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LECTURES  
ON  
FREEMASONRY,

EXHIBITING THE BEAUTIES OF  
THE ROYAL ART.

BY  
BROTHER D. G. GOYDER,  
*Formerly Secretary and P.M. of the Samaritan, 539,  
and Hon. Member of the Lodge of  
St. Mungo, Glasgow.*

*Fourth Edition.*

“Vir bonus est, qui prodest quibus potest, nocet autem nemini.”

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**In Memoriam.**

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**SIR D. K. SANDFORD, M.P., D.C.L.,**

**Professor of Greek in the University of Glasgow,**

**B. W. M. of the Glasgow Kilwinning Lodge. No. 4.**





## P R E F A C E. .

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THE First and Second Editions of this little work were published under the sanction of the late John Crosley, Esq., Provincial Grand Master of the Eastern Division of Lancashire, in 1830.

The Third Edition was published under the sanction of the late Sir D. K. Sandford, professor of Greek in the University of Glasgow, who passed a high eulogium upon it in the Grand Lodge of Scotland, declaring the Lectures to be "Conceived in a spirit, and couched in language, that did honour to the craft."

Having been some years out of print, the repeated solicitations of the Brethren has induced the Author to submit another edition to the public.

*London, March, 1864.*



# LECTURES.

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## LECTURE I.

BY the desire of the W. M. and brethren of this lodge, I am this night to deliver to you a lecture, illustrative of the principles and explanatory of the symbols in use among our ancient and honourable fraternity. Ancient, I may with truth term it, for it is coeval with creation: and honourable it most certainly is, not only because it has enrolled among its members the most illustrious princes, but because it embodies in its rites, all that is virtuous and upright; all that can tend to elevate the principles, and improve the judgment.

The first thing to which I shall direct your attention is the origin of our Art.

I presume that the name of *Mason* in this society does not denote that the rise of the society was solely from builders, architects, or mechanics\*:—at the time in which Moses ordained the setting up of the sanctuary, and

\* See Appendix.

when Solomon was about to build the temple at Jerusalem, they selected out from the people those men who were enlightened with the true faith, and being full of wisdom and religious fervour, were found proper to conduct those works of piety. It was on those occasions that our predecessors appeared to the world as architects, and were formed into a body, under salutary rulers, for the government of such as were employed in those great works: since which period the builders have adopted the name of *Masons* as an honorary distinction and title to their profession. I am induced to believe the name of *Mason* has its derivation from a language in which it implies some strong indication or distinction of the nature of the society; and that it has no relation to architects. The French word *Maison* signifies a family, or particular race of people: it seems as if the name was compounded of *Μαω-Σωαν*, *Quero Salvum*; and the title of *Masonry* no more than a corruption of *Μεσογανωω*, *Sum in Medio Cœli*, or *μαζουγῶν*, *Signa Cœlestia*, (Job xxxviii. 32); which conjecture is strengthened by our symbols.\* I am led, therefore, to determine that

\* The titles of *Masons* and *Masonry* most probably were derived from the Greek language, as the Greek idiom is adopted by them. The Druids, when they committed anything to writing, used the Greek alphabet; and I am bold to assert the most perfect remains of the druidical rites and ceremonies are preserved in the cere-

the appellation of *Mason* implies a member of a *religious sect*, and a professed devotee of the Deity, "*who is seated in the centre of heaven.*"

Look around you, my brethren; observe the various beauties of the creation; suffer your minds to dwell upon the magnificent order that everywhere pervades the great structure of the Universe. I am satisfied your minds expand as you behold the beautiful scene; that your hearts beat with more lively gratitude while you reflect upon the wonders before you, and that your souls are instinctively led to that BEING, by the breath of whose mouth, the heavens and all their host were made. Yes! to the world's great Architect you look! and, with reverence let me speak it, the GRAND MASTER OF MASONRY is the adorable Being under whose all-seeing eye we constantly assemble; and from whose imperishable Law, we draw forth streams of life and blessedness. Since, then, our primary attention is directed to that glorious Architect, our fraternity ever consider Him as their august founder; and, as it is impossible

monials of Masons, that are to be found existing among mankind. My brethren may be able to trace them with greater exactness than I am at liberty to explain to the public. The original names of Masons and Masonry may probably be derived from or corrupted of (*Muserion*) *res arcana*, mysteries, and (*Meurs*) *sacris initiatus mystis*, those initiated to sacred mysteries.—HUTCHINSON.

that anything which proceeds from Him can be otherwise than perfect, therefore in and from His magnificent works, the intelligent mason draws a fund of knowledge which enables him with the greater accuracy to square his own building, to free it from excrescences and imperfections, and ultimately to render it a fit **LODGE** for so **DIVINE A MASTER** to dwell in

When man first came forth from the hands of his Maker, pure and holy was his situation, perfect was his state, and innocent and happy was his existence. The Lord of the Creation gave into his hand the whole created earth; and all that had life, as well as everything inanimate in it, was subservient to his authority. Let us now contemplate the six grand periods of the Great Architect of the Universe, and we shall then again have occasion to refer to the man into whose hands the earth was given. I need not read to you an account of the creation, because it is to be hoped that every brother is so intimately acquainted with it, that its recital would be at the present time, unnecessary; besides this, the Volume of the Sacred Law is never closed in our Lodge, and therefore it may now be said to speak to us with a voice of irresistible force.

Grand and magnificent indeed was the design! full and complete the execution! and nothing short of an Omnipotent Power could

have raised and finished this most beautiful fabric. Grateful is the intelligent Mason when he contemplates the glorious works around him: but their symbolic signification leads him to look unto himself, and to perceive that they are especially useful for his guidance while in the Lodge of the world, as well as to direct his course to the Grand Lodge in the heavens.

Upon initiation, I could not but feel a degree of unusual agitation: I could not remain untouched by the peculiar nature of the ceremonies. The solemnity of the proceedings led me to believe that something more was meant than met my ear; and when the full blaze of light burst upon me, I could not but be sensible of my ignorance, as well as of the darkened state of my own mind, when compared with the brethren around me. Has not every brother experienced the same? and when the film fell from his eyes, did he not rejoice in the cheerful light before him?—When God called forth the world from chaos, the Divine Architect exclaimed, “Let there be light, and there was light.”—It is thus that the various periods of the creation are symbolic of the Mason’s progress; and it is thus that the Scriptures are ever open before him, and are replete with such peculiar instruction, that he only who is instructed in our mysteries can duly appreciate the motives which influence us. Dark is the state of the uninitiate: confused and shapeless are his ideas, rude and



chaotic his imagination; but the ministering aid of the Master, when he is assured of the integrity of the initiate's intention, affords him his instruction, and imparts to him a sufficient degree of light to cheer him in his present ignorant state; as much light as he can endure and be profitted by, *that* is given to him, and he enjoys the evening and the morning as the commencement of a bright era of truth, which shall hereafter burst forth in meridian splendour. So the evening and the morning is the first day.

The association of the Free and Accepted Mason with the sons of light that surround him, (though at first he may be confounded with his own ignorance,) is productive of the most beneficial results. For though his superiors in knowledge, and although they have passed their several degrees, still they remember their former ignorance; and it is, therefore, their greatest happiness to impart gradual knowledge to their new brother; who speedily assimilates with the benevolence around him, and emerges from doubt to full confidence in the charity of his brethren. Thus, as in the second period of the Grand Architect's works, the waters which were above were divided from those which were below, so the confusion of the newly initiate's ideas are reduced to proper order; the false opinions which he had formed of Masonry are collected below, and there they are an apt emblem of the troubled ocean, whose waters cast up mire

and dirt, and which nothing can restrain but that powerful truth, of which his mind is at present receptive. His false opinions being confined below, and kept in proper order and subjection, the perceptions of truth are raised above: and though they still want order and arrangement, they are nevertheless in their proper sphere, and in due time will be properly defined. Thus the evening and the morning,—the obscurity of shade, and the dawn of light,—are the second day.

But now it is fit that the erroneous opinions he had imbibed against the order be confined to their proper place. For as evil cannot dwell with good, so neither can falsehood dwell with truth; and, therefore, in the third grand period of the Great Creator's works, we not only find the waters collected together in one place, but the dry land appears: the earth brings forth grass, the herb yielding seed, the tree yielding fruit, each good in its kind, each blessed by its Divine Creator. The initiated Mason, in like manner, has not only his false ideas removed, and confined in that place where all error should ever dwell, namely beneath him; but he is now instructed in the mysteries of our sacred craft; he is shown the variety of orders, informed generally of their peculiarities and uses, and instructed that upon himself, and himself alone, will depend all his future knowledge; that good conduct will introduce him into the inmost

secrets of the various orders ; that when he has duly practised all the precepts of the first degree, and measured his conduct by the rule of knowledge presented to him on his initiation ; when all the excrescences of his corrupt state have been knocked off by the maul of his perseverance ; and when his chisel has prepared the rough astler of his mind for more important secrets, then will he be admitted to a higher degree, and participate in the advantages belonging thereto. By this initiatory knowledge, the skilful mason properly discriminates between good and evil, as he did before between truth and falsehood ; he distinguishes between the several plants that grow in the garden of his mind, which now, being prepared for deeper truths and brighter light, concludes the evening and the morning with the third day.

The fourth grand period of the Creator's works introduces us to the knowledge of the two glorious luminaries, the sun and the moon ; the former of which is constantly cheering us with his light, animating and invigorating us with his heat, and sending forth those vivifying and fructifying powers which impart energy to the whole creation. As the previous knowledge of the initiate mason had prepared him for a further acquaintance with the mysteries of our art, so now those mysteries are laid open,—they are explained unto him as he is passed to the second degree.

Behold yon glorious orb! which, to the enlightened Mason, is always at the meridian; what does it typify? of what is it symbolic? Was it not the Great Creator that called it forth, and was not His eternal love manifested by the formation of so truly glorious a body? What else then can it symbolize, and what else does it symbolize to the enlightened Mason, but that fatherly love divine, which has ever been the key-stone of the arch of our fraternity. By this glorious luminary we are reminded of that Being, the fire of whose love we should be constantly endeavouring to enkindle in our bosoms; and earnestly pressing forward that we may not be found unworthy of that heavenly affection which teaches, that in vain do we profess to love God, if we love not one another. The sun is therefore a constant emblem in our Lodges, and the moon, receiving her placid light from that glorious orb, is, to us, a striking image of that wisdom which alone is saving, and of that constant dependance upon the sun of divine love, which symbolizes unto us our utter helplessness without God's assistance. Whilst the myriads of stars that bespangle the heavens, and which, like gems of the finest water, emit their resplendent lustre, remind us of the various brilliant knowledges which we have drawn from the pages of inspiration, and which should ever adorn our lives and conduct: — thus the sun, the moon, and the stars

“ For ever singing as they shine,  
The hand that made them is divine,”

are displayed in their proper altitudes in all our Lodges, and the brother who has arrived at this knowledge in the inmost sense, (proper to be known, but not proper to be written,) may truly be said to have arrived at the evening and the morning of the fourth day.

The emblematic description of the fifth grand period now begins to engage his attention, and the information he has obtained appears to be only a sort of prelude to that which immediately follows. There is no one point for the Mason to stop at in the acquisition of knowledge; his mind is continually progressing; so that as all the fish of the sea and every creeping thing was on the fifth grand period called forth into existence, in like manner, every thing, the most minute of the symbols represented in the lodge of his mind, is now called into existence, and whether they be as trifling as the creeping things of the earth, or whether they be as extensive as the leviathan of the sea, they are brought under his control, and submitted to his scrutiny, when the evening and the morning constitutes the fifth day.

How beauteous, then, to the intelligent Mason, is the art which he professes—the knowledge which he has acquired. Like the fowls of the heaven, which were created on the sixth grand period, his thoughts now soar into the regions

of intellectuality, his understanding becomes studded with the bright gems of eternal truth; no unclean, no hateful bird, there makes its abode; with dove-like innocence he looks only to be raised to a sublime degree, and to be fitted for the high dignity of a master Mason. His intellect now takes a wider range; like the eagle, he would penetrate the clouds and behold the bright glory of the world's Grand Architect; but he is taught to curb his imagination, and to bring every propensity and desire under proper subjection, knowing that as yet he has only arrived unto the state where man is made from the dust of the ground, where the evening and the morning are the sixth day; he therefore turns his attention to himself, ascertains what use he has made of his working tools, and is assured, that unless he has acted upon the square, and kept himself within proper compass, so that he can be fairly said to be upon the level with his conscience, he never can be raised to the sublime degree of a master Mason, nor hope to rest on the seventh day in the grand lodge of heaven's eternal kingdom.

Every brother who has been elevated to the third degree, must remember the figurative circumstances in which he was placed, the emblems that surrounded him, the darkness which enveloped him, only enlivened by the faint twinklings of a solitary star; but he cannot have forgotten the joy which he felt when freed from

his thralldom. In this degree, the master Mason, (for now he may truly be called so,) has every thing brought to his knowledge that can secure his future happiness, but he knows that in the lodge of the world permanent happiness can never be obtained, that there is a gate to pass before he can obtain it; and, like as the guard opposes the approach of an enemy, to prevent his destruction and our annoyance, so the gate of death, which is outer guard to the heavenly lodge, and the angel of immortality, which is the inner guard, can only suffer that which is immortal to enter, and even then if he be not "*a good man and a true,*" he will not be suffered to approach, and still less to remain near the throne of the *Grand Master* of the heavens. But if he has well-squared his conduct, been acquainted with the principles, and acted upon the precepts of the Sacred Law, then will he be welcomed into the *Grand Lodge of Heaven*, and rejoice in the Sabbath of never ending rest.

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## LECTURE II.

IN the season of quiet retirement, when the mind, abstracted from the noise and tumult of the world, seeks objects for contemplation, who has not felt within him a certainty of being one day raised above the chequered scenes of this

sublunary world! and of enjoying a state of existence pure and unalloyed, when freed from the corruptions of mortality! And while he has surveyed the beauty and harmony of creation which every where surrounded him, how has his heart responded to the charming scene when remembering that in another world

“Everlasting spring abides,  
And never withering flowers.”

But though these sensations have no doubt filled every heart touched with a sense of gratitude to the Great Giver of all good, yet to the true and intelligent Mason, “they speak a language and tell a tale that no where have a parallel.” And these objects, daily and hourly as they are in his remembrance, are more especially present unto him when he assembles in the Lodge. Which way soever he may turn his eyes as he enters, he is reminded that “here he has no continuing city,”—that every thing is rapidly changing, and that there can only be permanent enjoyment when he shall have ceased to be mortal.

What is it that is blazing with so much splendour, shining in all the effulgence of un-borrowed light? Turn your eyes to the east and behold that glorious orb, which is ever at the meridian to Masons. And of what does it remind you? That you are “*Sons of light!*” But were you always thus enlightened?—I well



remember (and the scene must be present to every one of you) that total darkness enveloped me ; not one cheering ray of light could I behold ; and in a state of probation, this is the lot of every one of us. When, therefore, we are freed from the vail, and are prepared to encounter the light of yon glorious orb, and thus become children of the light, we find ourselves in the lodge of the world, where, unless we make proper use of the intelligence we have acquired, we are liable to be betrayed at every step we take.

To remind us of this, the Lodge is furnished with Mosaic work, which while it exemplifies by its beauty the surface of the earth which it represents, reminds us, by its chequers, of those changeable and fluctuating states through which we must all pass. We behold, therefore, the Mosaic work with a mixture of pleasure and sadness. Of pleasure, because it reminds us of the beauty of the world which we inhabit ; and of sadness, at the proneness of man to wander and commit evil. But while we thus moralize on the uncertainty of all sublunary things, and by them are cautioned never to fix our hearts upon that which is perishable, we are not unmindful of the necessity of trial in order to prepare us for a happier state of existence.

But raise your eyes from the chequered squares of the Mosaic work, and contemplate the

pillars which support the Lodge. As the infinite wisdom of the Divine Architect arranged every part of creation with the nicest regularity and order; as His omnipotent power is every where observable in the stupendous works He has raised; and as the most perfect harmony, beauty, and symmetry is to be traced in those works—so, to support our Lodge, that we may ever be reminded of these things, WISDOM, STRENGTH, and BEAUTY, are the three pillars which we raise. While wisdom governs our community, we need never fear the attacks of the virulent nor the sneers of the vicious; our strength is derived from Him who possesses all strength; and the beauty of our institution is the beauty of holiness, which dispenses good to all mankind, but especially unto the brotherhood.

Are Masons, then, better men than others? We do not say they are, but, as they possess superior light, we *do* say they OUGHT to be. This, however, is certain, that where genuine masonry warms the heart, the utmost endeavours of the brethren are used that they may *really* be *inwardly* that which they profess *outwardly*.

But Masons are perfectly aware that all advancement in goodness, as well as in knowledge, is progressive; therefore by the allegorical assistance of Jacob's ladder, one end of which rests upon the earth, they are enabled to form some idea of the many steps they must take

before they can reach the Grand Lodge of heaven; but while this labour is before them they have always an object in view which encourages them to persevere. The object to which I allude is the DIVINE BEING, whose Glorious Person we may figuratively behold at the top of the ladder, and whose condescending mercy is ever alluring us to persevere in our ascent, till we gain the promised rest.

Angels are ascending on the steps; they carry to the throne of the Eternal, the earnest petitions of those who inwardly invoke the aid of the Divine Being. Angels are descending: they intimate the communication which our Heavenly Father has with us; beautifully illustrating the nature of cause and effect, by showing that everything good and perfect proceeds from God, the Great First Cause, until by angelic beings, as subordinate causes, man is rewarded with an answer to his prayers, by witnessing the effect of his virtuous desires. Hence the ladder of Jacob forms part of the furniture of the Lodge, which the intelligent Mason never beholds without remembering who it is that figuratively sits upon the top.

We are taught in the Volume of the Sacred Law, that a star was the guide of the wise men to the birth-place of our great Redeemer; hence is the centre of our lodges always adorned with a blazing star, not only to remind us of the memorable work of our redemption, and that

the Star of Divine Truth can alone conduct us to heaven; but to intimate that the all-seeing eye of Providence constantly beholds and watches over us, and that in the celebration of our mystic rites, we can never be perfectly secure by any other power than the power of Omnipotence. Our actions, therefore, being observed by the Omniscient Eye, we should be watchful that they are always upon the *square*; our conversational lectures and illustrations should always be within the *compass* of sacred truth; while the *level* of good fellowship and charitable feeling should teach us to cast a veil over the infirmities of our brethren, as knowing that our Divine Master will forgive them if they repent; and remembering the precept that "to err is human," we cannot expect to find perfection in a finite being.

From the blazing star in the centre, the intelligent Mason looks with admiration on the whole of the beauteous scene above him. For as the veil of the temple\* of Solomon was of blue, and purple, and crimson, and fine linen, and as the covering of the tabernacle was beautifully metaphorical of the celestial hemisphere, so also is the covering of the lodge.

Whence does the initiate Mason acquire his knowledge? Where is it that he is brought out of darkness into light? Every one will answer "in the Lodge." And is not his know-

\* II Chronicles, iii. 14.

ledge diversified? and does not one brother differ from another in the extent of his information? The entered apprentice knows nothing of the mysteries of craftsmen; and these are entirely ignorant of the sublime knowledge which belongs to the master. The covering of the Lodge, then, bespangled like the glittering expanse above, and burning with the lights of millions of stars, "one differing from another in glory," brings to his remembrance the various knowledges which pertain to the sacred craft, and at the same time directs him to that Divine Master who touches the spheres with harmony, so that the morning stars sing for joy. Whichever way he turns his eyes, he finds food for contemplation, and once entered into the Lodge he can enjoy himself without molestation, or noise, or tumult; for here is no intemperate wrath, no brawling or angry strife. "Our Lodge is sacred to silence, hence we say, figuratively,—It is situate in the secret places, where the cock holdeth not his vigils."—*Hutchinson*.

Such is the Lodge; and the entrance of it to a Mason always enkindles in him those truly amiable and fraternal feelings which distinguish him as a good man and a true, and associates him with the brethren who dwell together in unity.

May every meeting add to our harmony! may the Lodge on the earth prepare us for the grand lodge in heaven! and all the allegorical devices

which we behold, stimulate us to embrace those perfect realities of which our emblems are but the representations!

I come now to the jewels, to those ornaments and clothing which distinguish Masons from others, and which serve as wedding garments for their entrance into the Lodge. It is, or at least should be, the aim of every brother to clothe himself with innocence and humility, while at the same time he should exhibit by his symbolic appearance an emblem of those virtues which adorn the brotherhood, and dignify the man.

It is with this view that Masons clothe themselves with white aprons, indicating the purity of their intentions, and desirous of acquiring that innocence of life of which white is so apt a resemblance; and as the blue and fine linen, are representations of the three degrees of holiness, and consequently covered the tabernacle and temple, the master's apron differs from the craftsman's, and the craftsman's from the entered apprentice's.

Though to the eye of the uninitiate there may appear neither meaning nor use in our clothing or jewels, yet to the enlightened it is known that there is nothing which we wear, no furniture in the Lodge, and, in short, no ornament in use, but reads to us a lesson of instruction, which, though in every case improper to be written, is quite necessary to be known to the **Mason.**

The Master governs the Lodge ; and while in the execution of his duty, he takes his seat in the east, and is invested with the jewel of the square, which, suspended by a blue collar from his neck to his bosom, intimates the justice with which he rules the brethren, his government being upon the square. Neither favour nor partiality sways him ; every brother receives his proper employment from his hands, which employment is exactly suitable to the talents and genius of the employed ; nor must he quit that work till it be duly and properly finished.

Has the master occasion to reprove an idle or offending brother, fraternal love governs the censure ; the good of the brotherhood prompts him, and the honour and welfare of the whole body, but especially of the erring, is chiefly considered. On the other hand, is it his pleasing task to encourage or commend the good qualities of a brother, he does it with so much discrimination and tenderness, that he neither wounds the delicacy of the brother approved, nor excites envious feelings in others by the approval. The square which he wears reminds him of his duty ; upon which he duly and invariably acts, and by which he tries all irregularity, until the Lodge and the members of the Lodge are brought into proper order. That he may not from ignorance act contrary to the true principles of the order, the Volume of the *Sacred Law* is open before him : by it he is reminded

that he also has a Master, to whom he must render a proper account, and by the unerring standard of those Sacred Words he must either stand condemned or acquitted.

The Volume of the Sacred Law is to the intelligent master what the tracing-board is to the architect: by it he governs the Lodge, directs the brethren in their several employments, and points to the reward they shall receive for their labour. From it he draws stores of instruction for the noviciate brethren, counsel for the simple, warning for the erring, strength for the feeble, and comfort for the afflicted; he has a word in season for all, which with the affection of a father whom he represents, as he has freely received, so he freely gives.

The two spheres, the celestial and terrestrial, are also placed before him, by which he is enabled to afford instruction and delight to every brother. From the celestial sphere, the sublime science of astronomy is illustrated, the beauties of the heavens are pointed out, the phenomena which they involve explained, and their most striking appearances dwelt upon. Thus the brethren are instructed in that science which raises and elevates them above mere animal gratifications:—

**“Those sovereign glories of the skies,  
Of independent native lustre proved,  
The souls of systems and the lords of life,”**



give them an idea of the immensity and grandeur of the great Creator's works : and although that idea cannot be otherwise than limited, still, with the series of wonders before them, they cannot forbear exclaiming, mentally, "Great and marvellous are thy works, O Lord God Almighty."

Many are the instructions with which the intelligent master favours the brethren, who are subordinate to him ; they receive them with thankfulness, moralize upon their grandeur and sublimity, and are filled, no doubt, with some such thoughts as these :—

" Whene'er at last the solemn hour shall come,  
To wing my mystic flight to future worlds,  
I cheerful will obey :—there with new powers  
Will rising wonders sing :—I cannot go  
Where universal love not smiles around,  
Sustaining all yon orbs and all their suns."

From the terrestrial sphere the skilful master instructs his brethren in geometry (which is true logic), and this is the only foundation for geography ; here also he dwells with pleasure upon architecture : the Tuscan, the Doric, the Ionic, the Composite, and Corinthian orders successively engage his attention ; nor are the fine arts neglected : music, painting, and sculpture are dilated upon ; and, in short, every thing that can meliorate the heart, and soften the rugged nature of man, is resorted to in a **Masonic Lodge.**

The officers of the master cheerfully obey his commands, and render their assistance to his important labours; his senior warden, with the jewel of the level, and his junior with the plumb-rule, indicate that perfect equality, integrity, and uprightness, which should ever, and generally does, characterize the sacred craft: with them not only equality of persons is observed, but equanimity of self—for with Masons it is their chief end to act with charity to all mankind,—equal and upright in all their actions, neither narrowed by bigotry, nor widened with conceit, but remembering the compass within which they should keep, and walking upon the level of general good fellowship, they please and are pleased, instruct and are instructed.

The very metal of which the jewels are composed is indicative of one of the three great principles in Masonry. The officers of the Grand Lodge wear gold, because gold is the most perfect of metals, as brotherly love is the most perfect of virtues. Suspended from colours of a heavenly blue, it reminds them of the perfection after which they are aspiring, and at the same time symbolizes the colour with which the Holy of Holies was covered, wherein God Himself is said to dwell; and as the Grand Lodge and the members thereof are said to embody the first orders of Masonry, so they bring to our remembrance the Grand and Holy Master of heaven, surrounded with those happy beings who strike with joy their golden harps.

The officers of all other Lodges wear silver, for as gold has a symbolic reference to the heavenly and fatherly love of our Maker, and hence, all the vessels of the temple were of gold ; so silver, as the next perfect metal, by its white and shining properties, very aptly symbolizes truth, which is one of the three great principles of Masonry.

From brotherly love and truth, proceeds relief: with Masons it is not, "Depart in peace, be ye warmed, be ye fed;" but that relief is dispensed which enables a brother to depart, feeling in his heart that he has been among brethren, and satisfied that the practice goes hand in hand with the profession.

Thus none of the emblems of Masonry are arbitrary; from the jewel of gold and silver, to the ribband from which it is suspended, all have their symbolic signification, and all are lessons of instruction to the enlightened.

Such, brethren, is the Lodge, the furniture, the clothing, and the jewels. Are you not grateful that you belong to such an order?—Do not your bosoms swell with virtuous and honest pride at the name of a *Free and Accepted Mason*?—What is there that is virtuous that is not held out for your example?—What is there that is amiable that is not embodied in your principles?—Or what is there that is holy that is not respected and venerated by your community?—Think you the many names of virtuous ministers which grace the registers of

our order would sanction by their presence our proceedings, if they were not calculated to benefit mankind?—No, no! bad as the world is, respect is always paid to virtue, and thus Freemasonry, when properly understood, has enrolled among its members the learned and the great, the virtuous and the amiable.

Cherish, then, the great principles upon which the order is established. “Let brotherly love continue.” Be the square the judge of your conduct; let your actions be within the compass of morality; walk upon the sacred level of truth, and let your dealings be as upright as the plumb rule. As Masons you must bear much; but a Mason should ever remember that it is against the conditions of the order either to indulge in revenge for an injury, or to return sin for sin. There are many that will sneer at our mysteries, many that will scoff at our professions. This *has* been the case from time immemorial; this *is* the case at the present time, and *will* be the case for the time to come.

Let it be our object, however, to convince the world, that though their opposition should be more violent, their misrepresentations more unjust, we conceive it our duty to be silent at their reproaches, to be sorry for the infatuation under which they labour; but, nevertheless, to the utmost of our power,

“To be good Masons still.”

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## LECTURE III.

WHEREVER the avocations of Masons call them, in whatsoever country they may reside, though they may be unacquainted with a single syllable of the language, yet there they find brethren,—brethren ever ready to assist them in necessity, to extend to them the right hand of fellowship, and to cheer them with those numerous offices of neighbourly love and charity which are the chief characteristics of the sacred creed. I will give an instance in point:—

During the war between France and England, in the reign of the Emperor Napoleon I., a British officer had been taken prisoner. Though he had liberty on parole, yet the thoughts of his native country, and perhaps of a dear family and amiable wife, drove him to despondency, and he had meditated, in a fit of insanity, the destruction of his life by suicide. Hurried on by the impetuosity of his feelings, he sought to end his existence and his miseries together by plunging in the waters of the Seine. At this instant, a Frenchman, observing the agony under which he laboured, rushed forward and saved him from destruction. He removed him to his own house, and provided him with those necessaries which his forlorn state required: but who shall describe the joy which animated the worthy Frenchman's breast when he disco-

vered that the individual he had rescued from destruction was a Mason—a brother—a “good man and a true?” He now not only exerted himself for the recovery of the being whom common humanity had prompted him to save, but laboured hard for his emancipation. While he remained in France, he was the inmate of his French brother’s house; and when, by unwearied perseverance, the Frenchman had obtained leave for him to return to his native country on parole, on condition that he would not again serve during the war, he parted from his host with that grateful regard which a remembrance of the favours he had received could not fail to impress him with.

Do you ask why I have introduced this anecdote? It is to show that we have a universal language which every brother, of what nation soever, never fails to understand; and it is to illustrate that principle of prudence by which we are all inviolably bound.

The brother who is really at heart a Mason, will extend his benevolent hand to every suffering child of woe; and therefore no entreaty is necessary to induce him to perform an act of humanity.

The Mason is called upon to do good to all men without exception, but especially to the brotherhood. While, therefore, this amiable characteristic warms his bosom, and disposes him to regard the wants of his fellow-creatures with an eye of pity and a hand of benevolence,

he is called upon to discriminate between a stranger and his own blood, and so to dispense his benevolence as shall in either case exhibit the principles of the fraternity of which he is a member.

Let us put a case, as a further illustration. Suppose an individual has several sons and brethren grown up; who, by unforeseen misfortunes, and the iron hand of adversity, are reduced to the greatest distress; they had been instructed by their relative whenever they needed his assistance to communicate with him by certain signs and words which were known only to themselves, and upon the proper use of those signs and those words they might certainly depend upon the assistance which they would stand in need of. But suppose these men, notwithstanding the privations they endured, the distress they groaned under, should be so unaccountably foolish, as well as wicked, as to make known the previous signs and words agreed on by their relative and themselves, unto a number of other individuals, unconnected by ties of blood, and in no respect akin to them, thus giving them an opportunity to rob and plunder their relative by using the signs with which they themselves were alone to obtain assistance,—what should we say of such conduct as this? Should we not justly condemn them as beings, alike unprincipled and base, who deserved to suffer all the evils they were

enduring, unpitied and unrelieved?—For can we find anything more truly scandalous, than the conduct of an individual who would instruct the robber in the most effectual way to pillage his own brother? who would lead the assassin to strike at the heart of the being who fostered him in sickness, clothed him when naked, and filled him while suffering the pangs of hunger and of thirst?—But I am supposing too much; for although some profligate men have found their way into our meetings; and deceived us by the semblance, rather than the reality, of virtue, yet has there never been found one so morally depraved as to betray the watch-word of our society, or to falsify the obligation he so solemnly took upon himself.

It is asked triumphantly by our opponents, “Of what use is all this secrecy?” It is answered, “That we may not be betrayed in the tenderness of our benevolence,\*” “that strangers may not obtain that portion which is prepared for our own family.”

It is again replied, “But does not this argue a species of selfishness quite at variance with your profession as Masons?”

We cannot conceive that it does; for although as Masons we are bound to assist all according to our ability, we are nevertheless commanded by very high authority to “prefer not a stranger to our own blood.” But besides this, every

\* Hutchinson.



man, when he joins the Masonic institution, deposits a certain sum of money to the fund of charity, and continues the same periodically: has he not therefore an undoubted right to receive assistance from that fund if he should need it, before the stranger who has paid nothing?

All that can benefit mankind without absolute injury to ourselves, we most cheerfully reveal; but the important secret which connects so many links together as that which forms the vast chain of Masonry, this HAS NEVER—this WILL NEVER be revealed. By this we discriminate between a Mason and an alien; by this our modest brethren are relieved without hurting their sensitive feelings; by this has many a widow's heart been cheered, many an orphan placed in comfort, many a brother clothed, fed, and restored to health. By this also has many an individual experienced sympathy and assistance, even when the hand of his nearest connections were closed against him. Who then can wonder, or why should the world wonder, "that the most profligate tongue that ever had expression hath never revealed it?"

But as the mysteries of Masonry are open to all men of character and reputation, would it not be better, instead of cavilling about a subject they can never otherwise be acquainted with, to sue for admission and thus have an opportunity of judging for themselves?—Whenever we are attacked, I would recommend this

plan to be adopted; for we may dispute for ever without having it in our power to depart from the sanctity of our obligation, by satisfying the idle curiosity of every one who attacks us.

Secrecy is, then, indispensable; we cannot violate it without perjury; and if this be a crime as detestable as it is base, what can we think of persons who continually sneer at the Mason because he will not violate the sanctity of his oath? That Masonry has performed much that is good and amiable, even its enemies will not deny; why then should her fair form be sullied by the blackest of crimes? why should she be held up to the scoff and derision of the multitude, merely because she preserves her consistency, and holds inviolable those principles by which she has subsisted from time immemorial! If the opponents of our art will not be satisfied with our reasons for secrecy, we cannot force them; we would not if we could. All that remains for us is, to bear reproach with equal fortitude that we have hitherto; to leave our opponents in the possession of their ill-timed animosity, and to exhibit by our charity towards them, that we love them none the less.

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Brotherly love! most delightful of themes! let us now dwell upon thy heavenly virtue! Masonry here is universal; the Mason looks upon the whole human race as one family: this is the first great principle upon which the order

is founded, and the true brother is never so happy as when in the exercise of it.

What miseries have sprung from conflicting religious opinions ! What calamities from national antipathies ! What dreadful results from the horrors of civil as well as foreign wars ! But the brotherly love of Masonry unites every sect, conciliates every nation, heals every breach of fraternity, unites in perfect harmony those who may have been in the most hostile states, and in one vast chain of fraternal affection binds the whole of its votaries. It knows no distinction of party ; the poor is as highly esteemed as the rich ; the lowly as much regarded as the elevated ; the endearing name of brother is on every tongue, and the purest flame of affection burns in every heart. "Behold ! then, how good and how pleasant it is for brethren to dwell together in unity."

However the opponents of our art have stigmatized us for our inflexible silence, yet they all unite in commending us for our brotherly affection. May this then be the first principle of our lives, as it is of our profession ; may

" True love,  
Sweet as the precious ointment which bedew'd  
The sacred head of Aaron, and descended  
Upon his hallow'd vest,"

reign in every bosom, until the whole human race are closely bound in one fraternal bond of amity.

When the iron hand of misfortune presses  
upon some worthy and suffering brother,

“’Tis then his heavenly task to save  
Affliction from th’ untimely grave.”

The true Mason immediately stretches forth his hand, raises the sufferer from his abject state; pours into the gaping wounds of his mind the oil and wine\* of brotherly love and neighbourly consolation; and relieves the necessities of his bodily state, until he is again enabled to pursue his avocations in the world.

And even here he does not forsake his poor brother; for while with his open hand he ministered to his necessities at a time when he was sinking for want of assistance, with cheerful feet he now engages to place him in a situation where he may recover that which he has lost, nor does he rest until he has accomplished, in the fullest sense of the word, all that could be required of him as a brother Mason.

All the efforts of man, however, to save or to render assistance to his fellow-man can be of no service, where the blessing of the Almighty does not accompany him; therefore, when, with humility, he daily offers his petitions at the throne of the eternal, the wants of his poor brother are brought to his remembrance; he offers his prayers for him unto that Being who never closes his ears against the petitions of his

\* See Appendix, No. 1.

creatures, and leaves him in the hands of that righteous God, who, while he administers justice, never fails to remember mercy.

Who has not felt the force of affection exhibited in a confidential intercourse? Who, on unbosoming himself to his friend has not experienced relief to his own mind? While sympathy and commiseration have been extended towards him by his friend; the brotherly love of a Mason regards the confidence reposed in him by his brother as sacred and inviolable, and he will guard it as safely and as effectually as he would the grand secret which unites the whole of the fraternity,

Nor will his affection for everything that is just and amiable, suffer him to listen to tales of slander and detraction. The character of his brother is as dear to him as his own, because he views him as his own blood; he will, therefore, defend him when wrongfully accused; he will support him when belied or misrepresented; he will uphold his integrity when assailed by the shafts of malignity, and will be as anxious for his honour when absent as when present.\*

The RELIEF which the true Mason is ever ready to bestow, is by no means confined to his own brotherhood;—

\* The Masonic reader will here recognize the points of fellowship which unite the fraternity. The circumspection with which every writer on masonry must proceed, prevents me being more explicit.

“For every one partakes his store,  
 And want goes smiling from his door;  
 'Tis true, his little purse grows light;  
 But then he sleeps so sweet at night!”

He delights to whisper peace to the troubled mind. To mourn with those who mourn, as well as to rejoice with those who rejoice, is to him the highest of all possible enjoyment. Though he rejoices in the prosperity of his brethren, it is not then that he forms his friendships, or establishes his connections; but when affliction needs his aid, and the oppressed his interference, then the best feelings of his soul are called forth, the warm effusions of his heart flow genuine and sincere, and the inward satisfaction experienced is more than sufficient to repay all he may expend.

The man of benevolence “gives his mite to the relief of poverty. Joy enlivens his countenance, and pleasure sparkles in his eye. He can lay his hand upon his heart and say, ‘I have done a good thing.’ ‘But who can do justice to his feelings?’—None but those whose lips the God of Israel hath touched with sacred fire! None but those whose pens are guided by the inspiration of the Almighty: and though at this moment, my heart expands with the delightful sensation, I am totally unable to express it. Most devoutly do I thank thee, O Lord, that thou hast given me feeling. The sensation, indeed, is sometimes painful! but the intellectual pain far excells the most delightful sensual”

pleasure. Ye kings and princes of the earth, possess in peace your envied grandeur! Let the epicure gratify his palate; let the miser hoard his gold in peace. Dear sensibility! do thou but spread thy benign influence over my soul, and I am sure I shall be happy.—He held out his hat, ‘Pity me!’ said he, but turned aside his face to hide his blushing countenance and the tear which stole down his cheeks. I saw it, though! and that little tear, with a force as powerful as the inundations of the Nile, broke through all the bounds of cautious prudence. Had the wealth of the Indies been in my pocket, I could not but have given it. I gave all I had. He cast his glistening eyes upon me,—‘You have saved a family: may God bless you!’ With my then sensations, I could have been happy through eternity. At that instant I could have wished all the wheels of nature to have stopped.”\*

I have now little further to add; but as I have said so much in praise of our truly valuable institutions, I may perhaps be allowed to offer a few suggestions upon our own conduct and government.

We cannot but be certain that the eyes of the world are fixed upon us, and although it be despicable to become the slaves of custom, we must, nevertheless, have some regard to the

\* The above exquisite fragment I have copied from a very scarce masonic book.

opinion of our fellow-men. For this purpose, let us endeavour to acquire proper ideas of human society; let us regard the whole human race as one family, of whom the glorious Architect of the world is the common Parent. As we hope for mercy from this good Being, let us never injure the creatures He has made: I refer not only to the sin of depriving him of his substance, but what is of far greater consequence, of injuring his character. We would not hear a brother of our own fraternity injured by the voice of calumny. Let us be as careful of the reputation of others as of his.

Many is the time when the hand of benevolence has opened to the relief of the stranger; I have beheld it among Masons in particular with secret exultation. Cherish this divine principle; in nothing does man bring himself nearer to the likeness of his Maker than in this.

Brethren! we are citizens of the world, each has some useful employment to fulfil, which tends to the general good of the whole. Be faithful in the discharge of these duties, for it is as great an act of real charity as any with which I am acquainted; look at the COMPASS of SACRED TRUTH and honourable dealing, and let us keep our profits within its points. As far as we are enabled so to do, let our dealings be upon the SQUARE, and when we investigate the state of our minds at the conclusion of our day of labour, we shall find ourselves upon the LEVEL with our conscience.



A quiet conscience is the greatest of all blessings, it is the surest comfort in affliction; it mitigates the severest anguish, teaches us to bear with fortitude the most bitter reprisals, and even if we be incarcerated within the gloom of a dungeon, it is music at midnight to hear its whispering accents.

Who hath clothed the beauteous fabric we inhabit? Who hath mantled all nature with cheerfulness, and offered abundance of rational pleasures for our innocent gratifications? We reply with gratitude, Our dear and heavenly Master; when, therefore, for the purpose of innocent recreation, we relax a little from the cares and anxieties of our several states, let prudence be the governor of our social enjoyments.

The most innocent of delights may by excess be converted into guilty pleasures! Shall the innocence of the white which we wear, and which is a fair semblance of the truth we profess, be contaminated by foul debauchery? Shall intemperance quench the bright spark of Deity within, and, by its profane babbling, afford the enemy an opportunity to acquire our choicest secrets? Forbid it every principle of honour and justice! Forbid it spirit of masonry and love! Let us enjoy our pleasures, then, with circumspection, that no stain be cast upon the sacred craft.

I have now, my brethren, adverted to the general principles and tendency of Freemasonry

—I have finished the task your kindness imposed upon me. For myself I can say, I am proud of being called a member of the order. I will cherish its principles with my life, and I am sure the whole of my brethren will join me in praying for its prosperity throughout the world.

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## FAITH, HOPE, AND CHARITY.

AN ODE.

“*The greatest of these is Charity (Love).*”—PAUL.

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WHAT power above the rest  
 Of those that o’er the mind in transport breathe,  
 When life is past, defies the grave’s control—  
 Bursting the chain of darkness and of death—  
 O’er leaping with extended sway the goal,  
 And dwelling with the bless’d?

FAITH lifts on high the soul,  
 And o’er the land of promise speeds the view;  
 Wide spread the happy vales; and pleasures,  
 new  
 As coming moments in th’ Eternal might,  
 Lie sleeping; and the streams of endless light  
 Around the vision roll.

Buoyant the spirit waves ;  
 Glad as the forest dove : her trembling wing  
 Stands on that mountain top and far away  
 Sees night throw back her iron gates, and day  
 In glory marching forth ; and longs to fling  
 Aside the chain that binds her down to clay,

Alas ! the world enslaves—  
 Vainly she longs ! the vision breaks—and still  
 To earth she's fetter'd—and on earth must stay  
 Till death breaks every bond, and from the hill  
 Of parting nature bids her haste away  
 To where no fetters bind, or vision'd joys  
 decay.

HOPE ! o'er the path of years,  
 Hiding its rugged steeps, thy wild flowers blow !  
 Dim is the way and rough the scene below :  
 Yet there they hang, and tempt, with gilded show,  
 The heart to pluck them : but beset with fears,  
 As thorns that guard the flower of spring they  
 grow,  
 And wake within the soul—the pang of  
 added woe.

Yet flowers thou hast that bloom  
 Unfading and unblighted o'er the tomb :  
 O'er the dim caverns of dismay they rise ;  
 O'er gloomiest shade their seven-fold beauties  
 wave,  
 And fix the glazing eye when nature dies ;  
 And sparkle in the midnight of the grave.

Swift as the storm from light-wing'd summer  
 flies,  
 So fly the horrors of despair, where these  
 Shine with the gather'd radiance of the skies,  
 To cheer the heart when earthly glory flees,  
 And bid it smile beneath its utmost agonies.

But lofty faith and pleasing hope behind  
 Must stay—earth is their province: o'er the  
 gloom  
 Of nature they preside; and while the mind  
 Tracks the lone vale and closes on the tomb,  
 These aid the wanderer: but when to his home  
 He springs in glory, back their treasures flow:  
 He needs no more the vision'd scenes that come  
 To cheer with breaks of light the clouds below,  
 Nor seeks the buds of hope where flowers of  
 pleasure grow.

Love then receives the soul—  
 Love in its brightness—Love in all its fire!  
 Where round the throne the streams of glory  
 roll,  
 Love feeds the flame and fans th' eternal pyre.  
 High as a seraph's loftiest thoughts aspire—  
 High as the risings of infinity—  
 Wide as the widest circle of desire—  
 Wide as the span of boundless Deity  
 Its power and reign extend—eternal, vast,  
 and free!

**For GOD himself is LOVE!**  
 And **MASONRY** is love—and heaven's first joy :  
 The rapture of celestial hearts above—  
 The inmost workings of Divinity  
 Have here their centre. Love, supreme in all,  
 Rules in th' Eternal mind, and, like a sea,  
 Fills every lower deep. This moving vale—  
 Heaven's countless realms—what hath been—  
 or shall be,—  
 All rise beneath its rule, and own its  
 sovereignty.

O mightiest holiest Love !  
 Mover of God and comforter of heav'n !  
 All other graces time or grief may move :  
 Faith may decay, and Hope to death be driv'n ;  
 But steadfast is thy realm ! thy power unriv'n  
 By all that death can do or sin can dare.  
 To thee the sceptre and the throne are giv'n—  
 The rule of things that have been, and that are—  
 The spring of **MASONRY** ! " **THE BRIGHT,  
 THE MORNING STAR !**"

# APPENDIX.

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No. 1.

[See p. 39.]

## CONSECRATION OF A LODGE.

MENTION being here made of oil and wine, an opportunity offers for illustrating the CORN, OIL, and WINE, used in the consecration of a hall or regularly-constituted Lodge; but, in order to the right understanding of this subject, it will be expedient to transcribe a paragraph from Preston's *Illustrations of Masonry*, [Thirteenth edition.] When a new hall or Lodge is about to be set apart for the peculiar uses of the fraternity,—“The Grand Secretary informs the Grand Master that it is the design of the fraternity to have the hall dedicated to Masonry; he then orders the Grand Officers to assist in the ceremony, during which the organ continues playing solemn music, excepting only at the intervals of the dedication. The Lodge being uncovered, the first procession is made round it; and the Grand Master having reached the east, the organ is silent, and he proclaims the hall duly dedicated to MASONRY, IN THE NAME OF

THE GREAT JEHOVAH, TO WHOM BE ALL GLORY AND HONOUR; upon which the chaplain strews corn over the Lodge.\* The organ plays, and the second procession is made round the Lodge; when, on the Grand Master's arrival at the east, the organ is silent, and he declares the hall dedicated, as before, to VIRTUE; on which the chaplain sprinkles wine † on the

\* What can be a more apt emblem of the superior goodness of the Divine Being than "Corn." From it man is endowed with the staff of life; bread being the principal food which supports his existence: but the Mason knows that "man does not live by bread alone, but by every word [truth] that proceedeth out of the mouth of God;" therefore, when his servant, in the character of Chaplain, strews the CORN over the Lodge, it reminds him of "the Bread of Life," of Him who declared "My meat is to do the will of Him that sent Me;" and therefore the true brother always feels peculiar delight and satisfaction at the consecration of a new Lodge, because it brings to his mind his ultimate association with the "Author of Life"—binds him in communion with the Saviour, who is "the Bread of Life"—and at one view exemplifies the superior care of the Divine Goodness, in providing for his spiritual, as well as his natural support; it is then an extra emblem of the Divine Goodness.

† WINE is an expressive emblem of the DIVINE TRUTH of the WORD of GOD, and therefore it is declared "to cheer both God and man;" but this is not all—for "TRUTH" being one of the three great principles of Masonry, is deemed of very considerable importance by the society. Without truth the most sacred obligations would be violated, the inmost secrets of the order betrayed—peace, harmony, and unanimity destroyed—and

Lodge. The organ plays, and the third procession is made round the Lodge; when, the Grand Master having reached the east, and the music being silent, the hall is dedicated to **UNIVERSAL BENEVOLENCE**; upon which the chaplain dips his fingers in the oil \* and sprinkles it over the

the whole fabric of Freemasonry would be sapped at the very foundation: hence **TRUTH** is one of the three great principles which cements the whole fraternity, and for this reason it is expressively used in the consecration of a new Lodge. Let the reader contrast truth with perjury, and he will speedily discover the importance which we attach to its most sacred observance.

\* **"OIL!" "UNIVERSAL BENEVOLENCE!" "BROTHERLY LOVE!"** If mankind could but be induced to practice what they profess, what a happy country would that be in which Christianity was established. "Love is the fulfilling of the Law; Love is the end of the commandment." Love is the first great principle upon which the order of Freemasonry is founded.

"The Chaplain dips his fingers in the **OIL**, and sprinkles it over the Lodge." Many may consider this as a mere idle ceremony, destitute alike of instruction or edification. Not so the Mason: because in the Volume of the Sacred Law, he is led to discover the importance of its use. When Aaron was appointed Priest of Israel, previous to his ministry in the Tabernacle, the whole of the vessels set apart for sacred use, as well as Aaron himself, were consecrated or anointed with holy Oil. This intimates to the intelligent Mason *that* pure love, of which the sacred Oil is the resemblance. It is the principle heaviest in the scale of intellectual excellence; it consecrates the affections to the Grand Architect; it replenishes the heart with the purest evidences of Christianity; it purifies the soul of hereditary, as well as



Lodge ; and at each period of dedication the grand honours are given. A solemn invocation is then made, and an anthem sung.”

actual defilement ; and finally, wheresoever this principle is predominant in the affections, it re-creates the soul in the image and likeness of its Maker. These reflections, and others equally important, recur to the mind of the intelligent Mason, when the Chaplain makes use of the Oil in the consecration of a new Lodge :—

“ Behold ! how good a thing it is,  
 And how becoming well,  
 For brethren, such as Masons are,  
 In unity to dwell.

“ Oh ! 'tis like ointment on the head,  
 Or dew on Sion hill !  
 For then the Lord of Hosts hath said  
 Peace shall be with you still.”

## No. 2.

EXTRACT FROM THE MEMOIRS OF  
HEINRICH ZSCHOKKE.

AMONG my most intimate friends had been for many years, the Grand Ducal Privy Councillor, Joseph Van Ittner, of Baden. His name was dear both to the Germans and the Swiss, and he himself was, as the Scriptures express it, "*a man after God's own heart.*" When I visited Freiburgh, in the year 1819, I made the journey in company with several gentlemen from Aarau, who were about to be initiated into the Masonic degree of Master at the Freiburgh Lodge. On the way we conversed much of Freemasonry, for they knew me for one of the initiated. At Freiburgh, I was compelled, in spite of much resistance, to be present at the solemn initiation of my fellow-travellers; although since leaving Frankfort-on-the-Oder, I had never been inside a lodge, and had totally forgotten all the usual customs and ceremonies.

\* \* \* \* \*

I placed this Institution between those of Church and State, as a connecting link between the two. This Theory excited the astonishment, though not the anger, of my friends. Although they themselves regarded the mystic

society as a venerable and holy means for the promotion of brotherly kindness among men, yet they knew that the Institution was generally regarded with hostile eyes by the guardians of altars and thrones.

I endeavoured to explain myself. We children of men are on earth already members of two worlds; the outer, or material, and the inner, or spiritual. In the outer world, we dwell together with equal rights and equal duties, but with unequal gifts and powers. This is the natural and original relation of mankind. By our equality of rights and duties, we are rendered Brethren; by our inequality of gifts and powers, useful and indispensable to each other. And this necessity of association founded tribes and states. But under the influence of various climates, customs, interests, and passions, the original relations of mankind are either gradually obliterated, or so distorted as to stand at last in opposition both to nature and reason. Families, tribes, and states are hostile to each other, acknowledging no longer the mutual brotherhood; the relation of brother is exchanged for that of master and slave.

In the supernal world, or in the character of spirits, no longer confined to the sphere of the finite and the temporary, we recognise, indeed, the truth of our universal equality and brotherhood: we feel ourselves children of the same great Father, in His boundless and wonderful

mansion of the universe. This original relation of all men to God and eternity, is the foundation of religion : it is the truth divinely revealed within us, and unveiled by Jesus Christ. It is eternally in accordance with nature and reason : for the laws of nature and reason are the laws of God. But as the social, so also the religious relation has become distorted in a thousand ways, and has been made contrary both to nature and reason. There have arisen various religions, various churches in every religion, various sects in every church, and bigotry and spiritual pride have usurped the names of piety and zeal.

The restoration of the original social and spiritual relations of men, that is to say, to brotherhood in rights, hopes, and duties, without regard to differences in race, country, or creed ; the reformation of that holy bond which social and religious passions and prejudices had severed so long ; this were an object, I said, worthy the efforts of the wise and good. The Masons of the middle ages, and afterwards the members of other guilds, as they went from town to town practising their trades, and met and conversed with each other, learned to regard each other as brethren, as world-citizens, without regard to difference of language and country. Probably this was the germ of the future institution of Freemasonry, as is seen in the present form of the lodges. There the Mason's hut appears as the symbol of the world, into which the holy

light streams from the east : and every inmate of which, severed elsewhere from the rest, by origin, country, rank, property, and creed, is there the brother and equal of all. Where ever, in ancient or modern times, a few men united, though but for moments, and in a narrow circle, in striving towards a restoration of the original relations of mankind, and towards a realization of the ideal, there was manifested the secret and beautiful meaning of Freemasonry.

The Lodge, with all its symbols, is only the *form* of the Masonic thoughts : the state is only the *form* of the social union : the church of the religious principle. These forms, as belonging to the sensuous world, may vary ; but the original thought, the spiritual essence of each, are alone the *absolute* and the *real*. The church is an institution for the embodiment of the idea of our filial relation to God, and our fraternal relation to each other. Prince and peasant, without distinction of social rank, which cannot exist in the world of spirits, prostrate themselves in common adoration before the Universal Father ; they hear in common the call to self-sanctification, and receive in common the consecration to eternity. All in relation to God acknowledged themselves brothers and sisters. But outside the church, the inequalities of social life again assert their dominion. These, which were forgotten only within the walls of the temple, the mosque, and the synagogue, vanish

likewise within the Masonic Lodge. Thus church and lodge are closely related : only that in the Lodge the distinction of creeds is also forgotten, and is not permitted to sever the brothers.

The state is a means to society for the more rapid and easier development of its faculties, by the right of every man to strive towards such a development, and by his right to a security from hindrance in so doing, while he avoids the hindering of others. The state is an institution for general use, for the common benefit of all its citizens ; for the leading of them forwards towards the perfection of human existence. Such, too, is the duty and object of the Masonic Lodges ; they would cut and polish the rough stone of human civilization, to build with it the temple of universal harmony.

While Church and State, though both necessary institutions for the good of mankind, are frequently found in direct hostility to each other, through the errors, passions, or blindness of their guardians, Freemasonry places itself as a reconciler between them, meeting with its divinely or purely spiritual side, the religious element in all, and with its earthly or temporal side, the social or political element. Yet it casts from it every thing *merely* political, every thing originating in the laws and constitution of particular nations, because it has to do only with the original relations of men. In the

same way it casts from it every thing merely theological, because it regards only the original relations of man to God and eternity, without distinction of creed or church.

In this spirit lived, and do still live, thousands of excellent men, genuine Freemasons, whether they ever saw the inside of a lodge or not; whilst thousands who have seen it remain as far as ever from becoming genuine masons, just as in various nations, thousands of pious souls have lived in the spirit of Jesus without ever having visited a Christian temple, whilst thousands of Christians, zealous in church and for the church, would never be owned as disciples by their Divine Master. For as many take appearances for realities, the means for the end, and church rights for religion, so many among us mistake the ceremonies of the lodge for Freemasonry.

Such were the thoughts and views which I expressed to my friends, and, at their request, afterwards communicated in writing. It is a matter of course that this view will not quite please the strict church principles of some, and that the pious sensibility of many an orthodox reader will be shocked to find the author of the "Hours of Devotion," at the same time the member of a Masonic Lodge. But not a word of vindication here. It is more worthy of an independent man to seek the true and holy an

every road, without regard to suspicion or calumny, than to follow the great herd through life, under the banners of prejudice.

“A few years afterwards we became the founders of a Lodge to ‘BROTHERLY CONSTANCY,’ at Aarau. The Directory of Freemasonry at Basle, consecrated the New Lodge.”

**THE END.**





## No. 3.

## A LADY FREEMASON.

THE Hon. Elizabeth St. Leger was the only female ever initiated into the ancient mystery of Freemasonry. How she obtained this honour we shall lay before our readers. Lord Doneraile, Miss St. Leger's father, a very zealous Mason, held a warrant, and occasionally opened Lodge at Doneraile House, his sons and some intimate friends assisting; and it is said that never were the masonic duties more rigidly performed than by them. Previous to the initiation of a gentleman to the first steps of Masonry, Miss St. Leger, who was a young girl, happened to be in an apartment adjoining the room generally used as a lodge-room. This room at the time was undergoing some alteration; amongs other things, the wall was considerably reduced in one part. The young lady having heard the voices of the Freemasons, and prompted by the curiosity natural to all to see this mystery, so long and so secretly locked up from public view, she had the courage to pick a brick from the wall with her scissors, and witnessed the ceremony through the two first steps. Curiosity satisfied, fear at once took possession of her mind. There was no mode of escape except

through the very room where the concluding part of the second step was still being solemnised, and that being at the far end, and the room a very large one, she had resolution sufficient to attempt her escape that way; and with light but trembling step glided along unobserved, laid her hand on the handle of the door, and gently opening it, before her stood, to her dismay, a grim and surly *tyler*, with his long sword unsheathed. A shriek that pierced through the apartment alarmed the members of the lodge, who, all rushing to the door, and finding that Miss St. Leger had been in the room during the ceremony, in the first paroxysm of their rage, her death was resolved on; but from the moving supplication of her younger brother, her life was saved, on condition of her going through the whole of the solemn ceremony she had unlawfully witnessed. This she consented to, and they conducted the beautiful and terrified young lady through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking into the bosom of their craft a member that would afterwards reflect a lustre on the annals of Masonry. The lady was cousin to General Anthony St. Leger, governor of St. Lucia, who instituted the interesting race and the celebrated Doncaster St. Leger Stakes. Miss St. Leger married Richard Aldworth, Esq., of Newmarket. Whenever a benefit was given at the theatres in

Dublin or Cork, for the Masonic Female Orphan Asylum, she walked at the head of the Freemasons, with her apron and other insignia of Freemasonry, and sat in the front row of the stage box. The house was always crowded on those occasions. Her portrait is in the lodge-room of almost every lodge in Ireland.

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a very able manner, the mission of Swedenborg, and the leading principles of the doctrine of Correspondence. This portion of the work, we are happy to see, is published separately, in pamphlet form, and makes an excellent tract for distribution. It gives us pleasure to learn that Mr. Goyder intends, as encouragement offers, to follow up the present volume with three others on the same plan, covering the ground of the remaining Gospels. We bespeak for him the countenance of the Church in the enterprise, as also in that of the very excellent series of 'Spiritual Reflections,' commenced by his brother, the late Rev. Thomas Goyder, and constituting an invaluable manual for private or family devotion."—*Professor Bush, in the Anglo-American New Church Repository.*

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"The writer has given a vast amount of Phrenological information—perhaps we should be more justified in saying a more practical and intelligible digest of the science—than is to be found in any other work of the size; and, he has thus furnished to the phrenological student a hand-book of the experiences of one of the oldest and ablest living professors of the science. But the book has

very many other claims to public interest and estimation. Not the least of these are the writer's clever analyses of the characters of some of the most remarkable and leading men of the past half century, with whom he has formed more or less intimate acquaintances, and which cannot but be read with considerable amusement and gratification. The author's personal history, too, abounds with striking incidents, and affords a valuable instance of what industry and integrity may do in assisting a young man through the difficulties which usually accompany straitened circumstances, and placing him, as they have done the writer, in a position of respect for his high moral character and intellectual attainments."—*Norfolk News*.

"Very many persons in Glasgow must entertain pleasing recollections of Mr. Goyder. He sojourned among us for about fourteen years. As minister of the small but intelligent body of Swedenborgians worshiping in this city, he was held in high esteem, while as a Lecturer on Phrenology he was known and appreciated by a considerably larger circle. Previously to coming here, he had kindled his lamp at the noble torch of PESTALOZZI, as an Educationist. To an ardent love of poetry and music he seems to have added a singular amount of practical activity, while all the energies of his mind, and all the aspirations of his heart, have been throughout his whole laborious career on the side of goodness, and what he believed to be truth.

"Early left an orphan, Mr. Goyder's boyhood was wretched enough. A tiny and sensitive frame did not save him from the tyranny of those above him, a tyranny which often took extremely brutal shapes. From this part of his life we have selected two passages, which will be found in our fourth page, under the head 'Literary Exiracts.' They will be read with painful interest. No wonder that Mr. Goyder is to this day an uncompromising enemy to corporal punishments. Let all teachers, let all parents, let all masters, let all interested in the proper up-bringing of the young, read this portion of Mr. Goyder's book, and endeavour to master the philosophy which it teaches.

"Reader! if you have a desire to do a kindly thing to one of the most lovable of men, order this 'Autobiography of a Phrenologist' from your bookseller, or better still, from the Rev. D. G. Goyder, of No. 4, St. John's Terrace, near St. Peter's Church, Islington, London, N., direct. The chances are, that good as you may think yourself, it may make you better. \* \* \* \* The volume, we may add, contains numerous phrenological illustrations in wood, while the letter press is enlivened with snatches of verse; the author's early taste for poetry clinging to him apparently at his present ripe age of sixty-eight."—*Glasgow Citizen*.

"The name of the subject of this Memoir must be familiar to hundreds in Glasgow; for many years he resided among us as the minister of the Swedenborgian Church; but he is perhaps better known as Lecturer on the Science of Phrenology, and Curator of the Museum of the Glasgow Phrenological Society. As might be expected, his religious opinions, and his scientific pursuits, give a strong colour to his writing. He was an earnest and charitable minister of his faith, and a sincere and laborious student of cerebral philosophy; and, therefore, the traits we have referred to may be perhaps rather too frequently exhibited, and detract from the merit of the work. But he is so honest and true to his own convictions, and charitable to those of all other persons, that we cannot choose but like his narrative. It is a good thing in our sophisticated age to meet with a genuine man, and Mr. Goyder is one.

"Besides the interest attached to this work as an Autographic Sketch, we may just mention, in conclusion, that it is illustrated with a series of interesting portraits, which furnish important aid to the large mass of phrenological in-



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