

Masonic Roots

HISTORY LECTURES

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FREEMASONRY AND SOCIAL ENGLAND IN THE EIGHTEENTH CENTURY

by

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The subject I have selected for my Paper this evening is one concerning which little or no attention has apparently been paid by students. Many books have been written in which the social conditions existing in England in the 18th century have been passed under review, and we have also Histories of Freemasonry in England during the same period, but in neither case has any serious attempt been made to connect the widespread growth and universality of the latter with any of the improved conditions of the former. It is, I fear, quite impossible in the time at my disposal to analyse with any considerable detail the various facts concerning Freemasonry, which may have affected the social life of England as a whole ; but I will endeavour to set before you, in as brief a manner as possible, the principles and tenets inculcated in Freemasonry from the early part of the 18th century, and indicate broadly the lines upon which further investigation might be undertaken, with the view of ascertaining, if possible, the effect of these teachings of Freemasonry upon the social conditions then existing.

From the 13th century, and probably even earlier, Masons, when congregated together, appear to have met in Lodges - then the workroom attached to the building in progress. At the beginning of the 18th century only a few such groups remained, such as those at Alnwick and Swalwell - then meeting in taverns - whose records survive to show that they existed for the operative purpose of regulating the Masons' trade. There were also, in London and elsewhere in England, isolated and independent Lodges of Freemasons, composed mainly if not entirely of non-operative Masons, in which speculative or symbolical Masonry was practised. We know that Sir Robert Moray, a Founder and first President of the Royal Society, was made a Freemason at Newcastle in 1641, and also that Elias Ashmole, the celebrated Antiquary, was made a Freemason at Warrington in 1646. Then again there is evidence that Charles, first Duke of Richmond, was a Freemason in 1695, and other names might be mentioned did time permit. Until 1717 these isolated speculative Lodges were apparently independent of any central control; but we know that in each of them certain ceremonial observances were carried out in connection with the making of a Freemason, one account telling us that the ceremony was "very formal."

In 1717 four Lodges meeting in London agreed to form themselves into a Grand Lodge, and on the 24th June they elected their first Grand Master, with two Grand Wardens. In 1721, John, second Duke of Montagu, became Grand Master, and ever since that date this Grand Lodge has been ruled by nobility or royalty. For the first six years of the life of this Grand Lodge its activities were confined to London and the Bills of Mortality. In 1723 Lodges were constituted at Edgware, Acton and Richmond, and in the following year the extension to the Provinces was in active operation, Lodges springing up at Bath and Bristol in the West and Norwich in the East.

In 1725 there were about 70 Lodges under the central organisation, with some 1,400 Brethren. By 1731 the Lodges had grown to 83, and included Lodges at Gibraltar, Lisbon and Calcutta. The number of Brethren had by then risen to approximately 2,400. Subsequently new Lodges were founded in steady succession and by the end of 1740 there were 187 Lodges under the Grand Lodge of England.

In 1751 the Grand Lodge according to the Old Constitutions was formed in London by six Lodges, none of which appear ever to have been under the jurisdiction of the older Grand Lodge. The Brethren of these six Lodges were mostly Irish and no doubt many of them learnt their Masonry in Ireland, where a Grand Lodge had been established for that island, certainly from 1725 and perhaps even earlier. This rival Grand Lodge - known familiarly as the Grand Lodge of the Antients - progressed rapidly. Its Brethren were drawn from men of a lower social status than were those in the Lodges under the premier Grand Lodge, thus widening still further the avenues through which the teachings of Freemasonry passed into the world at large.

By 1775 the aggregate number of Lodges under both the Grand Lodges was 578 and at the close of the century this number had grown to 768. But throughout the period English Freemasonry did not confine itself to the British Isles. It was carried into every nook and cranny of the inhabited world, particularly where English speaking people dwelt. 271 of the 768 Lodges in 1800 were in places outside England and Wales. In addition the Grand Lodges of Ireland and Scotland have constituted many Lodges under their respective jurisdictions, not only at home but also in various other parts of the world.

Having glanced at the rapid growth of Freemasonry during the 18th century, I now come to the main portion of my subject, which comprehends a consideration of whether the Members of all these

Lodges of Freemasons, either collectively or individually, had any influence upon the social conditions of that period.

Trevelyan, in his recent History of England, states:-

"It was the special function of the 18th century to diffuse common sense and reasonableness of life and thought, to civilise manners and to Harmonise conduct."

It is not, however, an easy matter to recognise any one of the many factors which conduced towards this end, for there were many influences at work, independent of each other, all tending towards the same object. Was one of these factors Freemasonry, which, from records commencing from 1722, is known to have inculcated the principles of Brotherly Love, Relief and Truth towards each other, besides toleration, temperance and other social and moral virtues.

From about 1725 the ceremony of making a Freemason had developed into a series of three degrees, which were conferred upon Masons in the Lodges - Entered Apprentice, Fellowcraft, and Master Mason. Each of these three degrees had its own special teachings. The Degree of Entered Apprentice sought to reach the moral and social duties of Man to God, his Neighbour and Himself; the second Degree of Fellowcraft - often given at the same time as the first taught the desirability of searching into the hidden mysteries of nature and science; while the third, or Master Mason's Degree carried on the teaching requisite for a good moral character by inculcating fidelity and trustworthiness with true fellowship in this life, and finally emphasising the life after death, or the immortality of the soul.

From so-called exposures, which began to make their appearance in print from 1723 onwards throughout the century, and also from other contemporary sources, it is quite certain that the three Degrees gradually developed into three ceremonies of a very solemn character, well in keeping with the principles and tenets sought to be inculcated in those ceremonies. In the 6th of the Charges in the Constitutions of 1723 it is stated:-

"You are not to behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn."

In some early By-Laws of the Maids Head Lodge, Norwich, recommended to them by Dr. J. T. Desaguliers, there was one as follows :-

"That no ridiculous trick be play'd with any person when he is admitted."

In 1728, William Oakley, Master of the Lodge at the Carpenter's Arms, Silver Street, Golden Square, London, addressed his Brethren. In the course of that speech he exhorted them that,

"their character and behaviour ought to be such as shall not be liable to bring any Reflection on the Craft."

He concluded this exhortation by wishing that the Brethren might

"love, cherish, relieve, and promote the Interest of each other."

In the Freemason's Pocket Companion, published by William Smith in 1735, a short charge to new admitted Brethren is given. This emphasises many of the tenets of Freemasonry. It is too long to quote in full, but I will give you one or two extracts:-

"There are three general Heads of Duty which Masons ought always to inculcate, viz.: to God, our Neighbours, and our-selves. To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the Summum-Bonum which we came into the world to enjoy ; and according to that view to regulate all our pursuits.

"To our Neighbours, in acting upon the Square, and doing as we would be done by.

"To ourselves in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due bounds, and free from all Pollution. In the State a Mason is to behave as a peaceable and dutiful Subject conforming cheerfully to the Government under which he lives."

Then, further on, we are told:-

"He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his Brethren, are in want, when it is in his Power (without prejudicing himself or Family) to relieve them."

Then, again, there is the following exhortation to the Initiate :-

"He is to be a Lover of the Arts and Sciences, and to take all opportunities of improving himself therein."

In the Dedication to the Grand Master, Lord Carysfort, prefixed to Scott's Freemasons' Pocket Companion, published in 1754, there is the following :-

"We daily increase both in good and useful Members, and in that generous Fund of Voluntary Charity, that raises the admiration of the World, at the Mutual Love and Harmony, which cements the Brotherhood; and is always ready to give Relief to those who are worthy and in Distress."

It may further be noted that the Lodges used Prayers in connection with the opening of the Lodge and the performance of the Ceremonies. Some of these have been preserved and show the solemn nature of the blessings sought. As an example I quote from two used about 1730. The first appeared in the Irish Constitutions of 1730, and states:-

"Most Holy and Glorious Lord God thou Great Architect of Heaven and Earthin thy lame we assemble and meet together humbly beseeching thee to bless us in all our undertakings, to give us thy Holy Spirit, to enlighten our Minds with Wisdom and Understanding; that we may know, and serve thee aright, that all our Doings may tend to thy Glory, and the Salvation of our Souls."

The second Prayer is from one of three very similar prayers found among the Rawlinson MSS. at the Bodleian Library, Oxford. In it occurs the following :-

"Grant O God that he (the Initiate) and all of us may live as men considering the Great end for which we were created, and do thou give us wisdom to contrive and guide us in all our doings, strength to support us in all difficulties and beauty to adorn those Heavenly Mansions where thine Honour dwells. Grant O Lord that we may agree together in Brotherly Love and Charity towards one another, and in all our dealings do justice to all men, Love Mercy and walk humbly with thee our God so that at last we may be made Members of an Heavenly Jerusalem."

Each one of the many thousands of Brethren who became Freemasons listened to these Prayers and to the ceremonies, not only when made Freemasons but continually afterwards when attending their Lodges.

As a consequence they must have become very familiar with the precepts and tenets these prayers and ceremonies laid stress upon; and it is not unreasonable to suppose that in very many cases Brethren's characters thereby became uplifted. Is it not also probable that these Brethren, who strived to become good Freemasons, were far more receptive and ready for such social reforms as were initiated during the century than those who had not received such instruction? May it not also have been that some of the leading Freemasons, as a consequence of the teachings of the Craft, even helped to initiate part of these social reforms. The first fundamental in Freemasonry was, and still is, a Belief in God. In the first of the Charges in the Constitutions of 1723, it is clearly laid down:-

"1. Concerning God and Religion. A Mason is oblig'd, by his Tenure, to obey the Moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves ; that is, to be good men and true, or men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished, whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual distance."

The aim of Freemasonry was universality without restriction to any Dogma or Creed. This is further stressed in the Sixth of the Charges, in a paragraph dealing with Politics and Religion, wherein it is stated:-

"Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion or Nations, or State Policy, we being only, as Masons, of the Catholic Religion abovementioned; we are also of all Nations, Tongues, Kindreds, and Languages, and we are resolved against all Politicks, as what never yet conduc'd to the Welfare of the Lodge, nor ever will."

There is no doubt that throughout the 18th century Dissenters, Jews, and Brethren of other Denominations mingled harmoniously with the Protestants of the Established Church in Lodges. Even the Roman Catholics, notwithstanding the Papal Bulls of 1738 and 1751, foregathered in Lodges as Freemasons until these Bulls were formally promulgated in England towards the close of the century. All this is striking and noteworthy. From 1723 there are Brethren in Lodges with

Jewish Names, and, in 1732, from the Press we learn that, on Sunday, 21st September, at the Rose Tavern, Cheapside, London, a Mr. Edward Rose was admitted a Brother,

"in the presence of several Brethren of Distinction as well Jews as Christiansby Mr. Danl. Delvalle an eminent Jew Snuff Merchant, the Master."

Lecky, in his monumental History of England in the 18th century, referring to the Jews, tells us that,

"the hatred, indeed, of that unhappy race in England was particularly tenacious and intense."

We know that, even in 1753, Pelham's attempt to legalise the naturalisation of the Jews failed. Such toleration as there was in the early part of the century seems political rather than individual, and when it occurred was only a necessary compromise with error for political reasons. It was not until a later period that it became a matter of principle for practice by the country as a whole. May not this toleration, in questions of religion, practised by Freemasons as a matter of principle from 1723 or even earlier, gradually have had its effect on the mind of the country as a whole?

Next let us consider charitableness. This was a virtue especially inculcated by the tenets of the Craft, Brotherly Love and Relief being two of their three grand principles. At the conclusion of the Charges in the Constitutions of 1723 we find :-

"Finally, All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the Foundation and Cape-Stone, the Cement and Glory of this ancient Fraternity, avoiding all wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices."

This true charitableness, and also the principles of relief to the distressed, were deeply instilled into all Freemasons, and must surely have had its effect upon the outside world. Again I quote from Lecky, who, in commenting upon the period, states :-

"There had always been much unobtrusive charity in England and causes in a great degree independent of Religion and constitution to stimulate it. There are fashions of feeling as well as fashions of

thought, and with the softening manners of the closing years of the century, benevolence and philanthropy had undoubtedly acquired a higher place in the category of virtues."

I suggest that Freemasonry certainly contributed to form this fashion of feeling and to bring about the improved state of affairs.

It should always be remembered that Masonic Charity was not confined to objects within the Craft, but that many objects outside Freemasonry were sympathetically considered. As an example I would quote the colonisation of Georgia in America. This scheme was started by General James Oglethorpe, himself a Mason and the first Master of the Lodge at Savannah, constituted shortly after the first settlers had arrived in the Colony. In 1733 a general Subscription throughout the Craft was made to help this scheme. It was urged by the Rulers of the Craft in the Meetings of the Grand Lodge in London, and we hear of sums being raised for the Scheme in Lodges as far North as Newcastle. Throughout the century press notices record the generosity of Freemasons, and Minute Books of old Lodges are full of records of charity given to deserving persons and causes of every description. The example thus set by the Brethren all over England must, I maintain, have had its effect upon the general outlook of Englishmen in the Gospel of Giving.

In its organised capacity it must have also set an example ; for in the first half of the century the organisation of private benevolence was as lacking as was social legislation.

The value of Education in the liberal Arts and Sciences was recognised in Freemasonry from the first. Francis Drake, Junior Grand Warden of the Grand Lodge of All England, in a speech at York on the 27th December, 1726, pointed out :-

"A Gentleman without some knowledge of the Arts and Sciences is like a fine Shell of a House without suitable Finishing, or Furniture."

William Oakley, in his speech in 1728, from which I have already quoted, exhorted the Brethren that they should be,

"industrious to improve in, or at least to love and encourage some part of the seven Liberal Sciences."

From the Minute Book of the Lodge of Friendship we learn that, from 1738, there was a custom in the Lodge for members and visitors to

give lectures or readings on scientific subjects. This was also the case with the Old King's Arms Lodge, No. 28, and it seems probable that the practice was not unusual among the higher class Lodges of that period. Lecky tells us that :-

"The 18th century was pre-eminently the century of the diffusion of knowledge. The great discovery of the lightning conductor by Franklin as well as his admirable history of electricity gave an immense popularity to this Branch of Science."

It is of course well known that Benjamin Franklin was a keen Freemason, and that another well-known Lecturer upon Electricity and other scientific subjects - Dr. J.T. Desaguliers - was also a Freemason, having been Grand Master in 1719. Desaguliers became Curator of the Royal Society, and was awarded the Copley Medal in 1739. The continual delivery of scientific Lectures in Lodges, and the repeated exhortations to Brethren to acquire a knowledge of the Arts and Sciences, must have had some collective effect. I think we may therefore claim that this diffusion of knowledge within the Craft was a factor in learning, when the education of even the better classes was of the scantiest description.

With regard to the general habits of the English Citizen the Old Charges and Regulations of the Freemasons, as well as the By-Laws and Records of Private Lodges, may usefully be consulted. From Anderson's Constitutions of 1723 I quote the following

"You are not to use unbecoming Language upon any Pretence whatsoever but to pay due Reverence to your Master, Wardens, and Fellows."

Then again later,

"You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his Inclination."

And yet again,

"You are to act as becomes a moral and wise Man you must also consult your health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working."

From the before-mentioned speech of Edward Oakley I propose to quote once more in order to show that those in power were desirous of giving full effect to the ancient Charges of the Freemasons. In the course of his address to the Brethren of his Lodge, Bro. Oakley said:-

"I must now, in the strictest manner, charge you to be careful, and diligently to enquire into the Character of such Persons who shall intercede to be admitted to this Honourable Fraternity; I therefore, according to my Duty, forwarn you to admit, or even to recommend to be initiated Masons, such as are Wine-Bibbers or Drunkards, witty Punsters on sacred Religion or Politicks, Tale-Bearers, Bablers, or Lyars. litigious, quarrelsome, irreligious, or prophane Persons, lew'd Songsters, Persons illiterate and of mean Capacities ; and especially beware of such who desire admittance: with a selfish View of Gain to themselves ; all which Principles and Practices tend to the Destruction of Morality, a Burden to Civil Government, notoriously scandalous, and entirely repugnant to the Sacred Order and Constitution of Free and Accepted Masons."

This is surely in advance of the times remembered by Dr. Samuel Johnson, "when all decent people of Lichfield got drunk every night and were not the worse thought of." I think that all the early Lodge By-Laws that I have read deal with this subject, and impose fines upon any Brethren who enter the Lodge "disguised in liquor," or as one Lodge phrased it, "distempered with drink." Persistent disregard of these By-Laws meant permanent exclusion from the Lodge; and there are Lodge Minutes to confirm that the various penalties were duly inflicted. Thus in the Lodge of Felicity, No. 58, there was a By-Law of 1742, which reads :-

"That if any Member of this Lodge shall in Lodge hours be judged by the Majority of the Company to be Disguised in Liquor he, or they, so offending shall pay two Shillings each for the use of the Lodge."

The Lodge, at that time, was composed of Tradesmen and servants of the Nobility who resided in the neighbourhood of Jermyn Street.

Then again there is a considerable body of evidence in support of the endeavours made by Freemasonry to purge its Members from swearing and other profaneness, lewdness and other unchivalrous conduct towards womenfolk, although these latter were, of course, ineligible as Members of the Society. In a Speech made by Isaac Head, at Helston, Cornwall, on the 21st April, 1752, he said:-

"Let us also be resolutely fixed in the great duty of sobriety and not suffer Liquor to get the Ascendancy of our Reason. An whilst we are careful to avoid the Shameful sin of Drunkenness let us at the same time remember that we are in Duty bound to abstain from another Vice, which is too common in this present Age; I mean the detestable Practice of Swearing by, and invoking the Solemn Name of the Great and Glorious God on the most trifling occasions This Vice is a Scandal to Society and Degrades the Man below the Level of the Brute Tribe."

In the By-Laws of the Lodge of Antiquity, No. 2, printed in 1760, there is the following rule:-

"If any Brother Curses, Swears or says anything Irreligious, Obscene or Ludicrous, Holds private Committees, Disputes about Religion or Politics, offers to lay Wagers, or is disguised in Liquor during the Lodge hours such offending Brother shall be immediately fined by a private Ballot for each Offence each fine not to be under one shilling nor to exceed Five Shillings."

Many other Lodge By-Laws could be quoted, and from the body of evidence thus available it seems quite clear that Freemasonry was making an earnest endeavour to improve the manners of the Brethren (and we hope with success) at a time when from the literature of the period, and other contemporary evidence, we learn of the prevalence of coarseness and violence of manners, the oaths which were continually upon the lips of all classes of men, and the persecution with which young ladies of beauty and distinction were often pursued in public places.

Another subject for consideration is that of the Benefit and Friendly Society. These were well-known prior to the 18th century, and were probably a survival of the Mediaeval Guild system. Although Freemasonry is now no longer even associated with such Societies yet at times during the 18th century many of the Lodges undoubtedly partook of the nature of Benefit Societies; and at the close of the century the premier Grand Lodge founded a Masonic Benefit Society as distinct from any of its charitable foundations. But if Freemasonry cannot be connected with the birth of this system of thrift there are many Societies of that nature which seem to have taken their inspiration from Freemasonry. Such Societies as those of the Oddfellows, Foresters, Druids and Buffaloes, with their varied regalia of aprons and collars, and their ceremonies of initiation, may all I think

be traced to the influence exercised by Freemasonry upon the 18th century citizen.

Yet a further interesting avenue for social study is that of the Army. Commencing from 1732, when the Irish Grand Lodge warranted a Lodge in the 1st Regiment of Foot, and continuing until the Union of the two English Grand Lodges in 1813, the approximate number of Regimental Lodges which have existed under the English, Scottish and Irish Grand Lodges, are as follows:- English 141 (Antients 116, Moderns 25), Scottish 21, and Irish 190, thus showing a grand total of 352 Lodges. Of these some were erased, many became dormant and some became civil Lodges. In 1813 only 219 of these Military Lodges remained, England having 65, Scotland 19 and Ireland 135. To trace the effect these Lodges, and the principles and tenets inculcated therein, had upon the rank and file of the Army of the 18th century, who undoubtedly joined the Craft in considerable numbers, would be an extremely interesting line of research. The result might supply part, at least, of the answer to the question propounded by Lecky in his History, in which he states:-

"It is indeed a curious thing to notice how large a part of the reputation of England in the world rests upon the achievements of a force which was formed mainly out of the very dregs of her population and to some considerable extent even out of her criminal classes."

It was, I believe, Carlyle who stated,

"Universal History, the history of what man has accomplished in this world, is at bottom the history of the Great Men who have worked there."

It may, therefore, be fitting to give you the names of a few Brethren who achieved eminence during the 18th century, especially as we are told by G. M. Trevelyan, in his History of England:-

"The Greatness of England during the epoch that followed the Revolution is to be judged by her individual men, by the unofficial achievements of her free and vigorous population. The glory of the 18th century in Britain lay in the genius and energy of individuals acting freely in a free community."

No less than eleven of the Royal House became Freemasons during the 18th century, including nearly all the sons of George III. From 1721, when John, Duke of Montagu, became Grand Master, representatives

from most of the titled families have joined the Brotherhood. Dukes of Norfolk, Richmond, Marlborough, Grafton, St. Albans, Buccleugh, Atholl and Manchester have been Freemasons. Again, Ambassadors such as the Earls of Chesterfield, Albemarle and Essex, and Lord Waldegrave, were of the Craft. So, too, were Courtiers such as Lord John Hervey, Lord Baltimore and the Earl of Carnarvon. Lord Petre, a leading Roman Catholic, was Grand Master, and after his death, in 1801, it was found that he had spent 5,000 pounds annually in charity. Of distinguished Soldiers and Sailors who were Freemasons, I might mention the third Earl of Hyndford, Sir Adolphus Oughton, Lord Blayney, Sir Robert Rich, Viscount Cobham, Sir Eyre Coote and Sir Charles Napier as to the former, and Earl Ferrers, Sir Peter Parker, Lord Rodney and, it is believed, Lord Nelson as to the latter. Amongst English Statesmen known to have been Freemasons were the Duke of Newcastle, Henry Pelham and Henry Fox, first Lord Holland, whilst in America Benjamin Franklin and George Washington may be mentioned. Many Clergy have joined the Society, including Dr. William Howley, who became Archbishop of Canterbury. Of the Doctors, we know to be Freemasons there are Sir Richard Manningham, who founded a lying-in Infirmary, in 1739, and his son Thomas, also Edward Jenner, who discovered vaccination. In passing, I may mention that nearly 50 of the Fellows of the Royal Society, whose names appear upon the 1723 List of Fellows, were Freemasons. Amongst other celebrated Freemasons may be mentioned Dr. John Arbuthnot, Theobald, the Shakespearian Critic, James Thomson, Author of the Seasons, James Quinn the Actor, Beau Nash of Bath and Edward Gibbon the Historian. Poets such as Robert Burns and Sir Walter Scott were Freemasons, as also were Artists such as Joseph Highmore, Sir James Thornhill, William Hogarth and Sir William Beechey, R.A. the influence of Freemasonry upon Hogarth would form a most interesting study.

The Brethren I have named, as well as a host of other famous men too numerous to mention, were members of Lodges wherein Brethren drawn from all stations of life foregathered. Histories inform us that Humanitarianism was an 18th century product, and that the rigid class barriers caused by class hatred broke down as the century advanced. May not the interchange of thought by Brethren in various social grades aided by the principles of Freemasonry have played their part in this movement, for as Mrs. George tells us in London Life in the 18th century,

"The rigidity of class distinction was breaking down as the idea of humanity began to gain upon the conception of a community made up of classes and sections."

It is just because we find that the change in the attitude towards social conditions was the outcome of this new spirit of humanity, and because that spirit of humanity was so clearly inculcated in the Lodges of Freemasons, where Brotherly Love was one of the Grand Principles of the Order, that I venture to couple the two together.

And now I must take leave of these interesting speculations, however inadequate my treatment of them may have been. But, in thus saying farewell, let me express the hope that one day Students will consider this period of English History from the particular standpoint I have indicated.

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FREEMASONRY AND THE LEADERS OF VICTORIAN ENGLAND

by

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Freemasonry has long been known in England and Scotland, some of the earliest records of Masonry in Scotland date from 1390 and in England from 1410. The institution was originally a craftsman's organization, however for a craft that was the elite of all those who must work for a living. Those men were the cathedral, temple, and palace builders. The architects and artisans, who were entrusted with the construction of an edifice that would take years to build and thousands of dollars to finance, must have been people who knew well their trade and how to construct. Training and skill were essential. Engineering problems were diverse, difficult, and complex (they are even for today's well educated persons). The architecture was required to be beautiful and satisfying yet on a scale that would suit both the finances and the visions of grandeur of those authorizing and paying the cost. It was both necessary and essential that those directing the work of the artisans, constructors, and architects be in fairly frequent contact with the nobles or high officials of the church so as to obtain instructions and approval as well as to consult about all the myriad problems that had to be resolved.

Nobles and church officials as well as to protect the trade knowledge and skills and to prevent proliferation of artisans, the masons organized themselves into societies. These societies of operatives were the precursors of the later Freemason lodges. Inasmuch as the aristocrats were in contact often with the builders, there came about a desire on the part of both the masons and the aristocrats for an intermingling of men of both classes in the lodges. There was a bit of mystery about the lodges - secret pass words, ceremonies known only to members, and the friendship, care, and concern that each mason appeared to have and practice about his brethren. Mystery attracts men of all areas and eras, no one likes to be an outsider. The Dionysian Rites of ancient Greece and Rome most probably won more converts because of the mysterious rites which were known only to the initiated than because of any desires for truly religious experience.

The operative masons found it advantageous to admit the aristocrats and upper middle class men, the contacts were beneficial from a work contractual basis, and those persons most certainly were not going to enter the labor market in competition for jobs. The aristocrats and

upper middle class men found, in the lodges, a readily available source of knowledge of conditions, wants, needs, and desires of the operatives and inasmuch as the meetings were held behind closed doors, the possibilities of public criticism for their associations with the lower classes were greatly reduced. Those who joined the ledges but who were not operatives were given the name of "speculative masons," their participation in the lodges being only at the level of friendship and for the study of moral virtues. Thus it was that Masonic lodges came to contain a curious admixture of artisans and aristocrats, engineers and merchants, architects and tradesmen, and churchmen and laymen. Men who were linked together by the ties of sincere friendship and the desire to protect the interests of each other so long as moral codes and allegiance to country were not violated. This set the stage for Freemasonry in England and for its stepson across the Atlantic,

Freemasonry in the United States.

Freemasonry in the United States was taken lock, stock, and barrel from its English antecedents. Ceremonies, titles, and constitutions followed those of England (and Scotland). The same kinds of people joined lodges in the new country as did in the motherland. Washington, the rich plantation owner, Benjamin Franklin, the poor boy become rich printer, Paul Revere, the poor apprentice become rich silversmith, and Collins Riddock, an unsung townsman from a small settlement in Virginia[1] were all members of Masonic Lodges.

It is well to note that in England public display of Masonic events and disclosure of Masonic affiliation is very infrequent. In England, one does not see the lapel pins and rings with Masonic emblems that one sees in the United States. The Englishman very zealously guards his privacy and considers his club, his lodge, his private life to be his own affair and cares not at all to have a public spectacle made of it. William Hogarth, the 18th century engraver and print maker, was a well known depicter of English society. His unflattering portrayal of a lodge officer in his 1738 engraving entitled "Night", from the series, "The Four Times of the Day,[2] struck a sour note among the Masons. There resulted much consternation and internal policing of their public activities for there is a dearth of publicity, either favorable or unfavorable, following Hogarth's print.

Despite the lack of public image, Freemasonry in England did not want for leadership. The Grand Master is the top level officer of

Freemasonry and is its designated leader. A member of the aristocracy (nobility or royal family) was often found occupying this office. Installed as Grand Master in 1813 was His Royal Highness, Augustus Frederick, Duke of Sussex, sixth son of King George III. The Duke served as Grand Master until his death in 1843.

Of interest to Virginians is the Duke of Sussex's first marriage. He married in Rome (Italy) on April 4, 1793, Lady Augusta Murray, the second daughter of Lord Dunmore, who was the John Murray, 4th Earl of Dunmore, scourge of Norfolk in 1776 during America's revolutionary war. Prince Augustus had not had the approval of his father prior to the marriage and the marriage greatly displeased his father by what was reported as a Roman Catholic marriage, a patently illegal union for a member of the royal family, a violation of the Royal Family Act of 1782. Although a subsequent marriage ceremony was performed in England in December 1793, Lady Augusta was never recognized by the crown and consequently was never given the title of Duchess. The son born of this union, Sir Augustus D'Este, was permitted to attend his father's funeral but his was the last coach in the procession. The newspaper accounts of the funeral do not show the D'Este was the son of the Duke of Sussex. At the cathedral ceremonies, he was seated with the peerage in a section reserved for "personal friends" of the Duke. Included in this group of friends were Alexander Edward Murray, 6th Earl of Dunmore (the grandson of Norfolk's nemesis). Freemasonry was represented in the person of Thomas Dundas, 2nd Earl of Zetland, who was destined to become the next Grand Master of Masons in England.

A reader of the accounts in "The Times of London" of the death and funeral of the Duke of Sussex had to be diligent to find that he had been a Masonic Official. Near the end of the account, on an inside page, is reported: "By the death of the Duke several offices become vacant: his Royal Highness was President of the Society of Arts, Acting Grand Master of the Order of the Bath, Ranger of St. James and Hyde Parks, High-Steward of Plymouth, Colonel of the Mon. Artillery Company, Grand Master of Freemasons, Governor and Constable of Windsor Castle, and a Knight of the Garter.[3]

Thomas Dundas, 2nd Earl of Zetland, became Grand Master in 1844 and served in that capacity until 1870. Lord Thomas served as Lord Lieutenant of North Riding in Yorkshire. His father had been Lord Lieutenant, Vice-Admiral of Orkney and Zetland, and Lord Mayor of the city of York. The Masonic tradition of the Dundas family carries on into present times. Lawrence Alfred Mervyn Dundas, 3rd Marquis of

Zetland, is currently the Junior Grand Warden of the Grand Lodge of England and has been a Provincial Grand Master of North and East Yorkshire since 1956. In line with the traditional low key of Masonic publicity, "The Times of London" carried the following item on page 4 of the March 8, 1844, edition: The Earl of Zetland was on Wednesday night elected Grand Master of the Freemasons for the year ensuing. The Marquis of Salisbury was also put in nomination.[4] This was the whole coverage of an event that lasted several days and had several hundreds of Masons in attendance.

Though the Masons avoided publicity for the most part, they were not averse to publicity as it related to the good works they did. "The Times", on January 24, 1844, carried an article about "The Masonic Ball" held to raise funds to aid "aged and deceased masons." The event took place at Freemason's Hall on Great Queen Street in London. The "attendance was more numerous than on any previous occasion," there was dancing for many hours, done with a great amount of spirit, and the refreshments were liberal and elegant. "This festival, as a whole, was excellently conducted, and reflects praise on the stewards and directors of the festivities.[5]

On June 20, that same year, the Masons received some additional favorable reporting in "The Times". Under the heading, "Asylum for Aged and Decayed Masons," the eighth anniversary festival was celebrated in the great hall of Freemason's Tavern. Colonel Anson, Member of Parliament, was chairman for the event and was supported by a hundred members of the craft. There were many visitors and the gallery was filled with ladies. The orchestra, under the direction of Mr. C. Horn, provided the music. Toasts were drunk to Her Majesty the Queen, to Prince Albert, and to the Queen Dowager. The funds raised that evening amounted to 400 pounds sterling which together with funds already on hand, the account totaled over 4,000 pounds sterling. The building, to be used as a home for old and needy Masons, was to be started in the near future. "The evening was passed in the enjoyment of harmony and good fellowship, and it was not until a late hour that the company dispersed.[6]

The Masons, who were pledged to not discuss politics at their lodges, nevertheless permitted the use of their facilities for political purposes. "The Times" reported a meeting of the Anti-League Association at Freemason's Hall Tavern on Great Queen Street. This meeting was of craft and trade union representatives who were against the freedom of action and for the protection of industry. The Anti-League had solicited

support of the trades and the unions were against the Association. The meeting was well attended.[7]

But the reporting was not always such as to be beneficial to the Masons. In April, "The Times" had a short item: "Bishop Philpotts has refused to allow the Freemasons to go in procession and have a masonic service in Axminster Church.[8]

Succeeding the Earl of Zetland as Grand Master in 1870 was one of Masonry's controversial political figures, George Frederick Samuel Robinson, 3rd Earl de Grey. Lord George had been born at 10 Downing Street while his father was Prime Minister. In 1849 at age twenty-two, he was initiated into the Christian Socialist movement. Among the leaders of that movement were Charles Kingsley, F. D. Maurice, and Thomas Hughes. The movement supported the engineers' strike in 1852 in Lancashire and London. Robinson gave £500 to the Working Men's College in his efforts to promote advanced education for the laboring classes. He was the author of a plea for democracy, "The Duty of the Age," but the Publications Committee of the movement ordered the suppression of the manuscript. He was a strong supporter of the volunteer armed forces and was appointed honorary colonel of the First Volunteer Battalion of the Prince of Wales' West Yorkshire Regiment. Active in politics, he was a Member of Parliament for Hull in July 1852 but was unseated on the grounds of treating. In April 1853 he was elected a Member of Parliament from Huddersfield and held his seat for four years and, in 1857, was returned without opposition. In 1859, upon the death of his father, he assumed the title and occupied his seat in the House of Lords.

In Palmerston's administration, he was Under-Secretary of War in 1859 and on April 13, 1863, was appointed Secretary of War with a seat in the Cabinet and was admitted to the Privy Council. He succeeded Sir Charles Wood as head of the Indian Office in 1866 and under Prime Minister Gladstone in 1868 became President of the Council. He was selected in 1871 to head up the American/British commission to settle the claims resulting from the Civil War in the United States. The primary claims came from the action of United States and Confederate naval vessels upon British commercial ships. For his exceptionally fine work on the commission, he was honored by the Queen by being created Marquis of Ripon. During March 1873 he was appointed Lord Lieutenant of North Fiding. In August of that same year he resigned his cabinet post giving as his reason "urgent private affairs." "The Dictionary of National Biography" provides an explanation:

"Hitherto he had been a zealous Freemason, and on 23 April 1870 had become Grand Master of the Freemasons in England. That office he resigned without explanation in August 1874. Next month, on 7 September, he was received into the Roman catholic communion at the Brompton Orator. The step, which caused widespread astonishment, was the fruit of anxious thought." [9]

It should be noted that under the law of the Roman Catholic Church, no Roman Catholic was permitted to be a member of the Masonic fraternity. Ripon's acceptance of that faith quite automatically meant that he must sever all associations with the fraternity.

On Gladstone's return to power in 1880, Ripon once again became quite active in public life. At a testimonial dinner at the Savoy Hotel given him in November 1908, about a year before his death, in his farewell address to his political friends he said, "I started at a high level of radicalism. I am a radical still." [10] During the first half of a long and active career in political life, Ripon had been a Freemason and it was only subsequent to his change in religion that he resigned his membership.

The royal family was again in the front ranks of British Freemasonry upon the resignation of the Marquis of Ripon as Grand Master in 1874. His Royal Highness Albert Edward, Prince of Wales, the eldest son of Queen Victoria, was installed as Grand Master in 1874 and served in that capacity until 1901. (In 1901, he became Edward VII, King of England.) In that year, His Royal Highness Arthur, Duke of Connaught and Strathearn, the third son of Queen Victoria, was installed as Grand Master and served until 1939.

Influence of Masons upon the leadership of England was indirect as well as direct. Dugald Stewart (1753-1828), a member of Lodge Canongate Kilwinning, was a well beloved and respected professor at the University of Edinburgh. A geometrician of exceptional ability, he was a professor of mathematics and also a professor of moral philosophy at the University. Among his pupils were many who rose to eminence in the British government and in influential intellectual circles. One, who during his undergraduate days had lived at Stewart's home, was Lord Palmerston, a future Prime Minister. Lord John Russell, Sir Walter Scott, and James Mill were counted among his students. Dugald Stewart was a close friend of the well known Scottish poet, Robert Burns, who was an active Freemason in Lodge St. David (renamed later, Lodge St. James) at Tarbolton.

Of the same family as Burns was Sir Alexander Burnes (1805-1841). Sir Alexander was Grand Master of Scottish Freemasons in India and Grand Preceptor (Knights Templar) of Southern Asia. He had distinguished himself by exceptional military skill in the India Department of the Royal Army, was knighted, and promoted to Lieutenant Colonel in 1839. A very promising career was suddenly cut short when he, his brother, and a subaltern, who were on a military assignment in Afghanistan, were set upon by a mob and killed on November 2, 1841.

The usual non-affiliate of Masonry does not make any connection between Freemasonry and its many appendant organizations. The Commandery of Knights Templar is a semi-military organization, membership in which has a prerequisite membership in some Masonic lodge. The Knights Templar were active in England, Scotland, and Ireland. The Duke of Sussex (who was also England's Grand Master of Masons) was the Grand Prior of Knights Templar in England. The Grand Prior for Ireland was Augustus Frederick (family name - Fitzgerald), 3rd Duke of Leinster. The Duke was a Privy Councilor, Lord Lieutenant of County Kildare, and also Grand Master of Masons in Ireland. His third son, Otho Augustus, was Member of Parliament for County Kildare from 1865 to 1874, Treasurer of the Household to Her Majesty Queen Victoria in 1866, Comptroller of the Household for 1866-1874, and a Gentlemen of the Bed Chamber to His Excellency the Lord Lieutenant of Ireland.

John George Lambton, 1st Earl of Durham, was Grand Prior of Scotland. The Earl of Durham was Ambassador at the Court of the Czar in St. Petersburg, Lord Privy Seal (1820-1833), Governor General of British North America, High-Steward of Hull, and a Privy Councilor. A Whig in House of Commons, he was a Member of Parliament from County Durham in 1813 and continued in Commons until elevated to the peerage in 1828. With Lord John Russell, Sir James Graham, and Lord Duncannon, he was given the task by Lord Grey (the Prime Minister) of preparing the first Reform Bill. He was a great speaker and debater in Parliament and at public events and a person of boundless energy and great high spirit. Counteracting his good qualities was an overwhelming vanity, irritable temper, a complete lack of tact, and poor health. His poor health carried him away at the early age of forty-eight.

The Grand Master of all Knights Templar from 1838 to 1840 was a very colorful Admiral of the Royal Navy, Sir William Sidney Smith (1764-1840). Sir William was famous for his defense in 1799 of St.

Jean d'Acre against the forces of Napoleon Bonaparte which brought to him a vote of thanks from Parliament, an annuity of 1,000 pounds sterling, and a permanent place in the annals of British Naval heroes. He had served in the House of Commons as a Member of Parliament for Rochester. Upon his retirement from active naval service, he devoted himself full-time to the Knights Templar and lived most of the time in Paris.

With the passing away of Admiral Smith, the next Grand Master of the Knights Templar, His Grace, George Augustus Frederick John, 6th Duke of Atholl, was installed with a great show of pomp in the Music Hall in Edinburgh on March 11, 1846.

The Friendly Societies in England came into being early in the 18th century and grew by leaps and bounds in the 19th. From only a few societies in the early 1700's with several thousand members, the Poor Law returns of 1803 showed better than 9,550 organizations and over 700,000 members. By 1850 the membership was in the millions. In the latter 1800's the societies admitted women and by 1924 there were over 30,000 societies and a membership total of more than 32,000,000.

The Friendly Societies were benevolent societies for the protection of workers in time of ill health and old age. They paid death benefits, burial expenses, and made payments to widows and orphans. They were self-sustaining annuity type companies. They were not appendant bodies to Freemasonry nor was Masonic membership in anyway a requisite. Freemason lodges were not benevolent and protective societies and had no such payments as were made by the Friendlies. P. Gosden informs us:

'An article in the "Oddfellows' Magazine" for 1829 stated that "The Order of Oddfellows was originally instituted on Masonic principles, the object of which is to cement more firmly the bonds of social feeling and sympathetic intercourse between man and man." The masons appeared to do two things, to enjoy a fair measure of prosperity and to stick together, surrounding their activities and contacts with a good deal of secrecy'.^[11]

He adds further:

"There was in fact a close connection with the masons in the early years of the Manchester Unity. The Grand Committee of the Unity on 15 March 1815, resolved 'that in consequence of information received

from the Masonic Grand Lodge, John Wood never be admitted into our Order.' On 25 September 1816, the Committee recorded that they had been in touch with the masons concerning one of the brethren and had agreed that he was not worthy of membership in any society." [12]

The Friendly Societies included in their ranks many organizations that are well known today, even in the United States. The greatest in Victorian England was the Independent Order of Oddfellows with the Ancient Order of Foresters following closely behind. Others included orders named Order of Druids, Loyal Order of Ancient Shepherds, Royal Standard, and Hearts of Oak. All to some extent aped the Freemason lodges in that they had secret passwords, grips, signs, and rituals.

Dorothy Lipson in her history of Freemasonry says, "Although the fraternity tended to emphasize the brotherhood of masons and kings, it was not equality they were extolling. Their goal was a Masonic meritocracy." [13]

Reflecting upon the moral straight jacket into which Victorians endeavored to publicly lace themselves, a comment by Lipson provides some interesting insights as to why membership in the fraternity was sought by many middle class and upper class men. She remarks:

"There is another dimension of Freemasonry that should be only mentioned here, and then not quite forgotten. Masonry was an expression of the "play element" . . . , which Johan Huizinga has described as a distinct and fundamental function of life in all societies. Ultimately incapable of exact definition, play is a free and voluntary activity, which Hunzinga suggests, adorns life because of its "expressive value" and its "spiritual and social associations." In play people create "temporary worlds within the ordinary world, dedicated to the performance of an act apart": play proceeds by its own regular duties, and it "promotes the formation of social groupings which tend to surround themselves with secrecy and to stress their difference from the common world." Ideas of "magic, litany, sacrament, and mystery" are all rooted in play . . . (I)t may appear that these characteristics also define Masonry: a game, most seriously and solemnly played by most of its members, until or unless the social stakes of Masonic membership became too high and spoiled the fun, or other uses of the fraternity made it mundane." [14]

During the period 1826-1838 there was a very strong period of anti-masonic feeling in the United States. The disappearance and assumed

murder of a man, who was in the process of printing and offering for sale to the public a complete digest of all the secrets, ritual, and philosophies of the Freemasons, triggered a great hue and cry of disapprobation for Masonic societies, especially in the north eastern states.

Lorman Ratner speaking of anti-masonry says:

"Though Americans of the late 1790's experienced what seems to be the kind of extreme anxiety that so often provides fertile ground on which movements aimed at countering supposed subversion grow, no such movement took root. One may conclude from this that although a high level of anxiety may increase the likelihood of a society's being attracted to simplistic explanations of and solutions for the problems of the time, such a development is not automatic. The crusade apparently must be sparked by some dramatic event or events to capture public attention. It must be well directed, and its leaders must offer some plausible grounds for the public to accept crusade as a cure-all. Finally the crusaders must have a sufficient organization to channel toward some specific objectives the excitement of those their cause attracts. The Antimasons of the 1790's had an anxious people to whom they could appeal. So, too, did the Antimasons of the 1820's. But unlike their eighteenth-century predecessors, that later group succeeded in promoting a crusade against the Fraternity. Anxiety appears to have been a prerequisite for an anti-masonic crusade but not the only, or perhaps even the primary, cause of it." [15]

The anti-masonic movement in the United States began dying in 1828, only two years after its commencement. It did not last beyond 1838, though in some localities it was active until then.

A review of British documents and newspapers of the same period - 1826 to 1838 - shows no comparable movement against the Freemasons in England. Surprisingly enough, the correspondents from America for "The Times of London" do not even mention the political discussions and squabbles brought about by the Anti-Mason Party in America. One can but speculate as to why. Most probably, the British were laughing at their crude and uncouth cousins in America for their ungentlemanly treatment of William Morgan (the murdered man), the alleged revealer of Masonic secrets. After all, Masonic exposures had been available at book shops in London and elsewhere in Great Britain for half a century. There was no need for anyone to be upset, now, about a long past 'fait accompli'.

Asa Briggs says of the Victorian men:

"Amid the broad ranks of "the middle classes," independent small men were the dominant group, not only in retailing, but in commerce and manufacturing. The virtues they prized were those to be acclaimed by Samuel Smiles - self-help, perseverance, duty, thrift, and character. They conceived of self-dependence not only as a ladder to individual success but as the mainspring of social improvement. All men could profit from it."[16]

The mason of the Victorian period would nod affirmatively to those words for they basically were the teachings of his fraternity. His ritual spoke of brotherly love and truth. The cardinal virtues - temperance, fortitude, justice, and prudence - were extolled at his meetings. The rewards of well spent time, industriousness, and improvement of the mind were often brought to his attention and strongly recommended.

Whether the strong moral inclinations of many of the leaders of Victorian England were a result of the teachings of Freemasonry with a burgeoning militant Christianity is impossible to say. Certainly a great many of the leaders were not Masons, some sects even forbade membership in the fraternity. However, the Mason could revel in the knowledge that his organization was in tune with the temper of the times.

NOTES:

- [1] William Moseley Brown, "Freemasonry in Virginia" (1733-1936), (Richmond, Va.: Masonic Home Press, 1936), picture opposite p. 28.
- [2] William Hogarth, "Night," in "Engravings by Hogarth", edited by Sean Shesgren, (New York: Dover Publications, 1973), plate 45.
- [3] News article in "Times of London", edition of 22 April 1843, p. 4, col. 5.
- [4] News article in "Times of London", edition of 8 March 1844, p. 4, col. 3.
- [5] News article in "Times of London", edition of 24 January 1844, p. 4, col. 5.
- [6] News article in "Times of London", edition of 20 June 1844, p. 5, col. 2.
- [7] News article in "Times of London", edition of 5 March 1844, p.

6, col. 4.

- [8] News article in "Times of London", edition of 24 April 1844, p. 2, col. 4.
- [9] The Dictionary of National Biography", Sir Sidney Lee, ed., (London: Oxford University Press, 1912, Reprint edition 1939), (Supplement, Vol 1), p. 218.
- [10] "DNB", (Supplement, Vol 1), p. 218.
- [11] P. H. J. H. Gosden, "The Friendly Societies in England" 1815-1875, (Manchester, England: Manchester University Press, 1961), p. 127.
- [12] "Friendly Societies", p. 127-28.
- [13] Dorothy Ann Lipson, "Freemasonry in Federalist Connecticut", (Princeton, N.J.: Princeton University Press, 1977), p. 41.
- [14] "Freemasonry in Federalist Connecticut", p. 11.
- [15] Lorman Ratner, "Antimasonry: The Crusade and the Party", (Englewood Cliffs, N.J.: Prentice-Hall, 1969), p. 7.
- [16] Asa Briggs, "Victorian People: A reassessment of persons and themes, 1851-67", (Chicago: University of Chicago Press, c. 1955, revised edition 1972), p. 19.

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FREEMASONRY AND THE NEW ORDER

by

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No idea is more engrossing today than that of a new world order. In speech and in print one confronts at every turn the notion of a new system, a new set-up, changed conditions. Cautious guides have suggested more than once that we ought to win the war before we begin to plan for society after the war. But planning will not wait. We are swept on. Winning the peace is as important as winning the war. The urgency is increased as orators declare that for the period of the first world conflict we won the war, but we lost the peace. Now we must see to it that we win the war and win the peace also. Imagination loves to dwell in a Utopia, and we may even claim that we are not day-dreaming. We are simply facing facts. Did we not endure eleven years of hard depression? A world of machines and no work for men. Poverty in the midst of plenty.

Rather we are stern realists as we turn our faces to the future. A new day is coming, and we have an opportunity; yes, we have responsibility to shape it and to determine its quality and character. Some foresight we must have and some attempt must be made to picture the shape of things to come.

As one begins to forecast the future of Freemasonry in a new world order, one is impelled to look back over the road we have travelled. We confront an undeniable truth, that the future is moulded by the past. The road into tomorrow leads through our yesterdays. In the times of crisis we become aware of the pressure of the past and discover that heritage is in no small measure a determinant of destiny. True, each day is a new one; yet history has something to say. We ought to be able to learn from experience. It has been said that the only thing we learn from history is that we do not learn anything from history. But we neglect the past to our own disadvantage. We fancy history repeats itself; it never does, but we fancy history repeats itself because again and again we wake up to realize that there were lessons of the past which would have saved us both labour and sorrow had we been familiar with them. Our heritage was more precious than we thought. There was light for the path coming from the days gone by.

Let us therefore seek for a few stakes driven down by those who opened up the land and built the first roads. For every Freemason a valuable surveyor's monument stands in the year 1717, the year of

the founding of the first Grand Lodge. That was an eventful day. It was a time of crisis, and it was a prophetic time. Eyes were peering out into the future. Plans were being made to shape and fashion human destiny. Freemasonry was in a real sense an attempt to establish a new social order.

The past had not been propitious. The seventeenth century had just closed and its record was disappointing and dark. The course of events was backward, rather than forward, a reversion rather than progress. Life in Britain was at a low ebb. The Cambridge Modern History says of that age: "The masses were ignorant and brutalized; the governing classes intent only on pleasure and politics; the church chiefly occupied with patronage and controversy." Mark Pattison offers the characterization that the age was "one of decay of religion, licentiousness of morals, public corruption, and profaneness of language, an age destitute of depth and earnestness, an age whose poetry was without romance, whose philosophy was without insight, whose public men were without character."

True, there were some representatives of better things. This was the age of John Milton and John Bunyan. But the very mention of this latter name reminds us of the intolerance and the tyranny which sent a man to prison for holding religious services. Cromwell's Ironsides were men of faith. He rallied men with a strong conviction of right and wrong. He declared that he preferred men who believed in God and who knew what they were fighting for than the courtier or the professional soldier. Puritanism was a courageous effort to stem the forces that were sweeping the nation into degeneracy.

The latter part of the century saw the Restoration, and once more the flood-gates of profligacy and licentiousness were thrown open. Then came Monmouth's Rebellion, the conflict with James, and then the invitation to William of Orange and Mary to assume the sovereignty of England. In that day England found it necessary to depose one monarch and put another on the throne.

It may be set forth as a broad generalization that Britain entered the eighteenth century with a constitutional government fairly well established. It was not so on the continent. Not until a hundred years later did political life in continental countries begin to spell out the principles of responsible government. Britain has in very truth been a full hundred years in the forefront in all that pertains to democratic freedom.

Freedom of worship was barely attained in that period and it was not until the middle of the eighteenth century, in the great Wesleyan Revival. that religion came to its own. The spontaneity and vigour of well-grounded religious conviction then found freedom of expression. Then, two simple, yet very profound, truths shone with such light and warmth upon the consciousness of the common people the accessibility of God to man and the glowing intimacy of fellowship with Him that :the mental outlook and the social conditions of the working classes of Britain were utterly transformed. It has been, I believe, rightly claimed that this revival saved Britain from all the violence and horror of the French Revolution.

But all effort to make a better world was not left in abeyance in the meantime. What other meaning is there to that little gathering at the Apple Tree Tavern in Charles Street, Covent Gardens, which formed the first Grand Lodge of Freemasons? It was a most significant movement fraught with glorious possibilities, which they themselves were scarcely able to envisage. Beyond a question, it was with a genuine awareness of the critical nature of the times genuine, I say, and definite, though not necessarily complete and all-seeing to the point of infallibility. What was the hope of those brethren but to bring something to bear upon social conditions which would build the common good. The dissoluteness of their day and generation must be withstood. Some standards of behaviour: more honourable, more wholesome, must be established, and men united in a common purpose of strengthening the decencies and accepted standards of human conduct. From the beginning Freemasonry was as it is today, a beautiful system of morality. It was the values of life with which those honourable brethren were concerned. That was a critical time. There was something to be rebuilt into the public practice which would render life more wholesome and more receptive of noble ideals. Avoiding religious disputation, they set before them a minimum of creedal affirmation a fundamental belief in the existence of God and the immortality of the soul. The spirit of tolerance was to leave men free to develop their own dogmas, but also to unite men on a broad and solid foundation. The Fatherhood of God .and the Brotherhood of man was thus thrown up into relief and became a common ground for the uniting of men of varied dogmas into a genuine fraternity.

This is strengthened for us as we contemplate the affinity between the lodges uniting in this Grand Lodge and the Operative Guilds of the Middle Ages. These Operative Guilds have given us working tools and much of the content of our ritual reflects the processes and

ceremonies of the Guilds. Freemasonry is the continuation of these Craft Guilds.

It is interesting enough that the text books on political economy do not connect the craft guilds with the modern trade unions. These latter are definitely the product of the new industrial revolution. The introduction of power machinery and the factory system created a new type of organization, one specifically adapted to the new order. But the life and spirit of these trade guilds was not extinguished. They were organizations not only having to do with their trade and business interests, but there was in them a vital and enlarging human element. The bond of fellowship was strange. They were genuine fraternities, heightened even to a family fellowship. Human welfare was a major concern. Moral ideals were inculcated and standards of behaviour were rigid. Religious observance and instruction were definitely enjoyed, and with the Cathedral builders the religious aim and spirit were to the fore.

These guilds were sufficiently progressive to adapt themselves to changing circumstances. The practice of receiving men of rank and professional men into the guilds of masons, as accepted masons, is an evidence of this adjustment and that the moral and spiritual interests were becoming the determining factor.

It is not too much to assume that the founders of Grand Lodge took cognizance of the distress of the day. They saw the need of the very principles taught by the working tools of the operative craft. Human society needed moral foundations. Spiritual principles and worthy standards are concepts of the good of life were to be built into the social structure. They faced the task, I submit, with great provision. They displayed courage of the finest sort. Freemasonry was launched in a dark and difficult day with the express hope that it should be a power for reconstruction, that it should furnish the dynamic for a new social order, and in a chaotic and disintegrating period it should be a symbol of universal and abiding principles not subject to the vicissitudes of time and circumstances, but would prove eternal as the ages.

Three positions were accepted. First, as we have stated, in the interests of toleration and with a desire to include all men of right mind and attitude toward life, a minimum of religious creed was required. Belief in a Supreme Being and in the immortality of the soul. Freedom here was to develop his faith and creedal positions as any member might choose, but this simple faith, common to all men,

furnished a basic piety which would permit both Christian and Jew to unite in a fellowship devoted to the common good, and further the grand design of being happy themselves and of communicating that happiness to others.

A second position was solidly held in the minds of these early founders, viz., that science would open the way to all truth, even to the knowledge of God. It may be regarded as one of the glimmerings of light that shined through the erstwhile gloominess of the seventeenth century that science was beginning to find its foot and assert its independence. It was in 1662 that the Royal Society was formed in London. Sir Isaac Newton belongs to this period. The publication of his "Principia" gave the world a new theory of the universe. Philosophic writers like John Locke were contending for the validity of human experience and the authority of reason, both in the world of knowledge and in the world of government. There was a Rationalism in the higher sense of the word, that is, that man's reason could establish the certainty of the highest truths, even the existence of God. Great store was set by the powers of the human mind. Hence men were urged to contemplate "the intellectual faculties and to trace them in their development through the paths of heavenly science, even unto the throne of God Himself." It was their confidence that the "secrets of nature and the principles of intellectual truth" could be unveiled to the view of men. Once men "learned to form a just estimate of those wondrous faculties with which God has endowed the being created after His own image, then they would feel the duty which he has thereby imposed upon them of cultivating those divine attributes with the most diligent care and attention". And for what purpose was this endeavour to be bestowed? The answer is nothing less than the glory of God and the happiness of mankind. The man who made the liberal arts and sciences his careful study would be the better enabled to discharge his duties, and he would also be able to estimate the wonderful works of the Almighty. All of this reveals a confidence in the powers of the human reason to attain to the highest knowledge, even the knowledge of God, and men were not left in servile dependence on dogmas which were imposed on them from without, either by the authority of church or state.

Now this was a supreme confidence in the powers of the human intellect to attain to knowledge sufficient for all human needs. It was also a bold confidence that this reliance on the powers of man would save him from being either a stupid atheist or an irreligious libertine. With neither of these would Freemasonry have anything to do. But it was also a very emphatic assertion of the spirit of human freedom that

man had a right to search for truth. He would not need to fear where truth would lead him and he could feel free in the exercise of his judgment. He was not obliged to simply accept dogma from an external authority, whether that authority be church or state. The spirit of freedom was dominant in the whole outlook of these early founders of the Craft.

The third procedure was to eschew politics and political dissensions. It is generally recognized that French Freemasonry became involved in political plots and movements, as perhaps also it wrecked its spiritual foundations, but English Freemasonry has moved steadily forward on the acceptance of these principals.

As we face the enormous tasks of reconstruction, we can perhaps well afford to remind ourselves of the great wisdom of avoiding political issues and all the divisions which mark our political system. We have members drawn from all walks of life, representing all classes or shades of society, so far as we have such. We want it thus. So long as we assert that the internal and not the external qualifications of a man are our great concern, we desire a fraternity, a brotherhood of men of very divergent points of view and divers theories of human affairs. The interest of good order and the seemly conduct of our communications, along with our awareness of the weaknesses and frailties of human nature, all press firmly upon us the necessity of eschewing the devious paths of political dissension. There is no hope of bringing men in these matters to a single common opinion. There is point and value in preserving brotherly fellowship, in maintaining points of contact and doing something to have men of all views well acquainted and friendly with each other.

Nevertheless, on the other side, it is to be made clear that economic issues and questions of public welfare are more than political arguments. We cannot agree to regard as taboo the very concerns under which men and their families make their very livelihood. These interests which employ the major portion of our wakeful thoughts are issues of life. They pertain to character and conduct. Right and wrong are not abstract concepts that abide in a vacuum. They are determined and take their shape in the circumstances of common living.

It is here, however, that Freemasonry possesses distinct advantages. It is a beautiful system of morality. We are speculative, not operative masons. Our concern is with the philosophy of life which men accept and develop in their minds and hearts. Yet here is our advantage: Our philosophy is developed from our working tools. The instruments of

labour and structural design have given us our principles of living, and likewise react as the symbols of no other organization upon the conditions of human toil and economic welfare. We can openly advocate and seek to exemplify the square deal in human life. The useful lesson of natural equality and mutual dependence taught to every brother on his initiation does set up a major consideration which must have its influence on our economic arrangements. To have a vigorous organization of men who are seriously concerned with doing the right thing, with giving a square deal to every one in the land, is worth more than to have a clamour our host dictating the possession of property or the distribution of taxation. It is a concern to us that men are employed and that they get a fair deal, not that we are behind any specific economic programme, but because it is right. Nothing but the stubborn selfishness and the grasping greed of hard-hearted men has this world in the chaos of depression and war.

Labour is the lot of man and therein we see both its necessity and its dignity. When we affirm that it is the internal and not the external qualifications of a man that Freemasonry regards, we affirm that personality is superior to property, and that too in the social. and economic world, in all that pertains to human relations.

While therefore we participate in no programme, we advocate no three-year nor five-year plan of economic change or development, while we do not accentuate, but rather seek to obliterate class distinctions, I submit that we are at the beginning builders of a new social order.

Then again, social conditions of the personal and family range need in our day the healing influences of men both of broad sympathies and kindly spirit and also of steady, firm principles. War always brings decline and leaves problems that are not solved in one generation, by any means. It has been said that the first casualty of war is truth. The influence of propaganda upon public speech and common veracity cannot be ignored. The complete upheaval in our ways of living, in the tremendous task of marshalling the nation for the war task, the transformation of our business organization to a new basis of war production, the control of labour, the introduction of vast numbers of women not only into industrial plants, shipyards and munitions factories, but also into the armed services these themselves are revolutionary changes and the restoration to a peace basis as a permanent condition of life are problems of staggering magnitude.

Home conditions have changed -- mothers and the older sisters are away from home and at work all day child problems multiplied delinquency among youth enormously increased. To bring life back to its normal level and to establish upright standards of behaviour, to restore some of the common courtesies of life respect for womanhood and consideration for childhood, to recognize the dignity and honour of old age o all these issues demand attention.

There is a challenge to Freemasons, as there is to the church and synagogue, as to whether we truly believe the things we profess and publish, as to whether the things that have the stamp of eternal validity, the square, the level and the plumb, have meaning for us, whether the things men of the past have treasured, because they bought them with their life-blood are valued by us too as to whether we have a real faith in God and a sincere love for our fellowman. This challenge confronts us in this age as in the day when our brethren united in the Premier Grand Lodge, and it demands of us that we offer our best.

What I have had in mind is simply this, we have a fundamental purpose which tallies with the human philosophy of life, the way of thinking about life, and that our contact is with the morals and spiritual conceptions, not only of those who sit in lodge, but of society in general. In this day we are making a new social order whether we want it or not and whether I have a vision of these men going out with no other purpose than to make human society fit to live in. I think we have a tremendous task in that very same field today. Note, there is another reason why he dwells in that phase, the whole thing is very fluid in my own mind as far as we may do to make a better social order. I am just feeling my way in so far as my opinion is concerned. I can see ours is not a spoken programme, ours is the mind of youth toward life, of the citizen looking forward for guidance and help and I may perhaps desire to see a little more clearly what possibilities are round.

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FREEMASONRY FROM AD 1600 TO THE GRAND LODGE ERA A SKETCH OF THE TRANSITION PERIOD

by
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There is such an abundance of evidence in proof of the continuity of Freemasonry during the period selected, that it is only necessary to study the special records of the old Lodges, happily still preserved, the Rolls of the "Old Charges", and especially the extant minutes of the Masons' Company of London, to be assured that the Freemasons of the present day are the lineal descendants of the operative builders, who in the 17th century, and earlier, admitted speculative or non-professional members.

The 17th century operative Masons were most favourable to the speculative element in their midst, and encouraged their admission to such an extent, that sometimes the Lodges consisted almost exclusively of brethren in no way connected with building. Several examples of this remarkable feature may be cited, such as the Lodge at Warrington in which Ashmole was initiated in 1646. An extraordinary instance of the preponderance of gentlemen in an operative Lodge, is met with at Aberdeen in 1670, for of forty-nine members registered in the "Mark Book" with their marks attached, not a dozen were operatives; the Master was a Tutor at Airth and Collector of the King's Customs, while several of his companions were noblemen or of the educated class.

The oldest Masonic minutes known are those of the senior Lodge in the world, viz., No 1 Edinburgh. They begin in the year 1599, the Lodge having continued at work, as the records testify, from then to now, thus overlapping the transition period and the final predominance of the speculative branch, by the formation of modern Grand Lodges. The monopoly of the operatives gradually disappeared, and Masonry itself became as free practically as Freemasonry is at the present time. A silent revolution was going on in the Craft throughout the 17th century, and what with the changes in Society generally, and the failure of the Companies to enforce regulation, which had become obsolete and unsuitable to the times, Masonry, as with other trades, had to alter its laws and customs accordingly.

The Lodge of Edinburgh and others in Scotland were legally governed during the period in question by the statutes of 1598-9, promulgated by William Schaw "Maister of wark, Wairden of ye Masons," of Royal appointment. There were three "Head Lodges" in the kingdom, as recognised in the code of 1599, which were described as Edinburgh "the first and principall ludge," Kinwinning "the second ludge", and Stirling "the third ludge". This trio still exists, and the Lodges are now on the roll of the Grand Lodge of Scotland as Nos. 1, 0 and 30 respectively.

Naturally several of the clauses in the above-named statutes relate to matters common to all the crafts, but others are of a distinctive character and most suggestive. The Lodge of Edinburgh was a kind of Metropolitan Grand Lodge, having control of the local, but before the 17th century ended, its rights were often violated or ignored, and Lodges were formed in its vicinity or jurisdiction, that it was powerless to prevent, although issuing fulminations that were still-born. The "Canongate Kilwinning" Lodge No. 2, was formed in 1677, as an offshoot from "Mother Lodge Kilwinning", and in 1688, a secession from the Lodge of Edinburgh resulted in the establishment of the "Canongate and Leith, Leith and Canongate" Lodge, now No. 5, and notwithstanding all the means used by the Mother Lodge, only one of the seceders was induced to return to the fold. Then, again, early in the 18th century, the journeymen were not satisfied with the masters' regulation and control; they seceded and started a Lodge on their own account, and what is more gained a victory over their powerful opponents, though Master Masons, by persisting in giving the "Mason Word" to neophytes, the prerogative previously of their superiors. Two of their number were imprisoned for contumacy, but an appeal to the Court ended in their being allowed, as per the "Decreet Arbitral" of 1715, to assemble as a separate organisation, and esoterically -- i.e., to communicate the "word" -- as well as generally, to conduct their own Lodge, then and since known as the "Journeymen", now No. 8 on the roll. The Masters were fined a hundred pounds for their high-handed conduct, which fine has not yet been paid.

The attendance of Apprentices at the Lodge during the making of Fellow-crafts is confirmed by the minutes of 1601, 1606 and 1637, while the "Schaw Ordinances" provided for the presence of six Masters and two Apprentices, in like manner, on the making of Masters, a privilege subsequently assumed by the Incorporation. Operative Essays were obligatory in relation to both classes, Essay Masters being appointed, and also "intenders for instruction;" represented in Modern

Lodges by the questions preparatory to promotion, and the proposers and seconders of candidates respectively.

The first minute of the Lodge of Edinburgh containing an entry concerning speculative membership is dated 8th June, 1600, and is the oldest of the kind known in Great Britain and Ireland. The Brother was John Boswell, Esq., the laird of Auchinleck, who attended as a member, and whose name and mark attested the minutes, along with twelve operatives who likewise agreed to the business transacted, and acquiesced in the same manner. When he joined we cannot tell.

The head of the Lodge was generally styled "Deacon," while the "Warden" was the medium of communication with the "Warden General", who was a kind of Grand Master, the prototype of our modern Grand Lodge Rulers. William Schaw was styled "Chief Maister of Maissonis" in the 16th century and later.

In the 17th century, it was quite a common occurrence for noblemen and gentlemen to occupy the Chairs of Lodges, even if only Apprentices, as with the Earl of Cassillis, who in 1672 was Deacon of "Mother Lodge Kilwinning", being followed by Sir Alexander Cunninghame and the Earl of Eglintoune, also an Apprentice. Harry Elphington, Tutor of Airth and Collector of the King's Customs, was Master of the Lodge of Aberdeen - now No. 1 tris - in 1670, the members of which were mostly speculatives, though an operative Lodge. Lord Strathallan was the Master or President of the Lodge of Dundee, -- known as the "Lady Luge of Dundee" in 1536. Other instances could also be cited.

The old Lodge of Kilwinning exercised jurisdiction even as far as Glasgow, according to the Code of 1599, and was to all intents and purposes a Provincial Grand Lodge, thus foreshadowing the present arrangement, whereby its R.W.M. for the time being occupies the honourable position of Provincial Grand Master of Ayrshire.

Then, again, the protectorate of the Craft in Scotland was hereditary in the St. Clair family, the Lairds of Roslin, being secured by charters of 1600 and 1628 circa, which led to the claim being made that they were Grand Masters, which the documents in no way countenance. The Lairds of Roslin were simply Patrons and Protectors of the "Maissones and Hammermen" with other crafts, but that obsolete and purely honorary distinction was sufficient to secure the election in 1736, on sentimental grounds, of one of the family, as the first Grand Master of Scotland.

Other local magnates were appointed to the oversight of the Craftsmen in certain districts, such as Patrick Coipland of Udaucht as Warden of the "art and craft of Maisonrie" over three sherriffdomes in Scotland in 1590. These were clearly the precursors of the general and local Craft bodies which sprang up during the 18th century in Great Britain and Ireland. But time will not permit any reference to such just now. This much, however, may be noted, that excepting the arrangement of separate Masonic degrees and ceremonies peculiar to the post Grand Lodge period, it is not easy to discover many important features of the Craft in the eighteenth century, which are not represented in the regulations and customs of the Scottish Craft in the present century.

Until the precise character of the Records of the Masons' Company of London was made known -- quite recently -- it was believed that the admission of Quarter Master General Moray, of the Scottish Army, at Newcastle on Tyne in 1641, by members of the Lodge of Edinburgh, was the earliest instance of the initiation of a "speculative" in England. Now, however, that the invaluable transactions of the before-mentioned Company are accessible, it is found that there was a speculative Lodge at work, under the wing of that body, the existing accounts of which go as far back as 1620. The meetings were termed "the Acception," and the candidates were received as "Accepted Masons;" the Company being then known as Free masons, though the prefix was dropped during the latter half of the 17th century. The dual character of the Company is established by reference to the accounts, for the actual minutes are missing prior to 1670. Beside those who obtained the "freedom of the Company" by patrimony or servitude, there were others who were admitted by redemption, and it is quite possible that being "accepted" by the Lodge, though not connected with the building trade, strengthened their application for the "freedom of the Company." it appears to have been optional for the "accepted" brethren to join the Company, or for the members of the latter to enter the "Acception," but both financially and generally there was a most intimate connection between the two, as the Company received the balance, if any, after each "Acception" had been held.

This Lodge became so influential and important, that in the Inventory of 1663, and also in later ones, the names of the "Accepted Masons" are delared to be exhibited "in a faire enclosed frame with a lock and key." In the same Inventory was also "One book of the constitutions which Mr. Flood gave," and which was described in a subsequent list of 1676 as "the constitutions of the Accepted masons," as distinct from "One book of the Ancient Constitutions and Orders" of the Company.

The Inventory of 1722 is still more explicit, the Constitutions of the Company being entered as of the year 1481, and the other "A Book wrote on parchment and bound or stitched in parchment containing an account of the Antiquity Rise and Progress of the Art and Mystery of Masonry." This latter was doubtless a MS. of the "Old Charges" but unfortunately it has not been heard of since the year 1839, when it is said to have contained "113 annals of the antiquity &c. of Masonry." The "Phillipps MSS" Nos 1 and 2 would answer to this description, and the first-noted has the name of Mr. Richard Bankes, a Member of the Masons' company, on the cover; the date of its caligraphy, however, does not answer, being of about the middle of the 17th century, therefore not old enough. Though not the original, which was doubtless much older, and used in the reception of the "Accepted Masons," it may be an exact transcript. The "G.W. Bain MS" has also an equal claim to be considered a representative of the missing book, having a similar text and qualifications. there are also other MSS with a different text from the "Phillipps," which may be copies of the original document, having the "New Articles," such as the "Grand Lodge MS No. 2," and the "Harleian No. 1942." These later regulations are quite suggestive of the rules in force for the "Accepted Masons," the term "Acception" is mentioned, and neophytes are termed "Accepted Free-Masons," while Certificates were provided just as in later times.

It is quite likely that the Company dropping the prefix "Free," and the speculative branch becoming independent, led to the union of the two prefixes as Free and Accepted Masons.

This is the Lodge that was visited by Elias Ashmole in 1682, for which he received a Summons, and which assembled in the Maosns' Hall, London, when six gentlemen were admitted into the Fellowship, four of whom were members of the Company. Nine of the "Acception" or Lodge attended, besides Ashmole, who says he was "the Senior Fellow among them." No particulars whatever of the ceremony are afforded, but subsequently they all dined "at the charge of the new-accepted Masons." All the nine Fellows were members of the Company, including the Master and the two Wardens.

It will thus be seen, that not a few customs of later days were anticipated in the 17th century, such as the use of Maosnic Certificates to aid in visitation, the issue of Lodge Summonses, masons' marks used after the signatures, Essays and Intenders, as well as the promotion of good-fellowship.

The "General Regulations" of the premier Grand Lodge of England, printed in the year 1723, were for the use of "the Lodges in and about London and Westminster," being thus originally a Metropolitan organisation. At the time they were printed, there was a Provincial authority at work in the City of York, as a "time immemorial" Lodge, whose preserved records date from 1712, but the Lodge was a very old one at that time.

In Ireland, in like manner, there was a Grand Lodge holding its meetings in the Metropolis of that Country from 1725, and no doubt earlier; also a District or Grand Lodge, quite distinct, though not essentially different, assembling at Cork, for the Province of Munster, and having subordinate Lodges. these surely were anticipated in the 17th century by the Metropolitan Lodge of Scotland, which Masonically in olden time, governed the City, and "Mother Lodge Kilwinning," which was in charge of quite a large district, and authorised dependent Lodges, one of which is the "Canongate Kilwinning" of 1677.

I claim that Edinburgh and Kilwinning were thus, in not a few important respects, the Masonic prototypes of the London and York organisations, as well as of the Dublin and Cork Grand Lodges.

As the Masonic bodies in Ireland adopted the usage of Deacons long before those in England, which officers, nominally at least if not precisely as to duties, had been familiar to Scotland for centuries, it is just possible that Ireland was more indebted to North Britain for its Masonic laws and customs that has hitherto been recognised or acknowledged, and thus proportionately less to England accordingly.

whilst it is true that the Craft records in England are not so numerous and valuable as those of Scotland, some of the existing minutes and other indications of Masonic activity are of great importance, as already indicated, and though we do not know when and by whom these 17th century Lodges were originally started or constituted, they assuredly had much in common. Judging from the fact that Dr. Desaguliers, Past Grand Master of England, visited the "Lodge of Edinburgh" in 1721, and having been found to be "duly qualified in all points of Masonry, was received as a Brother," there seems no reason to suppose that Freemasonry of the 17th century in England, as regards essentials, differed from that of Scotland.

Esoterically there is much to be said as to the Lodges in England and Scotland, but that must be reserved to another time. I may note, however, in passing, that the "Mason Word" was acknowledged to be

given in Scotland, and dues paid therefor, as late as 1715, and whilst a gratifying reticence is generally observed, an incomplete minute of 1702 at Haughfoot requires very careful consideration. It reads "of entrie as the apprentice did. Leaving out (the common juudge - Probably an operative "test"-) -- they then whisper the word as before, and the Master Mason grips his hand in the ordinary way."

It does not appear to me that this entry calls for any remark just now, as it tells its own tale consistently with other records, in relation to the simplicity of the Masonic ceremonial at that time.

The Presbytery of Kelso in 1652 sustained the action of the Rev. James Ainslie in becoming a Freemason, declaring that "there is neither sinne nor scandale in that word" -- i.e., the "Mason Word".

Along with the "Harleian MS" (No. 2054, British Museum), is a scrap of paper, which cites, "sevrall words and signes of a free Mason" as a portion of an obligation. this MS of the "Old Charges" is in the handwriting of Randle Holme (born 1627), the author of the "Academy of Armory", printed in 1688, wherein he says, "I Cannot but Honor the Felloschip of the Masons because of its Antiquity; and the more as being a Member of that Society, called Free-Masons."

The Oath that was taken by the Brethren during this period, as given in various copies of the "Old Charges" &c., is not indicative of the separate degrees of the post Grand Lodge era.

A remarkable Register of gentlemen and others, with the MS just referred to -- Harleian No. 2054 -- states what each "giue for to be a free Mason." This is also in the handwriting of the same Randle Holme, and apparently belonged to a speculative Lodge at Chester.

The references to the Craft in Plot's "Natural History of Staffordshire," published in 1686, are of a most important character, and should be carefully studied, as they concern admissions into the Fraternity, the reading of the "Old Charges", with prominent portions of their text, and the early history of the Society.

There are many ways of proving the existence of the Craft during the seventeenth century, but the foregoing must suffice for the present, the evidence being so plentiful, that it is quite embarrassing to make a selection. It cannot, in my opinion, be questioned, that modern Grand Lodges are the direct representatives of the old Lodges previously existing, many of which still continue working.

the records of one Scottish family offer eloquent testimony, to the continuous working of the Craft for centuries, as enshrined in the valuable Perth Charter, and in the "Lodge of Edinburgh" records. From these documents the following facts are gleaned. John Mylne came to Perth from the "North Countrie" and became the King's Master Mason and Master of the "Lodge at Scone" -- now No. 3 Scotland. He was succeeded by his son, whose name is mentioned in the remarkable "Contract" of 1658, who by His Majesty's desire entered "King James the sixt as ffreeman, measone and fellow craft." His third son John was a member of the "Lodge of Edinburgh," and Master Mason to Charles I., 1631-6; John Mylne the younger, his eldest son, succeeding, became in 1633 a Fellow Craft in No. 1, and was Deacon eleven times within thirty years. Alexander Mylne was entered an apprentice to his uncle in 1653, and was made a fellow-craft in 1660, becoming Warden in 1663-4, and Deacon several times later on. then William Mylne was entered an apprentice in 1721, and was Master in 1735, representing the Lodge at the formation of the Grand Lodge of Scotland the following year, and holding the office of Grand Treasurer from 1737 to 1755. Another William was elected and initiated in the same Lodge in 1750, and a Robert Mylne became a member in 1754, receiving the three degrees in that year. He died in 1811 and "was buried in St. Paul's Cathedral, having been surveyor to that edifice for fifty years." With his decease, terminated the family's connection with the "Lodge of Edinburgh", which had extended through five successive generations, and for a still longer period as craftsmen.

There are two Lodges of the pre Grand Lodge era, which also overlap that important period, which really require whole Papers to themselves, to do their proceedings anything like justice. A few words about each of these will fitly conclude my Address.

the records of the old Alnwick Lodge were brought to the notice of the Craft by me in 1871, and are of special value, not only because of their antiquity, but also in relation to their text. As with so many of these venerable Lodges, its origin is unknown, but it may be accepted as of the 17th century. A copy of the "Old Charges" precedes the "Orders to be observed by the company and Fellowship of Free Masons, att A Lodge held att Alnwick Septr 29 1701 being the Genrl head meeting day." Apprentices had to be entered and be given their "Charge" within "one whole Year after" admission, and on the expiry of their term of seven years were "Admitted or Accepted butt uon the ffeast of St. Michaell the Archangell." The Master and Wardens were elected by the members, and the frequent entries "made free", "made free Masons" or "made free brothers" are very suggestive and

important. On 20th January, 1708, it was ordered that no member "should appear at the Lodge to be kept on St. John's Day in Christmas without his apron & Common Square fixt in the Belt," and to be similarly attired on attending Church on that day, when a special sermon was to be preached. Although the Lodge was active far on in the 18th century, it never, so far as is known, joined the Grand Lodge of England, although a Warrant issued by that Body in 1779 for Alnwick may have been applied for by some of its Brethren. It is of special interest to remember that on Christmas Day in 1755, Mr. "George Henderson of Alnwick. visiting Bro from Canongate Kilwinning Lodge" is duly noted in the minutes; he was initiated in the northern Lodge in 1751, receiving the two higher degrees on Nov 20th 1754. There is no mention of separate Masonic ceremonies in the minutes, -- 1703 to 1756, -- and the Lodge was operative from first to last, the proceedings of the modern Grand Lodge and its subordinate Lodges being entirely ignored.

The old operative Lodge at Swalwell, in its early records, had much in common with its senior of Alnwick, its "Orders of Antiquity" and its "Apprentice and General Orders" being virtually reproductions of still earlier "Old Charges." the three "ffraternal signs" are mentioned, and the minutes generally from the third decade of the 18th century are of considerable value and interest. the members accepted a Charter from the Grand Lodge of England in 1735, being now, and for a long time past, known as the "Lodge of Industry," No. 48 Gateshead. It was thus another link in the union between the Grand Lodge and its operative ancestors.

It is the fashion of some to raise objections to our claim as being "ancient", as well as "free and accepted" Masons, but I trust that the facts herein submitted, will "at once and for ever" prove, that our beloved Society is fully entitled to the antiquity so long assumed by the Fraternity.

Wm. James Hughan
"Dunscore"
Torquay,
Jan 19th, 1904

A List of Works that should be consulted in confirmation of the Address.

- "Alnwick MS." -- Reproduction and Transcript; 1895

- "Ars Quatuor Coronatorum"; 1886-1903. With the "Masonic Reprints," Vols I to VI.
- Crawley's "Caementaria Hibernica. 1725-1807; 1895-1900.
- Conder's "The Hole Craft and Fellowship of Masonry" 1894.
- Gould's "History of Freemasonry"; 1882-87.
- Gould's "Concise History of Freemasonry;" 1903
- Hughan's "Old Charges"; 1872 and 1895.
- Hughan's "Masonic Sketches and Reprints"; 1871.
- Hughan's "Masonic Register"; 1878.
- Lyon's "History of the Lodge of Edinburgh, No. 1"; 1873 and 1900.
- Mackenzie's "History of the Canongate Kilwinning Lodge, No. 2"; 1888.
- Rylands' "Freemasonry in the Seventeenth Century"; 1881.
- Smith's "History of the Ancient Masonic Lodge of Scoon and Perth"; 1898 (Crawford Smith)
- Smith's "History of the Old Lodge of Dumfries"; 1892.
- Spencer's "Old Masonic Constitutions"; 1871.
- Todd and Whytehead's "Ancient York Masonic rolls"; 1894.
- Transactions "Lodge of Research," No 2049 Leicester; 1892-1903.
- Transactions "Humber Installed Masters" Lodge No. 2494 Hull; 1882-1903.
- Transactions "Sussex Association for Masonic Research"; 1899-1902.
- Vernon's "History of Freemasonry in Roxburghshire, Peebles and Selkirkshire"; 1893.
- Watson's Reproductions of the "Old Charges" and "Library Reprints".
- Wylie's "History of Mother Lodge Kilwinning"; 1878.

Brother Hughan having intimated his willingness to answer any questions suggested by the Paper, several Brethren took advantage of the opportunity. A list of these questions and Bro. Hughan's replies thereto are appended.

What brought about the decline of the operative Lodges?

Their inability to preserve or continue the monopoly so long exercised by them. "Cowans" increased in spite of all regulations and efforts to the contrary; the Masters gradually lost their exclusive powers, and towards the end of the 17th century it became evident, that the Building monopolies and close Corporations of the Freemasons' Lodges

had seen their day. It was not the speculatives that caused the decline of the operative Lodges, but the causes came from within.

For what reasons and with what motives did the speculatives originally join the old operative Lodges?

I really cannot tell for certain but can only conjecture. Probably mainly from friendly feelings towards the operatives, and to exhibit or manifest an interest in their welfare. The funds were increased by gentlemen joining, and the Lodges were made all the more popular, by the admission of the local squires and others of means in the neighbourhood of a Lodge. It was a secret Society that was thus joined, and this may have led some to seek admission, from the mystery surrounding the Initiation ceremony. The esoteric character of the Craft has been a source of wonder and curiosity to outsiders for many centuries, and especially for the reputation it has long enjoyed of preserving valuable secrets connected with the Rosicrucians, etc.

Does not the fact that all the copies of the "Old Charges" are of English origin, go to prove that Lodges of Masons existed in England earlier than in Scotland?

I do not think so, but only that the traditional history emanated from South Britain. My opinion is, that the Freemasonry of which our Society is a lineal descendant, was formed, but not known when or where, by the Cathedral Builders and their ecclesiastical employers, hence the religious character of the introductory portion of the Manuscript Constitutions, of which we have specimens from the 15th century.

What is known of the early history of the Lodges which formed the Grand Lodge of England in 1717?

No records of any of the "Four Old Lodges" have been made known, of a date prior to the Grand Lodge era. It is probable that the "Lodge of Antiquity," the senior of the "time immemorial" quartette, was a continuation of the Lodge which met under the wing of the Masons' Company, and known as the "Acception" visited by Ashmole in 1682, and subsequently dropped by the Company. If the valuable "Antiquity MS" of the "Old Charges" of 1686, was in the possession of the ancient Lodge at that time, it dates back the "Antiquity" beyond that ascribed to it in the "Engraved List" of 1729, which was 1691. The second of the quartette on the Register was dated 1712, while the others had no dates affixed. "Multi Paucis" (1764 circa) states that the Master and Wardens of six Lodges assembled at the Apple-Tree in 1716, when it was agreed to revive "their Quarterly Communications". Certainly the earliest "Engraved List" (1723-4) partly confirms this view of the

matter, as the junior of the historic quartette is placed in the fifth space, the fourth being occupied by a Lodge at "The Cheshire Cheese in Arundell Street," of which we know absolutely nothing more.

Are there not traditions of pre-1717 Lodges in various parts of the South of England?

There are, but to my mind they have not been traced; save the probability of petitioners for the early Lodges have been Masons prior to the formation of the premier Grand Lodge.

What's known of the Lodge which appears in the 1734 List as "No. 65 St. Rooks Hill near Chicester. constituted in the reign of Julius Caesar"?

The Lodge at St. Rook's Hill, a few miles from Chicester is dated 1730 on the Register. It met once a year only. Nothing is known of its history prior to 1730, and but little since. It was erased from the list in 1754. It is interesting to note, that at the Grand Lodge held March 2nd 1732, "the petition of Brother Edward hall, a Member of the Lodge at the Swan, in Chicester, being there made a Mason by the late Duke of Richmond, six and thirty years ago, and now recommended by the present Duke of Richmond, as a proper object of the Charity of Free and Accepted masons, was read." This Lodge was constituted in the year 1724 as No. 31, but doubtless was at work many years before, as with several other Lodges in England, which subsequently joined the Grand Lodge.

***Transactions of the Lodge of Research No. 2429
Leicester (England) for the year 1903-04.***

*Read by the Secretary at the fifty-eighth meeting
Freemasons' Hall, Leicester
Monday January 25th, 1904.*

FREEMASONS' LODGES AMONG FRENCH PRISONERS OF WAR.

BY

JOHN T. THORP, P.A.G.D.C., F.R.H.S., etc.

SYNOPSIS.

FRENCH PRISONERS IN ENGLAND.
NUMBERS AND WHERE CONFINED.
CONDITIONS OF OFFICERS' " PAROLE."
BEHAVIOUR OF THE PEOPLE TOWARDS THEM.
MILITARY LODGES IN THE ENGLISH AND FRENCH ARMIES.
FREEMASONS AMONG THE PRISONERS.
THEIR RECEPTION IN ENGLISH LODGES.
ESTABLISHMENT OF LODGES BY THE PRISONERS.
NUMBERS AND ENGLISH MEMBERS.
DETAILS OF LODGES AT ABERGAVENNY, ASHBURTON, ASHBY-DE-LA-ZOUCH, PLYMOUTH AND VITTORIA.

THE subject of my paper is " Freemasons' Lodges among French Prisoners of War," and although of somewhat restricted scope and area, it is one of considerable interest.

From the year 1740 to 1815 Great Britain and France were almost constantly at war with one another. The conflict raged in Europe, Asia, Africa and America, the victory in most cases remaining with the British. In consequence of these successes a large number of prisoners fell into the hands of the British commanders, who shipped them over in detachments to England, where they were treated more or less harshly as prisoners of war.

Many of these unfortunate men arrived in England in 1746, 1756, 1759 and 1779. In 1759 no less than 11,000 were imprisoned at Knowle, near Bristol, where they suffered much from want of food and clothing. But by far the greater number came over during the Revolutionary Wars of 1797 to 1814, for it is computed that between 1803 and the signing of the Treaty of Paris, in May, 1814, upwards of 122,000 French soldiers and sailors were sent over to England. According to Sir Archibald Alison, the historian, the French Government never remitted one farthing for the maintenance of this host of prisoners, but left them either "to starve or be a burden on the British Government, which, on the contrary, regularly remitted the

whole cost of the support of the English captives in France to the imperial authorities."

Of this vast host of prisoners, about 17,000 were either exchanged for Englishmen of corresponding rank, who were prisoners in France, or were invalided home ; over 10,000 died during their captivity ; several hundreds of the commissioned officers, including Generals and others of high rank, broke their parole and escaped from the country, but the vast majority remained in captivity until Napoleon's exile to Elba, in 1814, gave temporary peace to Europe. It is stated that between April 11th, 1814, and August 27th of the same year, no less than 67,000 of the French prisoners were sent back to their native land by the English authorities.

The common soldiers and sailors were mostly confined on board hulks at the seaports, or in huge barracks, situate in different parts of the country, in some cases, as at Perth, Plymouth, Dartmoor, Norman Cross and Chatham, especially erected for the purpose. There were frequent organised attempts at escape, much gambling and quarrelling amongst themselves, and the conditions of their captivity were necessarily harsh and unpleasant. No officers were confined in these barracks, except such as had attempted to escape, or for other causes had forfeited their privilege of "parole."

The vast majority of the officers, and those civilians who were entitled to rank as gentlemen, were allowed to reside in certain specified towns " on parole," within strictly assigned limits and on certain conditions. They were sent chiefly to the smaller provincial towns, not more than Zoo being allowed in any one place. I have compiled a list of about 100 towns in England, Wales and Scotland where, at one time or another, French prisoners were permitted to reside. The general conditions of their detention were probably made as little irksome as possible, and a great deal of consideration was shown them in many ways. Most of the prisoners "on parole" lodged in the houses of the townspeople, a weekly sum of 10/6 being paid for each prisoner by the British Government.

As many of the officers belonged to wealthy families, considerable sums of money were sent periodically from France, so that they were enabled, in many cases, to procure everything necessary for their comfort, and even for the enjoyment of life. It is asserted that " the French officers in Ashbourne spent in the town not less than 30,000 Pounds a year " during the continuance of the war.

Whilst a considerable measure of liberty was allowed to officers " on parole," they were not permitted, without special authority, to extend their walks more than one mile in any direction from the centre of the town. At nine o'clock in the evening in summer, and earlier in winter, a bell was rung, and if any officer was absent from his quarters at that hour, or whose whereabouts was not known, he was fined a guinea, which was given to the person who had informed against him.

In many cases the French officers, being men of rank and education, were esteemed by the townspeople for their polite and agreeable manners, and were received in all public assemblies with high consideration and a courteous welcome.

One officer of high rank passed most of his captivity as an honoured guest of the Duke of Devonshire, at Chatsworth House, Derbyshire, and on subsequently visiting the Duke after the conclusion of the war, is said to have declared that the happiest period of his life was when he was a prisoner "on parole" in England.

The little town of Ashbourne, in Derbyshire, owing to its central position and its distance from the coast, was selected by the Government as the place of residence for some of their most important prisoners, among whom were Generals Boyer, Pajeau and Rochambeau. Lord Macartney, and others of the local nobility and gentry, entertained them generously at all times, in an earnest endeavour to relieve the monotony and tedium of their lives.

There are many instances on record where these officers were treated more as friends than as prisoners; the fact that many remained in England after peace was declared is well known, and proves that, in some cases at least, their captivity had been neither severe nor unpleasant.

From the year 1732, when the first military lodge was constituted in the 1st Regt. of Foot-now the Royal Scots-by the Grand Lodge of Ireland, Freemasonry has been increasingly popular in the British Army. By the year 1790 over 150 lodges had been constituted in various Regiments by the Grand Lodges of the United Kingdom, and although, at the present time, only two remain on the English roll, the proportion of military masons is still very large.

Freemasonry seems to have been equally popular in the French Army. Although the first military lodge in France was only constituted in 1759, by the year 1787 no less than seventy-six lodges had been

warranted by the Grand Orient of France in various regiments of the French Army.

This popularity of the Craft in the armies of the two nations is surely not surprising. The practice of Freemasonry was found to be a pleasant relaxation from the tedious monotony of military life. It served to break down many artificial barriers, afforded many an opportunity for pleasant social intercourse, and was the means of forming and cementing many friendships. To military lodges is also due the wonderful spread of Freemasonry over the world. They opened their lodges wherever for the time being they were stationed, and when they were ordered to other quarters they often left behind them some local members, whom they had admitted, as the nucleus of a stationary lodge. Most of the old Colonial lodges, and many in the New England States of America, owe their establishment to British Army lodges.

Freemasonry being thus exceedingly popular in the French Army, it is not surprising that among the thousands of French officers who were brought to England from time to time as prisoners of war, there were a large number of freemasons, some of very high rank in the Craft. The members of the English lodges generally seem to have done their utmost to alleviate the distress of these French brethren; many old minute books record sums of money voted for their relief, and upon one occasion the Grand Lodge of England voted a substantial amount for the benefit of a French Naval Commander, a prisoner of war, "on parole" at Launceston.

Bro. Burnes, a magistrate and Master of a lodge at Montrose, took the responsibility of removing some French prisoners from the local gaol to his own house, because they were masons. This brother was the father of Sir Alexander Burnes, the famous Asiatic traveller.

Lodge Edinburgh St. Giles, in 1759, evinced a genuine and sympathetic interest in the French prisoners of war confined in Edinburgh Castle. One of its prominent members, Dr. Hy. Cunningham, was, with other brethren, empowered by the Grand Lodge of Scotland to enquire into the condition of such as were freemasons.

That the freemasons among the prisoners were received as visitors at masonic meetings in England, Scotland and Ireland minutes of lodges at Leicester, Winchester, Bandon, Selkirk, Hawick, Melrose, Redruth,

and other towns amply testify, and in many cases there is no doubt they became joining members of these local lodges.

Thus in 1746 and 1747 nine French officers were admitted as joining members in the "Antient Boyne" Lodge, No. 84, Bandon.

The following entries appear in the minute book of the "Druids" Lodge, Redruth :- -

"March 18th, 1779.

"The following brethren, being prisoners of war, this evening favoured us with a visit. (Here follow seven names.)

"April 22nd, 1779 (a month later).

"This evening Bro. Garnier, and others, the seven visitors at the previous lodge, being all French brothers, proposed themselves to become members of this lodge, which was unanimously agreed to."

Similar instances of "joining" can be found in the records of many other lodges.

It is abundantly clear that the bond of masonic brotherhood was generously acknowledged in all towns where lodges were already established, and that the lot of the prisoners who were masons was in consequence very considerably ameliorated.

But it often happened that prisoners were sent to small towns where no lodge was established, and as it was a rule with the authorities to distribute the officers of any particular French regiment among different towns, there was never a sufficient number belonging to any French regimental lodge, to enable them to meet for work under their old banner.

For example: among the officers who signed the Certificate of the Prisoners' Lodge at Lanark, and who were probably the founders, were members of the following French lodges, viz. :- -

A lodge attached to the 4th Regt. of Lt. Infantry.

A lodge in the Island of Elba.

A lodge at Mt. Didier (Dept. of the Somme).

A lodge attached to the 12th Regt. of Lt. Infantry.

A lodge at Calais.

A lodge at La Rochelle, and
A lodge at Versailles.

Thus in order to practice the ceremonies of the Craft, it was necessary that entirely new lodges should be established by the prisoners themselves. Of these we can trace about thirty, but there is very little doubt that many lodges were founded of which no records have yet come to light.

Although entirely new lodges, in some cases, no doubt, they adopted the names of the old lodges with which some of them had formerly been associated, such as "Fidelity", "Perfect Unity", "Justice and Unity", "Friendship", "Benevolence", "United Hearts" and "Sons of Mars and Neptune". This last a very common name for military lodge's.

In other cases, however, the names adopted by the prisoners clearly indicate the altered conditions under which they were meeting. For example, they designated some of their new lodges:-"Desired Reunion", "Reunited Friends", "Reunion", "Friends Reunited in Adversity", "Friends in Captivity", "Misfortune", "The Unfortunate Ones" and "Desired Peace."

Most of these lodges were established and worked without any warrant or authority whatever, and the certificates which have been preserved were clearly intended to be provisional only, inasmuch as the recipients were therein required to attach themselves to some regular lodge under the Grand Orient of France, as soon as circumstances would allow. That this was done, several of the certificates testify by an endorsement thereon. In two instances, however, the lodges are declared, in the certificates they issued, to be under the immediate authority and protection of Lord Moira, the Acting Grand Master. If in these cases Lord Moira did indeed give permission for the formation of the lodge, it may fairly be assumed, it would be only on the understanding that none but French prisoners should be admitted members therein, and as far as is known, no Englishman was ever received into those two lodges. In other cases, however, exceptions were made - thus, Benj. Plummer, P.S.G.W., of the "Antients" Grand Lodge, was a joining member of the prisoners' lodges at Wincanton and Abergavenny. His admission was probably due to assistance rendered by him in the formation and furnishing of those lodges, he being a merchant, dealing in masonic paraphernalia among other goods. Harry Cooper, cabinet maker and joiner, an Englishman, was initiated in the lodge at Wincanton; while Thomas Richards and ten

others were admitted members of the lodge at Abergavenny. These two lodges, as far as is known, were exceptions to the rule.

The earliest lodges of French prisoners in England, of which we have any cognizance, were those at Basingstoke in 1756, Petersfield in 1758, and at Leeds in 1759-63, but of these we know nothing beyond the bare fact of their existence.

Following these, there were Lodge "Fidelite," in Berlin, in 1758 ; "Parfaite Union," in Magdeburg, in 1761; and a lodge working at York in 1762 under a warrant granted by the Grand Lodge of All England, whose headquarters were in that city.

But it was during the latter years of the great struggle with Napoleon, and the victories then achieved by the British arms, that most prisoners were taken and sent to England, and consequently more lodges established.

The existence of the following lodges among the prisoners during this period have been traced, viz. :

Des Amis Reunis, Plymouth, 1809.
Coeurs Unis, Wantage, 1810 or earlier.
La Bonne Union, Northampton, 1810 or earlier.
De l'amitie, Leek, 1810.
La Paix Desiree, Wincanton, 1810.
Vrais Amis de l'Ordre Ashby-de-la-Zouch, 1810-11
Des Amis Reunis, Ashburton, 1810-14.
Reunion Desiree, Leek, 1811.
Enfants de Mars, Tiverton, 1811 or earlier.
Enfants de Mars et de Neptune, Odiham, 1811.
Les Amis en Captivite, Malta, 1812-20.
La Paix Desiree, Sanquhar, 1812-13.
Amis Reunis dans l'adversite, Lanark, 1812.
La Bienfaisance, Melrose, 1813.
L'infortune, Valleyfield, 1813.
Des Infortunes, Vittoria, 1813.
----- Selkirk, 1813-14.
Enfants de Mars et de Neptune Abergavenny, 1813-14.
De la justice et de l'Union, Ashby-de-la-Zouch, 1814.
Reunion, Dartmoor, 1814.

Many of these lodges probably worked eight to ten years, but we have no definite knowledge on the point, as their records are not forthcoming.

It may fairly be assumed, I think, that the majority of the prisoners who established these lodges were taken during the naval engagements in the West Indies and elsewhere from 1794 onwards, and in the Peninsular War of 1807-14.

I desire especially to refer to the following lodges, as I am able to exhibit some certificates, &c., which were issued by them.

I. ENFANTS DE MARS ET DE NEPTUNE, ABERGAVENNY.

Several relics of this lodge have been preserved, among which are four certificates, three of which I am able to exhibit ; a set of collars, blue, with broad silver lace, which were worn by the officers; together with a number of swords, used in the Rose Croix Chapter, also established by them in Abergavenny-both collars and swords being now in the possession of the "Philanthropic" Lodge, No. 818, of Abergavenny.

Of the certificates preserved, two were issued to Bro. Thomas Richards, who was a joining member of the lodge. It is believed that altogether ten or eleven Englishmen were received as members of this lodge, and it is quite impossible to give any reason for their admission.

The Craft document is of parchment, beautifully executed by hand, with seal complete, and signed by fourteen officers of the lodge, the famous De Grasse Tilly being Master or

"Venerable." It was this brother who established in France, in 1804, the Supreme Council of Sov. Gd. Inspectors General of the 33rd and last degree of the A. and A.S. Rite, of which he became Sov. Gd. Commander. He was a prisoner in England from about 1809 to 1814.

This certificate gives us an idea of the size of these lodges, for Richards was No. 45 on the roll, and, being an Englishman, his certificate was made out in both French and English, which was not the case when prepared for a prisoner.

The second Abergavenny certificate exhibited is the Rose Croix certificate of the same brother, Thomas Richards, who received the degrees in this chapter. He was No. 39 on the roll, and probably the

last member received, inasmuch as within forty days the Treaty of Peace was signed at Paris, and the prisoners were at liberty to return to their native land.

The remaining Abergavenny certificate was granted to Gaspard Laudy, on being installed in the Rose Croix degree. The recipient being a prisoner, the document is entirely in French, and is issued under the direct authority of De Grasse Tilly, to whom I have already referred. Gaspard Laudy, on his return to France, affiliated with a French lodge, his certificate being endorsed to that effect. This is a proof that these provisional certificates were recognised by the French masonic authorities.

It is interesting to know that the English members of this Prisoners' Lodge subsequently founded a lodge, No. 658, which, however, was erased in 1828.

II. DES AMIS REUNIS, ASHBURTON.

Very little is known of the prisoners' lodge established in this Devonshire town except what we gather from a parchment certificate, now exhibited, granted to a Brother Paul Carcenac, a fellow craft, in a lodge designated " Des Amis Reunis." It was probably issued between 1810 and 1814, and as the recipient was therein obligated to affiliate with a lodge under the authority of the Grand Orient of France immediately on his arrival in that country, it is quite possible he was returning either as an invalid or in exchange for an English prisoner of equal rank. The certificate, although somewhat faded and very indifferent in execution, is complete with signatures and seal.

III. ASHBY-DE-LA-ZOUCH.

More is known of the prisoners' lives, and their lodges, in this small Leicestershire town than in any other place in which they resided. Prisoners were stationed there from 1804 to 1814, the earliest arrivals belonging to the defeated army of General Rochambeau. They were about 200 in number, and seem at first to have enjoyed a fair measure of liberty, which, however, was curtailed in some cases after unsuccessful attempts at escape.

Duels, some fatal, were of not uncommon occurrence, and the gravestones of many who died can still be seen in the graveyard of the

parish church. Details of ten weddings between French officers and residents in Ashby also appear in the church register. Many traditions of their residence in the town still survive, as the large sums of money received by the prisoners from time to time brought much prosperity to the townspeople.

During their ten years' residence in Ashby, the French prisoners established two lodges and a Rose Croix Chapter. One of the lodges was designated " Loge Francaise des Vrais Amis de l'Ordre, and there is a tradition that its constitution was celebrated by a ball, to which many of the inhabitants were invited, the hosts presenting white kid gloves to each of the ladies present.

Several interesting relics of this lodge are still preserved. They consist of two certificates-Craft and Rose Croix, a MS. "Report," portion of a French MS. ritual, three lodge pedestals, a canopy, and a tracing cloth.

The "Report" was prepared by a Committee appointed to enquire into the character, conduct and qualifications of a candidate prior to his admission ; a kind of "tongue of good report." The certificates were issued in 1810 and 1871 to Louis Jean, 2nd Lieutenant of the 11th half brigade of Light Infantry, from whose grandson, a workman at one time in my employ, they and other interesting documents were obtained. They are wholly written in French, and contain many signatures, together with the seal and stamp of the lodge.

The history of this Louis Jean is full of interest. The son of a landed proprietor, he was born at Rouen in 1768. In 1793 he joined the army-took part in the campaigns against the Royalists in the Depts. of the Cotes du Nord and La Vendee, also in the Netherlands. He was subsequently attached to the army sent by Napoleon in 1802 to put down an insurrection in the Island of St. Domingo. The expedition was a failure, and the remnant of the defeated army was captured by the British fleet while on its way back to France. Jean and others were sent to Ashby in 1804, where most of them remained for ten years. Jean's health failed, so that, in 1811, he was permitted to return to France as unfit for further military service. Having married an Ashby woman, he returned to reside there at the termination of the war, but was soon back again in France, where he died in 1833.

The second lodge established by the prisoners in Ashby was designated "De la justice et de l' Union," and is believed to have been composed principally of those who were taken prisoners at the surrender of the Spanish fortress of Pampeluna in 1813. They are said

to have brought much money with them, concealed in the soles of their boots, and in the collars and cuffs of their coats part of the vast treasure carried away after their disastrous defeat at Vittoria some months previously. The only evidence of the existence of this lodge is contained in an endorsement on the back of a French certificate, issued in 1812, by the members of a French military lodge held in Vittoria. The translation of the endorsement runs thus :- -

" Seen for affiliation in the W. Lodge Justice and Unity, the 1st day of the 2nd month of the True Light, 5814, and has worked with all possible zeal up to this day. Orient of Ashby-de-la-Zouch, the 3rd day of the 4th month of the True Light, 5814."

Before their return to France at the peace of 1814, the Ashby prisoners disposed of their lodge furniture, &c., to some English brethren, who contemplated establishing a lodge at Repton, in Derbyshire, the warrant for which, No. 690 (now 353) , was granted in 1817. This lodge now meets at Winhill, Burton-on-Trent, and the furniture, which consists of three officers' pedestals, a dome-like canopy for the Master's chair, and a tracing cloth, is much prized by the members on account of its very interesting associations.

IV. " DES AMIS REUNIS," PLYMOUTH.

Although there are many references to the prisoners in locally printed newspapers and books, there is no tradition of a lodge having been held among the French prisoners detained there. However, on the back of a certificate issued in the Island of St. Domingo is an endorsement which notifies the fact. This certificate was granted to Francois Lescamela in 1797 by the Lodge "Reunion Desire," established at Port au Prince by the Grand Orient of France in 1783.

It was quite usual at that time to record visits on the back of a brother's certificate. In this instance four visits are recorded ; at the Mole de St. Nicolas in 1798, at Port de Paix in the same year, at New Orleans in 1801, and at Plymouth in 1809. The last one may thus be translated :- -

"Inspected at the Lodge of ` Reunited Friends,' held at the Mill Prison, Plymouth, the 4th day of the 4th month of the year of the True Light, 5809.

BROUSSE, Ven. LE MAIRE, Sec."

It is well known that a large number of prisoners were confined in the Millbay Prison, Plymouth, early in the last century. This prison was built especially for the purpose upon land expressly given by the Prince of Wales, afterwards George IV., as owner of the Duchy of Lancaster. It was a very large building, for at times 8,000 to 10,000 were imprisoned there. It was subsequently occupied as military barracks.

Of the other prisoners' lodges to which reference has been made, there is absolutely no information where they were held, but in this instance there is no doubt of the fact, and it is a matter for surprise, that under the strict rules of prison life the authorities allowed a lodge to be held in the prison by the men committed to their charge. Again, it was the rule for all well-behaved officers to be allowed " on parole," so that we are almost forced to the conclusion, either that this prison lodge was held among the private soldiers, or was composed of officers who for attempted escape or other infringement of the conditions of their parole, were being confined in the prison.

V. LODGE "DES INFORTUNES," VITTORIA.

I have included this lodge in my list because the town of Vittoria was at this time in possession of the British forces. By its capture in June, 1813, the French cause in Spain received a very severe blow, a large number of prisoners and much valuable war material falling to the victors.

Some of the prisoners, who were masons, established a lodge there in Nov., 1813, under the appropriate title of "Des Infortunes," the Master of which was Lamarque, a famous French General.

The certificate, now exhibited, issued by the lodge is a very curious document, and as a very good example of these provisional certificates I give the following translation :- -

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE.

TO ALL REGULAR MASONS-UNITY, STRENGTH, GREETING.

We, Worshipful Master, Sovereign Princes Rose Croix and Master Masons, whose names are subscribed below, taken prisoners of war by the English Army, having previously acknowledged one another by the Signs, Words and Grips known only to Masons, and whose degrees have been severally proved both by the usual examination, and by

mutual working on the Rough Ashlar in different lodges, having a desire to disseminate the True Light, have united to erect a new Temple at Vittoria, for the G.A.O.T.U., under the name of "The Unfortunate Ones." Because by force of circumstances our Diplomas and Masonic Vouchers have fallen into the hands of strangers, we have determined in regular Lodge assembled, and with the approbation of the G.O. of France, whom we have petitioned for a constitution, that a certificate shall be supplied, duly signed by us, and the Ne Varietur of the Master Mason to whom it may be delivered.

We therefore declare upon our word as Masons that our very dear Bro. Jno. Jos. Palis, aged 52, domiciled in Paris, Superintendent of Military Hospitals, is a Master Mason that the said Brother is one of the founders of this worshipful lodge, and has earned, by his good qualities and masonic zeal, the honour of being appointed Master of the Ceremonies therein.

The present Certificate is delivered to Bro. Palis to replace the Diplomas and Masonic Vouchers that he has lost, and deserves from all regular Masons throughout the world, recognition, assistance and fraternal welcome as is customary amongst us.

How long this lodge continued to hold its meetings at Vittoria, or of how many members it consisted, are details about which it is now quite impossible to obtain any information. The Peace of May, 1814, however, would certainly dissolve the lodge, and enable the members to return to their respective homes.

Much more might be said upon this subject. I have many details extracted from books and from files of old newspapers, giving incidents in the daily life of these unfortunate men; but enough has been said, I think, to indicate how much of interest there is in the study, even from a masonic point of view.

References to the prisoners occur, not only in many local histories, but at least two works of fiction are founded upon incidents connected therewith. These are *St. Ives*, by Robt. Louis Stevenson, and *Westcotes*, by Sir A. Quiller Couch.

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KING SOLOMON'S TEMPLE

by

Alex. T. Brand, M.D., V.D.

There can be no subject of greater interest to Freemasons than the Temple of Solomon, King of Israel, Supreme Grand Master of the Grand Lodge of Jerusalem.

The Temple is intimately bound up with the ritual and traditions of Craft and royal Arch Masonry, as well as the Degrees of Mark Masonry, Royal and Select Masters, and part of the Allied.

It is described in the V.S.L., in the Talmud, and by historians such as Josephus; but in no case is the description sufficiently complete to enable one to make even a mental reconstruction. So many important details are wanting that no two authors who have written on the subject seem to be able to agree upon all points.

Much however is known about the temple, and enough to fill us with wonder and admiration, for its partial description proves that it must have been what its builder intended it to be, "exceeding magnificent" (I Ch. Xxii, 5).

In the short time at my disposal, it is impossible to give an exhaustive description even from the available material; I shall, therefore, confine myself to general statements, pointing out some of the more salient features, and leaving it to those of you who are interested in History, archaeology, and Architecture to fill in details from the writings of authorities on the subject.

Since the Temple of Solomon was built on the model of the Tabernacle, I shall first refer to that structure.

The Tabernacle, or Tent of Meeting, was the place where the Holy One met the congregation of Israel, and it was the centre and seat of the Hebrew Theocracy. There the people had audience of the Most High, and thence He issued His commands in a manner cognisable by the senses for their guidance.

The Tabernacle was erected in the wilderness by Moses, Aholiab, and Bezaleel, by the special command of the G.A.O.T.U., according to instructions given by Himself to Moses on Mount Sinai.

The form, situation, ornaments, and furniture were minutely described, and as minutely and faithfully carried out by those loyal three, as will be found recorded in that book of the V.S.L., Exodus, in chapters xxv, xxvi and xxvii.

The term "Tabernacle" was applied to the whole structure set apart for the worship of the Most High, and consisted of two parts, viz., the Tabernacle proper which included the shrine of Jehovah, and the surrounding court where the religious services were held.

Entering the court by the only gate, which was in the East, and proceeding Westwards, one came first upon the Altar of Burnt Offering.

Passing this, one next came to the Laver where the priests performed their ablutions before entering the Tabernacle itself. Having passed the laver, the entrance to the Tabernacle proper was reached.

This erection, which also had its only entrance in the East, was constructed of an acacia-wood framework covered on the roof and walls by variously coloured textile materials and rams' skins dyed red.

The roof over the structure was a pitched one of 90 degrees, the coverings descending from a horizontal ridge-pole.

The Tent was divided into two unequal parts separated from each other by a hanging wall. The larger Eastern portion was called the Holy Place, 20 cubits long, 10 high, and 10 wide, into which the Priests alone were permitted to enter; and a smaller Western portion, a cube of 10 cubits. This latter portion was the Shrine itself, called the Holy of Holies, which none might enter excepting the High Priest alone, and then only once a year and under certain conditions.

The Holy Place contained the Altar of Incense, the Table of Shewbread, and a Golden Candlestick.

The Holy of Holies contained only one object, the Ark of the Covenant, which contained the two Stone Tables of the Law, a golden pot of Manna, and Aaron's Rod "that budded". The top of the Ark was called the Mercy Seat, on which were two figures called Cherubim, and from between these the G.A.O.T.U. spoke to the High Priest.

Over the Holy of Holies, in the open air, hovered the Pillar of Cloud, the visible indication of the presence of Jehovah, dark as smoke by day, and luminous as flame seven lights.

The congregation assembled for worship in the open air in the Court around the Altar of Burnt Offering, for no layman might set foot within the Tabernacle Tent.

The Tabernacle was in existence for nearly 500 years, as the centre of religious life and worship, having accompanied the Israelites in all their wanderings, and it did not cease to be such until King Solomon brought the Ark and the holy vessels from it and deposited them in the Temple which he had erected on Mount Moriah at Jerusalem.

The Tabernacle itself was also brought to Jerusalem and probably preserved, as a sacred relic, in one of the chambers of the Temple, but its later history is unknown.

While a movable Tent was necessary for a nomadic nation, the incongruity of a settled people having only a Tent for the dwelling of God first occurred to the mind of King David. It appeared unseemly to him that the Ark of God should still dwell "between curtains" while he himself abode in a "house of cedar". He therefore proposed to build a Temple of stone as a more becoming dwelling-place for the Most High. On account, however, of his having shed so much human blood in his many wars, he was not permitted to carry his project into execution, and it was reserved for the peaceful reign of his son and successor, King Solomon.

In preparation for the great undertaking, King David appropriated much of the immense treasure he had collected (I Ch. Xxix, 1-7).

He provided all, or nearly all, the materials before his death, secured the services of skilful mechanics and artificers for every branch of the work, and furnished the design, plans, and site of the proposed building, so that more of the credit of this part of the work seems due to King David than to King Solomon.

As the term "Tabernacle" included both the Tabernacle Tent and the surrounding Court, so that general term "Temple" includes the Temple proper, and the surrounding courts and other buildings.

Interesting though it would be to refer to these courts and the numerous objects they contained, such as the splendid Altar of Burnt Offering, the wonderful Brazen Sea, the Lavers, etc., and the magnificent Palace of the King, time would utterly fail me; while any allusion to the other Temples of the Jews built in later years by Zerubbabel and Herod, would be foreign to my subject. I therefore propose to confine my thesis to that sacred edifice erected by King Solomon which stood by itself, apart from all other building, and known as the Temple, which is so intimately bound up with our traditions and ritual.

The dimensions of the Temple are all given in cubits, and a cubit is generally considered to be a measure of length estimated at 1- ½ of our modern lineal foot. Caldecott, however, points out on good authority that three different measures of length are called by the same term of cubit, viz. :--

1. The cubit used in plotting the Temple courts, 1-1/2 feet of 18 inches.
2. The cubit used in the erection of the Temple buildings, 1-1/5 feet, or 14.4 inches.
3. The cubit used in the construction of the figures of cherubim, gold and silver vessels, and Veil of the Temple, 9/10 of a foot, or 10.8 inches.

The standard of measurement, therefore, chiefly referred to as a cubit in the following account is the building cubit of 14.4 inches.

The Temple, which took seven years to complete, was built on the model of the Tabernacle, being a veritable Tabernacle in wood and stone. The appearance of a Tent was to be preserved. To this master-idea all others were subordinated and made to conform. It governed both the inception of the new building and all its accessories, down to the last particular.

From that tent-like construction the Jewish Temple never departed during the thousand years of its existence.

It was the dominating idea which flowed from Mosaic through Davidic and Maccabean, down to Herodian days.

In Solomon's Temple there were, as in the Tabernacle, a Holy of Holies, and a Holy Place, separated by a partition; and, in addition, a lofty Porch-tower. In the Temple, however, the proportions were double those of the Tabernacle, except as regards the depth of the Porch, which was the same in each case.

The Holy of Holies was a cube of twenty cubits, or 24 feet, and the Holy Place was 40 cubits, or 48 feet long, by 20 cubits, or 24 feet, wide, and the same in height. These are internal measurements.

The Porch was 120 cubits, or 144 feet, high; 20 cubits, or 24 feet, from side to side; and 10 cubits, or 12 feet deep.

Built round the Western end and North and South sides, were three stories of small chambers: the lower or nethermost, the middle, and the third. Each story of chambers was 5 cubits, or 6 feet, high.

The lower were 5 cubits, or 6 feet, wide; while the middle were 6 cubits, or 7-1/5 feet, and the third 7-1/5 cubits, or 8-2/5 feet in width.

The reason why these tiers of chambers differed in width was that no breach might be made in the walls of the Temple structure, and therefore ledges, or abutments, had to be built against them on which to rest the inner ends of the beams which supported the floors of the middle and third, and the roof of the third stories. Thus it is evident that the chambers formed no part of the Temple itself, but were built against its outer walls. They were designed for the use of the Priests (a kind of monastery), and for storing the Temple furniture (I Kings vi, 6).

The entrance to the middle story was on the "right side of the house" by winding stairs (I Kings vi, 8). The uppermost chambers were entered from the middle, and the lowest from the ground, presumably by the doorway which gave access to the winding stair leading to the middle story. All the chambers communicated with each other.

Before proceeding farther it will be well to indicate how the Temple stood with regard to the points of the compass.

There was only one entrance, and that was through the Porch which faced the East, or rising sun, as all Eastern temples did, and do.

The oracle, or Shrine, or Sanctum Sanctorum, was at the Western end.

As regards North and South and Right and Left, the V.S.L. tells us in I Kings vii, 39, "and he set the Sea on the Right side of the house Eastward against the South," and again, in II Chron. Iv, 10, "and he set the Sea on the Right side of the East end over against the South."

Josephus says, "and he set five of the Lavers on the Left side of the Temple, which was on that side towards the North wind, and as many on the right side towards the South." He then adds the following explanation, "by the Right hand is meant what is against our Left, when we suppose ourselves going up from the East gates of the Courts, towards the Temple, whence it follows that the Pillar Jachin, on the Right hand of the Temple, was on the South against our Left hand; and Boaz on the North, against our Right hand.

Thus we see that the Right of the Temple means its own proper Right facing the sun, and therefore the South; while its Left is the North, exactly the reverse of a person going towards the front of the building.

The Temple was built of dressed stones already prepared and fitted in the quarries, and all the beams and other woodwork were also prepared away from the site of the permanent erection, "so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building" (I Kings vi, 7).

We must assume that all the materials were so accurately made and adjusted at a distance, that they were capable of being placed in position by being simply laid in their proper order, and it would appear that the stones, beams, etc., were kept in position by dovetailing and tenons. It is supposed that the stonework was fixed without mortar, which was rendered unnecessary by the perfect apposition of the true surfaces and by the great weight of the stones, which are stated to have been of enormous proportions. The pegs for fixing the woodwork must have fitted so accurately that they could be silently forced into position.

The walls inside were lined with cedar, as well as the ceiling and floor, but the last was covered with planks of fir in addition.

Thus no stonework was apparent from the inside.

The form of the roof of the Temple is uncertain. As is well known, all eastern houses and buildings have flat roofs, but the Temple was probably an exception. It is stated in I Kings vi, 9, "so Solomon built the house and finished it, and he covered the house with beams and planks of cedar." Here it is affirmed that the roof was composed wholly of cedar wood, which is in itself presumptive evidence of a pitched roof, since flat roofs required the use of stone or cement to form their floor. The marginal reading of "planks" is "rows".

These rows were probably shingles, or wooden slates, which require to be so placed as to secure the regular overlapping of one another, to render them rain-proof. These shingles rested upon beams, or rafters of cedar, thus justifying the statement that the House "was covered with cedar."

The Temple is thus to be conceived of as having a gable roof, this being the only way in which the analogy of the Tabernacle Tent could be followed care of course being taken that the angle of the roof-ridge should be the same as that of the Tent, viz., one of 90 degrees. The smaller and loftier covering of the Temple Porch came under the same law.

This form of roof involved the existence of a loft, or attic, below it. The floor of this loft, which was the roof of the Holy Place and Holy of Holies, being 20 cubits, or 24 feet wide; the height at the apex, inside according to geometric rule, would be 10 cubits, or 12 feet; thus making up the height of 30 cubits, or 36 feet, mention in I Kings vi, 2.

The Porchway was approached by a flight of 12 steps. On the tenth which was continuous with the floor of the Porch, and probably within the lines of the front wall of the Porch, stood the two brass columns, Jachin and Boaz.

The eleventh and twelfth steps were in the thickness of the partition between the Porch and the Holy Place.

Each step was half a cubit, or 7.2 inches, high.

THE PILLARS

The Pillars consisted of a circular shaft 18 cubits in length, and 4 cubits in diameter, cast hollow, the casting being 4 inches thick.

Each shaft was surmounted by a square capital, or chapter, 5 cubits high, on the summit of which was placed a supra-capital, 4 cubits in height. The Pillars were set on bases or plinths, 3 cubits high, which rested upon the tenth of the steps leading up to the Porch, and thus stood 35 cubits, or 42 feet, high above the surface of the court.

Two Biblical writers, the Author of Kings, and Jeremiah (I Kings, vii, 15, Jer. lii, 21), affirm that their height was 18 cubits, while a third, the Author of Chronicles (II Chron. iii, 15), gives the height as 35 cubits. The first height evidently refers to the shafts of the Pillars alone, and the latter to the shafts together with the higher and lower capitals, and bases, and the ten steps each half a cubit high, making 35 cubits as already stated.

These Pillars, which were formerly entirely of brass, were the chief external artistic glory of King Solomon's Temple. The artist who designed them was the eminent artificer, Hiram Abiff. Hiram, having been by training a Phoenician, determined to make the most of his opportunity for elaboration and followed the custom of his country as before every Phoenician temple stood two columns, generally monoliths. They were constructed and erected after the tragic death of Hiram Abiff, by his son, Hiram the Second, "the Widow's son" (I Kings vii, 4).

As before mentioned the shafts of the Pillars were surmounted by square capitals of brass, 5 cubits, or 6 feet high. Jeremiah saw them at the burning of the Temple, and was present when they were pulled down with ropes and broken up by the soldiers of Nebuzaradan.

It is from the description which he gives (Jer, lii, 21-23) that we know that the capitals were square adorned with 24 pomegranates on each of the four sides, and that the number of 96 was made up to 100 by the addition of 4 blooms, placed presumably at the four corners of each capital.

The ground work pattern upon the casting of the capitals was of basket, or net, work. It was probably at the intersection of the diagonal lines of the pattern that the pomegranate blossoms were placed.

Besides this network adorned by pomegranate flowers, there were cast with them wreaths of chainwork, or festoons of flowers.

Above these square and heavy capitals was a singular creation, which is peculiarly Hebrew in its applied conception. This was a supra-capital of four cubits in height, separately cast in the form of a lotus-flower, or tulip. This is the "lily-work" of I Kings vii, 19.

These are called "bowls" in I Kings vii, 41, and "pommels" in II Chron. Iv, 12. There can be little doubt that this form of decoration was derived from the sacred flower of Egypt. It is certain that the casting was hollow, open at the top.

To preserve these supra-capitals from possible defilement by the settling of birds upon them there was placed before each of them a separate screen, or network, of wreathed work like that of bent cane-work, made of brass (I Kings vii, 41). As a veil does the human face, so these brazen nets concealed the two sacredbowls, which surmounted the capitals, and into whose hollow, in all probability, was poured at coronations and consecrations, a portion of the sacred oil used for anointing, such application being characteristic of Hebrew symbolic action.

The Pillar on the Left hand or North side, was named Boaz, meaning, "In it is strength," which name it has been suggested was engraved on the face of the Pillar. There can be little doubt but that the choice of this name was determined by considerations of gratitude and hope, for this was the Royal Pillar, and the name placed upon it was a continuous proclamation that the throne depended, for its stability, upon the favour of Jehovah. Boaz was the name of the great grand-sire of David.

It had been Jehovah's repeated promise to David that He would "establish" his kingdom or throne for ever. The raising and naming of this Pillar was, therefore, a kind of national votive offering, by which the reigning successors of David were reminded of their dynastic indebtedness to Jehovah, and their constant reliance upon Him.

Every new sovereign, at his coronation, stood beside this Pillar, and took upon himself afresh the obligations implied.

Thus it was arranged that Joash (II Kings xi, 14) should stand by this Pillar, "as the manner was," i.e. as the coronation precedent required. The situation of the Pillar is referred to in II Chron. Xxiii, 12-13, "the

King stood at this Pillar at the entering in" "into the House of the Lord." Here he stood while they crowned and anointed him. In the same way Josiah stood by the Pillar, and "made a covenant before the Lord" (II Kings xxiii, 3).

On the right, or South side, stood the Pillar called Jachin. By this Pillar stood every High Priest at the moment of his consecration.

Jachin, meaning "He shall establish," was a perpetual reminder to him as he passed and re-passed it that his "strength" lay in the favour of Jehovah and in the keeping of His law.

Thus were the highest dignitaries of Church and State, with many befitting accessories, set apart for the service of Jehovah.

THE PORCH

Passing between the two famous Pillars, the Porch of the Temple was entered.

Although there is no description given in the V.S.L. of a porch in front of the Tabernacle, there is more than a strong probability that there was such a portico and this formed the precursor of the Porch of King Solomon's Temple.

No layman, even the King, might enter the Holy Place; but King David, as the anointed of Jehovah, had the right of passing beyond the sereg, or fence, which kept back the laity, and to take his place in the intermediate space that stood between the Altar of Burnt Sacrifice and the Holy chambers. This space was the porch of the Tabernacle. It would appear that this porch, covered by its tent-curtains, was the ordinary place of worship for the Judges and early Kings of Israel (II Sam. Vii, 18, and xii, 20).

Josephus tells us that the Tabernacle consisted of three parts into two of which the priests went daily in the course of their ministrations; but into the third the High-pries went but occasionally.

This we know to have been the Holy of Holies. The middle one of the three spaces was known as the Holy Place. Outside of this was a third space, presumably of the same area as the Holy of Holies, to which is given the name of the Porch, though this was not its designation till the building of the Temple. In the V.S.L. it is usually spoken of as "the

door of the Tabernacle," and the Eastern and archaic meaning of this term is a defined space and not a mere entrance threshold or passage-way. This porch, then, was a well defined area of 12 feet square, and the devotions of the Sovereign, when there, would be made in public and must have been disturbed by the passing and re-passing of the priests as they performed their duties in the Holy Place, and at the Altar outside.

The area of the Porch of the Temple was fixed to allow of a floor of 12 feet deep, and 24 feet from side to side, twice the area of the portico of the Tabernacle. The Porch of the Temple was 40 cubits, or 48 feet high.

This splendid entrance hall had no outer doors. On the floor, which was continuous with the tenth step, stood the two imposing Pillars flanking the entrance. The walls, ceiling, and floor were overlaid with gold, the two former ornamented in bas-relief, and the latter smooth.

It is difficult to realize the effect of the rays of the rising sun as they shone full upon those surfaces of polished gold.

The eyes of the beholder must have been dazzled as they gazed upon the wonderful structure, by the scintillating reflection from every square inch of the glittering surface. One can readily understand the impression which must have been made on the Queen of Sheba and her retinue as they gazed upon it.

On each side of the Porch, and opening from it, was a small chamber, 12 feet by 6 feet in size, continuous with the lowest of the three stories of chambers built around the Temple walls. These two chambers were the "Treasuries of the Porch," the plans of which were handed to Solomon by King David along with the other "patterns" of the Temple (I Chron. Xxviii, 11). Here were stored the sacred utensils of the Temple, many of gold, and others of silver.

The gold-plated floor and walls of the Porch-entrance were relieved from bareness by two tables, one on each side. Of these tables one was of gold, the other of silver. When the attendant priest changed the 12 loaves of Shewbread, on each Sabbath day, the new loaves which had been presented to Jehovah were then brought out and placed on the golden table, as having the higher sanctity.

In the Right, or South, side of the Porch, in the corner, and not visible to one standing outside in front of the entrance, was the spiral

stairway, described as a "winding stair", leading to the floor above the Porch.

THE ROYAL ORATORY

In order to avoid subjecting the King to the inconveniences of his worship as hitherto in the Tabernacle, it was planned to give him, in the Temple, a similar space but on the first floor, which should be reached by the spiral stairway. The plan was supplied by David to Solomon, as stated in I Chron. Xxvii, 11, viz., "the pattern of the Porch and the houses thereof," which included such a provision.

These "houses" or rooms were the Royal Oratory over the Porch, with a room above it, for storing wine, etc. (Jer. xxxv, 1-5).

Of the height of 120 cubits given to the Porch-tower, 40 were allocated to the Portico, 40 to the royal Oratory, and the remaining 40 to the third chamber, attic, and roof.

These rooms were reached by the winding stair whose commencement was in the Right hand of South corner of the Porch. It must have been a work of extreme difficulty, in the infancy of architecture, to build a perpendicular flight of stone steps to a height of over 100 feet, yet this is what was done. It was this final marvel of the "ascent by which he went up into the House of the Lord" that left "no more spirit" in the Queen of Sheba. This triumph of architectural skill surpassed all that she had seen of King Solomon's magnificence, and, to a "dweller in tents" from the land of Arabia, the perpendicular ascent would doubtless seem to have savoured of the miraculous.

On ascending the spiral staircase for 80 steps, each half a cubit in height, which must have resembled the tower stairs so common in English churches and in lighthouses, the floor of the Royal oratory was reached. The walls and floor of this chamber were also overlaid with gold (II Chron. Iii, 4). There was a throne for the solitary worshipper, and a table on which he could "eat bread before the Lord," this being an essential part of all festival worship. It was also a cardinal official duty of the King to attend the Temple services on each Sabbath day, and so to indicate his continued obedience to Jehovah, Whose servant he was.

To permit the King to see the great Altar of Sacrifice, there was an opening in the front of the Porch-tower, which admitted light to the

Oratory. This opening was 16 cubits, or 19-1/5 feet, from side to side, and across this space were hung chains of brass, on which, at intervals, were decorations of pomegranate flowers. Guarded by these metal festoons the King, himself unseen, could see all that passed below at, and around the Altar of Burnt offering.

In the seclusion of this Royal Oratory some of the holiest scenes of Jewish history took place. Here Hezekiah entered, wearing sackcloth, on hearing the words of Rabshakeh (Isa. xxxvii, I), and here he spread out Sennacherib's letter before Jehovah (II Kings xix, 14).

To this place he came on the third day after his recovery from his serious illness. Here was the praying place of all the godly Kings of Judah.

Here also the wicked Ahaz, who had shut up the doors of the House of the Lord (II Chron. xxviii, 24), still came to worship, the brazen Altar of Solomon being reserved for him "to inquire by" (II Kings xvi, 15).

It was from this place that King Uzziah proceeded when he insisted upon forcing his way into the Holy Place, in spite of the opposition of the priests, to offer incense, for which sacriligious act he was smitten with leprosy (II Chron. xxvi, 16).

THE THIRD CHAMBER

Above the Royal Oratory arose the third chamber, or "Chamber of the Sons of Hanan," low, but overlaid with gold throughout.

In Jeremiah xxv this third chamber is mentioned. The Rechabites were conducted hither by the Prophet, who was also a Priest.

They entered first into the Porch, which is described as the "chamber of Maaseiah," "the keeper of the door," and one of the chief officials of the Temple. From the Porch the company, by ascending the "winding staircase," entered the "chamber of the Princes," or royal Oratory, which was 'by," or above, that of Maaseiah, and, by farther ascent, they reached the third chamber call "The Chamber of the Sons of Hanan." This third chamber was immediately beneath the attic of the Porch-tower, and was used as a storeroom for wine and other Temple offerings. Above the attic was the roof, or summit, of the Porch-tower.

THE HOLY PLACE

Standing upon the golden floor of the Porch, surrounded on all sides by shining gold, a visitor facing Westwards would see a folding door. The leaves of this door were kept constantly closed, and were of elegant workmanship. The opening they closed was 6 feet wide.

They were made of olive wood beautifully carved in low relief, the design being "cherubim, palm trees, and open flowers," and overlaid with gold. The door was in the partition between the Porch and the Holy Place and was 24 feet high. These folding doors being opened outwards into the Porch on hinges of gold, a second pair of folding doors came into view on the inner side of the partition, which was one cubit in thickness. The second set of doors was carved and decorated in the same way as the first, but the wood of which they were made was cypress. They opened inwards into the Holy Place, and were also overlaid with gold.

When both these sets of doors were opened, the visitor to the Temple (and priests only were permitted to enter) found himself gazing into the Holy Place.

Ascending the two steps by which the floor of the House was raised one cubit above the floor of the Porch, the visitor's feet stood upon the golden floor of the Holy Place. All the objects which met the eye were either of pure gold or cased in gold.

There were no windows, properly so-called, in the Holy Place, but high up in the walls on each side there were what are called "windows of narrow lights," stated in the margin of the V.S.L. to have been "broad within and narrow without," letting in air and a little light, but not capable of being opened and closed. They were in fact what are known as clerestory lights, serving more as ventilators than anything else.

It is evident that the chief illumination came from the ten seven-branched golden candelabra which were placed five on each side of the chamber, and these required the constant attention of the priests.

On the North or Left, side of the interior stood the golden Table of Shewbread. At the Western end stood a small golden altar, the Altar of Incense, which was the most Holy of all the furniture around it. It stood before the partition separating the Holy Place from the Holy of Holies, and upon it were burnt sweet spices every morning and

evening, from which arose the incense that found its way into the Oracle.

The lower part of this partition was of olive wood, 10 cubits high and one cubit in depth, covered with gold. Supporting this were six golden pillars reaching to the roof and dividing it into five spaces.

The centre space contained the entrance into the Oracle, which was guarded by a single set of folding doors opening outward into the Holy Place, and made of olive wood also, similarly decorated to the others and overlaid with gold. These folding doors were 10 cubits high, the height of the wooden screen, and their breadth was 4 cubits.

There was thus an open space above the wooden partition of 10 cubits, across which were stretched the golden chains that hung before the Oracle (I Kings vi, 21). These chains were decorated with 100 pomegranate flowers of gold and garnished with precious stones, and festooned from pillar to pillar.

This open construction of the upper part of the partition permitted the smoke arising from the golden Altar of Incense to find its way into the Holy of Holies or Oracle.

The olive-wood doors in the partition being opened outwards into the Holy Place displayed part of the veil of the Temple. This Veil was woven in one piece and made of textile material coloured blue, purple, crimson, and byssus (fine twined linen, yellowish in colour), with figures of cherubim wrought thereon (II Chron. Iii, 14). The Veil being woven in a single piece had to be lifted, not parted, by the High Priest before he could enter to make atonement for his own and the People's sins. It hung from the ceiling to the floor, and covered the whole Eastern side of the cubical chamber, the Holy of Holies.

THE HOLY OF HOLIES

The Holy of Holies, having no windows, was shrouded in darkness.

No ray of sun, or artificial light, penetrated its sacred seclusion.

Its walls, ceiling and floor were overlaid with pure gold, the walls and ceiling being covered with beautiful carvings, and the floor smooth.

On the floor, opposite the centre of the Western wall, stood the Ark of the Covenant, a small chest of acacia wood, 27 inches long, 16.2 inches in height, and the same in width, made by Moses for the Tabernacle nearly 500 years before. It is probable that the Ark rested upon a stone, as stated by Maimonides, or some other similar support.

It was lined within and without with plates of gold. Around its upper edges was a moulding or cornice, projecting above the level of its edges. Within this moulding a lid of the same size as the chest lay, having neither hinges nor fastening. This lid or cover was named the Mercy-Seat. Upon the Mercy-Seat stood two figures of cherubim of hammered gold made in one piece with the movable cover, one at each end. The faces of the cherubim looked towards each other, and their wings were outstretched.

The Ark contained only the two tables of stone of the Law which Moses had placed there, the golden Pot of Manna, and Aaron's Rod "that budded" having disappeared, probably at the time the Ark was captured by the Philistines (I Kings viii, 9).

At each corner of the Ark there was a golden ring, and through these were placed the golden staves for carrying it when the Tabernacle was moved from place to place in the Wilderness.

On each side of the Ark stood a colossal cherub, made of olive wood and overlaid with gold, 9 feet high, with outstretched wings, the outer wings touching the chamber walls on each side, the inner wings touching each the other.

Beyond the gilded staves which lay at the feet of the larger Cherubim, the Holy of Holies was unoccupied by any created thing.

This 24 feet cubic chamber was that towards which the heart of every faithful Hebrew turned in every distress, and from every quarter of the globe, his feelings of reverence, gratitude, hope, and adoration based upon the belief that "He that dwelleth in the Secret Place of the Most High, shall abide under the shadow of the Almighty" (Ps. xci, I).

CONCLUSION

Such is the very meagre account time permits me to give you of what must have been a magnificent and unique structure. There does not appear to be any evidence to show that the external appearance of the

stonework was particularly striking, apart from the extreme whiteness of the stone, for there is no reason to suppose that the Temple was overlaid with gold externally, as is believed by some.

The striking characters of the exterior were the two famous and magnificent brass Pillars which stood in the front of the Porch, and the Porch-tower itself. This latter must have been an extraordinary structure, rising to a height of 120 cubits or 144 feet (II Chron. Iii, 4), being only 24 feet from side to side, and 12 feet deep; but to this must be added the thickness of the walls, for these measurements refer only to the inside of the structure. It must have completely dwarfed the rest of the building which was but 36 feet height at the apex of the roof. This height of 144 feet, though often repudiated, is still the dominating element of the Temple facade. The Victoria Tower of the Houses of Parliament at Westminster is 75 feet square and 336 feet to the top of the pinnacles. It is therefore 2-1/3 times as high as was the roof-ridge of the Porch of King Solomon's Temple.

The "exceedingly magnificent" aspect of the Temple was its interior for everywhere, on all four sides of the structure, there was one continuous blaze of glittering gold, and only on the floor was this gold smooth and plain. The walls and ceiling were covered with exquisite designs in bas-relief. All the furniture of the Temple, Candelabra, Altars, Tables, Ark, and the Cherubim were of gold or cased in gold, while the golden chains in front of the Holy of Holies were studded with precious stones.

As I premised at the outset I have confined my self to a description only of the Temple proper. I have not attempted to include in this short account any description of the Courts surrounding the Shrine, the Altar of Burnt Offering, the great Brazen Sea, the Lavers, nor the King's Palace which occupied 13 years in building, and the other buildings which made up the Temple in its entirety. All these you must conjure up for yourselves, as well as the magnificence of the morning and evening services, presided over by the High Priest, clad in gorgeous robes with his Breastplate of gold blazing with divers gems glorious in size and colour, surrounded by attendant priests, and by the thousands of devout worshippers.

For nearly five centuries the Temple of King Solomon existed, though repeatedly despoiled, till in the year 588 B.C., and, according to

Josephus, exactly 470 years, 6 months and 10 days after it was built it was utterly and ruthlessly destroyed.

By command of Nebuchadnezzar, King of Babylon, Nebuzaradan, the King's General, besieged Jerusalem, and having taken the Holy City he pillaged and burnt the beautiful structure, and conveyed all the holy vessels to Babylon.

THE TEMPLE AND OUR RITUAL

From the foregoing narrative we learn definitely many points of interest which have reference to our traditions and ritual.

Thus, we are able to determine the exact situation of the famous Pillars, Jachin and Boaz, with regard to right and Left. We now know that these terms had relation to the right and Left of the Temple itself, and not to the Right and Left of one standing facing the building; that is to say, Jachin was placed on the south, or Right of the entrance, and Boaz on the North, or Left, exactly the reverse of one facing the Porch.

We have found that these Pillars were not only an architectural ornament to the Temple, but that they also played an important part in the rites and ceremonies of the people, Boaz in the coronation of the Kings, and Jachin in the consecration of their High priests.

We have discovered that these Pillars were not surmounted by spherical balls representing the terrestrial and celestial globes, but by bowls in the form of lotus blooms. Indeed, such testimony was hardly necessary, since we know that the first terrestrial globe on record was made by Anaximander of Miletus, about four centuries after the completion of the Temple, and that the first celestial globe was probably of even later date.

These mythical balls, therefore, must be looked upon as two of the "mock pearls" of Freemasonry.

Although these Pillars, as well as many other objects, are described as having been made of "brass", this term is an improper translation of the word "Nehosheth," since the Hebrews were not acquainted with the metal zinc, which with copper forms the compound known as "brass." In most places in the Old Testament, copper would be the proper translation, although, when a hard material is obviously intended it must mean bronze, a compound of copper and tin, both of

which metals were well known around the Eastern Mediterranean long before the Exodus.

We must, therefore, infer that the Pillars were really made of bronze and not of "brass."

These pillars were not pillars in the ordinary sense since they supported nothing. They were really ornamental columns.

With regard to the architectural design and plans of the Temple, these were all made by King David, and handed by him to his son Solomon, with instructions even to the minutest details. King David also supplied all the costly materials for the Temple, such as the precious stones, gold, silver, copper, tin, and iron; while King Solomon provided the stonework, and Hiram, King of Tyre, the woodwork at King Solomon's request and expense.

Hiram Abiff was the executive Architect and after his tragic death his work was complete by his son, Hiram the Second, "the Widow's son."

There is no analogy between King Solomon's Temple and a modern Christian Church, or a Masonic temple.

The Temple proper was not a place of public worship at all as we understand such. It was the Shrine of the Most High, and, amazing condescension, the dwelling-place of the G.A.O.T.U. on Earth, and the only one. It is from the failure to realize this fact that surprise has often been expressed at the diminutive size of the Temple when compared with the huge dimensions of many Cathedrals, and Temples of other religions.

All Hebrew public worship took place outside the Temple proper, in the Courts surrounding it, in the vicinity of the great Altar of Burnt Offering.

The Shrine of the Most High was at the Western end of the structure and was entered from the Holy Place by the High priest alone and only once a year. Thus the sacred end of the Temple was the West, whereas, in Christian churches, the chancel in the East is the holy place. Of the rest of the Temple, the Holy Place was reserved for the

priests entirely, who performed certain duties in it, and acts of worship, and they were housed in the three-storied series of small chambers which surrounded the edifice on all sides except the front, or East. The only entrance from the surrounding court was in the East by way of the Porch, and in the Porch alone had any layman the right of entrance, and he the King only, who took part in the outside worship, stationed in the Royal Oratory, over the Porch, which faced the Altar of Burnt Offering.

The floor of both the Holy Place and the Sanctum Sanctorum was overlaid with pure gold, smooth and polished. There was no mosaic work of black and white anywhere.

There was no dormer window over the entrance to the Sanctum Sanctorum for the admission of light or any other purpose. The Veil of the Temple filled the entire Eastern end of the Oracle. Its interior was shrouded in impenetrable gloom, unless the Shekinah, of "glory of the Lord," hovering over the Mercy Seat, lighted up the holy chamber when the High Priest, once a year, ventured to enter, but we are not informed of this. We read in the V.S.L. (I Kings viii, 12), "The Lord said that He would dwell in the thick darkness."

With these words King Solomon opened his benediction at the dedication, when the glory of the Lord filled the newly-built Temple as the Shekinah cloud, with veiled brightness, took its place between the wings of the Cherubim over the Mercy Seat of the Ark. It was, therefore, imperative that no other light of the sun, moon, stars, or lamps, should mingle with that uncreated Radiance.

The mere suggestion of the possibility of an internment in the Sanctum Sanctorum is not only revolting, but even sacrilegious.

Apart from this, it was the law among the Hebrews that no dead body might remain within the walls of any city, village or camp, for it was unclean (Num. Xix, 11-16). It had to be disposed of outside the precincts, such disposal being carried out within a few hours of death, by deposit in the ground, or in a rock-hewn tomb, the body being enveloped only in a winding sheet. No coffin was used (II Kings xii, 20-21).

No doubt the idea of internment not in, but as near the Sanctum Sanctorum as possible, was suggested to some brother by the objectionable and insanitary custom of burying bodies in Christian churches, but which was doubtless considered eminently respectable by the brother who was originally responsible for the statement, and who thus betrayed his entire ignorance of Jewish custom and law.

The "Middle Chamber" of King Solomon's Temple is of great interest. The reference in the V.S.L. (I Kings vi, 8), to "the door of the middle chamber" which "was in the right side of the house, and they went up the winding stairs into the middle chamber," is clearly to the middle story of Priest's apartments or chambers, which were built against the Temple walls on the West, North, and South, and were thus really outside the structure proper. The "winding stairs" leading to the middle storey was in the space between the walls enclosing these chambers, and as probably as not had no connection with the Porch. The entrance to the staircase was most probably in the middle of the Right, or Southern wall, while in all probability there was also a corresponding staircase on the North, giving access to the middle storey on that side of the Temple. The chambers themselves were very small, being only six feet high by seven wide, and proportionally long, accommodating, as has been suggested, two priests in each chamber.

On the other hand, the Royal Oratory, situated over the Porch, was a lofty apartment, 48 feet high, 24 feet long, and 12 feet wide, and it also was a "middle chamber." The entrance to the "winding stairs" leading to this noble chamber was undoubtedly in the Right or South, side of the House, in the Porch itself, and was thus within the actual building, in full view of anyone standing within the Portico.

This royal Oratory, then, must have been the "Middle Chamber" of King Solomon's Temple, to which allusion is so often made in our Ritual.

It is obvious that our second and third T.B.s are somewhat in need of revision as regards both their design and description, so as to have them in accordance with these well-known historical facts.

Mention is made in the Ritual of three entrances to the Temple, viz., on the East, North, and South; but as there was only one entrance to

the Temple proper, and that in the East, it is clear that these entrances could only have been into the Courts around the Temple, and not into the Temple itself.

Many other points of interest might be averted to, but quickly passing time forbids further reference to a subject which becomes more and more fascinating the further it is pursued.

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King Solomon's Temple and the Story of the Third Degree.

by
Wor. Bro. ROBERT SMAILES, P.M.

Before commencing the subject of my address, permit me to remind you of a question with which you are all familiar, from the very beginning of your Masonic career. I mean, " What is Freemasonry ? " And the answer you are equally familiar with, " Freemasonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols." Symbolism has been said to be the soul of Masonry, the ritual is the mere earthly wrapping in which it is enclosed ; but while we recognise that Symbolism is the essential part of our Order, and that we are not bound to anything in particular, by the mere wording of the ritual, still it cannot be without interest to know something of the historical basis on which that ritual is founded ; and though I cannot hope to invest the subject with the oriental picturesqueness which it deserves, I trust I shall not weary you, by giving a brief account of the events connected with the building of King Solomon's Temple, before considering the Story of the Third Degree.

Let us transport ourselves back in imagination to the time when King David, having become settled in his kingdom, and having built himself a palace at Jerusalem, felt it incongruous that the Ark of the Lord should be housed in wood and curtains ; he was, therefore, desirous of building a suitable habitation for it; but he was not permitted to carry out his design. Yet he did everything that was possible to him; he collected stonemasons, and artificers, and amassed-according to the Book of Chronicles - 100,000 talents of gold, and 1,000,000 talents of silver, brass and iron without weight, and many precious stones.

These sums appear to have been much exaggerated, for nothing can be more futile than the attempt to show that such a Prince as David could have been able to amass gold, not to speak of other treasures, which amounted on the very lowest computation to £120,000,000 of our present money, and this exaggeration has had much to do with the doubts expressed by some writers, as to whether Solomon's Temple ever existed at all. Jewish tradition has accepted the most extravagant statements about the Temple, yet sober and trustworthy documents prove, that, though no larger than many an English

Church, it was indeed, for that age, "exceedingly magnificent," and its fame spread to the furthest parts of the then known world, while it became an object of envy and emulation to the succeeding ages, so that 1500 years later the Emperor Justinian, when he had rebuilt the Church of St. Sophia at Constantinople, is said to have exclaimed " at last I have surpassed King Solomon."

David's difficulties were enormous, the Israelites were tent- dwellers and knew nothing of building, and he had not suitable timber at hand. Fortunately for him, to the north-west was the little country of Phoenicia, a narrow strip of land on the Syrian coast, towered over on the east by the Mountains of Lebanon, on whose sunny slopes vast quantities of cedar, cypress, fir, and other trees grew.

Though only a small nation, the Phoenicians were the great colonisers of the day, and excelled in all the arts. They were, however, lacking in food supplies, and had to look to Canaan for corn, wine, and oil. David had therefore no difficulty in forming a treaty with Hiram, King of Tyre, who, in return for the supplies he needed, was quite willing to let David have the timber and workmen he required.

Huge rafts of timber were floated by sea from Tyre to Joppa, a distance of 200 miles, and then with infinite toil, dragged about 35 miles up the steep and rocky roads to Jerusalem. This work was done by a large number of men, over whom overseers were appointed, and of these ADONIRAM was the chief. Adoniram, as you know, is a character of considerable Masonic importance as the reputed successor of Hiram Abif. When his duties as overseer were completed, he was appointed by Solomon to the office of collector of tribute, or inland revenue officer, and he continued to fill this post until the death of the King. He was again appointed by Rehoboam, but the Israelites, who had put up with Solomon's extravagance, owing to his wisdom and reputation, now rebelled, and the venerable old man, grown grey in the service of his country, met with a different reception, for the cry had gone forth " To your tents, O Israel," and they stoned him with stones until he died.

Resuming the story of the Temple ; on the death of David, his son Solomon continued the preparations for a further period of four years, when they were sufficiently advanced to allow of the building being commenced, and the King of Tyre again proved his friendship to Israel by sending HIRAM ABIF to be the chief architect, a man whose skill-like that of Michael Angelo-seems to have been serviceable for every branch of art.

Mount Moriah was found to be a very difficult site for such a building ; the sides of the hill were steep, its summit was rough and of insufficient size for the forecourts of the house. These courts had to be supported by immense walls, which have partly survived the ravages of many conquests. For the skilled work the King had to rely on Sidonian workmen, among whom special mention is made of the GIBLITES (A.V. stonesquarers), the people of Gebal, or Byblos, which was north of Berytos, and nearest to the Cedars of Lebanon. Ezekiel long afterwards mentions the wisdom and artistic genius of this Phoenician community. Even in Homer, the Sidonians are famed for embroidered robes, and skill in workmanship. In addition to so large a host of workmen, others were engaged in casting bronze in earthen moulds ; this was done in the clay soil of the Valley of Jordan, between Zarthan or Zeredathah, and Succoth, and the superintendent of all was HIRAM ABIF.

The character of the architecture, both inside and out, was undoubtedly Phoenician. From Tyre, too, came the use of curtains, dyed in the scarlet juice of the trumpet-fish, and other costly dyes. We know that inside the Temple no stone was visible, all was of gilded cedar- wood, cypress, and olive, variously carved, and tapestried in parts by purple and embroidered hangings. Strangely enough, existing records leave us entirely in the dark as to the external appearance of the Temple, and it is unnecessary to go into the various speculations on the subject.

Let us try to represent, says Dean Farrar, what a visitor would have seen, had he been permitted to wander into the sacred courts and buildings of this most celebrated of earthly shrines. Passing through the thickly clustering houses of the Levites and the Porticoes, he might enter the Temple by one of the numerous gateways mentioned in the Book of Chronicles and elsewhere.

Two gates did Solomon construct, devoted to acts of mercy. Through one gate the bridegrooms used to pass, through the other the mourners. The people on the Sabbath rejoiced with the bridegrooms, and consoled the afflicted. These gates were of wood, overlaid with brass. When the visitor stood in the outer court, he would have seen on one side of the Temple area, a grove of trees, Olives, Palms, Cedars, and Cypresses, which added to the beauty of the building, but were afterwards abused for idolatrous purposes. To pass from the outer court, into the court which Jeremiah calls " the higher court," the visitor would have had to pass up some steps, through an enclosure built with three rows of hewn stones, supported by a cornice of Cedar

beams. On the south-eastern side he would have admired the huge laver or basin, for the ablutions of the priests, which was regarded as one of the finest specimens of the skill of HIRAM ABIF. It was made of brass, and was known as " the brazen or molten sea." It had a length and breadth of 45 feet, and stood 7½ feet high, on the backs of 12 brazen oxen of the same height, of which three faced to each quarter of the heavens.

Approaching the porch, the eye would have been first caught by two superb pillars, which were regarded in those days as a miracle of art, and which for unknown reasons, received the name of Jachin and Boaz. Strange to say, it is a matter of dispute whether these two pillars stood detached from the porch, or were mere ornaments within it, or formed part of its absolute support, or, as is now believed by many, belonged to a detached gate in front of the porch itself. Ferguson, in his latest designs, supposed that the pillars were not detached like obelisks, but that they supported a screen or gateway, like the vine-bearing screen, described by Josephus and the Talmud, in front of the Temple of Herod. They were broken up and carried away, four centuries later, by the King of Babylon.

The Temple itself was surrounded on two sides by three storeys of chambers. A winding stair led up into the middle chamber of the middle storey, and thence into the upper storey. These chambers communicated with each other, and were, according to Josephus, thirty in number ; they were useful for a multitude of purposes ; it does not appear that they were ever inhabited, but they served as store rooms for the priests' garments, and for the immense accumulations of Temple furniture. You will remember, it was up this winding staircase, our Ancient Fellow Craft Brethren are said to have gone to receive their wages.

I need not go further into the construction of the Temple, except to say that the holiest place was plunged in unbroken and perpetual gloom. It contained nothing but the Ark, and one or two other precious memorials of the Mosaic age.

The whole structure was completed in sacred silence. The awful sanctity of the shrine would have been violated, if its erection had been accompanied by the harsh and violent noises which would accompany the ordinary toil of masons ; every stone and beam had been therefore carefully prepared beforehand, and was merely carried to its place, " so that neither was hammer, nor axe, nor any tool of iron heard in the house while it was building." The erection occupied

seven-and-a-half years, in spite of the small size of the actual Temple. Size indeed, was no element of its magnificence, for, as I have said, it was much smaller than many an English Church. But it must be remembered it was not intended for either priests or worshippers. Ancient and Eastern worship was mainly in the open air ; the Shrine itself only symbolised the residence of God.

And so the Temple was completed, and after a further period of twelve months, for preparation, came the most magnificent ceremony the nation had ever known, viz. the Dedication, culminating in the beautiful prayer of Solomon, with the constantly recurring refrain, "Hear, Thou in Heaven, Thy dwelling-place, and when Thou hearest, Lord, forgive."

"Sacred to Heaven behold the dome appears,
"Lo, what august solemnity it wears.
"Angels themselves have deigned to deck the fane,
"And beauteous Sheba shall proclaim its fame."

The Temple was thenceforth the centre of all the national life of the Jews, and that centre was no idol shrine, no material image, but the symbolic palace of Him, whom Heaven and the Heaven of Heavens could not contain.

Passing over the visit of the Queen of Sheba, we must carry the history of Solomon a little farther ; he continued his building operations for a period of twenty years, at the end of which time the King of Tyre thought they ought to have a squaring-up, when it was found that Solomon was considerably indebted to him, and also that the exchequer was empty. Solomon, however, made Hiram a present of some country next to Phoenicia with which at first Hiram was very pleased, but when he went to view it, he found it worthless, and that he had been over-reached. Notwithstanding this diplomatic breeze, no breach appears to have been made in the friendship of the two Kings.

Jewish writers in less ancient times cannot overlook HIRAM'S uncircumcision in his services towards building the Temple. Their legends relate, that because he was a God-fearing man, and built the Temple, he was received alive into Paradise, but that after he had been there a thousand years, he sinned by pride, and was thrust down into hell.

You will notice, that while we have this legend about the KING of TYRE, and the authentic record of the death of ADONIRAM by stoning,

there is nothing to indicate the end of HIRAM ABIF. It has been urged by some that there were two architects, father and son, and that the father was killed as stated in our ritual, and succeeded by the son. This theory is based on what I think is a wrong translation of the word "Abif," and occurs in the message from the KING OF TYRE to SOLOMON : "And now I have sent a cunning man, endued with understanding of Hiram, my father's." Abif is a compound name : "Ab," meaning "father," is a token of respect, and "I," or "If," the definite article, and is not intended merely in the parental sense, as Abraham, the father of the faithful, but Abif is more properly the father or master builder. I think we are bound to conclude there was only one great architect for the Temple, and this prototype of our Order disappears very modestly from view in the simple words recorded in the Book of Chronicles, "And HURAM finished the work he had to make for KING SOLOMON for the House of God."

And now we will change the scene from this vision of Eastern splendour, to the more sombre atmosphere of London, at the beginning of the eighteenth century, when four Lodges, meeting at such quaint houses as "The Goose and Gridiron," "The Rummer and Grapes," the "Apple Tree Tavern," and the "Crown Ale-house," decided to form themselves into a GRAND LODGE in order to reform and reorganise Freemasonry in accordance with the spirit of the age, of which Lodge ANTHONY SAYER was elected Grand Master in 1717.

Of the men who took part in this reorganisation, the three most eminent were Dr. Theoph. Desaguliers, the Rev. James Anderson, and George Payne. Payne was the second Grand Master in 1718. Anderson was afterwards asked to write the Book of Constitutions. Desaguliers was third Grand Master, and of this triumvirate, probably the most important. He was the son of a French Protestant Minister, and was born at Rochelle in 1683. After the edict of Nantes, he with his father came to London in 1685. His education was finished at Oxford, and in the course of time he attained considerable notoriety as a mathematician and natural philosopher. In 1705 he gave a course of public lectures on experimental philosophy, which were attended by persons of all classes of society. In 1723 he was commissioned by Parliament to devise a plan for heating and ventilating the House of Commons, which he effected in a very ingenious manner. There are some occurrences in the life of Desaguliers which merit particular attention, as having exercised a peculiar influence on the Masonry of his day. His love of mechanics, and the prominent part which that science plays in operative Masonry, no doubt induced him to become a member of the Fraternity. He soon, however, found the Brethren could

teach him nothing. On the other hand, the spirit of toleration which he found prevailing among the members of the Fraternity, peculiarly grateful to one who had suffered from religious intolerance, inspired him with the idea of reconstructing the Society on a basis which should unite together in harmony, those who were divided by religious and political schisms. In carrying out his plan, he was materially aided by the high position he held in society, and by the widespread acquaintance he enjoyed. As a French refugee he was, of course, a zealous Protestant, and this fact must have influenced him in making alterations in the ritual of Masonry, in which several changes were made subsequent to 1717, for the purpose of divesting it of some of the lingering remnants of Romanism.

Of these changes, the most important was the fundamental one which is at the root of our present system that of belief. You will remember the old Charges all began with an invocation to the Trinity; later this seems to have been changed to God and the Holy Church; the latter was now dropped, and a simple belief in the Deity only imposed on initiates. One cannot help thinking that the leaders of the movement belonged to the Latitudinarian School of Theology, as this school was distinguished from both Puritans and High Churchmen by their opposition to dogma, and by their preference of reason to tradition, an example of which we have in that beautiful portion of the ritual, where we are forcibly impressed to "listen to the dictates of reason."

A PHILOSOPHICAL ESSAY ON DEATH.

The Story of the Third Degree is a philosophical essay on Death, in which is recited the supposed death of Hiram Abif, at or about the completion of King Solomon's Temple, and just as it is the sum of the small which makes the large, and a simple word may plant the seed which, in its time, blossoms into fragrant action, and alters the courses of lives, rounding life itself into its fullest beauty, so this tragedy of the Tyrian architect has blossomed into an Order, whose branches are extended over the whole surface of the habitable globe, and of which we are justly proud.

We have seen, however, that there is no historical foundation for this story, and I have it on the authority of Bro. HUGHAN, that ritualistically HIRAM ABIF is unknown before the THIRD DEGREE, and this has not been traced before 1723-7. Many eminent Masons have sought for the story in the Miracle Plays of the Middle Ages, but without success. The question then arises, Was the story entirely originated by the compilers of the new ritual, or was there some

foundation for it existing in the CRAFT GUILDS before the formation of GRAND LODGE?

It is not to be supposed that Brethren, who a generation later, split up on very simple points into Ancients and Moderns, would allow an entirely new legend to be introduced into Freemasonry, and I think there is sufficient evidence to prove that some story of HIRAM, the Builder, was known to Masons before this period.

In the account of the Installation of the DUKE OF MONTAGU as Grand Master in 1721, we read that "immediately afterwards, as if unpremeditatedly, the Grand Master Montagu nominated Dr. John Beal, Deputy Grand Master, who was invested and installed into the chair of HIRAM ABIF, to the left hand of the Grand Master.

Professor Swift Johnson has made a study of the literature of the 17th century, with a view of tracing the introduction of the legend during that period, but without success. In a paper read before the Q.C. Lodge, he says:

"As a result of such search as I have made in the subject put before you, we may safely conclude that in the 17th century, the description of King Solomon's Temple excited a very considerable amount of attention and interest; but that in the writings that appeared, there was little, if anything, of Masonic importance. The result may be called a failure, were it not that we should always bear in mind the sound Baconian maxim, that the negative instance is always more valuable than the positive. It shows that the legends were not taken wholesale into our system from an outside source of current knowledge, and leaves us with the alternative that this characteristic of our Craft was either part and parcel of the ancient teaching, or that it was an addition made at or about the beginning of modern Masonry."

Looking further back, we find that in the first English Bible, published by Coverdale in 1535, Hiram, the architect, is there spoken of as Hiram Abif, but in all the succeeding translations the "Abif " is omitted, and only reappears to our knowledge in Masonry in 1721, so it is fair to presume, it had been handed down orally, through the Masons from the former time.

Then there is what is known as Dr. MARKS' wonderful discovery. Dr. Marks was not a Mason, but a celebrated Hebrew scholar, and in his researches at Oxford, he came across an Arabic Manuscript of the 14th century, in which reference is made to a Masonic sign or password,

and which, translated, would read, "We have found our Lord Hiram." Bro. Hughan writes me, "Long before such an announcement, a Jewish Rabbi explained just such a reading to Capt. Philips 33° and myself."

Looking abroad for evidence, we find in France a Society called "Les Companions du tour de France," which was divided into three, "Sons of Solomon," "Pere Soubise," and "Maitre Jacques," and included other trades besides Masons. PERDIGUIER, a French writer, informs us "that the joiners of Maitre Jacques wear white gloves, because, as they say, they did not steep their hands in the blood of Hiram." Also apropos of "chien," a title bestowed on some of the Companions, he says, "It is believed by some, to be derived from the fact, that it was a dog which discovered the place where the body of Hiram, the Architect of the Temple, lay under the rubbish ; after which, all the Companions who separated from the murderers of Hiram, were called `chiens' or dogs."

I think you will agree that we have some evidence of a legend of the death of Hiram existing before Grand Lodge era. When could such a tale have been incorporated into Medieval Masonry? The late Bro. SPETH once said:

"I can see no epoch more likely than that of the return from the Crusades. The Knights of the Cross were enthusiastic builders ; the remains of their Churches dot the Holy Land to this day. The European builders must, in the nature of things, have required large numbers of native workmen to assist them, and among these the Temple legend, if it existed, would certainly be known. The builders, on their return, would have brought the legend with them, and it would have been adopted all the more readily, as it was in perfect accord with the traditions, aye, even of the practices, of that age in England."

Another factor in the construction of the Story of the Third Degree was the exhibition of a large model of King Solomon's Temple in London, in 1724.

As Prof. Swift Johnson has told us, the Temple seems to have captivated the imagination of a large number of writers during the 17th century, both in England and on the continent. Among the latter, a Spanish Jesuit, called VILLALPANDUS, was the most eminent. In obedience to a royal command, he drew up a description of the Temple, and regarding the plan as being given by the Most High to the wisest of Kings, he incorporated in his account all those excellencies he deemed essential to a most perfect edifice; and this description was practically repeated by Bishop WALTON in his polyglot Bible, published

in 1657. Partly in opposition to this description, SAMUEL LEE published his "Orbis Miraculum," or the Temple of Solomon portrayed by Scripture light, and this is interesting to us, because we read for the first time of a symbolic meaning attached to the two pillars, B. and J. He says:

"The pillar on the right side, that is, the South, was called Jachin-He shall establish, noting the fixedness of the pillar on its foundation ; and that on the left hand, or on the North side, was called Boaz, denoting the strength and firmitude of that piece of brass."

JOHN LIGHTFOOT, one of the giants of Biblical criticism, was the first to translate the results of his Hebrew reading into the vernacular, and sums up his account of the Temple in these words:

" And indeed Solomon's Temple did very truly resemble one of our Churches, but only that it differeth in this, that the steeple of it (which was in the porch) stood at the east end."

Hugh Broughton, John Selden a lawyer, John Ogilby, and towards the end of the century, Humphrey Prideaux Dean of Norwich, all had something to say on the subject.

I have quoted these writers to explain the interest which was taken in the exhibition of this model in 1724. A handbook to it was published in 1725, a copy of which is in the possession of Bro. W. H. RYLANDS, from which I will quote the following extracts:

"The Temple of Solomon, with all its Porches, Walls, Gates, Halls, Chambers, Holy Vessels, the Altar of Burnt Offering, the Molten Sea, Golden Candlesticks, Shew Bread Tables, Altar of Incense, the Ark of the Covenant, with the Mercy Seat, the Cherubims, &c."

"The motive of forming this model of Solomon's Temple, which is now seen here in London, was an Opera, representing the Destruction of Jerusalem, acted at Hamborough, and as the Opera House was built at the charge of Councillor Schott, a man very learned and judicious, much renowned for the pains he took to represent his scenes in the most accurate manner, and altogether to conform to antiquity. The last decoration of the before-mentioned Opera, where the City of Jerusalem, together with the Temple, are represented, was brought by him to the highest degree of perfection. The project thereof was not carried on, by opinion or conceit, but according to the direction of the Scriptures, and the most authentic authors, not neglecting to consult

in all points thereon, the most renowned architects and learned men then living."

You can quite understand that this Exhibition soon won its way to popular favour, and cannot have been without effect on the rank and file of Freemasons at the very time when our legends were being moulded and harmonised, and this model must have exercised a real influence in the development of our ritual.

Bro. JOHN SENEX, the publisher of the first Book of Constitutions, in 1723, in which year he was junior Grand Warden, also published a finely executed engraving, or plan of Jerusalem, with views of the Temple and its principal ornaments. This publication, by one of the Grand Officers, could not fail to have extensive circulation among the Lodges. The setting of such legends as had to do with the Temple, must have been so framed as to accord with the impression left by an engraving, that might fairly be regarded as semiofficial.

We have, then, the dry bones of a legend of the death of Hiram, and the exhibition of this model as a fitting "mise en scene" for the Story of the Third Degree, but what was the power, whence came the vital force which put life into these dry bones, caused the Courts of the Temple to resound once more with the feet of moving masses of workmen, and produced the beautiful ritual, as we now have it?

Let us turn for a moment to consider the social condition of England at the time this new ritual was promulgated. The first of the new line of Hanoverian Kings reigned on the throne, a king who knew not the language, and cared less for the people, and whose Court was presided over by two of his German mistresses. The real ruler of the kingdom was Robert Walpole, a clever, but corrupt statesman, who kept himself in power for over twenty years by bribing the House of Commons. Of the prominent statesmen of the time, the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. The Church was at its lowest ebb, in that deepest darkness of the gloom which preceded the dawn of the revival by Whitfield and the Wesleys; its ministers were the most remiss in their duties and the least severe in their lives, and to talk of religion was to be laughed at.

The philosophy of the day was that of HOBBS and his disciples, one of whom declared the Soul was only a state of nervous vibrations, and HOBBS taught that friendship was only a sense of social utility to one another. The so-called laws of nature, such as gratitude or the love of

our neighbour, were, in fact, contrary to the natural passions of man, and powerless to restrain them.

Both the high and the low were drunken and licentious, and the pictures of Hogarth, which we are inclined to look upon as caricatures, were true pictures of the life of that day. The little leaven was only to be found in the middle classes.

We can well believe, that to such an intelligent and enlightened philosopher as Desaguliers appears to have been, such a social condition must have been most repulsive.

The Landmarks of the Order are a standing protest against atheism for all time. The ritual of the Third Degree was an active protest against the irreligion and immorality of the day.

How different the teaching of our ritual from that of Lord Chesterfield in his celebrated letters to his son, written about this time, in which he instructed him in the art of seduction, as part of a polite education. Compare the philosophy of which I have spoken with "Listen to the dictates of reason, which teach you that even in this vile and perishable frame, there exists a vital and immortal principle." Contrast Death, represented as a skeleton with a scythe-the avenging angel, the fell destroyer-with "the holy and inspiring hope which will enable you to trample the king of terrors beneath your feet."

Brethren, I have no documentary evidence in support of this theory, and nowadays nothing is accepted in Masonry without it; formerly the wildest fables were advanced to prove the antiquity of the Order, but "tempora mutantur," we have changed all that, and the pendulum has swung all the other way, perhaps it has swung too far; documentary evidence is not always to be relied on,-the kings of England were described in official and other documents as Kings of France long after they had lost all power in that country, and other instances could be quoted.

At any rate the ritual was not at once popular, and Masters' Lodges were formed for working it, while it was not until twenty years later it was compulsory, and properly incorporated with the making of a Mason. I will not speak of the opposition of the Gormogons, [A brotherhood somewhat similar to Freemasons, which existed in England between 1725 and 1738.] nor pursue this view of the Story of the Third Degree further, but will rather leave it to your earnest consideration, and, in conclusion, return to the point from which we

started, viz. : The Symbolism of Masonry, and though we may not be able to trace with certainty the origin of our Order, nor the exact source of its ritual, the Soul of Masonry will live if we ever remember the three grand principles on which it is founded:

"BROTHERLY LOVE," "RELIEF," and "TRUTH,"

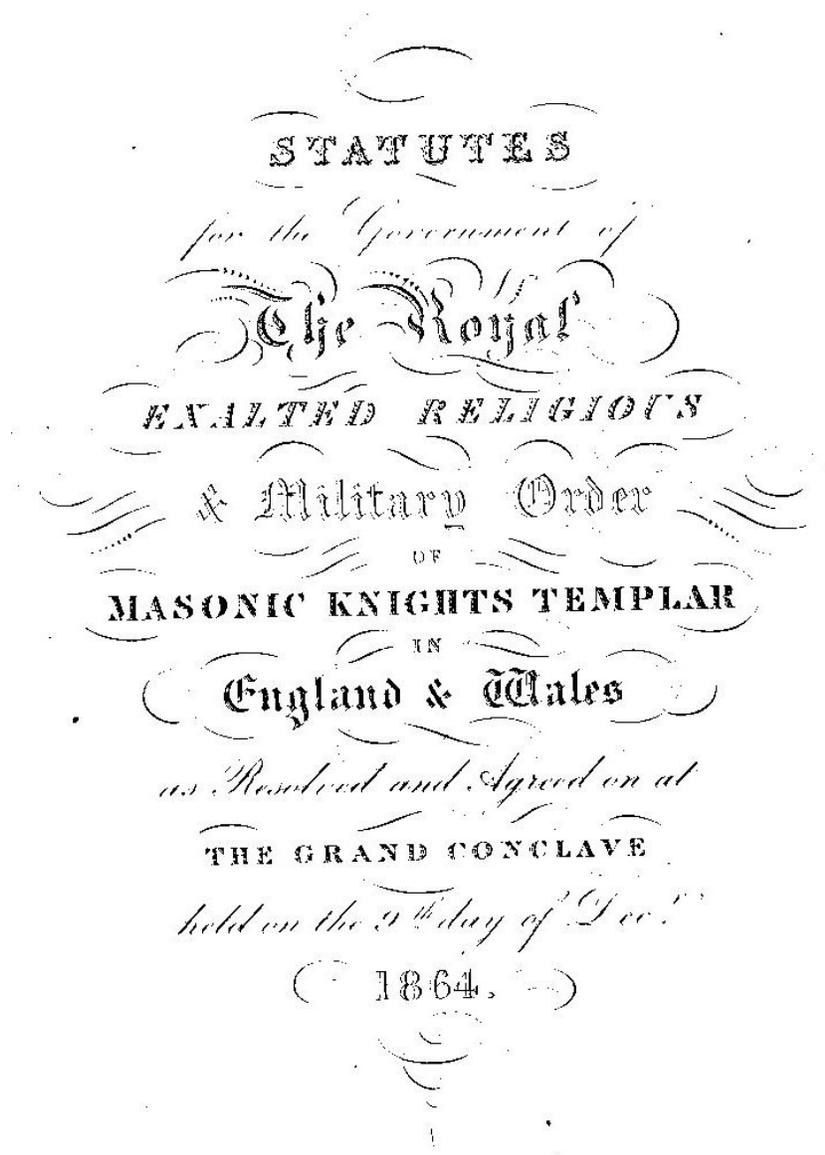
and never forget that "Death has no terrors equal to the stain of falsehood and dishonour."

Extracted from

***The Transactions of
The Lodge of Research No. 2429, Leicester [England]
for the Year 1905-6.***

**The Statutes for the Government of
The Royal Exalted Religious and
Military Order of Masonic Knights
Templar in England and Wales as
Resolved and Agreed on at the Grand
Conclave held on the 9th day of Dec.
1864**

Printed by Order of the Grand Conclave



PRINTED BY ORDER OF THE GRAND CONCLAVE

PREFACE.

THE flourishing state of Symbolic Masonry, under the protection of H. R. H. the Prince of Wales (afterwards George IV.), Grand Master, and the great increase of Royal Arch Chapters patronized by H. R. H. the Duke of Clarence (afterwards William IV.), having animated the Masonic Knights Templar, and the Knights Hospitallers of St. John of Jerusalem, Palestine, Rhodes, and Malta, now called the Knights of Malta, with a desire to revive their ancient Royal Religious and Military Orders, they confederated, and unanimously selected their Brother and Knight Companion, Thomas Dunkerley, of Hampton Court Palace, in the County of Middlesex, Grand Master of the Confraternity under the Patronage of H. R. H. Prince Edward (afterwards Duke of Kent); and on the 24th day of June, 1791, a Grand and Royal Conclave was held, at which the ancient Statutes

of the Orders were revised, reenacted, and unanimously approved.

On the 10th day of April, 1809, a Grand and Royal Conclave was held, according to ancient form, in pursuance of a warrant under the hand and seal of H.R.H.. Edward Duke of Kent, the Royal Grand Patron of the Orders, when His Royal Highness was pleased to confirm the appointment of Sir Knight Waller Rodwell Wright, as the Most Eminent and Supreme Grand Master of the Orders, and by the same warrant he ratified and confirmed the Statutes as then laid before the Grand Conclave.

On the 6th day of August, 1812, H. R.H. the Duke of Sussex was installed the Most Eminent and Supreme Grand Master of the Orders, upon the resignation of Sir Knight Waller Rodwell Wright, and in Grand Conclave he gave his sanction and approval to the Statutes as revised in 1809.

Upon the installation of Colonel Charles Kemys Kemys Tynte, as the Most Eminent and Supreme Grand Master, in succession to the Duke of Sussex, at a Grand Conclave, on the 3rd of April 1846, the Statutes were again revised, confirmed, and ordered to be reprinted.

At a Grand Conclave, held on the 10th of May, 1861, William Stuart, Esq., of Aldenham. Abbey, in the County of Herts, was installed the Most Eminent and Supreme Grand Master of the Orders, in succession to Colonel C. K. Kemys Tynte, when the Statutes, as then existing, were confirmed.

In consequence of many necessary alterations having been made from time to time in the Statutes since they were printed in 1853, they were again revised by the Grand Conclave, held on the 9th day of December, 1864, and ordered to be printed under the direction and supervision of the Grand Director of the Ceremonies.

In pursuance of such order of the Grand Conclave, and with the sanction and approval of the Most Eminent and Supreme Grand Master, I have revised and superintended the printing of this edition of the Statutes.

WILLIAM J. WEYMOTT,

Past-Grand Captain,

Grand Director of the Ceremonies.

30th January, 1865.

OF THE GRAND CONCLAVE

1. The public interests of the Order as a collective body shall be regulated by a general convocation of all the Encampments on record in En-land and Wales and its Dependencies, represented by their respective Eminent Commanders, Past Commanders, and Captains commanding columns, with the present and past Grand Officers, and the Most Eminent and Supreme Grand Master at their head. This collective body is styled The Grand Conclave of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar in England and Wales."

2. The Members of the Grand Conclave shall take rank in the following order, viz:

The Most Eminent and Supreme Grand Master.

Past Grand Masters.

The Very High and Eminent Deputy Grand Master.

Past Deputy Grand Masters.

The Very Eminent Provincial Grand Commanders, according to the dates of their warrants.

Past Provincial Grand Commanders.

Grand Seneschal.

Past Grand Seneschals.

Grand Prior.

Past Grand Priors.

Grand Sub-Prior.

Past Grand Sub-Priors.

Grand Prelate.

Past Grand Prelates.

First Grand Captain commanding Column.

Second Grand Captain commanding Column.

Past Grand Captains of Columns, according to the dates of their appointments.

Grand Chancellor and Keeper of the Archives.

Past Grand Chancellors.

Grand Vice- Chancellor.

Past Grand Vice-Chancellors.

Grand Registrar.

Past Grand Registrars.

Grand Treasurer.

Past Grand Treasurers.

Grand Chamberlain.

Past Grand Chamberlains.

Grand Hospitaller.

Past Grand Hospitallers.

Grand Director of Ceremonies.
Past Grand Director of Ceremonies.
Assistant Grand Director of Ceremonies.
Past Assistant Grand Director of Ceremonies.
Grand Superintendent of Works.
Past Grand Superintendents of Works.
Grand Constable, or Mareschal.
Past Grand Constables.
Grand Provost. Past.
Grand Provosts.
Grand Almoner.
Past Grand Almoners.
First Grand Expert.
Second Grand Expert.
Past Grand Experts.
First Grand Standard Bearer.
Second Grand Standard Bearer.
Third Grand Standard Bearer.
Fourth Grand Standard Bearer.
Past Grand Standard Bearers.
Grand Warden of the Regalia.
Past Grand Wardens of the Regalia.
First Grand Aide-de-Camp.
Second Grand Aide-de-Camp.
Past Grand Aides-de-Camp.

First Grand Captain of Lines.

Second Grand Captain of Lines.

Past Grand Captains of Lines.

First Grand Herald.

Second Grand Herald.

Past Grand Heralds.

Grand Organist.

Past Grand Organists.

Grand Sword Bearer.

Past Grand Sword Bearers.

Grand Banner Bearer.

Past Grand Banner Bearers.

Eminent Commanders.

Past Eminent Commanders.

Captains commanding Columns, and Past Captains, of all Encampments, registered under the Grand Conclave of England and Wales, taking precedence according to the dates of their respective warrants, or as otherwise expressed in their respective warrants.

Grand Equerry.

Two Assistant Grand Equeries.

3. Every Knight regularly elected and installed Eminent Commander of an Encampment registered under the Grand Conclave of England and Wales, who shall have exercised that office for one year, shall, so long as he is a subscribing member, either to such Encampment, or to any other Encampment registered under the Grand Conclave of England and Wales, rank as a Past Eminent Commander, and be a member of the Grand Conclave.

4. If any Encampment, which shall have omitted to make its annual returns and payments on or before the 31st day of March in any year, shall not make such returns and payments within three calendar months after being required so to do by the Grand ViceChancellor; the Eminent Commander, Past Eminent Commanders, and Captains commanding Columns, of such Encampment, shall not be permitted in those capacities to attend and vote at any Grand Conclave until such returns and payments shall be made.

5. The Grand Master may permit any Knights of the Order, not otherwise qualified, to attend any Grand Conclave as Visitors.

6. A Grand Conclave shall be held on the second Friday in the months of May and December, in

each year, at Three o'clock in the afternoon, in the Grand Field of Encampment, in London. A special Grand Conclave may be held at any time the Grand Master may think fit. And every Grand Conclave shall be convoked by the Grand Vice-Chancellor, by a circular letter addressed to each Grand Officer and Past Grand Officer and to the E. C. of every registered Encampment.

7. The Grand Conclave having been opened with ample form and with solemn prayer, the business shall be proceeded with, as follows: 1st, The minutes of the proceedings of the last Grand Conclave and of any subsequent special Grand Conclave, are to be read.- 2ndly, The reports of the Committee, and any other communications, are to be read.- 3rdly, The recommendations of the Committee, are to be considered.- 4thly, The several notices of motion are to be considered, in the order in which such notices shall be inserted in the summons for the Grand Conclave. At the Grand Conclave which shall be held in December, the Most Eminent and Supreme Grand Master shall be elected by show of hands of the Knights present, for the ensuing three years (if the term of holding office shall have expired), and he shall be installed according to ancient custom at the ensuing Grand Conclave: at the Grand Conclave which shall be held in May, the Grand Treasurer shall be elected by show of hands of the Knights present; the Grand Officers shall be appointed and invested by the Most Eminent and Supreme Grand Master; and the Committee shall be appointed and elected as follows: The Most Eminent and Supreme Grand Master shall appoint Four Members, and the Grand Conclave shall elect, by show of hands, Five Members of such Committee.

8. Every special Grand Conclave, after having been opened in ample form and with solemn prayer, shall proceed to the consideration of the business for which it shall have been convoked; and no other business shall be discussed or transacted at any special Grand Conclave than that for which it shall have been specially convoked.

9. Any Member intending to submit any motion or business to the consideration of the Grand Conclave, shall give notice thereof in writing to the Grand Vice-Chancellor, five weeks at least before the day on which the Grand Conclave shall be held at which such subject is to be discussed, in order that the same may be laid by him before the Committee.

10. No motion shall be made or discussed at any Grand Conclave, unless the same shall be inserted in the summons for such Grand Conclave, or unless the same shall be proposed by the Grand Master, or recommended by the Committee, except any motion that the Most Eminent and Supreme Grand Master or Pro. Grand Master shall make himself.

11. Every Grand Conclave may adjourn from time to time to a future day, if the business to be conducted thereat shall render it necessary. And a day shall be then fixed for holding the adjourned Grand Conclave; and notice of the adjourned meeting shall be given by the Grand Vice-Chancellor if the day so fixed on will admit of it. No business shall be discussed or transacted at any adjourned Grand Conclave, except that left unfinished at the Grand Conclave from which the adjournment shall take place.

12. Every Knight present at any Grand Conclave must appear in the proper costume of his rank in the Order.

13. On the day on which the Grand Conclave shall be held, a banquet shall be provided, at which every Knight shall be entitled to attend who has previously sent notice of his intention to be present to the Grand Director of Ceremonies.

14. If the Grand Master shall not be present at any Grand Conclave, the Chair shall be taken by the Grand Officer present who shall be next in rank and seniority, and if no Grand Officer shall be present, then by some Eminent Commander or Past Eminent Commander, to be chosen by show of hands, at the meeting, as the Pro. Grand Master.

15. On all questions where the votes of the Knights present shall be equal, the Grand Master or the Pro. Grand Master shall be entitled to a second or casting vote.

16. Every resolution of the Grand Conclave shall become law, and be binding and conclusive, and shall be carried into effect accordingly, without confirmation, unless the Grand Master or Pro. Grand Master shall deem it advisable to direct a summons to be issued within one month for the holding of a Special Grand Conclave for the purpose of reconsidering such resolution, in which case such resolution shall not become law nor be binding and conclusive, nor carried into effect, until confirmed by such Special Grand Conclave.

17. The Grand Conclave shall have power to admonish, fine, suspend, or expel any Knight who may break any of the laws or regulations of the Order; but the fine shall not, for any one offence, exceed the sum of £10, and on refusal to pay the fine the knight offending shall be liable to expulsion from the Order. All fines shall be applied for the purposes of the Grand Conclavq.

18. The Grand Conclave shall have power to suspend or erase any Encampment, for any offence reported to the Grand Conclave by the Committee for General Purposes.

19. The Grand Conclave may delegate to the Committee for General Purposes the power of deciding on and carrying into effect any matter which the Grand Conclave shall think fit.

OF THE GRAND OFFICERS

1. The Grand Officers respectively shall, on their appointment to any office, pay to the funds of the Grand Conclave the following fees of honour, viz.:-The Most Eminent and Supreme Grand Master, ten guineas ; the Deputy Grand Master, five guineas; Provincial Grand Commanders, five guineas the Grand Seneschal, the Grand Prior, Grand Sub-Prior, Grand Prelate, and First and Second Grand Captains, three guineas each; all the other officers, two guineas each. On promotion from one office to another office, a further fee of honour of one guinea will be payable- the appointment of a Second Captain or Past Second Captain to the office of First Captain for this purpose to be considered a promotion; but no further fee is to be payable by any Knight on his reappointment to the same office.

2. All the Grand Officers, except the Most Eminent and Supreme Grand Master, shall be appointed annually, by the Grand Master, from among the subscribing members to some registered Encampment, and shall continue in office for one year, except the Grand Treasurer, who shall be elected annually at the Grand Conclave in May, by the members then present, on motion duly moved and seconded, and by show of hands. And any Grand Officer may be removed from his office by the Grand Master, with the approbation of the Grand Conclave.

OF THE GRAND MASTER

1. The Most Eminent and Supreme Grand Master shall be elected for the term of three years, and may be re-elected from time to time at the end of each successive period.

2. On the death or resignation of a Grand Master, the Deputy Grand Master, or, if there shall be no Deputy Grand Master, then the Grand Captains of Columns shall direct the Grand Vice-Chancellor to summon a Grand Conclave of the Order, at which another Most Eminent and Supreme Grand Master shall be elected; and at the next ensuing Grand Conclave in May the newly elected Grand Master shall be installed and proclaimed, in ancient form.

3. The Grand Master may of his own authority appoint Provincial Grand Commanders for such districts in England and Wales, or any of the dependencies of the United Kingdom, as he may

think fit; but no district shall include the county of Middlesex, which shall be under the special charge of the Grand Master.

4. The Grand Master alone may of his own authority grant warrants for the holding of Encampments of Masonic Knights Templar, at such places in England and Wales, or its dependencies, as he shall think proper.

5. The Grand Master may, if he shall think fit, in the name of the Order, apply to a Prince of the Blood Royal of the United Kingdom of Great Britain and Ireland, or to a Prince allied thereto, being resident within these realms, if a Knight of the Order, requesting his acceptance of the honour of Grand Patron of the Order.

6. All communications and applications to the Grand Master concerning the Order, shall be made through the Grand Vice-Chancellor.

7. The Grand Master, or, if the Grand Master shall not be present, then the Deputy Grand Master, may, if he thinks fit, preside in any Provincial Grand Conclave, or in any Encampment he may visit; in which case the Grand Captains, if present, shall act as Captains. If the Grand Captains shall not be present, then the Grand Master or Deputy Grand Master may appoint either the Captains of the Provincial Grand Conclave, or, as the case may be, the Captains of the Encampment, or any other Knights present, to act as his Captains pro tempore.

OF THE DEPUTY GRAND MASTER

1. In the absence of the Grand Master at any Grand Conclave the Deputy Grand Master, if present, and also during any vacancy in the office of Grand Master, the Deputy Grand Master shall have and exercise all the powers, authorities, and privileges given to and vested in the Grand Master.

OF THE PROVINCIAL GRAND COMMANDERS

1. Provincial Grand Commanders shall continue in office during the pleasure of the Grand Master; but any Provincial Grand Commander may resign his office.

2. Every Provincial Grand Commander is by his patent invested with rank, powers, and privileges in his district similar to those possessed by the Grand Master, except such powers and privileges as by the statutes of the Order are limited or expressed to be exercised by the Grand Master alone, and except so far as the powers and privileges of the Provincial Grand Commander are limited and restricted by the statutes of the Order. And in case the Grand Master, or Deputy Grand Master, shall think fit to preside at a Provincial Grand Conclave for any district, then the Provincial Grand Commander of such district shall, during such presidency of the Grand Master or Deputy Grand Master at such Provincial Grand Conclave, take rank immediately after the Grand Master or Deputy Grand Master so presiding. And all powers and authorities of the Provincial Grand Commander of such district shall, during the presidency of the Grand Master or Deputy Grand Master, but not longer, be suspended; but in no other manner and to no other extent, and under no other circumstances, shall the rank, powers, or privileges of a Provincial Grand Commander in his district be affected by the presence of the Grand Master or Deputy Grand Master at a Provincial Grand Conclave of such district.

3. Every Provincial Grand Commander shall once in every year hold a Provincial Grand Conclave, at such place within his district as he may from time to time think fit, and may. appoint

a Deputy Provincial Grand Commander and other provincial grand officers for his district (except the Treasurer), all of whom must be subscribing members to some Encampment or Encampments within his district; and every Provincial Grand Commander shall cause the names and residences of all his grand officers to be annually forwarded to the Grand Vice-Chancellor.

4. The Provincial Grand Commanders shall cause correct minutes of all proceedings at Provincial Grand Conclaves to be entered in books, to be kept for that purpose, and shall, if required, send to the Grand Vice-Chancellor copies of or extracts from such minutes.

5. Every Provincial Grand Commander shall hear and determine, in such manner as he shall think fit, all matters of complaint against Encampments, and irregularity on the part of any Knights within his district, and may proceed to admonish or fine, or even to suspension, until the next Grand Conclave, and shall transmit to the Grand Vice-Chancellor a minute or particular of all proceedings before him, stating the complaint or irregularity, and his decision thereon, and any other special matter he may deem necessary.

6. If the Provincial Grand Commander shall not within a reasonable time proceed on any matter of complaint, or irregularity, then such matter may be transmitted to the Grand Vice-Chancellor, for the purpose of being laid before the Committee for General Purposes.

7. An appeal in all cases lies from a Provincial Grand Commander to the Grand Master in Grand Conclave.

8. The Colonial Provincial Grand Commanders shall have the power to grant temporary warrants for new Encampments within their respective provinces, provided that attested copies of such warrants, together with the proper fees, are forthwith remitted to the Grand Vice-Chancellor for confirmation, by the Grand Master.

9. Every Provincial Grand Commander must have some regular place of abode, and be a subscribing member of some registered Encampment, within his district.

10. Every Provincial Grand Conclave shall fix the fees to be paid to the funds of the Provincial Grand Conclave, by the provincial grand officers of the district on their appointment to their respective offices.

OF THE GRAND CHANCELLOR AND GRAND VICE-CHANCELLOR

1. The Grand Chancellor and the Grand Vice-Chancellor shall be Eminent Commanders or Past Eminent Commanders of some registered Encampment.

2. The Grand Chancellor or Grand Vice-Chancellor shall have the custody of the Seals of the Grand Conclave, and shall affix the same to all patents, warrants, certificates, and other documents issued by the authority of the Grand Conclave, as well as to such as the Grand Master, in conformity with the statutes of the Order, may direct.

3. The Grand Vice-Chancellor shall issue all patents, warrants, certificates, and other documents authorised by the Grand Conclave, or directed by the Grand Master to be issued, and shall take care that the same are prepared in due form.

4. The Grand Chancellor shall have the especial charge of those counties which shall not for the time being be included in the district of some Provincial Grand Commander (except the county of Middlesex), and shall perform all functions of a Provincial Grand Commander of such counties,

and may, if desired by the Encampments (holding their meetings in any such county), hold a Provincial Grand Conclave in such county, and may appoint a Deputy Provincial Grand Commander and other provincial grand officers for such county, with the same authorities and privileges, and under the same regulations, as if appointed by a Provincial Grand Commander.

5. The Grand Vice-Chancellor shall receive the returns from the several Encampments, and enter the *same in a -book to be kept by him for that purpose, and then transmit the same to the Grand Registrar, and forthwith pay over to the Grand Treasurer all money remitted to him on account of the Grand Conclave; and shall also receive all petitions, memorials, communications, and applications to or for the Grand Master, or other proper authority, and attend the Grand Master with such books and papers relating to the Grand Conclave as he may direct.

6. The Grand Vice-Chancellor shall keep a record of all proceedings of the Grand Conclave, and of the Committee for General Purposes, and shall issue all summonses for the Grand Conclave, and for meetings of the Committee.

7. The Grand Vice-Chancellor shall receive all notices of motions to be brought before the Grand Conclave, and on the receipt of each notice shall place a number thereon, for the purpose of denoting the order in which the notices were received by him, and shall lay the same before the meeting of the Committee for General Purposes.

8. The Grand Vice-Chancellor shall insert in the summons for Grand Conclave all notices of motion which the Committee for General Purposes shall direct to be inserted therein; and all such notices of motion shall be inserted in the summons in such order as the Committee shall direct.

9. If the Committee for General Purposes shall reject any notices of motion, as being improper to be made in the Grand Conclave, the Grand Vice-Chancellor shall immediately inform the person who shall have sent such notice of motion, that the same has been rejected by the Committee.

10. The Grand Vice-Chancellor shall transmit to all the Grand Officers and Past Grand Officers, and Eminent Commanders of all registered Encampments, immediately after the holding of the Grand Conclave in May in every year, a list of the grand officers for the year, and of the Committee for General Purposes; and also abstracts or copies of the Grand Treasurer's accounts, and of any special resolutions of the Grand Conclave; and shall also transmit all such other papers and documents as may be ordered by the Grand Master, and the Grand Conclave, or as the Committee for General Purposes shall from time to time direct.

11. The Grand Chancellor shall sign and affix the Great Seal of the Order to all certificates of registration of Knights, on receiving the fees payable for the same.

12. The Grand Vice-Chancellor shall issue to each Past Grand Officer, and also to each present and future Grand Officer, who shall require it, a diploma under the hand of the Grand Chancellor and the Great Seal of the Order, of the appointment of such Grand Officer to his office, on receiving the fee payable for the same.

OF THE GRAND REGISTRAR

1. The Grand Registrar shall register in a proper book, to be kept for that purpose, all Encampments holding warrants under the Grand Conclave for England and Wales, specifying the dates of their respective warrants, and the days and places of meeting, and the names and places of abode of all the members of such Encampments, with the dates of their respective installations as Knights Templar, and the numbers and names and places of meeting of the respective R. A. Chapters to which they belong.

2. The Grand Registrar shall also sign all the certificates of registration of Knights.

OF THE GRAND TREASURER

1. The Grand Treasurer shall be elected annually at the Grand Conclave in May.

2. The Grand Treasurer shall receive all money payable to the Grand Conclave, and shall pay thereout all demands on the Grand Conclave, and shall keep an account of all his receipts and disbursements, and shall produce the same, with the proper vouchers, at the audit of the accounts, in the month of April in every year, and shall prepare an abstract of his accounts for circulation immediately after the holding of the Grand Conclave in May of every year.

REASON AND VISION

Review of "A Pluralistic Universe". By Professor William James, 1909. Longmans, Green & Co. and "Studies in Mystical Religion". By Dr. Rufus M. Jones, 1909. Macmillan & Co.

by W. L. Wilmshurst

There are two paths by which the human mind endeavours to approach the sanctuary of ultimate truth. The first, the more general, and, as it eventually proves, the inadequate method, is that of reason; ordered, calculated thought, based upon objective evidence and drawing its conclusions from within the limits of individual experience and from such phenomena as are found available. The faculty employed in this case is the rationalising intellect, which, as it works, enacts its own laws of logic and evidence, and formulates its own canons and criteria of judgement, thereby necessarily restricting its own capacities and conclusions to its own self-forged fetters. A formidable query-mark therefore always stands opposite the results of the rationalistic method, for, firstly, the quantum of experience varies with individual minds, and, secondly, the laws of logic applicable to one man's measure of experience are apt to break down when applied to another's. Follow the track of pure reason far enough and it leads to a position altogether impracticable and inconsistent with your own or some one else's personal experience. Again, we have schools of both materialistic and of idealistic philosophy, and (to leave the former entirely out of account in the present consideration) the official professors of the latter are found to be seriously disunited in their conclusions. Does ultimate, perfected truth already exist? they ask; is it something static and directly cognizable, or still in the process of making? Are things moving towards an assured "divine event," or towards something undetermined and *in futuro*, the nature of which depends upon the way in which the totality of cosmic forces develop? Is Deity already fully extant and in control of the universe or still only coming to birth concurrently with the universal evolutionary processes? Are there intermediate "lords many and gods many"? Is there an Absolute behind, encircling all? Even if monotheists, are we logically bound to be monists? Are there not strong reasons for being dualists, and still stronger ones for being pluralists? So far, and into such perplexities do reason and its organ the logical intellect, even when committed to a spiritualistic view of things, lead us.

The alternative and rarer method of approaching the final verities is by means of a faculty quite other than the reason, and indeed one in regard to which reason stands in constant conflict. It involves a direct act or state of consciousness which places the individual, though he touch but the hem of its garment, in first-hand relation with what he realises irrefutably to be a permanent Reality forming the woof of both himself and all else. Greek philosophy defined this faculty as the "active reason" as opposed to the "passive reason" or "carnal mind"; it is "the Knower" of Oriental religio-philosophy; it cognizes rather than intellectualizes; and it is, in fact, the only true and reliable organ of knowledge we possess. That it may be abused or allowed to act ill-regulatedly is as unquestioned as that a ship's engines will "race" when the propeller they drive becomes lifted above the water it is intended to work in. But given a duly balanced human organism, it is the intuitive faculty that should control and inspire the reason, whereas the reverse method usually prevails, and the subordinate faculty is allowed to usurp the throne and dispossess the rightful king. Thus it ensues that the value of any man's philosophy depends more upon the measure of his illumination than upon that of his intellectual power. "Where there is no vision the people perisheth." Excess of intellectualism produces an inadequate philosophy;

illuminated reason alone can show us any good. As the Welsh mystic Thomas Vaughan quaintly puts it, "It is a terrible thing to prefer Aristotle to the Elohim."

Now the present position of the official philosophy taught in the academies of learning, and of which one phase is exhibited in Professor W. James's recent Gifford Lectures just issued under the title of *A Pluralistic Universe*, is extremely interesting and suggestive, because many of its exponents, if not yet arrived at the summit of the mount of vision, seem assuredly to be traversing the lower slopes that lead thereto. This brightest and breeziest of philosophers realizes fully the value of transcendental experience as distinct from mere intellectualism. "A man's vision is the great fact about him," he declares, not his reasons; and since "philosophy is essentially the vision of things seen from above," the wider the range of a man's consciousness, the greater the value to us of both himself and his philosophy.

It is then from the standpoint of empiricism — that is, from the experiences of personal consciousness — that Professor James embarks upon a journey of protest against the monistic idealism obtaining in modern seats of philosophic learning. Briefly, his argument is this. An idealistic view of the universe may involve the following beliefs: (1) a dualistic theism, postulating God and man over against each other, a view which "makes us outsiders and keeps us foreigners to God. . . . His action can affect us, but He can never be affected by our reaction; . . . not heart of our heart and reason of our reason, but our magistrate rather"; and (2) a pantheism involving intimacy between man and the creative principle, with which we may consider ourselves substantially one; "the divine, the most intimate of all our possessions; heart of our heart, in fact." But this pantheistic belief can itself be subdivided into two forms: one, which conceives "that the divine exists authentically only when the world is experienced all at once, in its absolute totality" (which, it is urged, may never be actually experienced or realized in that shape at all); and another, which holds that an Absolute may not at present exist, and that "a disseminated, distributed, or incompletely unified appearance is the only form reality may yet have achieved." It is this latter idea that Professor James champions at length; one that assumes a plurality of consciousnesses as against a divine mono-consciousness; one that, he claims, whilst making of God one of many conscious beings "affords the greater degree of intimacy" for us. For the ideally perfect Whole is one of which the parts are also perfect; but alas, we, the parts, are imperfect; hence, if the world is, as it appears to be, still incomplete and unfinished, instead of believing in one Absolute Reality, is it not more rational to conceive reality as existing distributively, not yet in an All, but in a set of eaches, or pluralistically? But even if the idea of an Absolute is dropped, is there no consciousness better than our own? Yes; "the tenderer parts of personal life are continuous with a more of the same quality operative in the universe outside us and with which we may keep in working touch; . . . we are continuous, to our own consciousness at any rate, with a wider self from which saving experiences flow in." And here, because of such experiences, which reason would never have inferred in advance of their actual coming, but which, as they actually do come and are given, cause creation to widen to the view of the recipients, the Professor finds himself obliged to break away from logic and intellectualism and stands ranged, in a quite literal sense, upon the side of the angels. The impetus of his own argument leads him to a belief, similar to that held by the late German psychologist Fechner, in a pluralistic pan-psychic universe teeming with superhuman life with which, unknown to ourselves, we are co-conscious; "angels and men ordained and constituted in a wonderful order," as the old Church collect has it.

In so far as the Professor's treatise speculates upon the finiteness or otherwise of Deity, of whom he claims we are indeed internal parts and not external creations, it may strike one as but un grand peut-etre. Apparently he claims no more for it, nor need the problem vex even the most susceptible religious mind. To know even dimly the God of this world is all that men of this world need to know; and that there are still higher, and as yet undeclared, heights is not improbable in a universe whereof our world is but a grain of dust, nor are some forms of religion without warrants for such a supposition. But the significance of this doctrine at the present era of intellectual reconstruction is that it constrains rationalism henceforward to recognize that fulness of life exceeds the limits of logic by taking into account the experiences of the mystical consciousness

and by furnishing a rationale for belief in those vast orders and hierarchies of intelligences transcending our own which Milton's famous line summarises as -

"Thrones, Dominations, Princedoms, Virtues, Powers,"

and which, under various names, are common to every theosophical system. And though with these we may as yet be disconnected in consciousness, yet this pluralistic universe, it is claimed, is self-reparative through ourselves, as getting its disconnections remedied in part by our behaviour. Truly a high and noble motive for human conduct.

Dr. Rufus Jones' *Studies in Mystical Religion*, a substantial and admirably written volume from another American Professor, gives us a compilation of just those experiences upon which Professor James bases his hope for the future of both philosophy and religion. Again, how significant is the present day demand for the literature of mysticism and for what Dr. Jones calls "initiation into the Divine Secret"; betokening both a reaction from rationalism and a protest against the insufficiency of orthodox doctrine. An aphorism in Mr. A. E. Waite's *Steps to the Crown* asserts that "The consolation of God is in His mystics rather than in His angels"; which sounds daring until one reflects that to-day the consolation of men also seems to be in the mystics and the literature concerning them rather than in the official schools and churches, and that in this as in many respects *quod inferius sicut est quod superius*.

Dr. Jones book being in the nature of a historical record tracing Christian mysticism from its roots in Platonism and classical literature down to the seventeenth century, there is perhaps nothing new in it for those familiar with the subject and with its exponents. Its virtue lies in the skilful collation and presentation he has made from many scattered records of the experiences and testimony of men and women forming "a continuous prophetic procession; a mystical brotherhood, through the centuries, of those who have lived by the soul's immediate vision." In respect of a book of over 500 well-filled pages, written with obvious sympathy and insight and with both historical and philosophical learning, we shall not complain if he has not exhausted his subject, especially as he promises a further volume to be devoted exclusively to that master-mystic Jacob Boehme and states that the present is but an introduction to a series of historical volumes by himself and others devoted to the development and spiritual environment of a particular branch of Christianity, the Society of Friends. What is given us is excellent, notably the introductory chapter on "The Nature and Value of First-Hand Experience in Religion," in which he defines mysticism as "the type of religion which puts the emphasis on immediate awareness of relation with God; on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense and living stage." For those desiring a compendium of excerpts and mystical testimony from primitive and Alexandrian Christianity, from Montanism, Neo-Platonism, the Waldenses, the Franciscans, and numerous Brotherhood groups, or from the memorials of such great names as Augustine, Dionysius, John Scotus, Eckhart, Suso, Ruysbroek, and others down to George Fox, no more useful or impartial collection can be recommended.

Now, totally unlike that of the professional rationalists, the testimony of this innumerable cloud of witnesses, from the saint upon the mount of contemplation to the itinerant preaching Quaker, is uniform and it is certain. Their expression may vary with the fashion of their time or be tintured by the intellectual environment of their age, but all testify to having had contact with and drawn upon one "matrix consciousness" wider than their natural selves, and all affirm that nothing can hinder any one from rising to the divine union if he but puts forth the will to rise. " Their testimony to unseen Realities," says Dr. Jones, "gives the clue and stimulus to multitudes of others to gain a like experience, and it is, too, their testimony that makes God real to the great mass of men who are satisfied to believe on the strength of another's belief." The series of volumes, then, which this one inaugurates cannot but perform a great service as well in the interest of personal religion as in that of general history, and we accord to it our most sincere commendation.

By many tokens, including books such as these under review, proceeding though they do upon different but converging lines, it appears that we are at length moving away from an age of speculation and reason towards one of — at least, the desire for — intimacy with realities. And this advance accords, no doubt, with the cosmic order of development; "first that which is natural, afterwards that which is spiritual." Intellectualism is beginning to readjust its functions to its appropriate limits that a greater light than itself may be revealed. The mystics, persecuted, despised and rejected for centuries, are at last coming into their own, and are bringing sheaves of others with them. These followers of the inward way have constituted hitherto but a slender minority, but that minority is now coming to be recognized as having been the saving salt of the earth. With one voice they have testified to one truth and to one experience. They have risen superior to the methods of logic and to the academies of learning; they have transcended the letter and the formulae of official theological doctrine. Around them human life has come and gone in millions of legions, and but for them the long centuries have passed darkly. Can any progress be said to have occurred in the apprehension of things ultimate on the part of those who chose the broader path; the outward, intellectual way? It is doubtful. Possibly some slight elevation of the intellectual order has taken place, an advance commensurate with the development, since primitive times, of cranial capacity and brain-surface, if any value can derive from such merely physical increase. Doubtless the range of intellectual vision has been widened, though it has often been darkened, by the revelations of physical science ; some obscure places have been clarified a little, and a store of concrete facts has been garnered, constituting for future generations a patrimony that will obviate the need of discovering and relearning everything *da capo*. But, after all, such advance is but quantitative, not qualitative; all it amounts to is a widening, not a deepening, of knowledge. Knowledge is no guarantee of sanctity and avails little until it is transmuted into wisdom; its mere widening tends to stupefy and paralyse the mind rather than to illumine it. "He that increaseth knowledge increaseth sorrow" No man ever won to the heights or lifted the veil of Isis by bigness, and co-ordinating grasp, of brain merely. No; for every newborn life the old riddles recur in all their primal perplexity. To every soul upon entering this earthly prison-house the water of Lethe is given to drink. It forgets its own nature, and its native faculties become temporarily abrogated. Its eyes are bandaged by the veil of mortality which permits it but that substituted method of vision which we call human reason; and no matter who has previously passed this way, or what others may have divined before it in humanity's great hall of initiation and testing, it still remains the personal private task of each of us to pluck out the heart of the mystery for himself. But let a man turn inwards and seek to rend the veil of his own temple from top to bottom; let him lift the hoodwink of reason that blinds his power of interior vision; let him bare the burnished mirror of his inward self to that unquenchable intra-cosmic Light which illuminates and alone makes possible all lesser lights whether of the physical, intellectual, or moral order, and there will open for him, and within him, what Russell Lowell has finely called—

"The soul's east window of divine surprise,"

and once and for all he will pass beyond the vexation of merely intellectual pseudo-problems; beyond the region of theological controversy and philosophic speculation; and to all protests and challenges of objecting critics he will answer and persistently affirm, "One thing I know; that whereas before I was blind, now I see."

The Testament of Solomon, translated by F. C. Conybeare

This text is an Old Testament Pseudepigraphic catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques. It is one of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Translation is by F. C. Conybeare, *Jewish Quarterly Review*, October, 1898. Compare with the translation of D. C. Duling in *The Old Testament Pseudepigrapha*, volume 1, Edited by James H. Charlesworth, Doubleday, 1983, p. 935 ff.

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The Testament of Solomon

(translated from the codex of the Paris Library, after the edition of Fleck, *Wissensch. Reise*, bd. ii. abth. 3)

Greek title:--

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught.

Of the sage Solomon.

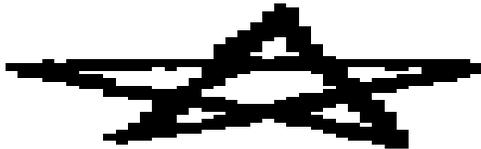
Blessed art thou, O Lord God, who didst give Solomon such authority. Glory to thee and might unto the ages. Amen.

2. And behold, when the Temple of the city of Jerusalem was being built, and the artificers were working thereat, *Ornias* the demon came among them toward sunset; and he took away half of the pay of the chief-deviser's (?)¹ little boy, as well as half his food. [16] He also continued to suck the thumb of his right hand every day. And the child grew thin, although he was very much loved by the king.

3. So King Solomon called the boy one day, and questioned him, saying: "Do I not love thee more than all the artisans who are working in the Temple of God? Do I not give thee double wages and a double supply of food? How is it that day by day and hour by hour thou growest thinner?"

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me one half of my pay and one half of my food. Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is oppressed, and so my body waxes thinner every day."

5. Now when I Solomon heard this, I entered the Temple of God, and prayed with all my soul, night and day, that the demon might be delivered into my hands, and that I might gain authority over him. And it came about through my prayer that grace was given to me from the Lord *Sabaoth* by Michael his archangel. [He brought me] a little ring, having a seal consisting of an engraved stone, and said to me: "Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest Sabaoth. With it thou shalt lock up all demons of the earth, male and female; and with their help thou shalt build up Jerusalem. [But] thou [must] wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha."²



6. And I Solomon was overjoyed, and praised and glorified the God of heaven and earth. And on the morrow I called the boy, and gave him the ring, and said to him: "take this, and at the hour in which the demon shall come unto thee, throw this ring at the chest of the demon, and say to him: 'In the name of God, King Solomon calls thee hither.'³ And then do thou come running to me, without having any misgivings or fear in respect of aught thou mayest hear on the part of the demon."

NOTES:

1. [D: master workman's]

2. [D omits the last sentence.]

3. [D: Come! Solomon summons you!]

7. So the child took the ring, and went off; and behold, at the [17] customary hour *Ornias*, the fierce demon, came like a burning fire to take the pay from the child. But the child according to the instructions received from the king, threw the ring at the chest of the demon, and said: "King Solomon calls thee hither." And then he went off at a run to the king. But the demon cried out aloud, saying: "Child, why hast thou done this to me? Take the ring off me, and I will render to thee the gold of the earth. Only take this off me, and forbear to lead me away to Solomon⁴."

4. [D: Remove the ring and give it back to Solomon]

8. But the child said to the demon: "As the Lord God of Israel liveth, I will not brook thee. So come hither." And the child came at a run, rejoicing, to the king, and said: "I have brought the demon, O king, as thou didst command me, O my master. And behold, he stands before the gates of the court of thy palace, crying out, and supplicating with a loud voice; offering me the silver and gold of the earth if I will only bring him unto thee⁵."

5. [D: would not deliver him to you.]

9. And when Solomon heard this, he rose up from his throne, and went outside into the vestibule of the court of his palace; and there he saw the demon, shuddering and trembling. And he said to him: "Who art thou?" And the demon answered: "I am called *Ornias*."

10. And Solomon said to him: "Tell me, O demon, to what zodiacal sign thou art subject." And he answered: "To the Water-pourer⁶. And those who are consumed with desire for the noble virgins upon earth [there appears to be a lacuna here], these I strangle⁷. But in case there is no disposition to sleep⁸, I am changed into three forms. Whenever men come to be enamoured of women, I metamorphose myself into a comely female; and I take hold of the men in their sleep, and play with them. And after a while I again take to my wings, and hie me to the heavenly regions. I also appear as a lion, and I am commanded by all the demons. I am offspring of the archangel *Uriel*⁹, the power of God."

6. [D: Aquarius.]
7. [D: I strangle those who reside in Aquarius because of their passion for women whose zodiacal sign is Virgo.]
8. [D: while in a trance...]
9. [D: Ouriel.]

11. I Solomon, having heard the name of the archangel, prayed and glorified God, the Lord of heaven and earth. And I sealed the [18] demon and set him to work at stone-cutting, so that he might cut the stones in the Temple, which, lying along the shore, had been brought by the Sea of Arabia. But he, fearful of the iron, continued and said to me: "I pray thee, King Solomon, let me go free; and I will bring you all the demons." And as he was not willing to be subject to me, I prayed the archangel Uriel to come and succour me; and I forthwith beheld the archangel Uriel coming down to me from the heavens.

10. [D: sea monsters. ... The sea monsters are named Behemoth (the male) and Leviathan (the female) in 4Ezra 6:48-52, 1En 60:7.]

12. And the angel bade the whales¹⁰ of the sea come out of the abyss. And he cast his destiny upon the ground, and that [destiny] made subject [to him] the great demon¹¹. And he commanded the great demon and bold *Ornias*, to cut stones at the Temple¹². And accordingly I Solomon glorified the God of heaven and Maker of the earth. And he bade *Ornias* come with his destiny, and gave him the seal, saying: "Away with thee, and bring me hither the prince of all the demons."

11. [D: he withered up their species and cast his fate to the ground]

12. [D adds: and to bring to completion the construction of the Temple]

13. So *Ornias* took the finger-ring, and went off to *Beelzeboul*, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But *Beelzeboul*, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?" Then *Ornias* threw the ring at the chest of *Beelzeboul*, saying: "Solomon the king calls thee." But *Beelzeboul* cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed *Ornias*, and came to Solomon.

14. And when I saw the prince of demons, I glorified the Lord God, Maker of heaven and earth, and I said: "Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor of the wise, and hast subjected unto me all the power of he devil."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am Beelzebub, the exarch of the demons. And all [19] the demons have their chief seats close to me. And I it is who make manifest the apparition of each demon."¹³ And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So Beelzeboul went off at high speed, and brought unto me Onoskelis, that had a very pretty shape, and the skin of a fair-hued woman; and she tossed her head¹⁴.

17. And when she was come, I said to her: "Tell me who art thou?" But she said to me: "I am called Onoskelis, a spirit wrought ...[?shabtai/Saturn?]¹⁵, lurking upon the earth. There is a golden cave where I lie. But I have a place that ever shifts¹⁶. At one time I strangle men with a noose; at another, I creep up from the nature to the arms [in marg: "worms"]¹⁷. But my most frequent dwelling-places are the precipices, caves, ravines. Oftentimes, however, do I consort with men in the semblance of a woman, and above all with those of a dark skin¹⁸. For they share my star with me; since they it is who privily or openly worship my star, without knowing that they harm themselves, and but whet my appetite for further mischief. For they wish to provide money by means of memory (commemoration?)¹⁹, but I supply a little to those who worship me fairly."

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure²⁰ dropped in a wood."²¹

19. And I said to her: "Under what star dost thou pass?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And [20] what angel is it that frustrates thee?" And she said to me: "He that in thee [or "through thee"] is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am [subjected] to thee, O king, by the wisdom of God given to thee, and by the angel Joel."²²

13. [D: The demon said, "I am Beelzeboul, the ruler of the demons." I demanded that without interruption he sit next to me and explain the manifestations of the demons.]

14. [D: "... fair complexion, but her legs were those of a mule." Onoskelis means "she who has ass's legs."]

15. [D: My name is Onoskelis. I am a spirit which has been made into a body.]

16. [D: I have a many sided character.]

17. [D: I pervert them from their true natures.]

18. [D: honey-colored]

19. [D: by remembering (me)]

20. For the demon born of an echo we have an analogue in the Hebrew Bath Kol, "the daughter of a voice." In the Gnostic Hymn to Hermes, edited by Dieterich, *Abrasax*, p 19, we read, l. 104...

21. [D: I was generated from an unexpected voice which is called a voice of the echo of a black (lead?) heaven, emitted in matter. (meaning uncertain)]

22. [Instead of "and by the angel Joel." D reads "So I uttered the name of the Holy One of Israel and..."]

20. So I commanded her to spin the hemp for the ropes used in the building of the house of God; and accordingly, when I had sealed and bound her, she was so overcome and brought to naught as to stand night and day spinning the hemp.

21. And I at once bade another demon to be led unto me; and instantly there approached me the demon Asmodeus²³, bound, and I asked him: "Who art thou?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born an angel's seed by a daughter of man, so that no word of our heavenly kind addressed to the earth-born can be overweening²⁴. Wherefore also my star is bright in heaven, and men call it, some the Wain²⁵, and some the dragon's child. I keep near unto this star. So ask me not many things; for thy kingdom also after a little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were gods, not knowing, men that they are, the names of the angels set over us."

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide²⁶, and to tell me humbly what was his name and what his business. And he answered me thus: "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by [21] night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds.²⁷"

24. And I adjured him by the name of the Lord Sabaôth, saying: "Fear God, Asmodeus, and tell me by what angel thou art frustrated." But he said: "By Raphael, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the tamarisk²⁸." I again asked him, and said: "Hide not aught from me. For I am Solomon, son of David, King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the Glanos²⁹ by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

25. And I said to him: "Hast thou nothing else about thee, Asmodeus?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. I pray thee, King Solomon, condemn me not to [go into] water." But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water-jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon Asmodeus knew even the future. And I Solomon glorified God, who gave wisdom to me Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed³⁰, and burned it over Asmodeus because of his being so strong, and his unbearable malice was thus frustrated.

26. And I summoned again to stand before me Beelzeboul, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down³². For I was first angel in the first heaven being entitled Beelzeboul. And now I control all those who are bound in Tartarus. But I too have a child³³, and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and I support him.³⁴"

[22]

23. [Asmodeus also appears in *Tobit* 3:8, and is ultimately derived from the *Avestan* demon *Aeshma-daeva* ("demon of wrath"). -JHP]
24. [arrogant.]
25. [D: Great Bear.]

26. [D: flogged with a rod]

27. [D: I spread (or, I **sting to* ?) madness about women through the stars, and I have often committed a rash of murders.]

28. [D: smoking on coals of charcoal. Compare *Tobit*, where Raphael instructs him in the use of the gall, heart, and liver for various cures.]

29. [D: "sheatfish", a large catfish. *Gk. ho, hê glanis.*]

30. [D: liver and gall of the fish, along with a branch of storax.]

31. [D omits "on a raised seat of honour"]

32. [*i.e.* fell]

33. [D: There also accompanied me another ungodly (angel)]

34. [D: when he is ready, he will come in triumph.]

27. I Solomon said unto him: "Beelzeboul, what is thy employment?" And he answered me: "I destroy kings.³⁵ I ally myself with foreign tyrants. And my own demons I set on³⁶ to men, in order that the latter may believe in them and be lost. And the chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and [desire for] murder, and for wars and sodomy, and other evil things. And I will destroy the world."³⁷

28. So I said to him: "Bring to me thy child, who is, as thou sayest, in the Red Sea." But he said to me: "I will not bring him to thee. But there shall come to me another demon called Ephippas³⁸. Him will I bind, and he will bring him up from the deep unto me." And I said to him: "How comes thy son to be in the depth of the sea, and what is his name?" And he answered me: "Ask me not, for thou canst not learn from me. However, he will come to thee by any command, and will tell thee openly."³⁹

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel¹. And if one of the Romans adjure me by the great name of the power Eleéth, I disappear at once."

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban¹ marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king Beelzeboul.

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And Beelzeboul said: "Hear, O king, if thou burn gum, and incense, and bulb of the sea¹, with nard and saffron, and light seven lamps in an earthquake², thou wilt firmly fix thy house. And if, being pure³, [23] thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

35. [D: I bring destruction by means of tyrants]

36. [D: to be worshipped]

37. [So MS P. D reads simply "I bring about jealousies and murders in a country, and I instigate wars."]

38. [According to D, Ephippas is an Arabian wind demon.]

39. [D adds: So I said to him, "Tell me in which star you reside." "The one called by men the Evening Star."]

1. The text must be faulty, for the word Emmanuel is the Hebrew. The sum 644 is got by adding together the Greek numbers.

1. We hear of Pentelic marble in Strabo, but the reference in the text may be to Thebes in Egypt.

1. Perhaps the "sea-bulbs" were the balls of hair-like texture which the sea washes up on Mediterranean shores, e.g. in Tunisia.

2. Perhaps "in a row," should be read.

3. For the condition here insisted on cp. Dieterich, *Abrasax*, p. 141, where in an incantation ceremonial purity is similarly insisted on. The ritual of a magic papyrus given by Dieterich, p. 169, is very similar to that here prescribed in the *Testament*.

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present¹, and continue to saw the marbles as I commanded thee." And I Solomon praised God, and commanded another demon to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule. And I stood up, and spat² on the ground in that spot, and sealed with the ring of God. And forthwith the dust-wind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer their evil plots."

33. But [the demon] answered me: "I am the spirit of the ashes (Tephras)." And I said to him: "What is thy pursuit?" And he said: "I bring darkness on men, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to restrain the convulsions of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: Bultala, Thallal, [24] Melchal. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said: "And by what name¹?" And he answered: "That of the archangel Azael." And I summoned the archangel Azael, and set a seal on the demon, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the demon began to do what he was bidden to do.

1. So Luke xxii. 51.
2. For the use of spittle to produce a cure or other effect in a magical way, cp. Mark vii. 33 and viii. 23. In John ix. 6, Jesus, we read, "spat on the ground, and made clay of the spittle, and anointed the eyes with the clay." Of this magic use of spittle Pliny, in his *Natural History*, gives numerous examples. It was common in antiquity.

1. Cp. Acts iv. 7.

34. And I glorified God afresh who gave me this authority, and ordered another demon to come before me. And there came seven spirits¹, females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice²: "We are of the thirty-three elements of the cosmic ruler of the darkness³." And the first said: "I am Deception." The second said: "I am Strife." The third: "I am Klothod, which is battle." The fourth: "I am Jealousy." The fifth: "I am Power." The sixth: "I am Error." The seventh: "I am the worst of all, and our stars are in heaven. Seven stars humble in sheen, and all together. And we are called as it were goddesses. We change our place all and together, and together we live, sometimes in Lydia, sometimes in Olympus, sometimes in a great mountain."

1. The Pleiades seem to be referred to. Cp. Job xxxviii. 31, in the Revised Version: "Canst thou bind the cluster of the Pleiades?" They had a malign influence. The grouping of evil spirits by sevens is common in Babylonian and Jewish folk-lore. As examples I may cite the *Testamentum* of Reuben, ch. 2, and the seven evil spirits of the N.T. Possibly, however, the Seven Planets are here in question; though this is unlikely, for they do not tally with the description given.

2. Rom. xv. 6 has the same phrase. For "thirty-three" we should read "thirty-six" elements. Note that later in the *Testament* these seven spirits are not among the Kosmokrators, a proof that the document before us is a composite one.

3. Paul speaks of the Kosmokrators in Eph. vi. 12: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness." See Iren. *Haer.* I. i. 10.

35. So I Solomon questioned them one by one, beginning with the first, and going down to the seventh. The first said: "I am Deception, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, Lamechalal."

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36. Likewise also the second said: "I am Strife, strife of strifes. I bring timbers, stones, hangers, my weapons on the spot. But I have an angel who frustrates me, Baruchiachel."

37. Likewise also the third said: "I am called Klothod¹, which is Battle, and I cause the well-behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me: "Marmarath."

1. Fabricius, Cod. *Pseudepigr.* V.T. vol. I, p. 1047, reads Klothon, which must be i.q. Kludun, which Hesychius explains thus: ...

38. Likewise also the fourth said: "I cause men to forget their sobriety and moderation. I part them and split them into parties; for Strife follows me hand in hand. I rend the husband from the sharer of his bed, and children from parents, and brothers from sisters. But why tell so much to my despise? I have an angel that frustrates me, the great Balthial."

39. Likewise also the fifth said: "I am Power. By power I raise up tyrants and tear down kings. To all rebels I furnish power. I have an angel that frustrates me, Asteraôth."¹

1. D: Asteraoth. Cp. 1Kgs 11:5. -JHP

40. Likewise also the sixth said: "I am Error¹, O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother². I will lead you into error, so as to pry into graves³; and I teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, Uriel."

1. Cp. Testam. of Symeon, ch. 3.
2. See I Kings ii. 25.
3. A reference to necromancy, of which the object was to oblige the spirit of the dead to enter oneself.

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of Artemis. But the locust¹ will set me free, for by means thereof is it fated that thou shalt achieve my desire For if one were wise, he would not turn his steps toward me."

1. This refers to the closing incident narrated in the *Testament*, the sacrificing by Solomon of five locusts to Moloch. Tatian, *Orat. ad Graecos*, cap. 12, speaks of Artemis magos. She is the same as Hecate.

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined.

[26]

43. But I Solomon glorified the Lord, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast."

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice. . . . In the crossways¹ also I have many services to render, and my encounter is fraught with harm. For I grasp in all instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores."

1. This seems the sense of *enodialis*, unless understood, *trivialibus dis*, "to the demons of the wayside or cross-road." Hecate was such a goddess, and in *C.I.* 26 we have mention of a *daimon enodia*, the Latin Trivia. As a subst. the neut. plur. *enodia*: = blisters caused by walking, in Theophr. Sud. 15.

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star¹. For here hath not yet been found that *Elburion*, to whom men offer prayers and kindle lights. And his name is invoked by the seven demons before me. And he cherishes them."

1. Or, "from the Orient."

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning." [27] And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of Beelzeboul until Iax¹ should come.

1. Bornemann conjectures "a guardian or watcher." But the angel Iax recurs below in # 86.

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: "Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and turn them to . . .¹ And I seize the frenzied men by the larynx, and so destroy them."

1. The MS. has a *vox nihili*. Can it mean "her that is born of echo" (see above, p. 19, n. 8)?

48. And I Solomon said to him: "What is thy name?" And he answered: "Staff" (Rabdos). And I said to him: "What is thine employment? And what results canst thou achieve?" And he replied: "Give me thy man, and I will lead him away into a mountainous spot, and will show him a green stone tossed to and fro, with which thou mayest adorn the temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal him with this finger-ring. And mark the spot with care, and bring me the demon hither. And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge¹; he should be bound as well. And I bade the hound keep safe the fiery spirit so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

1. The text seems corrupt here.

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone. And I ordered afresh the demons to cut marble for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel [28] art thou frustrated?" And the demon replied: "By the great Brieus¹."

1. Briareus is suggested by Bornemann as the right reading, but with little probability, since Briareus would not have been turned into an angel.

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a lion roaring. And he stood and answered me saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled. But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received¹ in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, Rath² in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee my name, I bind not myself alone, but also the legions of demons under me."

1. *dektikos* seems here to bear this sense, as also in the fragment of a very old commentary on the Shepherd of Hermas in the *Oxyrhynchus papyri*. part i, by Grenfell and Hunt, 1898, p. 9. The dwelling-places are the persons of whom the spirit, good or evil, takes possession. So in the Docetic *Acta Iohannis* (ed. M.R. James) the Christ says: "I have no dwelling, and I have dwellings; I have no place, and I have places; I have no temple, and I have temples. ... Behold thyself in me who address thee."

2. *radinos*, "slender tapering" is suggested by Bornemann as the true reading, because a "staff" might be such.

52. So I said to him: "I adjure thee in the name of the God Sabaoth, to tell me by what name thou art frustrated along with thy host." And the spirit answered me: "The 'great among men,' who is to suffer many things at the hands of men, whose name is the figure 644, which is Emmanuel; he it is who has bound us, and who will then come and plunge us from the steep¹ under water. He is noised abroad in the three letters which bring him down²."

1. The allusion is to the swine of Gadara.
2. The three characters are apparently the numbers 644.

53. And I Solomon, on hearing this, glorified God, and condemned his legion to carry wood from the thicket. And I condemned the [29] lion-shaped one himself to saw up the wood small with his teeth, for burning in the unquenchable furnace for the Temple of God.

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a caltrop-like spirit¹, whose activity in three lines. But I blind children in women's wombs, and twirl their ears round. And I make them deaf² and mute. And I have again in my third head means of slipping in³. And I smite men in the limbless part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated, Jerusalem being signified in writing, unto the place called 'of the head⁴.'" For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

1. *Tribolaios*. The tribolos was a three-spiked instrument, thrown on the ground to wound horses' feet.
2. bubá, an unknown word.
3. a word of doubtful sense.
4. i.e. Golgotha. The old legend was that Adam's skull reposed in this spot, and that the cross was planted upon it.

55. "But in the place where thou sittest, O King Solomon, standeth a column in the air, of purple...¹ The demon called Ehippas hath brought [it] up from the Red Sea, from inner Arabia. He it is that shall be shut up in a skin-bottle and brought before thee. But at the entrance of the Temple, which thou hast begun to build, O King Solomon, lies stored much gold, which dig thou up and carry off." And I Solomon sent my servant, and found it to be as the demon told me. And I sealed him with my ring, and praised the Lord God."

1. The meaning of the last part of this compound is unknown.

56. So I said to him: "What art thou called?" And the demon said: "I am the crest of dragons." And I bade him make bricks in the Temple. He had human hands.

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs¹, and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning me? But, as thou wouldst learn, here I stand bound before thy face. Go [30] then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

1. Here we seem to have the Greek head of Medusa transformed into a demon.

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me¹; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "What art thou?" And she said: "I am called among men Obizuth; and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand²; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce³ spirit, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

1. The Sophia, identified by Philo and the early Fathers with the Logos, is supposed to have entered into and taken possession of Solomon as it afterwards did with Jesus.

2. *stamatihu*, an unknown verb.
3. *xalepón*.

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and greeny, and her hair was tossed wildly like a dragon's; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" By she answered me: "By the angel of God called Afarôt, which is interpreted Raphael, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640¹." And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel, as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

1. Bornemann (*Zeitschr. f.d. Hist. Theol.* 1844, p. 38) gives the tale of figures. r = 100; a = 1; f = 500; a = 1; m = 8; l = 30. Total 640.

[31]

60. And I again ordered another demon to come before me. And the came, rolling itself along, one in appearance like to a dragon, but having the face and hands of a man. And all its limbs, except the feet, were those of a dragon; and it had wings on its back. And when I beheld it, I was astonished, and said: "Who art thou, demon, and what art thou called? And whence hast thou come? Tell me."

61. And the spirit answered and said: "This is the first time I have stood before the, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom vouchsafed to thee by God. Now I am the so-called winged dragon¹, and I chamber² not with many women, but only with a few that are of fair shape, which possess the name of xuli³, of this star. And I pair with them in the guise of a spirit winged in form, coitum habens per nates⁴. And she on whom I have leapt goes heavy with child, and that which is born of her becomes eros. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my role. Supposed then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire⁵ will cause to be burned up by fire the material of the logs which is to be collected by them for the building in the Temple."

1. *pterodrakun*, a word not in the lexicons.
2. [*i.e.* copulate.]
3. [D: Touxylou.]
4. [D: copulating (with them) through their buttocks.]
5. *Tà dè dià pyrós.*

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

63. And, having glorified God, I asked the dragon-shaped demon, and said: "Tell me, by what angel art thou frustrated?" And he answered: "By the great angel which has its seat in the second heaven, which is called in Hebrew Bazazeth. And I Solomon, having heard this, and having invoked his angel, condemned him to saw up marbles for the building of the Temple of God; and I praised God, and commanded another demon to come before me.

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am Enépsigos, who also have a myriad names." And I said her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not [32] desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically¹ invoked by the wise as Kronos. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element² is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest me; but I am frustrated by the angel Rathanael, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot contain me."

1. mageyoméne.
2. Perhaps "the place or size of the heavenly body."

65. I therefore Solomon prayed to my God, and I invoked the angel of whom Enépsigos spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom shall be broken, and again in season this Temple shall be riven asunder¹; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644², which is Emmanuel. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given³."

1. I conjecture the sense which the word must bear in this context.
2. *xmd.*
3. This prophecy corresponds roughly to the one which Lactantius, *Instit. Div. lib. iv. c. 18*, quotes from an apocryphal Book of Solomon.

66. And I Solomon, having heard this, glorified God. And though I marvelled at the apology of the demons, I did not credit it until it came true. And I did not believe their words; but when they were [33] realized, then I understood, and at my death I wrote this *Testament* to the children of Israel, and gave it to them, so that they might know the powers of the demons and their shapes, and the names of their angels, by which these angels are frustrated. And I glorified the Lord God of Israel, and commanded the spirits to be bound with bonds indissoluble.

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who sail thereon. For I round myself into a wave¹, and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so far. But since Beelzeboul, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook² in his company.

68. "But I also have another character and role. I metamorphose myself into waves, and come up from the sea. And I show myself to men, so that those on earth call me Kuno[s]paston¹, because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince Beelzeboul; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me². Behold now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

69. And I said to him: "Tell me by what angel thou art frustrated." [34] And he answered: "By Iameth." And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each¹. And I sealed them round above the marbles and asphalt and pitch in the mouth of the vessel. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me.

70. And there came before my face another enslaved spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou? But he answered: "I am a lascivious spirit, engendered of a giant man who dies in the massacre in the time of the giants." I said to him: "Tell me what thou art employed on upon earth, and where thou hast thy dwelling."

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number, if any one shall write it on his forehead¹, he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest.

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said¹: "We are the thirty-six elements, the world-rulers² of this darkness. But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram and bull, from [35] both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish.

1. Cp. Jude 13. That Jude here indulges in no mere metaphor is clear from the words which follow, which embody the belief detailed in the *Testament of Solomon*, p. 40.
2. "descent, or spiritual assault."

1. Cf. Pliny, *Nat. Hist.* 24. 74
"Cynosbaton, alii Cynospaston, alii neurospaston vocant; folium habet vestigio hominis simile. Fert et uvam nigram, in cuius acino nervum habet, unde neurospastos dicitur." The human form revealed itself in the footprint, which the leaf resembled.
2. *basanxeis*. Cp. Matt. viii. 6, 29; xiv. 24; Mark v. 7.

1. Cp. John ii. 6.

1. Rev. ix. 4; xiii, 16, 17.

1. Acts ii. 1.
2. *kosmokratores*. Cp. Paul, Eph. vi. 12; Origen, *c. Celsum*, viii, 58.

73. Then I Solomon invoked the name of the Lord Sabaoth, and questioned each in turn as to what was its character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first decans of the zodiacal circle, and I am called the ram, and with me are these two." So I put to them the question: "Who are ye called?" The first said: "I, O Lord, am called Ruax, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison Ruax,' and at once I retreat."

74. And the second said: "I am called Barsafael, and I cause those who are subject to my hour to feel the pain of migraine. If only I hear the words, 'Gabriel, imprison Barsafael,' at once I retreat."

75. The third said: "I am called Arôtosael. I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison Aratosael' (sic), at once I retreat¹"

76. The fifth said: "I am called Iudal, and I bring about a block in the ears and deafness of hearing. If I hear, 'UrueI Iudal,' I at once retreat."

77. The sixth said: "I am called Sphendonaêl. I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation¹. If I hear, 'Sabrael, imprison Sphendonaêl,' at once I retreat."

78. And the Seventh said: "I am called Sphandôr, and I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if I hear the words, 'Araêl, imprison Sphandôr,' I at once retreat."

79. And the eight said: "I am called Belbel. I distort the hearts and minds of men. If I hear the words, 'Araêl, imprison Belbel,' I at once retreat."

80. And the ninth said: "I am called Kurtaêl. I send colics in the bowels. I induce pains. If I hear the words, 'Iaôth, imprison Kurtaêl,' I at once retreat."

81. The tenth said: "I am called Metathiax. I cause the reins to ache. If I hear the words, 'Adônaêl, imprison Metathiax,' I at once retreat."

82. The eleventh said: "I am called Katanikotaêl. I create strife [36] and wrongs in men's homes, and send on them hard temper. If any one would be at peace in his home, let him write on seven leaves of laurel the name of the angel that frustrates me, along with these names: Iae, Ieô, sons of Sabaôth, in the name of the great God let him shut up Katanikotaêl. Then let him wash the laurel-leaves in water, and sprinkle his house with the water, from within to the outside. And at once I retreat."

83. The twelfth said: "I am called Saphathoraêl, and I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, Iacô, Iealô, Iôelet, Sabaôth, Ithoth, Bae, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

84. The thirteenth said: "I am called Bobêl (sic), and I cause nervous illness by my assaults. If I hear the name of the great 'Adonaêl, imprison Bothothêl,' I at once retreat."

85. The fourteenth said: "I am called Kumeatêl, and I inflict shivering fits and torpor. If only I hear the words: 'Zôrôêl, imprison Kumentaêl,' I at once retreat."

86. The fifteenth said: "I am called Roêlêd. I cause cold and frost and pain in the stomach. Let me only hear the words: 'Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at [once] retreat."

87. The sixteenth said: "I am called Atrax. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander¹ and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

1. There seems to be a lacuna here.

1. The Greek medical terms which stand in the Greek text are found in Hippocrates, Galen, and Cuel. Aurel.

1. Pliny, *Nat. Hist.* xx. 20, notes the same use of coriander: "Seminis grana tria in tertianis devorari iubent aliqui ante accessionem, vel plura illini fronti." The *Testament* evidently belongs to Pliny's age.

88. The seventeenth said: "I am called Ieropaël. On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if any one will say to the afflicted into their ear these names, three times over, into the right ear: 'Iudarizê, Sabunê, Denôê,' I at once retreat."

89. The eighteenth said: "I am called Buldumêch. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee -- retire from this house in peace.' And I at once retire."

[37]

90. The nineteenth said: "I am called Naôth, and I take my seat on the knees of men. If any one write on paper: 'Phnunoboêol, depart Nathath, and touch thou not the neck,' I at once retreat."

91. The twentieth said: "I am called Marderô. I send on men incurable fever. If any one write on the leaf of a book: 'Sphênêr, Rafael, retire, drag me not about, flay me not,' and tie it round his neck, I at once retreat."

92. The twenty-first said: "I am called Alath, and I cause coughing and hard-breathing in children. If any one write on paper: 'Rorêx, do thou pursue Alath,' and fasten it round his neck, I at once retire...!"

1. There must here be a lacuna in the text.

93. The twenty-third said: "I am called Nefthada. I cause the reins to ache, and I bring about dysury. If any one write on a plate of tin the words: 'Iathôth, Uruêl, Nephthada,' and fasten it round the loins, I at once retreat."

94. The twenty-fourth said: "I am called Akton. I cause ribs and lumbic muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: 'Marmaraôth, Sabaôth, pursue Akton,' and fasten it round the loin, I at once retreat."

95. The twenty-fifth said: "I am called Anatreth, and I rend burnings and fevers into the entrails. But if I hear: 'Arara, Charara,' instantly do I retreat."

96. The twenty-sixth said: "I am called Enenuth. I steal away men's minds, and change their hearts, and make a man toothless (?). If one write: 'Allazoôl, pursue Enenuth,' and tie the paper round him, I at once retreat."

97. The twenty-seventh said: "I am called Phêth. I make men consumptive and cause hemorrhagia. If one exorcise me in wine, sweet-smelling and unmingled by the eleventh aeon¹, and say: 'I exorcise thee by the eleventh aeon to stop, I demand, Phêth (Axiôphêth),' then give it to the patient to drink, and I at once retreat."

1. A Gnostic reference. Just above "eleven fathers" were mentioned.

98. The twenty-eighth said: "I am called Harpax, and I send sleeplessness on men. If one write 'Kokphnêdismos,' and bind it round the temples, I at once retire."

99. The twenty-ninth said: "I am called Anostêr. I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, Anostêr. Stop by Marmaraô,' at once I retreat."

100. The thirtieth said: "I am called Alleborith. If in eating [38] fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat."

101. The thirty-first said: "I am called Hephesimireth, and cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: 'Seraphim, Cherubim, help me!' I at once retire."

102. The thirty-second said: "I am called Ichthion. I paralyze muscles and contuse them. If I hear 'Adonaêth, help!' I at once retire."

103. The thirty-third said: "I am called Agchoniôn. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, yeurgos, kurgos, yrgos, gos, os¹.'" "

1. *botrydôn*, for which Bornemann conjectures *boystrofydôn*. There is a parallel in a magic papyrus edited by Dieterich (*Abraxas*, p. 185).

104. The thirty-fourth said: "I am called Autothith. I cause grudges and fighting. Therefore I am frustrated by Alpha and Omega, if written down."

105. The thirty-fifth said: "I am called Phthenoth. I cast evil eye on every man. Therefore, the eye much-suffering, if it be drawn, frustrates me."

106. The thirty-sixth said: "I am called Bianakith. I have a grudge against the body. I lay waste houses, I cause flesh to decay, and all else that is similar. If a man write on the front-door of his house: 'Mêltô, Ardu, Anaath,' I flee from that place."

107. And I Solomon, when I heard this, glorified the God of heaven and earth. And I commanded them to fetch water in the Temple of God. And I furthermore prayed to the Lord God to cause the demons without, that hamper humanity, to be bound and made to approach the Temple of God. Some of these demons I condemned to do the heavy work of the construction of the Temple of God. Others I shut up in prisons. Others I ordered to wrestle with fire in (the making of) gold and silver, sitting down by lead and spoon. And to make ready places for the other demons in which they should be confined.

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honoured by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest the city of Jerusalem had repose, rejoicing and delighted. [39] And all the kings of the earth came to me from the ends of the earth to behold the Temple which I build to the Lord God. And having heard of the wisdom given to me, they did homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And woods decay not they brought me, for the equipment of the Temple of God.

109. And among them also the queen of the South, being a witch, came in great concern and bowed low before me to the earth. And having heard my wisdom, she glorified the God of Israel, and she made formal trial of all my wisdom, of all love in which I instructed her, according to the wisdom imparted to me. And all the sons of Israel glorified God.

110. And behold, in those days one of the workmen, of ripe old age, threw himself down before me, and said: "King Solomon, pity me, because I am old." So I bade him stand up, and said: "Tell me, old man, all you will." And he answered: "I beseech you king, I have an only-born son, and he insults and beats me openly, and plucks out the hair of my head, and threatens me with a painful death. Therefore I beseech you avenge me."

111. And I Solomon, on hearing this, felt compunction as I looked at his old age; and I bade the child be brought to me. And when he was brought I questioned him whether it were true. And the youth said: "I was not so filled with madness as to strike my father with my hand. Be kind to me, O king. For I have not dared to commit such impiety, poor wretch that I am." But I Solomon on hearing this from the youth, exhorted the old man to reflect on the matter, and accept his son's apology. However, he would not, but said he would rather let him die. And as the old man would not yield, I was about to pronounce sentence on the youth, when I saw Orniat the demon laughing. I was very angry at the demon's laughing in my presence; and I ordered my men to remove the other parties, and bring forward Orniat before my tribunal. And when he was brought before me, I said to him: "Accursed one, why didst thou look at me and laugh?" And the demon answered: "Prithee, king, it was not because of thee I laughed, but because of this ill-starred old man and the wretched youth, his son. For after three days his son will die untimely; and lo, the old man desires to foully make away with him."

112. But I Solomon, having heard this, said to the demon: "Is that true that thou speakest?" And he answered: "It is true; O king." And I, on hearing that, bade them remove the demon, and that they should again bring before me the old man with his son. I bade them⁴⁰ make friends with one another again, and I supplied them with food. And then I told the old man after three days to bring his son again to me here; "and," said I, "I will attend to him." And they saluted me, and went their way.

113. And when they were gone I ordered Orniat to be brought forward, and said to him: "Tell me how you know this;" and he answered: "We demons ascend into the firmament of heaven, and fly about among the stars. And we hear the sentences which go forth upon the souls of men, and forthwith we come, and whether by force of influence, or by fire, or by sword, or by some accident, we veil our act of destruction; and if a man does not die by some untimely disaster or by violence, then we demons transform ourselves in such a way as to appear to men and be worshipped in our human nature."

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how ye can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on earth (are fulfilled) the types¹ of all of them. For there are principalities, authorities, world-rulers², and we demons fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from trees. And men seeing us imagine that the stars are falling from heaven. But it is not really so, O king; but we fall because of our weakness, and because we have nowhere anything to lay hold of; and so we fall down like lightnings³ in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heavens like the sun and the moon."

1. Cp. Heb. viii. 5.
2. Cp. Rom. viii. 38.
3. Luke x. 18: "I beheld Satan as lightning fall from heaven." June 13.

115. And I Solomon, having heard this, ordered the demon to be guarded for five days. And after the five days I recalled the old man, and was about to question him. But he came to me in grief and with black face. And I said to him: "Tell me, old man, where is thy son? And what means this garb?" And he answered: "Lo, I am become childless, and sit by my son's grave in despair. For it is already two days that he is dead." But I Solomon, on hearing that, and knowing that the demon Ornias had told me the truth, glorified the God of Israel.

116. And the queen of the South saw all this, and marvelled, [41] glorifying the God of Israel; and she beheld the Temple of the Lord being builded. And she gave a siklos¹ of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And (she beheld) the altar of incense and the brazen supports of this altar, and the gems of the lamps flashing forth of different colours, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold ...² apart from the demons whom I condemned to labour. And there was peace in the circle of my kingdom and over all the earth.

1. A shekel. Philo has the form *siklos*, i. 468. *siglos* is the usual spelling in the LXX.
2. There seems to be here a lacuna in the MS.

117. And it came to pass, which I was in my kingdom, the King of the Arabians, Adares, sent me a letter, and the writing of the letter was written as follows: --

"To King Solomon, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom vouchsafed in thee, and that thou art a man merciful from the Lord. And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, forasmuch as the spirit is a wind, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my land will serve thee unto death. And all Arabia shall be at peace with thee, if thou wilt perform this act of righteousness for us. Wherefore we pray thee, condemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone¹, the end stone [42] of the corner lying there, great, chosen out, one which I desired lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them came to the same place to bring up the stone and lay it on the pinnacle of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

1. Cp. I Pet. ii. 6, 7, who combines in the same way Ps. cxviii. 22 and Isa. xxviii. 16. Cp. Matt. xxi. 42, Mark xii, 10, Luke xx, 17.

119. And after seven days, being reminded of the epistle of Adares, King of Arabia, I called my servant and said to him: "Order thy camel and take for thyself a leather flask, and take also this seal. And go away into Arabia to the place in which the evil spirit blows; and there take the flask, and the signet-ring in front of the mouth of the flask, and (hold them) towards the blast of the spirit. And when the flask is blown out, thou wilt understand that the demon is (in it). Then hastily tie up the mouth of to flask, and seal it securely with the seal-ring, and lay it carefully on the camel and bring it me hither. And if on the way it offer thee gold or silver or treasure in return for letting it go, see that thou be not persuaded. But arrange without using oath to release it. And then if it point out to the places where are gold or silver, mark the places and seal them with this seal. And bring the demon to me. And now depart, and fare thee well."

120. Then the youth did as was bidden him. And he ordered his camel, and laid on it a flask, and set off into Arabia. And the men of that region would not believe that he would be able to catch the evil spirit. And when it was dawn, the servant stood before the spirit's blast, and laid the flask on the ground, and the finger-ring on the mouth of the flask. And the demon blew through the middle of the finger-ring into the mouth of the flask, and going in blew out the flask. But the man promptly stood up to it and drew tight with his hand the mouth of the flask, in the name of the Lord God of Sabaôth. And the demon remained within the flask. And after that the youth remained in that land three days to make trial. And the spirit no longer blew against that city. And all the Arabs knew that he had safely shut in the spirit.

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honour and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of God and sat in deep distress about the stone of the end of the corner. And when [43] I entered the Temple, the flask stood up and walked around some seven steps and then fell on its mouth and did homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called Ephippas, that is in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By what angel art thou frustrated?" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father the devil." And I said to him: "What canst thou do?" And he answered: "I am able to remove¹ mountains, to overthrow the oaths of kings. I wither trees and make their leaves to fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple²?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air³, and will stand it where thou wilt in Jerusalem."

123. Saying this, I laid stress on him, and the flask became as if depleted of air. And I placed it under the stone, and (the spirit) girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

124. And Ephippas led the demon of the Red Sea with the column. And they both took the column and raised it aloft from the earth. And I outwitted these two spirits, so that they could not shake the entire earth in a moment of time. And then I sealed round with my [44] ring on this side and that, and said: "Watch." And the spirits have remained upholding it until this day, for proof of the wisdom vouchsafed to me. And there the pillar was hanging of enormous size, in mid air, supported by the winds. And thus the spirits appeared underneath, like air, supporting it. And if one looks fixedly, the pillar is a little oblique, being supported by the spirits; and it is so to day.

1. Cp. the faith which removes mountains.
2. Bornemann suggests that the gate of the Temple called Beautiful (Acts iii. 2, 10) is referred to.
3. I conjecture the sense.

125. And I Solomon questioned the other spirit which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called Abezithibod. I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is Ameleouth -- I then am a fierce spirit and winged, and with a single wing, plotting against every spirit under heaven. I was present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom Iannes and Iambres invoked homing¹ with Moses in Egypt. I am he who fought against Moses² with wonders with signs."

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with (me) and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and hid all the host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when Ehippas came, being sent by thee, shut up in the vessel of a flask, he fetched me up to thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both swore, saying: "The Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the end of the world¹."

1. *oikoyxúmenoi* in the MS., a *vox nihili*. If we had the apocryph of Iannes and Iambres we might understand the reference.
2. 2 Tim. iii. 8.

1. This legend of the heavy cornerstone and of the spirits supporting a column in the Temple reappears in the Georgian Acts of Nouna in the fourth century. There it is a huge wooden column that is lifted by spirit-agency, when the king and workmen had failed to move it into place. The spirits support it in the air before letting it sink into its place. These Acts will shortly appear in an English translation by Miss Wardrop in the forthcoming number of the *Studie Biblica*, Clarendon Press, 1898.

[45]

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the Jebusaeans, and there I saw Jebusaeans, daughter of a man: and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the Sonmanites (i.e. Shunammite) to wife¹." But the priests of Moloch said to me: "If thou lovest this maiden, go in and worship our gods, the great god Raphan and the god called Moloch." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a strange god. What is this proposal, that ye compel me to do so much?" But they said: ". . . .² by our fathers."

1. Song of Sol. vi. 12.
2. *utheis* (sic) stands in the MS.; perhaps *tai's thea'is* should be read.

129. And when I answered that I would on no account worship strange gods, they told the maiden not to sleep with me until I complied and sacrificed to the gods. I then was moved, but crafty Eros brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the name of the god Moloch; and then will I sleep with you." And this I actually did. And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a temple of idols to Baal¹, and to Rapha, and to Moloch, and to the other idols.

1. Fem. So Rom. xi.
4.

130. I then, wretch that I am, followed her advice, and the glory of God quite departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this *Testament*, that ye who get possession of it may pity, and attend to the last things¹, and not to the first. So that ye may find grace for ever and ever. Amen.

1. Cp. Rev. ii. 19.

Being. The nature of the material found in the locality also influenced the mode of construction; thus the Ninevite palaces, now Mossool, as described by Dr. Layard, were build of sun-dried bricks, and the ordinary dwellings of the Egyptian period were constructed of the same material. The Ninevite palaces were faced with alabaster. Herodotus mentions bricks burned by fire as used in the construction of Babylon.

The Romans improved on this architecture, and the Egyptians and Greeks used the stone they found in the vicinity of their cities. Among these latter the art of building was held in the highest repute, and it was said "that while every age produced a builder, few produced an architect." This adage points to the period at which scientific building obtained precedence over mechanical construction. The earliest complete treatise on architecture is the work of Vitruvius, dedicated to Augustus Caesar, and the earliest detailed description of a building that of Solomon's Temple, by which he essayed to localize the religion, and settle in the form of a kingdom a wandering race, which had theretofore used tents; nor have the present dwellers of the desert abandoned these moveable habitations, induced by the necessity of changing their localities at given seasons to obtain pasturage for their animals. The earlier Jews, commonly called the patriarchs, lived in the same way as the present Arabs, and may be, that this Oriental race, on their westward immigration into the countries in which they are first found historically, adopted the manners and customs of those in whose land they took up their abode. That is was an intrusive race there can be no doubt, for they were ever at war with the natives of the country in which they fixed their abode, extending the area of their conquests and habitation.

SOLOMON'S POLICY AND TEMPLE

Under Solomon the policy changed; [Abram died B.C. 1821. Solomon's Temple was founded 480 years after the flight from Egypt, and dedicated on October 30, 1004 (Haydn's dates), therefore Solomon was living 800 years after Abram; therefore, $1821 + 195 = 2016$; but there is a difference of opinion as to this point - viz., that the era dates from Solomon's death, A.M. 1033, or B.C. 975, as the commencement of the era.] but that change would never have taken place, but as sequence of the generally hostile policy of David. By the plunder of his neighbours he accumulated riches and power. The Phoenicians were the greatest traders of the age, and by that trade accumulated wealth and command both by sea and land.

Thus the more, perhaps too highly civilized, people fell under the yoke of the more war-like race.

On his accession Solomon found himself in the possession of territory, physical power, and wealth; and, wisely discerning that rich neighbours were more profitable than poor ones, he employed the power bequeathed to him to cultivate the arts of peace, and set about to imitate the policy of the people his father had subjugated. He, therefore, entered into treaties with the more influential of his neighbours, and notably with the King of Tyre and Sidon, who commanded the seaboard, and, instead of being the first warrior of his region, he became the first merchant of his age; he assumed a monopoly of commerce, and drew to himself the whole import and export trade, reducing all other dealers to the position of retailers. Whoever wished to buy had to come to the Royal stores; the king was the only wholesale merchant within his realms. The soil of the territory over which Solomon ruled was anything but fertile, and, judging by its present aridity, can never have been otherwise, though it is probable, that before the destruction of the forests, it was less so than at present. The denuded rocks of Judea could never have been fit for timber; the olive and the sycamore were therefore the principal trees; and this is evident from the necessity of sending to Lebanon for cedar and fir. The natural resources of the country being then so limited, commerce was the only mode by which he could accumulate wealth. There are certain points of similarity between the policy of Napoleon the First and that of David, and of Napoleon the Third and that of Solomon.

Having premised so much, it will be interesting to form some idea of the structure of that Temple which has rendered Solomon so famous as an architect.

The account of the building of the Temple was shortly as follows: - Solomon informs Hiram, king of Tyre, who had sent to congratulate him on his accession to the throne, that he was about to build a Temple, and asked leave to hire woodmen to assist his own in felling fir and cedar trees in Lebanon, and preparing timber for the purpose, because the Sidonians were famous as carpenters; consequently, it was arranged that the Sidonians should hew and transport the timber to the sea, and float it to such place as might be required: Solomon was to indemnify Hiram annually with 20,000 measures of wheat and 20 measures of pure oil. Thereupon Solomon raised a levy of 30,000 men to assist the Sidonians, 10,000 being on duty each month by turns, under the superintendence of Adoniram, with 330 gangs of men

under him; in addition to which Solomon sent 70,000 coolies and 80,000 hewers into the forest. These workmen prepared both timber and stone according to plan, so that it was necessary neither to further cut the stone or timber.

The Temple was 105 ft. long, 35 ft. wide, and 210 ft. high. [The Jewish cubit was 21 English inches. A hand or palm was 3½ inches. There is a discrepancy as to height between Chronicles and Kings, the latter making 52½ feet, the former 210, which latter agrees with the account of Josephus, and discrepancy among antiquarians as to the length of the cubit.] The Porch was 35 ft. long and 17½ ft. wide, 21 deep. All round the interior there were lean-to chambers respectively 8¾, 10½, and 12¼ ft. wide, the rafters resting on corbels. A winding staircase conducted to the middle chamber by a door on the right, and through this chamber the third was approached. There were also constructed lean-to chambers, 8¾ ft. high, all round the exterior of the building, which, together with the narrow windows, must have entirely destroyed the symmetry of the elevation. The roof was of cedar planking, and the whole was panelled with cedar, and gilt or plated with gold, and floored with fir.

There appears to have been an independent wooden building, being a cube of 35 ft. of cedar carved with knobs and open flowers, and gilt or gold plated, planked with fir, for the adyt or cell - "The Holiest Place," to contain the box erroneously termed "the ark of the covenant." It also contained a gilt cedar altar. This cubic chamber was one-third of the length of the building, which was a triple cube, parted off from the rest by gold chains, thus leaving 70 free.

The cell or adyt is described as furnished in a peculiar manner. The two doors were of olive, 7 ft. wide, hung on gold hinges, carved with cherubim, palm trees, and open flowers, all gilt. The doors of the Temple itself were of fir tree, broken to fold back, hung on olive posts, and 8¾ ft. wide, by gold hinges and carved in like manner.

At the end of the adyt were two cherubim carved in olive wood and gilt, the wings of which were 17½ ft. from tip to tip, and 17½ ft. high, so that they touched each other in the middle of the adyt and the panelling on either side. The floor was also gilt or plated with gold.

The Temple had also an inner court formed of three rows of hewn stone, and a row of cedar beams.

The brasswork was executed by Hiram the Naphthalite, from Tyre, described as a widow's son, meaning probably son of a widowed mother.

The principal metal-work was two pillars or columns erected on either side of the porch, 3 1 2 ft. high, and 1 1 ft. in girth, surmounted by capitals 8 ft. high on the right and left (in the sense of architecture) of one standing with his back to the cell or adyt ; that on the left of one entering he called Jachin, and that on the right Boaz.

The capitals were ornamented with seven nets of chequer work and seven wreaths of chain-work. There were cast Zoo pomegranates in two rows; these occupied 21 in., the residue of 7 ft. being occupied by the same lily work with which the porch was ornamented. These pillars were 4.041 ft. total height, with the capitals, and ,21 ft. in circumference, equalling 7 ft. in diameter. The next brass casting mentioned was the "Molten Sea," placed on the south-east, 171 ft. across, 521- ft. in circumference, 32 in. thick, with a lily flower wrought brim, and standing 8,-11 ft. from the ground on twelve oxen, facing outwards, three to each cardinal point of the compass. The object of the double row of knobs underneath it, somewhat more than 2 in. apart (ten in 21 in.), does not appear, nor the meaning of 2000 baths, except these were small depressions; but it must be taken that this "molten sea" was an immense laver with 2000 basins, containing about 300 hogsheads. [2 Chron. Iv. 2-5 - 3000 baths.]

There were placed on either side of the Temple five lavers, each containing 40 depressions, called baths, 7 ft. high, and the same in measurement over, all set upon short pedestals the edges of which were ornamented with lions, cherubim, and pal, trees, resting on bases 7 ft. on the square, and 5¼ high, supplied with fixed axletrees and wheels 2 ft. 7½ in. high. It is not clear what was meant by "undersetters," but they were probably solid corner-pieces cast on the base to support it. The mouths, 3 ft. 7½ in., were clearly the holes to let off the water. In addition to these large articles, there were brazen pots, shovels, and basins. [I Kings v.7, 17; vi. 7; I Chron. Xxii,2; Josephus Hist. Vii.14; Chap. II. Xxvii. 2; Neh. Iii. 27.]

The gold ornaments or furniture consisted of an altar of gold, a table of gold for shewbread, ten candlesticks, five on either side before the adyt, ornamented with flowers, lamps, gold boxes, bowls, snuffers, spoons, censers, to which were added the silver and gold articles dedicated by David.

Solomon's Temple does not come up to the views of classical architects; indeed, it appears to have possessed no architectural merit, and to have been in very gaudy, vulgar taste. Nothing is said of the substructure long known but lately explored, and which is far more worthy of the architect than the superstructure. Whether this was also built by Solomon or by some predecessor, does not appear, though the thirteen years [the church of St. Peter's at Rome occupied 155 years in the building, and 22 architects were employed on it. St. Paul's Cathedral occupied 35 years, Sir Christopher Wren being architect, and Mr. Strong builder. The first Temple of Jerusalem occupied 13 years. The design was probably Solomon's.]. occupied in the construction of the whole would point to this conclusion, and that the crypt was formed for the storing of the great treasures of the greatest merchant of the age. Solomon's subjects were clearly incapable of the work, or he would not have had recourse to the Philistine or Phoenician king of Tyre for workmen for his Temple and navy. It may be strongly presumed, that it was not Solomon's respect for Jehovah, so much as a desire to protect his treasures derived from a monopoly of the commerce of his state, that he constructed this building. The sacred nature of the superstructure would preserve his treasury from robbery by the force of superstition. The Temple was substituted for the tabernacle, and Religion made the handmaid of policy.

There is no reason to doubt the description of this organization of the workmen under King Solomon, if, indeed, that organization be not of a date far anterior to his building of the Temple. It shows that subdivision of labour, without which a large body of men could not be kept in order - The king, who found the pecuniary means of employing the levies; the contract made with a foreign prince of the most enlightened nation of that period; the appointment of Adoniram as clerk of the works, and of local overseers for the various branches of it, which included not only masons or workers and setters of stone, but also carpenters for the execution of than the woodwork, and smiths for the foundry works.

GUILDS.

At a time far anterior to Solomon the system of castes existed in India, and still exists, and trades descend from father to son in the esnafs [The German word zumft, is the Arabic singular of esnaf, cor general corrupted from the Arabic. This word, which imports a trade, probably found its way into Germany from the Oriental traders frequenting the great fairs of Germany, where all commercial business was transacted.

Eastern nations are very conservative in manners; there is scarcely any difference since the time of Christ, and perhaps but little since the days of Solomon.] of the Indian population, the country whence the Jewish tribes derived their origin; it is therefore presumable that Solomon did little more than improve the organization he found in existence, by a quasi-military system, and on a large scale. The bodies of men, we call lodges, were presided over by master-workers; the lodges themselves consisted of journeymen, and perhaps, and probably, also of apprentices. These master-workers were subject to overseers, and these again to the chief overseer or clerk of the works, subject him self to the architect, or him who conceived the general plan of the building to be erected, but the name neither of the architect nor of the builder is given, nor are they referred to.

These guilds, or the evident traces of them, still exist in all the older countries of Europe and Asia. In Germany, perhaps, the old organization is still more perfect elsewhere in the west, as it has not been the practice in later times to admit into them non-tradesmen. Their organization in the middle age was generally as follows, for all trades alike: -No tradesman could set up as a master in his craft and take apprentices who was not freeman of the city in which he wrought; not being such freeman, he was called a freemaster, and could carry on his trade as such, without the power to take apprentices, who, having wrought for a certain time, were required to travel for five years as journeymen to perfect themselves in their craft [Kraft means power; handicraft, manual power or ability. Science-craft was equivalent to "cunning" in old English (cyning, Saxon). A "cunning wheelwright" does not mean cunning or crafty, in the present sense, but only "capable" - skilled in his handiwork] in other cities. The journeyman, on his arrival in any city, applied to the corresponding affiliated guild of his craft in such place, where he obtained information of some master and who required his services. Having wrought under him for a given time, the employer, being satisfied with him, communicated to him the " Kennzeichen," or word of recognition of the place, as a proof of his having wrought there. This Kennzeichen was usually some unimportant object which would not attract general observation; thus a conceit of the sculptor had induced him to carve a bird's nest behind the statue of Rolland, the Palladium of Bremen, and a small mouse on the sculpture which surrounds the apse of the Cathedral of Lubeck, and on the return the knowledge of these Kennzeichen by the journeyman was considered as evidence of his having wrought faithfully in the place to which they referred; in this consisted his examination for the condition of a freemaster or craftsman to which he was admitted on proper application, in the

presence of the assembled guild of his native place; but before this ceremony he had to pass an examination as to his competency, and deposit his Masterwork in the guildhall (Meisterstück), which must be deemed satisfactory by the court of the guild. If the master thus received left his native place to settle elsewhere, the Meisterstück was transferred to such place as a credential.

In travelling from place to place during the wander-years, it was customary for these journeymen, termed Handwerksburschen, to beg their way; nor was this accounted an act of vagrancy, and none even now refuse these men a dole. This they call fechten (fighting), not betteln (begging); hence our term "to fight your way." Their worldly goods and tools of their trade they carried on their backs. The innovation of railways has taken most of these travelling journeymen off the roads, though up to that epoch they were to be seen trudging in knots over every road in Germany.

This excellent system was best conducive to the artizan education of the workmen, tending to make them acquainted with their own country, and collect much valuable technical and general information, and teach them self-reliance and thrift. Although they were not obliged to travel beyond the confines of the empire, they often did so, and many would be found acquainted with the surrounding languages, and conversant with the customs of foreign countries.

The local affiliated guilds relieved these journeymen in case of sickness or want, so that they had a certainty of aid in case of need; and an authority to which they could apply on arrival in a strange place, to obtain employment for them, by referring them to some master who would give them work.

The same system is still continued, except that the "wander-book," which every journeyman carries in conformity with the police regulation, is now signed by the master whom the journeyman has served, and certified by the local police authority, notwithstanding which the old form is still maintained in some cities, and the journeyman is formally asked, for instance, "Where hast thou been?" "I have been in Bremen city" "What didst thou learn there." "I saw the bird's-nest behind the statue of Rolland in the market-place. Pass, Bremen." A better test could not have been devised in an age when writing was confined to a literate class.

In our London guilds there are two modes of attaining membership, by service - that is to say, apprenticeship and by redemption or purchase;

and this is the same abroad, except that non-craftsmen are inadmissible. A doctor of laws, for instance, is sworn a member of the Guild or College of Advocates in Hamburg,[The English Guilds of Advocates never sought nor accepted a charter, preferring to remain voluntary societies untrammelled by State influence.] either by inheritance, if son of a citizen, on production of his diploma, or by redemption, if son of a non-citizen, but would not be eligible did he not belong to some profession or handicraft. A doctor of law, however, takes precedence as a member of a profession as distinguished from a handicraft over those sworn in with him.

The great employers of labour in the middle ages were the territorial nobility, who by their tenure belonged exclusively to the profession of arms ; the ecclesiastics, who held large territorial possessions ; and, in the cities, the mercantile class. To the former two categories belonged the two chivalric orders of the Temple and Hospital, who, noble by birth or profession, and as lay monks, quasi ecclesiastical, partook of the characteristics of both, and, rapidly increasing in territorial wealth, necessarily employed large numbers of skilled workmen and artisans for the construction and repair of the various farm and other buildings on their estates, and the erection of chapels and conventual buildings, termed preceptory houses, in which were placed veterans or persons possessed of commercial knowledge, for the management of the estates and collection of the revenues as implied by the term preceptor.[Praeceptor, receiver percevoir les revenus.]

In order to perform these duties, the guild of the building trade travelled from place to place as necessity required, working for the territorial nobility, whether lay or ecclesiastic, accounting in a great measure for the similarity which may be found in the style of especially churches, in certain districts of England, leading to the evident conclusion that they were constructed by the same gang of workmen; but it by no means follows that those by whom they were employed belonged to the guild; indeed, the presumption is clearly opposed to such a view, since the profession of arms was a noble calling, and that of an artizan a base occupation; but, on the other hand, it is not improbable that, on the dissolution of the monasteries and religious orders by Henry VIII., many, who had formerly been employers, received assistance from the guilds whose masters they had been in the days of their prosperity, found an asylum and refuge in the guilds which they had so largely employed, and were relieved in their distress and old age. These must, however, have died out in a generation, and cannot be regarded in any other light than that of pensioners of the guild.

In the Imperial Municipalities of Germany these guilds in the middle ages were apt to give a good deal of trouble, and became sufficiently numerous and influential to interfere with the local administration. The patricians (Geschlechter), to counteract this inconvenience, sought admission into these guilds, in order to obtain influence in the individual communities; but from time to time the majority or plebeian class rebelled, got rid of the intrusive patricians, and created riots, sometimes seizing the reins of the municipal Government: thereupon the emperor would despatch a Sendgraf to examine into the causes of the disturbance, hear complaints, and remedy any evil or redress any grievance, and the same appears to have occurred occasionally in England.

In the trading guilds of the Italian republics of the middle ages, the same disturbances arose from the members attempting an undue influence in the corporate government of the municipality, for the guilds were in corporate, or mere voluntary societies. The building trade being the most important, and necessarily working in combination, led to their historical prominence; in fact, these societies resembled in their conduct the trades' unions of the present age, striking for wages, and combining to keep up prices, which led to the laws against the illegal combinations of workmen, to the detriment of the employers and the public; so that, in fact, the same state of things is occurring now which occurred 400 years ago, although in a slightly different form, in accordance with the usages of the country at that time. Subsequently to Edward III., the English guilds—previously to that epoch mere voluntary societies without definite legal status, under the Saxon name of "Gilden"—became creatures of the State in virtue of their chartered rights, with considerable power of internal government, whereas the trades' unions are still voluntary assemblies not recognized by the law; but that king, perceiving the advantage which would accrue to the State by the regulation of the trading communities, resolved to raise them into importance. To which end he confirmed by Royal Charter the privileges they had till then enjoyed on sufferance only, and, to give them greater weight, he even became himself a member of the Linen Armourers, now the Merchant Tailors' Company. Their denomination was crafts and mysteries [This word is not derived from the Greek, meaning a religious rite, but from the French for a handicraft.] (mestiere, in modern French metier). The nobility and gentry, lay and clerical, followed his example. Nevertheless the incorporation was not plenary, they had no common seal, could neither sue nor be sued, nor hold lands in mortmain. Their chief officer was no longer termed alderman, but master or warden, as head of a ward. They also

adopted distinctive dresses, whence they obtained the appellation of "liveries."

In the 49th year of Edward, the franchise, or right to elect City dignitaries and Members of Parliament, transferred from the ward aldermen to the masters of the city companies, which in the next year were raised to 48, returning 148 members, being an average of about three each ; the first class sending six, the second class four, and the third class two. Subsequently, the elective franchise was extended to all liverymen ; and some of the companies were merged in others; for instance, the Freemasons in the Masons.

The members of all the companies were sworn to keep secret the art of their "craft or mystery," and were authorized by law to punish minor offences of the brethren. Under Richard II., a refoundation took place. Their minutes were kept partly in Norman-French and partly in old English, and the inspeximus charters show them to have claimed from a time "whereof the memory of man is not to the contrary." Their feasts were usually held twice in the year, at Christmastide and at Midsummer; that is, on the festivals of St. John, who in this way came to be considered the protecting saint or patron of all guilds, and furnishes a key to a present custom which is significant. The expense of these festivals was paid by common subscription.

Their bye-laws were made by common consent, and anciently called "Poyntz," which they were required to swear to observe regarding the qualification of members, keeping trade secrets, regulating apprenticeships, the company's particular concerns, and domestic management, including its funds. They were to observe brotherly love, and their rites and religious ceremonies, for which purpose they had chaplains, and there was to be no difference between the rich and poor brethren, and they were not to go to law with each other without leave. At this time the officers were styled "wardens of the craft or mystery, master wardens or purveyors, guardians or wardens, bailiffs, custodes or keepers." They had a bedel to summon them, a chaplain to pray for them, a clerk to keep their minutes, draw up their resolutions, and assist them in judicial business ; and a cook to purvey for them, who was an important corporate officer in most companies, and is still the moving spirit of many a lodge!

The court of assistants, or councillors, is first mentioned in 1379. These were the elders ("scheffen" of the Teutonic tribes), a council to assist the wardens in the performance of their duties, and were finable

for non-attendance; their number would seem to have been more generally twelve during this epoch.

Sir Richard Whityngtone, citizen mercer, was Lord Mayor in 1398, 1407, and in 1420 for the third time.

Liveries are first mentioned in 1329, and were adopted as badges of the respective fraternities, tempore Edward I.; but, becoming party badges, were suppressed by the 26 Rich. II., as tending to riot and disorder. This Act, however, appears to have been disregarded.

From the wearing of these distinctive dresses the members of companies came to be termed the "livery," and the expression "to take up your livery " became equivalent to "taking up your freedom."

An Act was passed in the reign of Henry IV., forbidding the masons' guild to meet (3 Hen. IV., c. 1) "The masons shall not assemble in chapters and confederations." Thus, in 1425, the masonic guild had shown itself troublesome to the State and civil order. By Freemasons was meant those free of the guild of masons, and who, as such, were freemen of the City of London, in contradistinction to non-corporate workmen, and applicable to other crafts and handiworks, as well as to this particular chartered company, and though the term has in modern times and parlance been used solely with reference to speculative masons, it still properly belongs as a prefix to all free of any City company, who, as such, are in a position to take up their livery.

Henry VI. confirmed most of the older charters, also granting new charters to other guilds, and among them to the Masons.

The companies appear to have been conducted all on a similar plan, whether incorporated or non-corporate societies, and each to have taken the great Corporation of London for its model. The Master, or Master Warden or Prime Warden, represented the Lord Mayor; the Court of Assistants, the Common Council; the Liverymen, the free citizens. The other officers were also analogous. And at all times, certainly during and after the reign of Edward III., noncraftsmen were admitted to these brotherhoods honoris causa, and for the purpose of obtaining Court (Government) influence for the company and the protection of their franchises. When these useful institutions degenerated into tyrannous monopolies they began to decline, but so long as they merely regulated trade they flourished.

After the incorporation of the companies, it became the practice of the majority of them to present their charters in each successive reign for confirmation, and on these occasions some new privilege was usually sought. These are termed *inspeximus* charters, they set out or recited the original and all subsequent grants.

The next epoch in companies were the reigns of Henry VII. and VIII. Henry VII. became Master of the Merchant Tailors, and presided in their livery. At the same time an Act (19 Hen. VII, c. 7) was passed, in restraint of bye-laws tending to monopoly.

Among others, Stowe says of the Freemasons that the Masons, otherwise termed "Freemasons," were "a society of ancient standing and good reckoning, by means of affable and kind meetings divers times, and as a loving brotherhood should use to do, did frequent their mutual assemblies in the time of Henry IV., in the twelfth year of whose most gracious reign they were incorporated."

By the new charters of James I. the constitution of the companies was altered, the courts being made self-elective instead of by the commonalty, no one being eligible who had not served as Master or Warden; they were constituted *ad vitam aut culpam*, with perpetual succession, with power to make ordinances, and summon the council; in fact, this court consisted of the Past Masters or Wardens of the company.

The oath was altered and the liverymen made "full brothers;" the term of apprenticeship was fixed at seven years, and fines imposed for refusing to serve as Master or Warden.

"Foreigners" were those without the pale, which extended to two miles; their encroachments were restrained. Sisters are no longer mentioned, and seem to have been discontinued.

ENGLISH LODGES.

JAMES I., who was Grand Master of Masons and patron of Inigo Jones between 1603 and 1625, encouraged architecture. Jones, born in 1572, was son of a citizen tailor of London, but his talent for drawing exciting attention, he was sent to Cambridge by his parents, and subsequently to Italy at the expense of Mr. Herbert, afterwards Earl of Pembroke. Later, Jones became Superintendent of Buildings to the King of Denmark; but resigning after a few years, he returned to Italy,

where he remained until called by James 1. to London in 1603, and made General Superintendent of the Royal Palaces on the death of the Earl of Huntingdon in 1603.

Under Charles I., the king established, on Jones's suggestion, the Society of Architects in London, which, however, did not prosper long. Jones died in his 80th year (1652).

Under Cromwell architecture was at a standstill, but under Charles II. the builders again obtained employment in 1660, and new rules were drawn up regulating admission into the company at a general meeting held under the presidency of Lord St Albans. to the effect that no one, whatever his rank might be, should be made or accepted a Freemason, except in a regular lodge in the presence of the master or a warden of the district where the lodge was held, and also in the presence of a craftsman of the trade of Freemasons.

That none could be accepted a Freemason except he were of able body, honest parentage, good reputation, and an observer of the laws of the land.

That no Freemason could be admitted into any lodge or assembly without production of his certificate, stating the time, place, and lodge that had accepted him, signed by the master of the limit or division where such lodge was kept. The master was enjoined to register the names of all accepted on a parchment roll.

That all existing Masons should produce a slip to the master, showing the time of his acceptation, for the purpose of ascertaining his precedence, and rendering him more generally known.

That in future the fraternity should be regulated and governed by a Grand Master and as many wardens as the yearly convocation should determine.

That no one should be accepted under 21 years of age.

In 1666 the Great Fire of London afforded employment for Masons.

In 1673 the foundation stone of St. Paul's Cathedral was laid by the King, Lord Rivers, the Grand Master, his architect and journeymen, the nobility of all ranks, the bishops and clergy, and the Lord Mayor and Aldermen. The plan had been supplied by Christopher Wren, the

Deputy Grand Master, and its execution entrusted to him and his wardens, Edward Strong and his son, by Act of Parliament.

On Dec. 2, 1697, service was held in the Cathedral, on the occasion of the peace of Riswick. Christopher Wren the younger placed the last stone on the tower in 1710.

Sir Christopher Wren restored most of the churches, after the Fire of London, in more or less questionable taste; but probably these were not his designs, but made in his office by other members of the company of Masons.

The political troubles under James II., 1685-1689, and William III., 1689-1702, threw the building trade out of employment.

Under Anne, 1702-1714, many churches were built, and the masons again found work.

George I. made his solemn entry into London on Sept. 20, 1714. Wren, born in 1631, was then in his 84th year, and opportunity was seized to render the Grand Master the centre of combination and harmony.

This may be, therefore, taken as the first dawn of the transition from operative to purely symbolic masonry. Four lodges united on this occasion, those respectively held at the "Goose and Gridiron," in St. Paul's Church, yard which in 1776 assumed the name ".Antiquity;" at the "Crown," Park Street, Drury Lane; at the "Apple Tree," Charles Street, Covent Garden; at the "Romans and Grapes," in Channel Street West.

They chose the eldest Master temporarily as Grand Master, whose authority neither extended beyond the limit of the district nor enured beyond the sitting.

The annual meeting was held in the lodge of the "Goose and Gridiron," when the Grand Master for the ensuing year was chosen, Anthony Sayer being the first elected.

A stringent resolution was also passed, to the effect that no lodge should in future be considered regular save it held a warrant of the Grand Master for the time being, excepting always the four above-named lodges.

Anthony Sayers was succeeded by George Payne in 1718; by Theophilus Desaguliers in 1719, who visited Scotland; by the Duke of Montagu in 1721 ; by the Earl of Wharton in 1722 ; by the Earl of Dalkeith in 1723, in which year the old charges were published; by the Duke of Richmond in 1724, under whom the Grand Treasurer's office was established; and by Lord Paisley in 1725.

Up to 1725 the Grand Lodge alone could make Masons, the power was now confided to the discretion of private lodges regularly assembled under a master and wardens, and an adequate number of fellow-crafts, and for want of master Masons many lodges were still presided over by fellow-crafts. The roll then contained 49 lodges. The Lord Paisley was followed by the Earl of Inchquin in 1726, in which year provincial Grand Masters were introduced, Lord Colerane was Grand Master in 1727, and Viscount Kingston, under whom the twelve Grand Stewards were introduced in 1728, and in 1729 the Fund of Benevolence was instituted. Lord Kingston having introduced Freemasonry into the East Indies, resigned in favour of the Duke of Norfolk, who brought from Venice the sword of Gustavus Adolphus, King of Sweden, now used in Grand Lodge, and in 1731 became first Grand Master of Ireland.

The Duke of Lothringen, afterwards Francis I., was received in the Hague as apprentice and fellow-craft in May, 1731, by a deputation from the Grand Lodge, and subsequently raised to the degree of a Master Mason in London, and Brother du Thom was made Provincial Grand Master of Nether Saxony, district of Hamburg. The succeeding Grand Masters were-Viscount Montecute in 1732 ; the Earl of Strathmore in 1733, under whom the Hamburg Lodge and the North American Lodges were founded; the Earl of Cranford in 1734; Viscount Weymouth in 1735 ; the Earl of Loudoun in 1736; Earl Darnley in 1737 ; the Marquis of Caernarvon in 1738, under whom a deputation from the Absolon Lodge at Hamburg received the Prince Frederick, afterwards Frederick the Great, into English Masonry, and laid the foundation of it in Prussia. Lord Raymond was Grand Master in 1739, and the Earl of Kintore in 1740. In 1741 the Grand Lodge established a Provincial Lodge in the West Indies, and in 1743 the Union Lodge in Frankfort-on-the-Maine. Lord Ward was Grand Master in 1742. The absence of the Grand Master and so many brethren from England during the wars of this period in Germany and Flanders precluded the holding of many meetings of Grand Lodge for despatch of business, nor did Grand Lodge revive till 1754, when the Marquis of Caernarvon took personal interest in the matter. In 1755 the Lodge "Frederick," heretofore known as the provincial Lodge of the circle of Nether

Saxony, was constituted a Provincial Grand Lodge for His Majesty's dominions in Germany, with its seat at Hanover.

In 1799, however, speculative Masons obtained an exception from the "Act for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices." Thus the Act 39 Geo III., cap. 79, s. 5, provides "that whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings of which have been in a great measure directed to charitable purposes, nothing in this Act shall extend to the meetings of any such society or lodge which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity with the rules prevailing among the said Societies of Freemasons." Then follows the proviso in the following section (6) : "That two members shall certify on oath, before a Justice of the Peace, that such society or lodge has, before the passing of this Act, been usually held under the denomination of a Lodge of Freemasons and in conformity with the rules prevailing among the Societies or Lodges of Freemasons in the Kingdom." And then goes on to say that the certificate shall be subscribed and deposited with the clerk of the peace of the locality where the lodge is held; but that the exemption shall not apply unless the name of the lodge, its place, and times of meeting, with the names and descriptions of every member, be registered within two months after the passing of the Act, and before the 25th of March in every succeeding year. The Quarter Sessions has power to suspend such certificate on reasonable cause shown on oath, whereupon the meetings are to be illegal, and, on conviction before a magistrate, the offender may be imprisoned for three calendar months or fined £20, to be levied by distress, in default of which the imprisonment for three months shall apply; but, if proceeded against by indictment, the offender may be transported for seven years, or imprisoned for two years.

It is, however, clear that this exemption does not apply to any lodges not then in existence, so that the members of a lodge, the warrant for which dates subsequently to the 12th of July, 1799, are subject to the penal provisions of this Act, whether registered or not, although this may not possibly have been the intention of the enactment.

It is therefore evident that in 1799 the Government of the day was assured that there was nothing dangerous to the State in this institution; but it is also abundantly clear to whom it was indebted for

the exception, though the restricted form in which it is granted equally proves that powerful influence must have been exerted to obtain even this limited licence of existence. Nearly the whole of the Royal Family then belonged to the craft, and it was impossible to suppose, under such circumstances, treason or seditious practices.

Thus, in 1782, the Duke of Cumberland was installed Grand Master on the 1st of May. In 1787 the Prince of Wales, afterwards George IV., and his brothers the Dukes of York and Clarence, afterwards William IV., were initiated; and in 1790 the Duke of Kent was received at Geneva. In 1795 the Duke of Gloucester became a Mason; and in 1796 the Duke of Cumberland, afterwards King of Hanover. The Duke of Sussex, afterwards Grand Master, was initiated in the Royal Lodge at Berlin in 1798; and the Prince of Wales (George IV.) was Grand Master in 1799, the year in which the Act of that year was passed. With such an array of Royal personages, it is not surprising that the fraternity was favourably considered by the Government of the day. It cannot at the same time be denied that treasonable combinations had been attributed to Freemasons, who, on their part, indignantly denied the imputation, asserting that their name had been abused by persons unconnected with their body, to cover conspiracies against the State. An explanation of the rumour may, however, be found in the occurrences which had shortly before taken place in France, where there was a deadly raid against Freemasons generally, as attached to the old order of things, and where the Grand Master, Philippe Joseph of Orleans, commonly known as Egalite, despite his treason to his family and class, lost his head on the scaffold on the 6th of November, 1793.

In France there has ever been a tendency to mix up political and religious subjects with masonry, and such is certainly the case at the present time, and it is for this reason that their lodges have always been under Government surveillance, and cannot, in fact, be called secret societies at all. The emigration of French refugees to this country may have contributed a colour to the accusation, but there can be no doubt that Masons in England, whatever may have been their individual views out of lodge, never discussed them when assembled as Masons.

About the year 1740, discontent arose in the bosom of Grand Lodge, on account of certain innovations alleged to have been made without due authority in Freemasonry, and especially in the regulations and constitutions. This increasing, a schism took place, and the schismatics split off, and formed a Grand Lodge of their own, under the

denomination of "Ancient Masons," but afterwards called the "York Masons," while their opponents termed them "Modern Masons." Consequently on the 24th of June, 1742, an order was made by Grand Lodge forbidding the printing of proceedings or the names of persons present at Grand Lodge, without order of the Grand Master (Lord Ward, of Birmingham, holding that office), under pain of excommunication and incapacity for office, and three lodges were erased for not sending representatives.

On the 20th of March, 1755, at a Grand Lodge held under the presidency of Manningham, the question between the two branches of Masons was discussed by an assembly of sixty lodges, when it was resolved that the so-called "Ancient Masons" should be discouraged, and on the 24th of July following, it was resolved that the lodge 94, meeting at the Ben Jonson's Head, in Pelham Street, Spitalfields, should be erased and the brethren excommunicated. The war thus declared, raged with intensity. In 1777 these excommunicate Masons appear to have again attracted attention, and a still stronger minute passed with reference to these Masons described as under the protection. The feud continued until 1790, when, by arrangement, the Duke of Kent became Grand Master of the excommunicate Masons, and the Duke of Sussex of the legitimate branch. Articles of union were drawn up, the two Royal Grand Masters sitting on either side of the throne. The articles were then signed by either on behalf of the bodies they respectively represented; and being received by acclamation, the Duke of Kent resigned the Grand Mastership of the Ancient Masons, and the Duke of Sussex was installed Grand Master of the united body. This was termed the Lodge of Reconciliation.

After declaring that pure and ancient masonry consisted of three degrees and no more, including the Royal Arch, the following proviso is appended:—"But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the orders of chivalry according to the constitution of the said orders." This article, therefore, is antagonistic to the assumption of the title or prefix masonic, which is confined to the three above-mentioned degrees; at the same time it implies that a masonic qualification is required for such orders.

The quotation above given does not appear in the printed book of the constitutions of Grand Lodge, and is said to have been omitted by the influence of the Grand Master, who being a Unitarian was anxious to ignore the Trinitarian element of the Temple and of the Rose Croix degrees, and having become the head of all the degrees, used his

position to suppress all but the craft degrees, which were purely deistic.

The Royal Arch degree, dating only from 1790, was composed and put together out of several of these so-called higher degrees, the Knights of the Sword, the Knights of the East and West, the Red Cross of Babylon, and others, eliminating the Christian element, so as to bring it within the building allegory and deistic principle. It is, however, not the old Royal Arch, but a new invention of very recent date, founded on ignorance and an error of the meaning of the French word *ach*, or triple *crux ansata*-a symbol of life and Trinitarianism. The cross had two significations diametrically opposed to each other, and may be verified by the monuments of Egypt. The inundations of that country produced either plenty or famine in proportion to their extent. The water was measured by a graduated pile, on which a horizontal beam traversed, rising or falling with the inundation; thus when the beam floated to the top of the pile, forming the *crux ansata*, it showed that the inundation was plenary; and indicated plenty, or in other words life. The *crux ansata*, vulgarly termed the Nile Key, may be seen in the hand of the hawk-headed God in any museum of Egyptian antiquities. This was a sign of human life, and allegorically of eternal life; whereas the so-called passion cross in all its variations below the *crux ansata* was necessarily a sign of death, alluding to an inundation short of that which would produce general fertility in the Nile Valley. The cross is of an origin far anterior to Christianity, nor does it necessarily refer to the event of the crucifixion, except when used in reference to Christianity.

It will be observed that the "Highest order of the Holy Royal Arch " is added parenthetically at the end of the declaration contained in the 2nd article of union, which states that pure and ancient masonry consists of three degrees and no more-viz., the Entered Apprentice, Fellow Craft, and Master Mason; substantially this is a fourth degree, though it is described as the completion of the Master Mason's degree, which is obviously absurd as well as untrue. Not only has it a different and independent legend, administration, and clothing, but it is also quite unconnected with the former degrees, which are complete in themselves, even without reference to the origin of Freemasonry in the operative masonic guild. It is inserted in an ambiguous and permissive clause, and allowed to pass in this form on the demand of the York Masons (Ancient Mason) to facilitate the union of the two contending parties.

Its old form was changed, consolidated, and abbreviated, and a ritual composed in this sense by Adam Brown, chaplain to the Duke of

Sussex, on the same deistic principles as the three legitimate degrees; it is unknown in its present form out of the British Isles, and was nonexistent in its present form before Dec. 1, 1813. This is sufficiently evident from no trace of it being found as such in either Sweden, Germany, or France, who derived their systems from England, previously to this invention, nor has it been adopted elsewhere, and cannot but be considered as a blemish on the system of the three degrees. On the other hand the Mark Degrees are legitimate portions of the second and third degrees, and still exist in a practical form among operative Masons, whose marks are termed Bank Marks, the object the identification of the work with the workman.

FRENCH LODGES.

In 1725 Lord Derwentwater, who was executed as attached to the cause of the Stuarts) introduced, in conjunction with two English noblemen, masonry into France. In 1836 the four French lodges were constituted a province under the Grand Lodge of England, and in 1838 declared their independence; but the craft was excommunicated by a bulle of Clement XII., and an edict of Louis XV. forbade the courtiers to join the society, to propagate it, or practise it in their houses; it nevertheless continued to extend itself till Lord Ramsay, in 1740, introduced the so-called Scottish rite of seven degrees, a system unknown in either Scotland, England, or elsewhere, but framed with political objects.["Histoire des Trois Grandes Loges en France," de Rebold. Paris, 2864, P. 45]

Since then masonry has played a sorry role in France, as it has also latterly in Italy. The exuberant imagination of the French nation led it into all sorts of quasi-masonic combinations, which had really no affinity nor resemblance to masonry, but were purely secret societies, without any cohesion or sequence. They even invented degrees for women.

Prince Philippe Joseph of Orleans (Egalite) became Master on the 24th of June, 1771, and accepted the office on the 6th of April in the following year. On the 5th of March, 1773, the style " Grand National Lodge" was decreed in lieu of the Grand Orient of France. The anarchy continued. On the 7th of February, 1778, Voltaire was initiated in the Nine Sisters, in his 85th year.

The French Book of Constitutions was drawn up in 1743, bearing the date of December 11, where it is intituled "Grande Loge Anglaise de

France," Louis Duke of Bourbon and Count of Clermont being then Grand Master; but on July 4, 1755, new constitutions were approved, and the denominations changed, omitting the word " Anglaise," to Grande Loge de France.

In the meantime certain Scottish noblemen and other partizans of the Stuarts had begun, after the revolt of 1745, to misuse masonry for political purposes.

The first of these was St. Jean, a Metropolitan Chapter founded by the Pretender, and the Loge St. Jean d'Ecosse, founded by his friends in Marseilles in 1750. Subsequently, in 1754, the Clermont High Grade Chapter of France was constituted by Chevalier de Bonneville. Percet, President of the Paris Lodge, thereupon founded a new High Grade, the "Knights of the East," in 1756, antagonistically to the foregoing; whereupon the Jesuits of Lyons established the Council of the Emperors of the East and West Sovereign Prince Masons in 25 degrees, which subsequently obtained the style of "Perfection of Heridom in Twenty-five Degrees," whereupon the Grand Lodge of France, by decree of the 24th of June, 1766, "forbade all lodges and chapters to recognize this usurped authority," which led to a schism between the two bodies, and the establishment of a second Grand Lodge. .These two bodies abused each other in libellous pamphlets, until the Government intervened, and closed the Grand Lodge in 1767. The Grand Master, the Count of Clermont, died on the 15th of July, 1770, without having succeeded in putting a stop to this contention.

In 1788 the Grand Orient of France worked out a reformed system under the style of French Reformed Rite, Modern Rite, in four Orders or divisions - Elected, Scottish, Knight of the East, and Rose Croix, notwithstanding the circular of the 3rd of October, 1777, ordering private lodges to recognize the first three degrees only. According to the Ordinance of 1865 (June 8), it is now settled that the apprentice must be 21 years and 5 months old before being advanced to the fellow-craft's degree, and 21 and 7 months before he is eligible for M. M.; 25 for Rose Croix and Kadosch, [El Khodis is the Arabic term for the city of Jerusalem] meaning "most holy;" 30 for the 32 ; and 33 for the 33, the regular intervals being from apprentice to fellow-craft two, and thence to M. M. seven months. In the higher degrees, from one category to the other, three months.

These degrees are unknown in Sweden and Germany, but have been introduced into England through the United States, but not direct from France where they originated.

During the Reign of Terror, the lodges ceased to meet, and in 1798 the chief police authority, by a circular, authorized the meetings, provided they were previously announced to the police, which was to have free right of entry.

On the 22nd of June, 1799, a union was effected, and ultimately ratified on the 5th of December, 1804. Napoleon is said to have visited incognito a lodge in St. Morceau, to ascertain the feelings of the body of Masons, and to have gone away satisfied; but it is a doubtful piece of history that he was initiated in Malta between the 12th of June and 9th of July, 1798, on his way to Egypt.

In 1814 political events led to the suspension of the work for many months. The working was then resumed, the police constantly intervening, but in an unsatisfactory footing till 1851, when the work was again suspended, and since that time has continued in a more or less unsatisfactory state, showing it to be an institution not adapted to the genius of the French nation.

Nothing in the history of modern Freemasonry has tended more to render a useful and harmless institution ridiculous than its adoption in France. Not only have this people invented a number of degrees at once senseless and pernicious, but have brought it into discredit by censurable conduct, absurd rites, and puerile practices, some imitated from the supposed initiatory ceremonies of the Egyptian priesthood, of which, in truth, next to nothing is known, but also, by introducing a system of terrorism and masquerade borrowed from the Assassins, the Illuminati, and other like societies.

[Simon, the chief of the Syrian Hast eesheen (assassins), had a hole in the ground near his divan, covered with a plate sufficiently large to admit a man's neck ; in this he placed one of his followers, sprinkling his head with blood. He then caused the man's comrades to be introduced, and in their presence questioned the man, saying, "Tell thy comrades what thou hast seen and what has been communicated to thee." The man replied as instructed, and was thereupon asked, "Wouldst thou prefer to return to the world and thy companions or to dwell for ever in paradise ?" "Wherefore," said the man, "should I wish to return, having seen my tent in paradise, the hoories, and all that God has prepared for me? Companions, greet my relations, and have a care to obey this prophet, who is the lord of prophets in eternity as God hath told me. Peace be with you." Simon then drew the man out and struck his head off to ensure secrecy. This pantomime was, and

perhaps is, still practised, except the murder, in some foreign lodges in a certain degree.]

It is nevertheless quite clear that the reception into these guilds was accompanied by a ritual or ceremony, very simple in its nature, and that certain charges were given to those who were accepted as members, inculcating obedience and loyalty to the body of which they became members; and persons whose mode of life was disreputable, thieves and helers of such, were excluded; but anything so detailed or peculiar as our present ritual, with its allegories, certainly did not exist in the old operative guilds. The expressions "free and accepted" are, however, of undoubted antiquity, indicating that they were free of the guild and city, and accepted as such; the distinction between operative and free and accepted is therefore modern, for at present the body of speculative Masons is not a corporation, but a mere guild in the old sense, society, or club, to which the term is improperly applied, as membership does not imply that legal status which belongs to a chartered company, nor the political rights which attach to the members of a City company, who enjoy a personal franchise independently of property.

In a word, it may be said that the simple principles of modern Freemasonry have been so prostituted by the French, that it is by no means advisable for British Masons to enter their Lodges ; and although the necessity of belonging in the first instance to a craft lodge in the dominions of Great Britain is imperative, and acts as a wholesome check, yet the continual spasmodic attempts to introduce these degrees into this country tends to degrade an institution beneficial to society and the interests of general morality. In no case can the craft tolerate the arrogation by these degrees of the designation "masonic," which is its exclusive right, and which neither historically nor logically applies to any other society.

SCOTTISH LODGES

The records of the St. Mary's Masonic Guild in Edinburgh mark the period up to which, at least, the guild of Masons was strictly operative, electing non-operative members occasionally only for the purpose of obtaining the protection of influential persons, and the maintenance of their privileges which began to be infringed by workmen who, not having been regularly apprenticed to the trade, were not admissible into the guild. The following, founded on extracts from the minutes of the Builders' Guild of Edinburgh, is highly significant: --

The oldest entry in the minute-book of the No. 1, or St. Mary's Lodge, in Edinburgh, originally held in St. Mary's Chapel, Holyrood, bears date Dec 28, 1598, but it was not until 1728 that it appears to have been the practice to admit non-operative members in the guild ab initio. Thus in 1600 Mr. Boswell, of Auchenchloch, was elected a member; and in 1641 the Hon. Robert Moray, quartermaster-general of the army in Scotland, and one or two other non-operatives of a like social rank, were thereafter and thereabout admitted to membership, amongst whom Dr. Maxwell, the king's physician; Mr. Strachan, of Thornton ; Sir Robert Harper, of Cambuskenneth, and others. In August, 1721, the celebrated Dr. Theophilus Desaguliers, the author of the "Book of Constitutions of England," and who in 1719 was the Grand Master, visited the lodge; the meeting was called at his instance, and through his influence certain non-operatives, chiefly members of the Town Council, were admitted. It is inferred that the Master's degree, which was not introduced in Scotland till 1728, owes its origin to this visit.

The first election of a non-operative brother as Master occurred on Dec. 28, 1753 ; but, in the January following, the Grand Master visited the lodge, and remonstrated with the brethren on their choice.

The lodge of journeymen was formed in 1708. The secession arose from the dissatisfaction felt at the mode in which the society's affairs were administered.

On the late Prince Consort being invited to lay the foundation stone of a building in Edinburgh, the then Grand Master, the Duke of Athol protested that it was, and ever had been, the right and privilege of the Grand Master of Masons in Scotland to lay the foundation stones of public buildings, thus asserting the right of the operative guild.

Thus it is clear that, up to 1753 at least, the lodges in Scotland were purely guilds of operative workmen, with a very small admixture of non-operatives elected honoris causa, and it may be fairly presumed that the introduction of symbolical masonry in Scotland, allowing only 22 years for the complete transition from purely operative to purely symbolical masonry, its antiquity is reduced to a century; and any origin a lodge may lay claim to anterior to that period must be derived from some operative lodge, which had gradually become inoperative and lapsed into pure symbolism.

SWEDISH LODGES

It is historically certain that the Swedish lodges derived their origin from England. In 1731, Count Sparre, Master of the Horse, was initiated in Paris, and in 1735, founded a lodge in Stockholm, but three years afterwards the practice of masonry was forbidden under pain of death. This prohibition was, however, of short duration, and Frederick the Great, of Prussia, received a deputation from the Swedish Lodges. Between 1740-5 masonry extended so considerably that in 1746 a memorial coin was struck. In 1753 King Adolph Frederick recognized and became Grand Master of masons in Sweden. In 1765 the Grand Master, Lord Blaney, granted a warrant to Charles Fullman, secretary of the British Legation, dated the 10th of April, and in 1770 the Grand Lodge of Sweden was recognized by the English Grand Lodge.

The Order of the Temple was introduced by Gustavus III., under the denomination of "Eques a corona vindicata". He succeeded Baron Hoepken in the Grand Mastership in 1771, which he transferred to his younger brother, Duke of Sundermannsland, afterwards Charles XIII., and the royal princes declared by a rescript of Gustavus IV. to be for ever born Masons.

In 1803 an edict against secret societies was promulgated, from the operation of which, however, Masons were excepted.

Charles XIV. succeeded to the Grand Mastership as Duke of Sundermannsland, and John Bernadotte, on the change of the royal line, nevertheless assumed the Grand Mastership as a prerogative of the Crown.

The Swedish Minister in London, Count Lagardge, attended the Lodge of Reconciliation in 1813.

Charles XIV. resigned the Grand Mastership to Prince Oscar on ascending the throne in 1818.

In 1844 King Oscar I. assumed the title of Vicar of Solomon, which his father had reserved to himself out of the grant. Charles XV. assumed the Vicariat of Solomon, appointing his brother Grand Master.

His Royal Highness the Prince of Wales was initiated and installed in the Temple by Charles XV. on his visit to Stockholm in 1869.

GERMAN LODGES.

IN 1733 a lodge was established in Hamburg, but seems to have died out. On the 6th of December, 1737, a new lodge was opened in Hamburg On the 23rd of October, 1740, its constitution was reformed under the style of the Absalom Lodge, and recognized by the Provincial Grand Master, who was elected soon after.

Delegates were sent from the lodge in 1738, to initiate Frederick, afterwards Frederick the Great of Prussia, Lord Caernarvon being then Grand Master.

The Hereditary Marshal of Thuringen was appointed Provincial Grand Master of the circle of Lower Saxony in 1741, under Grand Master Field-Marshal Count Rutowski. This lodge worked for six years only.

On June 20, 1740, Frederick came to the throne, and forthwith established the Lodge "du Roi notre Grand Maitre, at Charlottenburg," which he opened in person. On the 13th of September the king consented to the foundation of the "Three Spheres." At the consecration of this lodge on the 10th of March, 1741, the Grand Master, the Earl of Morton; Count Trucksess Waldburg, Prussian Minister Plenipotentiary, who had attended the quarterly communication of the 24th of February; Mr. de Andre, the king's minister; Mr. de Bidefeld, secretary of legation, are mentioned in the minutes; also in those of the Three Spheres of the 21st of July, 1841, the arrival of Mr. de Bidefeld from London on the 20th of September, 1743; Lord Hindfort, the British minister and a member of Grand Lodge, was mentioned as having been made an honorary member of the Three Spheres.

On the 8th of February, 1743, the English Grand Lodge granted a warrant to the "Union" of Frankfort-on-the-Maine.

In 1755 the lodge "Frederick" was warranted by the Grand Lodge of England as a Provincial Lodge for "Her Majesty's dominions in Germany," despite the protest of the lodge of Hamburg against this infringement of its jurisdiction. In 1828 this lodge became independent, and worked as such to 1867, when it was dissolved.

In 1773 a warrant was executed by Brother Charles Dillon, Deputy Grand Master, whereby the Zinnendorf associated lodges were recognized as the Grand Lodge of Germany, in consideration of an annual tribute. The Three Spheres protested in vain against this infringement of jurisdiction in 1776; but, in 1778, this convention with the Grand Lodge of Germany was declared cancelled.

Neither Kloss's "Annals of the Union Lodge of Frankfort," nor Kugler's "Handbook of the History of Art," nor Liibkes's "History of Architecture," nor William Kellern, or any other common author on this subject, makes any mention of, or allusion to, the so-called higher degrees attributed to Frederick the Great. Neither is there any trace in the last historical manuscript of 1871 issued under the authority of the Grand Mother Lodge of Prussia, of their ever having existed in Prussia. These degrees were, as has been seen just above, invented in France, and thence passed to the United States. Up to a comparatively recent period the higher degrees up to No. 30 were under the jurisdiction of the Temple, and conferred in its encampments, when certain Past Masters of the Lodge of Harmony conspired with the then principal executive officer of the Temple to deprive that body of its right, and institute a Supreme Council of the 33rd degree independently of it. To this end they communicated with a certain Dr. Gourgas, of Charlestown, U.S.A., who pretended to hold a charter from Frederick the Great of Prussia, and thence they obtained a warrant; and some working with the co-operation of a baptized Jew called Crucifix, a medical practitioner of the lowest speciality, and who had a difference with the Grand Lodge.

The progress of the speculation was not, however, felicitous for the general body of those who joined in this institution.

Funds to a very large amount were not forthcoming, and remained unaccounted for; some of those liable were dead, and others declined to account, and the newly constituted body fell into discredit and attracted little or no attention till revived by other parties, and finally established as a company limited under the Liability Acts of 1862 and 1867. The Prussian Masons repudiate the so-called charter of Frederick the Great, in so far as it is alleged to have emanated from him, as a barefaced forgery.

CONCLUSION.

Though the supremacy of Catholicism had been destroyed in England by Henry VIII., and the reformed religion recognized under Edward VI., it received a violent check under Mary; which, however, probably contributed to its later success. Even Elizabeth showed an ill-concealed leaning to the more attractive forms of the old faith, so that the Reformed Church could hardly be said to have struck deep root among the people till some considerable time after its state recognition; but it was still longer before even the more educated classes began to

exercise the right of free examination and of private judgment, which the principles of Protestantism professed to admit; nor was it until the 18th century, some 150 years after the Reformation had caused to be forgotten the iron rule of Catholicism, which admits of neither, that the deistic principle fairly asserted itself. As is usual with the emancipated to misuse a newly-acquired freedom, and confound liberty with licence, many rushed into the opposite extreme and sects professing extraordinary and often irrational theories arose.

Rationalism began to dawn, and its secretaries craved after an association that should set them free from dogmas, which they repudiated. The time was, however, not as yet ripe for the open profession of Deistic doctrines, and they clutched at the opportunity offered by the guilds and companies under a reformed church, to associate for these purposes. The deliberations of the guilds had been always involved in secrecy, heightened by the obligation of an oath which prohibited the divulging of the trade mysteries. None of these could have been more fitting for their purpose, or affording more suitable allegories and symbols than the united guilds of Freemasons and Masons; the more so as the secrecy incident to the meeting relieved the members from the odium attaching to a dissenting body. The unity of the Supreme Being could be asserted without the antiquated Oriental incumbrances and inconvenient rites of Judaism.

The guilds, though Christian, imposed no religious test; and on the Company of Freemasons and Masons they engrafted a symbolical or speculative system by an enlargement and elaboration of existing elements and practices.

The Masonic Guilds, however, offered other advantages for the foundation of such societies; they inculcated charity, relief of their poorer brethren, obedience to superiors, and a love of order. Thus to the present day, so far as the brotherhood is concerned, every member professes Deism in its most general sense, but without binding himself not to profess outside of the fraternity whatever he may choose over and above that great fundamental principle.

The framework was moreover ready to hand, the principal seat of the guild was in the capital, with its branches in the principal towns. By equally insensible degrees symbolical lodges, imitated from the operative guilds, arose, unconnected with these latter, not, however, as corporate, but as voluntary societies. This origin in Deism also accounts for the inveteracy with which symbolical Masons were persecuted by the Catholic party, and for the papal belles by which

they were, and still are, denounced. Thus modern Freemasonry gradually grew out of operative Masonry, so insensibly, indeed, that no exact epoch can be assigned to its introduction; nay, it is presumable that the two coexisted, till at length the symbolical overshadowed and took the place of the operative system. The Order of Freemasons was introduced from England, and flourished in Protestant Germany and Sweden, while it made little or no progress in Catholic Germany and Italy, where it was under the ban. France was never so absolutely under the papal domination, and the papal bulles were disregarded. The Jesuits, however, with that admirable tact which is the foundation of their power, itself a secret society, with secret means of recognition, discovered more politic means of neutralizing an antagonistic institution by superimposing Christian degrees which should attract the better class of society, and place their rivals in a small minority. Their attempt was successful, and Freemasonry, as a mere Deistic society, ceased to exist. But, independently of this religious opposition on the one hand and rivalry on the other, the abuse of the institution for political purposes in Southern Europe rendered it highly distasteful to the Governments of those countries.

The Jesuits having, then, introduced the 25 degrees ending in the Rose Croix, in allusion to the cryptic worship of the early Christians in the age of Nero and Domitian, [It is historically clear that the Romans did not persecute Christians as such, but as a new sect of Judaism. They troubled themselves little or not at all about the doctrines-in fact, knew nothing about them, for the Christians are described as worshippers of Serapis ; "Qui Serapen colunt Cbristiani sunt."] deduced the regular historical descent from the unity of the Supreme Being as professed by the Jews, under Solomon, to the development of Trinitarian Christianity under Nero and his successors, and that system was so far logical and sequential in the assertion, that they " came not to destroy but to fulfil." Up to the period of the reformed French rite this degree was termed the ne plus ultra; but, beyond this, other degrees, as has been seen, were afterwards added by the French Commission, to make up somehow or other 33, with an obvious allusion.

This was, however, not sufficient for the insatiable appetite of the French people, and the Rite of Mirzaim - i.e., of the two, or Upper and Lower, Egypts - was invented in 99 degrees, professing, in so far as it exceeded the Scotch rite, to be based on the initiations of the Egyptian Hierophants, of which scarcely anything is known now, and at that time absolutely nothing, and which, therefore, rest, like many of the degrees of the Reformed French Rite, on no firmer basis than pure

speculation and invention, or springing out of the fervid imagination of enthusiasts more wild than discreet.

By these means the simple and beautiful allegories, drawn from the ancient operative guilds were overlaid by a mass of inconsequent incongruous and fanciful forms and absurd and incomprehensible legends, and meaningless rites answering no purpose but that of injuring an ancient and respectable institution.

The Order of the Temple in like manner had its origin in France. A Portuguese, named Numez, introduced it at Paris under the denomination "Ordre du Christ." According to his account the Knights of the Temple at the time of their disestablishment had obtained a bulle from Pope Clement, not only exempting them from the operation of the resolution of the Consistory of March 22, 1313, by which the Order was suppressed, but incorporating them anew as the Order of Christ, and that consequently they were not under the ban of their brethren in France and everywhere else, but at liberty to continue their succession under that denomination. This order became on the 19th of July, 1806, an adjunct to the lodge, intituled the "Imperial Bee" (Abeille Imperiale) at Paris, and Marshall Lefevre, Duke of Danzic, the Grand Master. Its high degrees consisted in the 30 to 33 of the Scottish Rite, after which came the Order of Christ, with a Sovereign Grand Commander of the Temple as its highest degree; and therefore, in point of date, the most recent, except the Primitive Rite, which dates from the 8th of March, 1808, the Order of Knights of Benevolence of the Holy City, June, 1808, and the Alchemic Degrees, 1809.

It would be superfluous to show that the assertion of Numez was entirely false, nay even destitute of all foundation, and that a bulle to that effect never existed, and that the very supposition is absurd.

A Royal Order of Christ exists in Portugal, purporting to be imitated from the Order of the Temple, where it ranks very high, but there is no pretence for identifying it with the Old Knights of the Temple, nor even for asserting that any of the dispossessed and disfranchised knights were received into this State Order of Knighthood.[It was founded by Dionysius, King of Portugal, in 1318, to encourage his nobles to act vigorously against the Moors, whence it received the appellation of Christiana Militia, and was endowed with the confiscated estates of the Templars.]

Thus none of these Orders or degrees are entitled to be regarded in any other light than as excrescences, which have grown out of the Masonic system of the three blue degrees, but as none can be admitted to them without having passed. through the three blue degrees, all who aspire to membership must have at least that qualification, and are, therefore, properly described as " Masons who belong to other secret societies professing similar principles."

Hence the following propositions become clear:

1. That Freemasonry had its origin in the operative Guild of Freemasons and Masons.
2. That symbolical masonry, as such, took its rise in England.
3. That all foreign lodges of speculative masons emanated from England at about the same epoch-viz.,
 - o England in 1717.
 - o France in 1725.
 - o Scotland in 1728.
 - o Sweden in 1731.
 - o Germany in 1733.
4. That anterior to 1717 speculative Masonry was unknown, except in so far as it was mixed up and formed a part of operative Masonry.
5. That an antiquity of 158 years is the greatest that can possibly be attributed to speculative or purely symbolical Masonry.

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worthy of careful consideration, but I put them forward tentatively, and with due reserve.

The first of these is embedded in an Agreement between the town of Stirling and its Mason which was drawn up in 1529, and under which the Mason bound himself " to work and labour his craft of Masonry and geometry." The Speculative Freemason of today in one of his charges " explains to the Fellowcraft on his being passed to the Second Degree, that " geometry and masonry were originally synonymous terms." I am not sure that they are synonymous, in the Stirling Agreement, but I believe this is the earliest Scottish document in which the words are found in any sort of conjunction. To that extent they are undoubtedly interesting to those Freemasons who believe that their Speculative system stretches back into the far past.

The other and much more important matter is derived from a tombstone in the Old Churchyard at Stirling. As a Son of the Rock, I have been familiar with the stone since boyhood, and have frequently looked upon the bullet marks with which it is disfigured, and which, according to local tradition, were received from the artillery either of General Monck or Prince Charles Edward Stuart, each of whom, in different centuries, bombarded Stirling Castle under whose shadow it stands. My Masonic interest in it was quickened by seeing it figured in a paper on " The Carvings and Inscriptions on the Kirkyard Monuments of the Scottish Lowlands," contributed by D. Christison, M.D., to volume xxxvi. of the " Proceedings of the Society of Antiquaries of Scotland." Dr Christison's references to the tombstone were illustrated by two drawings from the gifted pencil of Mr F. R. Coles, the blocks of which have been kindly lent to me by, the Council of the Society of Antiquaries. The author of the paper may not have been a Freemason, or, if he was, the possible Masonic meaning of the stone may have escaped his notice. Describing the cast side of it, he says, it might perhaps be classed with the Resurrection stones on the evidence of the figure blowing a trumpet at the top although the figure seems to be rising from the sea, but the main subject in the centre below is too much worn to explain itself The stone displays down the side all the implements of the mason or carver's craft. Describing the carving on the west face, Dr Christison says that it, also, is too worn to enable much to be said about it, but hazards the following interpretation:

"The circular border is formed by an emblem of eternity, the serpent, with its tail in its mouth. Possibly, two subjects are represented here, as a tree-like object running up the centre divides the kneeling figure on the right beginning LORD MY..... from the two on the left, one of

which in profile, with a halo (?) above the head, grasps the other round the waist, the latter stretching his right hand above an altar (?)"

Sometime previous to the publication of Dr Christison's paper, Mr David B. Morris, Town Clerk, Stirling, had examined the stone, and, in a letter to Dr Joseph Anderson, had stated that " he had made out the date 1629 and the name ' John Service'." Mr Morris suggested that John Service may have been the father of a " Johne Service, maissoun," mentioned in the Burgh Records of Stirling, as having made a sun dial which was set up on a house opposite the market cross.

It is at this point that I take up the enquiry. I think it is extremely likely that the man who put up the sun-dial in Broad Street, Stirling, was the man who erected the tombstone which, as it bears his own name, may have been raised in the first instance as a memorial to mark the family burying-ground. John Service was a rather notable mason in Stirling in the first half of the seventeenth century; and I am of opinion that there was only one of the name - not two as Mr Morris suggests. The " John Service " who set up the sun dial and was prominent in other Masonic matters about the same time was, in all probability, the son of James Service, Mason, who on 27th January, 1603, is mentioned in the Stirling Kirk Session Records as having " latelie cum with his household from the parish of Kilmalcolm." If John was the son of James, then he had followed his father's calling, and risen to some local distinction in it, as he was one of the signatories to the second of the famous St Clair Charters, those rather mysterious documents which are alleged to have conferred upon the Sinclairs of Roslin the rank of patrons and protectors of the Masons throughout Scotland. The second St Clair Charter is undated, but is believed to have been signed in 1628. The lodge of Stirling consented to the arrangement set forth and three men signed on its behalf, one of whom was John Service who is described as "master of the Craftis in Stirling." But for this reference, and the allusion to him in the Burgh Records already referred to, John Service is unknown in history. The fact, however, that he attained a position sufficiently important to entitle him to represent his Lodge in what was, apparently, a national conference, indicates that he must have been of some standing among his follows.

As John Service was alive in 1635, my suggestion, if Mr. Morris is right in his interpretation of the date on the tombstone is "1629," is that the memorial had been erected by Service in memory of his father. In that event, the elaborate carving upon it would be from the chisel that cut

the sun-dial which was considered so attractive by the Town Council as to be purchased by them, and set up on the front of their Town Clerk's house, situated in the principal street, and doubtless one of the chief places of residence in the burgh.

With the exception of the carving on the centre panel, which Dr Christison said was too much worn to be described accurately, the whole of the details of the design, on the east side of the stone, may probably be accepted as conventional symbols of trade and religion such as were frequently carved upon memorials to persons of "substance" who had been identified with one or another of the handicraft incorporations or fraternities. As has been pointed out, Dr Christison suggests that, on account of the presence of the Angel with the trumpet, the slab may not inappropriately be regarded as one of what are called "Resurrection stories, though the fact that the angel appears to be rising from the sea presents a difficulty to his mind in that connection.

One can imagine an enthusiastic Speculative Freemason waxing eloquent over the design, hailing it as a sort of Tracing Board, and interpreting everything in terms familiar to brethren of "the mystic tie." Such an one would probably insist that the central panel -- "an oblong square" to use a contradictory term beloved by brethren of the Craft -- represents the "form" of a Lodge while the catenarian arch made by the circle at the top and the slender side panels is an exact representation of the "form" of a Royal Arch Chapter. Further, it might be argued that the "cords" which rise from the narrow panel on the left side, pass under the death's head, form the elaborate design above the oblong, and then, passing through the hand on the right side, fall in graceful lines to form the panel underneath, are connected with the cords which were formerly so significant in Speculative Masonry and the vestiges of which remain in the cord and tassels that form part of the present day Tracing Board or that are frequently seen in Masonic Carpets. Such an one would regard the tools as emblems of morality and dwell specially upon the "keystone" at the lower end of the left panel and the "triangle" almost similarly situated at the right. He might also be able to explain the angel, the sea, and the design in the centre by references to some of the higher degrees with which I am unacquainted.

While, however, even Freemasons might differ as to all interpretation on the lines I suggest, there would probably be greater unanimity among Speculative enthusiasts as to the Masonic rendering which I am going to offer of the circular design on the other side of the stone. In

justice to myself, I ought to say that my firm belief is that the elaborate ceremonial of modern Freemasonry is a thing of comparatively recent growth. I grant willingly that many of the rites may have been borrowed by the brethren from ancient fraternities, but I hold that these fraternities were not Masonic and had nothing to do with Freemasonry. Yet, while all this is indubitably true, here we have what looks palpably like the legend of the Third Degree pictured in a tombstone erected not later than 1629.

Masonic students who reject myth and fable, demanding reasonable proof of the historical accuracy of the statements that are made, with so much assurance, by credulous brethren, favour the view that the Third Degree was invented about 1725. They are willing to admit that, although it was unknown to Freemasonry prior to that date, the materials of which it is composed are older. The suggestion has been made that the Hiram legend was borrowed from the Rosicrucians. If this could be established, two questions might be prompted by the Stirling tombstone: Was John Service, "master of the craftis" in Stirling, a member of the "Rosy Cross"? and had the "Rosy Cross" any connection with operative masonry? These are questions, however, which I fear, it is impossible to answer at the present stage of Masonic research.

The whole history of the Rosicrucian Society in Scotland is obscure. Curiously enough, what is probably the earliest allusion both to it and to the much debated "Mason's Word" is found in a forgotten volume, entitled "The Muses Threnodie," which was published in 1638, almost contemporaneously with the erection of the Service Memorial. The author was Henry Adamson, of Perth, a man of good education, who was trained for the ministry. In the course of his poem, he predicts that the bridge over the Tay at the Fair City, which had been destroyed in 1621, would be rebuilt by the King. Anticipating that he might be asked how he came by, the gift of prophecy, he adds:

For we be brethren of the rosie cross. We have the mason word and second sight, Things for to come we can foretell aright.

The absolute obscurity which rests upon the doings of the Rosie Cross to which Adamson refers, makes it impossible to interpret the tombstone in terms applicable to that ancient fraternity. In view, however, of the fact that, as I have stated, people believe the Craft of these days to have borrowed considerably from the older association, let us look at the design from the standpoint of Freemasonry. No harm will be done. The point is at least an interesting speculation and, if

later research should conclusively prove a connection between the modern craft and the mediaeval brotherhood, the Service tombstone may be found to have furnished evidence towards that end.

Dr Christison tells us that the enclosing lines are formed by a representation of a serpent with its tail in its mouth. This is a familiar device in symbolic masonry which, according to Dr Oliver, is "an emblem of the fall and subsequent redemption of man."

The circle intersected by a tree is divided into two panels. If it be assumed that the whole presents the legend of the death of Hiram, then the panel on the left might very reasonably be regarded as depicting the attack of the first Fellowcraft who roughly seizes the master architect as he is about to leave the place of prayer. The scroll which issues from the mouth of the person at the altar is, unfortunately, wholly void of any inscription that may have been upon it. The figure on the right side is described by Dr Christison as that of a person kneeling. With equal plausibility, it might be regarded as that of a person falling-- say, the Master Architect after the third and fatal attack. All that is left of the inscription on the scroll, which is much defaced, is ". . . Lord, my . . ." a broken sentence which Freemasons will have no difficulty in amplifying into the traditional ejaculation with which they are so familiar.

Another rendering might suggest that these panels present the opening and closing scenes in Scottish Craft Masonry. Such a point of view would urge that the panel on the left depicts the initiate being taught how to advance to the altar.

Dr. Christison says that the headpiece of the person with his hand round the other's waist may be a halo. An imaginative Freemason adopting that view, would suggest that the halo is a symbol of "light" not wholly unnecessary to or inappropriate in a brother who is teaching a fellow-mortal to advance out of "darkness" into that "light" which he himself has received. If with some such rendering, the panel on the left be regarded as showing the entrance of the apprentice into the Craft, it would involve no great stretch of imagination to suggest that the right hand panel depicts his exit – the closing scene of the grim drama which is the culmination of the Third Degree.



**Service Memorial,
Stirling Churchyard
(East Side)**



**Service Memorial,
Stirling Churchyard
(West Side)**

**Dundee: T.M. Sparks
1922**

A ROYAL ARK MARINER HISTORY

Origins

Did you attend the lecture titled [If This Is Not Noah's Ark, Then What Is It?](http://members.iweb.net.au/~woolmer/marhist1.html) (http://members.iweb.net.au/~woolmer/marhist1.html) given by Dr A. S. Roberts at P.A.C. on 1 Apr 92? I did, and I was convinced that there is an ancient Ark-like craft on the side of Mt Ararat. Its there, it's buried structure has been echosounded, and the Turkish Government is taking it seriously. Its Gopher Wood was identified as Pecky Pine. As to its actual history I have to admit that I have no idea.

However, let us turn to the more conventional Masonic Mariner's history - about which little has been written.

The story of Noah and his Ark is in both Genesis and the Babylonian account, found on clay tablets and titled "The Gilgamesh Epic" - the Hebrews may have got their story from the Babylonians during the Second Captivity.

All the early operative Masonic charges refer to Noah and the Flood, and from the Cooke MS (c. 1410-50.) on, these are to Noah finding two pillars (sometimes in a secret vault) inscribed with the seven liberal arts and sciences.

The constitutions (Anderson's of 1727) of the first Grand Lodge, and Graham's MS of 1726, make great play on Noah and his sons, called Noachidae - which Mackey (604) says also refers to Freemasons - because of their role in bringing knowledge (Handfield-Jones:16) across the disaster of the Flood. This emphasis - now buried - was before the death of Hiram Abiff became the core of the Masonic legend - so it must have been considered important.

Ceremonies including or based on Noah were no doubt worked prior to the first Grand Lodge inventing itself, but there appears to be no reliable record. We do know, however, that Thomas Dunkerly, that well-known Mason who concentrated on getting odd degrees better established, worked the Mariners, or something like it, at Portsmouth. This was about 1780 (Richardson:45), although some, including Handfield-Jones (19), claim that the evidence is not good enough. Dunkerly, however, kept on, and was described as Grand Commander (Richardson:48) in 1794.

There is a record of the degree being conferred in Cornwall about 1780 (Richardson:47). It was certainly worked in 1790, as an AQC paper shows (Handfield-Jones:20), and the famous Baldwyn Encampment (K.Ts) at Bristol was working it before 1800.

After the union of the 'Ancients' and 'Moderns' into one Grand Lodge in 1813, the Duke of Sussex, the new Grand Master, actively suppressed all the 'Further Orders'. Remote lodges, however, kept them alive, sometimes secretly, and rituals were recorded. It was not until the death of Sussex, however, that they could again surface. In 1870 Bro. John Dorrington (Richardson:50) at Bow, claiming to be the emerged 'Grand Commander of the Order of Ancient Mariners', publicly restored Dunkerly's old Grand Lodge.

The relatively new - and unique - Grand Lodge of Mark Master Masons took the Order under its control - 'protection' (Hadfield-Jones:23) - in 1871. Thereafter - although as a degree only - it grew apace.

I must add, however, that I consider that Freemasonry is deeply allegorical - much more so than most of us realise -and that there is more behind this degree than the conventional English Masonic historians (whom I consider work from too narrow a base) would have us believe. If you have read Baigent's "The Holy Blood and the Holy Grail" and his "The Temple and the Lodge", you may have worked out what I'm talking about.

Suffice to say that there is incontrovertible evidence that the mighty Knight Templar fleet escaped France when, in 1312, both the French king and the Pope, driven by envy and greed, destroyed the Templar Order and burnt its Grand Master, Jaques de Molay. The Templar fleet, with most of the Templar treasure, however, disappeared. It in fact sailed to Scotland, where a Templar seat was set up at Kilwinning - need more be said? To this, I think - and the ultra-secret society that had formed the Templars - we must look for speculative Freemasonry's origins.

I think, further, that the Mariner's degree is basically a deliberate - and veiled (of course) - memorial to that great sea escape.

But thats another paper.

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Research LX1 1969.

Author of this text: Bro. George Woolmer, Brighton 5048, 21 Jun 94, 24 Aug 94. © Copyright.

Postscript

Since writing this paper, for the Bon Accord RA Mariners 48 SAC, I have read sufficient evidence to now reject the 'If it is not Noah's Ark, then what is it' material as the propaganda of a Christian Creation fundamentalist group. There is no doubt of its source. See, for example, *Telling Lies For God*, and *Ark Wars: God v Ian*.

Further, Professor Pilmer infers that Mr AS Roberts' 'doctorate' is from an institution not acceptable to mainstream educational institutions. For example on p 178 he mentions "Another memorable creationist lecture by 'Dr' Allen Roberts was in Sydney." (This section details witnessed and experienced physical 'treatment' of scientists attending). My error was to believe someone whom I thought was

delivering straight scientific fact; in short, the whole Ark exercise was, according to Professor Pilmer, "creation 'science' " humbug, or "pseudo-scientific nonsense".

Of course, I had always wondered why the scientific, archaeological, historical, religious and media people had not descended on the 'find' in hordes. Now, even Blind Freddy can see why.

This in no way detracts from the power of the original Jewish story and, of course, has no bearing on the other material here presented.

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WBro George Woolmer, OAM, MEd, GLb © 11 Dec 96

The Origin of Freemasonry

A LECTURE

Delivered at the Lodge of Instruction
held under the Warrant of
The Victoria Lodge, No. IV.,
Dublin
on Monday, the 2nd of February, 1857

by
Robert Longfield, Q.C.

To The
Master, Wardens and Brethren
of
The Victoria Lodge, No. IV., Dublin

This Lecture
on the Origin of Freemasonry

delivered
in their Lodge of Instruction
and by them deemed worthy of publication

is respectfully dedicated

by their faithful brother
Robert Longfield

February 14, 1857

The ORIGIN OF FREEMASONRY

The subject which I have selected for this evening's lecture is the "Origin of Freemasonry", a theme which will at once, I should hope, invite the attention of each of my hearers — members themselves of that mysterious and widely-spread body. Every brother has indeed, on his initiation into the Craft, gained some little insight into that which, traditionally at least, has, for many ages, been handed down to us as the origin of that fraternity, of which, we must confess, we are now the scarcely recognised representatives; but few, perhaps, have considered how much truth is hid in our legends, and how realities have been converted into symbols. Few have reflected whether our pretended ancient descent is not a mere modern invention, or whether the present appearance of the Order is the transition state of a mystery corrupted from its purer source in its descent through ages. But your presence here, in this "Lodge of Instruction," convinces me that all apathy on the subject of our organization is past, and that you are anxious to increase the knowledge, the respectability, the zeal, and utility of the fraternity of Freemasons.

The subject I have chosen has been discussed by many learned and acute writers. They have endeavoured to pierce the dark gloom under which, at one time, was hid, almost impenetrably, the origin of Freemasonry, and the probably era of its commencement. Of the labours of those learned and sagacious writers I shall largely avail myself, claiming no credit for any singularity or profundity of my views, but only for the diligence with which I have gleaned from others, and sought to extract, from their speculations, suggestive food for your reflection on this interesting topic, which might also excite the desire in your minds for deeper and more extended research. I have, in truth, but endeavoured to compress into the space of an evening's sitting, the results derived from larger and more accurate works connected with the long-debated question, the "Origin of the Order".

One of the chief objects in such an inquiry as the present is to ascertain if there exists in the secrets and ceremonies, or tenets of the Craft, any evidence of the antiquity, the wisdom, or grandeur of the founders? Are Freemasons a collection of mere convivial individuals — a club, in short, united by some secret signs, but for useless objects, and who would, therefore, in vain seek to graft some appearance of excellence on intrinsic worthlessness? Are they indeed men, but condescending to be amused with trifles fit only for children? Or are their traditions probably linked with

"The wondrous fame
of the past world, the vital words and deeds
Of minds whom neither time nor change can tame,
Traditions old and dark?"

And have they preserved, amidst much that is new, idle, and mere modern adaption, some traits of the almost superhuman wisdom and excellence of their foundation? Each true Mason who hears me will, I am sure, hope that the latter may prove to be the case, and will himself aid in the effort, by united energy, zeal, and honesty of purpose and action, to elevate the body into that place in the social scale which his belief, if not his rational conviction, tells him it once enjoyed. Degenerate worth may be restored; nothing can change folly to wisdom. Symptoms of that probable restoration to ancient glory I already perceive in the earnest desire for improvement and mental culture manifested by the brethren generally.

With those few preliminary observations, designed to awaken your attention, and not to advance any peculiar theory, I shall now attempt to throw some light upon the origin of Freemasonry. But let me first ask your indulgence if, in any remarks which I shall make, it may seem as if I spoke in depreciatory terms of our Order. Such is not my intention; and you will, I hope, kindly attribute to some other motive whatever may not appear laudatory. Even censure, however sparingly applied, may often prove as effectual an instrument of regeneration as unmerited praise. I would also ask your brotherly forbearance if I might appear too openly to touch on the secrets of the Craft. I have, indeed, diligently endeavoured to avoid this error, but if I should, notwithstanding, have fallen into it, I shall gladly receive the fraternal correction. "Sit mihi fas audita loqui" is my guiding wish.

Let each brother now, for a moment, recall to his mind the ceremony of his initiation, and reflect on his newly adopted name, and his objects. How wide the difference — nay, how wholly inconsistent with the objects in this name? There are lawyers who know little of law, and we are assured that there are "physicians of no value;" but both those classes at least PROFESS some acquaintance with the science whence their name is derived. With modern Freemasons this is not the case. The science of Masonry, if they know anything of it, has been learned, not from the traditional lore retained by the elder brethren, and thence not communicated to the ignorant and blinded candidates for admission, but altogether independently of this, and rather in despite of it. Think also on the moral and religious instruction afforded after your initiation, by reference to the symbols — the object lessons, as I

may term them, on the level, square and compass. Those two points dwelt on, even cursorily, will prepare the mind to believe that the name at one time really indicated the nature and objects of the Society, and that the symbolical use of the implements of the Craft was many ages posterior in date to the actual. Any other view would appear to me rather like the tale of St. Patrick teaching the mystery of the "Trinity" by reference to the three-leaved shamrock, or the illustration of the immortality of the soul from the different stages of insect existence, as grub, chrysalis, and butterfly — admirable incidentally as arguments, but which no sane men would ever think of perpetuating by mysteries and brotherhoods. The square, level, &c., were implements in actual use, and of vast importance in the science of masonry practised in the earlier ages of the Craft. The science was lost, and they retained their importance only as symbols and emblems — just as formerly the title duke, marquis, designated an officer of trust, but are now empty titles of heraldry. This consideration has always satisfied me of the vast and undoubted antiquity of Freemasonry in SOME FORM. It was to me incredible that grave men, possessed of such religious culture and habit of thought, as the very initiation into our body supposes, could have been capable of organizing a fraternity of true believers, whose only distinction was, the illustration by visible, external symbols, of those eternal truths which affect us as moral beings. This is not indeed one of those proofs, which would alone be deemed sufficient, of the indisputable antiquity and more recent modification of the mysteries of our Order. It is, however, the best preparation for a calm investigation, by those gleams of light shed by the earlier histories of the world, of the probable origin of a society, once, perhaps, as the name would import, the secret and mysterious repositories of all the valuable knowledge connected with architecture, now actually retaining nothing connected therewith save THE NAME. Now, it is not a little singular that the earliest association of mankind of which we read, is one for the purpose of architecture on a gigantic and immoderately-audacious scale, which resulted indeed in confusion, but which even still, according to the opinion of enlightened travellers, has left traces of its stupendous labours in the mound called the Birs-Nimroud on the plain of Babylon. We read in Genesis, chapter xi., that "the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said, go to, let us build us a city and a tower, whose top MAY REACH TO HEAVEN. And they had brick for stone, and slime had they for mortar." I need not minutely dwell on the subsequent fate of this tower, the confusion of tongues, and consequent dispersion of mankind. It is only necessary to remark, that you have here a memorable instance of the early

association of masons, for building a city and tower of vast dimensions. This plainly supposes community of idea, thought, and action; arrangements made that some gangs should prepare bricks, others lay them, some skilled labourers, attendants unskilled, definite plans, precise instructions and orders, master minds to direct, and subordinates to execute the growing works, and all so united and linked, and probably marked by such distinctions of dress and emblems as were readily recognisable, that the ruling impulse, "Let us build a city," could be acted on harmoniously by all. This boastful and profane attempt to ascend to heaven provoked the direct intervention of the Lord, which caused the general dispersion of the human race. Thus, long before the time of Abraham, and one thousand years before the building of Solomon's Temple, the oldest and most authentic record of the creation notices the confederacy of masons.

The dispersion of mankind, which was probably by families or tribes, or those identical in one language, radiated from Babel as a centre, east and west — on the east to India, on the west to Syria, Greece, Egypt, and Italy. It would be only natural to expect that the myriads dispersed by this building-foley or wickedness, would exhibit, in the countries whither they migrated, some traces of their early masonic predilections and skill. And it is, indeed, remarkable, that very shortly after this event, buildings of enormous magnitude, and evincing great skill and a scientific knowledge of masonry, were constructed in all the countries more immediately connected with the scene of the dispersion of man. It is only necessary to glance at a few — the remote antiquity and vastness of which will be at once remembered. The pyramids and labyrinth of Egypt, the cyclopean buildings of Tyrens in Greece, Volterra in Italy, the walls of Tyre and pyramids of Hindostan — all attest the early prevalence of the science and ruling spirit of masonry, derived from some one great original, and spread abroad by some memorable event, which might cause it to be a common idea, pervading countries so far remote and unconnected. How, then, was this architectural skill and unity of design preserved and propagated? At a time before the use of letters was supposed to have been revealed to mankind, and indeed until writing was common, there was only one mode of perpetuating any high degree of knowledge, requiring, to make it practical, the co-operation and skill of numbers, and which was not, like painting, sculpture, or poetry, a solitary art, and that was, by the institution of certain societies or mysterious brotherhoods of those possessed of the science, and into which persons, from time to time, might be initiated; and who thus, by a sort of corporate succession, never being wholly old or entirely new, could keep alive, by authentic tradition, all the knowledge and arts of the

founders. Indeed it has been well observed, that before the invention of letters mankind may be said to have been perpetually in their infancy, as the arts of one age or country generally died with their possessors. In Egypt and Hindostan the early rulers tried to prevent this tendency of the arts to perish, by forcing the son to follow the trade of the father, that the knowledge acquired by any one might be preserved by lineal succession. The corporate succession of associated craftsmen was much more effectual to this end. We find, then, in ancient history, traces of the early existence of scientific associations, or trades' unions, as I may term them; and these associations were quickly invested with the additional grandeur and importance derived from the invention or adoption of peculiar religious and mystic ceremonies, with which they were contrived to guard and connect their purely secular knowledge. Of these societies, one of the most important were the Etruscans, a people widely celebrated for their scientific acquirements and their mysterious religious rites and ceremonies, and who, long before the building of Rome, inhabited that part of Italy now known as Tuscany. Their very name is, by Michelet and others, perhaps rather fancifully, derived from the word turis, or tower, and indicated that they were a nation of builders; and the remains now existing of the labours of this very ancient and ingenious people, prove how well-merited was their name, if, indeed, derived from this Latin word. But any one who considers the history of mankind, the proneness to association and to mystery, the prevalence of those ancient huge buildings to which I have referred, requiring the exertion of scientific skill, and co-operation of numbers, must at once feel disposed to admit the probability, at least, of the existence, in the earliest ages of the world — the immediate postdiluvian times — of associated bodies of architects; and also from the known jealousy of all possessing any peculiar skill or science, the probability too of those associations keeping sacred this knowledge from all but a select and privileged few. It is, however, unnecessary to rest on probability only, as we can trace from history the early existence of associations, united by secret mysteries, jealously preserved from the vulgar, using certain religious ceremonies and mystic symbols, and bearing much resemblance to the present rites of Freemasonry; and once such societies originated, the adoption by craftsmen of similar mysteries, rites, and ceremonies would rapidly follow. And it so happens that in each ancient nation, distinguished for its early culture of architectural science, there existed mysterious brotherhoods of high consideration, requiring initiation by secret and appalling ceremonies, guarding the admission to the fraternity by a most rigid scrutiny; and some of these associations originated twelve or fourteen hundred years before the Christian era, and some centuries before the building of Solomon's Temple. A few

may be mentioned. The chief were those initiated into the Eleusinian mysteries, the Etruscan, the Cabiri, the priests of Egypt, and the disciples of Zoroaster and Pythagoras.

A short account of the Eleusinian mysteries, which have generally been esteemed the most ancient and most closely resembling Freemasonry, may prove interesting. Each of you will for himself readily compare them with those of our Craft and note the resemblance or difference. After a long ceremony of preparatory purification, continued during nine days, the candidate for initiation was admitted at night into a vast building. By a series of mechanical contrivances, he was apparently exposed to the terrors of an earthquake; and amid imitations of thunder and lightning, sudden darkness beset him, and hideous noises were heard around. After enduring much calculated to strike terror, or arrest attention, he was introduced into the sanctuary of the goddess Isis or Ceres, which was dazzlingly lit up, and he was then instructed in the meaning of the sacred symbols presented to his view. Significant passwords were then communicated to him, by which he might recognize the brethren, and a most solemn oath was administered that he never should divulge the mysteries in which he was then instructed to the uninitiated. His instruction in the mysteries was by successive stages or steps. Some have supposed that the members of this society were taught the unity of the Divine Being. This, however, is denied by others; but it is generally admitted that a morality much superior to that prevailing amongst the mass of the nation, and connected with a belief in a system of future rewards and punishments, and of the immortality of the soul, was inculcated. These mysteries were in high repute, and the greatest sages and philosophers were proud of their initiation.

We have thus, then, proof of the early existence of the two sources from which Freemasonry would naturally originate — of the general association and great skill of the eastern architects, and of organized societies, distinguished by peculiar knowledge, by signs, &c., and bound by solemn sanctions not to reveal their secrets to those not initiated. The adoption by the one body of signs, symbols, initiations and mysteries, similar to those of the other was so natural, as almost certain to take place at a very early period of the co-existence of the two societies — the associated craftsmen and the associated mysterymen. This tendency of all trades or professions to form separate societies, and to protect their knowledge and rights by initiation into secrets, by passwords of recognition &c., is not of modern date, but is coeval almost with history, and indeed arises from the vary nature of man. The jealousy, too, with which artistic secrets

were guarded, and all unlawful rivalry checked, may be illustrated by reference to the old fable of Daedalus, which, perhaps, has been, in another light, familiar to us from our pleasant school-boy days. This Daedalus, who is supposed to have lived more than three thousand years since, and whom some seek to identify with Tubal Cain, was an artist widely famed for his great ingenuity and skill in architecture and other kindred sciences. He was banished from his native country, Athens, for the murder of his nephew, Talus, who was his pupil, and whose growing genius so excited his uncle's jealousy, that he killed him. On his banishment, he was kindly received by Minos, king of Crete, and adorned that country with many incomparable edifices and monuments of his skill. This ancient tale has been explained by the greatest of modern philosophers, Lord Bacon, "as chiefly denoting the envy which strangely prevails amongst excellent artificers; for no kind of people are observed to be more implacable and destructively envious to one another than these." But I am inclined to imagine that a deeper truth lies hid in this "tradition old and dark," and that the murder by this mason of his pupil, which was imputed to his jealousy of superior skill, was, perhaps, the indignant punishment inflicted on the youth for divulging the secrets which he had learned under the instruction of this uncle. It is curious too, as not remote from the history of the incident which is by some writers alleged to have occurred at the building of the Temple — namely, the murder of the master-builder directing the execution of the works. It is, however, sufficient to refer to it as showing the extreme jealousy of the rivalry of other artists.

But though I am not about to discuss minutely the question of the literal or historical proof of the truth of the tradition which refers our origin to the reign of Solomon, and the events connected with the building of his famous Temple, I cannot, of course, exclude from my consideration all mention of his times, and the sacred country where our organization is supposed to have commenced. Certain it is that Tyre and Sidon, at the time of the erection of Solomon's Temple, were widely celebrated for the skill and excellence of their builders and masons. "None were also skilled to hew wood like the Sidonians;" and the buildings of those two most ancient cities were famed for their extent, beauty, and magnificence. The wisest of mankind deigned to apply for assistance, in executing the work which the Lord encouraged him to undertake, to the kindness of a neighbouring heathen king, who furnished him with builders and masons. I have before observed on the early prevalence of the separate organizations of the various crafts or trades; it was almost inevitable from the social nature of man, and the tendency of like to like. In Tyre and Sidon the craftsmen were

associated by mysterious rites and ceremonies. Their merchants, you will recollect, were honourable princes and large traffickers. They carried their peculiar mysteries with their merchandize to Asia Minor and the "Isles of Greece, where burning Sappho loved and sung," "where grew the arts of war and peace," and, in return, with the spurious liberality which ever distinguished Paganism, they readily admitted the worship of all the gods of the heathen, and the gorgeous and imposing ceremonies connected with their superstitions and mysteries. Now, in the district of Asia Minor, called Ionia, there existed, it would seem, even before the building of the Temple, a very remarkable fraternity, called the "Dionysian artificers." They were an association of scientific men, who possessed the exclusive privilege of erecting temples, theatres, and other public buildings in Asia Minor. They were a very numerous body, and existed under the same name in Syria (including Tyre and Sidon), Persia, and India. The members were particularly eminent for their scientific acquirements, and they possessed appropriate words and signs by which they could recognize their brethren. They were divided into lodges, which were called by different names. They occasionally held convivial meetings in houses erected and consecrated for the purpose, and each separate lodge was under the direction of a master, president, and warden. Once each year they held a festival of peculiar splendour and pomp. In their ceremonial observances particular utensils and implements were employed, some of which closely resembled, or were identical with those used by Freemasons. Their rules for the support of their poorer brethren, for securing general concord, and for the promotion of public and private virtues, so exactly coincide with those of our brotherhood, that writers, even the most hostile to the Craft, do not hesitate to ascribe to the Dionysian artists the origin of Freemasonry. In truth, these men were Freemasons; and scarcely any institution, pretending to antiquity, so nearly resembles its original foundation, as the body of Freemasons; their rites, rules, and orders, which have a known existence of some centuries, agree with the Dionysian builders, the parent stock from which they seem so clearly to have sprung, as even now to be almost identical with them. We may, then, be assured, that at the building of the Temple the skilful masons and architects, whose aid Solomon obtained, did belong to the fraternity I have just referred to and this pointed granted or established, the traditional origin of the re-organization of our even still illustrious and certainly very ancient Order, becomes, if not certain, at least sufficiently probable to receive a willing assent to its truth. The Syrian artificers brought to Jerusalem their science and their mysteries; from Jerusalem, the more illustrious city, these mysteries were propagated as from their original source.

This supposition receives additional confirmation from there being then in Judea a very peculiar society of Jews, with which the Dionysian artificers would readily blend and associate. This body of Jews were called the Essenes. Their tenets and distinctive ceremonies bore considerable resemblance to those of Freemasons; and they, too, had traditions and duties connected with the Temple. Conflicting opinions have been entertained by sacred and profane writers as to the origin of this singular sect — the Essenes; but all concur in representing them as a very ancient association, derived too, most probably, from some still more ancient fraternity, which, at the earliest period of history, existed in the land of Judea. The learned Scaliger, whose research and acuteness are well known, identifies this body with the Assideans or Kasideans, or the most noble Knights of the Temple, who were conspicuous in the glorious times of the Maccabees, and for many ages preceding. The strictest scrutiny was made into the character of every candidate for admission into this fraternity. If he was approved and accepted, a solemn oath was then administered to him, binding him never, even at the risk of life itself, to divulge the secrets of the Order, and he was also instructed in the religious traditions, derived from the earliest founders and members of the sect. They had particular signs by which they could recognise the brethren, and these bore a strong resemblance, as we learn, to those of Freemasons. They, too, were divided into lodges; and while they were honourably distinguished by the severe observance of the moral virtues, they were not neglectful of the social and convivial ties which give zest to life, and bind mankind together by the kindly instincts of human affections. This fraternity, which was not confined to architects, though the Assideans or restorers of the Temple held chief place amongst them, continued to flourish at the coming of our Saviour, and until the fearful destruction of Jerusalem made the whole nation of Jews outcasts, and even their very name a by-word and reproach. How readily would these two fraternities — the Dionysian builders and the Essenes — blend and amalgamate, and give rise to a new society combining features common to both, or but slight modifications of their respective peculiarities. This could scarcely fail to take place, and were history silent on all other mysterious organizations of men professing peculiar knowledge and distinctive doctrines, the origin of Freemasonry might, with some confidence, be attributed to, or perhaps more correctly be termed, a “variety” of the two fraternities of which I have thus given such a general outline. Some writers, who would seek to connect everybody of peculiar eminence in ancient or modern history with Freemasonry, either directly, or through the affinity of the Essenes, have laboured to prove that St. John and St. Paul both belonged to that sect of the Jews. They refer, for proof of

the latter, to the emphatic use by the apostle of the designation "brother" (Rom. Xvi. 23), describing Quartus as "a brother" (see all Coll. 1v. 9), not "his brother." Other passages, too, might be adduced, particularly those in which he tells of himself that he had lived a Pharisee "after the straitest sect of his religion," which it is argued were the Essenes: to the admonition that as he had, as a master-builder, laid the foundation, others should take heed how they built on this an improper superstructure. To this may be added one other passage, which, from the metaphorical form of expression having now become habitual, is likely not to excite attention, but which, I think, was used by the apostle more literally, and as referring to the society of which both the writer and the person to whom his epistle was addressed were members. I allude to 2 Tim. ii. 15, in which the apostle says — "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I need not, however, dwell more particularly on these points, which are rather topics for curious argument than facts tending to the elucidation of our subject; and I shall proceed to notice one other society, philosophical or scientific in its pretensions, and, like the other two just mentioned, the Essenes and Dionysians, guarding the treasury of knowledge by secrecy and mystery. Pythagoras was a celebrated philosopher who lived in the sixth century before Christ. In the course of his extensive travels through Ionia, Syria, and Egypt, he had been initiated into all the famed mysteries of these kingdoms. It was a desire likely to arise in the mind of such a benevolent and reflective man, to form a perfect system of philosophy, by selecting from the systems into which he had been initiated, whatever seemed peculiarly excellent, and perhaps even improving on them. He settled in Crotona, in Italy, and there, about 550 B.C., founded a fraternity of disciples, called, after him, Pythagoreans. Before any one was received into the number of his disciples, a most rigid inquiry was made into his moral character. If the result was favorable, he was then bound by a solemn engagement to conceal from the uninitiated the mysteries and knowledge in which he might be instructed. The doctrines of charity, of universal benevolence, and of peculiar regard for the brethren of the order, were inculcated on the new disciple. The members were distinguished by wearing white garments as emblems of purity and innocence, and they had also particular words and signs by which they could recognise each other and correspond at a distance. They were advanced from one degree of knowledge to another, and they were instructed in arts and sciences, united with ethics and a system of theology; and this instruction was communicated to the initiated by cyphers and symbols. They were also strictly forbidden to commit their

secrets to writing, and relied on oral tradition only to preserve the knowledge of their mysteries. This philosophy, remembered now only by the familiar tenets of the transmigration of souls and avoidance of beans, exercised at one time much influence on the nations where it flourished, and was confessedly the means of greatly exalting the mind and moral character of the initiated. The noblest, wisest, and best of the nation were members, and, though suffering much persecution, they were eminently distinguished by the greatest fidelity in all their engagements, and their strict performance of all moral duties.

It will thus be observed how readily the more ancient mysteries, the Eleusinian and Essenian, furnished the germs of another kindred system, and this is the more important, as I cannot, indeed, shew the exact date or particular person first instituting Freemasonry, but only the existence of other systems naturally suggestive of it, and with which, in remote ages, it seems to have been blended. It would be impossible to trace accurately the successive stages of the transition or development of the mysteries of the Dionysian builders, and Essenes, and disciples of Pythagoras, into Freemasonry as now known and existing for at least seven or eight centuries. Transitions are like the growth of plants, gradual, almost imperceptible in daily accretions, remarkable only in the results; or, like those pictures called "dissolving views", in which the most minute attention cannot arrest the moment of the entire fading away of one picture or the substitution of another often wholly dissimilar; but it may not be without interest briefly to advert to some at least of the probable stages of this development.

It is a mistake into which many are led from the computation of time from the coming of our Lord, to suppose that a sudden change of habits, and customs, and of religion, was produced by that great event. The existence of our world we divide into two eras — that before, and that following Christ's coming upon earth, and the latter we call confusedly Christian times. But this is, indeed, an error. The spread of the Gospel was not either immediate or rapid. It was more like the morning stealing on the night, and melting the darkness. Centuries were required to change the inveterate habits, manners, customs, and religion of the nations, even where the pure Gospel of the Lord was first preached; and during three centuries the new religion was slowly spreading amidst many trials and frequent fiery persecutions of its members. The Heathen mysteries were ordinarily celebrated in the vast dominions of the Roman empire, and Paganism was the national form of worship, until Theodosius the Great, about the commencement of the fifth century, prohibited and tried wholly to extinguish the Pagan theology. It is, however, probable that the

mysteries were in many places secretly continued in spite of the severe edicts of the Emperor; and we are informed that even in Athens, the scene of St. Paul's great preaching, they were practised so late as the 8th century of our Christian era. The outcast Jews and recent Christian converts had also nearly the same motives for adopting some portions of the Essenian and Dionysian, or similar mysteries. Both Jews and Christians were persecuted, and it was essential to their safety to practise the rites and ceremonies of their respective religions in secret. The Christians were often obliged to resort, like the prophets of old, to holes and caves in the earth, and they had a church of the living amongst the tombs of the dead in the catacombs of Rome. How useful, then, would the adoption of secret signs and passwords of recognition be to these persecuted sects, and how probable was it that, to disarm suspicion, they outwardly adopted the ceremonies of paganism, in order to practise in security their Christian worship, without the intrusion or espial of the jealous persecuting multitude. In this was, I am inclined to think that the spirit and leading ideas of Freemasonry were adopted from the heathen mysteries by the early Christians. They were, indeed, then termed "churches", but for many centuries were more like "Lodges" of Freemasons, than we can now well believe, from the universality of the true religion in our own times; and, with the natural tendency of the human mind, they adopted whatever in the old mysteries was not incongruous, into the new, and, to the crown, apparently inscrutable religion. But there prevailed in Western Europe two very singular secret associations, with which the Eastern might, as the intercourse between the East and West increased. Readily incorporate, and form a new society or modification of the old, having many external and obvious points of resemblance, and exhibiting also many traits of a similar spirit and origin. These were, the Druidical religion prevalent in Gaul and Britain, and the Fehmgerichte, or secret tribunals of Westphalia and Germany. The Druidical religion was of great antiquity, and was a corruption most probably of a purer worship, mixed with the doctrines and practices derived from the Eleusinian mysteries and other ancient rites. This is supposed to have been introduced into Western Europe about 600 years, B.C., but continued in Britain for many centuries after the Christian era. The Fehmgerichte is said to have been instituted in the ninth century, and continued in full vigour to the middle of the fifteenth. I need not dwell particularly on either of these societies. Their existence in any country would naturally prepare the mind to receive with favour rites and ceremonies analogous to those, and with which they might be usefully combined.

It will thus be seen that those mysterious associations to which I have more particularly invited your attention, and which existed even anterior to the building of Solomon's Temple, continued to flourish to the eighth century of our era, and that there existed contemporaneously other fraternities having a certain family likeness, with which the more ancient might readily be incorporated, and, as it were, fused; and shortly after this date the fraternity of Freemasons became a known and powerful organization. The potentates of Europe, including popes, conferred on the fraternity of Freemasons most important privileges, and allowed them to be governed by laws, customs, and ceremonies peculiar to their order. We are told that the association was composed of men of all nations remarkable for their skill and practice of architecture. It spread throughout Central Europe, and the principles of the order were introduced into Scotland about the year A.D. 1140. About the same period, the practice and doctrines of Freemasonry were introduced into England, and the brethren in 1410 received a charter of incorporation, by the name and style of "The Freemasons." That name and style we bear, and are justly proud of our historic identity with our more ancient and honored incorporated brethren.

And now I trust it may appear sufficiently plain to any brother who has attended to the cursory and necessarily imperfect notices which I have given of the ancient, scientific, and mysterious fraternities, not only that they bore some resemblance to "Freemasonry," but, in truth, that Freemasonry is the direct descendant, the traditional offspring, corporate successors of those pre-Christian societies, the Essenes and Dionysian artificers. Habits, climate, race, the descent and gradual revolution through ages, the influence of a new and purer religion, would suffice to alter slightly the character, and impair somewhat the historical evidence of this identity or fusion; but sufficient yet remains to attest this most interesting fact, and to prove that we, even in the present position of the Craft, hold communion with the most glorious spirits of antiquity,

"Who leave, where they have passed, a line of light."

Time does not permit me to fill up this outline by the details of minute and striking coincidences between Freemasonry and the ancient mysteries to which I have averted. My object, indeed, was rather to present you with a general sketch of these nearly-forgotten fraternities, to exhibit only those leading features and the prevailing motives acting on the human mind, from which all originated, and rapidly to trace through our Christian era the decline of the old, and the rise of the modern and more known system of Freemasonry, into

which the ancient has been changed. I trust, however, that even this rapid and cursory outline of the origin of Freemasonry may have awakened an interest in the minds of some of my brethren as to the evidences of the great antiquity of our Order; that they may feel some glowing connection with the most illustrious dead of the Egyptians, Greeks, and Romans; that a feeling like pride of noble lineage and untarnished ancestry may elevate their minds, and induce them to aspire to elevate the Order also, to that consideration it once deservedly enjoyed. Then, indeed, might we boast that Freemasonry was the humble handmaid of our Pure Religion, and thus prove its identity with those associations of men who, in dark ages, ere the Day-star from on high had visited this earth, endeavoured to walk uprightly, by the dim light still retained of the religious impressions originally implanted and "left as a guide," and who, in centuries long gone by,

"Kept the truth so firm of old,
When our forefathers worshipped stocks and stones."

The spirit which animated them to struggle earnestly to free themselves from the corrupting influence which debased the ancient Polytheism, and which originated those mysterious societies, still exists. The associations organized by these earnest-minded men for the improvement of their fellows, as moral and intellectual beings, have fallen into oblivion, but in the system of Freemasonry, derived, as I trust has been shewn, from their noble efforts to elevate the thoughts and feelings of mankind their spirit still lives and flourishes, combines with, and even ministers to, Christianity. How wonderful is this connection of the past and of the present!

"How wonderful, that even
The passions, prejudices, interest
That sway the meanest being, the weak touch
That moves the first nerve,
And in one human brain
Causes the faintest thought, becomes a link
In the great chain of nature!"

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Leo Taxil's Remarkable Books about Murder, the Devil, Women, & the Black Mass, in the High Degrees.

The most absurd of all the entanglements into which the Roman Catholic Church has been drawn by its detestation for the society - a tale of ludicrous credulity and blind fanaticism unparalleled in the closing decade of the last century, has been related with much particularity by several writers.

Gabriel Jogand-Pages was born at Marseilles, France, in 1854. Fortunate in educational advantages during youth, on arriving at manhood he adopted journalism as his avocation. Talented, audacious, and holding both religion and decency in contempt, his writings attracted so much attention that he sought a larger field in Paris, where he published an infidel daily paper and wrote many irreligious books that obtained a wide circulation. One of them was a scandalous work entitled "The Secret Amours of Pius IX," for the publication of which he was heavily fined.

In 1885 this reckless young man saw in Leo XIII's "Humanus genus" a field for both revenue and the humiliation of the Roman Catholic Church, which he most heartily despised. He pretended conversion, suppressed his sceptical books, and was absolved by the Papal Nuncio in Paris, Mgr. di Rende, from a number of excommunications recorded against him.

With ardour born of desire for money and ambition to dupe the church which had received him into its fold, he produced, under the pseudonym of Leo Taxil, a series of books called Complete Revelations of French Masonry, which attracted great attention in Europe, were translated into German, Italian and Spanish, and were read by hundreds of thousands of people.

In 1881 he had been made an Entered Apprentice, but was soon after expelled from the fraternity because of indiscretions of which he was guilty. With reckless disregard for facts, and unrestrained by his ignorance of Masonry, he gave his extraordinary imaginative powers full play, and with a fecundity of detail and illustration truly remarkable, represented the rites of the craft to be a hideous form of

Devil-Worship. One entire volume he devoted to Female Masons, on which impossible foundation he constructed a shameful edifice of fiction, full of shockingly scandalous and beastly fabrications that were received with delight by the papal authorities, who saw in them perfect justification for the attitude of their church toward Masonry.

Another one of his books, of which two hundred thousand copies were sold at 24 francs a copy, charged every Mason with being a murderer, in spirit if not in fact. The following translation of a passage from it explains the grounds upon which the charge was made:

.... "Before a man is admitted to the higher degrees he is blindfolded & taken into a room where a live sheep is lying on the floor. The animal's mouth and feet are secured and it is clean shaven, so that its skin feels to the touch like that of a human being.

Next to the animal a man is placed, who breathes heavily, feigning to struggle against imaginary enemies. The candidate is given to understand that the sheep's body is that of a disloyal Mason who gave away the secrets of the order and must die according to some ancient law, the candidate being made executioner, as a warning to him.

Then he is given a big knife, and after some ceremonial is persuaded to 'kill the traitor,' that is, plunge the knife repeatedly into the body of the sheep, which he imagines to be that of an unknown human being, his brother.

Thus every Mason is a murderer in spirit at least, if not actually, for sometimes treacherous Masons take the place of the animal."

This story drew forth denials from such distinguished Freemasons as Bismarck, the Prince of Wales, and Emperor William I which served greatly to stimulate the sale of the work.

Invigorated by the credulity of his victims, Taxil added Spiritualism to his schedule of Masonic practices and beliefs and told of tables floating in the air and turning into crocodiles at Masonic meetings, and for his supposed revelations was honoured by Pope Leo XIII with the Order of the Holy Sepulchre, a distinguished mark of the high favour of the Roman hierarchy.

High grade Masonry was the most fertile field of Taxil's grotesque falsifications. He made Charleston, South Carolina, the scene of his Luciferan Masonry because it was the home of Albert Pike, whose

labours as grand commander of the southern supreme council, for the perfection of the rituals and ceremonials of the Scottish Rite, have been excelled by no man.

Taxil declared that in the solemn recesses of the consistory at Charleston, His Satanic Majesty exhibited himself without disguise - Hoof, Horns, Tail and All, in the exemplification of the high grades. A High Priestess of this Luciferan Masonry was needed and adroitly contrived for the consternation of the Pope and the Public, in the person of "Diana Vaughn."

She was said to be the direct descendant of a man to whose embraces the lascivious Venus-Astarte submitted, and whose life had been extended thirty-three years for the propagation of demoniacal designs. As a girl she betrothed herself to the Demon Asmodeus, afterwards appeared before Satan in Charleston, and was by him consecrated as his Masonic high priestess in the presence of Albert Pike! She possessed supernatural powers, such as the ability to turn herself into liquid and pass through a stone wall, and was a Very Terrible Personage indeed.

All these, and scores of other absurdities were published month after month in Paris, and read with avidity in the Vatican. When the Roman ecclesiastical authorities had been sufficiently horrified by Diana Vaughn's devilry, Taxil caused her to be "converted" as he himself had been. This astounding change in a heart familiar with wickedness was alleged to have been caused by Albert Pike ordering her to Spit Upon & Stab a Consecrated Host in one of the Masonic rites, and to utter repulsive blasphemies - deeds which would stir deep resentment in the Pope's breast. Diana refused to comply, repented, and wrote a book which was sent to Leo XIII in 1895, who, by his secretary Mgr. Vincenzo Sardi, wrote a letter thanking her and urging her to continue in her good work against Freemasonry!

One extract, in which Diana describes a Masonic "Black Mass" - one of scores of tales equally preposterous - maybe made from this volume:

.... "In a thick cloud of perfumes the priest ascends the altar of Satan's Synagogue. On the table is seen a goat with a human face already excited by some preliminary homage, intoxicated by perfumes and adoration.

The priest opens a box and takes out some wafers.

The rites performed and the words spoken during the continuance of the magical ceremony are blasphemous in character, and the sacred vessel and its contents are subjected to insult and mockery. The goat plays the infernal part, cursing and reviling, and lastly the following incantation is delivered: Master of the Esclandres, dispenser of the benefits of crime, intendant of sumptuous sins and great vices, sovereign of contempt, preserver of old hatreds and inspirer of vengeance and misdeeds.'

At this ceremony the children of the choir are clad in red and wear scarlet caps surmounted by two horns. They hold black candles in their hands"

Largely as a result of Leo Taxil's voluminous works, one of which has 2,000 pages, the Vatican and its priesthood throughout Europe were aroused to a sense of impending dangers from the fraternity, and an anti-Masonic Congress was called to meet at Trent in September, 1896, to which Leo XIII telegraphed his blessing. Its purpose was "to make known to everybody the immense moral and material evil done by Freemasonry to the Church and to society, and to seek a remedy by way of a permanent, international organisation against the craft."

A thousand delegates from European countries attended, among them being thirty-six Roman Catholic bishops, who found a safe retreat in the marble cathedral of the Austrian city, where Masonic lodges are unknown owing to governmental prohibition, as is also the case in Russia and Poland. Gabriel Jogand-Pages, better known as Leo Taxil, was the hero of the occasion, but his presence did not completely satisfy the congress. Diana Vaughn, who for reasons obvious to Taxil alone, could not appear, was greatly desired, as a suspicion that she was a myth had developed in the public press. The congress, not entirely convinced by the plausible excuses of Taxil, entrusted an investigation of her genuineness to a commission of its members, which of course was unable to secure proof of her existence. The pressure on Monsieur Jogand-Pages finally became so strong that he announced she would appear in the hall of the Geographical Society in Paris on Easter Monday, April 19, 1897.

On that date and at that place the precious scamp who had so long revealed in the admiration and confidence of the princes and priests of Catholicism took the platform in the presence of a large audience that had assembled to see and hear Diana Vaughn, formerly the intimate associate of the Devil, now the repentant accuser of Masonry. He made a speech of superb audacity, in which he told his shocked

hearers that his conversion twelve years before was a pretence, that Diana Vaughn was a Myth, and that his revelations of Freemasonry were all Deliberate Lies, put forth for the sole purpose of playing upon the credulity of the Roman Catholic Church and making its rulers ridiculous in the eyes of intelligent men.

He added that the Bishop of Charleston had long ago assured the Pope of the falsity of his stories about Albert Pike: and that the Apostolic Vicar of Gibraltar had informed Leo XIII that the alleged caves at that place in which he had represented the Masons as engaged in foul and atrocious rites, did not exist. In his chagrin, the Pope had since kept silence. This awakened the stunned audience, whose curses, howls and threats compelled Monsieur Jogand-Pages to seek security in another quarter under the protection of the police, where no doubt the results of his daring exploits afforded him profound satisfaction. That the abortive chase of twelve years under Taxil's guidance, after proofs of the iniquity of Freemasonry, filled the church authorities with deepest disgust, is pleasantly indicated by a remark attributed to the Canon Mustel, in which he is represented as declaring that when hell should swallow Gabriel Jogand-Pages as its filthy prey, the damned therein would bow their heads under a new degradation. Later Taxil, in an interview, says:

.... "The public made me what I am, the arch-liar of the period, for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes laid at their door were so grotesque, so impossible, so widely exaggerated, I thought everybody would see the joke and give me credit for originating a new line of humour. But my readers wouldn't have it so; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity"

The Lion's Paw Club
1913

THE STORY OF HIRAM ABIFF

BY

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PREFACE

The story or legend of Hiram Abiff is one of great interest to members of the Craft. Following upon the publication of my "Emblems of Freemasonry" in which there are various references to the principal architect, I received a number of requests for a booklet that would clearly and succinctly set forth the facts as these could be gleaned from the voluminous literature of Freemasonry. This I did to the best of my ability, and the fact that the booklet has enjoyed a wide circulation may be regarded as evidence that I did not fail. I hope this new edition will also meet with favour from the brethren.

WILLIAM HARVEY.

THE STORY OF HIRAM ABIFF

THE outstanding figure in modern Freemasonry is undoubtedly the widow's son who is known to members of the Fraternity under the somewhat obscure name of Hiram Abiff. He dominates Craft Masonry, and that in spite of the fact that neither the Entered Apprentice nor the Fellow-Craft knows anything at all about him. It is true that, when the Master Mason recites what is called "the first part of the traditional history." to the Fellow-Craft who is on his way to the secrets of the third degree, he pays the Fellow-Craft the compliment of saying, "As you are doubtless aware," Hiram was the principal architect at the building of King Solomon's Temple.. But if the Fellow-Craft is so informed, he must have acquired the knowledge apart altogether from Freemasonry as, up to that particular moment, no glimpse of the widow's son has been obtained in all the ceremonial of the First and Second Degrees. From that point onwards, however, he is chief actor in the drama, and the legend of Hiram is the most characteristic part in the ritual of the Order.

Hiram, like many other notable men in the history of the world, was distinguished in the manner of his death as that is set forth in the legend, and the dramatic circumstances attending the tragedy are what give amplitude to his biography. Beyond the time, place, and means of his murder, Freemasonry knows little about the man, nor, apart from Freemasonry, are many particulars to be gleaned. All that

is known of him is contained in the Volume of the Sacred Law, and even there there is confusion, and one statement that in the opinion of Bro. Robert Freke Gould stamps the Masonic legend as a myth.

According to the author of the Second Book of Chronicles (Chap. ii.) Solomon sent messengers to Hiram, King of Tyre, to acquaint that friendly sovereign with the fact that he contemplated erecting a Temple, and inviting him to furnish men and materials for the prosecution of the work. Solomon's first demand was for a specially gifted craftsman.

"Send me now," he says, "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah, and in Jerusalem:"

The King of Tyre received the embassy with cordiality, and returned a favourable answer to Solomon.

"I have sent a cunning man," he says, "endued with understanding. . . The son of a woman of the daughters of Dan, and his father was "a man of Tyre."

The account given in the First Book of the Kings (Chap. VII.) differs somewhat so far as the parentage of the man is concerned. There it is stated that he was "a widow's son of the tribe of Naphtali." The author or editor of Kings agrees with the Chronicler that Hiram's father was a Tyrian, adding that he was "a worker in brass." Josephus describes him as of Naphtali on his mother's side, his father being Ur of the stock of Israel. It is not easy to reconcile these differences. One Biblical student - Giesebrecht - suggests that the dislike felt by the editor of Kings to the idea of the Temple being built by a half-Phoenician caused him to insert the words "a widow of the tribe of Naphtali," the alteration of the phrase "of the daughters of Dan" into "of the tribe of Naphtali," being the more permissible, since Dan lay in the territory of Naphtali.

The clear points that emerge are that Hiram was of mixed race, the son of a brassworker, and a man so high in his profession as to have secured the patronage of his King, and to have been deemed worthy to uphold the reputation of his country. His exalted position is inferred from the description given by the author of the Chronicles who alludes to him as "Hiram Abi," and the word "Abi," meaning "my father," is

usually taken in the sense of "master," a title of respect and distinction.

The name is undoubtedly Phoenician, but there is some confusion, as to its actual form. "Hiram" is the more common rendering, but the author of the Chronicles adheres to the spelling "Hiram," and other writers adopt the variant "Hirom." Mr J. F. Stenning says that it is equivalent to "Ahiram," and means "the exalted one." According to Movers, Hiram or Hiram. is the name of a deity, and means "the coiled or twisted one," but other scholars regard this derivation as very improbable.

Whatever his real parentage, and whatever the exact meaning of his name, the widow's son of Freemasonry reached Jerusalem and was thereafter intimately identified with the building of the Temple. What exact share did he have in that great work ?

The editors of "The Jewish Encyclopaedia " point out that there is an essential difference as regards the nature of his technical specialty between the account preserved in the First Book of Kings and that in the Second Book of Chronicles. According to the former, Hiram was an artificer only in brass, and the pieces which he executed for the Temple were the two pillars, Jachin and Boaz, the molten sea with its twelve oxen, the ten layers with their bases, the shovels and basins, all of brass. But in the Second Book of the Chronicles he is depicted as a man of many parts, and the impression is conveyed that he superintended all the work of the Temple. Josephus seeks to reconcile the two accounts by saying that Hiram was expert in all sorts of work, but that his chief skill lay in working in gold, silver and brass.

And there our exact knowledge of Hiram ends. History knows nothing of him. The volume of the Sacred Law is silent as to his fate. Brother Robert Freke Gould, founding on the eleventh verse of the fourth chapter of the Second Book of the Chronicles, says he "was certainly alive at the completion of the Temple."

Out of this slender basis of fact Freemasonry has created a wonderfully vivid character. The Order maintains that he was the chief architect at the construction of the Temple and associates him with Hiram, King of Tyre, and Solomon, King of Israel, on a footing of Masonic equality. It suggests that these three were the most exalted personages in the Masonic world and that the secrets of a Master Mason had either descended to them, or been invented by them, and could not be communicated to anyone else without the consent of all three. There

were Master Masons in abundance at the Temple, but apparently none of them had been admitted to a knowledge of the secrets and mysteries of the High and Sublime Degree. Consequently, when certain curious Fellow-Crafts sought to obtain the hidden knowledge they were compelled to approach one or another of the three grand masters. They selected Hiram and when he refused their request they murdered him in the manner described in Masonic ritual.

"Taken literally," says Charles William Heckethorn in "The Secret Societies of all Ages and Countries," "the story of Hiram offers nothing so extraordinary as to deserve to be commemorated after three thousand years throughout the world by solemn rites and ceremonies. The death of an architect is not so important a matter to have more honour paid to it than is shewn the memory of so many philosophers and learned men who have lost their lives in the cause of human progress The legend is purely allegorical. . . . The dramatic portion of the mysteries of antiquity is always sustained by a pity or man who perishes as the victim of an evil power, and rises again into a more glorious existence. In the ancient mysteries, we constantly meet with the record of a sad event, a crime which plunges nations into strife and grief, succeeded by joy and exultation."

Leaving for the moment the question as to the meaning of the allegory and whence it was borrowed, let us consider at what date the legend of Hiram was engrafted upon Craft Masonry.

It is generally admitted by students that the elaborate ceremonial, and multiplicity of degrees which flourish to-day under the general terms of Freemasonry, are of comparatively modern growth, and that before the era of Grand Lodges not more than one, or at most, two degrees were in existence. The Freemasonry of to-day appears to owe a good deal to the enthusiasm and imagination of two brethren who were active in the first half of the eighteenth century. These were Dr, James Anderson, an Aberdonian, who was a Presbyterian minister in London, and Dr John Theophilus Desaguliers, a native of La Rochelle, an Episcopalian clergyman, who also laboured in the Metropolis. Dr George Aliver, another parson who, was keenly interested in the Craft, and contributed much to masonic literature, says that "the name of the individual who attached the aphanism of H.A.B. to Freemasonry has never been clearly ascertained; although it may be fairly presumed that Brothers Desaguliers and Anderson were prominent parties to it," adding that when "these two Brothers were publicly accused by their seceding contemporaries of manufacturing the degree " they "never denied " it. Brother Robert Freke Gould, noticing the

statement of Oliver, says that Anderson and Desaguliers had been many years in their graves when the accusation was made, and that, consequently, their silence "is not to be wondered at." But if Gould himself does not lay the blame or credit of the Third Degree at the door of these Brethren he favours the view that Hiram became a prominent character in Masonic ritual during the years of their activity.

"When the legend of Hiram's death was first incorporated with our older traditions, it is not easy to decide," he says, "but in my judgement it must have taken place between 1723 and 1729, and," he adds, "I should be inclined to name 1725 as the most likely year for its introduction."

Gould is led to this view from two considerations: first, the remarkable paucity of references to Hiram in the Old Charges and early catechisms of Freemasonry, and, secondly, the prominence given to him in the edition of Dr Anderson's "Constitutions," published in 1738. He thinks, wisely most people will agree, that if the murder of Hiram Abiff had been a tradition of the Craft in early days, not only would allusions to him be found in the literature of the Order, but he would have appeared in the earlier degrees, and not been thrust without any sort of warning into the third degree, much to the surprise of all who regard Craft Masonry as a gradually developing spectacle. As Palgrave says, "It is not well for the personages of the historical drama to rise on the stage through the trap-doors. They should first appear entering in between the side scenes. Their play will be better understood then. We are puzzled when a king, or count, suddenly lands upon our historical ground, like a collier winched. up through a shaft."

It is not improbable, that just about the time mentioned by Gould - the close of the first quarter of the eighteenth century - the traditionary history was enlarged, the ceremonial rearranged, and what was formerly the second degree expanded and then divided so as to form the degrees of Fellow-Craft and Master Mason. Countenance to this view by a comparison of the first and second editions of Anderson's "Constitutions." In the earliest editions, issued in 1723, the author dwells at some length upon the magnificence of King Solomon's Temple. This is repeated in the later edition, published in 1738, but a number, of details as to the manner of its erection are given which suggests that it had grown in Masonic ceremonial importance during the intervening years. For example, Anderson states that after "the Cape-stone was celebrated by the Fraternity, their joy was soon interrupted by the sudden death of their dear master, Hiram Abiff,

whom they decently interred in the Lodge near the Temple, according to ancient Usage.

If it be assumed that the third degree was invented about 1725, and that the invention involved the introduction of the Hiramic legend the next point for consideration is, to what source did the founders turn for material? Beyond casual references to him, the Old Charges are silent concerning Hiram, and there is nothing to indicate that he was commemorated in any way. He is simply referred to as a "Master of Geometry, " and the chief of all the various classes of workmen engaged in the building of the Temple. He appears to have been slightly more prominent in the ceremonial of the Rosicrucians with whom Freemasons are sometimes identified. Professor Buhle, in his "Historico-Critical Enquiry into the Origin of the Rosicrucians and Freemasons, says: - -

"The building of Solomon's Temple had an obvious meaning as a prefiguration of Christianity. Hiram, simply the architect of this temple to the real professors of the art of building, was to the English Rosicrucians a type of Christ: and the legend of Masons, which represented this Hiram as having been murdered by his fellow-workmen, made the type still more striking."

In a footnote to his Essay, Buhle explains that "Hiram " was understood by the older Freemasons as an anagram H.I.R.A.M. derived from two Latin phrases: the one, "Homo Jesus Redemptor Animarum," and the other, "Homo :us Rex Altissimus Mundi." By "older Freemasons," Ruble probably means Rosicrucians as phrases relating to Jesus seem singularly out of place in the plan of Craft Masonry.

If the inventors of the third degree got the suggestion from the Rosicrucians to make Hiram the central figure in their new scheme, it is very obvious that they found their details as to his murder in "The Legend of the Temple," and turned that story to suit the purpose they had in view. The Legend is given. at length in Charles William Heckethorn's singularly attractive work, "The Secret Societies of all Ages and Countries," from which it may be summarised as follows:

"Hiram, the descendent of Tubal-Cain, who first constructed a furnace and worked in metals, erected a marvellous building, the Temple of Solomon, raised the golden throne of Solomon, and built many glorious edifices. But, melancholy amidst all his greatness, he lived alone, understood and loved by few, hated by many, including Solomon, who was envious of his genius and glory. When Balkis, the

Queen of Sheba, came to Jerusalem, Solomon led her to behold the Temple, and the Queen was lost in admiration. The King, captivated by her beauty, offered his hand, which she accepted. On again visiting the Temple she repeatedly desired to see the architect. Solomon delayed as long as possible, but at last was forced to present Hiram Abiff to the Queen. When she wished to see the countless host of workmen that wrought at the Temple, Solomon protested the impossibility of assembling them all at once; but, Hiram, leaping on a stone to be better seen, with his right hand described in the air the symbolical Tau, and immediately the men hastened from all parts of the work into the presence of their master. At this the Queen wondered greatly, and secretly repented of the promise she had given the King, for she felt herself in love with the mighty architect. Solomon set himself to destroy this affection, and to prepare his rival's humiliation and ruin. For this purpose he employed three fellow-crafts, envious of Hiram, because he had refused to raise them to the degree of masters on account of their want of knowledge and their idleness. The black envy these three projected that the casting of the brazen sea, which was to raise the glory of Hiram its utmost height, should turn out a failure. The day for the casting arrived and the Queen Sheba was present. The doors that restrained the molten metal were opened, and torrents of liquid fire poured into the cast mould wherein the brazen sea was to assume its form. But the burning mass flowed like lava over the adjacent aces. The terrified crowd fled from the advancing stream of fire, while Hiram, calm, like a god, endeavoured to arrest its advance with ponderous columns of water, but without success.

"The dishonoured artificer could not with draw himself from the scene of his discomforture. Suddenly he heard a strange voice coming from above and crying, 'Hiram, Hiram, Hiram;' He raised his eyes and beheld a gigantic human figure. The apparition continued, 'Come, my son, be without fear, I have rendered thee incombustible, cast thyself into the flames.' Hiram threw himself into the furnace, and where others would have found death, he tasted ineffable delights nor could he, drawn by an irresistible force, leave it, and asked him that drew him into the abyss, 'Who art thou?' 'I am the father of thy fathers,' was the answer, 'I am Tubal-Cain.'

"Tubal-Cain introduced Hiram into the sanctuary of fire, and into the presence of Cain, to author of his race. When Hiram was about to be restored to earth, Tubal-Cain gave him the hammer with which he himself had wrought great things, and said to him, 'Thanks to this hammer and the help of the genii of fire, thou shalt speedily accomplish the work left unfinished through man's stupidity and

malignity.' Hiram did not hesitate to test the wonderful efficacy of the precious instrument, and the dawn saw the great mass of bronze cast. The artist felt the most lively joy. The Queen exulted.

"One day after this the Queen accompanied by her maids, went beyond Jerusalem, and there encountered Hiram, alone and thoughtful. . They mutually confessed their love. Solomon now hinted to the fellow-crafts that the removal of his rival, who refused to give them the master's word, would be acceptable unto himself; so when the architect came into the temple he was assailed and slain by them. They wrapped up his body, carried it to a solitary hill and buried it, planting over the grave a sprig of acacia.

"Hiram, not having made his appearance for seven days, Solomon, to satisfy the clamour of the people, was forced to have him searched for. The body was found by three masters, and they, suspecting that he had been slain by the three fellow-crafts for refusing them the master's word, determined nevertheless for greater security to change the word. The three fellow-crafts were traced, but rather than fall into the hands of their pursuers, they committed suicide, and their heads were brought to Solomon."

Based as it obviously was on this legend of the Temple, the question still remains, why was the story of the death of Hiram engrafted with so much detail upon Freemasonry? The postulant is taught that the peculiar object of the Third Degree is to teach the heart to seek for happiness in the consciousness of a life well-spent, and invited to reflect upon death and to realise that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour. All excellent moral teaching, but not illustrated in any way by the career of Hiram Abiff concerning whose life and conduct we know absolutely nothing. And it seems that we must look for an explanation in some other direction.

Many writers - chiefly non-Masons - have sought to throw light upon the subject, and with one voice they agree that the story of the death of Hiram is simply the Masonic way of serving up an ancient mystery. Mr John Fellows, who brings a mass of knowledge to a study of the subject, says that "the story of Hiram is only another version, like those of Adonis and Astarte, and of Ceres and Prosperine, of the fable of Osiris and Isis. The likeness throughout," he adds, "is so exact as not to admit of doubt. The search for the body of Hiram; the enquiries made of a wayfaring man, and the intelligence received; the sitting down of one of the party to rest and refresh himself, and the hint

conveyed by the sprig over the grave; the body of Hiram remaining fourteen days in the grave prepared by the assassins before it was discovered, all have allusion to, and comport with, the allegory of Osiris and Isis. The condition even in which the grave of Hiram is found, covered with green moss and turf, corresponds very much with that in which Isis found the coffin of Osiris."

Assuming that Mr Fellows and those who agree with him are correct what is the reason why the inventors of the Third Degree in the first quarter of the eighteenth century gave a Biblical turn to an old-world fable and introduced it into Freemasonry to teach the doctrine of the resurrection of the dead? The question is not easy to answer, and at most one can but hazard a guess.

May it not be that those who were anxious to build up the degree found their starting point in the anagram familiar to the Rosicrucians which, by a very striking coincidence, agreed with the name of the principal architect of the Temple? Thus directed to Hiram they, decided to turn that craftsman to account and found much material ready to their hands in the Legend of the Temple. But the love story of the Queen of Sheba and the jealousy of Solomon were of no dramatic value to them in developing the degree, and consequently they had to adapt the story to their particular needs. What the ultimate origin of Freemasonry was may never be discovered, but much of the elaborate ceremonial has a close affinity to early sun-worship and where, therefore, would the Authors more readily turn than to one of the solar myths. In the legend of Osiris they found something that fitted in exactly with their scheme, and just as the H.I.R.A.M. of the Rosicrucians referred to that Son of God who is the Light of the World, so their Hiram was made to represent Osiris, or the sun, the glorious luminary of the day. The three fellow-crafts, as the ceremonial of the degree takes form, are stationed at the west, south and east entrances, and these are regions illuminated by the Sun. Twelve persons play an important part in the tragedy; the number, no doubt, alludes to the twelve signs of the Zodiac, and it has been suggested that the three assassins symbolise the three inferior signs of winter, Libra, Scorpio, and Sagittarius. The Sun descends in the west, and it is at the west door that Hiram is slain. The acacia which typifies the new vegetation that will come as "a result of the Sun's resurrection, and is found in many ancient solar allegories, and is therefore quite naturally introduced into the Masonic story. According to one statement, Hiram's body is found in a state of decay, having lain fourteen days; the body of Osiris was cut into fourteen pieces. Another statement insists that the body was found on the seventh day, and this again may allude to

the resurrection of the Sun, "which actually takes place in the seventh month after his passage through the inferior signs, that passage which is called his descent into hell." Other details in the Masonic tragedy are related to the solar myth. It is through the instrumentality of Leo - the Lion - that Osiris is raised, for when he re-enters that sign, he regains his former strength. Hiram was raised by the Lion's grip, and it is by that grip that the Freemason is raised from a figurative death to a reunion with the companions of his former toil. The parallel is wonderfully complete.

An early catechism of the Craft says that Masonry is "a system of morality, veiled in allegory, and illustrated by symbols." To-day it is something more. The first degree accords with the definition; but the second degree is largely concerned with the erection of a Temple to the Lord, and, the Third Degree points the Craftsman to the Grand Lodge above to which he may hope to ascend after he has passed through the valley of the shadow of death. All this is religion - not morals; and it is as part of our common faith in immortality that Hiram's death is used as an illustration in the high and sublime degree. Just as, in early pagan belief, the Sun was supposed to lose his strength in the dark days of winter, and rise again to glory in the height of summertime; and just as, in the ceremonial of the Rosicrucians, the Son of Man, who was slain had a glorious resurrection to eternal life, so, throughout all the world, wherever Craft Masonry is practised, the postulant typifies our Master Hiram, not alone to show that death is preferable to dishonour, but to impress upon the Fraternity that the just and virtuous man may hope to be received as a worthy brother into the Grand Lodge above, where the world's Great Architect rules and reigns forever.

Freemasonry and The Civil War: A House Undivided

By Justin Lowe

[from <http://ncmason.org/book/civilwar.htm>]

"My father had been a soldier in the Union Army . . . He was made a Mason in a military Lodge. Taken prisoner at Arkansas Post, he was carried up the Mississippi River to Rock Island, Illinois. My father became desperately ill, and made himself known as a Mason to an officer of the camp. The officer took him to his own home and nursed him back to life.

"When the war ended, he loaned Father money to pay his way back to his Texas home, and gave him a pearl-handled pistol to protect himself. This experience of my father, when I learned about it, had a very great influence upon my life; the fact that such a fraternity of men could exist, mitigating the harshness of war, and remain unbroken when states and churches were torn in two, became a wonder; and it is not strange that I tried for years to repay my debt to it."

Joseph Fort Newton, D.D. in "River of Years" - [1]

The Civil War was the single most divisive event in our nation's long history. No other war, political event, or national crisis has ever approached the levels of animosity and hatred that the Civil War caused.

Brother fought against brother. Fathers against sons. Families were forever split over the idealism of the War. They were not alone. Major national organizations, notably the Baptist Churches, also broke up over the issues of slavery and States' Rights. The War seemed to destroy the bonds of any organization it touched.

All the organizations, that is, except one: Freemasonry. While the War raged around them, Freemasons held on to the ties and the idealism that brought them together in the first place. Thousands of Masons fought in the War, and many died. But the tenets of the Craft, those ideals and moral codes that we, as Freemasons,[2] strive to abide by, were able to overcome the hatred and the animosity that the War generated.

There are a number of reasons why this organization, more than any other, was able to survive the tumult that was the Civil War. A major reason is the long and storied history of the Craft. The beliefs and tenets of the Lodge predate not only the Civil War, but the Constitution, the discovery of the New World, and, according to some, even the birth of Christ. When a tradition of that many years exists, it is difficult to ignore.

A second reason why Masonry held together is that membership in a Masonic Lodge is by choice only. No man has ever been recruited into joining a Lodge. Our rules in fact prohibit Masons from actively pursuing someone for initiation. Instead, a man interested in becoming a Mason must, "of his own

free will and accord," [3] actively seek out a member of the Lodge which he wishes to join and ask him for a petition for membership.

The third reason is the structure of the Craft itself. There are a number of internal rules and customs that helped the Lodge as a whole avoid the turbulent politics and divisiveness of the War. This allowed the Lodge to continue to function as a place a man could go when he needed help, or a quiet haven from the storms that raged outside the Craft. It was then, and continues to be today, a place where true brotherhood exists.

Perhaps the best example of these ties of brotherhood occurred on the battlefield at Gettysburg. [4] This battle, the turning point of the War, saw 93,000 Federal troops doing battle with 71,000 Confederates. Of those numbers, more than 35,000 were killed or wounded in the three days of fighting from 1 July to 3 July, 1863. Of the men who fought, 17,930 were Freemasons, including the roughly 5,600 who became casualties. [5] One of the most famous events that occurred at Gettysburg was the huge Confederate infantry push known as Pickett's Charge. On 3 July, Pickett (a member of Dove Lodge No. 51, Richmond, Va) led nearly 12,000 men on a long rush across open fields towards the center of the Union line on Cemetery Ridge. It has been called the last and greatest infantry charge in military history.

One of the men leading that charge was Brigadier General Lewis Addison Armistead, CSA. He was a member of Alexandria-Washington Masonic Lodge No. 22 in Alexandria. Originally from North Carolina, he had attended West Point, and fought with the US Army for a number of years before resigning his commission to fight for the Confederacy. During that time, he had occasion to serve with now Major General Winfield Scott Hancock, USA (Charity Lodge No. 190, Norristown, Pa.) while both men were in the west. The two had become good friends. However, with Armistead's resignation, it had been nearly two and a half years since the two men had had any contact. Until Gettysburg, that is.

It was Hancock who had taken command of the fragmented Union troops on Cemetery Ridge on 1 July, and organized them into a strong front that had withstood three days of pounding from the Confederate guns. And it was his position, in the center of the Union line, that was the focus of Pickett's Charge. During the action, both men were wounded. Armistead was shot from his horse, mortally wounded. Hancock's saddle took a hit, driving nails and pieces of wood into his thigh.

As the battle waned, it became clear that Armistead's injuries were fatal. Knowing that his old friend was somewhere behind the Union lines, Armistead exhibited the Masonic sign of distress. [6] This was seen by Captain Henry Harrison Bingham, the Judge-Advocate of Hancock's Second Corps (Chartiers Lodge #297, Canonsburg, Pa.). He came to the fallen Armistead, and declared that he was a fellow Mason.

The two men spoke for a time, and when Armistead realized that Bingham had direct access to Hancock, he entrusted some of his personal effects to him. Among them were his Masonic watch, the Bible upon which he had taken his obligations, [7] and a number of other items. Bingham said his farewells, and then returned to the Union camp to deliver the items.

Armistead died two days later.

The fact that Armistead chose to use the Masonic sign of distress signified that his war was over, and that there was another, more pressing matter on his mind, even on the field at Gettysburg. What could lead one of the highest ranking and most intelligent officers in the Confederacy to lay aside all of the ideology of the war and call for a brother of the Craft from the other side? It is this question which I will now address.

During the war, and in the years just prior to it, the questions of secession, slavery, and states' rights were as much on the minds of Masons in this country as anyone. There was almost no way of escaping the thoughts of imminent warfare between the states. The following is taken from a letter, drafted in June of 1861, from the Grand Lodge of Pennsylvania, sent in response to a communication received from the Grand Lodge of Tennessee decrying the situation that the country was in.

"As to the present deplorable state of this country, Masons cannot fail to have opinions as to the cause that produced it. It is to be feared that some of our brethren are in arms against the union of the States; others are in the ranks of its defenders. Taught by the history of the Order. . . they have carried these principles into the formation of opinions on the present crisis in our national history. But while Masons, as individuals, have been thus influenced and are acting in harmony with such views, Freemasonry is a silent, unimpassioned, abstracted observer of events. . .

"Brethren -- We, with you, deplore the present unnatural and deeply distressing condition of our national affairs. . . But if this whirlwind threatens to overwhelm us, yet in this last extremity, the still small voice of Masonic faith will be uttered and heard, saying, Brethren, there is help at hand in this time of need. . .

"'Surely your God is our God; your faith our faith; your landmarks our landmarks; your joy our joy; your prosperity our satisfaction.' Then let us unitedly work together for the preservation and perpetuity of a common inheritance. . . We will aid in maintaining unity, peace and concord, among the brethren and citizens of united sovereign States in our glorious Union. If all bonds should be broken, all ties rent asunder; if discord, dissension, and disruption, shall mark the decline and fall of the most wise and wonderful of the governments of mankind, let the Masonic temple, in all States, kingdoms, lands, peoples or confederacies, be common refuge of an indestructible Masonic fraternity." [8]

These sentiments were echoed by virtually all of the other Grand Lodges at one point or another during this time period. Nobody wanted war. Negotiation was the overwhelmingly favored option. However, if war occurred, everyone hoped and believed that the Fraternity would be able to survive the conflict. But why? What was so special about Masonry that set it apart from other organizations similar to it?

The first reason is history of the Order. No other organization has the amount and the type of history that Freemasonry does. To truly understand the organization that exists today, it is imperative to examine and understand the

history of the Craft.

There is no clear answer as to where the historical roots of Freemasonry lay. The first school of thought traces the Craft from the building of King Solomon's Temple in roughly the 10th century, B.C. At this point, before the advent of metal working tools, the construction of stone buildings required the work and planning of master architects. They had only stone and mortar to work with, and yet their plans were so well-designed as to stand for centuries.

There were relatively few masters, and the secrets of the trade were among the best-kept in the world. Masters knew that the demand for their expertise was overwhelming, and they guarded their knowledge well. Only a select few were elevated to the rank of master, and the process was a long and arduous one. A young man was first apprenticed to an established master, often for a period of several years. The apprentice learned the trade from that master, then set out on his own to practice his trade.

Eventually, a few of these craftsmen were elevated to the rank of master, but only after years of labor. This pattern is repeated through many different eras in history, no matter what the craft being learned.

The master architect involved in the construction of King Solomon's Temple was a man named Hiram Abif. He was murdered by a trio of men who aspired to be made masters of the craft. The story of his murder forms the basis for the Master Mason degree in modern Freemasonry. Abif would not relinquish the secrets of the master, and sacrificed his life to protect the sanctity of that honor. These and other ideals are explained in the Master Mason degree, impressing upon the new Brother the extent to which others have gone to uphold the fraternity. [9]

The second line of thought traces the Craft's development from the guilds of the middle ages. This follows closely the ideals of the other school.

Guilds of stonecutters were formed to protect the secrets of the actual profession of stonecutting. This was known as "operative Masonry." The first documented instance of a Masonic Lodge in England occurs in 926 A.D. These guildsmen could actually lay stone and build buildings. A person who was engaged in this profession was virtually forced to become a member of the guilds in order to secure work. It closely parallels the development of the "closed shop" labor unions in this country. Those who were not members could not find work.

As time went on, these guilds gained considerable power and influence. They began to develop allegorical meanings for the tools and terminology of the profession. They also developed secret signs, words, and modes of recognition so that one Mason could recognize another, no matter where they went. These insured that only those who were eligible could sit in on the meetings of the guilds. This allowed the mason to travel to other parts of the world, and still be recognized as a master stonecutter. This led to the coining of the term "Free & Accepted Mason," shortened to "Freemason." The mason, as a member of one of the guilds, was free to travel where he wanted and continue to earn a living as a stonecutter.

In the 17th century, when cathedral building was on the decline, some of the individual Lodges began to admit members who were not actual masons. These included civil and religious leaders, government officials, and other dignitaries. These dignitaries realized the power and influence of the Lodges, and gained membership to have a say in that power. Hence, a new type of organization developed. No longer were these guilds of operative masons. Here we see the development of what is known today as "speculative Masonry." Speculative Masonry kept the allegories and the secrets that the operative Masonic guilds used, but merely expanded the rolls of membership to include those who were not employed in the profession.

With a history as long and storied as this, it is little wonder that the ties that bond a man to all of his Masonic brethren are not taken lightly. They are solemn vows, taken in the presence of God and the members of his Lodge. This set of traditions, stretching back over many centuries, is not easily disregarded in favor of such fickle and transient notions as politics. Tradition, however, was not the only reason that the Craft remained together.

A second important reason why Masonry stood apart from other organizations is the way in which a man becomes a Mason. Freemasonry is unique in that we do not recruit new members. In order to gain admittance to a Lodge, a man must come to either the Lodge as a whole, or to an individual member of the Lodge, and request of them a petition for membership. The process itself is controlled by the Lodge after that point, but the important thing to remember is that the prospective member must make the initial query.

This tradition has drawn some criticism in the last few years, as membership has started to decline. Up until roughly the 1960's, membership in virtually all fraternal organizations was incredibly high. This included Freemasonry and all of its appendant bodies, Greek fraternities and sororities on college campuses, and other organizations such as the VFW, the Elks, Moose, Eagles, etc. After the 1960's, however, membership in all of these began to decline, and did so for nearly a generation. It has only recently begun to level off, and in some cases, began to rise again. Many of the Grand Lodges, which are the governing bodies in Masonry, have relaxed regulations about discussing membership with prospective members. The rule has remained in place, however.

This is an important distinction for several reasons. First of all, there is a major difference between a group that you choose to join and one that you are coerced into joining. Often, in the other organizations, men were almost forced into becoming members. Perhaps they had a relative, a father or uncle, who was a member, and the younger man was naturally expected to join.

Certainly, this happens in Masonry to some extent, but there is still the element of choice. Throughout the ceremonies of initiation to the various degrees of the Masonic Lodge, the new Brother is repeatedly asked if this choice, to become a Mason, is "of his own free will and accord." This same question is asked no fewer than three times in each degree. [10] There is ample opportunity for a man to voice his objection if he feels he is being forced or coerced into joining.

Another difference is the one between a group a person chooses to join and

one that he or she is born into. This is perhaps the most important difference in this context. When a person is born into a society, or a group, or a religion, he or she does not have this element of choice involved. This is one of the reasons that many of these other organizations did not hold together when the war came. A number of the people in the organization decided that they did not want to be in the organization anymore, and as they had never asked to be there, they felt that they were entitled to leave.

The best example of this is the political division between North and South. One of the reasons that some of the secessionists gave for wanting to leave the Union was that they did not have the same loyalty to the Union and the Constitution that the original founding fathers did. Those individuals made the choice to form this new national government, and to abide by the rules and the regulations thereof.

During the time of the Civil War, however, there was a serious question of what bound the new generation of Americans to the federal Constitution. There was a good deal more significance paid to the individual state identities. People would identify themselves as a Virginian first, and then as an American. This question of dual citizenship would plague this country until the question was settled through the bloodshed of civil war.

This concept was what allowed secessionists to declare that they had a more compelling allegiance to the state than to the nation. While this idea may seem strange to modern Americans, to our mid-19th century forefathers, it was perhaps foremost in their minds. For all the talk of slavery being the major cause of the war, the fact remains that the actual debate started over the question of states' rights. Overly simplified, the South was not fighting to preserve slavery, but rather to enforce states' rights. By the same token, the North did not go to war to end slavery, but to preserve the political and economic union.

The secessionists did not feel the same degree of loyalty to the Union, because they had not made a conscious decision to join that group. They felt powerless and on the outside of the political process. This led to a great deal of resentment towards the national government from the Southerners. They were inside a political system that they could not change, and when they tried to escape, a war was waged to keep them in.

On the other hand, the process for becoming a Mason was much different. With this element of choice being so heavily prevalent, each man in the organization was able to feel that he really belonged, that Freemasonry was a place in which he had some say over the government of the organization.

The government of Freemasonry and the way the organization is set up is the third reason that it was able to hold together. Every member in good standing had an equal vote in the affairs of the Lodge. [11] The whole process is very egalitarian. When a Lodge meets, it meets "on the level," meaning that no member is any higher than any other. The newest Brother has the same voice and the same voting power that the oldest does. The Master of the Lodge, who presides over the affairs of the body, is not a supreme dictator. Rather, he rules only by the consent of the members. In elections and other affairs requiring votes, his counts no more than any other.

Another advantage built into the structure of Masonry are the taboos that exist within the Lodge. While it is true that the Lodge is designed to be an open forum for members to express their opinions and to debate matters of importance, there are certain subjects which, as a rule, are not discussed.

By tradition, the only two taboo subjects are Religion and Politics. Our Masonic forefathers deemed them too divisive and the discussion of them as too temperamental and banned them from the Lodge. One of the purposes of the Lodge is to provide a safe haven for rational and intellectual debate. It also tries to encourage a state of harmony within the Lodge itself. To ensure this harmony, these two issues were banned. Our forefathers were well aware that there had never been a conflict that could not be traced to one of these two forces. So by not discussing them, they hoped to provide for this harmonious state that existed within the Lodge.

This stipulation helped to keep peace within the organization. The firebrands and masters of rhetoric that so infected governments and towns found no refuge within the Masonic fraternity. Levelheadedness and reason more often than not were able to prevail upon the leadership of the fraternity. That is what could lead the Grand Lodge of Pennsylvania to declare that "Freemasonry is a silent, unimpassioned, abstracted observer of events." [12]

The very structure of the Grand Lodge system lends itself to the preservation of the Craft through national crises. The Grand Lodge is the governing body of Masons in any particular jurisdiction. It is made up of representatives from the various Lodges within that jurisdiction. However, the point to remember is that the Grand Lodge of one jurisdiction owes no allegiance to that of any other. Neither does it subject itself to the rule or authority of any superior body. Each Grand Lodge holds absolute sovereignty within its jurisdiction.

The first of the Grand Lodges was the United Grand Lodge of England. In 1724, four Lodges met in London and formed the first governing body. They understood even then that the relation to the national government was an important issue: "A Mason is a peaceable subject to the Civil Powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient Kings and Princes have been much disposed to encourage the Craftsmen, because of their peaceableness and loyalty, whereby they practically answered the calls of their adversaries, and promoted the honour of the Fraternity, who ever flourished in times of peace. So that if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal Brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the Lodge, and his relation to it remains indefeatable. [13]

"The foregoing is a copy of Section II of the Constitution of Masonry as written by James Anderson for the Grand Lodge of England, and adopted by that grand lodge and printed on "this 17th Day of January, 1724." It was the article most frequently quoted in Masonic circles throughout the Civil War."

[14]

These men who authored this Grand Lodge certainly understood the importance of loyalty to both the state and to the Fraternity. But the most important contribution that they made to the preservation of the Craft was the invention of the Grand Lodge system.

There is debate as to when the first Masonic Lodge was formed here in America. Some estimates trace it back to the 1650's or before. [15]

Certainly, however, there were Lodges in place by the early 18th century. The first Grand Lodge in the Americas, in Massachusetts, was chartered in 1733. Importantly, it was totally sovereign from the Grand Lodge of England. By the time of the Civil War, 38 independent Grand Lodges existed in the United States. [16]

Each of these Grand Lodges was independent from all of the others, and absolutely sovereign within its own jurisdictional boundaries. This lack of a national leadership is a major reason why Freemasonry as a whole did not fracture along geographical boundaries, as did many of the other organizations. In those cases, groups like the Baptist Churches, the Presbyterian Churches, and others, all had some sort of national leadership council, comprised of representatives of all of the various regions throughout the country. And as the war fractured the country along a definitive line, so too did it divide the national committees of these various groups. It is not logical to assume that any organization, no matter how deeply held their convictions are, no matter how dedicated to their ideals the membership might be, could survive intact. In such a situation, where the leadership of the group is so deeply and obviously split, is it any wonder that the individual group members themselves broke away?

This element was missing from Freemasonry, however. There was no "Grand Lodge of America" to oversee the ones in the states. There was no national committee of leadership to look to for guidance. The individual Grand Lodges were on their own. The rules and regulations that they laid down were only valid within their jurisdiction.

Therefore, a Mason in Georgia did not have to be concerned with the views of the Grand Lodge of Massachusetts on the issues of slavery and states' rights. He only had to be concerned with those of the Georgia body. Such a man would have a definite and palpable interest in the affairs of his state's Masonic body, and, importantly, he would have an avenue to make his thoughts and feelings on the various subjects heard. It could be easily said that he had a more direct link to the business and affairs of the Grand Lodge of his state than to the government of the United States. This brings me to my final reason. The Masonic brotherhood is founded on three basic principles that we use to provide a moral guideline for our lives. Those three tenets are Brotherly Love, Relief, and Truth. The concepts themselves seem simple enough. The first teaches us that we should love and respect all of our brethren of the earth, regardless of whether they are members of the Craft or not. The second teaches that we should do all that we can to help those who need our assistance. The third teaches us that we should ever seek the light of knowledge, for only in knowledge can men be truly free.

During the Civil War, Masons on both sides of the line had opportunities to display those virtues. The story of Armistead, Bingham, and Hancock is only one of hundreds of anecdotes that can be related about Masonic brotherhood overcoming the hatred and animosity of the Civil War.

There are a number of documented stories of warfare being put aside for the purposes of Masonic funerals. In Galveston, a Confederate Major named Tucker performed Masonic funeral services for a Union Captain named Wainwright who had died in Tucker's prison. "A public procession consisting of 'both friends and foe wearing the insignia of the Order, and accompanied with a proper military escort' accompanied the body to the Episcopal cemetery." [17] In another case, a Masonic Union Naval commander named Hart was killed on board his vessel during a long bombardment. A small craft sailed into that Louisiana port under a truce flag, and asked for a Mason. W.W. Leake, the man who responded, immediately opened his Lodge and afforded Hart full Masonic rites.

Some Masons took to wearing the signs and symbols of the Craft on their uniforms, in the hopes that a Mason on the other side, upon recognizing him as a Brother, would spare him harm.

Masons were also very active in the hospitals and the care units at the sites of major battles. Often, the hospitals were located on the farms or in the buildings owned by Masons. The Masonic Temple in Vicksburg was used as a hospital first by the Confederates, and then by the Federals after the fall of Vicksburg on 4 July, 1863. [18]

There are many reasons why Freemasonry was able to survive the divisiveness of the Civil War. The sense of tradition that extends back over many centuries lends it an air of dignity and reverence that is very difficult to ignore. No other organization or government has so long and storied a tradition.

A man must choose to be a Mason. He cannot be born or forced into it. In an organization that a person chooses to join, there is a more developed sense of loyalty to that group. Those in which there is no choice, such as governments and religions, have less of such a loyal following.

Finally, the structure of the Craft itself lends itself to an advanced sense of coherency. Politics and religion, two of the most divisive elements in human history, did not enter the Lodge room. Every Mason was able to have an equal voice in the running of the Lodge. Each of the Grand Lodges was independent of the others. While there were well-developed lines of communication, no state had to surrender sovereignty to any other. Neither did they submit themselves to the rule of a supreme council. Lastly, the three tenets of the Craft, Brotherly Love, Relief and Truth, required Masons to act differently than non-Masons.

With all of these factors working in their favor, it becomes more evident why Freemasons were able to hold together as an organization more readily than many of their contemporaries. All of the traditions and history established Masonry as a legitimate organization. The attractive elements of Freemasonry itself made membership something that men were eager to embrace. And once these tenets of the Craft had been embraced, disobedience of them was

unthinkable. So men, as Masons, were able to overcome all of the political strife and ideological turmoil, simply by holding true to a set of principles that were established long before there was a Union to fight over. A noble accomplishment, to say the least.

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Footnotes

- [1] From Allen E. Roberts *Masonic Trivia and Facts* Highland Springs, Va, Anchor Communications, 1994. 87.
- [2] I am a Master Mason of American Union Lodge #1, Free & Accepted Masons, in Marietta Ohio. I have been involved with Masonry (as a member of the Order of DeMolay) since I was 14 years old. I have always had a favorable opinion of the Craft, but I will attempt to view this subject from as objective a point of view as possible.
- [3] This quote appears numerous times in the ceremonies of initiation for the Masonic degrees.
- [4] Gordon Cook, personal interview. Columbus, Ohio, 4 November 1995; and Munn 6-19. Cook is a member of the Masonic Lodge of Civil War Research.
- [5] Sheldon A. Munn, *Freemasons at Gettysburg* (Gettysburg, PA: Thomas Publications, 1993) 5.
- [6] The sign of distress is a secret sign that is taught to a new Brother at the time of his raising to the degree of Master Mason. It is not a sign that is to be used lightly, but only in times of dire need.
- [7] By tradition, a new Brother takes all of his obligations on the same Bible. He is then presented with this book at the time of his raising, as a reminder of all that he has passed through.
- [8] Allen E. Roberts *House Undivided: The Story of Freemasonry and the Civil War* (Fulton, Mo; The Ovid Bell Press, Inc, 1961) 33-35.
- [9] The general text and message of the Masonic degrees have not changed since long before the time of the Civil War. Therefore, the stories I heard and the events I witnessed in 1995 are little different than the ones that Civil War-era Masons experienced.
- [10] The three degrees in the Symbolic Lodge, or Blue Lodge, which is the foundation of the Grand Lodge system, are Entered Apprentice, FellowCraft, and Master Mason. Any further degrees are attained through other bodies appendant to the Blue Lodge. Once a man is made a

Master Mason, he is free to choose not to join any other organizations. Or he may continue on through either the York Rite or Scottish Rite bodies. See the attached sheet for a tracing of the various degrees in each organization.

[11] The elections and business of the Lodge are conducted on the Master Mason degree. By rule, only Master Masons are present. "In good standing" refers to the payment of dues. Therefore, Master Masons who are not delinquent in the payment of his dues are eligible to vote and to hold office in the Lodge.

[12] Roberts House, 35

[13] Roberts House, 2

[14] Roberts House, 2

[15] Arthur Edward Waite A New Encyclopedia of Freemasonry Combined edition, (New York, Weathervane Books, 1970) 461-463.

[16] Massachusetts, 1733; North Carolina, 1771; Virginia, 1777; New York, 1781; Georgia, Pennsylvania, New Jersey, 1786; Maryland, South Carolina, 1787; Connecticut, New Hampshire, 1789; Rhode Island, 1791; Vermont, 1794; Kentucky, 1800; Delaware, 1806; Ohio, 1808; District of Columbia, 1810; Louisiana, 1812; Tennessee, 1813; Indiana, Mississippi, 1818; Maine, 1820; Missouri, Alabama, 1821; Florida, 1830; Arkansas, 1832; Texas, 1837; Illinois, 1840; Wisconsin, 1843; Iowa, Michigan, 1844; Kansas, California, 1850; Oregon, 1851; Minnesota, 1853; Nebraska, 1857; Washington, 1858; and Colorado, 1861 (from Waite 462)

[17] Roberts Trivia, 96

[18] Roberts Trivia, 97

This article was originally posted at the North Carolina Masonic website (<http://ncmason.org/book/civilwar.htm>).

United States existing by authority originally derived from the Grand Lodge of England. Their communication is respectful in tone and couched in familiar Masonic phraseology; it correctly states certain fundamental principles of masonry which the writers deem pertinent to their prayer; and breathes, throughout, the spirit of our Institution. Its burden is comprehended in its prayer, — that this M.W. Grand Lodge “devise some way whereby we (the writers of the letter) as true, tried and trusty Masons, having been regularly initiated, passed and raised, can be brought into communication with, and enjoy the fraternal confidence of the members of the Craft in this State.”

Inasmuch as the writers also urge that, as Afro-Americans, their claim to consideration is not less than that of the Kanaka, the Arab, the Egyptian or other races whom we freely recognize as brethren, there would be no impropriety in the Grand Lodge’s expressing what we have no doubt is the emphatic opinion of all its members: That Masonry is universal, and neither race nor color can legitimately be made a test of worthiness to share in its mysteries. But for the Grand Lodge to do this, and stop there, would be to give these petitioners a stone where they ask for bread; for what they really seek is recognition of the right of the bodies in which they were initiated to make Masons. In other words, they raise the large question of the legitimacy of the so-called “Negro Masonry” of the United States.

PRELIMINARY QUESTIONS

Your committee deemed it its first duty to ascertain who the petitioners were, and whether they were entitled to be call Masons, even from the standpoint of the Negro Lodges. We learned that both are reputable citizens of this State, residents of Seattle. Mr. Bailey was formerly a Justice of the Peace in King County, and Mr. Rideout is a practicing attorney. Mr. Bailey’s Masonic standing — from the standpoint of Negro bodies — is unexceptionable. He received the degrees in a Lodge chartered by the (colored) Grand Lodge of Illinois; the latter body was formed by Lodges chartered by the (colored) Grand Lodge of Ohio; and the latter by Lodges chartered by the (colored) Grand Lodge of Pennsylvania, a body which was formed in 1815 by Lodges existing by authority derived from PRINCE HALL, of whom we shall speak further, presently.

Mr. Rideout appears to have been initiated in a Lodge chartered by the (colored) Grand Lodge of Florida. The latter owed its origin to the “Hiram” Grand Lodge of Pennsylvania, which we shall mention later on.

Being satisfied that the petition comes from men who are acting in good faith, and is entitled to respectful consideration, your committee found themselves confronted at the outset by the question whether a Grand Lodge is the body to which this application should have been made. Without answering this question in the negative, and, indeed, not ignoring the fact that Grand Lodges have not infrequently appeared to consider themselves authorized to dispose of questions like those presented by this petition, your committee are inclined to doubt whether the question whether a particular man shall be recognized as a brother Mason does not fall to the Lodge rather than the Grand Lodge to decide — in the first instance, — if not to the individual Mason rather than to the Lodge. If a stranger applies to visit one of our Lodges, he is examined by a committee of two brethren; and, upon their judgement as to his standing, he is admitted, if admitted at all. And it is no uncommon experience for an individual Mason to be called upon to decide for himself whether a stranger who hails him has the right to claim the name of brother. Without pressing this question further, your committee would express a doubt whether a mere majority vote of the Grand Lodge upon what is largely a question of history and a matter of opinion, ought to bind each individual Mason of the Grand Jurisdiction either, on one hand, to spurn one who is in his judgement a true and lawful brother, or, on the other, to converse Masonically with one who he honestly believes to be a clandestine Mason.

The question of the legitimacy of the Lodges among the colored men of the United States is no new one. It has been warmly and ably discussed from time to time; and was quite fully examined over twenty years ago, when a proposal in the (white) Grand Lodge of Ohio — recommended by the Grand Master and favorably reported by the committee to which it had been referred — to recognize as a lawful body the negro Grand Lodge which has existed in that State since 1849, was defeated by a very slender majority. Hence your committee have not approached the subject as a new one, or as one with which we were unfamiliar. At our first conference, soon after our appointment, we discovered that all three of us were practically of the same opinion upon the principal question involved, as a result of previous study of the subject. Nevertheless, during the year we have refreshed our impressions by reviewing again the literature of the subject, and by further reflection.

ORIGIN OF THE NEGRO LODGES.

The origin of Masonry among the negroes of the United States was as follows:

On March 6, 1775, an army Lodge, warranted by the Grand Lodge of England, and attached to one of the regiments stationed under General Gage, in Boston, Mass., initiated Prince Hall and fourteen other colored of Boston, into the mysteries of Freemasonry. From that beginning, with small additions from foreign countries, sprang the Masonry among the negroes of America. These fifteen brethren were probably authorized by the Lodge which made them — according to the custom of the day — to assemble as a Lodge. At least they did so, but it does not appear that they did any “work” until after they were regularly warranted. They applied to the Grand Lodge of England for a warrant, March 2, 1784. It was issued to them, as “African Lodge No. 459,” with Prince Hall as Master, September 29, 1784, but not received until May 2, 1787. The Lodge was organized under the warrant four days later. It remained upon the English registry — occasionally contributing to the grand Charity Fund — until, upon the amalgamation of the rival Grand Lodges of the “Moderns’ and the “Ancients” into the present United G.L. of England, in 1813, it and the other English Lodges in the United States were erased.

Brother Prince Hall, a man of exceptional ability, worked zealously in the cause of Masonry; and, from 1792 until his death in 1807, exercised all the functions of a Provincial Grand Master. In 1797 he issued a license to thirteen black men who had been made Masons in England to “assemble and work” as a Lodge in Philadelphia. Another Lodge was organized, by his authority, in Providence, Rhode Island. In 1806 these three Lodges joined in forming the “African Grand Lodge” of Boston — now the “Prince Hall Grand Lodge of Massachusetts” — and Masonry gradually spread over the land.

The second colored Grand Lodge, called the “First Independent African Grand Lodge of North America in and for the Commonwealth of Pennsylvania” was organized in 1815; and the third was the “Hiram Grand Lodge of Pennsylvania.” These three Grand Bodies fully recognized each other in 1847, by joining in forming a National Grand Lodge (now virtually extinct); and, as practically all the negro Lodges in the United States are descended from one or the other of these, we need pursue the history no further.

After this plain statement of universally admitted facts concerning the origin of the negro Lodges, brethren to whom the subject is a new one

will no doubt be surprised to learn that many excuses for denying their regularity have been given.

In our opinion, the conclusions and sentiments that influenced the action of the great majority of those American Masons who have decided against the negro Masons after investigating their claims, are accurately expressed — though with unusual frankness — in the following extracts from a letter by our late brother, General Albert Pike, in 1875. Brother Pike said:

“Prince Hall Lodge was as regular a Lodge as any Lodge created by competent authority, and had a perfect right (as other Lodges in Europe did) to establish other Lodges, and make itself a mother Lodge. That’s the way the Berlin Lodges, three Globes and Royal York, became Grand Lodges.

“I am not inclined to meddle in the matter. I took my obligations to white men, not negroes. When I have to accept negroes as Brothers or leave Masonry, I shall leave it.

“Better let the thing drift. *Après nous le deluge.*”

OBJECTIONS TO THEIR LEGITIMACY.

We have denominated the objections which have been urged against the regularity of the negro Lodges “excuses” rather than “reasons,” because, while some of them are plausible at first sight, or to those but slightly acquainted with the history and principles of Masonry, we do not think there is a single one of them that would have been seriously urged by well-informed brethren but for the existence of the race antipathy which has for generations caused the white man and the black to remain at a seemingly perpetual distance in all social matters, — that feeling which led Brother Pike, as we have seen, to refuse to be governed by the dictates of his own judgement as to their legitimacy.

It would be impossible, within the reasonable limits, to discuss all these objections. The literature of the subjects covers many hundreds of pages. It might suffice to say that, in the opinion of your committee, each objection has been fully met and completely answered, over and over again. Yet we deem it our duty to call the attention of the Grand Lodge to three of them which seem to be regarded as the most important by those who have opposed

recognition, and seem to us to be the only ones which would be seriously urged in our day.

VALIDITY OF THEIR CHARTERS.

First, admitting that Prince Hall Lodge, warranted by the Grand Lodge of England, was a regular Lodge, it is pointed out that it was only a Lodge, not a Grand Lodge; and it is claimed that, consequently, it or its Master could not authorize the formation of other Lodges. In answer to this we may say that it is by no means certain that Prince Hall was not 'de jure' as well as 'de facto' a Provincial Grand Master. Many circumstances indicate that he was; and, in the opinion of many, a stronger showing in that direction has been made out for him than for Henry Price of Massachusetts, through whom much of our own Masonry must be traced. But, without relying on that claim, we must remember that nineteenth century usages cannot always be safely applied as a test of the regularity of eighteenth century acts. As already intimated, instances are numerous where single Lodges developed into Mother Lodges; and cases are not wanting, in Europe and Asia, where individual Masons, on their own authority, set up Lodges which were afterwards universally accepted as legitimate. To give but a few illustrations out of many which might be collected:

In Scotland, Kilwinning Mother Lodge continued to warrant Lodges long after the Grand Lodge of Scotland was organized.

In 1747 the Grand Lodge of Scotland recognized Lodges formed in Turkey by one of her Past Grand Officers, on his own personal responsibility.

In the History of the Grand Lodge of Virginia, Brother John Dove says:

"We have also evidence from the records of Falmouth Lodge, in Stafford County, that in the absence of a warrant from any Grand Lodge, the competent number of Master Masons being met and agreed, acted under this immemorial usage, only asking the nearest Lodge in writing, and which document operated as their warrant, as will be seen by the records of Fredericksburg Lodge No. 4 in granting this privilege to the Masons in Falmouth. We are also justified in inferring that the military traveling Lodges may have in many instances imparted the degrees of Masonry to persons of respectability residing at or near their place of encampment, and on leaving gave

them a warrant to confer these degrees on others in lieu of a certificate of enrollment."

At the formation of the Grand Lodge of Virginia, this Fredericksburg Lodge was not able to claim a chartered existence prior to July 21, 1758; yet before that it had made George Washington a Mason in 1752, and had empowered five brethren to form Botetourt Lodge at Gloucester Court House. This Botetourt Lodge, which had no other warrant until 1773, joined in forming the Grand Lodge of Virginia, from which the Grand Lodge of Washington is descended.

In a letter dated in 1783, the Secretary of a Lodge at Halifax, Nova Scotia, advised a brother against forming a Lodge under an obsolete Army warrant, and to wait for a new warrant, adding:

"In the meantime I am ordered to acquaint you that you may at any time have from the Lodges here a dispensation which will answer all the ends of a warrant." In 1752, certain brethren in Boston, supposed to have been Scottish or "Ancient" Masons, finding themselves ignored by the "Moderns", formed a Lodge "upon the authority of immemorial usage prior to 1721," and without any external authority whatsoever. They received a charter from the Grand Lodge of Scotland in 1760, becoming the St. Andrews Lodge, but it is known that they made Masons in 1753 and 1758. This Lodge furnished to the Massachusetts Grand Lodge its first Provincial Grand Master, the ever-illustrious General Joseph Warren who fell at Bunker Hill.

Other instances might be cited, but we think we have given enough examples to show that usages prevailing a century ago — by which, of course, the validity of Prince Hall's acts must be tested — differed radically from those of today. It may be well to bear in mind, also, that every one of the Lodges in England which in 1752 formed the Grand Lodge of the so-called "Ancient Masons" — to which nearly every Grand Lodge in the United States except the negro Grand Lodge can trace its descent, in whole or in part — was formed in defiance of the regulation of 1721 which declared the Grand Master's warrant necessary to make a Lodge regular.

In fine, we think a recent writer — Brother George W. Speth, editor of 'Ars Quatuor Coronatorum', states an incontrovertible historical fact when he says:

"That throughout the last century, and well into this, lodges have been formed by British Masons without the previous consent or authority of

the Grand Lodge or of the Grand Master..... neither have the founders of such lodges ever been censured for their irregularity of conduct."

In brief, we do not think that a rule which is not immemorial but was slowly developed among the white Masons, can be successfully invoked, a century after the event, to overthrow Lodges formed by Prince Hall among people of another race.

INVASION OF JURISDICTION.

The second objection which we shall notice is, that the existence of Negro Lodges is in contravention of "the American Doctrine of Exclusive Grand Lodge Jurisdiction." But what if it is? The Grand Lodge of Washington has repeatedly expressed its adherence to that doctrine, — sometimes perhaps in stronger terms than it would now use, in view of the wider diffusion of knowledge of the details of Masonic History; but it has never asserted that the doctrine is a Landmark. Its very name — "the American doctrine" — shows that it is not. We might dismiss this objection with the remark that the notion that two regular Grand Lodges may not lawfully exist in the same State is a modern one which originated in this country at a comparatively late date, and has never been accepted in the British isles or on the continent of Europe; and, in the opinion of your committee, cannot justly be applied to test the regularity of bodies formed at a time when the doctrine was a novelty, and by a race who had not accepted it.

In England, from 1725 to 1813 there were always two Grand Lodges, and at times there were three or four. In Scotland there were for years a Grand Lodge and a Mother Lodge. In early Irish History we find two Grand Lodges. In Prussia alone there are now and long have been three, dwelling together most amicably; and in all Germany eight or nine. In New York there have been three; in South Carolina two. There were two in Massachusetts prior to 1792; — not to cite innumerable other instances. The doctrine appears to have originated — though in a much milder form than it is now put — in certain resolutions passed by one of the rival Grand Lodges in Massachusetts in 1782; and one of its most ardent advocates — Past Grand Master Gardner of Massachusetts — claimed that by that resolution "Massachusetts set the example of a revolution in masonic government."

Being then, not a landmark, but the result of a "revolution" from ancient usage, it seems evident to your committee that this doctrine

cannot be justly or logically applied to test the regularity of the negro bodies. But the colored men suggest the further argument, that as the white Grand Lodges have always ;practically confined their operations to the white race, and the colored Grand Lodges to the black, the law has not been broken, and there has been no real "invasion of jurisdiction." It must be admitted that, as used by the fathers, the term "Jurisdiction of a Grand Lodge" meant jurisdiction over its own Lodges and their members, — not jurisdiction over land.

"FREE" OR "FREEBORN".

The third and only other objection which your committee deem worthy of special notice relates to one of the practices of the Negro Lodges: They use the word "free" where we use the word "freeborn," in testing the qualifications of a candidate.

There is no written law of this jurisdiction requiring candidates to be "free-born"; nor do we know of any case where one of our Lodges has tested a candidate as to his status at birth. A single clause in our ritual contains our only allusion to the subject.

Your committee, both by their early training and by what appears, from the manuscript Constitutions, to have been the usage of the fathers for three centuries, are very strongly predisposed to the idea that only the freeborn should be made Masons. But it must be admitted that the earliest Masonic manuscript that has escaped the devouring tooth of time, the Halliwell or Regius poem, not only designates the qualification as "free," not "freeborn," but joins with its only rival, in point of age, in assigning for the rule a reason which applies to the former word only; namely, that if a slave should be made a Mason his master might come to the Lodge and demand his surrender, and dire consequence — even manslaughter — might ensue: for, as the regius MS. aptly observes,

"Gef yn the logge he were y-take,
"Muche desese hyt mygth there make,

"For alle the masonus that ben there
"Wol stonde togedur hol y-fere."

But not relying alone upon claims to be drawn from these ancient documents, our colored brethren are able to point to at least one notable champion of their practice. For in 1838 the Grand Lodge of

England struck the word "freeborn" from its list of qualifications of candidates and substituted the word "free."

In view of this action of the part of a jurisdiction which we regard with peculiar reverence and affection, he would be a hardy man who would denounce this practice of the negro Masons as placing them beyond the pale of Masonry.

And, whatever may be the true rule, even without the example of the Grand Lodge of England, we think our colored friends might successfully rely upon the plea that where one not possessed of the proper qualifications is initiated, he is nevertheless a Mason. Where women, or minors or maimed men have been initiated, this rule has not been universally acknowledged; but we think it the better one and the one supported by the weight of authority. But — and we take no pleasure in mentioning it — in the too common case of the initiation of men who are lacking in the internal — the moral and intellectual — qualities that fit a man to be made a Mason, the rule has been unquestioned.

Other objections to the legitimacy of the negro Lodges have been urged; but in the opinion of your committee they are all based upon erroneous ideas of fact or law, and have been refuted so often that the time of this Grand Lodge should not be consumed by a discussion of them in this report.

CONCLUSIONS AS TO THEIR LEGITIMACY.

What we have said has prepared the Grand Lodge for the statement that the opinion of this committee is that persons initiated in so-called Negro Lodges which can trace their origin to Prince Hall, or Prince hall Lodge, No. 459, are as fully entitled to the name of Masons and to brotherly recognition as any other Masons in the world.

This opinion is shared by a great many distinguished Masons who have studied the subject. It is evidently the opinion of Robert Freke Gould, who says, in his monumental 'History of Freemasonry':

"I am inclined to think that the claim of the Black Mason to be placed on a footing of equality with the White one, is destined to pass through a somewhat similar ordeal in America to that which has been (in part) undergone by the famous Jewish question in Germany."

It was the opinion of the German historian Findel, who became the representative in Europe of the negro Grand Lodges.

Brother Albert Pike's views we have already quoted.

Brother Theodore S. Parvin wrote, more than twenty years ago:

"My opinion is that the negroes can make as good a show for the legality of their Grand Lodges as the whites can... I think we had much better acknowledge them than to blend them into our organizations."

Grand Master Griswold of Minnesota uses these words:

"I am satisfied that the so-called irregularities attending the organization of the first colored Grand Lodge in this country were fewer in number and of less importance than those pertaining to some other American Grand Lodges — Grand Lodges now venerable with age, to who we look with feelings of reverence."

These quotations, from men who have stood high as Masonic Jurists, might be multiplied indefinitely; but we think we have cited enough to show that our views are not singular or novel.

We may add that some, at least, of the Negro Grand Lodges are recognized by many Grand Bodies in Europe; and that it is known that their "work" is identical with ours in all essential particulars; that they include many of the best men among our colored fellow-citizens; and that their contributions to Masonic literature are creditable, and in some instances, notable.

THEIR RIGHT TO VISIT.

Under these circumstances, we think the prayer of the petitioners should be granted, if practicable. The prayer is that the Grand Lodge "devise some way" whereby they may be "brought into communication" with their white brethren. We do not construe this prayer as asking that the harmony of our Lodges be disturbed by the admission of unwelcome members or visitors. If we did, we should not hesitate to say to the petitioners that the doctrine that "no Man can be enter'd a Brother in any particular Lodge, or admitted to be a Member thereof, without the unanimous consent of all the Members of that Lodge then present," is so well rooted in this jurisdiction, and, even when extended to the case of Masons desirous of visiting our Lodges,

has been found so productive of that Harmony which is the strength and support of all institutions, more especially this of ours, that we are satisfied that no proposal to dispense with the requirement of unanimous consent before Masons made in Negro Lodges shall be received, either as Members or visitors, would be tolerated in this Grand Lodge.

THE HARMONY OF THE CRAFT.

There is another question which, in our opinion, ought not to be overlooked in determining the matter under consideration; namely, would a recognition of the rights of these petitioners disturb the harmony of our Lodges, or that existing between us and other Grand Jurisdictions? Of course, none but prophets can do more than express an opinion on this point. Our opinion is that it would not. The experience of the last thirty-five years indicates that social intimacy is not desired by either race. The recognition of the equality before the law, of white men and black men has, if anything, diminished rather than increased their social intimacy; and we do not anticipate that recognition of their Masonic equality would reverse the manifest tendency of the two races to exist apart in friendly separation. The requirement of unanimous consent will bar each race from the Lodges of the other whenever objection exists; and, of course, no discord will arise where the desire for union is mutual and unanimous.

Nor do we think any friction with sister Grand Lodges is to be expected. A generation ago the situation was very different; but we think that if this Grand Lodge should refuse to longer ignore what seems to be plain facts of history and clear principles of Masonic law, at the present day its course would be universally applauded outside of the United States, and its right would not be seriously questioned in this country — particularly when we bear in mind that no proposal to enter into relations with the Negro Grand Lodge is involved. This belief is confirmed by recent events. Within the last few years five American Grand Lodges have accorded recognition to the Gran Dieta of Mexico, a body organized by men whose Masonic pedigree is not to be compared with that of the negro Masonry of the United States, and one which, at the time some of these recognitions were accorded, was tolerating practices which are almost universally held to be in conflict with Masonic Landmarks. Nevertheless, although the step thus taken by sister Grand Lodges have been viewed with sorrow and regret by an overwhelming majority of the Craft throughout the United States and throughout the world, yet in no single instance has any unfriendly

legislation against any of the five Grand Lodges been even suggested. And should this Grand Lodge — in a nobler cause, and on behalf of brethren who have a greater claim upon us — elect to take a step which would be as beneficent as it would be just to thirty thousand masons and eight million of our countrymen, we do not doubt that our Masonic right to do so will be unhesitatingly conceded, even by those who differ most widely from us in opinion.

But even were this not so, we do not doubt the determination of this Grand Lodge to “judge with candor;” and, at any cost, “our ancient landmarks, and the ancient usages and customs of the Fraternity to preserve sacred and inviolable.”

Hence, in the opinion of your committee, but one other subject remains to be considered: It is reasonable to expect that in the near future our colored brethren will desire to have Lodges in this great and growing commonwealth of Washington. If so, is it for the best interest of the Fraternity that their Lodges should be under the jurisdiction of this Grand Lodge or not?

Everything considered, your committee incline to believe that the time is not yet ripe for the union of our Lodges and theirs, under one Grand Lodge. But your committee are very clearly of the opinion that if this Grand Lodge does not desire to grant charters to Masons made in the Negro Lodges, their right to procure charters elsewhere and set up a Grand Lodge on their own should be recognized; and that such a Grand Lodge, if we practically force our colored brethren to establish it, ought — so long as it limits its jurisdiction to men of the colored race — to be fraternally recognized by this Grand Lodge as a legitimate body, within that limit.

RECOMMENDATIONS.

Having thus set forth our views upon the important subject submitted to us, your committee now submit to this M.W. Grand Lodge four resolutions, and recommend that they be adopted, to-wit:

RESOLVED. That, in the opinion of this Grand Lodge, Masonry is universal: and, without doubt, neither race nor color are among the tests proper to be applied to determine the fitness of a candidate for the degrees of Masonry.

RESOLVED. That in view of recognized laws of the Masonic Institution, and of facts of history apparently well authenticated and worthy of full credence, this Grand Lodge does not see its way clear to deny or question the right of its constituent Lodges, or of the members thereof, to recognize as brother Masons, negroes who have been initiated in Lodges which can trace their origin to Prince Hall Lodge, No. 459, organized under the warrant of our R.W. Brother Thomas Howard, Earl of Effingham, Acting Grand Master, under the authority of H.R.H. Henry Frederick, Duke of Cumberland, etc., Grand Master of the Most Ancient and Honourable Society of F. & A. Masons in England, bearing date September 29, A.L. 5784, or to our R.W. Brother Prince Hall, Master of said Lodge; and, in the opinion of this Grand Lodge, for the purpose of tracing such origin, the African Grand Lodge, Boston, organized in 1808 — subsequently known as the Prince Hall Grand Lodge of Massachusetts, the first African Grand Lodge of North America in and for the Commonwealth of Pennsylvania, organized in 1815, and the Hiram Grand Lodge of Pennsylvania may justly be regarded as legitimate Masonic Grand Lodges.

RESOLVED. That while this Grand Lodge recognizes no difference between brethren based on race or color, yet it is not unmindful of the fact that the white and colored races in the United States have in many ways shown a preference to remain, in purely social matters, separate and apart. In view of this inclination of the two races — Masonry being pre-eminently a social Institution, — this Grand Lodge deems it to the best interest of Masonry to declare that if regular Masons of African descent desire to establish, within the State of Washington, Lodges confined wholly or chiefly to brethren of their race, and shall establish such Lodges strictly in accordance with the Landmarks of Masonry, and in accordance with Masonic Law as heretofore interpreted by Masonic tribunals of their own race, and if such Lodges shall in due time see fit in like manner to erect a Grand Lodge for the better administration of their affairs, this Grand Lodge, having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of such Lodges or Grand Lodge as an invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances; and will ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the pure principles of our Art.

RESOLVED. That the Grand Secretary be instructed to acknowledge receipt of the communication from Gideon S. Bailey and Con A. Rideout, and forward to them a copy of the printed Proceedings of this

annual communication of the Grand Lodge, as a response to said communication.

Fraternally submitted,
Thomas M. Reed
Wm. H. Upton
J.E. Edmiston

Committee.

***M.W. Grand Lodge of
F. and A. Masons of Washington
1898***

Communism and Freemasonry

R.W. Bro. Robert A. Tate

Grand Secretary of Saskatchewan

I wish at the outset to make it emphatically clear that I have developed this paper as an individual member of the Craft. It is not and must not be interpreted as the official voice of Saskatchewan Freemasonry. I personally accept full and complete responsibility for every thought and conclusion embodied in this material. Saskatchewan Freemasonry has never officially considered or taken a stand on the subject of Communism and Freemasonry.

I was assigned and accepted the task of developing a paper on the subject of Communism and Freemasonry for the Ninth Annual Conference of Western Canadian Grand Lodges. There will be no attempt in this paper to evade the issue or to endeavour to phrase my conclusions in such manner as to please either those who now hear it or those who may subsequently read it. There will, however, be a very definite attempt to deal with the subject fearlessly and honestly. My intention is not to remain behind any Masonic "Iron Curtain" but rather to come right out into the open and say what I think Freemasonry should do about the deceitful ramifications of this dangerous, cancerous growth.

The Conference of Grand Masters of Masons in North America in 1947 unanimously adopted the following resolution:

"Masonry abhors communism as being repugnant to its conception of the dignity of the individual personality, destructive of the basic rights which are the Divine Heritage of all men and inimical to the fundamental Masonic tenet of faith in God."

The Grand Master of the Grand Lodge of Wisconsin delivered a paper on the subject "Freemasonry and Communism" at the 1948 Conference of Grand Masters of Masons in North America and I would recommend a copy of that paper being printed as an appendix to the official record of this Conference of Western Canadian Grand Lodges.

The Grand Master of the Grand Lodge of Maryland appointed a committee of five past Grand Masters and the Deputy Grand Master and charged this committee with the responsibility of investigating communism from a Masonic standpoint. This committee in its report to

Grand Lodge gave it as their opinion that it was entirely proper for Grand Lodge to consider the subject of Communism and Freemasonry.

Most Worshipful Brother G. Roy Long, Grand Master of the Grand Lodge of British Columbia in his Grand Master's address at the Annual Communication of that Grand Lodge in 1948 fearlessly dealt with the subject of Communism and Freemasonry.

However, I am not looking for excuses for dealing with this subject nor am I looking for precedent.

I do not intend to deal with the subject in a manner similar to those authorities I have referred to in the opening paragraphs of this paper. I simply make those references as a matter of record and as a source of information for anyone desirous of further studying the subject.

Freemasonry forbids the discussion of religion or politics in a Masonic Lodge. The prohibition of such discussion has its origin in the Anderson Constitution of 1722, Charge 6, Section 2, which reads in part as follows:

"No private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Catholic Religion above mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the Welfare of the Lodge, nor ever will. This charge has been always strictly enjoin'd and observ'd; but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome."

That Prohibition cannot and must not be interpreted as applying to the discussion of a belief in the existence of a Supreme Being, a discussion of a belief that that Supreme Being has revealed his will to men. Those religious subjects have "the grip and word" necessary to admission to a Masonic Lodge. Sectarian creeds, doctrines, etc., are, however, definitely controversial religious subjects and do come under the ban and must not be discussed in our Lodges. Communism is not a religion but is the antithesis of religion and is essentially atheistic. A discussion of communism does not come with the restriction.

The science of government cannot be interpreted as a controversial subject. The prohibition, as I understand it, refers to a discussion of partisan politics. Communism is not a system of free government by

the people but an attempt to enslave the peoples of the world, an attempt to make the State supreme and the individual a mere pawn. It is an attempt to wipe out all institutions, including Freemasonry, that depend for their existence on the freedom of the individual. We are admonished to fulfil the duties of a good citizen and surely that admonition places responsibility on us as individual Freemasons and as an Institution.

I am convinced that Freemasonry would have nothing to fear if Communism propagated its doctrines openly. We must, however, be very fearful and wide awake to the dangers of the deceitful, insidious, under-cover methods which are adopted by it in an endeavour to enslave the free people of the world. Freemasonry and Freedom are synonymous terms. Freemasons must be prepared to unitedly fight the enemies of individual freedom. Communism is definitely such an enemy.

However, I again repeat that I am convinced that Freemasonry would have nothing to fear if communism propagated its doctrines openly. If communism openly attacked our democratic freedoms, if it openly advocated the destruction of the sanctity of our homes, the privacy of our family life, the right to worship as our conscience dictated, the freedom of private assembly such as we enjoy in our Lodges the exercise of our free franchise and our various other individual freedoms, our young people would rise in a mighty militant body as they did in World War I and II and destroy the enslaving monster. But no, the committee brain trust is too shrewd to permit a campaign of open warfare.

I am going to digress to refer to personal experience in World War I. As we gained combative experience in trench warfare we realized the necessity of establishing listening posts in "no Man's Land". The occupants of those listening posts were responsible for warning the troops in the front line of any threatened enemy raid or general attack. It was my duty to serve in the bombing squad that manned the listening post in front of the section of the line occupied by our company. We adopted the practice of having a wire running back from the listening post to a sentry on duty in the front line. We developed a set of signals, one pull on the wire meant someone was coming in from the listening post, two pulls meant we wanted someone to come out, three pulls was a request to send up flares and a series of pulls was a warning that the enemy were attacking.

I suggest that we recognize our responsibility as one of democracy's listening posts, give the alarm and send up illuminating flares. "Let there be light" and then I am satisfied that the following sneaking, under-cover approach of the communistic enemies of Freedom will be revealed in their true significance.

The advocate of communism in analyzing our democratic way of life and seeking vulnerable points undoubtedly decided that our labour organizations might be fertile soil to cultivate by highly trained agitators. We must admit that they have met with considerable success. Both Labour and Management must realize the dangers of communistic agitation. Our great labour organizations could only have been developed and can only continue to exist under a system of individual freedom, freedom of assembly, freedom of speech. Freemasonry has ever been the Champion of freedom and has always recognized "that labour is the lot of man".

Freemasonry had its origin in the grouping together of workmen and her roots originally received their nourishment from the integrity and skill of the operative builder. It is possibly the oldest labour organization in the world and must continue to be vitally interested in the welfare of the labouring men. Freemasonry as a labour organization has a background of all that is finest and worthwhile. This great and flourishing Masonic tree grew from the acorn of honest and skilled workmanship. Freemasonry was a labour organization that protected honest workmen and discredited and exposed the coward, the malingerer and the agitator. We are and must continue to be an institution of workmen - builders. Any activity that threatens our fundamental freedoms and that involves the welfare of mankind generally must be the object of Masonic concern, attention and protective action. Freemasons who are members of labour organizations should spearhead a movement to purge their institutions of the enemies of freedom. Organized labour should be actively fighting for the preservation and not the elimination of free enterprise and the democratic way of life.

Communism is also using as a method of attack on democracy the encouragement of the formation, within our own country, of nationwide groups banded together under various high-sounding two, three and four cylinder names. The names of these groups or associations are invariably camouflaged with some word or combination of words having a democratic or patriotic appeal. This is disclosed by a reference to the multifarious groups seeking public recognition in recent civic, provincial and federal elections. Many of them are the

underground tributaries to and feeders of the parent communistic stream. They strive, with considerable success, to attract our young people to membership. They make promises impossible of fulfilment, conveniently overlooking the fundamental fact that virtue, prosperity and happiness cannot be accomplished by legislation but must be personally achieved. Their doctrines would penalize the ambitious and industrious and subsidize the lazy and shiftless. Their objective is to put Democracy and free enterprise into the hands of the Receiver. They have leaders who attempt to satisfy their conscience by openly denouncing any alliance with communism but who are so drunk with a lust for power and office as to be willing to sell their souls in support of theories and doctrines that would prepare the soil for a communistic harvest. They must not be permitted to sell Canada's soul.

I suggest that this great Institution of Freemasonry teaches a way of life that would ensure world peace and happiness - but Freemasonry's teachings are diametrically opposed to communistic ideologies. Communism is challenging Freemasonry. To successfully answer the challenges we must have action and not merely a verbal criticism or the threatened dangers. We glibly suggest that the hope of tomorrow is the youth of today. If such is the case it behooves us to institute a campaign that will inspire our youth with an irresistible determination to spread the doctrine of democratic freedoms to the four corners of the globe.

The dictators recognized the value of youth, inflamed youth with their ideologies and almost succeeded in world domination. I submit that we must recognize the value of youth, must inspire our youth with the ideals and teachings of Freemasonry, must again look to youth to fight our battles, not the battles of a hot war but the battles of this cold war.

Saskatchewan Freemasonry has a positive constructive "Freemasonry and Youth Program". I appeal to Freemasonry throughout the world to give serious thought to the development of a Youth Program that will enthuse the youth of our countries with the value of the great individual freedoms and privileges existing under our democratic way of life.

There is no greater service that we as Freemasons can render our country than to maintain and strengthen the morals and morale of our youth. Youth properly directed will ensure the preservation of those liberties and freedoms which have been purchased for us by sacrifices in blood and tears down through the ages. Are we as an Institution

prepared to assist in directing the thought and actions of the youth of our communities, or are we going to adapt the attitude that it is no concern of ours and permit other organizations and institutions with sinister foreign antecedents to inoculate them with "ism" virus? On our answer as translated in prompt and constructive action depends the survival of Freemasonry.

I challenge Freemasonry to substitute actions for words, man the listening posts of freedom, give the alarm, order up flares and direct a campaign that will inspire our youth to carry the banner of individual freedom to a total victory over the enslaving forces of the 'ism' advocates. I issue this challenge in the name of Canada's 95,000 glorious dead who laid their lives on the Altar of Freedom in World Wars I and II and I do so in the words of Lt. Col. John McCrea's immortal poem"

"We are the dead. Short day ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe;
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."

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(This is an appendix to Bro. Tate's paper as covered by motion on page 30 (page 15 in original minutes), and reproduced through courtesy of Bro. Van Dyke Parker, G.M. of Wisconsin.)

Freemasonry and Communism

By

Van Dyke Parker
Grand Master of Wisconsin

Bro. Parker:

Most Worshipful Brother Chairman, Members of the Grand Masters Conference: As we were going along this morning and I was watching

the clock and saw that it was about the time to eat, I had decided that perhaps I would be the first one on the program this afternoon, and I was thinking of a class in integral calculus that I always attended immediately following the lunch hour, and what a nice subject it was to sleep through.

Now, Brethren, I assure you that my remarks are brief, and I will try not to make them too long, for it has been said that the human mind can only absorb what the feet can understand.

Brothers, my remarks are of a serious nature and on a very vital subject.

During the closing hour of this conference in session one year ago, my immediate predecessor, Most Worshipful Schubert, then Grand Master of Masons in Wisconsin, read into the record a brief statement and proposed for adoption a resolution to be added to our Declaration of principles. This resolution was laid over for consideration at our present meeting, and before discussing the subject assigned to me in the agenda, I would like to present the brief statement made last year, along with the accompanying resolution.

Brother Schubert: Most Worshipful Sir and Brethren: We of Wisconsin would like to propose an addition to the Declaration of Principles adopted by this body, I believe, in 1939.

Before making the concrete proposal I would like to read a relatively brief statement:

Operative Masonry had the objective of advancing and protecting economic interests of stone masons.

Speculative Masonry adopted the tools of the operative art as symbols for a method of education in morality.

The modern Masonic Lodge system has refined this method of education into an elaborate ritualism, extended in the appendant bodies of both York and Scottish Rite.

Originally this method served the purpose of providing an elementary education to me who had no opportunity for formal education elsewhere (the lecture on the seven steps in the arts and sciences survives as evidence of that practice).

There is much to indicate that the early lodge practice in America placed much emphasis upon educational, cultural, moral and fraternal objectives, but in a more primitive society there was much more opportunity for practical, mutual helpfulness among Masons as an organized objective.

It is an acknowledged fact that Masonry, through Masons, had a very definite influence upon the development of the demand for America's independence and the prosecution of the War or the Revolution. Of the influence of Masonry and Masons upon the formulation of the principles of our government, there can be no doubt. In the post-revolutionary period, Masonry apparently continued its educational, cultural and fraternal practices, but again directed its thinking practical objective in using its influence toward the establishment of a public school system - more particularly in the east coast States. The Texas public school system was definitely a Masonic creation. From those days on, with many isolated exceptions, of course, institutional Masonry, as distinguished from noteworthy individual Masons, remained inarticulate in public affairs, and its principal claim upon public attention rested in its varied institutional and individual works of charity.

With this brief recital, I address myself to these questions: What is the purpose of Masonry today and what is the method of that purpose?

Are we content with the making of more Masons, even though that be coupled with the educational and cultural value of the ritualistic process, with only charity as a social objective? Or are we beholden to use the working tools of Masonry for service to God and country in a larger field of thought and work?

It appears to me that one of the most important of the working tools of a Mason, though not usually classed as such, is the tiled Lodge room itself.

The example of our Masonic forebears in the part which they took in winning our independence, formulating our institutions and developing our public school system is at least suggestive of the idea that Masons may again be purposeful in this day and age.

Has this generation squandered the rich inheritance which has come to us from Revolutionary patriots, have betrayed the faith of the founding fathers?

Not until we teach the application of Masonic precepts to the affairs of life, not until we make the lodge room a forum for the discussion of Masonry to advance our temporal and spiritual well-being, will we prove ourselves worthy of our Masonic privileges and opportunity.

We have brought too many men within our fold who have no understanding of our ultimate objectives. There is not enough time in our ritualistic system to find out either what Masonry has done, or what it can do within its own self-imposed limitations. All attempts at leadership are made subservient to an all-pervading ritualism.

If the freedom-loving colonists, if the Revolutionary patriots, if the framers of the Constitution could draw inspiration from the sanctuaries of Masonry, should Masons today stand mute in their lodge room when those freedoms are being undermined and destroyed?

Can we regard ourselves as worthy of the inestimable privileges of Masonry if we stand idly by while our spiritual and material resources are being dissipated in the flagrant violation of a public trust? Shall the heresy of selfish class interest prevail to undo a homogenous freedom-loving people? Is the pagan philosophy of Karl Marx to be promulgated in America without a protest from Masons to whom God is the source of all wisdom and power?

Such subjects immediately suggest the dangers of dissension and controversy. I refuse to recognize the validity of the suggestion as it pertains to the Masonic rule forbidding controversial subjects. Granted that human stupidity may lead to a difference of opinion, even as to the wisdom and power of God, the rule would not in such a case make God a forbidden subject.

I sincerely plead with you to make the lodge room a forum for the discussion of those things which will encourage Masons to learn more about the method and purpose of Masonry applied to the affairs of life, the privileges and opportunities of fraternal intercourse with a practical objective, the duties of citizenship and well being of the social order and the virtues of obedience to God.

And in the course of any such discussion a misguided brother shall rise in the lodge room to say, "Worshipful Master; This is a controversial subject", let the Worshipful Master respond: "This being a controversial subject, it is my order that no further reference be made to it." All this in the hope that there may be increasingly less stupidity and more devotion to the accomplishment of a Masonic purpose.

Such a practice will meet the objection to the dangers of dissension and controversy. Such a Masonic forum will give life and spirit and purpose and a new interest in Masonic meetings.

There is a strong temptation to expand upon the possibilities of such a forum for Masons, but I want to direct your attention to what seems to me to be a single objective of immediate and paramount importance, not only to Masons and Masonry, but to all Americans. All that we hold dear in Masonry and all that we hold dear in our American citizenship is threatened by Communism. Both at home and abroad the evidence is piling up to show how a mere minority of Marxian enthusiasts can corrupt the political and economic thinking and the moral integrity of a whole people.

I pray to God that our membership, of over two million American Masons, may not only be awaked from their Masonic lethargy, but that they may develop something of that fervor and zeal and spirit of sacrifice for Masonry and its objectives which Communists have for their hell-bound Communism.

And so, Worshipful Sir, I propose for consideration this addition:

Masonry abhors Communism as being repugnant to its conception of the dignity of the individual personality, destructive of the basic rights which are the Divine heritage of all men and inimical to the fundamental Masonic tenet of faith in God.

With the recitation of the foregoing, I now address myself to the subject listed on the agenda. First, I would like to define Communism as we speak of it today.

During the past two centuries in this country there have been over 400 experiments in communal living. Many of these have been Christian communal colonies. No doubt in their day of founding or organization they were referred to as socialistic or communistic enterprises. Many of these have developed to a satisfactory conclusion and are now absorbed within the boundaries of these United States. These groups known to you have definitely been an influence for good, and are in no way to be confused with the subject at hand.

We are speaking of Communism as promulgated by the doctrine of Karl Marx, as furthered by Lenin and Trotzky, and now practised under the Dictatorship of Joseph Stalin in the Union of Soviet Socialistic Republic.

Secondly, let us consider what is, and what is not, controversial for discussion in a Masonic Lodge. Some may say that the discussion of any political subject should not be had within a tiled lodge room. Then, what is to be called a political subject. Are we to be confined to considering all so-called political parties, who have had their name on the ballot, as a definite political alliance and as such not open for discussion in the tiled lodge?

There is a so-called political party known as the Prohibition Party. This subject has been discussed in constituent lodges and in most grand lodges in this country. In reviewing the Foreign Correspondent Reports, we find the principle on which this party is founded is an item that is now up for discussion in most grand jurisdictions. Are we, therefore, to consider that because of the controversial nature of this subject it should not be discussed in lodge and grand lodge, or because the name has appeared on presidential ballots as a political party that the same should be called controversial and not open for discussion?

We recall the anti-Masonic Party of the early 19th century. Was this considered a political subject, a controversial subject, and not open to discussion in tiled lodge rooms by our Masonic forefathers? I dare say the answer is definitely "No". Other so-called political parties have been founded throughout the history of this nation on different ideologies and to promulgate definite reforms and views of their own. Those are not partisan, but merely sponsors for their ideas. Reading of the old records, particularly of St. John's Lodge, Boston, would indicate that our Masonic forefathers took quite an interest in the independence of the colonies, even to adjourning lodge meeting so as to participate in an event where Tea was served.

Some may say, "Why should we as leaders of Masonry in the several grand lodges of this continent concern ourselves with this subject?" Masonic leaders have mentioned to me that there are so many more serious ills in this world that we should strive to correct, that we should not concern ourselves with this so-called controversial subject.

My Brothers, there is no greater danger to the peace of this world, to the welfare of future generations, or to the security of all that we hold sacred, than the menace of Communism which is spreading its tentacles over a goodly portion of this globe.

I quote from remarks made by a past Grand Master of Wisconsin, Most Worshipful Brother George Lounsbury, at the meeting of this

conference in 1940, when at that time the subject under consideration was Free Masonry's attitude towards the then present world condition:

"Freemasonry regards as sin those things which violate the fundamental principles on which this fraternity is founded, and so in relation to world affairs, it is and must be opposed to dictatorships, intolerance of race or creed, the oppression of minorities, the armed and unprovoked aggression of strong nations upon weak ones, and the increase of power of any nation which does not follow the principles of democracy."

Those were the conditions in 1940 which led us into World War II. Where are the conditions today? Are they not parallel, if not more acute, than those we recall of 1940?

Let me make myself clear on an important point. It is not the purpose of this suggested addition to our Declaration of Principles to pave the way for an public Masonic demonstration against Communism. Such a movement would, of course, violate our own long established principle. But, if our Grand Lodge officially place this evil philosophy in the same category with atheism, where it belongs, then any possible objection to discussion of the subject will disappear, and we shall be free in our lodge rooms to enlighten our brethren and warn them against the Communistic peril of which too many are shockingly unaware or misinformed — just as we teach in our lodges a reverence for and obedience to the will of our Great Creator as opposed to the desolate theories of the atheist.

Every Mason, as a citizen, should be informed as to the deadly threat of Communism to our Fraternity, our country and the institutions which we love and under which we have built this great nation. What he learns in his Masonic Lodge he is to take with him into his daily life, guiding himself by the principles teach — the simple principles of right living and decent manhood.

Masonry in its early operative days was the forerunner of our present trade unions. In the early days of colonizing this country Masonry served as a banding together of men to assist one another in warding off the elements, the attacks of wild beasts and savages and as a communal effort to sustain life. During the days of the Revolution, Masonry was definitely an organization of patriots. We have always arisen to the call of the nation, and in these days, we must not view lightly the menace that is facing us on all sides.

The discussion of the so-called political parties is not a controversial subject. It is partisan politics that is forbidden. A man may be a Mason and a member of any political party of his choosing, a man may be a Mason and worship his God in any church he desires, be he Hebrew, Roman Catholic, or Protestant; but no man may be a Mason and a Communist, for a Communist is an avowed atheist, a follower of the teachings of Dr. Karl Marx, who expressed himself that religion was the opiate of the masses. You cannot be a Communist and a Mason any more than you can be a George Washington and a Benedict Arnold.

Communism is not only incompatible with the tenets of Masonry, but the Masonic Lodge system, along with the church, must cease to exist where Communism governs. Russia today tolerates a restricted church only as a temporary expedient, and is looking to the ultimate extermination of all forms of worship of Deity. Masons cannot dismiss the subject for it is not controversial in the Masonic sense. The first law of nature is that of self preservation, and the first duty of Masonry is to defend Masonry. To do that Masons must be able to recognize the danger of Communism, both in its outward and in its concealed form.

Communism will never prosper in America if its purpose and its methods are known and understood. Ignorance of the subject has produced a corresponding apathy toward any need for combating communistic activity.

The casual observer commends the proposal of Communism, "That all men shall share more equally in the world's goods", little realizing that that proposal is only a cover for a fraud to secure political power with a promise of preferment to its most aggressive supporters.

Communists do not come out in the open. They conceal themselves behind false fronts and use their unsuspecting stool pigeons for an appearance of public decency and high ideals. They plan secretly to control key positions of power and influence. They individually deny their own identity. There is no form of dishonesty or treachery which they have not employed with the approval of their highest leaders. They justify lawlessness and immorality as a means to an end. They thrive on social disorder, human misery and ignorance. They deliberately appeal to the lowest forms of human selfishness and greed. They propagate hatred. The class struggle is their openly avowed objective. By their own formal declaration Communism can be achieved only by overturning the whole social order. They mean to accomplish their ends by revolution, bloody revolution.

Our whole political economy, our age old institutions, our traditions and customs, our conception of law and order, our religion and morals, our family life must all go if Communism is to prevail in America. All this is to come about on the promise, impossible of fulfillment, that Communism is a panacea for all moral and economic human ills.

If there be any doubt upon any of the foregoing assertions, the proof is adequate, documented largely by communistic official manifestoes and declarations, their own records, their miscellaneous publications and the unashamed assertions of Communists themselves.

There are evidences today of a revival of German militarism under Soviet patronage, and an open feeling among all men that an historical duel is now being waged between Soviet Totalitarianism and Western Democracy. This problem will be solved by overall measures, but let us be sure we do not lose the duel by default.

A citizen of the Soviet Socialist Republic may not own land, may not strike, may not picket, may not travel, may not own jewelry, may not be tried by jury, may not choose his job, may not absent himself from work, may not ring a church bell, may not be a friend of a foreigner, is forbidden freedom of speech, freedom of assembly, freedom of religion, freedom of soul.

Contrast this with our beloved country where the dignity of the individual is safeguarded and preserved. His home is his castle and may not be invaded without due process of law. His personal effects are protected from unwarranted search and seizure. He may not be arrested unless he is engaged in actual commission of crime, or is presented with the charge for which he stands accused, and in either case, he must be arraigned in open court, be represented by counsel of his own choosing, and admitted to bail. He must be given ample time in which to prepare his defense and must be tried by a jury of his peers. If dissatisfied with the outcome, he has the right of appeal.

Furthermore, free and unmolested he may worship at an altar of his own selection, his devotions uninterrupted and his faith a matter solely for his conscience and his God. If he disagrees with his government, and he frequently does, he has the right to express his opinion freely and openly, and if he so wills and can afford it, he may fire a hall and invite others to hear him.

As Masons our course is clear. Our first duty is to God and our next duty is to our fellow men. Our duty to God rises in a perpendicular,

which we meet our brethren upon the level and these two form the square. Communism and Masonry are at opposite poles and cannot live side by side.

***9th Inter-Provincial Conference
of the Officers of the
Four Western Masonic Jurisdictions of Canada
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