a firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation. A true Christian faith is the evidence of things not seen, the substance of things hoped for;

trines of the Christian system, which are necessary to be believed and obeyed, in order to the attainment of salvation.—HORNE'S INTRO., p. 149.

\* Webster's Dictionary.

this maintained and well-assured, by walking according to our Masonic profession, will turn faith into a vision, and bring us to that blessed mansion above, where the just exist to all eternity.\* Let there be no misunderstanding on this subject. While the sacred Law in a Lodge of Jews, and the Holy Bible in a Lodge of Christians, are recognised as divine, nevertheless, there may not be any *direct* or *positive* requirement of a candidate for the mysteries to express openly his belief in the Scriptures. Such a *test* or *qualification* may not be *expressed* in the ritual, but still, every *Mason* is enjoined to have such faith. No one could make a good Mason without it; and, in the exercise of the ballot, we would do well to consider an infidel as unqualified for Masonic honors.† Such a one, like the Atheist, could not be brought to light; there would be nothing to bind his conscience, or support his obligations. While, then, there may be no mention in the ritual of "*faith in the Bible*," as there is of "*faith in God*," nevertheless, Masonry, in

\* Lectures on Masonry.

† Amongst the great lights of Freemasonry, the Holy Bible is the greatest. By it we are taught to rule and govern our faith. No one can be legally initiated into the Order unless he believes in the grand truths which are therein contained; unless he supports it, and is supported by that blessed Book.

all countries, teaches the truth of the Sacred Law, and, in Christian countries, the truth of both the Old and New Testaments. One who has faith in God, and is not an avowed or confirmed infidel, may be brought to the light of that truth. What faith, or hope, or charity would we have, if the first Great Light was extinguished? Nature may argue something for the immortality of the soul, but it is a mere speculation, outside of Divine Revelation. Can nature tell us for what purpose the soul of man was made immortal, or the destiny of the unquenchable principle within us? The great business of the Bible was to bring immortality to light, and to raise mankind to a sense of their deathlessness. Why would God have made man vain, had he not made him immortal? Were it not for the statement of Holy Writ, the hopes and fears of another state of existence which are there presented, the revealed fact of the cognizance by a righteous Judge of all our actions, and who will deal out, hereafter, exact retributions, darkness — an awful darkness — would rest upon the face of the soul, and we should go down to the grave without a ray of hope. Exclude the Bible from our Lodges, and a belief in its truth, and in vain might Masonry teach the history of creation. No such words as these would fall upon our ears: “In the beginning God

created the heaven and the earth, and the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the waters. And God said, Let there be light, and there was light.”\* In vain would the Master of Masons try to govern his Lodge with regularity, for if the Bible be not the word of God, we should never have known why “God made two great lights, the greater light to rule the day, and the lesser light to rule the night.” Where would be our historical landmarks? Shall we expunge the vision of Jacob, and remove that “symbol of glory” from our charts—the celebrated ladder, containing the beautiful rounds of Faith, Hope, and Charity? What would we do with

\* The candidate who has not been as yet admitted, as a child of *light*, is, as a matter of course, represented in a state of darkness, just as Chaos was, before the Spirit of God moved upon the face of the waters. The poor candidate in that state obtains a practical view of himself, without the benign influence of that Spirit; and when he makes the confession that he stands in need of the blessings of *light*, all the brethren join in the ceremony . . . which gives a fair notion of the statement made by the inspired recorder.—MARCOLIONTI.

Religion emanating from the Deity, the centre and source of intellectual light, by a natural inference we at once admit the propriety and beauty with which the name *Sun* or *Light* was given to Freemasonry. Under this name, or its equivalent in all languages, our Science, in all its original purity, was first practised. Hence its professors received the name of *Auritæ*, or the Sons of Light.—MOODY.

that great event which Masonry celebrates, the offering of Isaac upon Mount Moriah? Also, the miraculous deliverance of the Israelites from Egyptian bondage, under the conduct of Moses—the *offering of David* on the threshing-floor of Araunah, the Jebusite—and the building of Solomon's Temple? On the veracity of the Bible our holy religion must stand or fall; and, therefore, our hopes of salvation anchor upon it, as a rock which can never give way. It is the pillar and ground of truth, the pedestal and support of *Faith*; and hence the Masonic ladder is planted there, as on a foundation that cannot be shaken, because its Divine Author is Jehovah himself. Wisdom, Strength, and Beauty centre in its pages; for its Wisdom is Faith, its Strength is Hope, and its Beauty is Charity.\* In all the tracing-boards of American Lodges, we find the Holy Bible one of the symbols of our Order. In the Lodges of our Jewish brethren, the roll of the Sacred Law may perhaps be substituted in its place.

Masonry, we have endeavoured to show, is an institution which existed before the Christian era; and, doubtless, originally the sacred law was the legitimate symbol. The Jew puts his faith in that law. He believes in the types, symbols, and prophecies of the

\* Symbol of Glory, pp. 173, 174.



Old Testament. He believes in a Messiah who is to come, who shall be the King of the Jews and the Prince of Peace. Christian Masons think that the types, symbols, and prophecies of the elder dispensations of God have been fulfilled, and that Jesus is the true Messiah. Hence, they have adopted the whole Bible as the word of God, and the guide of their conduct. When it was adopted, we do not undertake to say; but of one thing we are certain — no Mason, nor set of Masons, can now alter the symbol. It corresponds with our Christian faith and genuine religion. And if Masonry permits men of all nations to meet with us on the centre, in this respect, it would liken itself to Christianity, which comprehends all mankind under one fold, under one shepherd. Can a Christian Mason look upon the figure of a sheep, as an emblem of the first degree, and not think of the words of Jesus, "I am the good shepherd?" It expresses a multitude of heavenly thoughts. It recalls to our minds the Great Shepherd of Israel, who, in the depths of his mercy and power, bid his chosen people "to go forth like sheep, and guided them in the wilderness like a flock." The visions of Isaiah and Ezekiel sit before us as sublime and gracious figures of goodness. "He shall feed his flock like a shepherd: he shall gather the lambs with his

arm, and carry them in his bosom, and shall gently lead those that are with young."\* — "As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the *cloudy and dark day*. *And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers and in all the inhabited places of the country. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.*" "Masonry," says the learned Oliver,† "exhibits a beautiful picture by opening wide her arms of benevolence to receive the children of men, like the Saviour of mankind inviting his creatures to accept the salvation which he freely offers, without money and without price." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest in your souls. For my yoke is easy, and my burden is light." And his benevolent intentions are confirmed by St. Paul, for he says: "There is neither Jew nor Greek; there

\* Isaiah xi. 11.

† Oliver's Book of the Lodge, p. 17.

is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus." And again, with more universality of application, in another place: "There is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian, bond, nor free; but Christ is all in all."\* That the lectures of Masonry contain many types of the Christian religion, cannot reasonably be disputed; and in a Christian lodge, or a lodge of Christian Masons, they cannot be otherwise understood or explained. The lodge stands on holy and consecrated ground, and the birth-land of pure religion. The events, also, which are narrated in the Old Testament, often adumbrated those which occurred under the New Dispensation. The connection between the First and Second Dispensations, and the Third Dispensation, is obvious to every Christian Mason. The law and the Gospel are parts of the same system.† They constitute a plan, beautiful and harmonious. As the Master Mason's degree is the first and second degrees more fully developed, so it is with the Gospel Dispensation, viewed in connection with the First and Second Dispensations. When we

\* Ezekiel xxxiv. 12-27.

† Masonry is the excellency of Christianity, and every Mason is, if he be in reality a Mason, a true Christian; or, at least, he is in reality truly religious, according to his profession, whether he be Jew or Christian.—INWOOD.

hold in our hands the sacred roll of the law, being satisfied that it is the work of God, how is it possible for us, as Christian Masons, to read the records of Christianity, and not be assured that they are also divine. Christ "denies that Moses may be believed, and he himself be disbelieved." It is not at all surprising that the Holy Bible should be generally used in the lodges of Christendom, in the place of the sacred roll of the law. The law, considered as a system of types, so corresponds with the Gospel, as its antetype, that all the parts of one fit in, as it were, into the corresponding parts of the other, and we have a complete construction.\* Masonry, in all its essential features, is an ancient institution; and while none of its landmarks, from its beginning, perhaps, have been materially changed, still some of its symbols, like the several parts of the Bible, were composed in different ages. Although, under the direction of Solomon, a complete system was builded compactly together, and of surpassing beauty, still learned Masters, in different ages of the world, have added symbols and hieroglyphics to the original tracing-board, which surprisingly agree with the types and symbols of Solomon, so that all the pieces of Masonic mechanism "combine in one grand and symmetrical system." The Bible is

\* Mel. Mis., p. 60.

the composition of different writers in different ages ; and yet it is a uniform book, presenting throughout the same truths, though in a great variety of exhibitions, and marked throughout by a wonderful symmetry of style.\* In substituting the Christian Bible in the place of the sacred roll of the Law, our enlightened Masters, acting under the light of the Gospel Dispensation, did it, not with the design of infringing the ancient landmarks, but with a full belief that the New Testament explained all the types of the Old, and fulfilled the prophecies. The New Testament confirms the same truths, and unfolded the same doctrines which are taught or revealed in the Old.

The Holy Bible, then, as a symbol of Masonry, cannot be removed from the chart of a Christian Mason. When the two perpendicular parallel lines were introduced as symbols, we need not now inquire ; but we know that, in all our American charts or monitors, they are explained as representing St. John the Baptist and St. John the Evangelist.† Our Jewish

\* Vide Melville's Ser. on the connection between the Law and the Gospel. — MEL. MIS. SER., p. 57.

† In every well-regulated lodge, there is found a point within a circle, which circle is embordered by two perpendicular parallel lines. These lines are representations of St. John the Baptist and St. John the Evangelist, the two great patrons of Masonry, to whom our lodges are dedicated, and who are said to have been "perfect parallels" in Christianity, as well as Masonry. — OLD LECTURES.

brethren would understand these lines to refer to the Tabernacle and Temple, as represented by their builders, Moses and Solomon. "But either view of the case," says Dr. Oliver, "will terminate in an application to faith and practice. For Moses, according to his own evidence, was a type of Christ, when he speaks of a prophet like himself, and therefore was an object of faith to the Jews, as St. John is to Christians; while Solomon, who carried out the incipient idea of Moses in the construction of the Temple, was a personification of that practical religion which St. John the Evangelist recommended so powerfully to his followers, as the perfection and fruit of faith. If, therefore, a candidate for the honors of Masonry represent the central point of time, as it is now understood, and his circumambulation be indicative of his progress to eternity, the perpendicular parallel lines can be no other than the faith and practice by which he expects to attain the object of his hope"—those supernal regions of universal love, which will endure through everlasting ages.\*

There is every reason to believe that the blazing star, which is located in the centre of the Mosaic pavement, is one of the primitive symbols of Masonry. But the explanation of it is not the same in all lodges.

\* Symbol of Glory, pp. 341-2

In some lectures it is considered an emblem of prudence, and is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to the dictates, and steadfast in the laws of prudence; for prudence is the rule of all virtue, prudence is the path which leads to the degree of propriety, prudence is the channel from whence self-approbation forever flows: she leads us forth to worthy actions, and, as a blazing star, enlightens us through the dreary and darksome paths of life. A favorite definition used in the lodges of Europe is, it is no matter whether the figure of which the blazing star forms the centre, be a triangle, square, or circle, it still represents the sacred name of God, as a universal spirit, who enlivens our hearts, purifies our reason, increases our knowledge, and makes us wiser and better men.\* Thomas Dunkerly, a distinguished barrister and Mason, gave it a different, and, in our opinion, a just and perfect interpretation. He rose to eminence about the middle of the 18th century; and such was his high reputation in England, that it is said that every difficult question in the Grand Lodge was referred to him, and his decision was delivered with such consummate judgment as to be satisfactory to all parties. Bro. Dunkerly regarded the symbol as representing

\* Symbol of Glory, pp. 287-8.

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the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of our redemption.\* In American lodges, it is said to be in commemoration of that star which appeared to guide the wise men of the east to the place of our Saviour's nativity. And this explanation of that symbol in our working, none will undertake to alter or improve. We leave it as we find it. It is a Christian explanation of the blazing star among Christian Masons; and such is the tolerant spirit of Freemasonry, that our Jewish brethren will never object to its use in a lodge of Masons who recognise the truth of Christianity. Such is also the case with the symbol of the Holy Bible.

We can tolerate, as Masons and as Christians, the limited persuasion of the Israelite. It is consistent with the true and universal spirit of Masonry, although

\* Ibid, p. 299. The blazing star must not be considered merely as the creature which heralded the appearance of the Messiah, but the symbol of that Great Being Himself, who is described by the magnificent appellations of the Day Spring, or Rising Sun, the Day Star, the Morning Star, and the Bright or Blazing Star. This then is the supernal reference of the Blazing Star of Masonry, attached to a science which, like the religion it embodies, is universal, and applicable to all times and seasons, and to every people that ever did or ever will exist, on our ephemeral globe of earth. — OLIVER.



a recent struggle has taken place in Europe to exclude Jews from the Lodges. The Most Worshipful Grand Master of Berlin 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 opinions of others. It is not the object of the Grand Lodge, not to acknowledge as Masons such 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."\*

There may be observed a beautiful Masonic illustration of the condition of the Jews. They have lost the

\* Masonic Institute, p. 150, note. "The preservation of the Old Testament, by the piety and fidelity of the Jews, in every age, must ever entitle those extraordinary people to our warmest gratitude. Their scrupulous jealousy in the preservation of the sacred volume, their veneration even for its words and letters, their careful transcript of it in their sacred books, and the various means they employed to ensure perfect accuracy, evince their regard for its contents, and their solemn impressions of the divine inspiration of its authors."—MOODY.

favor of God, but they shall find it in some future age, and be restored to their forfeited place, to enjoy, in Canaan, a higher than their first dignity. They sustain an interesting relation to our Christian brethren; and as the sacred law has an intimate connection with the Gospel, so stand the Jews to Christianity. They are to be considered as a typical nation; and no one can study the books of their great lawgiver, and not discover that what happened to this people "describes, as by a figure, what happens to the church." They have lost the word — the favor of heaven — but they shall find it in a more lofty and exalted degree of truth and virtue. Such is the language of prophecy: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son."

We have shown, to some extent, the connection between Masonry and religion, and the authorities are many upon this subject. It will not be unprofitable to refer to a few. In the reign of King James II., A. D. 1686, a MMS. was written, which is preserved in the Lodge of antiquity in England. It contains the following passages:

"Every man that is a Mason, take good heed to

these charges, we pray; that if a man find himself guilty of any of these charges, that he may amend himself; or principally, for the dread of God, &c., &c. *The first charge is, that ye shall be true men to God, and to the holy Church, and to use no error or heresy by your understanding, and by wise men's teaching.*"\*

Bro. Dunkerly, as early as 1757, spoke as follows: "Light and Truth being the great essentials of the royal craft, I shall begin my discourse with that awful message which St. John delivered to the world, that 'God is light, and in him is no darkness at 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."†

In 1738, Mason, in answering some of the interrogatories against Freemasonry, said: "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;

\* See *Star in the East*, p. 48. To this book I am indebted for many of the authorities quoted.

† *Masonic Institutes*, pp. 137, 138.

to abhor persecution, and be peaceable subjects under the civil government wherever they reside."\* .

An anonymous writer says: "Our beauty is such as adorns all our actions; 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; and such as becomes the temple, whose maker and builder is God."†

In a lecture delivered by Rev. John Hodgets, in 1784, he says, "that we are not 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. Go and ask the great Saviour and Redeemer of the world, who is your neighbor and brother."‡ In speaking upon this subject, the Rev. Jethro Inwood, in a sermon delivered in 1793, declares, "that our universal brotherhood is established in the unfathomable, unfinished, and unbounded price which was paid in the blood of Jesus for the purchase of the world; here none are exempted in this mighty ransom; He who tasted death for every man, when expiring upon the cross, sealed with his blood the universal bond, and in his wide-stretched

\* Masonic Institutes, p. 145, note.

† Ibid., p. 158.

‡ Ibid. p. 243.

arms of universal love embraced a dying world, bid all to live, and bid them live as brethren.”\*

But need we multiply authorities upon this subject? We might refer to the opinions of many other distinguished brethren, as Hutchinson, Laurie, Preston, Watson, Jones, the Duke of Sussex, Oliver, Moody, Dowty, Margoliouth, Mackensie, and Chadwick. Our argument is fortified by reason and authority. The Holy Bible, the Christian Bible, must be recognised as a just and proper symbol on the tracing-board of Christian Masons. It is in keeping with our system of morality and religion, and its place cannot be supplied by the Book of Constitutions, or the Sacred Roll of the Law. The pious Jew differed in nothing but in knowledge and in name from the Christian. His religion is essentially the same with ours — Christianity being Judaism consummated.

What we have said upon this very interesting subject, we trust, will be understood by all. May Christian brethren strive so to study the Bible, as to be brought to a knowledge of its truth, and behold the glories and enjoy the mercies of the gospel. It is the best guide which Masons or Christians can consult, and, if its precepts are duly and truly followed by them, they may become perfect, thoroughly furnished to every

\* Inwood's Ser., p. 10.

good work. God has graciously promised that all true believers shall be brought to him. Let, then, every Mason who desires to advance in religious knowledge, and, most of all, wishes to be brought to the light of Christian truth, read the Holy Bible with diligence and attention; which, being an important and solemn undertaking, should be accompanied by prayer for the Divine assistance, teaching, and blessing. With the prayer of David upon his lips, "Open thou mine eyes, that I may behold wondrous things out of thine law," and the word, which is very nigh to us all, will discover the things of the Spirit, and guide us to Him who has ascended into Heaven for us.

## CHAPTER III.

Holy Land.—The great value of landmarks.—Universal laws of the Order.—The moral law incorporated in the Masonic lectures.

FREEMASONRY has its holy ground, its high hills, and low vales. Rich in its treasures, and glorious in its associations, it was the property of our ancient brethren, and has descended to us in a direct line of succession through nearly thirty centuries. Its boundaries are beautifully mapped, and so accurately marked and defined, that no one can dispute our title, or the right and benefit of the inheritance.

Such is the land of Freemasonry. It is ours by inheritance, and ours by possession. Held under a rule of just and enlightened enactment, it can never lawfully pass from the brotherhood into the hands of strangers or cowans.\* We are enjoined and solemnly

\* From the affair of Jephtha, an Ephraimite was called a cowan, or worthless fellow. Our illustrious brother, Sir Walter Scott, makes one of his characters in Rob Roy say: "She does not value a lawsuit mair as a cowan, and ye may tell M'Callummore that Allan Irenach said sac."—OLIVER.

obligated to defend the integrity of its title, and maintain our possession against all attempts or conspiracies to wrest it from us; and it is so well guarded and protected, that we may defy the encroachments of ruffians, cavesdroppers, or the treachery of the Craft. The word land, in the greater light, often emphatically denoted the country of the Israelites. Sometimes it had reference to a particular district or country, as the land of Canaan, the land of Egypt, the land of Ashur, the land of Moab. In Masonry, the word is used in a figurative sense, and signifies that vast domain of moral sentiment, or those large tracts of truth, which constitute the inheritance of Masons. Figuratively, the land of Masonry represents the Holy Land\*—the land of lofty deeds and divine manifestations—the theatre of the most important and sublime events which have been enacted in the history of the world, under the providence of God—a divinely chosen spot, the beautiful home of patriarchs, prophets, and apostles—the land of promise, the land of Israel, the land of miracles, and the earthly birth-place of mercy and truth. That country is accurately described by

\* The land of Canaan was supposed by the Jews to be peculiarly holy, inasmuch as it furnished holy offerings for the Temple. They supposed, also, that neither the Shekinah nor the Sacred Spirit dwelt on any person, even a prophet, out of this land.—CALMET.



the great lawgiver of Israel. Its landmarks and boundaries were fixed, and were dictated to Moses by the God of Israel; for Moses never entered the country, and only beheld it in the distance, from the summit of Mount Nebo. Masonry originated in that land of holy things and lofty interpositions. In and about Jerusalem, our mysteries were first elucidated, and from thence communicated to the nations through the instrumentality of twelve well-favored and virtuous craftsmen, to whom the secrets were given in charge: they faithfully imparted them to others; for we have reason to believe that, as the chosen disciples of Solomon, they divided themselves into parties, and travelled to each point of the compass, to dispense light to those who were worthy and qualified to receive it.\*

The ancients set great value upon the landmarks or boundaries of their property. To deface or remove any of them was regarded as a grievous offence; for it tended to confuse their rights and injure their inheritance. Hence the law: "Thou shalt not remove thy neighbor's landmark, which *they, of old time*, have set in thy inheritance, which thou shalt inherit in the land which the Lord thy God giveth thee, to possess

\* The land of Canaan has been variously divided. Under Joshua it was apportioned out to the twelve tribes; under Solomon it was distributed into twelve provinces.

it.”\* The crime was prohibited under penal statutes, while the Almighty openly declared, that he who violated this just and necessary law should incur the wrath and indignation of Heaven. The law had an extensive signification; and not only forbid the removal of ancient divisions, but the usages connected with them.† The ancient usages and customs, as well as the ancient landmarks, were considered sacred. The rites and ceremonies of religious worship were denominated landmarks, which bounded the extent of their adoration and praise, and none could lawfully introduce any innovation, new rite, or ceremony, into the body of their religion. All the forms of worship were consistent with the sacred ritual or Holy Writings. Give ear unto the language of Jeremiah: “Stand in the way, and see and ask for the old paths, which is the good way, and walk therein, and ye shall find rest for your souls.”‡

Even among the heathen, the landmark was sacred

\* Deut. 27 : 17. The Jewish doctors think that this hath respect to the Holy Land, and to the terms or bounds which were set by Joshua in the division of the country, which no man might take away. The words, “which they of old time have set in thy inheritance,” may seem to determine the precept peculiarly to the preserving of the bounds of the land of Canaan.

—BR. PATRICK.

† Clark’s Com. Prov. 22 : 28.

‡ Jero. chaps. 6 and 16.

—so sacred, they made a deity of it. *Terminus* signifies the stone or post that served as a landmark, and *Terminus* was reputed a god, and had offerings made to him.\* Garlands and libations were offered to his majesty, hymns of praise were chanted to his honor, and this preserver of legal boundaries of land and territorial rights was often crowned with a chaplet of flowers on festival occasions. The Romans even deified the *termini* or landmarks.† As gods, they were frequently adorned with flowers. Ovid alludes to the custom of sacrificing a lamb, and sprinkling them with its blood; and Juvenal says that annual oblations were made to them.

The “sons of light” have their landmarks; and so clearly may they be traced, that a friend may always be distinguished from a foe. The better opinion is, that the rites, forms, or ceremonies are enumerated among our landmarks; also our universal or common laws.‡ These laws cannot be repealed or modified,

\* Take not what is not thy own, in any case. Let all ancient divisions, and the usages connected with them, be held sacred. Bring in no dogmas, nor rites, nor ceremonies, into religion or the worship of God, that are not clearly laid down in the Sacred Writings.—ADAM CLARKE.

† The *termini* or landmarks among the Romans were held very sacred, and were at last deified.—ADAM CLARKE.

‡ What are the landmarks? is a question often asked, but never determinately answered. In ancient times, boundary

and are, or ought to be, the same in every lodge. Any attempt to repeal or alter them would be a violation of Masonic faith; for it is a fundamental principle of our ancient constitution, that no innovation can be made in the body of Masonry, and every member of the fraternity is religiously obligated to observe and enforce it. Indeed, such is the watchfulness of the Craft, and their reverence for our Institution, that there can be little or no danger of any material violation of its fundamental law. Masonry is too universally diffused or practised throughout the world, for any body of men to engraft any innovation upon it. The lodges, wherever dispersed around the globe, operate as so many checks upon any such wicked or nefarious design. The integrity of these laws should ever be preserved inviolate; for they are emphatically the perfection of reason, and no upright Mason will ever disobey them.

stones were used as landmarks before title-deeds were known, the removal of which was strictly forbidden by law. With respect to the landmarks of Masonry, some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing and raising; and the forms, dimensions, and supports; the ground, situation, and covering; the ornaments, furniture, and jewels of a lodge, or their characteristic symbols. — OLIVER.

The *universal language* and the *universal laws* of Masonry are landmarks; but not so are the local ceremonies, laws, and usages, which vary in different countries. — MACKAY.

The rules and principles of Masonic government, as contained in the lectures or degrees, may be termed universal laws.\* The unwritten code of Masonry, when judiciously considered, and in connection with all its parts, comprehends a complete form of government, and embraces every important matter, touching our moral, social, and domestic happiness. A purer system of ethics can only be found in the Word of God. Indeed, as we have already shown, the essential elements of our moral science are reflected from the light of Divine truth, or that authoritative rule of conduct which is the glory of a Lodge. The immutability of these principles is founded in the greatest wisdom. Being of heavenly origin, they were necessary materials to the establishment of our house in strength, and eminently calculated to preserve the mysteries of the Order. At the time the legal dispensation was adopted, the ancient promises of God had not been fulfilled, and its obscurities, therefore, must be viewed as intimations of some future and plenary disclosure. Many of the principles of our jurisprudence are veiled in symbols or hieroglyphical devices,† which direct the mind to

\* Each degree of Masonry contains a course of instruction, in which the ceremonies, tradition, and moral instruction appertaining to the degree are set forth. — MACKAY.

† The language of Masonry is as universal as its benevolent

search for hidden and fuller significations, which are found in the types, emblems, and ceremonies, which are figurative of Him who was rejected by the workmen in Israel, and afterwards became the chief corner-stone of the temple. In taking a calm and impartial view of our discipline and law, and historical types, there is a high degree of moral probability, that while they were intended to preserve a knowledge of Divine truth, they were also intended, at the time, to imply some future benefit to the craft. Every historical fact which is contained in the lectures of Masonry, and every landmark, lend an important aid to the correct understanding of the nature and design of the Order; and when we look at the occasion on which, as well as the time when, it was founded, the view which we take of it is greatly promoted. The source of its historical facts is essential to a just interpretation of its rites and ceremonies; for, unless we have a right understanding of the Sacred Volume, from which a knowledge of these facts was derived, and in which the peculiar rites, manners, and customs of the Hebrews are described, our interpretation of the rites and ceremonies of Masonry must be and benign principles. No matter what country or people a Mason sojourns among, whether in prosperity or adversity, he is always understood and recognised as a Mason. The door of every lodge opens at his approach, and he receives each brother's hand in love and friendship. — Powers.

defective and imperfect. An exact propriety and decorum are observed in all the degrees, and everything that is spoken or symbolized, has a moral and religious tendency. Clear and perspicuous, the lectures are remarkably suited to every class of workmen; and the moral instructions which they convey, seem to enlighten the understanding and purify the heart. While many of our symbols may be hard to understand, and may never be fully comprehended, still, like the things hard to be understood in the Scriptures, they aim at no other object than the happiness of mankind in this and in that which is to come. They all terminate in one point, and direct our thoughts to the contemplation of those higher degrees of truth, which none but the righteous shall receive in the great hereafter. "Now, I see through a glass darkly, but then, face to face; now I know in part, but then I shall know even as I am known."\*

Many of our universal laws, immemorial usages and customs, will be found so embodied in the Masonic lectures, that they cannot be separated from them without doing violence to the degrees. The moral law has been transcribed into our universal code, and all Masons are enjoined to observe it; for, it is said that no

\* Cor. chap. 13, v. 12.

Mason can rightly understand that law, and ever become an atheist, or irreligious libertine.

The *ten words* or commandments which were given to Moses, are not expressly, or in the very language of the Bible, incorporated into the lectures; but still, the great principles and fundamental points contained in the commandments, are embraced in the lectures. The *first word* is a fundamental rule or law of Masonry, as we shall more particularly notice hereafter. “*Thou shalt have no other gods before me.*”\* Is there nothing in our lectures, which shows that we have adopted this commandment or law? What is the true interpretation

\* Exed. chap. 20, v. 3. In the construction of the commandments, we must observe certain rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined, and where any duty is required, the opposite sin is implicitly forbidden. Where the highest degree of anything evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is, by consequence, prohibited. And where one instance of virtuous behaviour is commanded, every other, that hath the same nature, and the same reason for it, is understood to be commanded, too. What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and all occasions for it; and what we are expected to practice, we are expected to use all fit means, that may better enable us to practice it. All that we are bound to do ourselves, we are bound, on fitting occasions to exhort and assist others to do, when it belongs to them; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it, as much as we have opportunity.—ARCHBISHOP SECKER.



of the words, "thou shalt have no other gods?" Do they not mean that we shall believe in one God, or that there is no other God but the Lord of Heaven and earth, our great Creator? This is the *foundation* of the law; for whoever confesses any other God, he denies the whole law; and this is the *foundation* of Masonic jurisprudence; for whosoever confesses any other God, he denies the truth of our whole system, and is unfit to be made a Mason. The fathers of Masonry neither offered burnt offering, nor sacrifices, to any other God, but the Lord. The first commandment, which concerns the acknowledgment of God, and is a fundamental law of Masonry, contains a prohibition upon any other belief in a God, than that God who brought the people of Israel out of the land of Egypt, and out of the house of bondage. It prohibits the sin of atheists, and the prohibition implies a penalty. He who says there is no God, is a fool,\* and is corrupt and abominable. The law forbids the service of any other than the true God,—“Thou shalt have no other Gods before me,”—and it implies that we should love, fear, trust, and obey the only true God. “Serve the Lord with fear, and rejoice with trembling.”† “Trust in the

\* He has no capacity to understand Masonry—he is a fool—even as an idiot.

† Ps. 2, v. 11.

Lord with all thine heart, and lean not to thine own understanding.”\* Peter and the other apostles said, “we ought to obey God rather than men.”† Hear the language of Jesus:—“The first of all the commandments is, hear, O Israel, the Lord, our God, is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”‡ These words embody the first great article of Jewish faith, which is also the first great article of Christian, and Masonic faith.

“Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them.”§ A Mason’s God is a pure, holy, simple, and spiritual Being, who is never represented in the Lodge by any picture, image, or visible resemblance whatever. There are, indeed, symbolical references to Him, and the nature of his attributes, but He

\* Prov. 3, v. 5. † Acts 5, v. 29. ‡ Mark 12, v. 29–30.

§ It is impossible to ascertain the period at which the worship of idols was introduced. Some of the Rabbins say, that the descendants of Cain had introduced it into the world before the flood. They believe Enos to have been the inventor of it; and in this sense they explain Gen. 4 : 26, which, according to the Hebrew, may be thus interpreted: “There the name of the Lord was profaned;” that is, by giving it to idols.—CALMET.

is not adored in the likeness of any creature, animal, or thing. Masons only prostrate themselves before the ever-living God — the God of Abraham, the God of Isaac, and the God of Jacob. Masons never bow their bodies or their heads before any other name than that of Deity. They have no graven image or likeness of anything which is forbidden of God, and they never burn incense to strange gods. *To bow down the head*, is a degree of honor too high to be paid to any image, but was not the highest of all; which was to *serve them*, by offering sacrifice, burning incense, making vows to them, or swearing by them, or consecrating temples to them, or lighting candles before them.\* All our prayers are offered up to the true God; our vows are made to Him; our temples are erected to Him; and all our lights burn before Him.

“Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.” Every Mason is exhorted never to mention the name of God but with that reverential awe which is due from a creature to his Creator; and to implore His aid in all lawful undertakings, and to esteem Him as his chief good. So sacred is the name of Jehovah, that we are taught to syllable it in the spirit of adoration and praise. Both

\* Patrick's Com., Exod., ch. 22, v. 5.

in Scripture and the lectures of Masonry, the name of the Lord means the Lord himself. Our ancient brethren were acquainted with the name of the Almighty, and particularly did they know Him under the title of "*I Am that I am.*" This name or title imports in our lectures precisely what it does in the Bible, and is a declaration of God's self-existent nature; that *He always was, and ever will be*; who alters not; but by whatsoever name he makes himself known, is still the very same God.\* The sacred name expresses the eternity of the Godhead, and points to his unchangeableness, as well as his infinite perfections. Masonry instructs us never to use it on light and trivial occasions; but when used at refreshment, and when at labor, for the benefit of the craft,

\* Patrick's Com., Exod. ch. 3, v. 14. "Josephus says, that the name of God was never known until God told it to Moses in the wilderness, and that he himself did not dare to mention it, for that it was forbidden to be used, except once in a year by the High Priest alone, when he appeared before the mercy-seat on the day of expiation."—DUNKERLY.

The name of God often stands for the power and majesty of God. Our assistance, or strength, and hope, is in the name of God, in his goodness, power, &c. God, speaking of the fixed place where His temple should be built, calls it "the place where the Lord should choose to place his name there." There his name should be solemnly invoked; this place should have the honor of bearing the name of the Lord, of being consecrated to his service and worship.

it is to be mentioned in the most reverent manner. "Bless the Lord, O my soul, and all that is within me bless his Holy Name." False swearing, as well as profane swearing, is condemned by a universal law of the Order. "The divine punishment of perjury is utter destruction; the human punishment, disgrace or infamy." Masonry has its moral and social penalties, which are significantly impressed on the memory of every craftsman. We have respect, then, for the religion or obligation of an oath, and perjury is provided with punishment under our laws, not only because it is necessary to protect our sacred forms, and prevent the violation of an oath, which is the strongest bond that is among men, but because of the contempt of God and His Divine Majesty. Let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord.

Every sincere Mason is a beautiful representation of a person who is earnestly and anxiously in search of a knowledge of God and his perfections. This truth meets him at the very threshold of the Temple; and the light which he is seeking would lead him to his grave, and illumine the vault. And the nearer he approaches to his dissolution, deeper and brighter shall be the light of truth, if he "doeth the will of God,

which abideth forever." The heart of a Christian Mason should be as a lodge tyled, to keep out wicked thoughts, the cowans of nature; but behold and receive Him who stands at the door and knocks. Answer the thrilling strokes of His Spirit, and bid Him enter, and hear the voice, "*Come again.*"

"Remember the sabbath day to keep it holy: six days shalt thou labor and do all thy work; but the seventh is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates, for in *six* days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; whereupon the Lord blessed the seventh day, and hallowed it."

The workmen or operatives at the building of the first temple wrought six days, and rested on the seventh; and the only Masonic reason which can be openly assigned for this is, that in six days God created the heavens and the earth, and rested on the seventh day. God blessed the seventh day, and sanctified it, because that in it He had rested from all His work, which God created and made. Hence by the Craft it is considered a blessed and hallowed day above all other days—a day to contemplate the glorious

works of creation, and to adore our great Creator—a day of rest from wordly labor, and an emblem of that day of eternal rest and refreshment, when we shall have done our work faithfully, and the Master of the Universe shall raise us to a knowledge of his truth. Thus we see that Masons keep and celebrate the birthday of the world; thus they respect the commandment of God, and impress on their memories the majesty of his creative power, and preserve the worship of the one only God.\*

This ancient institution may have other Masonic references. The one sabbath in Hebrew means, rest or cessation from labor. In the Scriptures, it typifies “the rest which remains for the people of God;” but in the lectures of Masonry has it not something representative in it, besides the typical character which it has in the Bible? The particular observance of the

\* God having created the world in six days, rested on the seventh, and proclaimed it holy. It is the type of that time of refreshment which he only should expect who has well and faithfully fulfilled the days of his labor. Hence, with the virtuous Mason, the sabbath day has ever been esteemed as an occasion on which he might contemplate the works of creation, and humbly adore the Great Creator. — MACKAY.

The institution of a sabbath was, *in signum creationis*, for a memorial of the creation; because, as God rested on that day, in testimony that his work was completed, so it was accounted holy, and appointed to be observed as a day of universal repose.

— OLIVER.

sabbath is enjoined in the second or Fellow-Crafts' degree, and as a day of rest, in a strictly Masonic sense, may have some reference to that rest from labor which would follow the completion of the Temple, and the just reward of all diligent and faithful workmen, which rest from their labor; and which reward may be considered as representative of eternal rest and a crown of glory. The sabbath was strictly observed among the workmen of Solomon. On the sixth day they received their weekly wages, and rested on the seventh day. On this day they were to cease from all manner of work. The timbers and stones of God's holy Temple could not be made ready on the sabbath day, and the observance of this day was a sign or a badge to every Mason—a profession that they were all the servants of Him who created the heavens and the earth. If there be truth in tradition, the builders at the Temple were wonderfully delivered from the bondage which was occasioned by the first violation of the law which Solomon established for the government of the Craft. And while Masons keep the sabbath day for the special reason of showing that they worshipped God, who is the Creator of the world, still we think that our most ancient brethren regarded it as a type of a greater deliverance, and a far more plentiful redemption, than that which was wrought for



Israel in Egypt. In the resurrection of Jesus, our risen and exalted Master, the redemption of mankind was confirmed; and through the merits of the blood which he shed upon the earth, we are alone entitled to be raised, after death, to the glory of the saints. One of the great objects of this primitive law of the the Order, which commanded a strict observance of the sabbath day, in the opinion of many Masons, was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgression had introduced into the world, when the appointed time should come. "This promise is one of the utmost importance to Christian Freemasonry, because it forms the basis of our hopes of happiness in another and a better world. And therefore the serpentine emblem of Masonry has been introduced with great propriety, because it not only reminds us of what is lost by the departure of our first parents from the path of rectitude, but is a bright symbol of Hope; for the promised Deliverer will open the gates of Heaven to His faithful followers, by bruising its head, and they shall enter triumphantly, trampling on its prostrate body."\*

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

\* Ol. Laud, pp. 61, 62.

Masonry has adopted this commandment of relation. This law not only concerns natural parents, but extends also to magistrates in the State. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, that resisteth the power, resisteth the ordinance of God."\* The performance of the reciprocal duties of the officers and brethren of a lodge are required in this law. They are commanded to be good men, good husbands, good parents, good sons, and good neighbors. "A Free-mason who behaves ill to his family shall be accused before his lodge, and stand to its award." Were but all the duties enjoined by the laws of Masonry observed by the Craft, beautiful indeed would be their conduct, and happy would be all their days in the land of their pilgrimage, in which, under the providence of God, they are placed to sojourn. And if we obey the commandments of the Almighty, our felicity shall be infinite and eternal.

"Thou shalt not kill." Such is the law of God; and therefore our primitive Masters adopted it as a universal and unchangeable rule of conduct. By this commandment all hatred is forbidden; for "whosoever hateth his brother is a murderer, and ye know

\* Rom. xiii. 1-2.

that no murderer hath eternal life abiding in him." \* We are not to become angry with our brother without a cause. "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment," etc. † Hear the words of the inspired David. "Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." ‡ It is our bounden duty to avoid the shedding of blood in anger, or even the occasion of bloodshed. "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." § Instead of taking away life, it is our duty to preserve the life of another, and especially that of a brother. "Lay hands suddenly on no man; neither be partakers of other men's sins." || Avoid all danger, and eschew murder; for "bloody and deceitful men shall not live out half their days." ¶ Adam Clarke, in commenting on the sixth command-

\* 1 John iii. 15.

† Ps. lxiv. 2, 3.

|| 1 Tim. v. 22.

‡ Matt. v. 21, 22.

§ Deut. xxii. 8.

¶ Ps. lv. 23.

ment, says, "that all want of charity to the helpless and distressed is forbidden; for he who has it in his power to save the life of another, by a timely application of succor, food, raiment, etc., and does not do it, and the life of the person either falls or is abridged on this account, is, in the sight of God, a murderer."

"Thou shalt not commit adultery." A man's chastity, and the chastity of his relatives, cannot be lawfully violated. A Mason's wife, widow, daughter, mother, and sister, are objects of our peculiar care and protection. Adulterous and lascivious thoughts are forbidden; and there is no duty more positively laid down than this, to protect the virtue of all females, and particularly those who are related to our brethren. Chastity in thought and sentiment, in behavior and apparel, in looks and in deeds, is taught and recommended under the highest sanctions. No Mason has a right to take from his brother the affection of his wife, the good name and reputation of his daughter, mother, or sister; but, on the other hand, it is his duty and privilege to protect them from all such violations. Lascivious thoughts and adulterous looks are condemned by the Gospel. Christ, in his Sermon on the Mount, says, "that whosoever looketh on a woman to lust after her, hath committed adultery with her

already in his heart.”\* The eyes which are full of adultery are full of sin. Even our attire may show the subtilty of our hearts, and the stubborn passions of our nature. We all know the penalty of the Masonic law for adultery, or the indulgence of any criminal desire of the flesh. The sin of adultery was punished with death under the Levitical law; and that not only on a civil account, as being most injurious to society, but also typically to denote what such persons are to expect from God in the other world—even death eternal.†

“Thou shalt not steal.” Without this law, the Masonic code would be materially defective. Such is the relation which our brethren sustain to each other, that they cannot cheat, wrong, or defraud one another without violating their most solemn obligations. It is not only our duty to abstain from such unlawful conduct, but to prevent it in others, if in our power to do so. The rule is clearly laid down, “that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified.”‡ “Render, therefore, to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.”§

\* Matt. v. 28.

† 1 Thess. iv. 6.

‡ Doyle & Mant's Com., Ex. xx. 14.

§ Rom. xii. 7

“Thou shalt not bear false witness against thy neighbor.” All slander and calumny are positively prohibited by our institutes. Not only are false oaths forbidden, but everything which is calculated in the least manner to injure the character, reputation, or good name of another. Every one who enters a Lodge should be under the tongue of good report, and no idle or false rumor should be put into circulation to his injury. If, indeed, a brother forgets the duty which he owes to himself and others, we should endeavor to restore him to a sense of honor; if he should be in a falling condition, we should lend him a supporting hand; if he should be in imminent peril, we should afford him timely notice of his danger; if he should be under the influence of evil counsellors, we should whisper to him good advice; and if he be in distress, we should never neglect to afford all the relief in our power.

“Thou shalt not covet thy neighbor's house,” &c. “This last commandment,” says a learned commentator, “is very important, and is, indeed, the guard and security of all the preceding ones. For our actions will never be right habitually till our desires are so.” This commandment stamps the seal of divinity upon the Mosaical code, from which it was incorporated into Masonic jurisprudence. No such restriction is to

be found in the ordinances of Lycurgus or Solon, the Twelve Tables, or the Institutes of Justinian.\*

Thus we see, that the laws delivered by God himself were not overlooked by the pious founders of our institution. The moral law, which is comprised in the Ten Commandments, has been adopted in all essential points, and constitutes the main portion of our legal system. The law is holy, just, and good. Can there be anything wrong in the fraternity of Masons to vow obedience to the law of God? Do not these laws direct the best method of living well and wisely? Do they not point out the whole duty of man? "O Lord! incline our hearts to keep these laws."

Our social, moral, and religious offices are defined with clearness and precision. The necessity of faith, the efficacy of prayer, the excellency of charity, relief, and truth, the duty of honesty, love, and obedience, are the moral lessons which are taught in our institution. The correspondence which exists between the ordinances of Freemasonry and the laws of Moses, which are still in force, imparts to the society a dignity of purpose, and an excellency of design, which challenges our highest admiration and respect. If we look into the lives of our ancient brethren, of whom we have any account, whose remembrance we honor, and whose

\* Doyle and Mant's Com., Ex. 2 : 17.

virtues we admire—if we learn how they employed their time—we shall find that they devoted their whole course to religious observances, were just in all their dealings, and faithful in their promises; ever squaring their conduct by the rule of eternal rectitude and virtue. “The ark,” says Origen, “was it pitched without only? No; but within and without.” “The King’s daughter,” saith the Psalmist, “was glorious within.” The coat of our Saviour was without a seam. The life, manner, and conversation of a Mason should be without dissimulation; and the apron which he wears should ever remind him of his duty, and to keep himself “spotless from the world.” “Behold a true Israelite, in whom there is no guile,” for behold *a true Mason*. The humble, contrite, and submissive should encircle every Masonic altar in fraternal fellowship. We should emulate the example of that inspired architect of Solomon’s Temple, in whom dwelt the spirit of peace, integrity, and truth. And he was a type of our blessed Saviour. If Masons will only prove true to themselves, and to the principles of their Order, they will defy the strife of tongues, and look out upon the angry buffetings of the world with a calm and steadfast soul. We may, indeed, be smitten by the spirit of misrule, but let “*the lofty looks, and swelling words, and rebellious deeds,*” of the nefarious and the lawless make



us cling closer to the memory of that faithful Master, who was always uniform in his conduct, strict in discipline, true to his word, doctrine, and ritual—who never yielded to temptation or threats. There are turbulent and disloyal spirits who will, at all times, trouble the outer courts of the temple; and this must be while the kingdom of the new creation is spreading its dominion over the corruption of the old.\*

\* 2 Mann. Ser., p. 48.

## CHAPTER IV.

The written and unwritten law of Masonry.—Universal laws unalterable.—Distinction between local and universal laws.—The qualifications of candidates for initiation.—The unity of the Godhead.

THE rules which are laid down for the regulation of our conduct, as Masons, are embraced in the term, Masonic law. These rules are either written or unwritten; they are either general or local. Some are of universal obligation, and some are not. The former govern the craft wheresoever dispersed; the latter govern only in particular territories, districts, or Lodges. But no local law or rule can be passed, which is repugnant to the universal or common law of Masonry. The moral law is a universal law, and is the foundation of Masonic ethics. Dictated by God himself, it is of superior obligation: It is binding over all the globe, in all countries, at all times, and in all Lodges.\* None of the laws of the Order are of any validity if they conflict with it; and such of them as are valid, derive all

\* 1 Black. Com. p. 41.

their force, and all their authority, mediately or immediately, from this original.

The moral law in Masonry may be regarded as written law; for it is the revealed law, and is found in the Holy Scriptures. The rule by which it is adopted and sanctioned, is unwritten; for the Bible is both a light and a symbol of Masonry. Many of the principles of the Order, which have been borrowed from the inspired volume, and embodied in our ritual, are also unwritten, but nevertheless, as moral precepts, their intrinsic obligation depends upon the revealed or written law of God.

Some universal laws, as contradistinguished from revealed laws, derive their force and authority from universal consent and immemorial usage. They need not the sanction of any Lodge, or Grand Lodge, by any express act, to give them power and validity; and this is the criterion by which they are to be distinguished from the local or special enactments of Masonic assemblies. They are unwritten laws, by which is not meant that all our universal laws are, at present, merely oral, or communicated from former ages to the present day solely by word of mouth, but the evidence of many of these laws is to be found in the reports and resolutions of Grand Lodges, in the general practice and adjudi-

cations of the Craft.\* Many of these laws may be found embodied in our book of constitutions, and in our general regulations. In the decisions of Grand Masters, and Masters of Lodges, may be traced the sense and proper construction of these laws, and therefore such decisions contain evidence of them. Their real institution and authority are coeval with the origin of Freemasonry; they have been transmitted from age to age in all their original power and force, and, unlike the common law of England, or America, they cannot be repealed.† No edict or statute of a Grand Lodge, can alter, change, or modify them, in the least particular; while all edicts, statutes, resolutions, or by-laws, passed in derogation of these laws, are absolutely null and void. They bear a necessary and intimate relation to one another, and none of them can be changed, without endangering the beauty, harmony and strength of the whole code. Our ceremonies and traditions are substantially the same in all Lodges. None of the landmarks can be legally changed in any of their essential features. The words, signs, steps, degrees, &c., must be religiously preserved from all innovation.

\* Bouv. Law Dict., title, Law.

† In the Grand Lodge resides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided they continue to preserve the ancient landmarks of the Order.—CONSTITUTIONS.

Some emblems or symbols may have been, in the progress of time and civilization, added to the tracing board ; but, if rightly understood, they cannot be said to conflict with the original designs, at least in the opinion of those who adopted and use them. There is a remarkable unity of purpose and design pervading the whole system or body of Masonry, and that unity is protected by the highest sanctions. The universal voluntary law is received by the general consent and uniform practice of Lodges in general ; and on account of its manifest utility, and also on account of its being made immutable, as well as universal ; it was prescribed by the founders of Masonry, and every Mason must yield a willing obedience to it.

The distinction which exists between the local and universal laws should be kept in mind. A local law may be modified or repealed. The constitutions, regulations, and enactments of Grand Lodges, may be altered or amended at the will and pleasure of the bodies which passed them.\* The form of petition for degrees, the rule fixing the fee for admission,—in fact, all the by-laws of a Lodge—are generally local in their character ; but the rules which designate and establish the qualifications of candidates are of universal obligation, and can never be repealed. So with the mode

\* Mack. Law, p. 179, 1 ed.

of initiation, the manner of preparing a candidate to take the several degrees, and the way in which he is brought to a knowledge of them; for these usages are universal.

Some usages or customs which are claimed to be universal, are not clearly stated or defined. Precedents and rules which are not repugnant to the law, and which are contained in the Masonic ritual, must be followed.\* And in the construction of the fundamental law, the decisions of Grand Lodges, and opinions of eminent Masons, like the decisions of courts of justice, are held in the highest estimation. "They serve as indexes to, and also to explain," the law. The treatises of Glanville and Bracton, Britton and Fleta, Hengham and Littleton, and others, are cited as authority in the courts of common law.† In matters of a doubtful nature, we ought always to have regard to the opinions of enlightened Masons, and, unless the opinions are "flatly absurd and unjust," we ought to be governed by them.

Most of our ancient and fundamental laws are hard

\* 1 Black. Com., p. 47.

† The decisions of courts of justice are held in the highest regard, and are not only preserved as authentic records in the treasuries of the several courts, but are handed out to public view in the numerous volumes of reports which furnish the lawyer's library.—1 BLACK. COM. p. 72.

to misunderstand, for they are couched in plain and unambiguous language. The rules by which the qualifications of a candidate for Masonry are to be tested, are generally very clear and explicit. All who have not the regular use of the understanding, or who, in other words, are idiots and lunatics, are incapable of being made Masons.\* They are incapable of giving that free and voluntary consent which is required of every petitioner for our rites, and cannot enter into any binding contract or obligation. Being totally unqualified for learning the royal art, and understanding its principles, they are excluded from our Lodges. They could only introduce confusion among the workmen, and destroy that harmony and peace which constitute the strength and support of our constitution.

Every candidate must give his free will and consent to be initiated.† No force or fraud can be practised

\* The mental qualifications are, that the candidate shall be a man of sound mind; that is, neither a fool, an idiot, nor a madman; but one responsible for his actions, and competent to understand the obligations, to comprehend the instructions, and to perform the duties, of a Mason.—MACKAY.

† Another important qualification is, that the candidate must come of his "own free will and voluntary accord."—MACKAY.

Idiotcy is an imbecility or sterility of mind, and not a perversion of the understanding. Persons born deaf, dumb, and blind, according to some writers, are *presumed* to be idiots; for the senses being the only inlets to knowledge, and these the

upon him, but as a free and voluntary agent he must seek that light which comes from the East. To be made a Freemason, he must come with clean hands, and a pure heart; his desire should be to subdue his passions, and to divest himself of the impurities of nature, and to improve his social, moral, and religious qualities. And to this end it is provided, that no one can give his consent to become a Mason until he arrives at the age of majority, which is generally fixed at twenty-one years.\* In some countries, the age of consent is fixed at twenty-five. The object is to make the period of majority so as to ensure the exercise of a free will, and sufficient discretion, to enter into the irrevocable engagements of the Order. The person of full age, who takes the degrees, is absolutely bound, and nothing can release him from his voluntary obligations. Even though he may be expelled, and cut off from the privileges of the craft, he will be still bound to preserve our secrets inviolate, and, perhaps,

most important of them, being closed, all ideas and associations belonging to them are excluded from their mind. Coke's Litt. 42; Shelf. on Lun., 3; Locke on Human Mind, b. 2, c. 11, §§ 12, 13; 4 Com. Dig. 610; 8 Com. Dig. 644.

\* It is men of mature age and sound judgment alone who can preserve the Order in its native purity; and those Lodges whose officers are careful to act in strict accordance to the laws and to the spirit of Freemasonry, will always have a supply of men of mature age as candidates.—GADICKE.



in many instances to respond to other duties under peculiar circumstances.

Then, a candidate must be sound in mind; and if he be incapable, from disease, old age, or in any other manner, of giving his consent to be made a Mason, or of understanding the principles of Masonry, he cannot lawfully be elected to take the degrees. No master should ever take an apprentice unless he have employment for him, and is one fitted for such employment. He must not only be of lawful age, but without any *maim* or *defect*, that would *render him incapable* of learning the art, of serving his master's Lord, and of being made a brother in due time.\* Instigated by pure and lofty motives, he should wish to cultivate peace with all mankind, and especially with the craft, that he may labor with profit to himself and honor to his master. He must be free-born,† according to the conventions of men; though he be an alien to the light, and living in the bondage of iniquity.

\* Anderson's Const., p. 271.

† No candidate can be admitted into Freemasonry, or share in its occult mysteries, unless he be a free man, of mature age, sound judgment, and strict morality. Nor can any one, although he may have been initiated, continue to act as a Mason, or practise the rites of the Order, if he be deprived of his liberty or freedom of will. So essential is it to Freemasonry that its members should be perfectly free in all their actions, thoughts, and designs.—OLIVER.

What “*maim or defect*” of body will render one “incapable of learning Masonry, of serving his master's Lord, and of being made a brother, and then a Fellow Craft in due time,” is a matter about which there are conflicting opinions, and it can only be settled upon authority.\* To maim, in the sense of the criminal law of the land, is to deprive a person of such part of his body as to render him less able in fighting, or defending himself, than he would otherwise be. But this is not the sense of the term in Masonic jurisprudence, for the rule or canon defines, for itself, the meaning of “*maim or defect*,” *i. e.*, “to deprive a person of such part of his body as will render him incapable of learning the art,” &c. But what will make him incapable of doing this? Herein lies the whole difficulty. Will the loss of an arm, or any other member of the body, fall within the meaning of the law? How is it in the case of one who has lost his left arm, or the use of it; how if he be blind in one eye, or defective in vision? The five human senses

\* The physical qualifications are, that the candidate shall be twenty-one years old, or more, free-born, and no bondsman, of able body, and of limbs whole, as a man ought to be.—MACKAY.

Every person desiring admission must be upright in body, not deformed or dismembered, at the time of making, but of whole and entire limbs, as a man ought to be.—COLE.

He shall be a free man, born of a free woman, of mature age, and able body.—OLIVER.

are all essential to a *perfect youth*, or man; but only three of those senses are deemed particularly essential to Masons. If a person be deprived of the senses of smelling and tasting, can he be considered to fall within the prohibition of the law? The proper construction of the rule can only be ascertained by determining what limbs or faculties of the body are requisite and necessary to learn Masonry. One may be a *perfect youth*, or man, in a Masonic sense; that is, he may be so perfect as to learn the mysteries, and serve "*his master's Lord*," but still have some defect or maim about his person. For example, it would hardly be pretended that the loss of an eye, or left arm, the deprivation of the sense of taste or smelling, would render a person incapable of receiving the degrees of Ancient Masonry. If one has the capacity to teach and to be taught—that is, sufficiently sound in mind and body to receive and impart a just knowledge of Masonry—he will be unexceptionable, and can be made a brother. It is the opinion of many liberal-minded brethren, that since Masonry has become entirely of a speculative nature, or is no longer operative, that every one who is sound in mind and morals ought to be admitted to our rites and benefits. Such a doctrine is not sound, if the law is correctly stated in Anderson's Book of Consti-

tutions. The fact of its being so laid down in that authority, and being so long received and acknowledged as law, it perhaps cannot, now, be successfully called in question. It is not positively promulgated in the lectures, but as it is consistent with the original character of our institution, and provides for three physical qualifications which the workmen at the Temple must have enjoyed, and having been universally acknowledged and acted on as the law, it may be considered as a constitutional and immutable landmark.

The Book of Constitutions embodies many of the fundamental or universal rules of the Order, and hence it is that it is right and proper to consult and examine it, that none may pretend ignorance of its precepts. But there are many laws or usages in the Book of Constitutions which are merely local in their nature, and which have been enacted by the Grand or subordinate lodges. Because local ceremonies, laws, and usages are found in that work, we are not to infer necessarily that they constitute a portion of our landmarks. By no means. If so, a local law would become a universal law by being inserted in the Book of Constitutions, which would be an innovation in the body of Masonry.\*

\* Scott. Rep. in For. Cor. to G. C. of Miss., 1852.

The Holy Bible is the greater light of the Order; and does it

One of the most liberal constructions given to the general rule, is that of the G. Grand Chapter of the

contain anything which will lead us to a better understanding of this vexed question? Let us examine and see. In the 21st chapter of Leviticus, verses 17 to 23 inclusive, we find it thus written:

v. 17. "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

v. 18. "For whatsoever man he be that hath a blemish, he shall not approach: a blind man or a lame, or he that hath a flat nose or any thing superfluous;

v. 19. "Or a man that is broken-footed or broken-handed;

v. 20. "Or crooked-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy or scabbed, or hath his stones broken:

v. 21. "No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish: he shall not come nigh to offer the bread of the Lord.

v. 22. "He shall eat the bread of his God, both of the most holy and the holy.

v. 23. "Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish, that he profane not my sanctuaries; for I the Lord do sanctify them."

We shall consult the commentators on this portion of Scripture, in order to ascertain its meaning, and leave it to the Grand Chapter to decide whether it has any direct bearing on our subject. Adam Clarke, who was a Freemason, says, in commenting on this Scripture, "that the *the priest, the prophet, the Christian minister*, is the representative of Jesus Christ: let nothing in his *person, carriage, or doctrine*, be unworthy of the personage he represents."

Another learned commentator writes that the *priests* were required to be free from any blemish or defect of body, as well

United States. It holds to the opinion that "it is competent and Masonically lawful to confer the degrees of Masonry upon all candidates whose bodily defects are not such as to prevent them conforming literally to what the several degrees may respectively require of them. If their physical qualifications enable them to do this, they are admissible, and can comply with any requisitions of the Order." There are so many conflicting opinions upon this subject, that it would be scarcely profitable to bring them to your notice. The law, as stated in Anderson's Book of Constitutions, must stand for itself. That it will be subjected to different constructions, may be expected while the earth is "divided into distinct nations, inhabiting different regions, speaking different languages, engaged in different pursuits, and attached to different forms of government." It is natural that there should exist many variations in the construction of our institutions, ordinances, customs, and laws; and no system of jurisprudence can be made so perfect as to leave no doubt as to the meaning and application of its rules.

as possessed of a religious frame and habit of mind, which but faintly represents the unexampled purity and perfection of our Great High Priest, who is holy, harmless, undefiled, separate from sinners. — DOYLE & MANT. Com.

We add no more. Our chief design has been to present the subject to the calm and thoughtful consideration of the Craft.

Masonic rites and ceremonies are regulated by law. In a restricted sense, the term law is used for the ritual or ceremonial observances. The law of the commandments, contained in the ordinances of Moses, was a shadow of good and coming events. Before any person can take a degree of the Order of Masonry, he must be prepared in accordance with the ancient usage; and such preparation is highly significant, and conveys to the mind beautiful sentiments.\* All the ceremonies are founded in reason or religious truth. They are so admirably arranged and conducted as to afford the most vivid illustration of our moral and social condition. Our destitution by nature, our degraded humanity, and our wants and necessities, are portrayed in a very striking way; and our need of brotherly love, relief, and charity, is ever prominently before our minds.

The transgression of our first parents brought death into the world, and great ruin upon humanity. We are in a state of nakedness,† but there is one to come

\* A man who has been properly prepared to be initiated into Masonry, is a true symbol of a pure and uncorrupted man, such as society wishes and requires to have as members. — GADICKE.

† The act of going with naked feet was always considered a token of humility and reverence, and the priests in the Temple always officiated with feet uncovered, although it was frequently injurious to their health. — OLIVER.

to our relief. Sin hath put us to shame, and stripped us of original purity; but through the merits of our Sacred Master, man may regain the inheritance which was lost, and be restored to the password of eternal life, in the kingdom of glory. Nakedness, in the Bible, often signifies sin. The eyes of our offending parents were opened the moment they violated the law, and they knew they were naked; and they sewed fig-leaves together, and made themselves aprons. The ornaments with which God had blessed their intellect were lost; and they were left to reflect, in sorrow and in shame, upon the terrible consequences of their guilt.\*

The ceremonies of Masonry consist of certain forms, or external acts, expressly designed to illustrate moral truth, and to strengthen the reverential feelings of the soul. Our bodies, as well as our souls, need to be prepared and made ready for the residence of the eternal spirit. The discipline and consecration of the body make it a fit temple of the Holy Ghost, and ready to be presented as a living sacrifice, holy, acceptable unto God.

\* A cold shivering seized on them; and they perceived also that they were stripped of their intellectual ornaments, and blushed also at their bodily nakedness. — BR. PATRICK.

They had *lost* their innocence, and fallen into a state of indigence and danger. Though their eyes were opened to see their nakedness, yet their minds were *clouded*, and their judgments confused. — CLARKE.



Our ceremonial law should be strictly enforced. The preservation of the ceremonies is of the utmost importance; for mystics, both ancient and modern, have attempted a species of contemplative worship, independent of outward acts; but this has always led to enthusiasm, and terminated in the final evaporation of all true devotion.\*

A candidate for the mysteries must not only be well recommended, but he must express his belief in God, before he can enter upon the Mosaic pavement, or learn any thing of the form and beauty of a lodge. No Atheist can become a Mason.† This is a universal law. *He* is not as a man should be— hale in reason, sound in mind and conscience. He is incapable of comprehending the value or force of our social and religious obligations. Ignorant of a great *First Cause*, and the noble destiny of the soul, he could not be brought under the rules of moral science, and the principles of eternal truth. He could not successfully *labor*, either by the aid of the *greater* or *lesser lights*. In a state of unutterable darkness, the Great Spirit will never more open the gloomy depths of his soul; for he who has no faith in God, or the revelations of

\* Dict. of the Church, p. 103.

† Every candidate, before passing through any of the ceremonies of initiation, is required publicly and solemnly to declare his trust in God. — MACKAY.

His will, can never be brought to light. Hence the law; and "the better to carry it into effect, every candidate passing through the ceremony of initiation is required publicly and solemnly to declare his trust in God." Such faith is well founded; and he who has it may learn to do well, and fear no evil. The rude but living stone has imbedded in it the effaced image of our Creator; and when it shall have become polished, that image shall stand out in all its original glory. We have a divine revelation. The Father of all mercies hath broken the silence of eternity, and spoken to us in these last days by His Son. He died and was buried; He was raised from the grave, and His glorified body was carried up to the Holy of Holies in heaven. Did He not ascend for us? We have the *Word* for it; and as the Spirit whispers it to our souls, we receive the wonderful and mysterious communications of redemption.

It was the avowed design of the sacred law to teach the Israelites that there is only one God, and to secure them from polytheism and idolatry. Hence it is that the essential unity of God is inculcated in Freemasonry, no less than His self-existence, eternity, and immutability. "Hear, O Israel!" says Moses, "the Lord our God is *one* Lord.\* The Lord, he is God in

\* Deut. vi. 4.

heaven above and upon the earth beneath: there is none else."\* Here Moses earnestly impresses upon the children of Israel the first of the ten commandments, which is, that there is but one God, who alone is to be worshipped. The sacred or moral law has been shown to be our law. It strictly forbids idolatry, or the worship of any other God but the *One Supreme God*. The Pentateuch begins with the account of the creation of the world by the *One God*; and in humble imitation of the divine historian, the lectures of Masonry begin in the same manner. Masonry adopts the language of the Bible, and describes God as necessarily self-existent. I AM THAT I AM is His name. We only know Him as the God of gods, and Lord of lords—a great God, a mighty, and a terrible.† “Who is like unto thee, O Lord, amongst the gods?” “Who is like thee, glorious in holiness, fearful in praises, doing wonders?”‡ “He is the eternal and everlasting God.”§ “He lifteth up his hand and saith, I live forever.”||

The sublime and beautiful representations which are given of the Divine Being and His perfections by the inspired writers, are translated into our peculiar language. We are told that “the world is his, and the

\* Deut. iv. 29.

† Ibid, x. 17.

‡ Ex. xv. 11.

§ Gen. xxi. 33.

|| Deut. xxxii. 40.

fullness thereof."\* "In his hand is the soul of every living thing, and the breath of all mankind."† "His is the greatness, and the power, and the glory, and the majesty; for all that is in the heaven and in the earth is His: His is the kingdom, and He is exalted as head above all. Both riches and honor come of Him, and He reigneth over all."‡ Before the mountains were brought forth, or the earth and the world were formed, even from everlasting to everlasting, He is God."§ His all-seeing eye is symbolized in our lodges, and before the initial of His glorious name we bow in awe and veneration. "Am I a God at hand, with the Lord, and not a God afar off? Can any man hide himself in secret places, that I shall not see him? Is he not the Lord: Do I not fill heaven and earth?"||

"He is about our path," says David, "and about our bed, and spyeth out all our ways. Whither shall I go from Thy spirit? or whither shall I go from Thy presence? If I climb up into heaven, Thou art there: if I go down to hell, Thou art there also; yea, the darkness is no darkness with thee; the darkness and light to Thee are both alike."¶ "The eyes of the Lord are in every place, beholding the evil and the

\* Ps. 1. 12.      † Job xii. 10.      ‡ 1 Chron. xxix. 11-12.  
 § Ps. xc. 2.      || Jer. xxiii. 23-24.      ¶ Ps. cxxxix. 3, etc.

good.”\* “His eyes are upon the ways of man, and he seeth all his goings.”† “He understandeth our thoughts afar off, nor is there a word on our tongue but He knoweth it altogether.”‡ “The thunders of His power who can understand?”§ “As the heavens are higher than the earth, saith the Lord himself, so are my ways higher than your ways, and my thoughts than your thoughts.”||

The unity of the Godhead is expressly taught in our ritual, and many of our brethren believe that the spiritual doctrine of the Holy Trinity is also elucidated. One of high authority, in speaking of a Fellow Craft, says, that in the first step, he is instructed to reflect on the great Geometrician of the Universe, whose being and attributes form the sacred basis of the system into which he has been admitted—the foundation of his religion,—the *one* object of his faith and hope. At each subsequent step, the details of Masonic government and discipline unfold themselves. On the third step, he pauses to find the three superior officers who *rule* the Lodge, symbolising the Sacred Trinity of Persons in the Godhead.¶ Many of the ancient fathers thought that the words, “The *Lord* our *God* is one *Lord*,”

\* Prov. xv. 3.

† Ps. xxxix. 2-4.

|| Isa. iv. 9.

† Job xxxiv. 21.

‡ Job xxvi. 13.

¶ Ol. Landmarks, 1 vol. p. 454.

clearly intimated this fundamental doctrine, and some of the Jews considered it extraordinary that the name of God should be thrice mentioned in that sentence. The doctrine of the Trinity is so clearly interwoven with Christianity, that its denial would throw the whole system of redemption into confusion. If it be a false doctrine, then Christ Jesus did not, in the power of his own divinity, and as a mediator, carry that nature into which he entered, through trial, temptation, and death, to restore it to its original position, and “place it, once more, under the wings of its Creator’s mercy.”

There are some points of a very ancient tradition of three, in the Deity, called the Word, or the Wisdom, and the Spirit, or the Love, besides the fountain of both these,—God. The Hindoos believe in one god, Brahma; and yet they represent him as subsisting in three persons; and they worship one or other of these persons in every part of India. Whence, then, did the Hindoos derive the idea of a Triune God? It should seem, that they had heard of the Elohim of Revelation, in the first chapter of Genesis,—“Let us make man.”\* There is no positive declaration of the doctrine of the Trinity in the lectures of Ancient Craft Masonry; and it is not certainly revealed in the Old Testament. The

\* Burnett, on 39 art., p. 42.

only clear proofs of it are to be found in the New Testament. In the ancient degrees, the unity of the Godhead is openly taught;—but some Masons may argue, that it was revealed in the Old Testament, from the plural termination of *Elohim*, which is joined to singular verbs; from the description of the wisdom of God, in the 8th of the Proverbs, as a Person with God from all eternity; and from the mention that is often made of the Spirit, as well as the Word of God, that came to the prophets.\* The Old Testament being received among Masons as a revelation from Heaven, we can easily account for their belief in the doctrine, and that the ternary allusions in the ritual, have a significant reference to the mystery. And Christian Masons, who look in the Old and New Testaments, as the first great light, may very reasonably conclude that the doctrine is beautifully illustrated in the Master Mason's degree. Many of our mysteries are concealed beneath the surface of the ritual. There are sublime doctrines syllabled in the sanctuary, and secret vaults, in relation to God, and the wonders of His mercy. Masons cannot be brought to light in a moment. The points of the compasses, that emblem of strength and perfection, may repose beneath the square; but in due time and

\* Burnet, on 39 art., p. 43.

place, they shall be elevated, in token of that fulness of knowledge which every Master enjoys. The several degrees are but portions of one and the same grand scheme. The symbols of the first and second degrees are not turned into realities, nor their types into events, until the third dispensation of Masonic truth is evolved. Each advancing step leads to the sanctuary where Deity is enshrined; and the Master's degree responds to previous intimations, answers the promises, and explains the types.

The foundation stone of Masonic character is laid in the heart. As our secret thoughts and dispositions are invisible, the reason is apparent why "the powers and operations of the mind are expressed in figurative terms, and external symbols." "In the Scriptures," says a learned commentator, "the state of religion is illustrated by all the beautiful images we can conceive; in which natural unity, order and harmony consist; regulated by the strictest and most exact rules of discipline, taken from those observed in the best ordered temporal government. In the interpretation of places, in which any of these images are contained, the principal regard is to be had to the figurative, or spiritual, and not to the literal sense of the words. The open and literal sense of our ritual is of much importance; but we must not overlook its figurative and spiritual re-



ferences. Its language often has a secret meaning, which frequently requires the best skill and genius of a Craftsman to present it for inspection and approval. And in laboring to discover the treasures which are at the foundation of the building, or are hidden in the depths of our philosophy, we may find some jewels, whose rise and reference will prove difficult to understand, and whose triangular devices may be misinterpreted; but our ancient brethren wrought not in vain when they constructed the vaulted foundations of the temple. The fathers of the church, we are informed, were sometimes led into error, in their interpretation of Scripture, though it did not detract from the great body of their theology, or the fundamental principles of Divine truth. It is said, that St. Jerome lamented that he had, in the fervor of his youthful fancy, spiritualized the prophecy of Obadiah before he understood it. But a principle cannot logically be discarded, because it has been misconceived, through the infirmities of human reason. In Masonic hermeneutics, we must be guided by those leading laws, or primary principles, which serve as the ground work of our system, viewed in connection with these fundamentals of faith, which are to be found in the Greater Light.\* When we look upon a given emblem on the tracing-board, or hear a

\* Horne's Intro., p. 383.

word or sentence of the ritual, the spiritual meaning of each emblem, word, or sentence, may not be at once detected, by being openly seated in itself, but reference must often be had to other emblems, words, and sentences, with which it is associated. An ashlar, which is found near a vast quarry, may be of singular form and beauty; nevertheless, its particular object and use might not be considered. Speculations of a very interesting character may often be indulged in by some, while others would reject them, simply on the ground of not being able to observe their use and necessity to the beauty and strength of our moral temple. The frame-work of Masonry evinces design, and by an examination of its parts, that design will be found to be uniform. To rightly comprehend the Masonic scheme, we must view it in all its parts. We should consider the relation which the first degree bears to the second degree, and which the first and second degrees have to the third degree. In exploring the ritual, "consistency of sense and principles ought to be supported in all their several parts; and if any one part be so interpreted as to clash with another, such interpretation cannot be justified."\* But such inconsistency must certainly exist, to reject such interpretation. It may be corrected, by considering every obscure symbol, or

\* Herne's Intro., p. 343.

doubtful emblem "first by itself, then with its contents, and then by comparing it" with other symbols or emblems; and "thus bringing what may seem obscure into a consistency with what is plain and evident." If the obscurity cannot be removed, the open and plain principles must stand; for when the sense of any of the parts of a system is clearly ascertained, it is proper to adopt it, while that which is involved in doubt, ought, in some measure, to be regulated by that which is clear. A due attention to the rules of construction, will generally conduct the diligent and thoughtful Mason to a knowledge of the truth. As often as he brings his mind to the investigation of the subject, more and more light will break on his mind, until, in "the ascent of his moral stature," he will be raised to the most sublime conceptions, and the harmonies of the ritual will fill his soul with increasing veneration and gratitude towards those who, in strength, established our house for ever.

## CHAPTER V.

Why a woman cannot be made a Mason. — The care, maintenance, and protection of widows. — Penal laws. — Oaths or Obligations. — Masonic rights and duties. — The manner of giving reproof. — The powers and duties of the officers of a Lodge. — Communion of the Craft.

THE immutable rules and principles of Masonic jurisprudence are reasonable and just. The law which prohibits the fraternity from making a woman Mason is universally obligatory; and when the reason of the law is considered, no just objection can be raised to it. We adopt the language attributed to Zerubbabel, in speaking of the power of woman: “Neither the force of wine, nor the power of princes, can be denied; but women have incontestably the superiority. Before the king, the mother of the king existed. The charms of women may compel us to abandon our country, relatives, and dearest friends, and attach ourselves wholly to them. But neither woman nor kings can be put in competition with the power of truth. *Truth is immutable and perfect;*

the advantages we derive from it are not subject to the vicissitudes of fortune, but are pure, irreproachable, and eternal."

The reason why females are excluded from our rites, must be obvious to every reflecting Mason. It is not for want of moral or mental worth; but such is our peculiar organization, that men only can preserve its unity. "In the very organization of Masonry," says a learned brother, "man, alone, can fulfil the duties it inculcates, or perform the labors it enjoins. Our ancient brethren wrought at the building of King Solomon's Temple; and as Solomon only employed hale and hearty men, and cunning workmen, so our Lodges or laws demand, that none shall become members of the Order who are not every way capable of doing such work as the Master shall order to be done.\*

"In the sweat of thy face shalt thou eat bread till thou return unto the ground," is a portion of the sentence pronounced upon Adam. *Labor* is the lot of man, and the history of our race testifies to the disobedience of our offending father. The sentence of labor rested upon him, and was made transmissible to his posterity. It was "beneficial as well as sanitive." Every Mason is acquainted with both the necessity

\* Mackey's Lexicon, p. 337, 1st ed.

and benefit of punishment being inflicted for a wilful violation of law, and something also of the blessing which was contained in it. Did it not afford to the workmen at the Temple some hope of Masonic redemption? As soon as Adam violated the law of his Maker, and the sentence of labor and death was pronounced, that very moment notices of mercy and deliverance were given.

When that vast multitude of the sons of Adam were employed under Solomon, in the forests of Lebanon and the quarries of Zarthan, their labor was directed to the preparation of materials for the construction of that Temple which was a splendid type of the kingdom of God. No woman was employed in the work. Women are not suited to be hewers of wood or drawers of water, stone-squarers or expert architects. The degrees of Masonry, being symbolical of labor, furnish a proper reason for the exclusion of women from our Lodges. Such exclusion cannot be founded upon their inferiority to man. Solomon knew the worth of a virtuous woman. Her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good, and not evil, all the days of her life. She stretcheth forth her hands to the poor;\* yea, she reacheth forth her hands to the needy.

\* Prov. xxxi., Clarke's Com.

Strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children arise up and called her blessed; her husband, also, and he praiseth her.\* An ancient reason given for refusing females the privilege of enjoying the rites and benefits of Masonry, was the prohibition in Deuteronomy: "The woman shall not wear that which pertaineth to the man, neither shall a man put on a woman's garment."† The dress or apparel of a Mason, and particularly the dress of one passing through the celebration of the mysteries, would not be suitable for a woman. In the language of Bishop Patrick, "if there were no distinction of sexes made by their habits, it would open the door to all manner of impurity; for which reason, if there were no other, this law was very wise and pious."

Again, to make women teachers in the house of God was forbidden, for the apostle hath said: "I permit not a woman to teach;"‡ and again: "Let your women in churches be silent."§ These declarations of Scripture are generally supposed to be a prohibition of women's preaching. St. Paul also says: "I

\* Prov. xxxi. 20, 25, 26, 28.

† Deut. xxii. 5; Early Remains, vol. 2, p. 237.

‡ 1 Tim. ii. 12.

§ 1 Cor. xiv. 34.

suffer not woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was formed, then Eve." And this seems to be in accordance with that recorded by Moses: "Thy desire shall be to thy husband, and he shall rule over thee."\* Before the fall, she had equal authority and jurisdiction with Adam over the animal creation; but, after the fall, God subjected her to the government of man. She was no longer *free*. She was in a state of subjection. Man had the preëminence; and hence a woman should attempt nothing, either in public or private, that belongs to man in his peculiar function.

While the Fraternity have never attempted to alter or repeal this fundamental rule in regard to women, which has been their esteem for the wives and daughters of Masons, that ladies' lodges, called lodges of adoption, have been long common on the continent of Europe; and in America there are certain *side* or *honorary* degrees which may be conferred on the wives and daughters of Masons. But adoptive Masonry is not Freemasonry.

The laws of Masonry have made ample provision for the care, maintenance, and protection of the widows of our deceased brethren. While we are bound to protect their honor, under the most solemn sanctions,

\* Gen. iii. 16.



it is our privilege and duty to provide for their necessities, whenever we can do so without injury to ourselves or families. If they cannot participate in the labors of a lodge, they shall share our wages and enjoy our hospitality. We recognise the law of eternal justice, that "man cannot debase woman without becoming himself degraded: he cannot elevate her without becoming better." Formerly, there were widows in the Christian Church who, because of their poverty, were placed on the list of persons to be provided for at the expense of the Church.\* God frequently recommends to His people to be very careful in relieving the widow. He ever calls Himself the husband of the desolate one, and says: "Let your widows trust in me." St. Paul tells us to "honor widows, that are widows indeed;" that is, to provide for, protect, and support those widows who are truly destitute and needy. The law is so particular as to describe the character of the widows who are entitled to our relief. They must be in want or distress; they must be worthy themselves, and the widows of worthy deceased brethren. The thought is Scriptural, for St. Paul says: "Now she that is a widow indeed, and desolate, *trusteth in God*, and continueth in supplications and prayers, night and day." † If she be well provided for, live in voluptu-

\* Pict. Dict. of the Bible, vol. 2, p. 1363.

† 1 Tim. v., 5.

ousness, indulge in criminal pleasures and desires, or take no care of her honor, then she is one without the pale of our charity. "She that liveth in pleasure is dead while she liveth."\* The widows of our deceased brethren are our adopted relations; and if they be good and true, it is our duty to assist them. "If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed." †

The Fraternity have an elevated regard for woman, and know how to appreciate her situation in the scale of social life. Her honor is above all price; her virtue the object of their protection. Their fidelity, in certain cases, is supported and maintained by law, which no Mason has ever been known to violate. They look upon the nuptial union as sacred. Marriage, among the Israelites, was esteemed a matter of the highest obligation; and the inviolability of the marriage contract is beautifully represented in the Scriptures. The Church, in the Old Testament, is often spoken of as a spouse. The prophet Isaiah, in prophesying the amplitude of the Church, for the comfort of the Gentiles saith, in regard to her: "Thy Maker is thine husband: the Lord of Hosts is His Name, and thy Redeemer, the Holy One of Israel: the God of the whole

\* 1 Tim. v., 16.

† Clarke's Com. 1 Tim. ii.

earth shall He be called."\* The writers of the New Testament have admitted and consecrated the image or figure. In speaking of the Church, St. Paul says: "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."† And St. John, our patron saint, in his holy visions, speaks of a period wherein there shall be joy and gladness: "For the marriage of the Lamb is come, and his wife hath made herself ready."‡

The law of Masonry is to be strictly observed and enforced. Proper and suitable punishments are provided in cases of its violation. The usual penalties are suspension and expulsion; and these are consistent with the genius of our Institution. There are some ancient penalties which are strictly ceremonious, but which possess high moral significations. They are calculated to remind us of our obligations and engagements; and whenever they are properly referred to, will always ensure respect, and prompt us to a performance of our duties. When duly considered, they serve to engender a calm, resolute, and well-fortified intention to do that which is right, and to prepare our minds to encounter with fortitude the temptations and trials of life. There are also certain signs which never fail to bring to our remembrance an example of forti-

\* Isa. liv. 6.

† 2 Cor. xi. 2.

‡ Rev. xix. 7.

tude — that virtue which enables us to resist temptation, to encounter dangers with spirit and resolution, and to preserve inviolate the secrets of Masonry. An upright brother — by which is meant one who has a clear and just knowledge of his duties, and is ever ready to perform them — will never feel in his bosom the pangs or stings of conscience. Prudent in all his actions, liberal in his thoughts, and governed by a sense of universal justice and moderation, he will keep the sacred pledge of his fidelity, and stand before the world as an upright man and Mason.

An oath\* may be defined to be a solemn invocation to Almighty God to witness the truth of what we assert, and to inflict his vengeance upon us if we assert that which is false, or promise what we do not intend to perform. “The forms of oaths,” says Paley, “like

\* In Freemasonry, a number of men 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. — ANDERSON.

Freemasons, in their secret societies, obligate their disciples similar to the ancient brethren, to keep their mysteries and transactions from those who are not of the Order. This obligation is not composed of such tremendous oaths with which we are charged by bigots, who, ignorant as they naturally must be of the whole of our transactions, unless they have been received into our society, thunder their unholy anathemas and excommunications against us. — HUSENBETH

other religious ceremonies, have in all ages been various; consisting, however, for the most part, of some bodily action, and of a prescribed form of words." It was customary, among the Jews, to hold up their right hand toward heaven, in token of their appeal to God in attestation of what they had solemnly stated or promised. "I lift up my right hand," said Abram to the king of Sodom, "unto the Lord, the Most High God, the possessor of heaven and earth \* \* \* that I will not take anything that is thine."\* The oath of an Israelite was often accompanied with an imprecation: "Where thou diest will I die, and there will I be buried: *the Lord do so to me, and more also, if aught but death part thee and me.*"† King Solomon swore by the Lord, saying: "*God do so to me, and more also, if Adonijah have not spoken this word against his own life.*"‡

The Jews sometimes, in the day of our Lord, swore by the altar, by Jerusalem, by heaven, by the earth, by themselves, by their heads, by the gold of the temple, by sacrifices, etc. To swear upon the Bible is a most solemn oath; and he who will violate such an oath, in justice would deserve all the imprecations which could be called down upon his head.§ "If a

\* Gen. xiv. 22-23.

† Ruth i. 17.

‡ 1 Kings iii. 23.

§ Pict. Dict., title Oath.

man swear an oath to bind his soul with a bond, he shall not break his word: he shall do according to all that proceedeth out of his mouth."\* "I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief that sweareth falsely by my Name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."† The curse that is pronounced in this roll or book shall take hold of the perjurer and utterly destroy him, so that there shall not remain the least trace of so vile a being.

"The curse shall swiftly enter, and shall bring the man himself, and all his house, to ruin." If a Mason takes an oath to abide by or do a certain thing, and violates such oath, he cannot lawfully or justly escape punishment. He must be put upon his trial, and his case undergo a due examination. Bound to answer to the summons or process which may be issued, he must meet his lodge, or that body which has jurisdiction over him, at the time and place designated, and be tried before his peers. If found guilty of perjury, he must suffer the highest penalty known to our code, and that is expulsion. The consequences of expulsion are clearly stated by Bro. Mackey. Expulsion from a lodge deprives the party expelled of all the rights

\* Num. xxx. 2.

† Zach. v., 4.

and privileges that he ever enjoyed, not only as a member of the particular lodge from which he has been ejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once completely divested of his Masonic character, as though he had never been admitted, so far as regards his rights; while his duties and obligations remain as firm as ever, it being impossible for any human being to cancel them. He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale; and it would be criminal in any brother, aware of his expulsion, even to hold communication with him on Masonic subjects.\*

All Masons who are members of a Lodge are subject to its jurisdiction; and all Masons who are not members of any Lodge, are under the jurisdiction of that Lodge which is nearest to their residence.† While

\* Mack. Lex., p. 96.

† Resignation or withdrawal from the Order does not cancel a Mason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. The fact that a Mason, not a member of any particular Lodge, but who has been guilty of immoral or unmasonic conduct, can be tried and punished by any Lodge within whose jurisdiction he may be residing, is without doubt.—MACKAY.

a Mason continues a member of a Lodge, its jurisdiction over him is complete and irresistible. It cannot be controlled, and ought to be respected everywhere. He is bound to obey any summons which may be served upon him, if he have the power to do so. The jurisdiction is as full and complete in the case of one who is not a member of any Lodge, for there, as we have seen, the nearest Lodge to his residence entertains jurisdiction over his person. Those who have demitted from the Order, and removed beyond the jurisdiction of the Lodge or Lodges to which they belonged, then their rights, duties, obligations, and acts come under the sovereign power of Masonry, where they may be domiciled, either for enforcement, for protection, or for remedy. Offences which may be committed under a jurisdiction other than that to which the offender belongs, the foreign power will refuse to take cognizance of them, and leave them to be inquired into and determined according to the laws of the offender's own Lodge.

Masonic rights are protected, and Masonic duties enjoined, by the laws of the Order. The rights of Masons, like the rights of citizens, are of two sorts; first, such as may be due from every Mason, which are denominated duties; and secondly, such as belong to him, which is the mere popular acceptance of rights.



But, we apprehend, it will be more clear and easy to consider many of them as duties required *from*, rather than as rights belonging to particular persons.\* These duties must be familiar to every Mason. The right of personal security is asserted and clearly defined. No Mason can lawfully interrupt another Mason in the enjoyment of his life, limbs, body, health, or reputation. If this right be invaded, there is provided a just remedy for it, and one that is well calculated to prevent a repetition of the injury. Protection is not only afforded to the person of a brother, but if he becomes indigent, he is entitled to aid and assistance. In the hour of need or distress he has a right to demand relief, and it is our duty to give it, whenever we can do so consistently with other duties. We are commanded to be attentive to the distressed, and supply the wants of the destitute, that their hearts may be comforted. "To relieve the distressed," says Preston, "is a duty incumbent on all men, particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendships, and form our connections."† It is to be feared that we are often

\* 1 Black's Com., p. 123.

† Prest. Illus., p. 54.

unmindful of this duty. Sometimes, positive remonstrances are necessary to save a brother from the commission of wrongs, and however painful the work, we ought not to hesitate to perform it. Timely counsel, whispered to a brother, may save him from much trouble and approaching danger. Such admonition should be received as one of the best proofs of fraternal regard. And the friendship commenced upon this foot, and consolidated by this cement, must needs be both very useful and very lasting; for freedom naturally begets freedom; and as in water face answereth to face, so the heart of man to man, when once it is stripped of disguise.\* If our brethren would be found ever ready to act the part of faithful advisers and wise reprovers, what peace and harmony would prevail — what mutual love and good-will would exist among the craft! We are bound together by a “mystic tie” — a subtle and indissoluble connection links one to another. There is a mysterious principle of universal membership which may be traced to the hour of the first apostasy, or when the fatal blow given to human happiness was felt throughout the temple of the universe. “So perfect is the membership between the first offender and his latest posterity, that the intervention of centuries takes off nothing from the crime.”

\* Prest. Illus., p. 54.

The manner of giving reproof is to be observed. We are recommended to whisper it into the ear of a brother,—that is, give it to him privately. We aim at his reformation, not his shame and confusion. “If thy brother shall trespass against thee, go and tell him his faults between thee and him alone.” There was one who would not suffer sin to rest upon his brethren. When our Great Master descended from his own Holy of Holies, it was upon a mission of love. The fatal blows which nailed Him to the cross, and the instruments of death, prepared for the restitution of the word which was lost in the first transgression. His life’s blood was a reproof to evil, and the words of his distress gave assurance of relief for the sins of the world.

We are all members, one of another, however different may be the labor which is assigned to us in the Lodge. The grade and diversity of office can, in no wise, interfere with this great principle. The humblest Craftsman has the power of putting himself on the level with the Master of the Lodge, in all things that appertain to his good. They are mutually dependent, and both are put under a solemn engagement to dispense light. The one is mindful of the necessity of receiving “a prophet in the name of a prophet,”—that he must manifest obedience to his Master; hear him expound the law; receive his wholesome instruction and advice;

afford him his aid and sympathy; labor faithfully, that the secret work of love and fidelity may prosper in his hand, without any noise or confusion. Every brother, by a faithful performance of the duties of his station, may secure profit to himself and honor to his Master. No one can claim the work which is done by another. A beautiful and polished stone, the work of diligence and skill, cannot lawfully be taken from him who made it, and claimed by another as his work. Each Craftsman is entitled to his own wages, and his own reward. The specimen of work presented, may be of peculiar form and beauty, and, as such, entitled to distinctive honor. In the hands of one who cannot justly pass it for his own, it will be rejected, to become the reward of its maker. All work is not alike, and all rewards are not alike. "One star differeth from another star in glory." Work is allotted to us all. Every one has his duty to perform; but we are not to suppose our work meritorious in a scriptural sense. It is true, we are contending for a treasure which fadeth not away, and great must be the divestiture of the vices of our hearts, if, as living stones, our souls shall be laid up in the temple of God.

The laws of Masonic polity clearly designate and define the powers and duties of the regular officers of a Lodge. The Master and two Wardens, with their as-

sistants, are clothed with certain powers and duties, and their authority must be duly respected. The Master, being the supreme officer of his Lodge, his power is absolute ; but nevertheless, if he have respect for the law laid down for the regulation of his own conduct, he will not preside in an arbitrary manner. In the knowledge of the mysteries, all workmen in the third degree are presumed to be his equals, and the object of labor is the same. But the designs which he draws, and the wholesome instruction which he imparts, must be followed. He has charge of all the workmen in his Lodge, and his power, in every apartment of the building, is supreme. The jewels and furniture are placed under his care, and it is his duty to see that they are kept bright. He is charged with the rigid and impartial execution of the laws, and the preservation of the landmarks from violation, by innovation or otherwise. In a word, he should have an eye to the good of the Craft ; preside at the celebration of the mysteries in decency and in order ; dispense the light, and do all other things required of him in the spirit of truth and justice, judgment and equity. His station in the Lodge is one of distinction, and indicative of high authority.

The Senior and Junior Wardens stand next in rank to the W. Master. Their stations are significantly lo-

cated, and when considered in connection with the Master's station, the wisdom, strength and beauty of the Lodge are displayed. The form of a Lodge, or that which it represents, will furnish a reason for these places being situated as they are, and, at the same time, account for the origin of the fundamental law by which they are governed. They assist the Worshipful Master in all lawful undertakings, in directing the action or conduct of his men, according to the established laws, or to keep them within the limits prescribed by these laws; so that the three principal officers are particularly essential to constitute a legal Lodge, or Masonic government. Their functions are distinct, but they act in harmony, and always have the same object in view. The sun which runs his daily course in the heavens, with regularity, is a symbol of light and life, and should not only admonish our officers to govern the brethren, or regulate their work, but to warm and cheer them in their labors with the light of true instruction.

The laws of the Order reach every class of Masons, whether in office or not; and a wilful violation of law implies criminality. The W. Master, according to the best adjudications, although the subject of the law, cannot be tried or punished by his Lodge. If this be so, then before the establishment of Grand Lodges, there

existed no tribunal to which Masters were amenable—at least, during the tenure of their office. The reason which is commonly assigned, why a Master of a Lodge cannot be tried for a misdemeanor or crime, is, that he has the right to preside in his Lodge, and cannot act as judge in his own case. But how does the matter stand in regard to the mal-conduct of the Senior and Junior Wardens? As a general rule they are responsible to their Lodge for malfeasance in office, or other unmasonic conduct. But suppose the Master of the Lodge is dead, according to the constitutions of Masonry the Senior Warden presides in his place for the remainder of his term of office. And the Junior Warden, in case of the demise of the Master and Senior Warden, becomes the presiding officer. By operation of law, the office of Master is cast upon the Senior Warden, upon the happening of a particular event, and upon the Junior Warden, upon the happening of the same events. The Senior Warden is no longer Senior Warden, for his office or power is merged into that of the Master; and the Junior Warden is no longer Junior Warden, but Master. Then, we conclude that all officers of a Lodge, the Master excepted, are subject to trial and punishment by such Lodge for unmasonic conduct, and are as much under its jurisdiction as any of its members. This seems to be consistent with con-

ventional rules, which have been established among Masons and generally acted on; but we are unable to say that these rules existed in the days of Solomon, or formed a part of the laws which he established. Indeed, there is great reason for thinking that they are of modern origin or legislation. In that Lodge over which Solomon first presided, and in which certain mysteries were sacredly preserved, there could not have been any necessity for any rule or principle of law for the arraignment and trial of any one who composed such Lodge. Their religious polity was perfect, and being under the guidance of heaven in the construction of the temple, they had no cause to doubt that the pledge or covenant which they entered into would not be kept in the nicest tact and sanctity. They were united in close communion and the forms of secret work, with one object or design in view, and had the fullest confidence in one another. For the government of their own conduct, as the conductors of Masonic work, there was no law, other than that which was embraced in their covenant, for the violation of which there was no inducement. Ancient Craft Masonry, as we have sufficiently shown, has its laws, and many of them forbid the commission of crimes or offences; thereby implying that the members of the Order are liable to an infraction of these laws, for which due punishment



should be promptly inflicted, in the discretion of a just and legally-constituted Lodge. But the three principal officers of a Lodge are the representatives of Solomon, King of Israel, Hiram, King of Tyre, and Hiram, the Architect, and constitute a legal Lodge; and although the Master, like Solomon, is supreme, we have not been able to discover any ancient law for the trial of the Senior or Junior Warden, any more than for the Master of a Lodge.

The laws which provide for the maintenance of communion among the craft, and which are to be found in the body of Masonry, are coeval with the existence of the Order. They are essential to preserve that correspondence or natural communion, whereby a unity of principle and doctrine can be rightly kept, or uniformity of work maintained. Hence, these laws should direct and govern our Lodges in their spiritual intercourse, to the end that they may enjoy freely and uniformly the use of their rites and ceremonies. The signs, tokens, words, &c., in the manner of their communication, are the subjects of certain rules, and cannot be communicated lawfully, but in the way pointed out; hence, the signs, tokens, words, &c., are common to all well-regulated Lodges. The mystical or secret way to our secret retreats is revealed in the ritual, which is fraught with legal, as well as moral

precepts, so clear and manifest that no Mason can be ignorant of them.

Our moral code is so constructed as to correspond, virtually, with that system of laws which had God for its author; and in observing it, the devout Mason might have his attention turned to the notices of redemption which are found in every part of the legal dispensation. We direct you, then, to the scenes of the temple worship, where "the blood of victims was poured forth in typical expiation," and the cloud of incense floated over the mercy-seat, in token of the long-promised sacrifice.

## CHAPTER VI.

Entered Apprentice.—Meaning of term, Freemason.—Duties of an Entered Apprentice.—Free and Accepted Masons.—The law of preparation.—North—place of darkness.—Masonic apron.—Mosaic pavement.—Blazing star.—The circle and its perfect point.—Parallel lines.

AN apprentice cannot be called a Freemason, in the strict sense of the term. He is under the care and instruction of his master, that he may learn something of the royal art; and this he cannot do without *servi*ng a proper time. The apprentices in the employment of King Solomon were not numbered among the craft, though they were, perhaps, entitled to wages. There is a tradition concerning the wages of the workmen at the building of the Jewish Temple, which may or may not be accurate. This tradition embraces apprentices, as well as other workmen, and, therefore, its authenticity may be questioned.\* They were put under the

\* The tradition, Bro. Oliver thinks, was a fabrication. It says, that the men were paid in their Lodges by shekels, a silver coin, of about half a crown of English money; and the

immediate direction or supervision of the overseers of the work, and were educated under the strictest rules of discipline. They bore an interesting relation to the Fellow Crafts and Masters, while they were reasonably obligated to discharge all the duties which appertained to their state and condition. Their humble and dependent situation, as operatives, has been nicely used to illustrate the moral or natural state of those who are desirous of working out their redemption from sin and degradation. Under the wise economy of Masonry, or its social polity, they may be assembled for labor, on the ground-floor of the Lodge; but they can draw no designs, for they must work after the plans and specifications which are contained in their chart. They have no right to preside over a Lodge, or fill any of its offices. Their privileges are few, though eminently calculated to elevate their minds, and inspire them with hope. Without the distinctive pale of the brotherhood, they have none of those immunities which belong to free and accepted Masons. They are not entitled to the rites of Masonic burial, nor can they join our funeral processions, and the reason is obvious. In short, they are subject to many disabilities, which

number of shekels per day was regulated by the square of the number of the degree which each order of men had attained.

OLIVER.

can only be removed by being raised to the knowledge and dignity of a Master. In a certain sense, an apprentice may be called a Freemason, or free-workman. He is initiated as a free agent; for it is a fixed principle, that no person can enter into the door of Masonry unless he does so with his own free will and choice. To serve with fervor and zeal, to free himself from the dominion of natural evil, and that bondage of corruption "which the mighty and ever multiplying tradition of sin" has imposed on every living soul, he must prove himself a free and voluntary inquirer after truth.

It has been suggested, by high authority, that the term *Freemason* was applied to Master Masons because they taught their art only to the freeborn; and that, by constituting lodges in the places where they erected stately edifices, the great and wealthy, who were not architects nor artists, soon requested to be accepted as members of the Fraternity. Hence some derive the title of free and accepted Mason.\* But may we not, as speculative Masons, say, that we are called *free* and *accepted* for a more noble and glorious reason?

\* Anderson's Constitutions, p. 27.

Masons should labor free and unrestrained. He who is free from prejudice, and understands how to regulate his life and actions by the working tools of an operative Mason, can well explain the meaning of the word Freemason. — GADICKE.

If we will examine into the true spirit of Masonry, and properly reflect on its object and design, we shall discover the moral meaning of the term or appellation. No stone could be delivered on the Mount for acceptance and approval, before it was polished, marked, and numbered. To make it ready for the builder's use, its rough edges must be removed, its face made smooth, and its form so adjusted, that it would pass the test of the square.\*

In speculative Masonry, the living stone, rude and imperfect by nature, should be divested of evil, in order that it may be fitted for the Masonic Temple. The thought is Biblical; for, until the soul shall have been duly prepared, it cannot be marked and numbered, or be regarded as freed of its state by nature, which is necessary to its acceptance in the sight of God. The Lord had respect unto Abel, and to his offering; but unto Cain and his offering he had not

\* What great alterations are made in a rough ashlar by the mallet and chisel! With it are formed, by the intelligent man, the most admirable pieces of architecture. And *man*, what is he when he first enters the world? Imperfect, and yet a perfect work of God, out of which so much can be made by education and cultivation. — GADICKE.

The perfect ashlar represents the mind of a man at the close of life, after a well-regulated career of piety and virtue, which can only be tried by the square of God's word and the compasses of an approving conscience. — OLIVER.

respect. Cain did not acknowledge the necessity of a vicarious sacrifice, nor feel his need of atonement, by which alone he could be freed from sin; but Abel, being impressed with his forlorn and destitute condition, when he brought his offering he added a sacrifice, acknowledging himself a sinner, and the efficacy of the blood, which was the seal of his righteousness. So his offerings were accepted, and those of Cain were rejected. And this was done by faith.\*

If an apprentice serve his Master faithfully, and follows in his work the plans and designs which are furnished to him, he shall be advanced to the dignity of a Fellow-Craft, and in due time be made a Master, *free and accepted*. Adam was endowed with a will perfectly free. He was enslaved by transgression, and yet retained his free agency, even in the bondage of his iniquity. "Whosoever committeth sin is the *servant* of sin,† and shall receive the wages of it, which is death;" and from this servitude faith in God, and obedience to His word, will set him free. "I know, saith the Lord, that ye are Abraham's seed; *but ye seek to kill me, because my word hath no place in you.*" ‡ He spoke to those whose corrupt affections and dark designs would not permit them to put any

\* Clarke's Com. Gen. xxxiv.

† John viii. 34.

‡ Ibid, 37.

faith in the promise of *their Lord and Master*. They knew not his *Word*. It was the law of liberty. St. Paul says: "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane."\* In our spiritual life, we may be delivered from the bondage of corruption, yet in the body we must still die; but if we follow our Great Master, we shall be exalted to the immortal brotherhood of Him who is the resurrection and the life.† Here is the glorious liberty of

\* 1 Tim. i. 9. They who are born again by the spirit of Christ are no longer under the dominion of ignorance or lust, as the Gentiles; nor under ceremonies and commandments written on stone, as the Jews: they are gifted with the light and strength of the spirit of God, and their law is not a law without them, but within — not on tables of stone, but in the heart and in the soul. When St. Paul says, "the law is not made for a righteous man," it is in the sense of saying, the first axioms of science, the first rules of art, are not for the wise and skillful. Such guides are not for them, as the conscious and perceptible rules of their practice. Yet they may contravene the very least of them. The most cultivated reason must obey the elementary laws of scientific truth. They are a rule to all. — MANNING.

† Mann. Sermons, vol. 3, p. 92.

In many passages of Scripture, the contrast of the state of nature, and even of the Jews, with that of Christians, is an opposition of bondage and liberty; as in this place, between "the bondage of corruption" and "the glorious liberty of the children of God." Speaking of the Jews, our Lord said: "If the Son shall make you free, ye shall be free indeed." St. James calls the gospel the law of liberty. — *IBID.*



the children of God—a state in which corrupted and enslaved nature is freed and redeemed, acknowledged and accepted in presence of Heaven.

The beautiful and intimate connection which subsists between the degree of Master Mason and that of Most Excellent Master,\* seems to illustrate the character of a free and accepted Mason. The soul of man may be freed from sin even while on earth, but it cannot be finally accepted of God until after his death. At the rebuilding of the Lord's House or Temple, it is said that Masons acquired the name of accepted. The title of "free and accepted" reminds us of that which is essential to the restoration of man to his first estate. A time shall surely come when our earthly labors shall cease, and we shall descend to our graves—when we shall have no more use for our aprons and implements of toil. When we fall beneath the blows of the spoiler, they will give out silent indications of the adjustment of the living stones, which will be found and prepared at the judgment for the completion of everlasting glory. The present life is preparatory to another. The earth is a chequered pavement and place of probation. It is the scene of moral discipline, where the

\* Candidates who are invested with the Most Excellent Master's degree, are said to be "received and acknowledged" as such.—MACKAY.

souls of men may be trained and educated for a higher degree of existence. Youth bears to manhood a relation somewhat similar to that which the present life may be considered to have to the future; and so do the secrets of the degree of Entered Apprentice, as compared with those of the Master's degree, occupy, in some measure, the same relation as the "childhood of our immortality" does to the full-grown spirit which has been accepted of the Eternal Father. The condition of an apprenticed Mason is a state of preparation for the reception of future honors; and so the life of a Christian is a state of preparation for Heaven, or of moral discipline, by which he shall work out "a far more exceeding and eternal weight of glory." "Light," saith the Psalmist, "is sown for the righteous." The righteous "shall shine forth as the sun in the kingdom of the Father." The sons of God are the sons of light; for they have a knowledge of the *Word*, and are made acquainted with His power, which established in strength His house forever. The Master of heaven and earth is their Abba, Father, who adopts them here, and will accept them hereafter. Hear the words of St. John: "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know, that when He shall appear we shall be like Him,

for we shall see Him as He is."\* Man is conscious of his own debasement and criminality by nature; and there are voices of lamentation heard in the caverns of guilt, which bring glad tidings of good upon the dark mountains. Freemasonry is all one work, beginning with the degree of Entered Apprentice and carried on to that which fully develops its mysteries. What is the state of Christianity? The whole Church is a new creation, rising up out of the old; † and the nations are waiting for the word of life and that secret grace which is to be found in the mystical body of their crucified Master.

Free and accepted Masons are those who have been brought to a fullness of light, or that state of illumination which lightens the inner recesses of reason. The Jews say that the sacrifice of Abel was accepted by a light or fire coming down from heaven; by which they probably meant a stream of light from the Shekinah, ‡ or the glorious presence of God. When Moses offered his first great burnt-offering according to the law, the glory of the Lord appeared unto all the people. And there came out a fire from the Lord, and consumed (or accepted) the burnt-offering upon the altar. Either the fire came out of the sanctuary,

\* Bishop Patrick's Com. Levit. ix.

† St. John iii. 1-2.

‡ 3 Mann Ser., p. 91.

from the Holy of Holies, or from that glory which appeared unto them.\*

And when Solomon consecrated the Temple, the fire came down from heaven, and *consumed* the burnt-offerings and the sacrifices, and the glory of the Lord filled the house. And when the tabernacle was erected, and Aaron consecrated it, there was the same testimony of God's presence then, as at the consecration of the Temple. The like miraculous token of God's *acceptance* was shown when Elijah contested with the priests of Baal, and when David offered sacrifices on the threshing-floor of Araunah.† The appearance of the Almighty in a flame of light admonished David where he should build the Temple; and when it was finished, the Lord appeared and accepted it, as a place worthy of His worshippers and His radiant presence. He is free, indeed, who is brought to a knowledge of God. "The truth shall make us free;" and by the light of the Lord's countenance these temples of flesh may be accepted, and become holy dwelling-places for His Ineffable Spirit.

It has been observed, that the mode of preparing a candidate for initiation is regulated by a general law.

\* A beam of glory. This beam shone upon Abel and his sacrifice, and is thought by some to have been the moving cause of Cain's envy. — OLIVER.

† Patrick & Lowth's Com. Chron. vii.

He must pass a certain ordeal. All must travel the same way in search of light. The ostensible reasons assigned for our peculiar preparation will be found in the first degree. While the candidate, in the early stages of instruction, is directed to the manner of laying the corner-stone of Solomon's Temple,\* as well as the manner of its construction, he is taught certain principles of moral science; and while he is led to contemplate the glory of that Temple, he will ponder on its destruction. In laying the foundation or corner-stone of Masonic edifices, churches, or other public buildings, it is usual to make some valuable and interesting deposits in or beneath the stone, so that they may be preserved for the discovery and information of other generations. If any of these houses should be destroyed, their rubbish in some after age may be removed, and some relics of history, science, and art found, of importance to the Craft and the world. There is a house appointed for all living, and it is oblong. The grave is a place of darkness. The hand of the Lord laid its foundation for a violation of His law, and made it a monument of sin. But the grave shall be despoiled; and wonderful and mighty shall

\* The first stone in the foundation of any magnificent building is called the corner-stone, and is laid in the north-east generally, with solemn and appropriate ceremonies. — OLIVER.

be the discovery at the last day. The earth is sown with holy treasures for the kingdom of the resurrection.

The *North* is a place of darkness, and the reason why it is so considered is set forth in the ritual. Moriah comprehended the whole mountain on which the ancient city of Jerusalem stood. It was so called because it was high land, and could be seen afar off.\* In the time of Solomon, Moriah meant the elevated ground on which the Temple was erected, and this ground was steep on every side except the North. Although a place of darkness, it was easy to approach, but the commanding view from the South would always afford a timely warning of the invasion of an enemy. On the East stood the Mount of Olives, while it was surrounded by those hills which are sacred in the eye of a Christian.

A knowledge of the geography† of the Holy Land is

\* The due course of the sun is from the East to the South and West; and after the Master, are placed the Wardens, to extend his commands and instructions to the West and the North. From the last, the sun's rays cannot penetrate into the North and West, at the same time.—GADICKE. Vide Dict. of Bible, title, Moriah.

† Masonic geography forms our ideas of the earth's construction, according to our ideas of the divine wisdom, and power, and goodness; and though we cannot, in human language, describe all the curious nature of the adhesion of matter,

very important to every Mason. While the situation and extent of that country furnished the prophets with many elegant allusions, the authors of Masonry drew from it some of their most beautiful designs. Its hills and vales suggested some appropriate symbols for our chart; and "we place," says Bro. Hutchinson, "the spiritual Lodge in the vale of Jehoshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, the literal translation of Jehoshaphat\* from the Hebrew tongue being no other than those express words. The highest hills and lowest vales were from the earliest times esteemed sacred, and it was supposed that the spirit of God was peculiarly diffusive in those places." The Lord consecrated Moriah, and Horeb, and Sinai, and other mountains about Jerusalem. On the highest hills the Hebrews loved

or fully delineate all the curious properties of specific gravity, yet, in the pious language of David, we readily acquiesce: "As for the world and the fulness thereof, God hath formed them."

INWOOD.

The Mason looks upon the stars and planets as indications of a divine hand; for nothing can more indisputably prove the universal power of the Creator than the regularity of their movements, and the beauty of the system of which they form a part.—OLIVER.

\* Our ancient brethren considered the Lodge to be situated in the valley of Jehoshaphat, and that in whatever part of the world it might be opened it was still esteemed, in a figure, to occupy that celebrated locality.—OLIVER.

to offer up their solemn devotions and celebrate their sacred rites.

There are rules or laws by which every apprentice ought to be governed. It is his duty to serve his master with freedom, fervency, and zeal; that is, his work should be done with earnestness, and with a sincere desire to pursue the plans which are laid down for him. He should refuse no labor, but bestow upon it all the time which should be devoted to it. The twenty-four hours of the day are wisely divided, so that he may have eight hours for his usual vocations, eight hours for the worship of God, and a distressed worthy brother, and eight hours for refreshment and sleep. Although it cannot be enjoined that the greatest part of his time be spent in the direct actions of devotion and religion, yet it will become not only a duty but also a great providence, to lay aside for the services of God and the business of the spirit as much as he can, because God will reward his minutes with great and eternal happiness.\* Every one shall be rewarded according to his works. A just man is sure of his reward.† Even the act of giving a cup of cold water in the name of a disciple, is spoken of in the gospel as

\* Taylor's Holy Living, p. 4.

† The brethren are released from their labor to receive their reward.—GADICKE.



not losing its reward. The work given to an apprentice is good work, and if it be rightly done he shall have his reward, which is respect, love, and gratitude, with assurance of advancement. There are mysteries, of which, as yet, he is ignorant; there are traditions, and principles, and doctrines, which he shall receive, if he prove himself a diligent and faithful laborer. Such is the rule, but it does not conflict with the great truth that he cannot be advanced or raised through his own merits or deservings. The Bible states, that God shall reward every man according to his works, but the statement does not contradict the doctrine of justification by faith. The aim and object of a religious man is the salvation of his soul. This he strives for, and this is the motive of his good works; but it is not his own merit or his good works that can save him.\* Not at all. When the Entered Apprentice or Fellow Craft becomes a Master Mason, he will duly reflect upon the nature and institution of that sublime degree; he must

\* The way of life is not more blessed than it is arduous. There must pass on each a deep and searching change; and this change, though it be wrought *in* us of God, is wrought through our striving.—MANNING.

All that faith does at the outset, in man's justification, is to receive God's sovereign gift. By faith, we hold fast the gift which we have received, and justifying faith conforms us to the self-sacrifice of Christ.—*Ib.*

perceive the necessity not only of good works, but he will also see that he never could have been raised through his own merits, but through the timely mediation of one in authority from the beginning. Had the third degree no existence, where would be the necessity of the first and second degrees? Where the reward of the Entered Apprentice or Fellow Craft? Would not his labor be all in vain? Why all his preparation for a state which has no reality? The religious man, by a faithful performance of his duties, is assured of a recompense at *the resurrection of the just*. If there were no sublime demonstrations of truth pre-figured in the revelations of the first and second degrees, then, indeed, have we no reward. Faith, Hope, and Charity point to another state or degree of being; and if you destroy a belief in an after life, then there would be no reward for good works, no need for deeds of the law, for we would be without any justification by faith. "This is the victory that overcometh the world, even our Faith."\*

The lambskin or white leather apron is the first gift bestowed on the newly initiated Mason. It is the badge of a Mason. Why? From the earliest ages of the world it has been esteemed an emblem of inno-

\* 1 John, iv. 5.

cence.\* A lamb must be slain, its blood shed, that we may wear this beautiful emblem. And does it not remind us of the expiatory offerings which were made to God under the legal dispensation. The lambs which were slain under the orders of the Levitical priesthood died as sacrifices for the sins of the people. Animal sacrifice exhibited death, which was the wages of sin, and typified the death to be suffered by the Great Deliverer. The adoption of the lambskin as an emblem was doubtless dictated by a pious sentiment, and was intended to imply an humble sense of the unworthiness of the wearer—a confession that death, which was inflicted on the victim, was the desert of those sins which had arisen from man's transgression; and a full reliance on the promises of deliverance, joined to an acquiescence in the means appointed for its accomplishment.†

It may be true that aprons were worn by ancient operatives to preserve their garments from spot or stain.‡ They were considered emblems of labor; but

\* The Lamb of God, who taketh away the sins of the world, will grant to those who put their trust in Him, His peace. He, therefore, who wears the lambskin as the badge of Masonry, is reminded of that purity of life and conversation which is absolutely necessary for them to observe who expect to be admitted into the Grand Lodge above. — HARDIE.

† Mageo on Atonement, vol. 1, p. 4.

‡ If the apron of the operative Mason becomes dirty, this is

their whiteness, and the innocence of the animals from which they were obtained, rendered them symbolical. Is not the lambskin typical of that purity and integrity which distinguished the chief architect? Is it not emblematical of him who is exalted above all other Masons, and that sacrifice which sanctified the ground-floor of the lodge? And was it not typical of that greater sacrifice which the Father of Mercies vouchsafed to the nations? — of the heavenly innocence of that Eternal Master Builder who was smitten for our sakes? Does it not remind us of that time of confusion and blood, and that hour of vindicated justice, when the scheme of redemption was consummated, whereby mankind might become *freed* from sin and accepted of God? There is a beauty in our apparel which softens the imagery of death, by directing us to that purity of life which shall rob death of its sting and the grave of its victory. If it bring to our recollection the great disobedience and its curse, it ever brings to our remembrance that there was *One* who vanquished by dying, who triumphed by falling. The terrible strokes which were inflicted with the *setting-*

mostly a sign of his praiseworthy industry; but when the Freemason does not keep himself morally pure in all his actions, he stains the pure white of his apron, to his own disgrace. —  
GADICKE.

*maul* of death, prepare the righteous for the wages of light.

The Masonic apron is said to be more ancient than the badge of any other honorable institution. It was used before the Greeks and Romans had a name. Aprons were the first species of clothing with which mankind were acquainted; and were adopted before the expulsion of our great progenitors from the garden of Eden.\* The aprons which Adam and Eve made for themselves were of the leaves of the fig-tree, which are very broad in the eastern countries, and which were ready at hand, woven by divine art. The next clothing of which we have account was made of the skins of beasts, and made by God's direction, who, having made a most gracious covenant with our first parents, it seems not unreasonable to suppose that He also signified to them they should, for the confirmation of it, offer to Him sacrifices, by the blood of which covenants were ratified, in after times, from this example. For it is not likely that the beasts of whose skins the first coats were made, died of themselves, or were killed merely for this use, or for food. And, therefore, what is so probable as that, by God's order, they were slain as a sacrifice to Him — the better to represent their guilt, and that the promised seed should

\* Gold, Remains, vol. 1, p. 97.

vanquish the Devil, and redeem them by shedding his blood — and that of the skins of those beasts God directed coats to be made to clothe them? But whether by dressing them, and making leather of them, or only by drying them, and letting the hair still continue on them, we cannot tell: certain it is, this is a very ancient sort of clothing, as we learn not only from profane writers, but from the sacred. The Jewish doctors even say that Adam, being a high priest, these were his priestly garments.\* Let, then, the lambskin, or white leather apron, ever remind us of that purity of life and conduct which is essentially necessary to our gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.†

The Mosaic pavement‡ is one of the ornaments of a lodge; and on this pavement the E. A. receives his first lessons of instruction. It is generally received as an emblem of human life, chequered with good and evil. But whence was its pattern obtained? What the origin of its name? Its origin is indicated by its name; for it was called *Mosaic* from the fact that it

\* Patrick's Com. Gen. iii. 21.

† Craftsman, p. 29.

‡ The floor of a Mason's lodge is in proper keeping with the rest of its decorations; for the design would be imperfect if a strict regard to uniformity and propriety had not been observed throughout the whole arrangement. — OLIVER.

was used by *Moses* in the floor of the tabernacle.\* The design of the pavement which was adopted by *Moses*, and afterwards by *Solomon*, will afford us some correct ideas of the Mosaic pavement and its emblematical character. Many are the vicissitudes of human life; and while the Mosaic pavement refers to that mixture of light and darkness, alternate prosperity and adversity, which belong to humanity, it may also have some allusion to those mixed symbols and events which are contained in the lectures, and which do in no manner disturb the harmony of our system. These symbols and events are wrought together for good, conformable to one design, one plan, and one end. At eventime the faithful word shall fall upon the ears of the Apprentice, and the object of labor shall be accomplished.

In the construction of Masonry, its architects had a *model* before them; and as *Moses* made the tabernacle after a pattern which was showed him in the Mount, so had they a model or specification of the whole Masonic building, in the First Great Light, according to which they constructed the work. And as

\* It has been supposed that there had been a tabernacle before that erected by *Moses*, though it probably did not exist in his time; but the tabernacle which *Moses* was ordered to make was formed exactly in the model of this ancient one, the pattern of which God showed him in the Mount. — CLARKE.

God designed that the tabernacle and temple, and all that belonged to them, should be patterns or representations of good things to come, so, in humble imitation of that great design, our moral edifice was erected. It manifests the closest imitation possible, so that the building, and all that belongs to it, are beautiful patterns or representations of pure doctrines and significant rites. The tabernacle was the house of God, and so was the temple. Both were honored with His glorious presence, and both were types of the incarnation of the Messiah.\* “Hold fast, then, to the *form* of sound words” which our fathers have given us, and never depart from it. As God inspired the chief architect of the temple to work after the form or plan which He had furnished him, so we must work after the doctrines and landmarks found in our ritual, or the *form of sound words*—ever remembering that it is according to that form or pattern which has come through the express revelation of God.† Much is hidden from the sight of an Apprentice. The middle chamber, and Holy of Holies, are to him, as yet, inaccessible; but if faithful and true, worthy and qualified, unto him all things shall be laid open; and he shall find a safe entrance to the middle chamber, and thence to the Holy of Holies, by a new and mys-

\* Clarke’s Com. Exod. xxv

† Ibid.



terious way, and be raised to a knowledge of that liberty and truth whereby mankind can alone be made free. The curse of the law is upon us. And as the E. A. can learn nothing of the mysteries without the aid and assistance of his Master, so Masonry teaches us, that without the presence of the Eternal Spirit, darkness will forever dwell upon our souls, and we shall never be *freed* and *accepted* of Heaven.

The blazing star in the centre of the Mosaic pavement has been explained.\* But might not this star refer also to the master builder of the temple? He is the chief corner-stone of the Masonic building. A star, in hieroglyphical language, denotes a great person; and we know that Hiram Abiff was very illustrious among the stars of Masonry. It may refer primarily to him, but ultimately to the Messiah, as the person chiefly intended; and hence, in lodges of Christian Masons, it is said to be commemorative of the star of Bethlehem. The star which was prophesied to arise out of Jacob was understood, by many learned Jews, partly of David and partly of the Messiah. The Christian fathers are unanimous in applying this prophecy to our Saviour, and to the star which appeared at his nativity.† Ignatius, in his epistle to the

\* Craftsman, p. 32.

† Epistles of Clement, Polycarp, and Ignatius, p. 64.

Ephesians, says: "And the Prince of this world knew not the virginity of Mary, and Him who was born of her, and the death of the Lord—three mysteries everywhere noised abroad, yet done by God in silence. How then was it manifested to the world? A star shone in heaven above all other stars, and its light was inexpressible, and its novelty struck terror. All the rest of the *stars*, with the *sun* and *moon*, were the chorus of this star, and that sent forth its light above all."\*

The blazing star is a star which is seen in the *East*. Every candidate who wishes to behold it, must travel in that direction. There, and there only, can be taught the beauty and glory of its location. It irradiates the pavement on which he stands. It follows him in his journey, and, at last, shines down upon him in all its effulgence, in the Holy of Holies. In a Masonic sense, it is a prophetic star, which guides every Apprentice to a knowledge of the mysteries, and sheds its light on the enactments of the Master's degree. Then, all which was prefigured to him, shall be fulfilled; the redemption of the Craft shall be established; innocence vindicated at the mouth of the sepulchre, and truth become masterful, or like some precious jewel,

\* Doyle & Mant's Com. Numb. xxiv.

flash forth the light of immortality and the resurrection.

In all regular Lodges, the circle is an important emblem.\* It has a perfect point, which is its centre. Parallel and perpendicular lines bound it on the north and south. On the upper, or eastern segment, rests a figure of the Holy Bible. We all agree, that the circle is an emblem of eternity, or the existence of God, which is without beginning, and without end. Its centre, or perfect point, has been interpreted differently, at different periods. Bro. Oliver opposes the theory which places the Deity in the centre of the circle, and thinks the Creator more correctly represented by the entire circle.† Does not God's omnipresence show that He fills the whole circle of the universe, from its centre to its circumference? Is not the centre of the circle the point from which all perfect forms emanate? Can it, then, be properly called a symbol of time? We may compare time to a point, but it is not a perfect point, or the point from which God, with "His golden compasses, circumscribed the universe." It is not the

\* It has ever been considered symbolical of the Deity; for as the circle appears to have neither beginning nor end, it may justly be considered a type of God, without either beginning of days, or end of years. It also reminds us of a future state, when we hope to enjoy everlasting happiness and joy.—OLD LECTURES.

† Symbol of Glory, p. 145.

point from which eternity was drawn, for eternity comes from God, who is perfect, and from everlasting to everlasting.

The circle is the most important of geometrical figures. It is defined as a plain figure, comprehended under a single line, which returns into itself, having a point in the middle, from which all the lines drawn to the circumference are equal.\* The magnitude, or quantity of angles, is estimated in degrees; for, from the uniform curvature of a circle in all its parts, equal angles at the centre are subtended by equal arcs; and an angle is said to be of so many degrees as are contained in the arc of any circle comprehended between the legs of the angle, and having the angular point for its centre.† The adoption of the circle, as a Masonic emblem, shows that our ancient builders were familiar with the great principles of moral science, and fully appreciated the necessity of that unity of design and thought, which has given beauty and durability to our institution. The circle is a figure with which the architect of Solomon's Temple was well acquainted, and while he studied it, in his sacred retreat, and pondered on the geometric forms which are to be found within its periphery, his soul must have been filled with the loftiest conceptions of Masonic truth. Within it wo

\* Encycl. Amer., tit. Circle.

† Ib., tit. Degree.

find the double triangle,\* the apex of the one pointing to the east, and the apex of the other to the west. In advancing from a point in the west, our way to the east is in a direct or straight line, drawn from the apex of the one triangle, to the apex of the other, and through the centre of the circle. The divine and human natures, in the person of Jesus, were blended together; and the two triangles interlacing each other, afford an interesting illustration of the character of Him, who, being God, took upon himself the form of humanity.

The point within the circle, according to the American charts, openly represents an individual brother, and the circle, the boundary line of his conduct, beyond which he should never suffer his prejudices or passions to betray him.† This view of the point within the circle, is substantially endorsed by Bro. Oliver, for

\* The triangle, considered as a geometrical figure, is comprised of three things, which, united, form one whole, viz: of three particular points and angles, by the union of which the triangle itself is formed, as one whole, or complete figure. It is for this reason that it has been adopted as a symbol of the Triune God. If we unite  $\nabla$  with  $\triangle$ , we have a six-pointed star  $\star$ , as a symbol of the perfect Godhead, in all His attributes and works. If we surround this figure with a circle  $\odot$ , there will be seven points in it, if we include the centre point of the circle, which represent the sacred number seven.—GADICKE.

† Craftsman, p. 34.

he says that the most reasonable opinion which appears to have been formed on the circle and point, is that which makes the candidate represent the centre, placed within the circle of a duty, and his conduct regulated by the lines of *faith* and *practice*; because, without the operation of these heaven-born qualities, it will be impossible for him to keep his passions within the boundary-line of reason and Scripture, and to avoid those errors which will interrupt and retard his progress through this world to another and a better.\* Hence, he concludes, that the two parallel lines represent the faith and practice of a rational soul, and are, with the strictest propriety, assigned to the two Saints John, because the one finished, by his learning, what the other began by his zeal.† We do not venture to offer an opinion different from this, but such is the character of our emblems or symbols, that they are susceptible of various interpretations, all of which serve to illustrate truth. Masons are said to meet on the *centre*.‡ What does this mean? The central point of Masonry is a belief and trust in God. Upon this she builds her faith; by it, she squares her conduct, in strict justice and universal charity; and from it, she derives her

\* Symbol of Glory, p. 163.

† *Ib.*, p. 163.

‡ Inwood Ser., p. 103.

hope of glory hereafter.\* All Masons must agree in the belief of a God, the Creator and Governor of the Universe. They are equally near, and equally distant from Him,—and should know Him and worship Him in spirit and in truth.

The parallel lines, since the Christian era, and among Christian Masons, represent St. John, the Baptist, and St. John, the Evangelist. To these patrons of Masonry our Lodges are now dedicated. In those English Lodges which have adopted the union system of work, says Bro. Mackey, the lines parallel represent Moses and Solomon. This change was adopted by the Grand Lodge of England, in 1815, to obviate the charge of sectarianism. Lodges are dedicated to them, as eminent Masons, as pious and good men, and as bright exemplars of all those virtues which Masons are taught to reverence and practise.† We, as Masons,

\* As in a circle, however large, there is one middle point, whither all converge, called by geometers, the centre; and although the parts of the whole circumference may be divided innumerably, yet is there no other point save that one, from which all measure equally, and which, by a certain law of evenness, hath the sovereignty over all. But if you leave this one point, whatever point you take, the greater number of lines you draw, the more everything is confused, so that the soul is tossed to and fro by the very vastness of the things, and is crushed by a real destitution, in that its own nature compels it everywhere to seek one object, and the multiplicity suffers it not.—ST. AUGUSTIN.

† Mackey's Lex., p. 221.

acknowledge a common centre of power, — a power which is eternal, — the centre of all goodness and mercy. May the supplications of grateful hearts be ever ascending from our altars, in every land on which the sun shines, so that, east or west, north or south, our brethren may bless and praise his name.



## CHAPTER VII.

Masonic signs.—The square.—Geometry.—The importance of signs.—Instruments of holy living.—Labor.—Emblems.—Cardinal virtues.—Masonic and Scriptural exemplars.

IN all secret societies it has been deemed essential to have signs or conventional marks, whereby its members may recognise each other. Signs do not constitute the essence of the Masonic system, but are interwoven with it, so as to elucidate its principles and doctrines. Indeed, they seem to have been invented with special reference to such purpose. Being given with the nicest precision, and at the proper time and place, their correspondence is to be traced in every particular. In each one, then, is a thing signified, which is appropriate to the ceremonial, and leads on to the discovery of truth.

The signs were invented with a view to the rules of geometry. The square, considered as a working tool, a jewel, or light, is of importance in both operative and speculative Masonry. The stones of the temple were tried and proved by our instrument called the

square; and living stones must be tried and proved by eternal and immutable principles. The square is defined to be an angle of ninety degrees, or the fourth part of a circle. It is a perfect figure, found within the circle, and drawn from a perfect centre. In being then tried by the square, we are admonished that human conduct must be tried by those perfect rules and principles which have emanated from God; and hence we may reasonably infer that the square was adopted as a great light, and the place where it shines was selected mainly on the ground that the rules and principles of morality and religion are revealed in the Holy Scriptures. Masons cannot part on the square without meeting together on the central point from which the square is drawn. When we meet upon that point, as a band of brothers, we retire necessarily on the square, which is indicative of that "nice adjustment of feelings which can only be preserved by a constant application of the square of morality." We should not only meet and part upon the square, but are solemnly obligated to step and act upon the square—to give ordinary and extraordinary signs by or upon the square—to communicate with each other, by letters or syllables, by signs or grips, by words or sentences, upon the square—and in advancing from one degree to another, in being initiated, passed, and raised, all

light and knowledge are imparted upon the square. He that would smooth himself into a perfect square posture, should often try himself by the perfect square of justice and equity.\* The use of the gavel and chisel is indicated by the just application of this square. Forming an angle of ninety degrees, or perfect sincerity, it embraces the whole duty of man; † and whether it is viewed as a light, a jewel, or instrument, to direct or govern our conduct, being of a perfect figure, it is derived from Divine revelation.

An Apprentice does not personate one who is governed by the perfect rule of life. The full light discovers our whole duty to God and man; and as the Shekinah descended only into the third apartment of the temple, none but Master Masons represent those who are fully illuminated with His will. A flood of luminous rays may have flowed from the Holy of Holies in the west, and lighted up the middle chamber and ground-floor of the building. An Apprentice has some knowledge of the square by its use; but it will be a very hard thing for him to handle the gavel, the

\* Mas. Institutes, p. 166.

† 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 an imperfect sincerity. An obtuse angle is injustice. Join sincerity perfectly to any duty, and it forms justice, and is equal to an angle of 90°.—ANON.

chisel, and the square, with dexterity and judgment. For whatever is performed 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 performed 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 order that the square may fit just and easy each way. When this is done, the stone, or rough ashlar, is completely finished, and the gavel and chisel may be laid aside, till the square discovers some other irregularity.\*

The square, considered as a working tool, belongs to the second degree, and not to the first. It is a symbol of light in the first, second, and third degrees. As one of the movable jewels, it decorates the degree of Entered Apprentice. The square, level, and plumb, as instruments, belong to the degree of Fellow Craft. In operative Masonry, the Fellow-Craft uses the square to square the work, the level to lay horizontals, and the plumb to raise perpendiculars. They are also regarded as the working tools of a Master Mason; for the working tools of a Master Mason include all the

\* Mas. Institutes, p. 169.

implements of ancient Craft Masonry. Every stone in the temple of the Lord was tried and fitted to its place with the utmost skill and nicety. "Lord, 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 doeth evil to his neighbors, nor taketh up a reproach against his neighbors. In whose eyes a vile person is contemned, but he honoreth 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."

Geometry\* is that branch of pure mathematics which treats of the magnitude of dimensions. It is

\* Plato inscribed over the door of his school: "Let no one ignorant of geometry enter here." Geometry was one of the first arts invented by man; and therefore we find in the book of Joshua a regular survey of the land of Canaan, which was described and drawn on maps, and the whole territory divided into provinces. Even the book of Genesis bears witness to the division of Egypt into provinces, when Joseph became Pharaoh's prime minister: he is represented as visiting the different provinces of the empire, in order to acquaint himself with their condition, and to take the measures necessary against the seven years of threatened famine. The Hebrews had, therefore, only to apply to their new country the rules of surveying and principles of division, with which they had become acquainted in Egypt. — PICT. BIBLE, vol. 1, p. 570.

divided into elementary and applied. The former, or theoretical geometry, treats of the different properties and relations of the magnitudes of dimensions, in theorems and demonstrations, which the latter applies to the various purposes of life, in problems and solutions.\* This science has a more direct reference to architecture than any of the mathematical sciences; hence Freemasonry is intimately connected with geometry. Our most important emblems are derived from it; and if we wish to understand the whole art of Freemasonry, we must cultivate a knowledge of that science.† It is said to be the basis upon which our

\* *Encycl. Amer.*, vol. 5, p. 431.

† 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, keep them within the bounds of the compass of moderation and temperance, adjust them by the true plumb-line of Gospel sincerity, bring them up to the just level of perfection, and spread them abroad with the silent trowel of peace. These implements form the jewels of Masonry, which, under the name of geometry, was practised by many an ancient, wise, and worthy brother. — ANON.

Whatever line stands in need of some other lines to make all its parts perfect, will be 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, whence the magnitude of such an oblong square is as the magnitude of the whole divine law in theory. In this proportion were the breadth and height of Solomon's temple, so that the very walls, in this respect, were an emblem of the divine law. — ANON.

moral superstructure is erected. Anderson, in his Book of Constitutions, says that the whole being of the Order is comprehended in it. It is not to be expected that all Masons should be bright geometricians, "but it is certainly necessary," says Gadicke, "to be able to deduce our actions, works, or resolutions, from geometrical principles." Freemasonry is frequently called geometry, whose initial has a sublime reference. The study of this science will lead the mind "through nature up to nature's God," and will discover the Great Builder of the Universe. In moral geometry, if we may so speak, there might be drawn, in imagination, a perpendicular line from the earth's surface to its centre, and from the surface to the highest heaven, and imaginary horizontal lines drawn from north to south, and from east to west, so that the perpendicular line, falling directly on them, would make equal angles on each side.

But does not the square, as an emblem or symbol in the first degree, typically represent important Masonic events, which necessarily cannot be revealed to the initiate? As the distinctive jewel of office, it is worn by the Worshipful Master, who is lawfully in possession of the mysteries, and lawfully seated upon the Masonic throne. Why does not the Senior or Junior Warden wear the square as a jewel or badge

of office? There cannot, from the force of circumstances, be three squares worn as jewels in a Master's lodge. There is one only, and that belongs to the Worshipful Master, and is an evidence of that power or authority which has been regularly transmitted from king Solomon. But why is the square the only jewel of the kind in a Master's lodge? A beautiful answer to this question may be found in the traditions of the Order, which the reader must discover for himself. Look then to the west; and in the sublime revealments of the third degree the soul will be lifted up in wonder to the full measure and stature of the loftiest truth. "O Lord, what a great geometrician Thou art!"

Signs were introduced into our system not merely to enable a brother to make himself known, or to furnish evidence of his grade in the Order, but also for moral purposes. Whenever a Mason sees a sign given, or makes one himself, he is reminded of his duties and obligations. When God established his covenant with Noah, He not only gave him His Word, but a sign that He would keep it. The bow which He set in the cloud was a signification and assurance of His mercy to all mankind. *It was to have been seen in the cloud not always, but at certain times: often enough, however, to put men in mind of the promise*



and stir up their belief in it.\* And whenever Masonic signs are given, in or out of lodge, they always put us in mind of the duty of being true to our word, and of being faithful to one another. By the Holy Bible, square and compasses, by the will, mercy, and justice of God we must be tried, and approved or condemned. Masonic signs are necessary tests, and our Institution would be defective without them. They not only serve to prove a brother Mason, but are very important in detecting impostors, or those who are without the pale of the Fraternity. What suggested or gave rise to the particular signs which were adopted, is a matter of speculation.

We have no certain evidence of the nature of their origin. It may be that they were not the original signs; that the original signs were lost, and those we have substituted in their place. But be this as it may, the signs we have are apt and significant. They are adapted to the character of the Order, and are useful in many respects. He who can give the signs, furnishes the strongest evidence that he is one worthy of being believed, that he understands his obligations, and has a fear of their violation. God often, when called on by his chosen people, gave them undeniable signs and tokens of the truth of his word. The Lord

\* Patrick's Com. Gen. ix.

appeared unto Moses, and Moses said, "But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.\*" The Lord was pleased to grant him another sign in confirmation of his faith, or rather of the faith of the Israelites. "Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe these, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign."† A third sign was given, but at

\* Ex. iv., 1, 2, 3, 4, 5.

† Ib. iv., 6, 7, 8.

a different time and place. The two former signs were wrought in the desert, far from the river Nile, where the latter sign was displayed, by taking of the water of that river, and turning it into blood. Again, the Pharisees, distrusting the power and doubting the commission of Jesus Christ, sought of him a sign from heaven, as a chief token of the Messiah, mentioned by Daniel, who beheld in a vision one like the Son of Man coming in the clouds of heaven, and clothed with the ensigns of His majesty; One who came to the Ancient of Days, the Everlasting Father, who gave unto him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him.\*

Isaac was not satisfied with hearing Jacob's voice, but "*Come hither, my son,*" let me have thy hands, too, and *then* he gives a fatherly benediction. John sendeth his disciples to Christ, to know whether he was the Messiah that should come into the world, or they should look for another? The answer returned by the Saviour is this: "Tell John what you have heard and seen." What you have heard only? No; but heard and seen. "He doth neither affirm nor deny," saith Bede, "but would rather have his works testify of him, than that he would testify of himself.†

\* Dan. vii., 13, 14.

† Sutton's *Discere Vivere.*, p. 26. When the prophets of the Old Testament were divinely directed to act a portion of the

The signs, words, and grips are not only important as Masonic tests, but they are so nicely intermingled with the body of Masonry, as to make a knowledge of them indispensable to a proper understanding of the degrees. Notwithstanding there may have existed a certain system of Masonic work, prior to the reign of Solomon, or regularly organized Lodges, there is no satisfactory evidence that the signs, words, and grips of Ancient Craft Masonry were adopted until the Temple was near its completion. Indeed, there are many circumstances which lead us to think that the signs, words, and grips were devised in a case of great emergency, and at a period when it was absolutely necessary to establish a new scheme of Freemasonry. The fearful effects of the first transgression could not

information they had in charge to communicate to the people, they did little or nothing more than what was done every day in the countries where they resided. Action, as a system of indication, was familiar to the spectators, and though calculated to excite their curiosity and attention, it was not, by its novelty or singularity, either beyond their understanding, or beside their application of it to themselves, or to circumstances; nor did it seem crazy to them, as it might to us, who are not accustomed to such a mode of communicating ideas. When Isaiah says, he and his children are for *signs*; when Jeremiah formed his girdle marred as a *sign*; when Ezekiel was a *sign* to his people, in not mourning for the dead; these and similar actions were not well understood, but they had the advantage of being in ordinary use among the people to whom they were addressed.—ROBINSON'S CALMET.

have been counteracted, and the powers of darkness overthrown, had God not devised the wonderful plan of redemption. A mediatorial kingdom was established, in order that our fallen humanity might be taken out of a state of condemnation, and put back into the position of probation. The history of the third degree sheds a clear and steady light on this subject. Prior to the origin of this degree, it would appear that all the signs and grips of Ancient Craft Masonry could not have existed. The same thing may be affirmed in regard to the *words*; for they are indissolubly associated with the *signs* and *grips*. Whatever signs, &c., may have been made known to the craft anterior to the establishment of the Master's degree, were perhaps swept away, and those which we have, substituted in their place. The several dispensations of revealed truth are one, and the work of one God.

Do not the signs of the first and second degrees furnish some hints of that which is manifested in the third degree? Are they not tokens of existing evil—of that confusion and disorder which sin inflicted on the world?\* Have they no reference to crime, and

\* The first Masons adopted signs or tokens bearing a significant reference to the *penitence* of our progenitors; their *reverence* under circumstances calculated to awaken this sentiment, and

the necessity of its punishment? If they are coeval with the existence of the third degree, may we not infer that the signs of the degrees of Entered Apprentice and Fellow Craft point to some future development? This subject is worthy of serious study and reflection. The cross of Christ was a piece of simple workmanship, but was so put together as to make right angles, horizontals, and perpendiculars. The alleged crime for which a person suffered was inscribed on the transverse piece, near the top of the perpendicular one. Near the middle of the perpendicular beam there projected a piece of wood, on which the culprit sat, which was a support and security to the body, even a support and security unto death. The scene of crucifixion was rendered intensely affecting by uplifting and nailing his hands to the tree.

If the signs, etc., of the first and second degrees were invented or used before the era which we have fixed upon as the probable date of their existence, then their relation to the third degree would be still

to depict it in an impressive form; their *supplicatory* entreaties which met with a merciful and beneficent response; and the form in which *monitorial* admonitions were received, exhibited the dependence of the recipients, and supplied another striking lesson; and when in *fiducial* confidence, they reposed their trust in the Most High, their tokens or signs exhibited a spiritual grace and lively faith—a sure pledge of the hope of a glorious future.—MOODY.

more remarkable, and would afford, perhaps, a higher display of wisdom than we have ever attributed to the Order. If we admit that they were adopted before the institution of the Master's degree, the conclusion is, that the first and second degrees, of which they form a part, existed also before that time. Such a view of their origin would give sanction to the opinion that the first and second degrees were so constructed as to be typical of certain facts, which occurred in due time. There is a mighty growth in the discoveries of Masonic truth, and there is never a point at which we are brought to a pause by a manifest contradiction of one part to another.\* Visit in imagination the summit of Moriah, and gaze upon that splendid edifice in whose sanctuary was the way of the Almighty, admire the genius and preëminent virtue of the builder, enter its courts, examine its ground-floor and middle chambers, with their decorations, stand in the centre of the Holy of Holies, and while your soul is yet beating with the loftiest emotions, the touching incidents which consecrated the Mosaic pavement, and the great achievement which was there wrought for the benefit of the Craft, will furnish a sublime conception of the mediatorial office and sacrifice of Him who died for our transgressions, and was raised for our justification.

\* Mel. Misc. Ser., p. 405.

Freemasonry has its instruments of holy living. Our time\* is measured and appropriated to the great work which is set before us. The twenty-four hours of the day, we have shown, are divided into three equal parts. One part is specially set apart for spiritual purposes—a time which should be exclusively devoted to the worship of God, rooting out the vices that are in us, doing good and relieving our distressed friends,† and brethren who have been adopted into the Masonic family. In the Masonic division of time, there is no room for idleness. The first and second parts are devoted to action, thought, and contemplation, and the third is one of refreshment and rest. The first and second parts are periods of preparation for the enjoyment which belongs to the third part. In the new creation of God, *death* is changed to *sleep*. Death is styled a sleep, because it has a particular respect to the resurrection of the body. Christ saith: “Our friend Lazarus sleepeth; but I go that I may awake him out of sleep”‡—*i. e.*, to raise him from the dead. “We shall not all sleep, but we shall all be changed.”§ When the Lord said unto Moses, “Behold, thou shalt sleep

\* Dost thou know that all the minutes of our life are but as so many links of a chain that has death at the extremity, and every moment brings them nearer to expected dissolution? — REMAINS OF EARLY MASONIC WRITERS, vol. 4, p. 159, note.

† St. John xi. 11.

‡ Acts xiii. 36.

§ Ps. iii. 8.



with thy fathers," did not Moses understand that death should not always last, but that he should as certainly rise again, as he *lay down* to sleep with his fathers? David said: "I will both lay me down in sleep and peace, for thou, Lord, only makest me dwell in safety."\* He knew that he was encompassed on every side with death, but had he no assurance, when he fell asleep, that the Lord would be his guard and defence? There is a resurrection of bad men as well as good men. If we wish to sleep the death of the just, and enjoy their resurrection, we must prepare for such sleep and enjoyment. The first and second stages of Masonry are only preludes to the third, and time is but a transitory state, "ushering in a mightier power of life." Those who are prepared to die, or made ready for the last struggle, when dead may be said to be at refreshment and sleep. "I heard a voice from heaven, saying unto me, write, blessed are they which die in the Lord, from henceforth. Even so, saith the spirit, *for they do rest from their labors.*" They have passed with fortitude and integrity of heart, the gates of death, met the enemy

\* Wherefore, my brethren, do you carry corn, wine, and oil in your processions, but to remind you that, in the pilgrimage of human life, you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or afflictions rent in the hearts of your fellow-travellers. — HARRIS.

of mankind, received and fell beneath his fatal blows, and all is over. They shall never again bear the token of coming dissolution: their labors are changed into refreshment, and their broken words, which they lettered, into the perfection of knowledge and praise.\* Here we must not look for happiness. God keepeth that until we come into the holy land. Joseph provided his brethren for their journey, but the full sacks were kept in store until they came home unto their father's house.†

“The tools and implements of architecture,” says Preston, “are selected by the Fraternity to imprint on the memory serious and solemn truths; and thus the excellent tenets of the Institution are transmitted unimpaired, under circumstances precarious, and even adverse, through a succession of ages.” Are not the implements of toil emblems of the curse pronounced in Eden? Do they not impress us with the necessity of working out our salvation with fear and trembling? *Labor of itself is a beautiful but solemn type.* Labor and skill are necessary to construct an edifice of fair and just proportions. There may be a great deal of noise in the conflicting elements of good and evil in our souls; but when our work is finished, there will be an unbroken calmness, and all the operations of good-

\* Man. Scr., p. 246.

† Disce. Mori., p. 60.

ness will move on in secrecy and in silence. Amid all the labor which our hearts and minds shall find to do, the work within us may seem *to stand still for an hour*, but it shall be an hour set apart for the completion of life and fulfilment of our days. Labor is an ordinance of God. In instituting it, He consulted the circumstances of our fallen creation, in regard both to the present life and that which is to come.\* Who can fold his hands in idleness, and expect a blessing? If we work with our hands only the thing which is good, we shall receive the best wages. Our industry must be manifested in imperishable works, so that, when we are called off to eternity, it may be said our labor was good, and we are called to our reward.

The term *labor*, as used by Masons, has a twofold meaning. A lodge may be said to be at labor when employed in any of its duties or privileges. It is at labor when any one of the degrees is being conferred. A Master of a Lodge is at labor when he rehearses a lecture, or a part of a lecture. When we, in the body of a lodge, give a sign, token, word, or grip, we are at labor. The Ahiman Rezon says that Masonic labor consisted in the study of geometry; but this definition is too limited. Bro. Mackey says, that "from the time of opening to that of closing a lodge, it is said

\* Mel. Mis. Ser., p. 22.

to be at labor." The word has another meaning, which we will illustrate. The tracing-board of an Entered Apprentice is composed of certain emblems or symbols. He must study them, in order to find out the morality which they contain. Such is his duty; and he must serve a proper time in performing it. He beholds the figure of a lamb. Why was it adopted as one of the emblems of the Order? The answer to this question may direct his mind profitably to the expiatory rites of the Jewish dispensation; and, if he be a believer in Christianity, may he not consider that Christ is styled the *Lamb of God*, as being the antetype of those victims which Aaron and his sons were commissioned to offer? We look upon the badge or apron which he wears. It is a *lambskin*. Christ presents himself as the Lamb that has been *slain*. There was a great and mysterious virtue in the blood of the sacrificial lamb. He who is styled a lamb in one verse of Scripture, is the lion of the tribe of Judah in another. Had the blood of the Son of God never been shed upon the earth—this chequered pavement of life—no way would have been opened to the presence-chamber of Deity, where the just alone shall be invested with a clear knowledge of the power and glory of the *Eternal Word*.

All the emblems of the first degree are full of

meaning, and are worthy of the most profound reflection. There is the figure of the Holy Bible. What induced Masons to adopt it as a symbol? Who is its author. What does it teach? There are the rough and polished ashlars. Of what are they emblematical? Are we not rude and imperfect by nature? Has not the Entered Apprentice a personal duty to perform? He has undertaken a great work, and ought not to stand idle. He must go to hard labor. His work is a difficult one. The power of evil will be mightily engaged to overcome his good intentions, and to hold him steadfast in his alienation from virtue. He must contend "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And there is a deep-rooted evil within us by nature. Every living stone has its rough edges, which must fall beneath the constant and oft-repeated strokes of truth, ere it can be polished, marked, and numbered. Spiritual labor is Masonic labor, and it shall have its reward. Did not labor yield Adam bread? There is a spiritual, as well as a physical growth. As a moral laborer, the Entered Apprentice is reckoned as one drawing nearer towards perfection, or the maturity of knowledge. He has high motives for exertion. He is drawn, as it were, "with cords of a man, with bands of love."

With the cords of the first transgressors, with the pure manhood and integrity of the Master Builder, with his tenderness, meekness, and sympathy;\* and truly do these cords of man and bands of love speak of that love "which passeth knowledge," whose goings forth are from everlasting. The cords of Adam are wound about our persons; but they are wound about us with a tender care, so that we may be drawn by degrees within the veil, and into the fellowship of Him who has prepared a place for us, and is high and lifted up. Would the Apprentice hail from the Holy Lodge at Jerusalem? Would he enter with a pure heart and contrite soul into the deep recesses of that house which arose in silence and in beauty? There is a morality in our signs, tokens, words, and grips; and he should study it for his soul's health, to the end that he may be able to give some signs and tokens of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above. Our eyes must certainly be fixed, then, from whence we expect our reward; and if we desire that God should approve us, it is a sign we do His work, and expect Him to be our paymaster.†

In the first degree, we are admonished to practise brotherly love, and relieve the distressed. Truth is a

\* 3 Man. Ser., p. 293.

† Taylor's Holy Living, p. 20.

divine attribute, and the foundation of every virtue. To be good men and true is the first lesson we are taught in Masonry; and if we do our duty, sincerity and plain-dealing will distinguish us, and the heart and tongue join in promoting each others' welfare, and in rejoicing at each others' prosperity.\* The cultivation and practice of the cardinal virtues are particularly recommended. Felix trembled when St. Paul reasoned of righteousness, temperance, (*justice and continence*,) and judgment to come.† There is no law against temperance.‡ Every man that striveth for the mastery is temperate in all things. Give ear to the words of St. Peter: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness; for if these things be in you and abound, they make neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."§ Grand Master Solomon says: "Put a knife to thy throat, if thou be a man given to appetite."|| We should govern our appetites and be continent in speech. There is much force and meaning in the words, "*put a knife to thy throat.*" We should not only avoid excess in eating and drinking, but all rash and wicked

\* Craftsman, p. 36.

† Acts xxiv. 25.

‡ Gal. v. 23.

§ 2 Peter i. 5, 6, 7, 8.

|| Prov. xxiii. 2.

speech. Let us be careful, then, and be afraid of violating the law of temperance lest *we put a knife to our throats.*"\*

There are Masonic and Scriptural exemplars, who displayed a firmness of mind or soul which enabled them to encounter danger with coolness and courage; or to bear pain or adversity without murmuring, depression, or despondency. Fortitude is the foundation of true courage, of patience in suffering, of forbearance under injuries, and of magnanimity in all conditions of life.† It is a virtue which really cannot exist separate from religion, "for how," says the learned Hooker, "should we look for any constant resolution of mind, when great and unexpected evils come upon us, saving only when unfeigned affection to God-ward hath bred the most assured confidence to be assisted by His hand." For proof of which, let but the acts of the ancient Jews be indifferently weighed; from whose magnanimity, in causes of most extreme hazard, these strange and unwonted resolutions have grown, which,

\* Masons should be moderate in their expenses, temperate in their regalements, innocent in their amusements, and prudent in the length of time employed in each of these; and in all things should so order their conduct, as to render due obedience to our Creator, perform real justice to our neighbor, and practise genuine virtue. — GREEN.

† Webster's Dic., "Fortitude."



for all circumstances, no people under the roof of heaven did our brothers match. And that which did always animate was their mere religion.\* The necessity of fortitude should be deeply impressed on our minds, not only as a virtue inseparably connected with religion, but as a safeguard or security against any illegal attack that may be made by force or otherwise, to extort from us any of those secrets with which we have been so solemnly entrusted.† Did anything dismay our smitten Master, the blessed Jesus? He came down from the third heavens—from his own council-chamber in eternity—to die, and to crown his mission with victorious death. Amongst whom did he suffer? *Even his own people.* Just before Pilate brought Jesus forth, and sat him down in a place called a pavement of Mosaic work,—he said, “*Thine own nation hath delivered Thee unto me.*” He died at the hands of His own kindred. After all His works of mercy done amongst them, all the glorious designs which He drew for them, for the completion of salvation, they pursue Him, even unto death. He suffered not of strangers, but at the hands of His *own brethren.* And it was the preparation of the passover, and about the sixth hour, that He suffered. At this festival solemnity, when

\* Hook, Works, vol. 1, p. 295, 13, 5, ch. 1, sec. 2.

† Craftsman, p. 37.

others were *rejoicing*, He was suffering, that He might finish the work of redemption. Without the gate of the city of Jerusalem, on Calvary, near to the Temple-hill, He died like a God. All Christian brethren should imitate the patient suffering of their heavenly Master, and the resolution or courage which he manifested in keeping the word or covenant of his Father. How beautiful are the words of St. Paul,—“Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom, also, we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience.”\*

Prudence, which in all men is a virtue highly to be recommended, as teaching them to live agreeably to the dictates of reason, and preserving to them by its precepts the realities of temporal welfare and the hopes of eternal happiness, is to the Mason absolutely necessary; that being governed by it, he may carefully avoid the least occasion, by sign or word, of communicating to the profane those important secrets which should be carefully locked up, only in the repository of faithful breasts. Prudence is the act of suiting our

\* Romans, ch. 5, v. 1, 2, 3.

words and actions according to the circumstances of things, or rules of right reason. Christian prudence prompts us to the pursuit of that blessedness which the gospel discovers by the use of gospel means. Moral prudence has, for its end, peace and satisfaction of mind in this world, and the greatest happiness after death.\* A prudent Mason circumscribes his passions, and keeps them within due bounds towards all men, and especially towards his brethren. He is cautious and circumspect in his walk and conversation. He avoids evil, or the appearance of evil. While he freely speaks the truth, he loves to do justice to all men. He will undertake nothing but with due deliberation; "for a good understanding giveth favor." If he chance, however, to be led into error, he will at once retrace his steps; "for a wise man feareth and departeth from evil." "The wise in heart shall be called prudent, and the sweetness of the lips increaseth learning." "The ungodly are not so; but are like the chaff the wind driveth away." Whatsoever we do in word or deed, should be done in the *name of the Lord*. He was especially present with the builders of his house. He was with them in the forests, and in the quarries; with them on the sea, at Joppa, and on the Mount; by the

\* Pict. Dict. Bible, vol. 2, p. 1100.

wayside, and in the temple. He knew the words which they spoke in secret, even the words syllabled in whispers in the sanctuary. And is not the invisible fellowship of the Almighty with us still? What is the Lodge but the fellowship of the twelve Craftsmen which were assembled in the upper chamber of the temple, "then personal and local, but now universal and perpetual."\* The Lord is not with the Lodge as he is with his church; but he is nevertheless with us in all our good works; in our private retreats; in our private committees; at labor, and at refreshment,—wherever we be, or whatsoever we are doing. "Ye shall be witness unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth." Freemasonry is a standing testimony to the truth of God's word, and its principles being universally disseminated, will aid in the great work of overthrowing the altars of the heathen, and of bringing idolators to the worship of the only true and living God.

It is the duty of all men to be just in their dealings and intercourse with one another—to conform to the rules of rectitude, and to give to every one his due. Justice is represented as holding in her hand a pair of scales, that she may weigh with impartiality the rights of men. She would "Render unto Cæsar the

\* Man's Ser., vol. 3, p. 38.

things that are Cæsar's." No one, without violating the laws of justice, can wrong or defraud another of anything himself, or countenance such an act on the part of any one else. It is our duty to prevent the commission of fraud, or the practice of any imposition, if within our power to do so. "Blessings are upon the head of the just;" they shall descend, in great plenty, upon all such. "A false balance is abominable to the Lord, but a just weight is his delight." An exactly just and equal conduct in our intercourse one with another, is indeed pleasing to God. That Divine Providence which watches over all will take especial care of just and good men. There shall no evil happen to them. "The just man walketh in his integrity; his children are blessed after him." "The way of the just is uprightness." "The *steps* of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." In speaking of just men, the word of God generally refers to those who are good, and who have been reconciled to him. An upright man is represented as one advancing in knowledge, and continually receiving new degrees of intelligence — more and more of Divine light. The light of God's countenance shall forever shine upon the just, and make a perfect and everlasting day of love. Then,

our great motive and law should be to act justly unto God and unto man, to walk in the statutes of the Lord, love and worship him, that we may be raised as spotless souls before the throne of his beauty. Every sign that we make should remind us of his bleeding hands. For every wound which was inflicted upon the Saviour of the world, there is a duty of brotherly fellowship. Five particular duties are inculcated in the most impressive manner, and enjoined upon us as Masons. The blessed wounds of the Son of God were made in his feet, his hands, and side. Can a thoughtful brother stand upon the square, upright as a man and Christian, and not be reminded of the position of our Saviour's feet which were nailed to the tree? Every step we take would seem to lead us to the cross. The first motion to advance in light comes from the left side; and from that great heart which was pierced flowed the stream of life and blood, as from the fountain of immortality. In the bleeding feet, hands, and side of our beloved Lord and Master are five mysterious points, by which we are linked or joined together in one indissoluble chain of sincere fellowship. When we meet face to face, and commune as Master Masons, let us ponder upon the wants and necessities of sinful nature, to relieve which there was One whose foot did not halt, and who never turned

away in wrath. Let us consider that we are all dead in trespasses and in sins, from which state we may be raised and supported, through eternal love, relief, and truth, to repose upon the faithful breast of our heavenly Master. God is love, and he who dwelleth in the love of God and his fellow-creatures, dwelleth in God, and God in him.

## CHAPTER VIII.

Mysterious annunciation of the meaning of the name, Jehovah.  
—The power of the Eternal Word.—Mystic Ladder.—Masonic  
unity.—Covering of a Lodge.—Pillars of Masonry.—Uni-  
versality of Masonry.

MANKIND has been favored with a divine account of the mysterious annunciation of the meaning of the name *Jehovah*. Moses, in his sublime interview with the Almighty, who appeared unto him in the burning bush, said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this my memorial unto all generations."\*

\* Exod. iii., 13, 14, 15.



The book of Job is generally believed to be the most ancient writing extant, and it is here that we find the name of God first written for the benefit of posterity. That name is Elohim. In the same book God is also called Jehovah. In Genesis the name is prefixed to Elohim, *Jehovah Elohim*, which our translators have rendered, the Lord God.\* The full meaning of this fearful name will not perhaps be developed until *that which is perfect be come*, nor shall the true meaning of the name of God, as known to ancient Freemasonry, be fully manifested until we shall have been raised and exalted to a perfect knowledge of the mysteries. There existed a prevailing notion among the ancients, and which is referred to in Scripture, that they could *not see God and live*. This persuasion, perhaps, arose

\* Fry on Book of Job, pp. 4, 5. The name of God often stands for God himself, his power, his majesty. Our assistance, or strength and hope, is in the name of God, in his goodness, power, &c.—CALMET.

The modern Hebrews affirm that Moses, by virtue of the word Jehovah, engraven on his rod, performed all his miracles; and that Christ, while in the temple, stole the ineffable Name, which he put into his thigh, between the skin and the flesh, and by its power accomplished all the prodigies imputed to him. They add, that we might be able to do as much as he did, if we could attain the perfect pronounciation of his name. They flatter themselves that the Messiah will teach them this mighty secret.

CALMET.

from some antecedent revelation, *that by the intervention of death alone men would come to behold the manifestation of Jehovah Elohim.\** Jehovah is salvation—and he shall be manifested to his redeemed people; for Jesus passed triumphantly the gates of death, and was exalted to power, that he might save his people from their sins.

The first annunciation of the name of God in the Masonic ritual is most mysterious. The newly-made Mason will be very apt to overlook it, unless his attention be drawn to it. There is a great secret involved in the name, the knowledge of which is a great and important acquisition. The manner of its communication in the first degree is very remarkable, and we have every reason to believe that it has reference to other and higher manifestations of truth. Elohim is not Elohim to the dead. Our Saviour, in his argument with the Sadducees, not only proved that Abraham, and Isaac, and Jacob were then alive to God, but, admitting they were dead in one sense, he argues, “Now that the dead are raised, even Moses showed you at the bush.” The term Elohim, then, the relation being admitted, pledged a state of well-being of a particular kind, which implied a resur-

\* Fry on Book of Job, p. 9.

rection from the dead.\* “Our Saviour,” says Bishop Horsey, “argues from the strict sense of the words, ‘I am the God of Abraham,’ &c., from the force of the Hebrew Elohim, that Abraham, Isaac, and Jacob must rise again, because Jehovah is their Elohim, and he cannot hold the relation of Elohim to dead men; therefore, those to whom he holds that relation must live. The relation, therefore, is that in which the donation of life and well-being is implied, and the perpetuity of the relation. God, in this reasoning, is set forth as the giver of life to whatever lives, the free, unchanging giver of it, that he to whom God is Elohim† cannot but live. All this is inferred from the word, for our Lord reasons *ex vi terminorum*: all this is, therefore, included in the word.”

The resurrection is the consummation of regenera-

\* Fry on Book of Job, p. 9. The tetragrammaton, or four-lettered name, is called by Josephus “the sacred letters, the shuddering name of God.” This name, the Jewish cabalists think, abounds with mysteries. He who also pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in it; it governs the world; is the fountain of graces and blessings; the channel through which God’s mercies are conveyed to mankind.

CALMET.

† The Jewish critics find great mysteries in some of these words, Eloi, Elohi, Elohim, &c., which are always written full, while others are written deficient.—CALMET.

tion;\* Freemasonry contains a beautiful representation of this truth. One who is divested of the vices and superfluities of life, whose living stone is duly polished, marked, and numbered, is made ready for the resurrection of the just made perfect. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." With regard to "the sons of God who are in the flesh," "this corruptible must put on incorruption, and this mortal must put on immortality;" and with regard to the sons of God which are in the mansions of the dead, they must rise again from the state of death in which they are; and if Abraham and Isaac are sons of God, they must rise again; the adoption is not fully received, but in the redemption of the body.† The Master's degree pledges a new relation to the craft, and those who follow in the steps of our most beloved and renowned Master shall know him as he was, and be like unto him in the fulness and integrity of his knowledge. The Grand Master of heaven and earth confirmed his promise to

\* It may be well supposed, that pre-eminence, in point of splendor, is conferred in the resurrection-body of Christ; nor should we press too closely the words of John, "We shall be like him, when we shall see him as he is;" nevertheless, we may modestly conjecture, that a glory somewhat similar will be attached even to the bodies of saints.—CALMET.

† Fry on Book of Job, p. 23.

Abraham by an oath. "By myself have I sworn, saith the Lord." So the mysterious and indivisible Godhead took an oath to draw from the bands of his sinful workmen a people for his name. The three persons of the Godhead were bound together in the oneness of their essence, and the identity of every attribute. The oath of God was made in heaven long before the transaction with Abraham, and even before the foundation of the world was laid, for the Lamb was slain from the foundation of the world. God, the father of his faithful Son, made a solemn covenant or agreement with God—the Lord Jesus Christ standing before the throne, and in the presence of the Father, "in the assumed relations of his pre-ordained character," that he would keep his word through trial and temptation, yea, that he would keep it even unto death. Jesus, the great builder of the church of God, and mighty champion of salvation, kept the pledge, and became the Redeemer of his brethren and the conqueror of all his foes. He died to restore mankind to a knowledge of his holy name, and impart to them the mysteries of his kingdom. The Son is not more Jehovah than the Father, or than the Spirit, because the manifestation is made in his person. It is a name, not of the

manhood taken into God, but of Deity, so taking the manhood into itself, and showing itself through it.\*

The Jewish cabalists believe that the letters which compose the word Jehovah abounds with the most sublime mysteries. While some of their notions do not appear to be reverent, still, the religious regard which they manifest for the ineffable and incommunicable name of God, cannot fail to remind us of that due reverence which should ever be paid to the Divine Word. Freemasonry has ever held it sacred; and the use of it is indicative, not only of the antiquity, but of the high objects of the Institution. The way in which all Masonic words have been transmitted from age to age may seem mysterious to many persons; but that preservation is chiefly owing to our secret manner of communication and the importance of the words.

The name of God — the everlasting Word — that which was in the beginning — has infinite power. He created the universe, He was known in Paradise, and He made man immortal. In the form of the Shekinah, He drove our first parents from the garden: He was the same Divine Person who took upon Himself the form of humanity, and died for our eternal happiness. The Word descended into the grave, but rose again and ascended into glory. To Abraham the

\* Fry on Book of Job, p. 13.

Word appeared: "I am Jehovah, who brought thee out of Ur of the Chaldees." And unto Isaac He saith: "I am the God of thy father Abraham." To Jacob He adds: "I am the Lord God of thy father Abraham, and the God of Isaac;" and after this: "I am the God of Bethel." He appeared to Jacob in his celebrated vision, which is symbolized in our lodges.

A Masonic lodge has a beautiful covering,\* which is a clouded canopy, decked with seven stars. It is emblematical of Heaven, where all good Masons should strive to go, by the aid of the theological ladder, which has three principal rounds, denominated faith, hope, and charity. This ladder is called Jacob's ladder, or that which represents the ladder which Jacob saw, in his remarkable vision, while journeying to Mesopotamia. Fatigued with travel, he laid down to rest in a desert plain, with the *earth* for his bed, a *stone* for his pillow, and *heaven* for his covering. He dreamed; "And, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels

\* The covering of a lodge is that superb canopy spread over it by the Almighty Creator of all things. The blue, purple, and crimson covering of the first temple erected to the exclusive worship of God by Moses, in the wilderness, was a striking symbol of this splendid arch, illuminated by the rays of that great and burning luminary which conveys light, life, and motion to all earthly things. — OLIVER.

of God ascending and descending on it. And, behold, the Lord stood above it."\*

Great wisdom was displayed in the distribution of the Masonic symbols. The mystic ladder is appropriated to the first degree. Its foot rests on the Mosaic pavement, its top reaches unto the heavens. Above it, in a cloud of light and glory, One is represented as looking down upon the vicissitudes of fallen nature, and as being desirous of making some discovery of Himself and the abundance of His mercy. The ground-floor being connected with the star-decked canopy—earth with heaven—it would seem to teach us that, although sin had risen up as a cloud, to hide from us the face and image of the Almighty, still, the light of His countenance is beaming in the clouded heavens, and the perfect number of stars are shining there. A way is opened by which every humble and faithful laborer may reach the skies. There is an appointed channel of communication between earth and heaven; and the image of the ladder, in the first

\* Gen. xxviii. 12, 13. The ground and covering of a lodge are connected by means of a ladder, consisting of three principal steps, and resting on the Holy Bible; by which every Mason who firmly exercises the virtues they represent, hopes to leave behind the unsatisfactory pursuits of mortality, and mount, with the angels in Jacob's vision, to a better country, even the Holy City of God.—OLIVER.



degree of divine light, not only represented the intercourse of the angels with the beings of earth, and the unwearied providence of God, but also the promised Deliverer. To regain our lost communion with God is a gradual work ; and we must first take hold of the round of faith, if we would ascend the ladder.\* The next round to which we must cling is hope, and the next charity, which will secure a safe landing in eternity.

Independent of the opinions of commentators in regard to the meaning of Jacob's vision, the object of its introduction into Freemasonry is plainly set forth. The emblematical ladder may have some allusion to the place where the secrets of a Master Mason can alone be revealed. The ground-floor and Holy of Holies of the Temple were connected by a stairway, which was daily traversed by the chief architect. This free communication between him and his craftsmen was interrupted. Then arose a question of the deepest

\* Thus we ascend the *first step* of the Masonic ladder. Hope is a column raised on the basis of faith, that God is, and that He is a rewarder of them that diligently seek Him. This consoling assurance adds vigor to the performance of duty, quickens the pursuit after happiness, circumscribes our wishes within the compass of God's promises, and enables us to win the *second step*. Charity is the ornamental capital which completes the fabric, even the *third and sublime step*, embosomed in clouds, and encircled with rays of everlasting glory.—OL. ANTIQ. FREEMASONRY.

interest—How was the promise of a full and free communion to be reestablished? How were the hopes of the Craft to be renewed? Can the lost Paradise be reentered? By what way were they to enter the Holy of Holies, and become possessed of the knowledge of the hidden truth? The unity of the lodge is of two kinds. There is a unity of *communion* and a unity of *faith*.

Masonic communion, as a general duty, is strictly enjoined. It necessarily arises out of our mutual relations and obligations, is inferred from immemorial usages, and sanctioned by universal tradition. As brethren, we are, or ought to be, bound together by the performance of the duties of our fraternal relation.

Masonic unity illustrates religious unity. A legal or justly-constituted lodge of Masons is as a house built upon one foundation, which, though consisting of many rooms, and every room of many stones, is not yet many, but one house. Now, there is but one foundation upon which Ancient Craft Masonry is built, and other foundation can no man lay. And though the first twelve Master Masons may sometimes be termed the foundation, yet even then the unity is preserved; because, as they are stones in the foundation, so are they united by one corner-stone, whereby

it comes to pass that all Masons, being raised in fellowship and faith, are built upon the foundation of the first twelve, there being one chief corner-stone, in whom all the building, fitly framed together, groweth unto a beautiful temple. This stone was laid on Mount Moriah, and there the first lodge was built.\*

The apostles urged unceasingly the necessity of unity. Their admonitions to Christians are: "That ye stand fast in one spirit, with one mind, striving *together* for the faith of the Gospel." "Let us walk by the same rule: let us mind the same thing." "Not forsaking the assembling *ourselves together*, as the manner of some is." "Be ye all of one mind, having compassion one of another: live as brethren." "With long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

A learned ecclesiastical historian observes the effects of such exhortations and instructions in the state of the Church then, and remarks that, in every place, the brethren assembled together to partake of the "*One Head*" which united them by such sacred ties, and to hear the exhortations of the same rulers. And farther, Christians then, in each particular locality, communicated with their brethren in all other

\* Pear. on the Creed, p. 508.

places, as they had opportunity. The Churches of Macedonia, of Corinth, and Galatia, made contributions for those of Judea. The Church of Antioch sent relief to the brethren in Judea, and transmitted it to the elders of that Church by the hands of Barnabas and Paul; and they again evinced their communion by sending messengers to consult the apostles who presided there. The Churches of Christ saluted the faithful of Rome, and the Churches of Asia *saluted* that of Corinth. Letters of commendation were given to the faithful who went from one Church to another, in travelling, or for some lawful use.\*

The lodge is one, though members be many, because they all agree in the landmarks. They believe in one God, have one faith; and that faith which they received, embraced, and professed, must necessarily be accounted one in reference to that profession. Men can only be made Masons by a profession of faith, or be admitted into the company of the lodge, to be united as members of the Fraternity, by believing one truth. If they be one in respect to the foundation, which is ultimately one—if we look upon him who is mediately one—if we look upon them to whom the secrets were first communicated, as being united in one

\* Pal. on the Church, vol. 1, p. 65.

corner-stone—if those who believe be therefore said to be built upon the foundation of those to whom the light was first imparted, because they receive and believe in the landmarks and doctrines which have been handed down from age to age, and those particular and favored persons be therefore said to be the same foundation, and united to the corner-stone because they all taught the same truths which they received in the beginning—then they who believe in the traditions and doctrines delivered on the Mount, at the building of Solomon's Temple, being all possessed of the same faith, must dwell together in the unity of faith.\*

There are many lodges in the world; but, however they may be distinguished by time or place of meeting, are nevertheless considered as dwelling and working together in unity, because they confess one God, acknowledge and receive the same rites, have the same landmarks, signs, steps, symbols, badges, and degrees. When Solomon, in his mighty wisdom, provided for his faithful workmen, he only effectuated the design which was agreed upon in the secret council-chamber of the Holy Lodge. And in obedience to that design, he invested a certain number of craftsmen with the secrets of Ancient Craft, or substituted Freemasonry, and sent them out to found and build the lodge. His

\* Pear. on the Creed, p. 503.

commission was general and universal: "Go and teach the light to all nations:" teach it on the highest hills and in the lowest vales, so that all nations, kindred, and tongues, may be brought to the same knowledge and cognizance of God and his truth.

As Masons, we have one faith, one hope, one charity. We believe in and depend upon the same God; have the same hope of eternal life, and that same charity, which is of a fastening and uniting nature; and will enable the good and true "to keep the unity of the spirit in the bond of peace."

The first Lodge of Ancient Craft Masonry which was incorporated or established, contained in its charter an assurance or a law of perpetuity; but the Lodge, like the church, is not of such a nature as would, necessarily, once began, preserve itself forever. Many persons have been initiated, passed and raised, who have fallen from the faith professed, or become apostates. In the progress of time and political revolutions, many Lodges have been closed, and wholly lost; many candlesticks or lights have been removed, but still, under the providence of God, at no time did all Lodges cease to exist.\*

Upon the perpetuity of the Lodge depends its universality. Its borders extend into the utmost parts of

\* Pear. on Creed, p. 513.

the earth. Its principles and doctrines were never intended to be confined to one nation or country, although the temple was the only place in which the sacrifices could be offered, or the priests could perform their offices of ministration.\* But these principles and doctrines were to be "disseminated through all nations, to be extended to all places, and be propagated to all ages."

The Masonic ladder may be considered a sign of encouragement and favor. The ladder which Jacob saw was such a sign to him. He was alone and in distress. In solitude and the stillness of the night, he was comforted. Driven from his father's house, he was without a home or a friend on earth. The Lord favored him with a heavenly vision. Angels visited him; and in descending and ascending the ladder, they directed him the way to heaven. The top of the ladder reached the firmament, radiant with the presence of his Maker. The Lord stood above it, and the kingdom of heaven was opened to all believers.

Do not the seven stars, † when viewed by themselves,

\* Pear. on Creed, p. 520.

† Seven is a perfect number. Clean beasts were taken into the ark by *sevens*. Gen. vii. With the Jews, not only was there a *seventh* day, Sabbath, but every *seventh* year was a Sabbath, and every *seven times seventh* year was a jubilee. Their great feasts of unleavened bread, and of tabernacles, were observed

represent that perfect number of perfect brethren who have become shining lights in the firmament of glory? Do they not indicate that all the persons necessary to constitute a Lodge of Entered Apprentices may find their way to heaven? Is not heaven the place where all good Masons hope to arrive at last? The stars are shining in the cloud, and in the presence of the Lord. The righteous shall all be caught up with Him in a cloud, on the morning of the resurrection, and shine with Him for ever and ever. If, then, we would ascend to its sublime elevation, we must fasten our affections on things which are above. Without faith, hope, and charity, no man can be raised on the five hallowed points or wounds of our crucified Redeemer, to the happiness of heaven.

Jacob's vision was partly designed to represent God, as administering his providential kingdom. He beheld angels descending and ascending the ladder. And the seven stars in the Masonic canopy are emblematical of the ministers of God's power, or the angels which take their wonted stations before his throne. They excel

for *seven days*; the number of animals in many of their sacrifices was limited to *seven*. The golden candlestick had *seven branches*. In Apocalypse, we find *seven churches* addressed, *seven candlesticks*, *seven spirits*, *seven stars*, *seven seals*, *seven trumpets*, *seven thunders*, *seven vials*, *seven plagues*, and *seven angels* to pour them out.—ROB. CAL., p. 839.



in strength, and are the perfect and elder brethren within whose holy circle there are other emblematical beings represented,—cherubim and seraphim, who do the pleasure of God, and worship the first born on His throne. Those who have gone to another and higher degree of holiness, are witnesses of the light and power of that principle through which we are called to the praise and glory of God. That principle is faith in God, and it leads to hope and charity. It may invoke the fatal blow of a murderer, but will not fail to raise the soul to immortality. Abraham, a stranger in Canaan, far from his home and his kindred, was sustained by faith. The knife in the patriarch's hand, and his only, well-beloved son stretched on the altar,—who can look on such a scene of obedience, and such evidence of faith, and not acknowledge the power which exists in the first of the Christian virtues? The faith of Daniel stopped the mouths of lions; and the faith of Elijah brought down a car of fire which carried him to heaven. “Body and soul broke away from the mandate of corruption, as though the battle had been fought, and the triumph won, and principalities and powers led captive by the conqueror.”

The covering of a Lodge is a clouded canopy. A cloud is often considered as a symbol of protection.\*

\* When the cloud appeared on the tent, in part of which were

In Scripture, it frequently symbolizes the power and majesty of God. "Ascribe ye strength unto God; His excellency is over Israel, and his strength is in the clouds." To come in or with the clouds of heaven, was, by the Jews, looked upon as a certain indication of their Messiah. In the Talmud, the Messiah is called the Son of the Clouds, and is so called, because, in Daniel it is written, "Behold one like the Son of man came with the clouds of heaven." In second Samuel, chap. 22, v. 10, the Divine Majesty is described as appearing in a glorious cloud, descending from heaven; which, at the bottom, was all dark, but above, bright and shining, with an amazing lustre.\* "He bowed the heavens, also, and came down, and darkness was under his feet." "Clouds and darkness are round about him," says David. Our patron, St. John the Evangelist, says, "Behold, he cometh with clouds, and every eye shall see him, and they, also, which pierced him; and then shall the tribes of that land mourn." At the dedication of the tabernacle and temple, the Lord came down in the form of a cloud, and sanctified them. In a cloud on Mount Sinai did the Lord commune with his servant, Moses; and the people of Israel, held the assemblies of the people, in the desert, it was believed that God was then present, for the motion of the cloud, which rested on the tent, was a sign of Divine presence.—CALMET.

\* Pat. Com. 2 Sam., ch. 22, v. 10.

in their journeying in the wilderness, by day, were led by a pillar of cloud. Our clouded canopy is a symbol of God's presence. His grace and mercy have opened the way to the heavenly Canaan. "He is the way, the truth, and the life." At the feast of the dedication of the temple, the priests were filled with awe, and could not stand to minister, because of the cloud. They fled out of the house of God, and from the presence of His glory. "Then spake Solomon, the Lord said, that he would dwell in the thick darkness." These were words of encouragement, and were spoken to allay the fears of the priests,—for the cloud was a token of God's presence and protection. Although we are expressly told, that "it is the glory of God to conceal a thing,"—he would exalt the children of men to a knowledge of himself and his holy companionship. When he spoke unto Aaron by the mouth of Moses, and said, "I will appear in the cloud, upon the mercy-seat,"—it was a gracious declaration that he might be approached in a cloud of incense. Doth not the Psalmist say, "the angel of the Lord compasseth round about them that fear him, and delivereth them?" "He," saith Christ, "who overcometh, shall inherit all things." "I will be his God, and he shall be my son."

A pillar is a term which is frequently used in the

Bible to denote a stone of memorial. Pillars were often used as a means to transmit to posterity historical facts, and to this purpose they were covered with characters, or hieroglyphics, which could only be deciphered by the sacred order, and, perhaps, the initiated in the mysteries.\* In fact, this style of figurative representation was used in most parts of the ancient world. We know that many of the rites mentioned in the Pentateuch were practised before the time of Moses, and were often recorded on pillars, in the symbolical style of the day. When the Israelites passed the river Jordan, in obedience to the command of Moses they erected great stones or pillars at Mount Ebal, and depicted upon them the records of the law. Pillars were frequently erected by the worshippers of the true God, and the places where they stood were hallowed in their estimation. Bethel was a place of worship, because it was the place where Jacob set up a stone in commemoration of his heavenly vision. When Joshua passed the Jordan, he pitched his camp and set up twelve stones, which were taken out of the Jordan by one man out of every tribe. Here the Israelites celebrated the passover, and ate of the old corn of the land, on the morrow after the passover.

\* Piet. Dict. of Bible, p. 1050.

In the scriptures, the term pillar is often used in a figurative sense. For instance, in Exodus, "And the Lord went before them by day, in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light." Job speaks of the pillars of heaven and the pillars of the earth, which are metaphorical expressions. And St. Paul speaks of the Christian Church under the similitude of a pillar or column, on which the truths or doctrines of the gospel are inscribed.\* There are three great pillars,† which are the supports of a Lodge, and which are, in a figurative sense, located in the East, South, and West. The pillar of Wisdom is situated in the East, and is a fit representation of Solomon. In the South is the pillar of Beauty, at the right hand of the throne, emblematic of Hiram, the architect, who was in high favor with Solomon. In the West is the pillar of Strength, which represents Hiram, the King of Tyre, whose power and riches were at the command of Solomon. But do not these pillars represent the wisdom of that plan, the strength of that covenant, and the

\* Pict. Dict. of the Bible, vol. ii., p. 1052.

† Every Lodge must be supported by three grand shafts or pillars—Wisdom, Strength, and Beauty. Wisdom constructs the building, Beauty adorns, and Strength supports it; also, Wisdom is ordained to discover, Beauty to ornament, and Strength to bear.—GADICKE.

beauty of that system which was devised for the redemption of the world? Do they not impress upon the mind of every thoughtful craftsman the great principles upon which the Masonic Institution is founded, or the efficacy of the blood which consecrated the earth? And are not Wisdom, Strength, and Beauty the sublime specimens of the Almighty's workmanship? They have an exalted reference also to the temple of the universe, which was builded and is supported by the Wisdom, Strength, and Beauty of the Eternal Godhead.

Job speaks of the pillars of heaven and the pillars of the earth. How sublime is his language in reference to the heavens and the earth, which he compares to an edifice raised by the hands of God. "Where wast thou, when I laid the foundation of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the cornerstone thereof?"

There were *three* beloved disciples — James, Cephas, and John — who seemed to be the pillars of the church. In Revelations a beautiful promise is made: "Him that overcometh will I make a pillar in the temple of my God."

The form, length, breadth, depth, and height of a Lodge, are particularly described in the first degree, and refer to the universality of Masonry. In the infancy of the Order universality could not be said to belong to it, for then it only existed on Mount Moriah, or at Jerusalem. But its nature, its history, its traditions, its objects, and designs, show that it was intended to become universal, and extend over the surface of the whole earth. The secrets or glad tidings of Masonry were in the beginning entrusted to a few favored persons, who were duly commissioned to travel to every point of the compass and dispense light. Like the religion of the Bible, it was to become morally universal. The founders of the Order were well versed in the prophecies relating to the kingdom of Christ. "In thy seed shall all the nations of the earth be blessed." David said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "All the ends of the world shall remember, and turn unto the Lord, and all the kingdoms of the nations shall worship before thee." "He shall have dominion from sea to sea, and from the river unto the ends of the earth." "Israel shall blossom and bud, and fill the face of the world with fruit." The Church was not to fail—Masonry was not to fail. There was

preparation for spreading the gospel. While the world was full of sin and ignorance, there was "an unheeded fellowship in an upper chamber, brooding over great and unimaginable things." Twelve humble and innocent men were invested by our heavenly Master with a secret "which was mighty to move a world." They divided themselves into parties, and travelled into all lands. Wheresoever they went, the Word was communicated, and men were brought to the light of it. From East to West, and from the North to the South, Freemasonry extends, and in every clime are Masons to be found.\* There are several reasons assigned for situating a Lodge due East and West, and the most prominent reason, perhaps, is "to commemorate the deliverance of the Israelites from Egyptian bondage, by imitating the arrangement of the tabernacle which was erected by Moses in the wilderness." But all Masons should behold the rising and setting of the sun with piety, with gratitude, and devotion. As the sun riseth in the East, to open and adorn the day, so should every Master of a Lodge strive to govern the craft with wisdom, and enlighten them with truth; and as the sun sets in the West to close the day, so should they be taught that the righteous will receive the

\* Craftsman, p. 30.



wages of peace, and dwell together in eternal harmony, when they shall be called off from labor on earth.

The universality of Masonry does not consist merely in the universality of its language, its signs, grips, &c. Its principles and doctrines, the duties which it inculcates, the offices of kindness which it recommends, and the precepts of charity which it teaches, are universal. The tie of brotherhood and the spirit of companionship make it both pleasant and good "for brethren to dwell together in unity." And this unity, beginning with our first and most ancient Grand Master, is a universal principle, and is diffused through the Order wheresoever it exists. A spirit of union began in that sacred compact or covenant which was entered into even before the foundation of the temple was laid; and as the parties to that compact or covenant were as one person or head, one in design and one in motive, the spirit of union is like the oil poured upon the head of Aaron, which naturally descends and spreads itself over all the parts of the body, and diffuses beauty and fragrance over the whole, reaching even to the skirts of the garment.\* "Oil," saith Dr. Dulancy, "is, without question, the finest emblem of union that ever was conceived. It is a substance, consisting of very small

\* Horne's Com., Ps. 133.

parts, which yet, by their mutual adhesion, constitute one uniform, well united, and useful body. The sacred oil carries the idea and advantage of union yet farther, which being extracted from various spices, yet made up one well cohering and more valuable compound. In speaking of unity among brethren, how beautiful is the language of the Psalmist: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." Lodges should be linked with Lodges, and brethren with brethren, so that they might be, in truth, one brotherhood and one companionship, made up of various tribes and tongues, which have sprung from the same ancestry, and are in possession of the same mysteries.

The God we worship and adore is *one* God. "Thy way, oh God, is in the sanctuary." In explaining the letter G, many distinguished Masons have given to it a double import. They say that it is not only expressive of the name of God, but also denotes the science of geometry, so necessary to artists. As our ancestors wrought in both operative and speculative Masonry, the letter G in the former might well refer to geometry,

and in the latter to the God of the universe. Its highest signification, then, is in speculative Masonry, and it proves that the Order has ever acknowledged the one true and living God. The unity of the Godhead, then, is a fundamental article of Freemasonry, and the reverence we offer to his name imports a belief in his omnipresence, and a deep impression of that All-seeing Eye which constantly inspects our work.

It was the custom of ancient worshippers of God to turn their faces toward the east, and with a view to such custom most of the places of public worship were so constructed, that the congregation should face towards the east. The Jews were accustomed to worship with their faces turned towards the mercy-seat and the cherubim, where the Ark of God was placed.\* In the early ages of Christianity, it was a universal usage of the Church for worshippers, all standing, and with their faces to the east, to bow at the name of Jesus. Bowing was a very ancient mode of showing respect. Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.† Jacob, when he came to meet his brother Esau, bowed himself to the ground seven times, until he came near to his brother.‡ And the brethren of Joseph bowed

\* Pear. on the Creed, p. 508.

† Gen. xxiii., 7.

‡ Ib., xxxiii., 3.

themselves before him, as the governor of the land. David bowed to Saul—he stooped with his face to the earth and bowed himself.\* But bowing is frequently mentioned in the scripture as an act of adoration,† and this is its Masonic sense. “Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to *worship* him.” The Magi, when they came to the place where the young child was, must have bowed down and offered him homage, for such would have been the best evidence of their reverence and veneration—their self-abasement and confession. According to the idea of an early writer, the Magi were enlightened with a divine ray, proceeding from the face of the holy child, and piercing through the scandal of his mean lodging and poor condition, they bowed themselves to the earth, first giving themselves an ablution to this great King, and then presenting the offering which they had brought from their distant land. They opened their treasures and presented unto him gifts, gold, and frankincense, and myrrh, by which were represented symbolically

\* 1 Sam., xxiv., 8.

† Pict. Diet. of Bible, vol. i., p. 223.

the divinity, the humanity, and the sovereignty of the Redeemer.\* It is the duty of every Mason to worship God in the beauty of his holiness. Would we have our bodies, when returned to dust, raised from the cold root of the rocks, or the foot of the mountain? Would we see the King in his beauty, and behold the land that is afar off? The sphere of his light is the *third* heavens — his throne, the *centre* of the high and holy place. There dwells the glory of the blessed *Three*, and the *Word* made flesh. Are you a Fellow Craft Mason? The last step of life is taken for eternity. Are you ready to go hence? There are many tokens of dissolution and emblems of the shroud. From the North and from the South, from the East and from the West, come tidings of approaching trial and judgment.

A sinful and fallen creature, man may bear on or about his person some faint resemblance of his Maker; but he cannot be perfected in original likeness to God this side of the grave. Through faith and repentance he may be renewed in knowledge, after the image of his Creator; but ere he can be restored to that image which was lost in the beginning, his body must be resolved into its original element, and be raised a

\* Mel. Golden Lectures, 2d series, p. 752.

spiritual body. Noon shall come to every penitent man, when he shall be called to eternal refreshment and rest. The earnest is given to every one who has begun the good work. There are tokens of the change, faint though they be,\* “when he will be admitted into the very presence of Deity, and be accepted of Him.” “Of him, and through him, and to him, are all things. To him be glory forever.”

\* 1 Mann. Ser., p. 34.

## CHAPTER IX.

Solomon's Temple.—Four great ages of the world.—Man, originally a beautiful temple.—The quarries of Zarthan.—The headstone of the corner.—Masonic Temple indestructible.—Middle Chamber.—Winding Staircase.—Brazen Pillars.

THE history of Solomon's Temple furnishes much evidence of the design of Ancient Craft Masonry. It was introduced into the Masonic lectures for high moral purposes. David, who gave, under the command of God, the building of the Temple to Solomon, his son and successor, was a type of the conquering and triumphant Messiah; and Solomon was a type of the same Messiah, as the Prince of Peace. The temple itself was also a type of our Saviour and his glorious kingdom.

When the destroying angel stood by the threshing-floor of Araunah, he stood on consecrated or holy ground. It was the scene of a transaction which evidently figured the mystery of redemption, and hallowed by that sanctuary where God dwelt with "the burning token of His visible presence." It was the point

whence Abraham, the father of the faithful, looked down upon the future, and beheld the day of the son of righteousness. His prophetic soul seems to have looked through the way of coming time, until he saw that morning which was to arise upon the world; and from this same spot did Solomon behold the Mediator, triumphing in the greatness of his strength, over death, hell, and the grave.

A temple, in its most general sense, means a great building; but in its restricted and Masonic sense, it is a building erected for religious purposes—a house of prayer. The heathen erected temples to their deities. Solomon dedicated his to the living God. A temple, in a spiritual sense, often imported a *rebuilding*,—a *restoration*.\* The idea of something *lost* and *found* runs through the whole of Divine revelation. On account of original sin man must become a *new creature*, in order to be saved. His body must be buried (lost,) in the darkness of the grave, hidden from the eye of the world, and returned to earth as it was, in order that it may be *raised*, or *reconstructed*. Adam came from the hand of God, a *new* and innocent being; but he *lost* the beauty and innocence of his first estate, and his posterity can only find that which he lost, by being born again. The flood covered the face of the whole

\* Brad. Prac. Ser., p. 212.



earth; but, after a time, the ark rested upon Ararat, and the dry land appeared.

There have been four great ages of the world. With Adam began the first bright age; but a moral darkness soon rested upon it. Then, again, "in Abraham began a *new age*, and once more the line of sin *reappeared* through Abraham, Jacob, Aaron, Moses, David, even the chief of God's saints. After a while the people fell into idolatry, and then into unbelief, and crucified the Lord of Glory." And then again began the new creation; and among the Apostles there was one Judas, the forerunner of sin in the world of the regenerate. The fourth age is that in which we live, and it is full of peril, danger, and sin. And that sin, which, by one man, entered into the world, is standing "at the full stature of its hate and daring against heaven, but by the coming of the Son of Man in his glory, it shall be cast out for ever."

If a temple, in its Scriptural and Masonic sense, conveys the idea of a rebuilding,—a restoration,—may not every Entered Apprentice and Fellow Craft look for the setting forth, and elucidation of the most sublime doctrines in the ceremonies of the third degree? The foundation stone of an Apprentice is Masonically laid near the ruins of our most ancient nature. There the Lord left us, and there he shall find us. It is, in-

deed, a place of darkness ; but there is a spirit that can make it a place of light, and cause to be discovered the buried image of God—the lost jewel of the human soul. The children of darkness may become the children of light.

Originally, man was a beautiful temple, and an indwelling Deity hallowed the edifice.\* Undermined by sin, it became a mournful ruin—dust and ashes ;—but can it not be rebuilt? The promise and proclamation have gone forth, and upon the very site of its ancient destruction it may arise again a goodly structure. But the hands of the Eternal Master must lay its foundation, and His hands must finish it. When the Great Creator breathed into Adam “*the breath of life,*” and in his bosom shrined immortality, in the image of Himself, did not the cherubim, with outstretched wings, brood over the altar of the first human heart, and indicate, by their attitude, that they longed to be invested with the secrecies of the Godhead? Did not the everlasting Son of the Father—the Master Builder of Salvation—come down from the third heavens, that

\* Brad. Practical Ser., p. 212. Sin entered this temple, and, in *one short hour*, marred its beauty. Some traces, indeed, of its original glory, may still be discovered, but to what do they amount? They serve only to show the greatness of its degradation ; how high man might have risen, and how low man is sunk.—*Id.*

He might be smitten for our redemption? The great secret or plan of salvation, was agreed upon in the beginning by the Godhead, and remained in the holy keeping of the Thrice Illustrious Deity until Jesus died. He knew, before the foundation of the earth, that the conspiracy which was developed in Paradise, would result in his death. Even the angels announced it to the shepherds at his nativity, and "suddenly there was a multitude of the heavenly host praising God, and saying, glory to God in the highest, and on earth peace, good will toward men." Original innocence being lost, Christ is our only pass-word to God.

If a temple imports a restoration, it implies something which has been lost, and which may be restored. It indicates in Masonry all that it does in the scriptures, perhaps something more. May it not have reference to that wise plan or degree, which Solomon found necessary to devise and establish for the good and honor of the craft? In no event were they to be always deprived of a knowledge of the mysteries. If, indeed, they in any way forfeited the favor of Solomon, his wisdom and integrity would fix upon a plan of restoration. "Our eagle was renewed, our phoenix revived; our sun that went down in a ruddy cloud, arose again with glorious beams of light." Joseph was

delivered out of prison. Sampson carried away the gates of his enemies.

The work of the spoiler was anticipated by the builders of the temple. There is much reason for believing that they wept over the destruction of the temple, before the event occurred. The dearest object of Jewish pride and veneration was destroyed, but another building arose on its ashes, and was made glorious by the entering in of the Son of Man. A mighty builder descended the stairway which reaches from earth to heaven, and laid the foundation of his church upon a rock.

The Fellow Craft knows not how high are the mysteries—the great realities of the third degree—of the world unseen. Around and about him are the signs and tokens of death, which cling closely and awfully to his degenerate nature. But these are Masonic shadows of supernal gladness; and the eye of faith looks through them to that light which shineth more and more unto the perfect day. As the *freed* Mason enjoys in our solemn assemblies the symbolical presence of Hiram, the builder, and in all parts of the Lodge beholds unmistakeable emblems of his being a mediator of the Craft; so in God's holy church, is the Son of Glory ever present—a living stone of singular, but heavenly beauty, which was despised and rejected of men,

thrown among the rubbish and buried in it, but at length found, and "enacted to be the chief corner-stone of the building, the main support of the edifice, and a centre of union for Jew and Gentile." Without it the edifice could not be finished. It was found and raised to give wisdom, strength, and beauty to redemption. When the Son of Man was about to expire on the cross, three words of sublime import fell from his quivering lips: "*It is finished.*" The stone was marked and numbered with a new name written in it. Smitten of God and afflicted, his visage was marred more than any man's. With hands uplifted and nailed to the cross, he gave a sign, and uttered words of distress. None came to his relief. He died and was buried; but the fallen temple arose once more. Christ is its foundation, and "the name of God is carved on every stone, and sculptured on every pillar."

The stones which were used in building Solomon's temple were hewn out of the quarries of Zarthan. A quarry is a large and natural mass of stone; and human nature may be called a large and natural mass of sin, from which the believing soul may be hewn, and then polished with the graces of heavenly truth and virtue. Judea being a mountainous country, abounds with rocks. Anciently, it appears that rocks

were resorted to in the East as places of security. The Benjaminites, in time of danger, and in fear of extermination, fled to the rock of Rimmon, and concealed themselves in its cavities. Sampson, we are told, took his station in the rock Etam, and David repeatedly hid himself in the clefts of rocks.\*

A rock is often used metaphorically in the Bible, and made descriptive of the character of the Saviour and his church. In a spiritual sense, God is called a rock. The prophet smote a rock in the wilderness, and it supplied the Israelites with pure water. That rock was a type of the Messiah. St. Paul tells us so. He says, "They drank of that spiritual rock, that followed them, and that rock was Christ." It typified Christ; for as the rock, being smitten, gave forth waters, so our Lord, being smitten, water came out of his side; and the Holy Ghost, signified by this effusion of waters from the rock, was poured forth as a river.† Daniel compares the kingdom of the Messiah to a stone cut out of a mountain, which struck the feet

\* Rob. Cal., p. 791. Palestine is a mountainous and rocky country, abounding in caves and fastnesses, where the inhabitants sought shelter from sudden invasions of enemies, and where bands of robbers frequently formed their dens. These ravines furnish a great number of defensible positions, which have been the scene of many deadly conflicts, from the days of the Canaanites down to the present hour.—2 PICT. BIBLE, p. 1154.

† Whitby's and Lowman's Com., 1 Cor., x. 4.

of the colossal image seen by Nebuchadnezzar in his dream, and having overturned that emblem of pagan power, it increased in size until it filled the whole earth. "Ascribe ye," saith Moses, "greatness unto our God; he is the rock; his work is perfect." "The Lord is my rock, my God is the rock of my refuge. Thou art my Father, my God, and the rock of my salvation," saith David. Hear the words of the Lord of glory, "On this rock will I build my church, and the gates of hell shall not prevail against it."

For the purpose of showing the relation which Christ bears to his people, recourse is had to a variety of figures. He called himself the *Master Builder*. He is not only the Builder of his church, but its very foundation. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." He laid the stone; he is the stone, tried by the square of eternal truth. Good work, and true work—it is the sure foundation of mercy.

In the cxviii. Psalm, it is written, "The stone which the builders refused is become the head stone of the corner." What do these words mean? The Jews interpreted them of the Messiah; and Adam Clarke says, that the words of the Psalmist "was an expression borrowed from the Masons, who, finding a stone, which being tried in a particular place, and appearing

improper for it, is thrown aside, and another taken : however, at last it may happen that the *very stone* which had been before *rejected*, may be found as the most suitable as *the head-stone of the corner.*" We have shown, then, that Jesus Christ was the rejected stone. All the commentators on the Bible agree in this, and the sum and substance of the New Testament applications of the words of the Psalmist is, that Jesus Christ is the stone mentioned.\* The day on which he was rejected was the day of his resurrection, and it was a day of joy and gladness. "This is the day which the Lord hath made ; we will rejoice and be glad in it." Then it was that the "rejected stone" became the "head of the corner," a morning on which the Sun of Righteousness arose to open and adorn an eternal day. When this stone was brought forth, the workmen stood justified.

Did not David, in speaking of the "rejected stone," speak prophetically?† Did he not understand to

\* Horne's Com. on Ps., p. 398.

† Corner-stone, or head-stone of the corner, is that put at the angle of the building, whether at the foundation, or on the top of the wall. Our Saviour, though rejected by the Jews, was the corner-stone of the church, and the stone which binds and unites the synagogue and the Gentiles in the union of one faith.—CALMET.

The Masonic foundation-stone is said to have been inscribed



whom the expression referred? If he did, think you not that Solomon understood its meaning also? And would he not be apt to seize hold of an expression so familiar among Masons, and convert it to Masonic purposes? Was not our Master, Jesus, put to death, and laid in the grave? He arose immortal, and became the head of an immortal society. In his death, resurrection, and ascension, there is the pledge of exaltation to the august degree of Royal Faith.

The holy writings do not tell us that there was any ceremony observed in laying the corner-stone of the first temple. But Masonic tradition informs us that preparation was made for that purpose; that stones and earth were brought from Calvary to make a sure foundation, and that the Ancient Craft circumambulated the sacred ground three times, and performed certain ceremonies, ere a stone was laid in the building. Where the Bible is silent with regard to an important matter, we may listen to the voice of tradition, if it do not conflict with any revealed statement. There was no noise in laying the corner-stone, for all the stones of the first temple were laid in silence. If anything was deposited beneath that stone, it was placed there secretly, and with a noiseless ceremony. The foundation or corner-stone, with the awful name or word, the characters of which were placed within an equilateral triangle and circle.—OLIVER.

stone of the second temple was laid with great pomp and ceremony. The priests, in their apparel, with trumpets, were present, and the Levites, the sons of Asaph were there, with cymbals to praise the Lord, after the ordinance of David, King of Israel. And they sung together by course, in praising and giving thanks unto the Lord, for he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.\* The second temple was built by the "descendants of these noble Giblemites, who so faithfully wrought at the building of the first temple," which fact, taken in connection with others which tradition has handed down to us, serves to fortify our opinion, that the corner-stone of Solomon's Temple was laid with appropriate ceremonies. The workmen on the second temple must have inherited in a good degree the Masonic skill of their ancestors, and doubtless were fully acquainted with their mode of building the first temple, from its foundation to its crowning stone. They knew where to commence their labors, and in clearing away the rubbish, they would be likely to examine with much care the foundation of the first temple. The traditions of Ancient Craft Masonry were probably known to

\* Ez., chap. 3, v. 11-12.

them, and if so, a knowledge of those traditions must have put them upon inquiry and discovery. The second temple, like the first, was a type; it was God's house, and a consecrated place; and we may well believe, if the corner-stone of the second temple was laid by Zerubbabel,\* "with plummet in hand," and sublime ceremonies, that the foundation-stone of so great and so hallowed an edifice, as that of the first temple, must have been also laid with solemn, though silent rites.

When Solomon had finished the house of the Lord, he dedicated it to the Almighty. Then it was that the Divine Majesty came down, and the glory of the Lord filled the house of the Lord. And God accepted it as a place worthy of his holy residence and worship; and as he travelled with his people in the tabernacle, so did it please him to rest with them in the Temple of Solomon. The dedication of the temple, and the coming down of Deity to dwell in it, should command the especial notice of Masons. Solomon erected also a spiritual building, and set it also apart to God. Every lodge of Masons is erected to him, and his most holy name is there written for ever. The material temple was doomed to destruction, but not so with the Masonic edifice. It was constructed of imperishable materials. Its blocks of thought and wisdom were fitly

\* He restored the worship of the Lord, and the usual sacrifices.

framed together, and were all made ready for the building. Well may it be said "there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." It arose a noiseless fabric, and is the wonder of the world. Its chief and crowning stone is precious, and of great beauty. Without it the building never could have been finished. Wrought and marked in secrecy, it was laid with the most solemn ceremonial. Timely and serious preparation is necessary to be made for death. Fall we must, beneath the blows of the destroyer. The sound of axes and hammers must cease, and life become still within us. "O Lord God, turn not away the face of thine anointed. Remember the mercies of David, thy servant." There is a temple being built in the heavenly Zion, whose foundation was laid more than six thousand years ago. The work of redemption shall surely be finished, and the cope-stone brought forth with shoutings of "grace, grace unto it."

The middle chamber is particularly described in the sixth chapter of the first book of Kings. "Against the wall of the house he built chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without, in the wall of the house, he made narrowed rests round about, that the beams

should not be fastened in the walls of the house. The door of the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third." A Masonic Lodge has three apartments, and a Lodge is said to be "just and perfect by the numbers three, five, and seven." Three well informed Masons form a constitutional Lodge, five improve it, and seven make it perfect.\* In the first degree, we find the perfect number of stars in our clouded canopy, and in the second degree, the five orders of architecture, the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite. In the third degree, three steps are delineated on the Master's carpet. The numbers seven, five, and three, represent every order of Ancient Craft Masonry, and moral intelligence. When summed up, they constitute the number fifteen, and if we subtract three from fifteen, the number twelve will remain. Three persons are the representatives of Masonic sovereignty. In three heads, or officers, originally resided the ancient mysteries, or the doctrines of Masonic polity. The moral government was divided into three distinct departments, but which were intimately connected with each other, and formed one government.

The three, five, and seven steps are nicely fitted

\* Lym. Dict., title, Lodge.

together, and it would seem that the three steps, which are the first steps, answer to the three persons who make a legal lodge; and the seven steps, which are the last, answer to that number, which, when associated with the numbers three and five, make a perfect lodge. It is in the second degree that we have the symbol of the winding staircase. The first apartment of Solomon's temple was connected with the second, and the second with the third. The ground-floor connected with the middle chamber, and the middle chamber with the Holy of Holies in the west; and there was a stairway to the middle chamber. No apprentice can traverse the mystical steps unless he has made due preparation for doing so, and has permission to enter the middle chamber. And do not the three steps, which are the first to be ascended, indicate that the right and benefit which are extended to the apprentice are by and through and to those three persons who sacredly preserved the secrets of the Order in the beginning? The five brethren who improve a legal lodge and the seven who make it perfect, when enumerated make twelve. If we would only serve our Master above with freedom, fervency, and zeal, we should be invested with the mysteries of his righteous kingdom, even as his apostles were. If we served him freely, the least thought or act would leave a trace

of goodness behind; if fervently, our wicked and obdurate hearts would yield a ready and obedient service; if zealously, the seeds of goodness, planted in the soul, would spring up and bring forth plenteous redemption. "There is a sacred number in Freemasonry," says a distinguished German author and Mason, "with which all labor is commenced and finished. This number reminds us of the three great lights, the three kingdoms of nature, the Holy Trinity, or the words of Christ: "When two or three are assembled together in my name, there will I be in the midst of them."

The symbolical stairway, which leads from the ground-floor to the middle chamber of our mystic house, consists of fifteen steps and three divisions. The divisions, we perceive, differ in the number of their steps, and each division has an odd number. While there is no positive evidence that these divisions have any particular reference to the three degrees of Ancient Craft Masonry, or that the number of steps in the first division was intended to indicate to every worthy Entered Apprentice that he should in due time ascend to the third apartment of the Lodge, still, these divisions have their palpable references, which are pointed out to every advancing candidate.

These references need not be stated, for they are familiar to the craft.

The course of instruction which is given to every Fellow Craft is suited to the work of the middle chamber. A very striking feature of the second degree is that he must ascend the winding stairs, that he may be properly instructed in the arts and sciences, in mental and moral philosophy, enlarged in his capacity to worship and adore his Creator. The middle chamber is the place for noble study and contemplation. God is all in all. Death, the grave, and judgment, are subjects for solemn thought. When the days of our youth are gone, fears soon come in the way. The silver cord must be loosed, or the golden bowl broken, or the pitcher broken at the fountain, or the wheel broken at the cistern. Death is our great Masonic foe, and will put an end to our earthly history. He will separate soul and body, though fearfully and wonderfully united. Our time is appointed, our months are numbered, even our days are determined. A grave will be dug for us, and our bodies shall be consigned to the darkness of corruption and the solitude of the dust, until that incoming day when the secrets of the judgment will be revealed.

The situation of the staircase which led to the middle chamber of Solomon's temple should be particularly



noted. It was in the right side of the house, that is, on the south side, which, in the Hebrew, is called the right side, *because when men look towards the east the south is on their right hand.*\* All, then, who entered the middle chamber had to pass by way of the south. We are not informed that there was any door in the north, or in the east, or in the west. And there is only *one* door, or *one* way, by which Masons can reach the place where the Great Jehovah is so brilliantly represented. So, it is through the merits of one person, or in one way, that the Master's degree can be conferred. Take away the winding stairs, remove the doctrine of mediation, or intercession, and our spiritual building would fall into ruins. When we shall consider the third degree, we shall perceive both the necessity and sublimity of this doctrine. The welfare of the ancient craft depended upon it. In a lost and destitute condition, a way for restitution was offered. Every candidate who desires light must have the aid and assistance of the three principal officers of the lodge. When one acts, all act. Their design is the same, and there is no such thing as being the subject of the operation of the third officer, and yet not the subject of the operation of the first and second. One in purpose, one in sentiment, and one in the object

\* Patrick's Com., 1 Kings, vi. 8.

of their labor, they always meet on the centre, and are united in the sanctuary of one mind. "The closely tyed door of the middle chamber gives way at the word," and the candidate enters to behold the superb illumination of the blazing central star which refers to the God of his creation; and the mystical application of the winding staircase.\* May we all come to a knowledge of His great Name, which was the light and glory of His people, Israel. Promotion cometh not from the east, nor from the west, nor yet from the south. In him, the triune Jehovah, is life, and that life is the light of men; and when a true knowledge of the word is imparted, a fulness of light pours in upon the human soul. It is as the first bidding of Deity, "Let there be light, and there was light." Types there are, expressive ceremonies, and mysterious emblems; but they do not constitute that greatest of all lights, which is "a light to them that sit in darkness and in the shadow of death." They give promise, however, of the morning—a clear and cloudless day.

We have, in a previous chapter, alluded to the brazen pillars erected near the entrance of the temple-porch.† They were the first piece of workmanship

\* Star in the East, p. 162.

† As to the origin and meaning of these names, nothing certain can be stated. The authors of Universal History offer the

which engaged the skill of that distinguished artist, the Widow's Son. They were of large dimensions; "of eighteen cubits high apiece, and a line of twelve cubits did compass either of them about." Such is the Masonic description of the two pillars of brass, and corresponds with that given in 1 Kings, chap. 7. In 2 Chronicles, chap. 3, these pillars are described as being of thirty and five cubits high. Now, they were not each of them thus high, but both of them together, which is fully explained by Bp. Patrick, and other learned commentators upon the Holy Scriptures. The words of Freemasons and 1 Kings do not contradict the words in 2 Chronicles. In Kings, these pillars are spoken of singly, which were each but eighteen cubits. Both of these, indeed, made thirty-six cubits, but one cubit must be allowed for the basis of each, which is not considered in the book of Chronicles."\*

On the top of each was a finely wrought chapter, ornamented with chequer-work, lily-work, and pomegranates. The name of the right hand pillar, he called

conjecture, that there was perhaps an inscription on the base of each pillar, and that the names were respectively taken from the word with which each of the inscriptions commenced, according to the practice of the Jews; several of the Old Testament books being denominated from the initial word. Dict. of the Bible, vol. i., p. 219.

\* Pat. Com., 1 Kings, ch. 7, v. 15.

Jachin, and that on the left hand, he called Boaz. These pillars were probably named under the direction of Solomon, who designed them, in the opinion of learned commentators, to bear allusion to the two memorable pillars of fire and of the cloud, which conducted the Israelites from Egypt.\* As God vouchsafed to travel with his people in the tabernacle of Moses, so did it please Him to rest with them in the Temple of Solomon. But let not this important fact be overlooked,—that while the house was in building, God intimated that its duration depended upon Solomon's obedience; for the protection and favor of the God of Israel could only be conferred on His true and devoted worshippers. "If thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, to walk in them, then I will perform my word with thee, which I spoke unto David, thy father."

The emblematical columns, or pillars, delineated on the Fellow Craft's chart, are fully explained in our ritual. They were introduced into Masonry mainly to perpetuate and celebrate in its annals, the history of the pillars of Jachin and Boaz, on which Hiram, the builder, bestowed so much architectural skill. And whatever the pillars of Jachin and Boaz alluded to, we

\* Doyle & Mant's Com., 1 Kings, chap. 6.

may infer, is also alluded to by the pillars which Solomon adopted as emblems in the second, or Fellow Craft's degree. They also have a secret meaning in Masonry, and point a beautiful moral. Hutchinson, in his work on Masonry, says, "the pillars erected at the porch of the temple, were not only ornamental, but also carried with them an emblematical import in their names: Boaz, being in its literal translation, *in thee is strength*; and Jachin, *it shall be established*, which, by a very natural transposition, may be put thus: O Lord, thou art mighty, and thy power is established from everlasting to everlasting." "They might imply," says Oliver, "as Boaz was the ancestor of David, *the house of David shall be established for ever*." For Nathan, the prophet, said unto David, "And when all thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will *establish* his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever before thee. *Thy throne shall be established for ever*."\* The words "he shall build an house for my name," refers to Solomon, and means, that he should

\* Ol. Land., 1 vol. p. 451.

build the temple; for the word of the Lord came to David, saying, thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house to my name. Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness to Israel in his days. He shall build an house unto my name.\* David was, however, made acquainted by the Spirit with the architectural style or plan of the temple. He received a pattern of it on Mount Zion, and Jehovah gave him to understand all the works of the pattern.

The words, "*The throne of his kingdom forever,*" are supposed to have reference to the government of the spiritual kingdom, the kingdom of the Messiah.† But if the Masonic temple be the work of Solomon, he has indeed builded a house in which God's holy name should be revered and adored; and he has established a throne in the east which has been legally occupied for ages, and in this sense it seems to be a throne established forever.

The perfection and spirituality of the Masonic building is observable in the whole house. Its situation, form, supports, covering, furniture, lights, &c., show

\* 1 Chron., ch. 22, v. 7-10.

† Clarke's Com., 2 Sam., vii. 13.

its admirable adaptation to the purposes of its builders. For elegance and utility, for beauty and sublimity, it is perhaps only surpassed by the church of God. It, in fact, like Solomon's temple, shadows out to us that invisible house in which there are many mansions, and into which God "is gathering a mystical number, which is a symbol of numbers innumerable." When our great Master rose from the grave, and was conveyed by a holy retinue of angels clothed in white raiment, to the third heavens, he began to draw after him a glorious company of saints, and as he passed the star-decked firmament of his church, the light and glory of the resurrection shone down upon the world, and a holy fellowship was established in the manifold wisdom of God.

A lodge has a deep and broad foundation. Storms of faction and prejudice have beat in vain upon that rock; it is a sure foundation. It is the work of a Master Builder, and he is its foundation. By him all things hang together, or are cemented into one. He formed the plan of the building. He drew all his designs from the temple worship, and the events which consecrated the summit of Moriah. All the materials were prepared and cemented together. Every ashlar had a place assigned to it, and was made ready for its place, so that the whole building arose in silence

and in grandeur. A symbol of glory, its walls occupy the earth, and its dome is an over-arching sky. "The heavens declare the glory of God, and the firmament showeth his handiwork." The universality of the gospel was established by Christ himself, for he saith, it "shall be preached in all the world, for a witness unto all nations." "The Lord gave the word, great was the company of those that published it. Sing unto God, sing praises unto his name; extol him that rideth upon the heavens, by his name *Jah*, and rejoice before him." That *name* is above every other name. Sing forth his honors—make his praise glorious. Jew and Gentile, quick and dead, heaven and earth, shall celebrate the power and universality of his kingdom.



## CHAPTER X.

Hiram, the builder.—Hiram, King of Tyre, a true worshipper.—When the builder ended his work.—Traditionary account of his life not to be rejected.—Freemasonry, in what sense allegorical.—Right hand a sacred symbol.—Types.—The power to raise the dead.—The day in which Christ died.—What implied in the resurrection of the body.—Masons should follow in the steps of the Great Builder.

THE account which is given in divine history of the life and character of Hiram, the builder, is simple and brief. In 1 Kings, vii., it is written, "He was a widow's son, of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning, to work all works in brass. And he came to King Solomon, and wrought all his work." In the second chapter of II. Chronicles, it is recorded that Hiram, the King of Tyre, sent to Solomon, "a cunning man, endued with understanding," "The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and

in fine linen, and in crimson; also to engrave any manner of engraving, and to find out any device which shall be put to him, with thy cunning men, and with the cunning men of my lord David, thy father." He was, then, a man of great skill and experience. He was an inspired workman, and is called Hiram Abifi, because Hiram, King of Tyre, called him *Hiram Abi*, that is, Hiram, my father, master, or chief workman. In the view of some divines, Abi was his surname, and translate these words: "He sent him a man of great skill," that is, Hiram Abi.\* The title *Ab*, or father, says Bro. Mackey, was among the Hebrews often bestowed as a title of honor and dignity on the chief advisers and intimate friends of the king.†

The better opinion is, that his mother was of the tribe of Dan,‡ and his father, of the tribe of Naphtali. His mother married twice, and she had Hiram by her first husband, who died. Hence, Hiram was called the

\* Patrick's Com., 2 Chron. iii. The Targum seems to understand the word *Abi* to signify a *master*, or *chief workman*.

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† Some think that King Hiram might call the architect Hiram his father, as learned and wise men were wont to be called by royal patrons in old times. Thus, Joseph was called Abrich, or the king's father, and this same Hiram the architect is called Solomon's father.—AND. CONST., p. 19, ed. 1756.

‡ She was, herself, of the tribe of Dan, but her first husband was of the tribe of Naphtali.—IB.

widow's son; his mother, being a widow, married a man of Tyre, who is called Hiram's father, because he raised him, and was the husband of his mother. The builder lived in the city of Tyre, but he was an Israelite by birth.\* He was under the government of the Tyrian king, and therefore it is said the King of Tyre sent him to Solomon. Then, Hiram Abiff was called a Tyrian only on account of his residence in Tyre. The fact of his being an Israelite is of great importance. He was of the chosen people of God, and his mother must have imbued his mind with a knowledge of the true religion. Then, there was nothing to prevent his being a fit type of the Messiah. Even the King of Tyre, with whom he was intimate, was a proselyte to the true religion; otherwise, why would he have said, "Blessed be the Lord God of Israel; that made heaven and earth, who hath given to David, the King, a wise son, endued with prudence and understanding, that might build a house for the Lord, and a house for his kingdom."

Hiram honored David with the title, "My Lord," as he did Solomon, and this seems another argument

\* Patrick's Com., 1 Kings, vii. Jarchi and Kimchi have it, he was a Jew, but dwelt in Tyre, as Obed-Edom was called the Gittite, because he dwelt in Gath, but was a Levite.

BISHOP PATRICK.

that he was of the true religion. Again, when Solomon had completed his works, he presented to Hiram twenty towns in Galilee, when Hiram said to him, "Are these, *my brother*, the towns which you have given me?"\* The argument appears to be sustained by tradition, for Anderson, in his book of Constitutions, says, "the old constitutions aver that Solomon, on a certain occasion, renewed his league with Hiram, and made him a present of the *Holy Law*, translated into the Syriac tongue." How could the king of Tyre be connected with the builders of the temple, and not be a true worshipper? It is true, the name of Jehovah was known to the Tyrians from the time of Gideon; but, nevertheless, the Israelites called God by that name, and the king of Tyre congratulated them upon the happiness they enjoyed under such a king as Solo-

\* 1 Kings, 9-13. He sent ambassadors to Solomon to congratulate him on his accession to the crown. These two princes lived in mutual friendship for many years. It is said that, in Josephus's time, their letters, with certain riddles, which they proposed one to the other, were extant.—CALMET.

There is a tradition that King Hiram visited the Temple, after it was finished, and before its consecration. He communed with Solomon about wisdom and art; and knowing that the Great Architect of the Universe had inspired Solomon above all mortal men, he yielded pre-eminence to *Solomon Jedidiah*, the *Beloved of God*. And. Const., p. 25, ed. 1776.

mon, which was the effect of his love to God and his church.

Hiram Abiff was not engaged in building Solomon's own house, or the house of the forest of Lebanon. The temple\* was finished in the year of the world, 3000, and Solomon's own house, in the year 3013. The latter was commenced about the time the former was finished; so that, if Masonic tradition be true, he could not have wrought on any building erected after the temple, for he is supposed to have died about the time the temple was finished.

The Scriptures are silent about his death, the manner of it, and the time of its occurrence. Some Masons are of opinion that he lived to see the temple finished, and perhaps to witness its dedication.† The fact upon which this opinion is based is this:—The Bible tells us, that “Hiram *made an end* of doing all the work that he made King Solomon, for the house of the Lord;”

\* The foundations of this magnificent edifice were laid in the year of the world, 2992, and it was finished A. M. 3000, having occupied seven years and six months in the building. It was dedicated A. M. 3001, with peculiar solemnity.—CALMET.

† He could not have been present at the dedication of the temple, for we are informed that after Hiram Abiff was *mourned* for, Solomon, in general assembly, dedicated or consecrated it by solemn prayer, and costly sacrifices past number, with the finest music, vocal and instrumental, praising Jehovah. And. Const., p. 24.

and in the same connection, it is said, "*so was ended all the work that King Solomon made for the house of the Lord.*" From these statements, it is argued, that he must have been alive at the completion of the temple. There is no doubt that he was alive about that time, that he made an end of all the work; but nevertheless, some stone or piece of timber, which was already prepared, may not have been laid in its place, so that while he had ended all his work, he may have died before the temple was fully completed.\* The last things which the builder made, were the lavers, the shovels, and the basons, and hence, with these, he ended all the work which *he* made for King Solomon, for the house of the Lord. Whatever he made, was considered the work of Solomon. What was done by Hiram, was done by himself. They wrought, as it were, in unity. But other things were made under, and according to the inspired plans of the building, which were not made by Hiram; but, nevertheless, as he may have drawn those plans and designs under the

\* Of the day in which Christ rose from the dead, it may, with more propriety than of any other day, be affirmed, "This is the day which Jehovah hath made." Then it was that the "rejected stone" became "the head of the corner."—BR. HORNÉ.

What of the day, when Ancient Craft Masonry originated, and the day, when the chief-builder of Solomon's Temple was exalted to the chief corner-stone in the Masonic building!

direction of the Supreme and Heavenly Artist, those things which were not made by his own hands, may be regarded as not only his work, but the work of Solomon, and as much so, as the work of his own hands was considered also the work of Solomon. When everything was made, the Scripture saith, "so was ended all the work that king Solomon made for the house of the Lord; and then, Solomon brought in the things which David, his father, had dedicated, even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." Now, Hiram may have finished all the work which he only could do, or which no other was authorized to do, and still there might have been something to be done, with some piece of his work, even though finished, and which something might not have been done until after his death. All the stones of the temple were finished in the quarries, but after that they were conveyed to the Mount, to be laid in the building. So, Hiram may have died before the temple was completed. It is stated as a fact in our Masonic annals, and in the Jewish Talmud there is an account of his death in unison with our tradition. If Freemasonry is to be regarded as an allegory, predicated on fabulous circumstances, or the tradition is inconsistent with Scriptural history, in either case, we

ought to reject the tradition, as being inconsistent with truth.

But even if Freemasonry were considered merely in the light of an allegory, it would not weaken the force of the moral deductions which we have drawn from it. But allegorical representations may, and most generally do, depend upon facts. Actual occurrences and objects are the foundation of figures, and are so used by the imagination as to present useful and instructive pictures. Remove these occurrences and objects, and where would be the power of conceiving images? In 2 Samuel, there is this figure:—"The rock of Israel spoke to me." Here, rock is a sensible object, an actual thing; but it is used in a figurative and not natural sense. Our Saviour said to the Jews:—"Destroy this temple, and in three days I will raise it up." These words were also spoken figuratively, although the Jews understood the word temple to be used in a natural sense, and asked him whether he would raise in three days, what had taken six-and-forty years to build. Christ referred to the temple of the body. And in speculative, or moral science, transactions may be related, not simply as they occurred, for recourse may be had to similes and metaphors to ornament a subject, and present a lively view of it to the mind. Indeed, historical narration is frequently ornamented



with figurative expressions, which, instead of detracting from the merit of the style, gives force and elegance to it. So we are not to set down everything in the body of Masonry as imaginary. There are some interpreters in ancient and modern times, who have turned into allegory the whole Jewish ceremonial law. So, formerly and recently, the history of the creation of the world, the fall of man, the flood, the account of the tower of Babel, &c., have been explained as philosophical allegories, or speculations, clothed in the garb of narration.\* Such liberties are incompatible with the rules and principles of interpretation. The language of Masonry, like that of the Bible, is sometimes susceptible of a figurative, and sometimes of a literal meaning; and when our traditions state an event to have occurred, we should not question its verity, because it is used to illustrate some doctrine or truth. There are a great many facts or events related in the Masonic ritual, which cannot be questioned. Many of them are Scriptural facts.

Upon what principle can we reject the account which tradition affords of the life and character of Hiram Abiff? He was a real person — an architect chosen of God. He planned and cast the pillars of Jachin and Boaz. He constructed some of the work

\* Horne's Intro., p. 365.

in the interior of the temple. He made a molten sea, ten basons of brass, ten lavers of brass, and "made the lavers and the shovels, and the basons. So Hiram made an end of doing all the work that he made King Solomon, for the house of the Lord." But where is the evidence that he was living at the completion and dedication of the temple? The scheme of man's redemption was not finished when the Saviour died, and yet he cried out, in the last agonies of the cross, "It is finished."\*

Then, why reject the traditionary account of the great artist? It purports to be true, for the several matters which are related of him are stated in an unqualified manner. If any of these statements are repudiated, may we not with equal propriety stamp as fabulous every other fact or circumstance set forth in our lectures? Is it not true that Masons hail from the lodge which was first established at Jerusalem? Did not our institution originate in the East? Is not Masonic light derived from that quarter? The Bible is called the great first light, and is it not so? The

\* Christ is the captain of salvation and the king of glory. As a conqueror from the cross, travelling in the greatness of his strength, he bound in everlasting chains the power of darkness; and while he bade the prisoners go free, rising in all the majesty of his power, with his uplifted arm smote the bastille of death, and crumbled it to atoms.—MAXEV.

ancient craft wrought six days, and rested on the seventh. No one can doubt this statement. All the incidents and circumstances touching the life of the chief architect are stated particularly, and with great clearness. But if the third degree be an allegory, it should be viewed in the light of a mystical allegory. Every such allegory is a mystical representation of real matters of fact, and although these matters of fact are often represented under feigned names and characters, still, real names and real characters are frequently used.\*

Although the narrative of an allegory is commonly fictitious, there may be an allegory in whose narrative both a moral and a historical fact is conveyed. Now, in the form of expression in the third degree of Masonry there may be much imagery or fiction, and while such imagery or fiction is consistent with the idea of truth which is intended to be conveyed, still, the nar-

\* The mystical allegory differs from the continued metaphor and parable, or similitude, in the nature of its materials; it being allowable in both the continued metaphor and the parable to make use of imagery from different objects, while the mystical allegory is exclusively derived from things sacred. There is likewise this further distinction: those other forms of allegory, the exterior or ostensible imagery, is fiction only; the truth lies altogether in the interior or remote sense, which is veiled as it were under this thin and pellucid covering. But in the mystical allegory each idea is equally agreeable to truth.—HORNE.

rative of that degree would be likely to preserve and represent any real matter of fact that occurred at the building of the temple, which would illustrate the great truth of redemption, under the shadowy coloring of an incident in the life of a mere human king.

In one sense, all the degrees of Ancient Craft Masonry might be properly termed allegorical. Freemasonry is often compared to a building, but there are many scriptural facts set forth in the several degrees to make up a veri-similitude of doctrine, derived from the manner of building the temple and the circumstances connected with it. The fact that there existed such a temple as Solomon's none can doubt, and in the interpretation of the degrees of Freemasonry, we are not authorized to reject any other matter which is stated to have really occurred, especially when the matter stated appears to illustrate the same truth or doctrine which the temple of Solomon does in Scripture. It is said that the parable of the good Samaritan grew out of the question of a certain lawyer, who "stood up," (and is there any good reason to question the truth of the statement?) "A certain man went down from Jerusalem to Jericho." Jericho and Jerusalem were veritable places. The name of the person is not given, who went from the metropolis of Judea, but can any believer in the New Testament

undertake to say that "a certain man did not go down to Jericho" as stated? He travelled, perhaps, the red or bloody way which led from one of these cities to the other, and which is mentioned by St. Jerome. Was the man not wounded? Stripped of his raiment and left half dead? Did not a certain priest and Levite pass by him, by coincidence or chance? And when they saw him, did they not pass by on the other side? And did not a good Samaritan, as he journeyed, come where the wounded man lay, and take compassion on him? The parable of our Lord contains in itself a severe reverence for truth, and the statements set forth in it we embrace as true, although they are intended to represent other facts, or sustain an interior reference. The traveller, then, may be regarded as having been a real personage; at least there is nothing to prove that he was not. As a lost, wounded, and half dead man, he personified Adam. Jerusalem was considered a heavenly city; but Jericho was a profane city, and both it and its builder were under a curse. No sooner did Adam rebel, under the lead of the arch-conspirator, who was a murderer from the beginning, than he was disrobed of the *apron*, or image of righteousness. And who else but our Divine Master could give back that which was lost? Who else but the Divine Architect

could rebuild the ruined temple of the soul, and fill it with the light of his glory?

Wine and oil were used by the good Samaritan to cleanse and dress the wounds of the poor traveller; and wine and oil, as well as corn, were familiar articles to the workmen of Solomon, and in speculative Masonry are emblematical. "Wine," says St. Chrysostom, "is the blood of passion; the oil, the anointing of the Holy Spirit."

It is admitted that there are many things in Freemasonry which are pure allegories; and so, there are many things in the Bible which are purely allegorical. But do these things militate against the great facts or events which are narrated, either in Freemasonry or in the Bible?

The figure of the lamb, the Masonic apron, the high hill, the low vale, and the winding stairway, are allegorical. So, "Behold the Lamb of God," is an allegorical expression. The figure of the lamb contains its interpretation within itself, and has a secret and interior meaning. Likewise the apron, the hill, the vale, and staircase. The value of an allegory is to be found in its moral; but facts and circumstances in the life of a real person, may be so interwoven as to constitute a beautiful moral.

The facts narrated by tradition, concerning the

builder, are consistent with one another; conduct and motive agree. The allowed and ascertained verity of the statement, squares with the great article of faith which it illustrates. Built compact together, it furnishes a sublime argument in respect of the resurrection of the dead. If there be no resurrection, the Craft are still under the curse of the law. If the dead rise not, then is not Christ risen.

Hiram Abiff was in high favor with King Solomon. They met and communed together in secret. They belonged to the holy Lodge, and kept inviolate its mysteries. They were brethren. Solomon survived Hiram, mourned his death, and gave his body a decent interment. Embalmed in the annals of the Craft, his name is exalted even above that of Solomon. Such was his skill, virtue, fortitude, integrity, and obedience, that he is looked upon as the great exemplar, and every way worthy of imitation. He was accustomed to offer his devotions to God, at appointed and regular hours every day. When the sun rose in the east, and before he entered on the labors of the day, he devoutly offered up a prayer to Jehovah, imploring a blessing on his work. At mid-day, or the hour of high-twelve, he prayed also, and again, when the sun sat in the west, to close the day. These religious customs, it is said, were faithfully performed for the first six years, in the

secret recesses of his Lodge, and for the last year of his life, in the precincts of the most holy place.\* The Craft, at the Temple, knew of his daily devotions, and seeing their Master retiring alone to pray, they must have conceived both the duty and necessity of praying. Pious prayers, like the angels which Jacob saw ascending, go up to heaven; and, like descending angels, the blessings of our heavenly Father, come down to us.† The Saviour taught us how to pray. Three times did He pray in the garden. It was the custom of David and Daniel to pray three times every day. Solomon, at the dedication of God's temple, fell upon his knees before the congregation of Israel, and spread forth his hands toward heaven.

The right hand was esteemed by the ancients as a sacred symbol. The proper residence of faith, or fidelity, was thought to be in the right hand.‡ The joining of hands, or the placing of one's hand in that of another person, is a very ancient and common method of pledging one's self, making an alliance, or swearing fidelity.§ When Jehu lighted on Jehonadab, the son of Rachab, *coming* to meet him, and he saluted him, and said to him, "Is thy heart right, as my heart

\* 2 vol. Ol. Land. p. 152.

† Sutt. Disce Mori. p. 210.

‡ Ol. Sym. Dict., title, Right Hand.

§ Robinson's Cal., p. 478.



is with thy heart?" And Jehonadab answered, "It is." "If it be, give *me* thy hand." And he gave him his hand; and he took him up into his chariot. And he said, come with me, and see my *zeal* for the Lord.\* Their hands were joined in token of friendship and fidelity. "The right hand," says Calmet, "was held up on all occasions, no doubt, as implying the most active, the most ready member of the body." But let us, as Masons, remember, "that though hand join in hand, the wicked shall not go unpunished; but the seed of the righteous shall be delivered." An unworthy and wicked Mason shall not be able to strengthen himself by any social league, or defend himself from that just punishment which his iniquity deserves.

The lifting up of hands, as well as the joining of hands, deserves our particular notice. "Abraham said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have

\* 2 Kings, 10, v. 15-16. It was one of the cautions of Pythagoras to his disciples—"take heed to whom you offer your right hand;" which is thus explained, "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."—ANDERSON.

made Abram rich."\* The hands were not only elevated in swearing, but also in prayer. David says, "hear the voice of my supplications, when I cry unto thee, when I lift up my hands towards thy holy oracle." And St. Paul says, "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."

The right hand of the throne of Solomon was a station of distinction and power. The right hand commonly denotes the south, where the sun, in his meridian, sheds a full light upon the earth. In travelling from the west to the east, where the sun sheds his first and morning beams, the south is on the right hand of the person whose face is turned to the east. "The right hand," says Calmet, "denotes power and strength, whence Scripture generally imputes to God's right hand, the effects of His omnipotence." "Thy right hand, O Lord, is become glorious in power," says Moses. And Jesus saith, "Hereafter shall ye see the Son of Man, sitting on the right hand of power," which words import unequalled dignity and exaltation.

A type is generally defined as an example, pattern, or general similitude to a person, event, or thing which is to come. The Masonic types, which are contained in the first and second degrees, are those prefigurative

\* Gen. chap. 14, v. 22-23.

hints or notices of what was to happen under a more perfect degree or dispensation.\* While the third degree met the wants and fulfilled the expectations of the workmen at the temple, the person in whom all their hopes centred, and through whose merits they were raised to that degree, was, himself, a beautiful type of the Messiah. If he be not so considered by the interpreters of the Bible, still, his written history, viewed in connection with the traditionary account of his life, induces us to think that he should be regarded as a type. He was an example of virtue, and a pattern of integrity. The types should be referred from a lesser to a greater, as from the death of a beast, to the death of a man; from a lower to a higher, as from earth to heaven; from time present, to futurity, as from this world to the eternal state; from lesser degrees of perfection, to more absolute, as from man to God.† The Holy of Holies, to which Hiram Abiff loved to resort, and in which he drew many of his designs, was emblematic of heaven. And did not Jesus come down from heaven to die for our sakes? Was it not necessary that his blood should be shed upon the earth? Moriah is a holy mount, rendered sacred from sacrifice and worship. He was buried close by, north-west

\* Cal. Dict., p. 899.

† Ib., p. 901.

of Jerusalem, in a tomb cut out of rock, lengthwise from east to west. It was a new sepulchre, and a great stone covered it. And there was Mary Magdalene, and the other Mary, sitting over against the monument. The sepulchre of David was a monument. St. Luke saith, "Men and brethren, let me freely speak to you, of the patriarch David, that he is both dead, and is buried, and his sepulchre is with us to this day."\* When Jesus died, the rocks were rent, as though from their very clefts were wont to come forth voices of lamentation. The graves, or monuments of the saints who arose, were opened. It is concluded, then, on the authority of Matthew, that the intended burial place of Joseph, of Arimathea, presented two distinctions — a sepulchre, and a monument.† The place then, where Jesus lay, was a tomb and a monument. Whether the great stone which covered it, had anything delineated on it or not, we are not certainly informed; but Joseph of Arimathea was a rich man, and it is not unlikely that he had some inscriptions or figures on it.

Dead, then, our blessed Saviour was upon the cross. The work of blood was finished, and he was buried. But in his death and burial the work of redemption

\* Acts, chap. 2, v. 29.

† Cal. Dict., p. 224.

was not completed. It was necessary that he should be raised from the dead, and not only raised from the dead, but ascend into heaven. He rose again. We know not what company was present when the angel of the Lord descended from heaven and rolled back the stone from the door of his sepulchre. There were many witnesses of his resurrection. He appeared unto those pious women who anointed his body when dead. He showed himself alive to his blessed apostles, and he was beheld also of five hundred brethren at once. An angel from heaven even testified to his resurrection; nay, two angels *in white*, sitting, the one at the head of his tomb, like some pillar of strength, and the other at the foot, like some pillar of beauty, said unto the women, Why seek ye the living among the dead? He is not here, but is risen.

But how was he raised from the dead? By whose power was the mighty act achieved? Christ did truly and properly raise himself from the dead. Although the resurrection of Christ is attributed to God, the Father, *the first person in the Trinity*, the act was not the act of the Father alone. The divine power which resided in the Lion of the tribe of Judah—in Christ—is of the same power with God, the Father. The act of the Father is the act of the Son and Holy Spirit; so that the infinite power which is necessary to raise

the dead is the infinite power of three persons, but one God. It would have been impossible, according to our notions of the Trinity, for one person in the Godhead to have become so separated from the other two persons as to raise a dead body, or for any two persons to have been so separated from the third person as to perform an act which alone can belong to the Three acting in unity. Christ saith, "I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."\* But this power which was claimed by Christ is no other than the power of God. St. Paul saith, that God, the Father, raised Christ from the dead; but a greater than Paul, even Christ, saith, he did raise himself. And there is nothing inconsistent in the statement of St. Paul and the statement of Christ; for God, the Son, is the same in essence with God, the Father. There can be no such thing as the power to raise the dead residing in the first person, God, the Father, independent of God, the Son, and God, the Holy Ghost; for the Father, Son, and Holy Ghost are one. The adorable Three were present and acting in unity, when they manifested the most sublime degree of power by raising Christ from the dead.

The *first step* necessary to Christ's exaltation was *death*; the *second step* was his resurrection. When he rose from the dead, he was made ready to ascend into heaven, and until he ascended, and was exalted, the wonderful plan of salvation was not completed. Thus was eternal redemption obtained for us; for had not the High Priest of good things to come entered the Holy of Holies of the great and perfect tabernacle, not made with hands, mankind would never have known salvation, or been entitled through the blood of Christ to be raised to the highest heavens—the most glorious seat of the majesty of God.

The particular day, and character of the day, in which the Saviour died, ought to attract the attention of Masons. It was on the sixth day of the week, which, according to Jewish computation, was the day before the Sabbath. But the day in which he died was not only the preparation, that is, the day before the Sabbath; it was also the eve of a festival, even of the great day of the paschal solemnity.\* St. John saith, when Pilate sat down in the judgment seat, "it was the preparation of the passover." Then, the next day after the crucifixion was a high day—a day set apart for the great paschal festivity. The feast con-

\* Pear. on the Creed, p. 398.

tinued a week, and was established in commemoration of the delivery out of Egypt.

Solomon celebrated the dedication of the temple seven days. On the eighth day of the seventh month, namely, the thirteenth day of our October, being Friday, was the first of the seven days of dedication.\* The day before the dedication was a day of preparation, and a day particularly celebrated in the annals of Masonry.

The hour of the day in which Jesus died was the ninth hour. Then the sun was darkened, the earth quaked, the graves were opened. It is said Adam sinned in the ninth hour of the day, and the same hour of the day wherein Adam sinned Christ died. Adam, in the garden, lost his life; and Christ, in the garden, restored life.† The hour in which Christ was nailed to the cross was the sixth hour, which was at noon, or high twelve.

After death comes the resurrection. And what is implied in the resurrection of the body? Does it not imply the restoration of the whole man? His visage may be marred, and his body given to corruption, but in the resurrection the body shall be recognised, and personal identity established. Such is Masonic faith and doctrine, and it is the doctrine taught in both

\* Clarke's Com., 1 Kings, viii.

† Sutt. Dis. Viv. p. 218.



Testaments. The Psalmist says, "For thou wilt not leave my soul in hell (the grave), neither wilt thou suffer thine Holy One to see corruption." What was the sublime announcement of Job? "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." And did it not please the Lord to illumine the mind of the prophet Ezekiel, in his vision of the valley of dry bones? "Many of them which sleep in the dust," says Daniel, "shall awake." "Thy dead men shall live," says Isaiah, "together with my dead body shall they arise. Awake, and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

When our Saviour appeared in Judea, the whole Jewish nation, with the exception of the Sadducees, believed in the resurrection from the dead. This great doctrine, cannot, of course, be fully illustrated by any mere human art, or ceremony. And well may we ponder upon the declaration of St. Paul, that "light and immortality" are "brought to light through the gos-

pcl." " *I am the resurrection and the life,*" saith the Lord.

Upon the resurrection of Jesus Christ, the world was on the eve of a great deliverance; and there was a change in the year, at the coming out of Egypt, at the command of God; "this month shall be unto you the beginning of months, it shall be the first month of the year to you." On the first day of the dedication of the temple, the workmen were on the eve of a great change in their condition. A day was at hand, which was consecrated by Solomon, and left as the perpetual badge and cognizance of his Lodge.\*

The great and chief design which was drawn on the moral and Masonic trestle-board, was the design of atonement, without which the original covenant which was made by our ancient Grand Masters would have been made in vain, and a knowledge of the mysteries for ever lost. This clearly and fully displays the wisdom of the builders of our mystic temple, and, while it vindicates the unity of this design, and the excellency of the plan, which they conceived for the benefit and salvation of the craft, it discovers a noble attachment to faithful workmen, to the rights of justice, and to the principles of virtue. Our traditions present the chief builder in a glorious light, for it is by and through him

\* Pear. on the Creed, pp. 400, 401.

that all Masonic wisdom is attained, and we are made the sons of light. Wonderful were the requirements of the law which was ordained by the builders of the first temple. And had they no inspired conception of the necessity of sufferings, and the effusion of blood, as prerequisites to the remission of that evil which transgression had brought upon their workmen? Death and life are mysteriously mixed together; but the grave could not hold the great Redeemer—he claimed a prolongation of days, a glorious resurrection, and “a name above every name.” A knowledge of the word shall cover the earth, even as the waters cover the sea. All confusion among the justified Craft shall cease, to the utter overthrow of the rebellious and nefarious purposes of the fallen; and the Master of the heavenly temple shall meet on the centre of his circle the children of redemption, clothed in fine linen, white and clean.

While Christ rose for our justification, it was necessary for him to ascend into heaven and be exalted to the right hand of the Father. His ascension is typically represented in Masonry, and is so represented in the Old Testament. It is prophetically declared by David, “Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men.” Solomon, in his wisdom, must have known to whom

these words referred, and comprehended the necessity and glory of the Messiah's ascension. Jesus bore with him the signs of his death, the wounds which his murderers inflicted upon him, into the Holy of Holies of the highest heavens, and the presence of the Father. And he was accompanied thither by a beautiful and innocent company of angels, who were too pure to be parties to his death. Then was the work of redemption finished, then the third degree of light broke in its fulness upon the world.

When the Son of God was born, the Jews were anxiously looking for the coming of the Messiah, or the Word incarnate. The first born among many brethren, they knew him not. The impression of Deity was on his person; but faith is the key to the Eternal Word, and they had it not. That he bore some resemblance to the perfect God and perfect man, they must have known, for he wrought miracles, was of "exemplar sanctity," and without guile. Still, they rejected him,—they slew him. But there were those who deeply repented that they were accessories to the death of so good and so great a king as our blessed Master. The wife of Pilate called him "that just Person." Pilate considered him guiltless, and inquired of the multitude, "What evil hath he done?" The conspirator, Judas, repented himself, saying, "I have sinned, in

that I have betrayed the innocent blood." Even the prince of darkness called him the "holy one of God." Overcome with remorse, Judas, one of Christ's chosen workmen, or beloved twelve, confessed his own guilt, "and went and hanged himself," and, when he fell down on the ground, *his bowels gushed out*. There have been many traitors who have cut their own throats, and severed their bodies in twain, in order to get rid of their stings of conscience, and the remembrance of men.

The seizure of our Lord by the priests is worthy of notice. Just before this event he retired, alone, to pray. In the privacy of Gethsemane, in view of his sufferings, and the great designs which he had drawn, he offered up his devotions to his Father in heaven. Judas knew the place to which he retired, and took advantage of that admirable opportunity to have him arrested. So, the priests were made acquainted with the place to which Christ had retired. They were near by, and had only to go down the temple-stairs, to cross the Kedron, and they might seize him before he was aware, and certainly before the people from any part of the town could assemble in his favor, or even knew of his capture.\* Being speedily tried and condemned, his perambulation was along "the Dolorous Way to Cal-

\* Cal. Dict., p. 562.

vary, just without the Gate of Justice, and there executed." "The seizure of Jesus," says Calmet, "was conducted with all the privacy of fear; he was hurried to condemnation and execution, with all the terrors of rulers who dreaded a popular commotion; and when sentence had been wrung from the terrified mind of Pilate, it was rapidly completed; no delay, no reprieve, no after consideration being permitted to clear the innocent sufferer, or allay the anguish of his friends."

The deed was accomplished: He died outright. But death was not dealt out to him at a single blow. Drop by drop, the vials of wrath were poured on him. In his last agony and distress he uttered these remarkable words; "My God, my God, why hast thou forsaken me?" The road to Joppa led by the spot where the cross was erected, and afforded an opportunity for those who passed by, to revile Jesus, and fly from his presence.

Masons, in all ages of the Lodge, have followed in the steps of the Master Builder. All the prescriptions of nearly three thousand years, and all the unwritten customs of Masonry, constrain us to follow him, if we would abide with him in a knowledge of the mysteries, and be united with him in sacred fellowship.\* We must be tested and tried, that we may choose between

\* Man's. Ser., p. 87.

suffering and apostasy; and the choice we make becomes indistinguishably blended with his habits and his knowledge. Passing through the solemn ceremony of self-oblation, we bear in our bodies the symbolic marks of our risen and exalted Master, who, in the clear foresight of his departure, beheld the way which wisdom opened up for every worthy workman to enter the Holy of Holies. Jesus furnished the master-key which shall unlock the closely tyed grave, and open it for the resurrection of the just, when the light of immortality shall penetrate the secret vault and reanimate the dead body, in order that it may be brought forth, as a long-hidden jewel, for the crown of rejoicing.

“Christ hath suffered for us,” saith the apostle, “bearing an example to us to follow his steps.” If we would bear his image and superscription, we must follow him; we should “walk as he walked,” tread in his steps, and then we need fear no evil. We can pass the gates of death with a firmness and integrity of soul, and defy our last enemy. Christ died and was buried; so must we die and be buried. Christ rose from the dead; so shall we rise. He ascended into heaven; thither shall the righteous go, when they shall be caught up with him, at the judgment day. Malice, baseness, and treachery, could not overcome our blessed Lord. His blood cemented and consolidated His

church, and Judas Iscariot vindicated its builder. "*Follow me,*" is the beautiful invitation of our departed Master. "*Follow me,*" and you shall receive the mysteries of the kingdom. "*Follow me,*" in giving alms to the poor. "*Follow me,*" and you shall patiently endure injuries and blows; you shall meet death with courage, and go down to the dust with the hope of a glorious resurrection.



## CHAPTER XI.

The first section of Lecture of Master Mason's degree.—Mysteries of Masonry.—The mysteries of the Holy Writings.—A Rabbinical tradition.—The first prophecy.—The fall of man.—Test Words.—Master's Word, perhaps corrupted.—The Great Sacrifice.—With Master Mason's degree ends the ritual of Ancient Craft Masonry.

THE degree of Master Mason was the highest degree which could be conferred upon the great body of the workmen at the completion of Solomon's temple. It is the perfection of Ancient Craft Masonry, and is called the sublime degree of a Master, on account of the profound and solemn doctrines which it contains.

The first section of the lecture of this degree, in many of its features, is similar to the first sections of the degrees of Entered Apprentice and Fellow Craft. Its moral discipline is more strict, and the duties imposed are more binding. The rights and duties of the craft are clearly defined. In the language of the old charges, a Mason is obliged by his tenure to obey the moral law. In his relations to

society, to his Lodge, to his neighbor, to himself, and to his God, he is enjoined and encouraged to work honestly and faithfully. All Masons are instructed to work diligently on working days, that they may live creditably on holy days, and are exhorted to obey the laws of the land, to be peaceable citizens, to do good, and eschew evil. No wrong or fraud can be lawfully committed. Bound by the most solemn engagements to respond to the calls of distress, a needy brother has a right to demand our assistance; while the widow and orphan of a deceased Master are objects of our especial care and protection. We should avoid all ill language, slander, and abuse; to call each other by no disobliging name, but fellow and brother. We should never entertain feelings of envy at the prosperity of another, nor supplant him or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to his Lord's profit, unless he be thoroughly acquainted with the designs and drafts of him who began it.\* In short, we are taught to act as wise and moral men, to put our trust in God, to believe his true religion, and walk humbly before him.

Freemasonry, like the religion of the Bible, is so

\* And. Const., p. 272.

constructed as to harmonize with every existing government. If its precepts be respected and its laws obeyed, there will be produced in every individual member that knowledge and those feelings and dispositions which shall enable him to live contented in any place, and to become a good citizen under every kind of civil constitution. It does not erect one state within another, nor does it in any case disturb the public tranquillity.\* If, however, civil society were more firmly based on principles akin to those of Freemasonry, and a proper regard paid to those principles, it would be distinguished for an Order which would need no power or constraint for its preservation.

Solomon was familiar with the Jewish code of morality, and, as we have shown, incorporated its most important rules into our system. The Mosaic dispensation, in its general provisions, could not be said to be perfect, although it comprehended a complete form of civil and religious government, which was peculiarly adapted to the Jewish nation. In its design it was perfect, for it was intended to prepare for that perfect dispensation which was to follow it. The degrees of Entered Apprentice and Fellow Craft

\* 1 Horne's Intro., p. 178.

do not of themselves make a complete or entire system, for they were designed to precede the Master Mason's degree, and prepare the way for its sublime mysteries. As the rites and ceremonies of the Mosaic dispensation prefigured and set forth the coming of the Messiah, who was the end of the law, so the first and second degrees of Ancient Craft Masonry were planned or devised to prefigure the third degree.

The great mysteries of Freemasonry are the mysteries of the holy writings. The eternity and self-existence of God, his omnipresence, his omniscience, and his omnipotence, are symbolized in our lodges. And who can comprehend the attributes of the Almighty? "Canst thou, by searching, 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? He holdeth back the face of his throne, and spreadeth his cloud upon it. How little a portion is heard of him! The thunder of his power, who can understand? Such knowledge is too wonderful for us—we cannot attain unto it."

Mysterious is the fall of man, mysterious the plan of his restoration; mysterious is the immortality of the soul, and also the resurrection of the body. The nature and necessity of the third degree of

Freemasonry involve profound doctrines. Originating in a state of strange circumstances, and being founded on solemn facts, it displays the wisdom of its authors, and the fullness of that provision which they made for the benefit and redemption of the craft. The whole philosophy of the Masonic institution centres in the fall of man, and the consequences of natural and moral evil. But in contemplating original guilt, we can perceive some traces of the blessing which was contained in the curse, and beautiful intimations of our Redeemer's love. The entering in of sin was produced by a will opposed to the will of our triune Master in heaven; and by the entering in of sin a change passed upon the world, and upon the condition of every workman upon the ground-floor of the universe. Fallen nature needed the grace of redemption, to raise it from corruption and bestow that fellowship which is evidence of its mastery over the powers of evil. "What have we, that we have not received?" "By the grace of God, I am what I am." By the very law of our restoration we shall be made to hear and handle the word of life.

There is a Rabbinical tradition, that the father of mankind was created on Mount Moriah, and fashioned out of its earth. That holy hill, among Masons, is the beloved of the chosen and consecrated *twelve*.

The mountains round about it rise up in the form of an amphitheatre, and it shall not be moved. One of a trinity of peaks, it looked down on Calvary like some venerable prophet, and witnessed a glorious fulfilment of the types which adorned its brow.

The first prophecy in the Scriptures contains a promise: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This prophecy contained a pledge of the restoration. On the ruins of innocence the spiritual temple was erected. The ineffable word was lost, and it could be found only in the person of the Messiah. The royal line was interrupted in the death of Abel, but it was re-established in the birth of Seth. The children of Israel were held in bondage, but found a sure deliverance. They were released to build their temple and ancient city. Dispersed over the face of the earth, they shall return to Judea, and sing praises to our God. We must all go down to the grave, but when the mighty Master shall appear in the east he shall have power to raise the dead. This beautiful world shall be wrapped in funereal flames and burnt to ashes, but there shall be a new heaven and a new earth. The word which was lost in the beginning was found in the flesh, and manifested in the Son of God.

There was no distinct notion of punishment in the mind of Adam before he transgressed; and it was not until after his defection that he felt a sense of guilt and shame. The penalties were not, to his knowledge, at least, clearly enacted for a violation of the law. And if they were, Eve's version of the words, "*lest ye die,*" which words, with the aid of Satan, she readily substituted for "*in the day thou eatest thereof, thou shalt surely die,*" was well calculated to mislead Adam, and fix his mind upon the expression, "*lest ye die,*" as one which implies a contingency or bare possibility of punishment. There could not be, as we think, any just notion of the fearlessness of death, or of death as a punishment for sin, until sin had been committed.

They felt that there was some chance or danger of punishment or death; but the serpent said unto the woman, "ye shall not *surely* die;" you are under a mistake; death will not be the certain consequence of your eating this fruit. The craft of the serpent was still further displayed in these words, "For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, *knowing good and evil,*" i. e., all manner of things, all knowledge, all doctrine and mystery. Some of the Hebrews interpret these words in this manner: "Know what is

fit for you to do, without any advice or instruction, and without any restriction, being subject to none; but enjoy freely what you please." So that, according to this understanding, they expected to be likened unto their Maker in wisdom and knowledge, and absolutely *free*, and *subject to none*.\* The promise of knowledge was very tempting, and especially such knowledge as would advance and raise one to a more noble condition. There were powerful temptations to sin, "*good for food, pleasant to the eyes, and to be desired to make one wise.*" It will help to support me, it is good food, it is beautiful to look upon, and will bring me to see mysteries; it will make me *wise*, make me free to act as I please, to travel anywhere, and to draw my own designs of conduct.

"Their eyes were opened;" they saw their folly, and made sad reflections upon what they had done. They were not made wise in the sense which the serpent promised; for, instead of being brought nearer to the eternal word, and the fellowship of His knowledge, they were made conscious of their nakedness and destitute condition. The first created, they committed the first offence, and God came forth from His solitude in the morning of the world, still holding in His hands the government of His earthly temple, to

\* Patrick's Com., Gen. 3, 4, 5.



make inquisition for crime. "And the Lord God called unto Adam, and said unto him, where art thou?" "And the Lord God said unto the woman, what is this that thou hast done?" Where art thou? Why dost thou run from my presence into covers, and hide from me, like wild beasts? What hast thou done? Guilty of an atrocious deed, they fled from the presence of the Lord God; but they were found, and stood as prisoners before Him. He had not, as yet, cut off intercourse with them. They were still within the garden; and the guilty should be awakened to a confession of their crimes in a sacred place. When the Lord said unto Cain, "Where is Abel, thy brother?" did he not graciously intend to afford Cain an opportunity to confess his crime? When our first parents had transgressed, God conducted his whole inquiry by questions, though we need not say that He must have been thoroughly acquainted with all that had passed.\* Long before Adam had transgressed, a surety had covenanted to become the propitiation for sin; and although fallen man must needs pay the penalty of the violated law, he was within the possibility of pardon. Before his execution or death he may, in case of penitential sorrow and bewailment, find forgiveness beyond the grave, though we are not certified of the state of

\* Mel. Ser. ; 2d Series, p. 123.

our first parents in the world to come. We know something of the power of that voice which was sent up from the ground, and was the penetrating cry of innocent blood. It was like telling the young world of the power which there would be in blood to gain an audience with the Most High. From the shed blood of Abel there went up a voice that was hearkened to in the heavenly courts, and it was a prevailing voice.\*

St. John speaks of "the lust of the flesh, the lust of the eye, the pride of life," and in these three terms will be found all the temptations to the commission of sin. Three motives combined to bring about the first and greatest calamity of the world; and the three were in unity. The first was good for food, and beautiful to the eye, and also calculated to make one wise. "To the same three," says a distinguished author, "the temptation of the second Adam may as evidently be reduced, the Lord Jesus Christ, who, on this very account, may be declared to have been tempted in all points like as we are."† Jesus was tempted to satisfy his hunger by turning stones into bread; by the proposition to stand upon the pinnacle of the temple, and, upon surveying the surrounding country, to cast Himself down harmless; and when Satan proffered Him "all the kingdoms of the world and their glory."

\* Mel. Ser.; 2d Series, p. 131.

Ib., p. 47.

*“Behold, the man is become as one of us.”* The language contains an intimation of a plurality of persons in the Godhead, with whom, as with one person, resided the mysteries of eternity. In the elegant language of Chrysostom, “Who was He, to whom God said, let us make man? Who else but He, the king of the great council, the wonderful Counsellor, the mighty One, the Prince of Peace, the Father of the future age, the only begotten Son of God, the equal to His Father in essence, by whom all things are made.”

The words, “man has become as one of us,” cannot be interpreted to mean that he, through the act of sin, was exalted to a knowledge of holy things, or was raised to an equality in virtue with his Maker. The image of God in man was effaced by sin. Man was permitted to know good and evil, but was not permitted to put forth his hand and take also of the tree of life, and eat and live for ever.

*“Man has become one of us to know good and evil.”* In the economy of man’s redemption, we have the power to choose between good and evil; and if we choose the good we may put forth our hopes, and in faith, pluck life and immortality. God sent Adam forth from the garden of Eden, “lest he put forth his hand, and take also of the tree of life, and eat and live for ever.”

The entrance into Paradise was from the east, and after he was driven out of the garden, the gate was closely tyld or guarded by cherubim and a flaming sword.

The parties to original sin meditated no evil against themselves. They conspired against the will of heaven. The world, the flesh, and the devil were brought in open opposition to the Godhead. A desire for more knowledge caused Adam to yield to the suggestions of the fallen but mighty angel, "whose ambition was directed against the throne and monarchy of God." He unlawfully endeavored to penetrate the mysteries of heaven and find out more of divinity. The fruit was plucked from the tree which was in the *midst* of the garden. The frail woman ate of it, and he also. Alas! the fatal deed. Overcome with a sense of guilt and remorse, they endeavored to conceal themselves; made and put on aprons — emblems of labor — and fled from the face of their Maker. But escape they could not. Found near to the scene of the awful transaction, they were arraigned, tried, condemned, and punished. Death then entered into the temple of the universe; it passed upon all men; and the mystery of sin is begun over and over again with each successive generation. Die we must. Many are cut off suddenly, many fall by the hands of violence,

and in the noon of life. "The days of our age are threescore years and ten, though some men be so strong that they come to fourscore years." But evil is ever conspiring against us. It besets us on every hand, and we know not when we shall be assailed. The glory of man is but as the glory of the field; the grass withereth and the flower fadeth away.\* The sand in the hour-glass is running out, and the tide of our life is drawing to a low ebb. The evil day is near unto us; but the evil day, by the hope of the resurrection, is made a good day.†

By the act of our offending father, we lost the favor of God—the Word. But the most ample provision was made, in the wisdom and goodness of the Almighty, for its restoration. Though lost, future generations should find it—that word which was in the beginning—that word which was with God—and that word which was God. Had not the blood of the Great Builder been shed, it would have been forever lost. Through his death, resurrection, and ascension, all who sincerely follow in his steps and keep the integrity of his law shall find it. There will be many who shall never be raised to such heavenly knowledge, or know the mysteries of the kingdom of glory; and

\* Isaiah, xi., 6.

† Sut. *Disce Mori*, p. 194.

there will be many who will vainly believe that they possess a passport to the temple above, but who have it not. They shall find themselves among the most stubborn and rebellious people, whom God has endeavoured to subdue, but to no effect. Enemies of God, they constitute a mighty army, fearful of the day of battle. They shall be put to flight, and there will be no word to save them. Every one shall perish, near even the sheaf of light. Oh! may the word be with us, and may we be able to keep it in the way that we go, so that the Lord shall be our God.

There is an oncoming day, when the judge of the world shall put every man to the test of his holy law. God has graciously revealed the plan of salvation, and his word shall prove us all. If we refuse to walk in the way of virtue, and the path of peace — if we are proud and insolent in setting up our own will against that of our heavenly Judge, and in joining the enemy of his righteous kingdom, like the Ephraimites, we shall surely be detected in our guilt, and we shall not be able to say a word which will save us. The day of trial shall surely come. Masonry teaches us to be duly and truly prepared for it. By signs and symbols, words and steps, we may review our past life, dividing it into its chief seasons of youth, manhood, and age; or we may note the degrees which we have

taken, and by distinguishing the periods, marked by a change of state or condition, and as each imposed new duties and new responsibilities, we may search ourselves and see whether they brought any new qualities to our life.\* Have you been in a state of darkness? Have you been brought to the light of the knowledge of God? Have you no tokens of his love and mercy? There is still hope in the end. All good workmen may be saved; and though now it be neither dark nor light, in the evening time they may behold the mystic splendors of the heavenly lodge.

In all secret societies there are certain *words* adopted for the purpose of distinguishing the members from the rest of the world. The *words* which are used in Masonic intercourse were chosen on account of their spiritual references; and while they serve as tests of Masonic character, they should direct our minds to the contemplation of moral and religious truth. A Mason cannot make himself known as such without communicating the proper and distinguishing words of the craft. No words can, of course, be substituted for them; but nevertheless, in the lapse of time, some of them may have become corrupted. The manner of communicating some of them would render

\* Mann. Ser., vol. iii., p. 221.

them liable to be corrupted, both in spelling and pronunciation. The words which are used by the craft, almost without exception, may be found in the Old Testament, and are so many witnesses of moral and religious truth, so that when any of these words are imparted, or spoken masonically, we utter many deep things, and, perhaps, too many of us utter them without knowing the mighty principles they contain. A single word will sometimes embody the history of a degree, often refer us to the life and character of a person, or bear witness to the truth of some Masonic doctrine.

Our ancient Grand Masters entered into a covenant or contract with their workmen, which is particularly referred to in Masonic history. It was made under peculiar circumstances, and was to have been performed upon certain conditions. It was not an uncommon custom under the Jewish law to take a pledge, a security, or assurance for the performance of a promise or contract. A man's word or affirmation was not always taken as an assurance that he would fulfil his promise. So Judah gave pledges to Tamar. Judah said unto her, "I will send thee a kid from the flock. And she said, Wilt thou give me a pledge till thou send it?"\* The word which is trans-

\* Gen., xxxviii. 17.



lated *pledge* in this verse of Scripture, is *arrabon*. St. Paul uses the same word in Greek letters, *αρραβων*. This word is translated *earnest*. "Who hath also sealed us, and given the earnest of the Spirit in our hearts."\* Then, the *αρραβων* of the apostle is the same as the *עֲרָבֹן* (*arrabon*) of Moses. "The word," says Adam Clarke, "properly signifies an *earnest* of something promised; a *part of the price* agreed for between buyer and seller, by the giving and receiving of which the bargain was ratified; or a deposit, which was to be restored when the thing promised was given." "The spirit in our hearts" is an *earnest* in the *heart*, and an *earnest of the promised inheritance*; from which we learn, that all who can produce this *arrabon*—this *pledge*—this *word*, at the great day, shall be invested with the *word* of eternal life. But all mankind are under the sentence of death; and shall they be saved from death? Jesus gave a sublime assurance to all his followers, in his resurrection from the dead. And is this the pledge—the *word* of eternal truth, by which our bodies are to be raised from the dust and exalted to glory?

It may be proper, in this connection, to observe the *signs* of covenants; for they serve to bring to our re-

\* 2 Cor., i. 22.

collection the promise made on the original and primary occasion of their appointment. It is thought by some learned commentators on the Holy Scriptures, that the tree of knowledge was such a sign to Adam. The bow in the clouds, God expressly declares, shall be a sign of His covenant not to destroy again the earth with a deluge. Abraham received the sign of circumcision.\* There were three great covenants which God made with man. The first was made with Adam; the second with Abraham and his posterity; and the third made with believers, by Jesus Christ. The last is the most solemn and perfect. It was established through the mediation of the only begotten Son of the Father, and confirmed with his blood. "The law was added," says St. Paul, "because of *transgressions*, and was ordained by angels in the hand of a mediator." Gal., ch. 3, v. 19. The new covenant was revealed in the third dispensation of Divine truth. The Master Builder being smitten for our sakes, became the surety and sacrifice of this covenant. Sublime was the work of God, when He said, "Let there be light;"—but how wonderful and glorious was His work of man's redemption, when He said,—"Let there be a Christ born." He is the light of lights, the light of the world; the light of righteousness; the light of life.

\* Calmet, p. 316.

Although the sacrifice of Christ differs from the sacrifices which were offered under the law, there exists a very remarkable and striking illustration of his sacrifice in the ceremonial rites of our Order. The Christian Mason, who is pleased to embrace fully the doctrine of redemption, will perceive the representation of a punishment which is justly inflicted upon the sinner. Not only this, but the displeasure of our holy sovereign at the violation of his law, and that tender compassion for every offender who confesses his guilt, in humility, and implores his pardon. Our blessed Saviour was not only a sacrifice, but an intercessor. *He offered Himself without spot to God.* It was in virtue of the sacrifice, that our degraded nature could be healed; and by virtue of the intercession admitted to the favor and grace of God. The effects of guilt were great and universal; and according to the mysterious plan of God's moral government, an immense sacrifice was ordained to redeem the world. It is obvious to every reflecting Mason, and thoughtful reader of the Scriptures, that the whole body of ancient Masonry conveys to the Craft the idea of a deliverer, who should, even in his death, overcome the tempter, and remove the evils which had been occasioned by the fall. If the scheme of redemption was determined from the beginning; if Christ was the Lamb slain from the

foundation of the world, what more apposite memorial could be devised than that which is found in Freemasonry? We appreciate the inestimable value of the types, shadows, sacrifices, and prophecies contained in the Old Testament; but we are persuaded that the builders of our mystic temple were thoroughly instructed in the meaning of these types, shadows, sacrifices, and prophecies, and determined, in their wisdom, to preserve the principles of the true religion in the signs, symbols, and ceremonies of Freemasonry; and to seize hold of any event which might transpire on Mount Moriah, among the workmen of the temple, illustrative of the fall, and weave it into our system. They knew that Cain and Abel made oblations to the Lord. Cain's offering was rejected; but that of Abel, which was an animal sacrifice, was accepted. "The ground of this acceptance," says a learned divine, "was the faith in which it was offered. Scripture assigns no other object to this faith but the promise of a Redeemer; and of this faith, the offering of an animal in sacrifice, appears to have been the legitimate, and consequently, the instituted expression. The institution of animal sacrifice, then, was coeval with the fall, and had a reference to the sacrifice of our redemption. But as it had also an immediate and most apposite application to that important event in the condition of

man, which, as being the occasion of, was essentially connected with, the work of redemption; *that*, likewise, we have reason to think, was included in its signification. And thus, upon the whole, *sacrifice* appears to have been ordained "*as a standing memorial of the death introduced by sin, and of that death which was to be suffered by the Redeemer.*"

The third and last degree of divine light, or religion, was introduced by that glorious and immaculate being, whom the prophets had foretold. In its universality; in its wonderful adaptation to the moral wants and necessities of mankind; in the design and fitness of its provisions to restore them to the purity of man's original creation, its author, in infinite wisdom and goodness, endowed it with the highest perfection, and the most sublime truth. He came in the fulness of time, and responded to all which had been prefigured in the first and second dispensations of God. An Almighty Architect, He laid the deep foundations of nature; planned and erected the structure of the universe; established its laws, and His dominion over all, in keeping with His divine character. Perfect in body and soul; a finished pattern of holiness; of unparalleled virtue and self-denial; of meekness and patience; of obedience, and zeal for the divine glory, our heavenly

Master met his foes, and suffered death for our sakes, and bore our sins upon the cross.

The Master Mason's degree, which is the third dispensation of Masonic light, responds to all that is excellent in the first and second degrees. It was made, not to destroy, but to fulfil them, and carry the scheme of Freemasonry to a still higher degree of excellency. The system of doctrines promulgated in our institution must needs be that system which is promulgated in the Holy Bible. It beautifully illustrates the only method of deliverance, or that remedy for evil, which is perfect and complete. We have shown, that it teaches the existence and perfections of God, the righteous character of his law, the rebellion, apostasy, and corruption of man; the nature and necessity of redemption, of regeneration, of faith, hope, and charity; the impossibility of justification by works only; a future state; the resurrection of the body; a judgment to come; and a recompense of reward to the righteous, and the wicked.\*

Thus, we observe that Freemasonry, while it does not claim for itself a divine origin, contains, illustrates, and enforces all the essential doctrines of the true religion. The harmony and connection of all

\* 1 Horne's Intro., p. 149.

its parts evince the great wisdom of its founders, and their intimate knowledge of heavenly truth. In one sense it is indeed a religious institution, and as such must meet the sanction and confirmation of God, in whom all Masons should put their trust. Hence, we are almost persuaded that God has given to it his providential care, and has preserved it, on account of the truth contained in it. Empires, kingdoms, and states have passed away, and been buried beneath the rubbish of centuries. Innumerable works of literature and art have been consigned to oblivion, while many social and secret institutions have been lost in the silence of ages. But Freemasonry still exists, and is destined to continue until all the earth shall be brought to the knowledge and worship of God. Like the religion of the Bible, it humbles man, and exalts the Deity. In the adaptation of its principles to the capacities of all men; the spirituality of its forms and ceremonies; in its tendency to contract our evil passions, and keep them within due bounds; in its disregard of worldly wealth or honors; in its respect of the internal qualifications of the heart, and the necessity of restoring the image of God to man, and God to his glory, it will continue to triumph over the prejudices of the world, and defy all opposition.

With the Master Mason's degree ends the ritual

of Ancient Craft Masonry. In taking the three degrees, the candidate receives more and more light and knowledge, until he receives a fulness of light upon his being *raised*; and the rock on which the temple stood always became higher in advancing toward the holy of holies, which was situated upon the most elevated point of the rock. The design or purpose of the ceremonial law, in the first and second degrees, is fully satisfied in the enactments of the third degree, when the substance of the shadow is found and the antetype of its types, and still, the whole system is preserved, and the first, second, and third dispensations of Masonic light point out the way of an effectual deliverance, so that the first and second degrees furnish a standing proof that the scheme of the future was, from the beginning of the first temple, present to the three illustrious Masters who were commissioned to superintend the work. The Lord God never came forth from the majesty of his own council chamber without revealing some beautiful design of the work of reconciliation; and all his plans were drawn in subserviency to the great principle that man can have no meritorious righteousness of his own, and can never be raised to mercy save through the meritorious righteousness of another.

It is not inconsistent with Scriptural and Masonic



truth that all mankind, in a strict sense, may be considered as parties to the murder of Christ, so that in spite of the spirit of recantation which we may manifest, and the tokens of innocence which we may exhibit, we are all mysteriously and awfully connected with his crucifixion. And although we are not numbered with the immediate or active agents who nailed his body to the tree, still, such is the nature and power of evil, that every human being is morally associated with the first rebellion, and consequently we are all in some degree chargeable with having shed the blood of the Son of God. St. Paul intimates such a thing as the crucifying afresh the Son of God, and "the repetition of this consummation of crime" is sublimely and most solemnly represented in the Masonic ceremonial.

With all the strength and beauty of language—with all the force and excellence of signs and symbols—our ancient Masters described, with exactness, the future state of the world. From the summit of the temple-hill, they looked upon far-off and unborn generations, in their relations to God and redemption, as though they had already come and gone. The facts which are related in the ritual of the Master's degree, are not only very remarkable, but they are so stated and set forth that they appear to be events which were

recorded after the Christian era. The stern, but solemn description of disobedience, of its terrible effects, and the penalties inflicted on the offending parties, are clear and striking.

The whole ritual contains a series of facts illustrative of religious doctrines and beautiful lessons of faith and obedience. There are the several steps and stages of religious light and experience. From the first grip and sign to the last, we can perceive that the work of salvation was "divine in its commencement, as well as in its consummation." God, indeed, lifted up the light of his countenance upon the Ancient Craft.

## CHAPTER XII.

The Funeral Rites and Service of Masons.—The Coffin.—Sprig of Acacia, Square, Level, Plumb, Mallet, and Broken Column.—The duty of paying suitable honors to the Dead.—The origin of Masonic burial.—Inhumation, most ancient mode of burial.—Mourning apparel of Masons.—Living Squares and Angles.—The bowed and uncovered head.—The Equilateral Triangle.—Why Masons bury the dead due east and west.—The singing of Psalms and Hymns at Funerals.—The Scriptural passages which are introduced into the Funeral Service.—Funeral grand honors.—The Resurrection of the Body, and process of its restoration.—The last enemy which shall be destroyed.—Recapitulation.

The tracing-board of a Master Mason, is an oblong square, adorned with beautiful, but solemn emblems. The coffin, the sprig of acacia,\* square, level, plumb,

\* The acacia was anciently a symbol of honor, triumph, life, and resurrection, according to Pierius, who published his Hieroglyphica in 1575. When the Master Mason exclaims, therefore, "My name is Cassia," it is equivalent to saying, "I have been in the grave; I have triumphed over it, by being raised from the dead; and being regenerated in the process, have a claim to life everlasting."

There is some difficulty attending the explanation of the sprig of acacia: some say that it originated in the Jewish custom of planting a branch of acacia vera, (gum arabic plant) on the grave

mallet, and broken column, are the most prominent emblems. As an emblem of mortality, the coffin serves to remind us of our inevitable destiny, and that our earthly history shall end in death. The sprig of acacia speaks of immortality, and directs our thoughts to another world, where the soul shall live for ever. It teaches that man is not all dust, but there is a spirit in him which is not made of the earth, or anything in visible creation. While the human body must fall beneath the weight of years, or the infirmity of nature, there resides within, an immaterial existence, which no human eye has ever seen. A divine spark of life struck from the eternal rock, it animates and governs the body. In its origin it was pure and holy,—it was heavenly,—for it was “brought into existence by the immediate act of God.” Although soiled by sin, as the perfection of God’s work it can never die. It is not the subject of decay, death, or the corruption of the grave. But fearful and wonderful is the connection between soul and body. They must be separated. If disease or violence do not put them asunder,

of a departed relative ; others, in the custom of mourners bearing a branch of it in their hands, at funerals.—Ib.

Acacia is mentioned by Moses as one of the ingredients in the composition of the holy oil, used in anointing the sacred vessels of the tabernacle. It is also referred to in Ps. xlv. 8, “All thy garments *smell* of myrrh, and aloes, and cassia.”

old age will. The blows of death are fatal, and kill the bodies of men. At noon, and at midnight; in the hours of labor, and in the hours of refreshment; in the heat and toil, and repose of life, the great Masonic foe walks unseen to attack our frail nature. "Strength or weakness, health or sickness, beauty or deformity, riches or poverty, courage or cowardice, yielding or resistance, caution or rashness, fear or presumption, learning or ignorance, piety or impiety, virtue and vice, all—all, in one undistinguished level, fall beneath his mighty arm. Such has been man in every age of the world; such is man in his present most exalted moments; and such, my brethren, is each of us."\*

The penal signs; the gauge, square and gavel; the several steps in masonry; the rough ashlar, which must needs be polished and made ready, before it could be removed from the quarry, for the building on the mount; the consecrated hill and valley; the lamb-skin; the various ways of wearing the Masonic apron; Jacob's ladder, reaching from earth to the perfect Lodge; the Mosaic pavement, with its blazing star, which conducts us to the place of the sacred mysteries; the great lights; the movable jewels, which are emblems of virtue; the high motives for intellectual, moral, and reli-

\* Inwood's Ser., p. 112.

gious culture; and the many sublime emblems contained in the first part of the third degree, all—all remind us of our mortality, and the interminable future. *An hour* is coming when all the designs and plans of this life shall cease; and a mystic circle of terror shall be drawn, upon whose common centre every immortal soul shall meet the Eternal Judge. Oh! where is our ransom? The Mighty Master hath died! “I will redeem them from death! I will be thy plagues! I will be thy destruction; O grave!”

The coffin\* and evergreen† have other significant references. They occupy their places on the tracing-board, as being emblematical of certain mysterious events, recorded in Masonic history. While the coffin

\* In all the ancient mysteries, before an aspirant could claim to participate in the higher secrets of the Order, he was placed within the *pastos*, or coffin, or in other words was subjected to solitary confinement for a prescribed period of time, that he might reflect seriously, in seclusion and darkness, on what he was about to undertake, and be reduced to a proper state of mind for the reception of great and important truths. *Ol. Sym. Dict.*, p. 61, Amer. Ed.

† As a prelude to the triumphant manner in which Jesus Christ, after his resurrection, should ascend to the heavenly Jerusalem, he entered the earthly city before his passion, amidst the acclamations of the multitude, who hailed him as king of Zion, and with *palm* branches, the emblems of victory, in their hands.—*Br. HORNE.*

tells of the mortality of the flesh, the sprig of acacia instructs us that our dead bodies shall be found on the morning of that last and great day, set apart for the completion and dedication of God's spiritual temple, that building whose foundations rest on an eternal hill, and whose every stone shall be cemented with the blood of its architect. When the mighty Master shall descend from his throne, and appear with his holy company clothed in white raiment, in token of their innocence, the dead shall be raised, some to the resurrection of life, and some to the resurrection of damnation. It will be a day of terror, but also a day of wonderful joy; an hour in which he shall find the last of his redeemed, and return to the everlasting Mount, and "stand on the summit of his glorious temple, and put on the last stone of it, and say, 'it is finished.'"

The square, level, plumb and mallet, may well repose on the coffin, or be borne in a funeral procession. The square is one of the working tools of the Fellow Craft, and the distinctive jewel of a master of a Lodge. It is put into the hands of the worshipful Master, in order that he may keep the brethren within the square of the ancient landmarks. As a symbol, it is regarded a great light, and by it every Freemason is reminded not only of his duty to his brethren, but to all man-

THE KEYSTONE OF

kind.\* This symbol belongs to every degree of Ancient Craft Masonry. As a movable jewel, it is the first in the degree of Entered Apprentice, and second in the degree of Fellow Craft. As a great light, it is associated with the compasses, and both are placed upon the Holy Bible. It is found in all the degrees, but occupies a different position in each degree. As great lights, they were derived from the Bible, and are immortal. It is in the Bible that the true rule of human conduct, or that law by which we should be governed in our social intercourse, is found. And this rule or law, in its just application, cannot be learned all at once. It requires time, patience, study, and reflection. We must read and understand something of the will of God, as revealed in the first Great Light, and this we are taught from the several positions which the square and compasses occupy on our tracing-board. Without them, no Lodge is perfect; and as the Bible, which is the greatest light, has revealed the true rule of our conduct, and the true religion, it is the light which directs us to the Masonic altar.

\* Ol. Sym. Dict., p. 261. The square is the theory of universal duty, and consisteth of two right lines, forming an angle of perfect sincerity, or ninety degrees; and every man should be agreeable to this square when perfectly finished.—Mas. Institutes, p. 168.



The level,\* as an emblem of equality, may well be associated with the coffin. All men, in the sight of God, are equal; all are born to die; all have an interest in the plan of mercy; and all who are found worthy in the sight of God shall be accepted of Him.

The plumb-rule is used by the operative Mason to prove that his work is upright. In speculative Masonry, it admonishes us to walk uprightly before God and man; and as an instrument in the hands of an overseer of the Craft, it is used to prove the character of their work. When placed upon the coffin, it may refer to a worthy departed Master, who, while it was yet day, wrought with all diligence, and walked in the paths of virtue and piety. The works of a just man do follow him, and great shall be the wages of the upright.

The mallet is an important instrument of labor, and no work of manual skill can be completed without it. From it, we learn that labor is the lot of man, and that skill without exertion is of no avail; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.† But as an instru-

\* We are not to vaunt ourselves upon our riches or our honors, but to clothe ourselves with humility; to condescend to men of low estate; to be the friends of merit in whatever rank and condition. We are connected with men of the most indigent circumstances, and, in a lodge, we rank as brethren on a level.—

LINGTON.

—l. Sym. Dict., p. 168.

ment used in the erection of Solomon's temple, does it not teach us that every well wrought living stone shall be righteously and silently adjusted in that house not made with hands? That when the sound of axe and hammer has ceased, the just soul made perfect shall be justified in its place in the building, and in the peace of heaven, by the noiseless mallet of eternal grace.

The monument which is delineated on the Master's carpet is a compound figure, consisting of a broken column—a virgin weeping over it—a book opened before her—a sprig of acacia in her right hand, in her left, an urn; Time in the rear, with his hands enfolded in the locks of her hair. It has no inscription on it, but speaks for itself. Calmet is of opinion that there is no instance of an epitaph inscribed on the tomb of an ancient Hebrew; and remarks that that which is reported of Adoniram's, found in Spain, and some others of like authority, are not deserving of notice. If a monument were erected in memory of a king, a hero, a prophet, or a warrior, the tomb itself, he remarks, spoke sufficiently, and the memory of the person perpetuated, together with his history, among the people.\* The ancients often erected monuments to the memory of their departed friends. In the early ages of the world, the most simple tombs or monuments

\* Robinson's Calmet, p. 215.

were hillocks of earth heaped up over the graves. Jacob erected a pillar over his beloved Rachel; and Simon Maccabaëus built a splendid monument of square stones in honor of his father and his brethren. There were sepulchres in town and country, by the highways, in gardens, and in mountains. The kings of Israel had their burying places in Samaria. Samuel was interred in his own house. Moses, Aaron, Eleazer, and Joshua were buried in mountains, and Saul was buried under the shade of trees.\* There were persons who were not entitled to the privilege of burial, and their bodies were exposed to the beasts of the field, and the vultures of the air. It has been deemed proper, among many nations, to deprive some kinds of malefactors of funeral rites after their death, mainly for the purpose of perpetuating the odium of their crimes. Murderers were generally taken without the gates of a city, and after their execution, their bodies were exposed to public scorn and left unburied.

The Jews have ever been accustomed to pay suitable honors to the dead, and to mourn with those who mourn. They call a tomb or cemetery "the house of the living," and when they come thither, bearing a corpse, they address themselves to the dead, as if they were still alive, saying: "Blessed be the Lord who

\* Ib., p. 215.

hath created you, fed you, brought you up, and at last, in his justice, hath taken you out of the world. He knows the number of you all, and will, in time, revive you. Blessed be the Lord, who causeth death and restoreth life."\* And when they come to the new made grave and encircle it, they repeat the blessing directed to the dead. In many respects their funeral service is similar to that of Freemasons. They walk around the grave, reciting the 32d chapter of Deuteronomy, beginning at the fourth verse. When the dead body is let down into the earth, with his face towards heaven, they say, "Rest in peace."

The burial service of our Order must awaken in the mind of a sincere Mason the most exquisite feelings

\* Robinson's *Calmet*, p. 215. We find in Scripture various appellations given to the sepulchre; among others, that of the *house* appointed for all living—the *long home* of man and the *everlasting habitation*.

Many of the Hebrew sepulchres were hewn in rocks; as that bought by Abraham for the burying of Sarah; those of the kings of Judah and Israel; and that in which our Saviour was laid on Mount Calvary. *Ib.* p. 832.

As early as the time of the patriarchs, the custom of family burial places was well established. And the simple and affecting words of Jacob are sufficiently explanatory of the motives which have ever since influenced mankind, and will probably ever continue to preserve this ancient custom. "Bury me with my fathers in the cave which is in the field of Ephron the Hittite. There they buried Abraham, and Sarah, his wife, there they buried Isaac, and Rebekah, his wife, and there I buried Leah." (Gen. 49 — 29, 31.)

and solemn thoughts.\* The aids of religion are called in to raise and cheer our hearts. The announcement of scriptural truths, and the ceremonies performed at the grave of a departed brother, fill every thoughtful mind with beautiful and sublime conceptions of immortality and the resurrection. In circumambulating the vault; in depositing the white apron and sprigs of evergreen in the grave; in committing earth to earth, ashes to ashes, and dust to dust,† our thoughts are carried across the waste of centuries, even unto the

\* It should be observed, that too many who attend funerals seem wholly unconcerned at those ceremonies, sentiments, and prayers, which are made at the graves of our fallen brethren. The whole craft in attendance should unite and join in the solemn ceremonial; and "surely, if they were duly affected with the spectacles of mortality," impressed with the idea of mortality and deep concerns of eternity, "they could not forbear lifting up their hearts to God and pouring forth the most fervent devotions when they pay their last office to their departed friends and brethren.

† The casting of earth upon the body was esteemed an act of piety by the very heathen; insomuch, as to find a body unburied and leave it uncovered, was judged among them a great crime.—WHEATLY.

The form of words appointed to be said while the earth is cast upon the body, is peculiarly pertinent and affecting. The introduction commemorates what has happened: "that God hath taken to Himself the soul of our departed brother." The form then describes the present act of committing the body to the ground, "earth to earth, ashes to ashes, dust to dust," and concludes with a firm and steadfast hope of the general resurrection. — SHEPHERD.

beginning, when man was created in the image of God, and when he fell from his first estate. And even from this point, with the first great light shining upon us, we can survey that gracious and mysterious Being who became our surety, and brought life and immortality to light. From the very mouth of the tomb, we look back to the Holy Mount, which burns with the footsteps of the cherubim, and there behold the labors of those faithful and obedient workmen, who wrought at the first temple, which was the beauty and glory of Israel.

Our funeral rites are coeval with the existence of the third degree. The public grand honors which are given at the grave; the ceremony of walking three times around it; of depositing the badge of a Mason and sprigs of evergreen in it; and the manner of laying our dead to sleep, are certainly of ancient origin. Much of our burial service is the production of modern taste or invention; but when we inquire into the origin of the service; why it is that master Masons only are entitled to Masonic burial; why we walk around the graves three times; why we deposit in the grave the emblems of innocence and immortality; and why we inter the dead due east and west — there is a response full of hope and joy. Not in vain are our funeral signs and ceremonies.

When our ancient Masters laid the triple foundations of the temple; when they beheld it rising in beauty and in silence; its stately columns, its polished ashlar, its sculptured chapiters, ornamented with net-work, lily-work, and pomegranates; the elaborate grace of the Mosaic pavement; the middle chamber, and the Holy of Holies; the whole house exceedingly magnificent — their souls were filled with visions of glory and thoughts of more than earthly perfection. Inspired with the loftiest suggestions, caught they no glimpse of the wonderful enactments which occurred on an adjacent hill — the hill of crucifixion? In the secret recesses of the holy Lodge at Jerusalem, and while pondering on the perfection of their mystic work, had they no intimation of the infliction of those wounds which our Lord and Master revealed to his friends when the doors were shut on the night of the resurrection? When they looked on the circle and its perfect point, did they not muse in love and wonder on that radiant circle and crown of thorns which Jesus wore? In his uplifted hands we behold the glorious sign of intercession, and in his expiring agonies hear the words of distress. When we walk around the vault of a departed brother, we are assured that his soul is living in an unbroken existence. The very earth which falls

\* Man. Ser., 3 vol., p. 316.

upon his coffin gives back the sound of freedom and redemption. The state of the present life, and that to come, is figured by the tabernacle and temple of the Old Testament; the tabernacle, for that it was movable, may resemble the condition of the life present; the temple, for that it was fixed and immovable, the fruition of the life to come. To the framing of the tabernacle came the Jews only; but to the building of the temple, with the inhabitants of Jewry, the men of Tyre and Sidon: to wit, both Jews and Gentiles, all concur in this building, wherein is never heard the noise of hammer.\*

Inhumation is the most ancient mode of burial, and Masons always inter the dead bodies of their brethren. This is the best disposition which can be made of our remains, and is consistent with the scriptural view of our mortality. In putting away the bodies of our departed friends, it is a religious duty to pay a decent respect to them, and bury them in a becoming manner. "Death is as the lines drawn from the centre to the circumference, even on every part," and which unite us as with a close and mysterious bond with the Lodge unseen. In forming a funeral procession to carry out and lead our dead to their last earthly homes, we are reminded of a far stretching procession, winding its

\* Sutton's Dis. Mori., p. 69.



way through a hollow, broken land, and hiding its head in some bending vale; it is still all one; all advancing together; they that are the farthest onward in the way are conscious of their lengthened following; and they that linger with the last are drawn forward, as it were, by the attraction of the advancing multitude.\* Thus, all mankind are moving on to the grave, and pressing beyond the margin of the material world. Those who have travelled the way before us were once as animated with life as ourselves, and had their hopes, their projects, their joys and sorrows; and we must follow them. There are cowans on all sides; there are enemies posted and armed at every station of life to drive us into eternity. Human wisdom can find no way to deliver man from the land of darkness and the shadow of death.†

It is very proper to pay a decent respect to the dead. There are many innocent examples of mourning for the dead in Holy Scripture. Abraham mourned

\* 1 Man. Ser., p. 254.

† To overcome death in the way of duty is courage; to meet death with patience is faith; but not to fear it is either a gift of special grace or a dangerous insensibility. No doubt great saints have been able to say, "I have a desire to depart." And many have rushed to martyrdom as to the love and bosom of their Lord. But even David said, "My heart is sore pained within me, and the terrors of death are fallen upon me." —  
MANNING.

for Sarah, and all Israel for Samuel, their prophet. David lamented the death of his trusty friend Jonathan, and the people in the wilderness for Aaron, their high priest. Jacob was deeply distressed at the supposed death of his son Joseph. David lamented greatly the death of Absalom. "My son," saith our Grand Master Solomon, "pour forth thy tears over the dead, and neglect not his burial." Surely, pious ceremonies performed at the grave of a dead brother are not only commendable, and in accordance with the immemorial usage of our Order, but argue something for the value of our dead bodies. The time must come when they shall be found, and every sign which is given and every word spoken at the grave testify to the truth of the resurrection of the body.

The mourning apparel of Masons consists of white gloves and white aprons. White is the native color of the wool of the lamb, and is emblematical of innocence. Solomon knew the beauty and propriety of wearing white gloves and white aprons on funeral occasions. The general use of white was recognised by him, under the inspiration of heaven. "Let thy garments be always white." In all countries and all ages, white has been regarded as an emblem of purity. Isaiah says, "Though your sins be as scarlet, they

shall be as white as snow ; though they be red, like crimson, they shall be as wool." No one, perhaps, was better acquainted than Solomon with the fact that the posterity of Adam were innocent of the first transgression ; and inasmuch as sin brought death into the world, he, as the first Grand Master of Masons, ordained that his craft, in view of the fact that they had no immediate part in the commission of original sin, should, on funeral occasions, wear white gloves and white aprons, in token of their innocence. The mourning dress of a Mason has a secret origin, and should ever direct our thoughts to that one and indivisible head, through whom a full reconciliation has been made.

In our funeral processions, the course of the mourners is frequently changed on their way to the place of interment ; and whenever this occurs, a living square and angle are made. At the centre, which is the point where both the sides of the angle meet, it is usual for the deacons or stewards to elevate their rods, and so place them as to make a square, or right angle, beneath which the procession moves ; and as each one of the company passes under it, his head is uncovered. The ceremony is dignified and solemn. The head should not only be uncovered, but should be bowed in awe

and veneration for the name of God, and in token of humble submission to the will of the Lord, who taketh brethren away. Blessed be the name of the Lord.

The bowed and uncovered head,\* we have reason to think, was a custom instituted even before the third degree was fully established or revealed; for tradition tells us that Fellow Craft Masons, from the beginning of the Order, were instructed to revere the Deity, and bow at the mention of his name, in all humility. While the system of Ancient Craft Masonry is entire, and, as such, may have been a system substituted in the place of some other which existed before, still, the degrees are so arranged as to represent different stages of light; and consequently, the Fellow Craft Mason personates one who has never been brought to a just knowledge of the resurrection and the life.

On moving to the grave, the rods should be raised only three times, to form three squares. The sides of the squares are of equal length—so that if each of the squares had a base, there would be three triangles. The square, then, has two legs of a triangle. It wants

\* The practice of bowing at the name of Jesus is founded on ancient usage. In the early ages of the church it was universal, and it is prescribed by the eighteenth canon of the English Church, as a testimonial of inward humility, and a due acknowledgment that the Lord Jesus Christ, the true, eternal Son of God, is the only Saviour of the world.

a base, which was untimely cut off, and being gone, it cannot be found in the Master's degree, or this side the arches of eternity.

An acute angle may represent our imperfect knowledge of the mysteries of God; and the square, which is only the fourth part of a circle, may indicate that man must die ere he can be raised and exalted to glory.

The equilateral triangle,\* while it is a distinctive emblem of God, is also an emblem of perfect friendship. Three Master Masons constitute a legal Lodge, and should always work and dwell together in unity. If one be removed by death, the base of the triangle, which represents an individual brother, is gone, and we know not how soon the other sides will become

\* In this connection may be mentioned the peculiar mode in which the *Cohanim*, the lineal descendants of Aaron, hold their hands whilst pronouncing the priestly benediction, which they do on each great festival, and, in some parts, on every Sabbath, from before the sacred shrine of the synagoguc, which is situated in the East, and called the "Mercy Seat." All the Cobaniam ascend thither, turn their faces toward the congregation, and place their hands before their faces in such a manner as each to make with his thumbs and forefingers an equilateral triangle, while they thrillingly chant, in affecting strains, the words: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

MARGOLIOUTH.

invisible lines, to be united with that which has been cut off, and gone before. "If the duty of sincerity flow equally, the advantage will flow equally."

The three *living* squares are made to shadow forth the equilateral triangle. There is a great mystery in unity, but the unity is infinitely and eternally perfect.

It is the custom of Masons to bury their dead due east and west.\* There is a beautiful propriety in this. It is not only in keeping with the ceremonies which are performed at the grave, but it carries our thoughts back to the days of Solomon, and rivets them upon the remarkable events which consecrated the brow of Moriah. It is, then, an ancient custom, and certainly, as a Masonic custom, originated at the first temple. The situation of a Lodge is due east and west, and Solomon's temple was so situated. Moses, by Divine command, erected a tabernacle to God, and placed it due east and west, in commemoration of the miraculous deliverance of the children of Israel, when he conducted them through the Red Sea. From the east the Divine glory first came; from thence came the *Bible*; and through that, the *new covenant*.

\* Anciently most of the places of public worship were so constructed, that the congregation should face towards the east. The Jews were accustomed to worship with their faces turned towards the Mercy Seat and the Cherubim, where the Ark of God was placed.

Christ, it is said, died with his face to the west; and the third foundation of the temple, which was in the form of a cross, was so constructed, that that which would properly be the upright piece was situated due east and west, so that if that foundation could have been raised, it would have stood in the east, fronting towards the west. The sun, which rises in the east and sets in the west, gives assurance of the coming day. Our bodies must all lie cold at the root of the rocks—at the foot of the mountain, but the light of God's countenance shall shine on the morning of the great Easter, from the east, even unto the west, and run through the dust of sleeping generations.

While walking round the grave, after the dead body has been lowered, it is usual to sing an appropriate psalm or hymn. The singing of psalms and hymns at funerals was a custom used among Christians, even from the first ages, and mentioned frequently by St. Jerome, St. Chrysostom, and many others. St. Jerome affirms, that this usage arose from primitive tradition.\* The song of Moses, at the deliverance from Pharaoh and his hosts, is the most ancient song of which there is any record. On the last day of unleavened bread,

\* Brownell's Com. on Prayer Book, p. 483.

Moses and the children of Israel sung this song of triumph and praise. It was an inspired song, composed in praise of God, and his divine goodness. "The Lord is my strength and song, and he has become my salvation: He is my God, and I will prepare him an habitation; my father's God, and I will exalt him." David lamented over Saul, and Jonathan his son, and composed a song for a public and universal lamentation. But the songs which are sung at Masonic funerals most properly denote a deliverance from death, and a subject of praise and thanksgiving.

The scriptural passages which are introduced into our burial service constitute an excellent and profound commentary upon the principles and doctrines of our Order. The Lodge having been opened in the third degree, with the usual forms, the Master of the Lodge pours forth the most solemn but animating words of divine inspiration. Here we learn the foundation of our faith, the pillar of our hope, and the keystone of the Masonic fabric. The whole of the funeral ceremonial, from the first sign given and word spoken, to the last sign and word at the grave, attests and does homage to the doctrine of the resurrection. We know that the grave is but a temporary habitation, and the lifeless body, instead of being a dishonored and worthless thing, is destined to be found and raised,



ere our Master's spiritual temple is finished. Hence, there is something religious in conveying, in a solemn and decent state to the grave, that which is sown a natural body, and then erect a monument to mark the resting-place of that which shall be raised a spiritual body. It must needs be a destroyed and ruined temple, but it shall be splendidly rebuilt. Let, then, the spot be marked where it has mouldered to dust. A great day shall dawn, when the rubbish shall be removed, and its ruined arches, and its crumbled columns, shall rise up, gloriously and indissolubly reconstructed; and then shall be heard the mysterious steppings of Divinity, as He comes to possess its altars, overshadowed with the wings of cherubim.

The funeral grand honors consist of certain signs, which are indicative of grief. They are given publicly, and are, therefore, called public Grand Honors. The private grand honors can never be exhibited, except in a Master's Lodge, for they are among the secrets of Masonry, and are only made known to Master Masons.

The funeral grand honors are given in the following manner: "Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and

then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given, each time, namely, on the breast, on the palms of the hands, and on the thighs, making nine concussions in all, the grand honors are technically said to be given 'by three times three.' On the occasion of funerals, each one of these honors is accompanied with the word '*Alas*,' audibly pronounced by the brethren."\* It will be observed, that in the arms folded on the breast, and palms of the hands resting on the shoulders, there are formed two living triangles, and two sides of a third, or lower triangle, whose base has been removed, or cut off. The reference is striking and sublime.

The next motion, or sign, is the outstretched arms, and then the palms of the hands brought together over the head. The hour has come—death has taken place—the ghost is given up. Each arm falls perpendicularly to its own side, pointing to the dust, and the world of departed spirits.

The same signs or honors which express the grief of the Craft at the interment of the body of a Master Mason, are used on other occasions to express our joy. In laying the corner-stone of a Masonic or public edi-

\* Mack. Mas. Mis., Feb. No., 1850, p. 70.

fice, the work is received and acknowledged with the public grand honors. In the cavity of the stone, the Craft take care to deposit the Holy Writings, and other lesser lights, with the expectation of their being preserved for the discovery and benefit of coming generations. So that the things which are buried in the rock, may be found and resurrected; and hence, there is a great propriety for rejoicing on an occasion, where the signs of grief become the signs of joy.

The resurrection of the body, and the process of its restoration, is sublimely manifested in the third degree. The doctrine is, indeed, shadowed forth in the first and second degrees; and the three degrees, when they are contemplated together, not as each portraying the same truth, in the same manner, but in their connection with one another, it will be observed, that they set forth the same truth, under different and successive aspects. The degree of Entered Apprentice does not fully evolve the doctrine of the resurrection, nor does the degree of Fellow Craft. Christ, in restoring to life the daughter of Jairus, the son of the widow, and Lazarus, seemed to manifest a greater power in raising the second person than the first; and in the raising of Lazarus, there was a still greater demonstration of divinity. The daughter of Jairus was raised from *the bed*, the son of the widow from *the bier*; but Lazarus

from *the grave*. That knowledge, which was the early dawn of that revelation which manifested the second Adam as a quickening spirit, is ingeniously incorporated into the first degree, and is the hope of the Fellow Craft's calling. The patriarchal church looked to some subsequent period, to the *last days*; to the *close of the second dispensation*, when the living Redeemer would stand upon the earth, and triumph over death.

The last enemy which shall be destroyed, is death. We still seem to hear, rolling through the hills and vales of time, the thrilling voice which wailed through the temple of the Lord; and while it gives us a fearful sense of death triumphant, it also teaches us to look on death as conquered. The mighty Master and Saviour of the world, with firm and unflinching steps, ascended the holy mountain, and in the integrity of his nature, was bound to the cross, as to an altar of sacrifice, and there, with his precious blood, washed out the sins of all mankind. "Death shall be swallowed up in victory." "Blessed are the dead that die in the Lord."

A Master Mason represents a raised and sanctified being. The deep mysteries lying in the forms and ceremonies, embrace a powerful illustration of the earlier state of man, and that later state, when he shall stand in the presence of God, divested of the impurities of nature, a new and holy creature, redeemed by

the costly blood of our Supreme Master. The toiling Craftsman, the lowliest and most unlettered Apprentice, may reach the mysteries of the sacred Lodge, which was situated beneath the west of the temple, upon whose centre, enclosed by a living triangle, the *word* was syllabled in awe and veneration. When St. John the Evangelist, and beloved Craftsman, was made a new creature, he learned things unutterable, lying on his Master's breast, and by the spirit of his Master working in him, "he looked into the mystery of God, with cherubim." Brethren, look through the mysteries of our Order, and "as through a veil, and in a parable, you shall see Christ, your Lord, changing old things into new."

To gain the mastery over our evil nature, is to gain wisdom and power; and to step uprightly and regularly, according to our secret discipline, is to advance towards that point, where righteousness rises to open and adorn the soul, as the sun rises to open and adorn the day. Sin, a corrupted thing, shall slip and cleave from the soul of a true believer, till his body shall descend to the dust, to be reconstructed, and raised towards the throne of God.

In the preceding chapters, we have endeavored to show the signs and notices of Masonry, contained in the first and second degrees. We have examined the

several sections of those degrees, and noticed the consistency of their several parts; that, at every advancing step, new truths break upon the mind, and give fresh force to those which have before been imparted; that more and more light is thrown on the divine purposes and dealings, which light comes from that first and greatest light which shines upon our altars, and is the light of inspiration. Our design has been to prove that the several degrees of Ancient Craft Masonry, generally develope and illustrate the doctrines of the true religion, and that into the solemnities and ceremonies of the Master's degree, have been mystically gathered the grand truths of divine revelation; that the types and symbols, with everything else contained in the ritual, were intended to foreshadow the mysteries of the third degree, and the sublime facts of that religion, "whose temple was to be the whole earth, and whose shrine, every human heart."

The prominent events celebrated in the several apartments of our mystic edifice, have been noticed. We have seen that the Lodge, like the church of God, directs our minds to the contemplation of other worlds than the earth, and other intelligent creatures than man; that we enter its portals in the name of God, in whom we put our trust; that the ritual gives out notions in perfect harmony with fuller revelations, of one

great apostasy, which divided the evil from the good,—the light from darkness; that the first degree opens with a succinct account of the creation of matter, showing that it was not eternal, and that it was derived from God; and vividly portrays the awful consequences of the first transgression, with the rewards of the rebellious and the obedient. We have reflected in wonder and humility, on many of the beautiful emblems which adorn our chart. We have looked upon the lamb-skin as an emblem of innocence, and as the badge of a Mason; and while we have regarded it as being worn in honor of a departed worthy, it was, nevertheless, adopted as a token of the blood which was shed for the benefit of the whole Craft, or the merits of our crucified Master, whose hands were uplifted on the cross, and who, in his last agonies, cried out, “My God, My God, why hast thou forsaken me?” We have gazed on Jacob’s ladder,—that symbol of glory,—reaching from earth to heaven,—and its beautiful rounds of faith, hope, and charity, by which a communication is opened up to glory. The instruments of moral labor have been explained, and that blazing star which leads every Apprentice, until he enters the Holy of Holies. The greater and lesser lights, the jewels of the Craft, the circle and its perfect point, the pillars of Masonry, the winding staircase, together with many

of the laws and usages of the Order, have been discovered and applied to the purposes of our argument. In search of God and his perfections, we must all travel in one way. Come and see the place where our Master lay; and look on the empty sepulchre, as the place where your victory was won, and your immortality secured. From the grave we shall be raised, and from its darkness brought to light.

THE END.



