

ancient

The principles of Trinity go back to the Creation - for when Man 1st created he had a perfect knowledge of his Creator & the immortality of the Soul - By his own folly he fell & evil spread among the human race, until the flood came - G was merciful to Noah & to him & to his posterity, was entrusted the knowledge of the true G - once again man rebelled against his maker, on the plains of Shinar & the tower of Babel was started & as you know language was there confounded & Trinity lost, for then as now Trinity consists of the knowledge of G & that the soul is immortal - Thro' the patriarchs these principles were transmitted, & the philosophers & wise men of the distant past still had traces of the principles of Trinity I have named.

But these doctrines they dared not teach publicly, for history records that Socrates paid the forfeit of his life, for his courage in proclaiming these truths to the Athenians -

They \therefore taught in secret & established the Ancient Mysteries, those truly masonic inst^{ns} wh by a series of solemn & imposing ceremonies prepared the mind of the initiate for the reception of these truths, while great caution was exercised in the selection of candidates & obligations of secrecy imposed upon them. In all the Ancient Mysteries, there was instruction in the existence of a Supreme Deity, as well as a legend, in wh dramatic representation of the violent death & subsequent restoration to life, of some distinguished person had a place, & the doctrines of the resurrection & the soul's immortality were emblematically illustrated -

Among these inst^{ns} was that of the Dionysian Mysteries, celebrated throughout Greece & Asia Minor, in wh the peculiar legend was the murder of Bacchus, or as the Greeks

called him Dionysus, by the Titans & his subsequent restoration to life. The priests of Dionysus devoted themselves to architecture & building, & established about 1000 years before the Christian Era, a Society in Asia Minor, called by Ancient writers, "The Fraternity of Dionysian Architects" & to this Society, was confined the privilege of erecting temples & other public buildings -

This Fraternity had many peculiarities, & bears a striking resemblance of ~~to~~ ^{the} ~~Fraternity~~ ^{of} ~~the~~ ^{Fraternity} as we now know it - One thing in particular "The rich were sacredly bound to help their poorer brethren" - Again they were divided into 12 each of wh. was ruled over by a M^r & Warden -

In their ceremonies they employed implements, still to be found among Jews & also used sign swords by wh. one brother could distinguish another in the dark as well as in the light, & this united members scattered over India - Persia & Syria into one common brotherhood -

The existence of this order at the time of building the temple is universally admitted & I see no reason to doubt that "Hiram" was a member -

We can \therefore claim with reason that the Dionysians were sent by Hiram. K. of Tyre, to assist K.S. in the building of the temple & that they communicated to their Jewish fellow labourers, a knowledge of the advantages of their Fraternity, & also invited them to a participation of the mysteries & privileges - By this union, however, the legend of the Dionysians, gave way to the true legend of ~~the~~ ^{the} ~~Fraternity~~ ^{of} ~~the~~ ^{Fraternity} wh. was unhappily furnished, by a melancholy incident that occurred at that time -

When the T was completed, the workmen naturally dispersed to labour in other lands, & we find the Trabel^{ns} in Judea, under the name of the Essenians Fraternity & this society approached still nearer to modern speculative masonry. The Essenians were very strict & gave the Initiate a white garment, as an emblem of the purity of life to wh. he should aspire, & wh. like the E.A. apron was esteemed more honourable than anything an earthly prince could give. Another peculiarity ^{was that} no women were admitted to their Frater: & like the Fmsu abolished all distinctions of rank, & devoted themselves to the acquisition of knowledge & acts of charity.

From the Essenians, Pythagoras derived much knowledge & taught his philosophy, & his connection with Fmy is marked by the P.M. Jewel. 47: 100 (Book Euclid). Some writers attribute the propagation of Fmy in Europe to his efforts, & this opinion was strongly held about 400 years ago.

In the Bodleian Lib^y are papers said to be in handwriting of Henry VI (a Fmsu) stating that Pythagoras brought Fmy from Egypt & Syria into Greece from thence it was passed into England. Whether this be genuine or not I think the extension of Fmy into Europe can be traced to the frequent communications with Palestine in the earlier ages of the Christian dispensation. About this time, assoc^{ns} of travelling Architects, existed in all countries on the Continent - they moved about & were actively engaged in building churches & cathedrals & palaces - To this time we can trace the name "Fmsu" & also the fact that their govt was regular - they lived in huts or lodges

- a name wh our places of meeting still retain -
temp^{ly} erected for their accomodation & near the building
on wh they were employed -

Every 10th man was a W who superintended the work
of those placed under him while the supervision of the
whole was entrusted to a M chosen by themselves -

Men for a long time were protected by the Church
& patroned by the nobility - until the Church became
alarmed ~~by~~ ^{at} the increase of members & extension of privileges
& then ~~commenced~~ ^{commenced} to persecute & eventually totally
excluded the Frs on the Continent -

Many L had been established in G.B & under the
justice of British Laws continued to propogate the
doctrines of the order & preserved the ancient landmarks -

From York in Eng & Edinburgh in Scot our order
was spread throughout the 2 Kingdoms long after
the L of our lov. forerunners brethren had been
dissolved by persecution -

From this time Frs rapidly spread & the
dignity of the order was elevated - & the gavel of
the G.M. has been more than once wielded by
the hand of a King.

In the Charge given in 1st Tmy is spoken of as an
Ancient & Honourable Instⁿ. & I will explain why.

Tmy is the only purely human Instⁿ wh has withstood
the never-ceasing succession of changes in the worlds
affairs. In undiminished strength & silent dignity it has
endured like the rock, while the current ~~submerged~~^{has passed} by sweeping
into oblivion systems, dynasties, & instⁿs some of them
as ancient as Tmy & once the objects of pride & admiration.

It is perfectly natural to ask what is there in
Tmy wh will ope for its permanency thus far & wh
promises to secure its perpetuity.

The answer must be sought in the peculiarity of
constitⁿ. Tmy has been subjected to the same series of
circumstances as other Instⁿs now numbered with
things that were, with no extⁿ-shield against the attack
of time - To quote the symbolical language of Tmy, the
order is said to be supported by the 3 pillars of wisdom,
strength & beauty.

wisdom of Tmy is exemplified in establishing the basis on
the unchanging foundation of truth, & our cardinal principle
of belief in the existence of G. Every other truth in
agreement with belief in G has also a place in her system.

The V of the S. is ever on our altar as the 1st great light
& all moral teachings of Tmy are but beams of its brightness -
Tmy is not a religion & does not claim to be a substitute
for Christianity, but is in strict alliance as far as Tmy goes -
In a speculative manner Tmy is as exact in teachings
of moral truth, as was operative Mty in mathematical science -
Tmy instructs from the beginning a loving trust in G &
accepts this law as truth & excludes no one from joining it
except the atheist.

Tmy thus embraces all tribes of men & it is the recognition
of the principles of Tmy & the compliance with the obligations
wh render it possible to make the privileges of the Order
available to the whole of mankind.

The kindest adaptation of Tmy to the nature & wants of man

Before the era of Christianity it is impossible to find any other system of morals or philosophy or religion or politics which shows this bold peculiarity of 'Fmy' -

Individual interests seem to have been almost overlooked by those who tried to rule the world by Philosophy or power.

Take the Republics of Greece & Rome - quite the best developments of civilisation in ancient times - & we find the interests of humanity were by no means predominant -

In the Roman Rep: the boast of being a Roman citizen had little meaning except as a defence against the exactions of foreign domination. The man was not of value except as part of the Common-wealth. Individual rights were neither sacred nor respected as inalienable.

Greece never saw the day, tho' she had the academy when many were virtually the slaves of the few. Her vaunted democracy was but a name -

'Fmy' recognises the dangers & needs of individuals & watches with care over his rights -

'Fmy' blesses not in the aggregate but in the unit & its aim is not to exert power over society but to achieve its amelioration & perfection by silent influences in its component parts.

'Fmy' does not try to exert power over men but within them.

The whole teaching of 'Fmy' is in the direction of personal virtue & individual excellence - She provides for the physical wants of the body & the yearning needs of the soul -

The strength of 'Fmy' is its principle of association - we are formed for society but the character of the objects of human association & the nature of the means of obtaining them, determine the degree of its efficacy & the length of its duration - History bears out the fact that any Society not based on virtuous principles, by a natural law must inevitably perish.

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on the other hand association with high moral principles is not easily broken. Its strength is in
 ∴ to the elevation of its aim & its vitality is commensurate
 with the extent of its scope - X
 of Fry stands in ^{ALL} ~~both~~ respects above any other human
 Instn. & can thus be called Honourable.

The principles of Fry go back to the Creation but as
 an organisation it is difficult to trace further back than to
 the building of K.S.T.
 In the ^{beginning} origin of Fry we must examine the ancient
 Mysteries.

When man 1st created he had a perfect knowledge of the
 Being who created him - By his own folly he fell -
 then whole human race became evil then flood came -
 & merciful to Noah & to him & his posterity was
 entrusted the knowledge of the true G.

But on the plains of Shinar man again rebelled -
 built Babel - then language was confounded
 & Fry lost - for Fry then as now consisted in a
 knowledge that there is one G & that the soul is immortal.

The patriarchs preserved Fry, or the knowledge
 of these dogmas, in the patriarchal line.

The giving of money is not the most important thing in connection
 with Fry - ^{Fry teaches us to} ~~do not~~ look on the faults of others with lenity
 & if it without reproach - in fact keep the good name of another as
 precious as our own - ^{Fry teaches us to} avoid suspicions, jealousies, rivalry
 & evil speaking & cultivate soothing the wounded spirit, afford
 consolation to the afflicted help the oppressed redress wrong as
 much as we can & hence the tenets of it being stated to
 be ^{ancient &} honourable -