Illustrations on Freemasonry.

FREEDOM OF BIRTH, &c.

It treats of that grand festival which *Abraham* made at the weaning of his Son *Isaac*.—When Sarah saw *Ishmael*, the son of *Hagar*, the Egyptian bond-woman, teasing and perplexing her son, she remonstrated with *Abraham*, saying, put away that bond-woman and her son, for such as they shall not inherit with the free-born; she speaking as being endowed by divine inspiration, well knowing that from *Isaac's* loins would spring a great and mighty people, such as would serve the Lord with Freedom, F and Z, and she fearing if they were brought up together, *Isaac* might imbibe some of *Ishmael's* slavish principles, it being generally remarked that the minds of slaves are much more contaminated than the free born.

TRAVERSE OF THE C———

It was figuratively to point out to me the seeming state of poverty which . . . . r——, in the miseries of which state if realized, if I did but for one moment seriously reflect, it could not fail to have that impression on my mind as to induce me never to shut my ears unkindly to the cries of the distressed, but listening with attention to their sufferings, pity would flow from my heart, attended with that relief their necessities required, and my own abilities would admit. It was likewise to convince the 33 that I was . . . C——who had been well and worthily r——t——p——p——p——, and then . . . . as a . . . and proper person to be . . . . . 2.

THE THREE GRAND OFFERINGS.

First, the ready compliance of *Abraham* to the Will of the Almighty in preparing his only son as a sacrifice to His command, when it pleased the *Lord* to substitute a more agreeable victim in his stead. *Secondly*, for the many pious prayers of King *David*, when it pleased the *Lord* to stop the pestilence which then raged among his People, owing to his imprudently having them numbered. *Thirdly*, the many costly offerings and ejaculations of King *Solomon*, at the consecration of the Temple, those t . . . did then and have ever since rendered the g—— w—— of 22, 44 holy.

SITUATED DUE E. & W.

Whenever we seriously contemplate upon the beautiful works of the creation, and all things therein and thereon contained, how ready and cheerful ought we to be to adore the great Creator and Governor of the universe, who, from the earliest period of time, hath never left himself without a living witness among men: we find as early as *Abel*, bringing a more acceptable offering than his brother *Cain*; of *Noah* being a just and upright man; of *Jacob* wrestling with an Angel, and obtaining a blessing for himself and posterity; but we never find any place set apart for divine worship, till after the happy deliverance of the children of *Israel* from their Egyptian bondage, which it pleased the *Lord* to accomplish with an high hand and out-stretched arm, under the conduct of his faithful servant *Moses*; and as they were then to become a great and mighty people, and inherit the promised land and possess the gates of their enemies, the *Lord* thought proper to reveal to them the *three* most excellent institutions, the *moral*, *ceremonial* and *judicial* law; and as a repository for the books and *and tables of the Law*, as well as a place for the solemnization of divine worship, *Moses* caused a *tent* or *tabernacle* to be erected in the wilderness, which tent or tabernacle contained the *Ark* of the covenant, wherein was deposited the *two tables of stone*, containing the law of G-d, which was given to *Moses* upon *Mount Sinai*; this *tent* or *tabernacle* was the model of that magnificent temple built upon *Mount Moriah*, by that wise and learned Prince K S whose regal splendour and unparalleled lustre far transcends our ideas. This is the t——l——and grand r———which 22 give why all C—— C——and places of d——— w———as well as 22 well formed regular constituted 44, are or ought so to be.

WISDOM, STRENGTH & BEAUTY.

The universe is the Temple of that *Deity* whom we serve; *wisdom*, *strength* and *beauty* are around His throne as pillars of his work, for His *wisdom* is infinite, His *strength* is omnipotent, and His *beauty* shines forth in all His works in symmetry and order; He hath expanded the heavens as a canopy, the earth he hath planted as His foot stool; He crowneth the heavens with stars, as a diadem, and in His hand He extendeth the power and glory; the Sun and Moon are messengers of His will, and all His *law* is *concord*; **the three great pillars which s—— our 44 are emblems of this divine power, and furthermore represent *Solomon, King of Israel, Hiram King of Tyre*, and HAB, the widow's son of the tribe of *Napthali*.**

JACOB's LADDER.

Jacob was the beloved son of *Rebecca*, the wife of *Isaac*, and she knowing there was a peculiar blessing resting with *Isaac*, was resolved by stratagem (in which she succeeded) to obtain it for her favorite son *Jacob*, though by birth right it belonged to her first born, *Esau*.—*Jacob* was no sooner in possession of his aged father's blessing, than he was obliged to fly from the wrath of his brother, who had purposed in his heart to slay him, not only for having supplanted him in his aged father's blessing, but his birth-right—*Rebecca* was no sooner informed of *Esau's* intention, than she prevailed upon *Jacob* to go down to Padanarum, a distant country in the land of Messopotamia, and there marry one of the daughters of *Laban*, *Rebecca's* brother; but as *Jacob* journied thither, a remarkable circumstance attended his first day's travel; being *weary and benighted* he laid himself down to rest, taking the cold earth for his bed, a stone for his pillow, and the clouded canopy of heaven for a covering. It was there, in a vision, he saw a ladder resting on the earth, its top extended to the heavens, with the angels of *God ascending & descending* thereon; those ascending were representatives of those going *up* to the throne of grace, to receive divine commissions, to bring *down* and propagate on the face of the earth for the use of mankind; those descending were representatives of those commissioned with that power. It was there that the Almighty was pleased to make a solemn league [illegible] covenant with *Jacob*, that if he would walk in His ways and keep [illegible] statutes, He would not only bring him back in peace and plenty, [illegible] father's house, but would exalt his posterity in a wonder[illegible] [illegible] We therefore not only find that *Jacob's* favorite son was, b[illegible] *Pharo*[illegible] appointment, raised to the highest degree of exaltation, b[illegible] the [illegible]ldren of *Israel* in process of time became the mightiest and most po[illegible] nation under the Sun.

FAITH, HOPE & CHARITY.

Faith is the foundation of justice, th[illegible] bond [illegible] amity, and chief support of society; we live and walk by faith; by [illegible] have an acknowledgement of a supreme being, have [illegible] to the th[illegible]e of grace, a[illegible] justified, accepted, and finally rece[illegible]ed; a [illegible] christ[illegible]n faith is the evidence of things not seen, but the [illegible]bstance [illegible] thing[illegible] hoped for; this maintained, and well answered, by w[illegible]ing a[illegible]cording to our Masonic profession, will turn *faith* [illegible] [illegible] and bring us to th[illegible] [illegible]lessed mansion above, where the j[illegible]t exist [illegible] perfe[illegible] bliss to all eternity; [illegible]ere we shall be etern[illegible] happ[illegible] with G[illegible], the grand geometrician of [illegible] universe, whos[illegible] [illegible] died for [illegible] and rose again that we might be justified through f[illegible]th, in his most precious blood.—*Hope* is an anchor of the soul, both [illegible]re and stedfa[illegible]; then let a firm reliance of the Almighty's goodness anim[illegible] our endea[illegible]ours, and enable us to fix our *hope* within the limits of his m[illegible] [illegible]ous promises, so shall success attend us; if we believe a thing impossible, our despondency may render it so, but if we persevere to the end in a just cause, we shall finally overcome all difficulty.—*Charity*, oh! how lovely is the theme; it is the brightest and greatest ornament of our Masonic profession; benevolence rendered by heaven-born charity is an honour to the nation from whence it springs, is nourished, & cherished; happy is the man who hath sown in his breast the seeds of benevolence, the produce of which is love and charity; he envieth not his neighbour, he believeth not a tale when reported by a slanderer, he forgiveth the injuries of men, and blotteth them out from his recollection; then let us ever remember we are *Masons* and *Men*, ever be ready to give (if able) to the needy, and in the most pressing time of necessity let us not withhold a liberal hand; so shall the heartfelt pleasure reward our labours, and the produce of love and charity will most assuredly follow.

STABILITY OF THE MASONIC L———R.

By the doctrines therein contained we are taught to believe in the dispensations of divine Providence, which *belief* strengthens our *faith*, and enables us to ascend the first step; this *faith* naturally creates in us a *hope* of becoming partakers of those blessed promises therein recorded, which *hope* enables us to ascend the second step; but the third and last being *charity*, comprehends the whole; and that Mason who possesses this virtue in its ample sense, may justly be said to have arrived at the summit of the science, figuratively speaking, to an ethereal mansion, veiled from mortal eye by the starry firmament, but more emblematically depicted———————44 by the S . . . . S———, without which number of regular made 22, no 4 can be perfect, neither can any gentleman be [illegible] therein.

ORNAMENTS.

The Mosaic pavement may justly be called the beautiful ground work of . 22-4, by reason of its being *variegated* and *chequered*, which points out to us the diversity of objects which beautify and adorn the Creation; the animate as well as the inanimate parts thereof. *The blazing star or glory* in the center refers us to that grand luminary the Sun, which enlightens the earth by its benign influence, dispenses its blessings to mankind in general; *and gives light, life,* and *motion*, to all things here below. The indented or tassalated border, refers us to the *Planets* in their several revolutions and evolutions which form a beautiful skirt work round that grand Luminary the Sun, as the other does to . 22-4

STEPS OF MAN.

As the steps of man are trod in various and uncertain incidents of life, as our days are chequered by a strange contrariety of events, and as our passage through this existence, though sometimes attended by prosperous circumstances, yet they are oftentimes beset with a multitude of evils; hence are our Lodges furnished with M——— work, to remind us of the precariousness of our situation here in life, to-day our feet may tread in prosperity, to-morrow we may totter on the uneven paths of weakness, *temptation* and *adversity*. Then, since such emblems are before our eyes, we are morally taught to boast of nothing, but to walk uprightly and with humility before GOD; for such is our existence here in life, there is no station of it on which pride can be *stably* founded. All men have birth, but some are born to more elevated stations of life than others, yet when in the grave, all are upon the level. Death destroying all distinctions; then since our feet tread on this Mosaic work, let our ideas return to the *original* from whom it copies, and let us ever act according to the dictates of right reason, to cultivate *harmony*, maintain *charity*, and live in *unity* and *brotherly love*.

MORAL TENDENCY OF THE JEWELS.

The square teaches us to regulate our words and actions by the gospel line and rule, and to harmonize our conduct here on earth so as to make us acceptable to that All-wise being, from whom all goodness springs, and to whom we must give an undisguised account of our pilgrimage here below.

The level points out to us that we are all sprung from the same stock, are partakers of the same nature, and sharers of the same hope, and altho' distinctions amongst men are necessary to preserve subordination, and to reward merit and ability, yet no eminence in that life ought to make us forget that we are mortals, for he that is placed in the lowest sphere of life is equally entitled to our regard; for a time will come, and the wisest of our fellow creatures know not how soon, when all distinctions but those of *goodness* shall cease, and death the grand leveller of all human greatness will reduce us to the same state.

The infallible plumb rule, like Jacob's ladder, forms the *line* of union betwixt heaven and earth, and is the criterion of moral rectitude and truth. It teaches us to walk with humility before God, and *uprightness* with mankind. It sets before us the danger of turning either to the right or left from the straight paths of virtue, for that is the duty of every man, more especially ours as free and accepted masons. By it we are taught to be free from enthusiastic principles and to steer clear of the abominable and degrading system of *persecution*. It tells us in the plainest language that we are not to *bend* towards avarice, injustice, oppression, contempt or envy of our fellow creatures, but giving up every selfish propensity that might tend to injure others, and to steer the bark of this life over the rough seas of passion without quitting the helm of rectitude is one of the highest degrees of perfection human nature is capable of attaining; for as the builder raises his column by the *plane* and *perpendicular* so ought every mason to carry himself *uprightly*, and to observe a due medium between intemperance and pleasure; to hold the scales of justice with an equal poise, so as to make all our passions and prejudices coincide with the just line of our conduct and in every pursuit to have *eternity* in view. Thus the *Square* teaches us morality and justice, the *Level*, a moderate, genuine and rational equality, and the *Plumb Rule*, a scientific and moral degree of uprightness through life.

THE BEAUTIFUL COMPARISON.

As the T B is for the Master to draw his designs upon, t[illegible] better to enable the younger 33, and the more expert 33, to [illegible]arry on [illegible] tended *building* with *order*, *regularity*, and *propriety*; [illegible] may the Bible be justly deem'd the true T B of the grand Architec[illegible] of [illegible]e univer[illegible]; who in that holy book hath laid down such divine l[illegible]ws, a[illegible] mor[illegible] plans, that were we conversant therein, and adheren[illegible] [illegible]ereto, it [illegible]ould bring us to a building, not made with hands, *eternal* in [illegible]e *heavens*. The RA is a stone rough and unembellished as [illegible]ken [illegible]om the Quarry, but by the skill and ingenuity of the [illegible]orkm[illegible] it is [illegible]delle[illegible] and brought into due form, and thereby rendere[illegible] fo[illegible] [illegible]he inten[illegible]d building, which [illegible]presents the mind of man in its in[illegible]ncy, [illegible]ugh a[illegible] uncultivated like this stone, but by the kind c[illegible] [illegible]nd ins[illegible]ctio[illegible] [illegible]is parents or guardians, in endowing his mind wi[illegible] a [illegible]era[illegible] [illegible]ducation, he is thereby [illegible] moralized, and rendered a [illegible] mem[illegible] [illegible] society. The *perfect ashler* [illegible] cubical stone is of [illegible] [illegible]rue [illegible] square, which can only be [illegible] by the compasses and S, which [illegible] [illegible]nts the mind of man, after a [illegible] spent life in acts of piety and dev[illegible], which can no othe[illegible] be tr[illegible] but by the Square of God's word, and the Compass of [illegible] ow[illegible] [illegible]science.

THE TWO GRAND PARALLELS.

[illegible] the [illegible] of the first *Temple* [illegible] *Jerusalem* to the *Babylonian* [illegible]*tivity*, [illegible] 22, 44, were dedicated to K- S—, and from thence to the [illegible]ing of th[illegible] *Messiah*, they were dedicated [illegible] Z—; and from that period to [illegible] final destruction of the sam[illegible], [illegible] *Titus* [illegible]*spasian*, they were dedicated [illegible] S. J. B. But owing to [illegible]e genera[illegible] [illegible]fusion which took place [illegible]der the reign of that *Prince*, [illegible]*eemasonry* fel[illegible] much to decay; most 44 w[illegible] entirely broken up, and th[illegible] which did m[illegible] were too few in number [illegible] constitute a legal [illegible] princi[illegible]lly owing to the want of a Grand [illegible] to patronise [illegible]em. At leng[illegible] it was agreed upon by several, 33 [illegible] were conven[illegible]d f[illegible] tha[illegible] purpose in the city of Benjamin, that a *certain number* [illegible] should b[illegible] depu[illegible] to wait on S. J. the E—(*who was then Bishop of Eph[illegible]*) and [illegible] the favor of his patronising the Fraternity by taking on h[illegible] the acting part of G. M.— S. J. the E. returned for answer, [illegible] was t[illegible] far advanced in years (being upwards of ninety), [illegible] being [illegible] in [illegible] early part of his life initiated into the Society, an[illegible] [illegible]ways ha[illegible] it much at heart, he would cheerly comply to their requ[illegible]. And fr[illegible]m that time down to the present day, all christian 5, 22, 44, [illegible] [illegible]en dedicated to the E— as well as the B—.

POINT WITHIN A CIRCLE.

In all Freemasons well f——d, regular constituted lodges there [illegible] a certain *mathematical figure* round which the true professors of our science cannot materially err. This figure is supported on the dexter and sinister sides by two *perpendicular* lines approaching as near to *parallels* as the noble science of geometry will authorise; which lines, figure to our minds, the two masonic *St. Johns*. Upon the upper part of this *endless* figure we view the Holy Bible, which contains the laws and the prophets, and support J———s L.——r extended to Heaven; and were we as conversant in that holy book and as adherent thereto as those two grand parallels were, it would bring us to him who will not deceive us, neither will he suffer deception, and in going round this emblem, we must unavoidably touch on both of those parallel lines, as well as the holy bible, and whilst a Mason keeps himself thus *circumscribed* it is impossible he can materially err.

BROTHERLY LOVE, RELIEF, AND TRUTH.

By the exercise of *brotherly love*, we are taught to regard the whole human species as one family; the high, the low, the rich and poor, created by one Almighty Being, and sent into the world for the support and protection of each other; on this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance—*Relief* is the next tenet of our profession; to relieve the distressed is a duty incumbent on all men, but more particularly among Masons, who are linked together in one indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view; on this basis we establish our friendship, and form our connection. *Truth* is a divine attribute, and the foundation of every virtue; to be good and true is the first lesson we are taught at our initiation; hence hypocrisy and deceit are supposed to be unknown among us; sincerity and plain dealing are our distinguishing characteristics, while the heart and [illegible] [illegible] in promoting each other's welfare and rejoicing in each other's prosperity.

TEMPERANCE, FORTITUDE, PRUDENCE, AND JUSTICE.

Temperance, teaches us a due restraint of our passions & affections and frees the mind from vice, or the contracting of any vicious or licentious habits; the contracting of which might lead him, &c. &c.

Fortitude is that steady and noble determination which enables us to undergo any danger or difficulty when thought necessary or deemed prudentially expedient. This heroic virtue ought to be deeply fixed in the breast of every Mason, as a fence and security against any illegal attacks, &c &c.

Prudence, is that habit of the mind in which mankind wisely judge and prudentially determine all things relative to their future as well as their present welfare. This virtue like the two former ought to be the distinguishing characteristic of every free and accepted Mason, and minutely attended to, &c. &c.

Justice, is that station or boundary of right which enables us to render to all our fellow creatures their just due without distinction. This virtue is not only consistent with divine and human law, but is the standard and cement of civil society. Without the exercise of this virtue universal confusion would ensue, lawless force would overcome the principles of equity, and social intercourse would no longer exist; and as justice in a great measure constitutes the real and good man, so it ought to be the invariable practice of every Mason, never to deviate from the minutest points thereof, &c. &c.

VIRTUE, HONOR, AND MERCY.

Virtue should not only be the distinguishing characteristic of free and accepted Masons, but of every individual under Heaven; the true man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world; he is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice. Virtue is the highest exercise and improvement of reason, the integrity, harmony and just balance of affection; the health, strength and beauty of the soul. The perfection of virtue is to give reason its full scope, to obey the authority of conscience with alacrity, to exercise the defensive passions with fortitude, the public with justice, the private with temperance, and all of them with prudence, in a due proportion to each other, with a calm defensive benevolence. To love and adore God with all un[illegible]rivalled and disinterested affection, to acquiesce in the wise dispensations of divine providence with a joyful resignation; every approach to this standard is towards perfection and happiness but every deviation therefrom tends to vice and misery.

Honour is a manly and dignified sentiment or impulse of the soul, which virtue can inspire, & the actions of all good [illegible] [illegible] regulated by it; as it renders unnecessary the forms whi[illegible] are requisite to bind those who are destitute of this refin[illegible]d prin[illegible]ple. It [illegible] the highest incentive to the performance of the most hero[illegible] and disinterested actions, and implies the united sentiments of [illegible]uth, [illegible]th and justice, carried by an enlightened mind, far beyond t[illegible] mor[illegible] obligations which the laws of the land require or c[illegible] [illegible]h the [illegible]olation of.

Honour though a different princ[illegible] [illegible] rea[illegible]on, produces nearly the same effect; for the lines of action th[illegible]gh diffe[illegible]ntly drawn, like the radii of a circle terminate in the same point. Religion embraces virtue as enjoined by the laws of God; Honour a[illegible] it is graceful and ornamental to human nature. The re[illegible] [illegible] fears but the man of h[illegible]nour scorns to do an ill action; the [illegible] considers vice as beneath [illegible], the other as what is offensive to the Deity; the one is unbecoming, the other strictly forbidden.—H[illegible] [illegible] may [illegible] justly deemed the noblest branch that can spring fr[illegible] the [illegible] stock of virtue, for the m[illegible] of honour is not en[illegible] [illegible] the [illegible] discharge of his [illegible] as a [illegible] and citizen, but [illegible] [illegible] to magnanimity; giving where he might with just propriety [illegible], and forgiving where he m[illegible] [illegible] justice, [illegible] more honourable to forgive than revenge an injury, [illegible] whole of his conduct being mark[illegible] [illegible] the [illegible] dictates of an upright heart, and the approbation of the [illegible] reward. Virtue and Hon[illegible] united, have been th[illegible] means, aided by prudence and fortitude, of keeping inviolate our va[illegible] [illegible]; the various vicissitude the craft have experienced; either [illegible] the ravages of time the rise and fall of empires, the tyr[illegible] and [illegible] oppression of cruel and despotic governors, or the [illegible] and illiberal attacks of calumny, superstit[illegible] and [illegible], **[illegible] Virtue and Honour have been, & no doubt [illegible] continue to [illegible], the distinguishing characteristics of our order and th[illegible] [illegible] of the secrets of our fraternity.**

Mercy is [illegible] virtue, a tenet sacred in every good mind; if possessed by the mo[illegible]ch adds a brilliancy to every gem that adorns his crown, gi[illegible] glory to his ministers, and to the soldier an everlasting freshness to the [illegible]th that decks his brow. It is the companion of the honour, and the ameliorator of justice; on whose bench when enthroned she presents the shield of defence. As the vernal showers descend from the liquid circumference of the atmosphere, to invigorate the whole vegetable creation, so Mercy resting on the human heart, when its vital fluids are condensed by rancour or revenge, by its exhilarating warmth turns perverse nature to its original source in purer streams. It is the chief attribute of the Deity, on whom, we must all rest our hopes and dependence. It is a duty we owe even to our enemies, for to shew mercy and forgiveness, is highly pleasing to our Creator, who hath told us blessed are the merciful for they shall obtain mercy, not only in this life, but at that great and final day of retribution when summoned to the bar of His divine justice, and the actions of our mortal lives are unfolded to our view, though his justice may demand the fiat we hope and trust his mercy will avert the doom.

MORAL ADVANTAGES OF GEOMETRY.

Geometry, that noble and godlike science is the basis on which the superstruction of freemasonry is erected. By geometry we may curiously trace nature through all its various windings, to its more concealed recesses; by it we may discover the wisdom, power, and goodness of the grand artificer of the universe, and view with amazing delight the beautiful proportions which grace this vast machine, this regular and perpetual motion. By it we may with rapturous delight discover how the planets move in their orbits, and the circumvolving satellites in their trackless orbs. By the noble science of Geometry we can with mathematical precision demonstrate their various revolutions; we can also rationally account for the return of seasons, and the mixed and beautiful variety, which each season displays to the discerning eye; numberless worlds are around us, framed by this divine artist which roll through this vast expanse, and are all conducted by the same unerring laws of nature. A survey of nature and its beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order; this gave rise to society and birth to every liberal art, the architect began to design, and the plans which he laid down having been improved by experience and time, have produced those stupendious works of art, that have been the admiration of past, and no doubt will continue to be that of future ages.

THE SIX GRAND PERIODS.

Before the Almighty was pleased to command this vast world from Chaos to perfection, the elements and materials lay blended together without form or distinction: darkness covered the face of the deep, and the spirit of God moved upon the face of the waters: then the great Jehovah, as an example to man, was pleased to be 6 days in commanding it from Chaos, to perfection. The first instance of His divine goodness and power was made manifest by his creating *light*, and calling it by a new name, the light He called Day, and the darkness night. The second period was employed in laying the foundation of the earth, which he called *firmament*, which was to keep the waters that were above the clouds, and those beneath asunder. The *third* period was employed in commanding those waters within due bounds, on the retreat of which dry land appeared, which He called Earth, and the gathering together of the waters He called Sea. The earth being as yet uncultivated, God spake the word, and nature covered it with a beautiful carpet of green, designed as pasture for the brute creation, enriching it with *shrubs, trees, flowers*, and *plants*, in full growth and perfection. On the *fourth* period the Almighty was pleased to command those two grand bodies the Sun and Moon; the Sun to rule the day and the Moon the night: and was also pleased to bespangle the ethereal concave with a multiplicity of Stars, that Man whom he intended to make might thereon contemplate and adore him as his great Creator. On the *fifth* period He created large whales & other fishes which the watery elements produced for the use of man: He likewise commanded the birds to fly in the air that man might delight both his eyes and ears with their beautiful plumage and melodious notes. On the sixth period the Almighty created the beast of the field and the reptiles which crawl on the earth: here we have an instance of his infinite goodness and power, by creating what effects he pleased without the help of natural causes, such as commanding light before he created the Sun, and making the earth fruitful without the influence of heavenly bodies. he did not create the beasts of the field without providing sufficient herbage, neither did he make Man till he had furnished him with every thing fit for life and pleasure: then to dignify the works of his hands the more, He created man, who came in to the world with greater pomp than any of the beings which preceded him, for they came into the world with no other than a single command, but in the formation of Man there was a consultation of the blessed Trinity; for God said let Us make Man, which was done by forming him out of the dust of the earth, into his nostrils were breathed the breath of life, and man became a living soul. This being the sixth period, the Almighty surveyed the works of his hands, which he saw was good, and to every being which he made, created he a mate, excepting Man, and in order that he might not be left destitute, He caused a deep sleep to fall on *Adam*, and from his side He took a rib, of which he made Woman. Thus having beautified and adorned the Creation, He rested on the seventh day from all his labour, blessed, hallowed, and consecrated the same, whereby he taught man a [illegible] to work only six days industriously for himself and family, and on the seventh to [illegible] [illegible] all bountiful *Creator*.

RISE & PROGRESS OF THE ORDER.

In the history of mankind, we find Masonry and architecture have gone hand in hand [illegible] [illegible] the first persons that [illegible] [illegible] the worship [illegible] [illegible] [illegible] and at Shiloh, we find [illegible] which he called after his [illegible] Grand Master. [illegible] a young city and [illegible] period of time we date [illegible] themselves C. W. N. [illegible] those that took a [illegible] splendor and unrivaled [illegible] incorporated into the [illegible] dark, drowsy and [illegible] a wild and [illegible] in woods and [illegible] Freemasonry [illegible] noble Goddess [illegible] [illegible] 130 years before [illegible]

[illegible]

The [illegible] of the *Grecians* and *Romans*, in the noble [illegible] [illegible] the greatest degree of barbarity [illegible] [illegible] Not content with enjoying the utmost protection of art [illegible] the true and noble spirit of [illegible] [illegible] Germany, and Spain were the last that received [illegible] The continent of Europe being now supplied, the noble goddess [illegible] [illegible] [illegible] at the extremity of the then known world, [illegible] [illegible] the first taught our ancestors how to build [illegible] [illegible] [illegible] [illegible] Thus these *four*, with the [illegible], opened [illegible] the first British Lodge, 1000 years before the birth of Christ. but God and [illegible] [illegible].

SEVEN LIBERAL ARTS AND SCIENCES.

Grammar teaches us the art of adjusting words according to the idiom or dialect of any particular country or people, and is that excellency of pronunciation which enables us to speak, read, or write a language with accuracy and judgment, according to reason, authority, and the strict laws of literature.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with every advantage of force, elegance and beauty [illegible] [illegible] to captivate the hearer, by strength of argument, and [illegible] of expression, whether it be to entreat, exhort, admonish or [illegible].

Logic teaches us to [illegible] [illegible] [illegible] in the knowledge of things, and to direct our enquiries after truth, as well for our improvement as the instruction of others; it consists of a regular train of argument, whence we deduce and conclude according to certain premises laid down, admitted, or granted; in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches us to deduce the powers and properties of numbers, which are variously effected by figures, tables, letters, &c. By this art reasons & demonstrations are given, for finding out any number, whose affinity to another is already known.

Geometry exhibits the power and proportion of magnitudes in general, where length, breadth, & thickness, are considered; by this art, the Architect, is enabled to estimate his designs; the Engineer, to mark out ground for encampment; the General, to arrange his soldiers for battle; the Geographer, to give us the dimensions of the earth, and all things therein, and thereon contained; to specify the divisions of Empires, Kingdoms, and Provinces; to delineate the extent of seas, and unravel the mysteries in the bowels of the earth. By the use of the Astronomer is enabled to make his observations, and calculate the periods, and eclipses, of the heavenly bodies, and to fix the duration of time, seasons, &c. In fine, Geometry is the foundation of Architecture, and the root of Mathematics.

Music is the art of forming concords so as to make a delightful harmony, by a mathematical, and proportionate arrangement, of accute, grave, and mixed sounds: it enquires into the nature of concords and discords and never sounds with greater glory than when employed in praise of the grand geometrician of the universe.

Astronomy tho' the last, is not the least important science; it is that divine art whereby we read the *wisdom*, *strength*, and *beauty*, of the Almighty Creator. In those sacred pages the celestial sphere. Assisted by Astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it we are taught the use of the globes, the system of the world, and the primary laws of nature; and whilst we are engaged in this noble science, we perceive unparalleled instances of infinite wisdom and power, and on every hand may trace the glorious author by his works.

THE ORIGINAL TEST.

The Children of Israel, notwithstanding they were the chosen and favorite people of God from the days of Abraham, to the birth of our Saviour, and received from His all bountiful hands, the exclusive privilege of divine revelation; yet their wicked apostacy from the worship of the true and living God, was oftimes very conspicuous, but at no period of time more glaringly infamous than in the days of the Judges of Israel, for their idolatry had now rose to such a pitch, and the moral laws of their forefathers so much forsaken: that the Almighty as a punishment, let loose the Philistines and Ammonites among them. Perceiving the hand of God was against them, they truly repented of their former sins, renounced all their idols and took the worship of the true and living God, whereupon the Almighty, as he had oftimes done before, raised them up a champion and deliverer.

At that time there lived in *Gilead*, a man of the same name, who had several sons, but one in particular by a concubine, whose name was *Jeptha*. This son surpassed all his others in dignified sentiment and heroic ardor, and was much beloved by his father for his natural [illegible] and filial duty, which caused the jealousy of his legitimate offspring [illegible] to the grief of the aged father. At the age of [illegible], *Jeptha* lost his father *Gilead*, whose death was occasioned by the treachery of an Ammonitish chief, set on by one of his undutiful sons whose name was *Abelsrab*, but *Jeptha* slew the Ammonite on the threshold of his father. The death of *Gilead* caused the expulsion of *Jeptha* by his brethren, from their father's house, saying thinkest thou who art but the son of a bondwoman, to inherit with us, who are freeborn? *Jeptha* being thus cruelly expelled his father's house, resolved to quit his native country, and try his fortune in a foreign one, and with this view he went and settled in the land of *Tob*, and set out [illegible] for a troop of adventurers whom he headed, and oftimes made excursions into neighbouring countries; and frequently returned victorious and laden with rich spoil. At that time the *Ammonites* had made war against the *Gileadites*; had taken from them many strong places, even the city of Gilead itself: the *Gileadites* on their parts mustered a strong army of 70, thousand men, but found themselves in want of an able general to take the command. In this critical emergency they thought of their countryman *Jeptha*, the fame of whose military exploits had frequently reached their ears: they therefore sent a deputation of chiefs and elders to wait on *Jeptha*, to offer him the command. *Jeptha* astonished at this sudden reverse of conduct, said to the chiefs and elders, "It was but yesterday you expelled me my father's house, as unworthy to inherit with the freeborn; how is it that my brethren and countrymen can so far degrade themselves in the eyes of their neighbours as to apply to me for protection in the hour of danger, whom they have treated with the appellation of Slave!! But upon mature reflection that they were his brethren and countrymen, altho' false and unworthy, he told the deputation, that if they would consent to banish their treacherous brother *Abelsrab*, and make him (*Jeptha*) [illegible] governor for life, in case he returned victorious from the war, that he would accept the command, and unite his own forces to theirs. To the latter part of this request they readily consented, but deferred their final answer till investigation of *Abelsrab's* treachery had taken place. This was immediately done in a full assembly of chiefs and elders, convened in the city of Gilead for that purpose: in which the guilt of this assumed parricide, was fully established, and *Jeptha's* request finally settled. *Jeptha* being now vested with full power, joined his army to theirs and prepared for battle: but being willing to spare the ferocious effusion of human blood, he sent an ambassador to the king of *Ammon*, demanding the reason of their invading his country. To this the King of Ammon haughtily replied, that the country was not theirs, but his, having been taken from his ancestors by the *Israelites* on their journey to the promised land. To this reply *Jeptha* rejoined, that it was not from the *Ammonites* the country had been taken, but from the *Amorites*, and that the *Israelites* had been in quiet possession of it for upwards of 300 years: therefore if conquest or prescription, could give one country a right to another, they had an undoubted one, and that he was resolved to oppose any monarch, however powerful, that dared to encroach thereon! This spirited declaration of *Jeptha*, put an end to all further suspension of arms and each party prepared for battle: but previous to the engagement, *Jeptha* humbled himself before his maker, craving pardon for all their past offences, and imploring His aid and protection against the invaders of his country, solemnly declaring that should the Almighty be pleased to crown his arms with success, the first living creature that came from his house to meet him on his return, should be sacrificed to the Lord. *Jeptha* then arose, and headed his army, gave battle to the *Ammonites*, and not only drove these haughty invaders from his native land, but with great slaughter pursued them into the heart of their own country, laying waste twenty rich, flourishing cities, and pursued them even as far as the plains of *Minneth*. Having obtained a complete and brilliant victory, he and his army prepared to return home, laden with the rich spoils of a short, but glorious and decisive war: but upon his return he met with no small molestation from his neighbours the *Ephraimites*, who had crossed the river Jordan to battle *Jeptha*, and the reason they gave for this unfriendly visit, was, that they had not been called out to partake of the honours of the Ammonitish war: but *Jeptha* was convinced that their real motives were because they had not shared in the spoils of a war they had no concern in, for either through cowardice or treacherous motives, they refused to accompany *Jeptha* in his battle with the *Ammonites*, tho' solicited of assistance; he therefore resolved they should not partake of the spoils, for refusing to share the danger. This equitable conduct of the Gileaditish chief provoked their disappointed ambition, and threatened to destroy *Jeptha* and his house with fire. *Jeptha* strove to appease them by mild measures; which proving ineffectual, he was obliged to have recourse to [illegible] [illegible], he therefore drew forth his army, which lay then encamped in field of corn [illegible] [illegible] a famous cascade: arranged them for battle, and succeeded in putting these [illegible] to flight. And to secure himself from the like molestation, he sent strong detachments to secure the passages of the river Jordan, over which he knew they must pass to reg[illegible] [illegible] native country: with strong injunctions that if an Ephraimite [illegible] [illegible] [illegible] [illegible] himself to be such, he was to be immediately slain, and if he denied it, was to be put to the Test. This had its desired effect for 42,000 Ephraimites fell that day on the banks of the Jordan; *exclusive* of what fell in the field of battle.