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# THE EVIDENCES OF FREE-MASONRY FROM ANCIENT HEBREW RECORDS

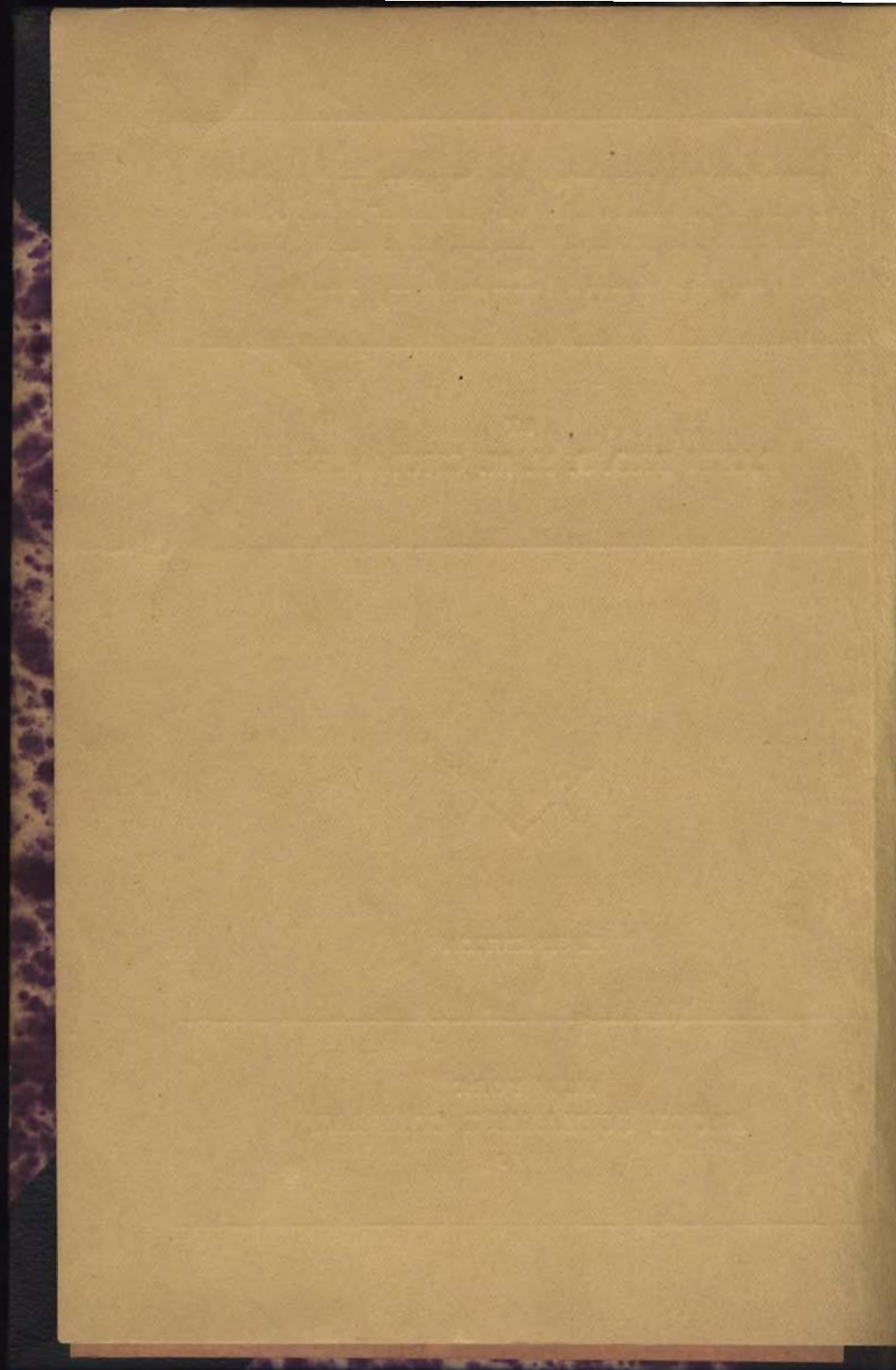
BY  
RABBI BRO. J. H. M. CHUMACEIRO



*FIFTH EDITION*

NEW YORK  
BLOCH PUBLISHING COMPANY  
1912





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# The Evidences of Free-Masonry

FROM

ANCIENT HEBREW RECORDS

IN

## Three Lectures on the Three Degrees

AND

A Brief Introduction on the History  
and Traditions of Masonry . . . . .

BY

RABBI BRO. J. H. M. CHUMACEIRO

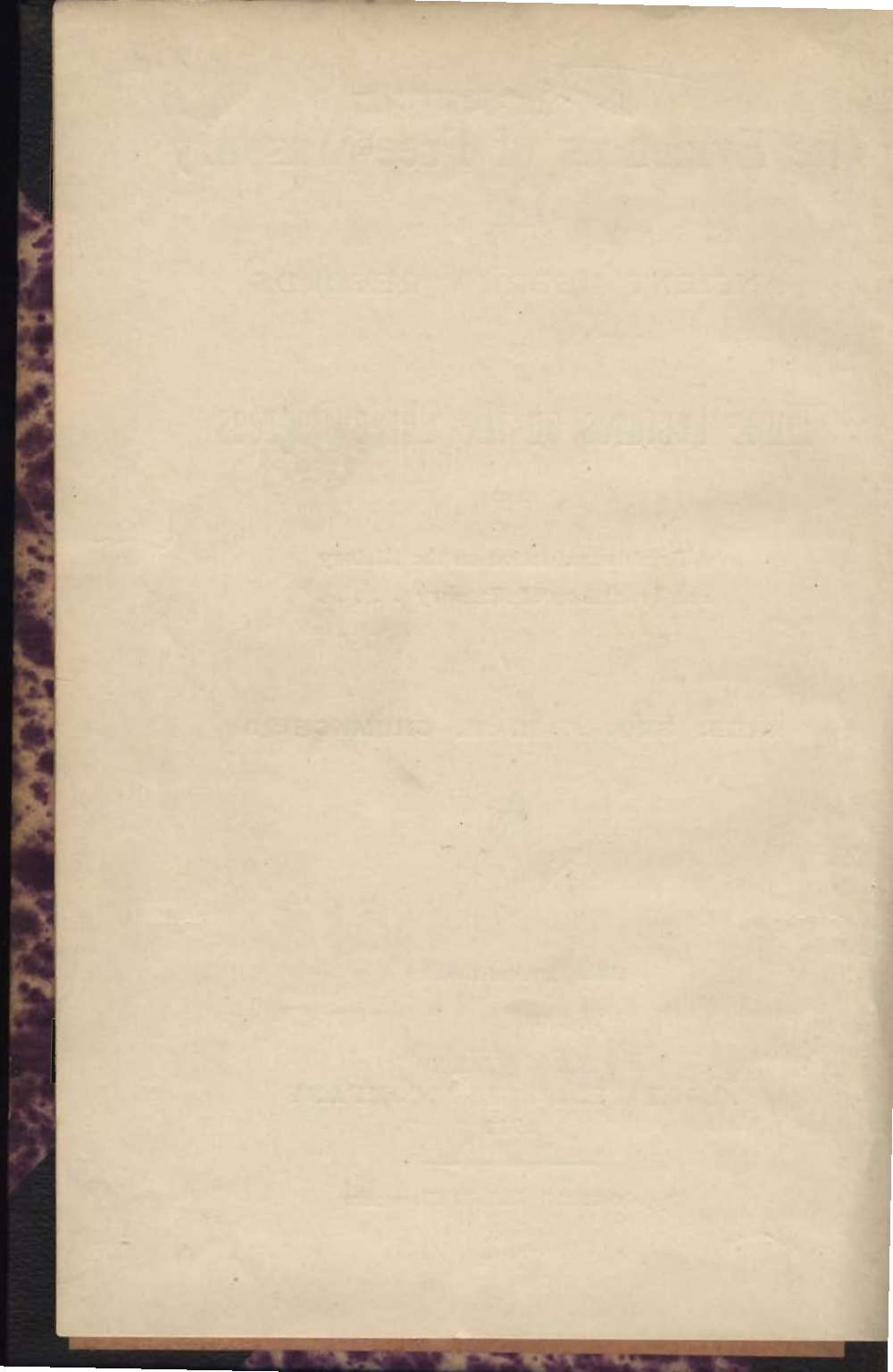


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## PREFACE.

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Among the hidden treasures of Masonry which claim the attention of the students of its history and traditions are the correct meaning and objects of the secret words which serve the Craft for identification as members of our Order in all parts of the world. Various opposing theories in regard to the same have been advanced, through which erroneous ideas in direct conflict with its vital principles are introduced, so that their origin and true meaning are daily becoming more obscure and mysterious (\*). The traditions and explanations we hereby offer are based on Hebrew lore—the only reliable source to furnish the correct information, since these words are imparted to the Craft in the same ancient tongue.

The richness of the Hebrew language does not consist in the multitude of its words, but in the variety of its meanings, namely, the *indirect* which are added to the *direct* meaning of each word, through similitude (*Metaphor*), change (*Metonymy*) and substitute (*Synecdoche*). Through this singular tendency, the Hebrew is most suitable for poetry, and even its prose has a poetical touch and is possessed of a natural faculty to convey the sublimest idealistic ideas, which are difficult to express in other idioms. This great variety of meanings in a single word calls forth close attention and much study in giving its proper definition and much depends upon the speculative and imaginary powers of the interpreter. In the annexed lectures we have endeavored to impart the opinion of the best authorities, when they served to support the traditions and teachings of Masonry; and although in some instances they may be in conflict with the views of modern Bible critics, we did not hesitate to make a liberal use of those ancient authorities, for our main object was to present a rational and plausible origin of Masonic traditions, customs and ceremonies. We are not asked to furnish the Craft with our own individual conceptions as to the history and



principles our Order holds forth, but consider it a part of our obligation to acquaint them with Masonic truth obtained from the most reliable sources. We are not called upon to explain how these lofty lessons of Virtue and Humanity inculcated by Masonry are to be understood in these modern times—it is expected from us to prove their origin, for what they were intended, and to expose their erroneous interpretations.

These lectures were delivered in the Lodge-room, where there was no restraint in communicating the real secrets of our Order and which can not appear in print. On that account much important information had to be left out and wherever we feared that those secrets might be exposed, we followed the method adopted by Bro. Dr. A. G. Mackey in his publications and have designated such secret parts by periods ( . . . . . ) according to the established Masonic custom.

In dedicating our humble efforts to the honored memory of our fellow-citizen and Grand Master, Bro. Jno. S. Davidson, we intend to convey our deep regard and esteem for the lofty virtues and broad humanity which embellished his useful life. His approval of our Masonic interpretations convinced us of his tolerant, liberal and fraternal disposition, and that the godlike work of Free-Masonry—the establishment of the Fatherhood of God and the Brotherhood of Man—occupied his gifted intellect, filled his noble breast and possessed his immortal spirit.

In complying with the general request of those whom we had the honor to address, we hope that the objects which they have in view will be thereby attained, namely, to remove the confusing ideas as to the meaning of the Masonic Words and Ceremonies prevalent among the Craft, and to enlighten them as to the origin and evidences of Free Masonry according to Jewish history and tradition, based on Hebrew lore.

Respectfully and Fraternally,

J. H. M. CHUMACEIRO.

AUGUSTA, GA., May 26, 1896.

## INTRODUCTION.

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It is impossible to separate the history and teachings of Masonry from those of the Bible, whose principal author—Moses—devotes over twelve chapters in the Book of Exodus to the construction of the tabernacle, which served King Solomon partly for a plan in building the temple. If we accept the Bible as the Primary Law-book of Nations, then we are bound to ascribe to its contents a more lasting and permanent purpose than the temporary ordinances of erecting a movable tabernacle or a magnificent temple, which through divine dispensation was destroyed and for which no attempt of re-building was made for over eighteen centuries. If the various parts of those structures represent symbols imparting wholesome lessons to mankind, not found anywhere else, then their objects have been kept alive by Free-Masonry, for that organization has filled for over eighteen hundred years the sublime purposes for which the wisdom of an unrivalled Moses devoted his lofty inspirations. Masonry is the connecting link between the temple at Jerusalem, of the past, and the Universal Temple of Humanity, of the future.

The celebrated author of ancient history, Ernest Renan in his *Histoire du Peuple d'Israel*, declares that there are evidently but three important histories—the Roman, the Greek and the Hebrew. The Roman history relates the rise, growth and predominance of might and force and is still continued by the warlike powers of Europe, like Germany, France and Russia and will be concluded when universal freedom will replace despotism and brutal force. The Greek history is eminently that of science and art, but can no longer be considered as a separate and distinct one, since all modern nations seek the advancement of those powerful mediums of civilization. The Hebrew history treats of the development of idealistic ideas, the production of the spirit, the highest tendencies of mind



and heart combined ; it has no end, for the spirit is immortal and eternal and it must outlive all other histories. Masonry is based on Hebrew history and is likewise the exponent of idealistic ideas.

History is a true and unvarnished narrative of events, as related by contemporaries or imparted by tradition ; *ancient* history is to a large extent dependent on the latter. Traditions are often mixed with fiction and myth and it is difficult to separate the true from the false ; such accounts, however, may be accepted as facts, which to human intelligence appear as plausible, rational and do not in the least infringe upon historical records. Masonry is largely founded on tradition, yet it fully answers these three specified conditions, by which it can lay claim upon the truth of its sublime revelations.

It can not be disputed, that according to biblical records, King Solomon erected a grand temple to the service of the Holy One, emblematical of the Fatherhood of God and the Brotherhood of Man, that he called on Hiram, King of Tyre, who had assisted his father David in building royal palaces, to aid him in the construction of that temple. Josephus in his *Antiquities of the Jews* (Book VIII, chapter 2), produces even the correspondence that passed between the two monarchs relative thereto. We also read that the King of Tyre sent an eminent workman in metals and woodwork, whose superior, judging from his unsurpassed masterwork, never lived. He was the son of a widow from the tribe of Naphtali and his father was from the land of Tyre ; he was appointed Chief Architect and Overseer and in honor of Hiram, King of Tyre was called *Hiram Abiv*, which means *Hiram's Chief* (1). The plans and designs of that temple could have only been confided to a few, say to three, five, seven, or more, among whom must have been this Overseer, Hiram Abiv.

These facts are undeniable for the testimony of ancient authors in various epochs testifies to the same and the evidences are still visible in the ruins of that temple, and substantiate its colossal dimensions and imposing grandeur. In the biblical narrative we discover some striking omissions, especially in regard to Hiram Abiv. As Overseer he unquestionably performed the most important work and did it to the full satisfaction of his royal masters, and while we are informed of every detail of the wages paid and the presents made, not a word is mentioned as to the compensation he received

for his labors (2). It is not probable that King Solomon, whose wisdom, justice and generosity are proverbial, excelling those of all other monarchs in his age, would have been remiss in rewarding his faithful Architect, whose labors added so much lustre to his reign. Masonic tradition fills this omission, by imparting how this Overseer, Hiram Abiv, lost his life in defending the plans and designs of the temple confided to his care and safe-keeping. Relying upon the correctness of that tradition, Masonry furthermore renders a most plausible account how that death occurred and what honors were paid to his memory by King Solomon, consistent with the character and worth of this illustrious man. The monument erected to his memory is the institution of Free and Accepted Masonry, originating from the double parentage of Hiram Abiv, as a Jew and Gentile, combining all creeds, uniting all nationalities, ignoring all sectarianism, declaring the Fatherhood of God and the Brotherhood of Man (3).

In order to appreciate the magnitude of that monument, we should remember that Solomon, as the first Magistrate of a mighty nation, had to maintain and execute the laws of the land, the Mosaic dispensation, which prescribed that Israel should ever be a separate and distinct people with different customs, prohibiting any close intimacy or association with the surrounding uncircumcised nations, which were looked upon as unclean (4). Solomon by instituting Free-Masonry correctly interpreted the idealistic ideas of Mozaism—the spiritual union of all men, formed after the image of One Great Spirit. At his consecration of the temple, Solomon proclaimed this new departure in his inaugural prayer, wherein he implores God's mercy 'for the stranger who is not of thy people,' and *would come to prostrate himself before the altar*, as one of the Craft belonging to the universal brotherhood, fostering the fraternization of all men (5).

During the existence of the Jewish Commonwealth, and even after the Babelonic captivity when the second temple adorned Moriah's mount, those tolerant principles established by Solomon and inculcated by Masonry, actuated the rulers and leaders in Judea to foster friendship with the surrounding nations, until the Romans controlled the holy land and opposed such alliances and leagues. The predominance of the Roman empire depended largely on the discord and strife among their conquered vassals, which they



knew so well how to incite and to nurse. Masonry, the recognized Bond of Union was crushed, and as Masonic tradition informs us, the Rabbi Jesus of Nazareth and his apostles—those patriotic Hebrews either through birth or education—who were Masons, revolted against this cruel usurpation and together with hundreds of thousands of that race suffered martyrdom for their convictions and patriotism (6). The Hebrews were scattered and like Masonry dwelt in exile. In the gloomy and obscure days of the middle-ages, when all advancement in the higher arts and sciences and their natural associates, fraternization and good-will among men were dormant, the lofty principles of Speculative Masonry had to succumb to the powerful rule of tyranny, bigotry and ignorance. In like manner as the Jews then preserved the faith of their fathers and the writings of their prophets, by assembling in hidden caves for their studies and their religious ceremonies, Masons met in their secret places and practiced their ancient rites and customs, ever zealous in constructing the universal Temple of Humanity (7).

Not until the end of the eleventh century does Masonry appear in history, when the general outcry for the conquest of Jerusalem organized the Knights of Solomon's Temple or Knight Templars. At first only laymen were admitted into their mysteries and the priests or clergy were excluded, until the year 1192, Pope Alexander III authorized their admission. Their entrance brought Masonry under the influence of Papacy, with which originated the festivals of both St. Johns, as practiced in Masonry, for the adoration of saints and the observance of saint-days are exclusively Roman Catholic institutions. Masonry now receded from its legitimate purposes, false doctrines entered its sanctuary, creeds and dogmas usurped the place of universal idealistic ideas and as a natural consequence, Masonry became the hotbed of inward disputes and outside persecutions, which prompted Pope Clement V. to have all its members seized, imprisoned, convicted and many executed for capital offence. The Reformation, however, brought relief and deliverance to the Fraternity, and since its benign appearance dates the steady progress of Masonry among the recognized commendable institutions, furthering the sacred cause of humanity and it gradually obtained the firm foothold in all civilized countries, of which it can now boast.

But not alone do Hebrew history and traditions bear positive evidences of Masonic truth; we discover no less convincing testimonies in its ancient words. The celebrated philosopher, Max Müller in his *Science of Language*, proves most conclusively, that the origin of nations, races or institutions can be traced through their language. The Hebrew tongue is used in the most important work by the Craft and must have been adopted at the earliest days of its organization, for it can not be supposed that at a later day when everything that was Hebrew was ignored, suppressed and treated with contempt, it would have been selected for such a distinguished purpose and as the best medium to unite brothers of different creeds and nationalities in all parts of the globe for their glorious work of humanity. The sublime idealistic ideas which Masonry proclaims could not as well be expressed in any other than that highly poetical language, properly styled, *the sacred tongue*, and let it be remembered that were it not for those Hebrew terms, those principles would not have been as well preserved, together with the Hebrew writings and traditions of the Rabbis of old, compiled in the *Mishna* and *Gemarah*.

As another incontrovertable evidence of the antiquity of Masonry we point to its solemn ceremonies, which without any exception bear witness of the ancient customs and usages practiced by the Hebrews, and which Christianity, for weighty reasons, found proper to annul (8). Ceremonies express the highest standard of one's intellectual and religious culture. Masonic ceremonies being based on Hebrew customs, they express the idealistic conception entertained by that ancient race. We must accept that those who sought the annulment of those Hebrew rites by means of fire and sword, could never have practiced them as Masons. And if they were guilty of such unpardonable inconsistency, they lost all claim upon our respect and consideration. Every unbiased mind must therefore admit the facts, as rendered in this investigation, that Masonry was instituted by Solomon, fostered by the Rabbis—Jesus and his apostles among them—and transmitted to posterity by the Hebrews, as evidenced by *their* traditions, *their* language and *their* ceremonies, still adhered to by all true Masons.



## I.

### LECTURE ON E. A. DEGREE.

Any organization counting its existence by centuries, must be possessed of some real vital powers for its support. Masonry is one of those ancient institutions which withstood the destruction to which all things mundane are exposed and the impartial mind will readily admit, that the reason of its remarkable longevity lies in the high moral principles which it fosters and proclaims. Every fraternal organization aims at the promotion of Virtue, but its existence depends upon the manner such virtue is taught and practiced. Masonry in its initiatory instructions has adopted as the only proper basis for the practice of all virtue: *man's will power*.

"And he—Solomon—erected the left pillar and called its name Boaz," denoting *strength* (I Ki. VII. 21). It could never have been the object of Solomon to convey merely the idea of *strength*, as that word in Hebrew is **עֹז** "Oz" and with the prefix **ב** "bo" makes it read: "in strength" so the proper translation from the Hebrew text is: "And he called it by its name Boaz," namely, by *the name* of that celebrated Boaz, mentioned in the book of Ruth as "a great and valiant man" (9). There is no question that for the two-fold reasons, to denote *strength* and to do honor to the memory of this eminent ancestor of Solomon that this pillar was called *Boaz*.

In regard to its meaning, we should know that the Hebrew names generally express either an attribute of God, or the character of the person. According to this rule, the meaning of *Boaz* is "in him is strength," which applies to both, as well to God as to the person. In support of this rendition, we refer to **נָבֵר הַכֶּם בְּעֹזוֹ** 'In the wise man is strength' (Prov. XXIV. 5). Wherever the term *wise* is used in

Holy Scriptures in connection with man, it generally alludes to that superior, spiritual wisdom, which testifies of his godlike origin; in such a person is *moral strength*, namely, the *strength of will-power*, to do what is right, so forcibly illustrated in the life of Boaz.

The main lesson taught in this degree is the symbolical vision of Jacob's ladder, with its three steps which are illustrated as representing: *faith, hope and charity*, but whereof the latter, we claim, is *humanity*. If Masonry, true to its declarations was instituted by King Solomon, it never could have adopted "Charity" for its motto, because that word is not found in the Jewish Bible, or the Old Testament. Solomon could not have taught as illustrating Jacob's ladder, what is in direct opposition to Biblical principles and Jewish ethics. All precepts and references to the treatment of the poor, the stranger, the widow and the orphan are therein classed under the laws of justice, צדקה (10).

The book of Ruth is a prose idyl of inestimable worth, "far excelling the songs and artificial delineations which grace the pastoral poetry of Rome and Greece." On account of its high merits, its authorship is attributed to Samuel, the greatest Judge in Israel.

A poor widow with her two daughters-in-law of foreign descent were left in want and she urged them to return to their own land, but they refused to go. Their miseries could no longer be endured, so the mother at last insisted that they should depart. One of the daughters—'Orpah—obeyed, but the other—Ruth—persisted in remaining and pleaded:

"Urge me not to leave thee,  
To go back and not follow thee.  
Whither thou goest—I go,  
Where thou lodgest—I lodge;  
Thy people—my people  
And thy God—my God!  
Where thou diest—I shall die  
And there shall I be buried.  
May the Lord do this unto me,  
And thus even to the end.  
Death alone can part us,  
Separate thee from me!"

And when Na'omi heard these words of her daughter Ruth, she embraced and kissed her and they concluded to go to Beth-Lechem, for there dwelt a distant relative by the name of Boaz, known as a



great man of valor. Ruth went to glean the corn on his field, for it was a law in Israel, that the gleanings of the harvest belonged to the stranger, the widow and the orphan. When Boaz learned of the arrival of his distressed relatives, he immediately relieved their wants and according to the Mosaic institutions, he claimed his right to marry Ruth, and he went before the elders at the gate of the city and passed a portion of his estates over to his wife. Solomon was a lineal descendant of the fourth generation of Boaz and Ruth (11).

Behold this picture of *faith, hope and humanity*, amidst the dark scenes of despair! Three desolate widows without means or protection; the mother urges her two daughters to return to their own land and kindred, where they are sure to find shelter. 'Orpah admits that under the pressing circumstances this to be the most judicious course to pursue and obeys, while Ruth rejects it and disobeys, for a higher wisdom directs her not to leave an unprotected widowed mother in her deep distress. And reason proves powerless, having no argument to oppose the plea: "Thy people, my people—thy God, my God!" Henceforth one lot, one destiny, one God for both of us. If thou diest of hunger, I will die with thee, but separation . . . . . never, as long as I live, yea, not even in the grave!—'Orpah follows her natural instincts of self-preservation, she listens to the dictates of *hope* and returns to her kindred; Ruth clings to a destitute widow and a disconsolate mother—both *widow* and *mother*, the embodiment of *faith*—and she thereby teaches the highest lesson of *humanity*, never to turn away from the victims of distress, but to share with them their trials even unto death, yea, to the grave. These three widows are a revelation of *the strength of will-power*, illustrating Na'omi's *faith*, 'Orpah's *hope* and Ruth's *humanity*.

Let us now turn to another character in this narrative and we discover the same lofty virtues, but instead of pictures of despair, they are represented by a man of wealth, of distinguished position, by Boaz, renowned for his valor, his moral courage. From his abundance he lavishly bestows upon the poor their portion as law and justice prescribe. His deep regard for the Mosaic precepts and institutions, testify to his *faith* in their divine Legislator, the Lord Eternal. His prompt decision to take the heroic and virtuous Ruth for wife, proves the lofty dictates of his *hope*, to find in marriage the realization of domestic happiness. And as to his *humanity*, every act recorded bears testimony that it was unbounded. The mighty

and prosperous land-owner ignores not his poor and afflicted relatives, neither considers it an act of kindness to ask the hand of the forlorn widow in marriage, but claims it as *his right*, a divine privilege to save her from want and the sympathies of a cold world, so that henceforth as his wife she could demand his protection, and in order to make her forever independent of his love and generosity, he gives her a portion of his estates. The natural instincts of self-preservation may rebel against such conduct—raising the down-trodden poor from their low station, elevating the oppressed to the highest position in the land, sharing with a foreign and penniless widow, name, home and property, surrendering a portion of one's estates in order to insure the future of the distressed against trials and hardships. It calls forth the full *strength of will-power* to do what is right, regardless of one's own interests or the comments of the world. Verily, in Boaz, as his name applies, was moral strength, *faith, hope and humanity* combined, to execute the will of the Most High.

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From the numerous explanations by Hebrew commentators of the meaning of Jacob's ladder, we selected only those which have a direct bearing upon the work and teachings of Speculative Masonry. The *Medrash* interprets that the ladder with angels descending and ascending and God at its top, illustrates *Revelation*, the connecting link between God and man, for the letters of both words סֶלֶם, *ladder* and סִינַי, *Sinai* (where the revelation to Israel took place), count the same number of 130. In Hebrew like in Latin there are no distinct characters for ciphers, but letters serve for that purpose (12).

As to the Masonic teachings that the ladder had three steps and as we interpret the same, represented, *faith, hope and humanity*, they originate from the well-known Hebrew traditions mentioned by several of its authors, among whom the eminent Abarbanel, that the place whereon Jacob's ladder rested was Mount Moriah, noted in biblical history, for two other important events and based on the fact, that in the introduction of Jacob's dream of that ladder, we notice the strange and remarkable occurrence, that the word מקום *the place* is three times repeated (Gen. XXVII. 11): "He lighted upon a certain *place* and tarried there all night, for the sun was set ;



he took of the stones of that *place*, put them under his head and laid down in that *place*." The first mention of that word *place* in this text refers to the spot where Abraham brought Isaac as a sacrifice, which was Mount Moriah and is spoken of as *the place* indicated by God (13). This event is called: "Abraham's test of *faith*." The mention for the second time of that word *place*, refers to Jacob's dream, which he calls in the same chapter, *the place*, and where the vision of the shepherd's boy occurred, who there dreamed of his *hope*, as we learn from his promise when he awoke (14): "If God be with me, this stone, which I have placed shall become God's house." And lastly, the reason that for the third time that word *place* is used in the same text, is to indicate the holy of holies in the temple built on Mount Moriah, which is generally termed *the holy place*, and also as "*the place* which the Lord will choose to make his name known," or proclaim his kingdom (15), which the Bible and Masonry teach, is the Temple of *Humanity*, illustrating the Fatherhood of God and the Brotherhood of Man.

The importance of Jacob's vision is proven in the manner he consecrated that spot: "and he took the stone that he had put under his head and set it up for a monument and poured oil upon the top of it" (16). This was a general custom of remote antiquity, to erect a stone as a memorial of remarkable events or places, and to consecrate the same by pouring thereon, or anointing it with oil, as related of the Phœnicians, the Greeks and the Romans (17).

These various explanations from reliable sources, are amply sufficient to sustain the Masonic traditions, that Jacob's symbolic ladder had three steps and rested on Mount Moriah, the hallowed place of Abraham's *faith*, Jacob's *hope* and Solomon's temple of *humanity*. Masonry adopted these traditions, thereby to teach its motto, or main principles in connection with the history of Boaz, indicating that for their proper practice, *the strength of will power* is required, as explained by its meaning and exemplified by the character of this noble, courageous and virtuous man.

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On Mount Moriah's ladder of revelation, Abraham's *faith* appears as the first step, for we can only reach the other two by first ascending the one nearest to earth; no true hope nor humanity without faith. It would carry us too far from our subject were we to discuss

the right or wrong of Abraham's sacrifice of his son. After an elapse of thirty-five centuries it is impossible for the critic to judge the exact condition and circumstances of such remote events by his modern ideas; he can look upon their results and base thereon an opinion. Reason and Faith are both innate in man, in many instances they seem to be at variance with each other and in continuous strife for supremacy in directing man's conduct. Reason—the stronger of the two—tries with her mighty weapons and clamorous voice to overpower meek and modest faith. It was Reason with her host of servile agents, led by the selfish instincts inborn in man, which held sway over yielding faith, when Abraham's heroism displayed on Moriah's height, attained faith's triumph over all natural faculties and brought *reason's sacrifice on the altar of faith*, as illustrated by the rational, inquiring youth Isaac, and the pious, sympathetic patriarch Abraham, "the father of faith." Mount Moriah, the cradle of civilization, witnessed the struggle of these two powers in man, beheld the victory of faith over reason, and since that eventful moment, as twice told in that history, "they went both of them together" (18), to battle against ignorance and superstition, to fight for right and truth.

Reason *alone* is insufficient to promote harmony and love, to establish union and peace—unrestrained reason engenders endless strife and disputes which threaten it with destruction. For its natural development and useful existence it needs a strong, yet docile hand to guide its rapid strides, its potent efforts and vast influences, in order to accomplish its mission, the mental advancement of the human race. Faith is this heavenly guide which comes to reason's aid, for wherever reason ends there faith commences. Faith without reason fosters bigotry, fanaticism and ignorance; reason without faith creates doubt, discord and despotism; it is therefore essential that both should go together in their progressive march for the protection of intellect and sentiment. It requires *strength of will power* to combat the inroads of unrestrained reason, to shield yielding and modest faith from being crushed, so that love and peace may be able to establish God's Kingdom on earth.

The second step on revelation's ladder is *hope*, as the intervening medium between faith and humanity. True faith conducts every traveler on life's path, however rugged his journey may be, to the consoling, cheerful and inspiring presence of Hope. It is the



patriarch Jacob in the early days of his forlorn state, as a wanderer with only a staff, a flask of oil and stones for a pillow, which offers a true representation of heavenly Hope. This celestial messenger—Hope—still wanders on earth with but a single staff for her support, reached out to her by her twin-sister Faith, wherewith she removes all obstacles—the stones—which beset her path, carrying soothing, healing and balmy oil to relieve the most wretched being from his sufferings. And when the bright sun of happiness on man's journey through life has set and all is dark to him, for not a ray of its cheerful light penetrates either mind or heart—Hope descends on revelation's ladder from on high, to grant the anguished spirit rest, and although hard stones serve his head for pillow, Hope puts the persecuted of world's trials to sleep, to forget his miseries, transforming the horrible sights of want and despair into pleasant dreams and visions, wherein the sleeper occupies the magnificent mansion of God's habitation, angels administer to his wants and kind Providence standing at the top of *all*, as the sole Owner of the Universe, conveys the message of divine Providence: "to thee and thy seed I bequeath this place and mansion." To hear this consoling message at all times, even when heaven and earth seem to conspire to make life not worth living, we need a potent impetus, *strength of will power*, Hope in God, so that we may transform the roughest stone on our road into a soft pillow and consecrate these stones, the hardest trials on our lifepath, for a monument wherewith to build God's house, a sanctuary of our spirit, anointing every wound of our sufferings and affliction with the balmy ointment of unfailing Hope—the divine promise: "there is a reward for every labor," a heavenly smile for every virtuous deed!

And lastly, *humanity*; for it is the highest step on revelation's ladder, nearest to heaven, to God's throne, even superior to faith and hope. By "humanity" we understand that lofty virtue of kindness, justice, sympathy, benevolence, mercy and love, a willing disposition to extend by all means in our power the greatest blessings to our fellowmen, as illustrated in the lives of Boaz and Ruth and for which Solomon's temple served for a true representation. In the holy of holies was deposited the Ark containing the two tables of the Law, watched over by two cherubim with uplifted wings. On these two tables the ten commandments were engraved, inculcating these ten cardinal Virtues: I. *Liberty*; II. *Truth*; III. *Reverence*;

IV. *Self-preservation*; V. *Gratitude*; VI. *Justice*; VII. *Morality*; VIII. *Honesty*; IX. *Union*; and X. *Love*; which virtues are embodied in *Humanity*. They receive protection from on high, the Cherubim of Faith and Hope, and their practice is essential for the establishment of God's Kingdom, the Fatherhood of God and the Brotherhood of Man. The holy of holies on Moriah's Mount was the hallowed sanctuary of Sinaitic Revelation of these two tables, whereon Humanity's Laws were written in an imperishable Hand, *never* to be effaced, and being its depository, was therefore called: "the Temple of Humanity." Any law containing so many precepts dependent on man's own volition for their strict performance and being in many respects of an idealistic tendency, calls forth the highest natural and spiritual efforts invested in man. Penalty and threats of punishment are impotent to enforce them, the sublimest forces in human nature, *the strength of will power* can make us adhere to them, assign them to the loftiest position in our own tabernacle, yea, in our holy of holies, our immortal spirit, where *our* Cherubim, the guardian angels of Faith and Hope are ready to watch over them, pointing heavenward, thereby assuring us, that within ourselves we possess godlike strength to protect and to observe Humanity's laws for the salvation of ourselves and the welfare of all mankind.

These are the lessons based upon history, tradition and Hebrew lore, which to our conception, King Solomon intended for the E. A. to be taught at his initiation in Masonry. The position in which he took his . . . . . and the . . . . . connected therewith, we find described in the sixteenth chapter of Leviticus, when the highpriest made atonement and brought a sin-offering, which he killed by passing a sharp knife from ear to ear and he laid *both his hands* upon it and amidst confessions and invocations pronounced the atonement of the people.

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Poor and destitute in worldly goods you were indeed, my B. while . . . . . and . . . . . before this . . . . . Your only reliance was "trust in God" and the pledge of our W. M. You took the first . . . . . of a M. and immediately beheld the first rays of M . . . . . L . . . . and although still poor and destitute in worldly goods, you became thereby rich, mighty and powerful, for you beheld before you the . . . . ., the treasures of the Divine Will and you saw the . . . . . and . . . . . resting thereon, by



which to regulate and direct your *strength of will power*, to conform your conduct to the mandates of Humanity's laws contained in the . . . . . You recognize standing around you true and tried B., who like *you* have sworn mutual aid and assistance until death does us part: "Thy people, my people—thy God, my God."

The W.: M.: sealed upon your . . . . that swore that solemn . . . . . the S . . . . . W . . . of . . . . to be a *sign* upon your . . . . forever, that all your actions, the works of your hands may always bear witness of a M.: *grip, the strength of will power*, to do what is right, as the invincible *guard* of man's conscience.

And lastly you beheld three . . . . . around the . . . . . which serve to indicate the perpetual burning beacon-lights at heaven's outposts, *faith, hope* and *humanity*. Know that the . . . . . like *faith* calls for continual sacrifices—the rough stone out of which it is hewn, tells of *hope* amidst trials—and its beautiful construction reminds us of a M.: sublime works, *humanity*. Faith and hope grow stronger while our body and frame become weaker and we advance to God's Sanctuary in heaven. And at our entrance at that Celestial Lodge above, the Cherubim of faith and hope drop their wings, the Seraph of *humanity alone* conducts us to the holy of holies. Neither charity nor humiliating distinctions, religious nor social discriminations are *there* known, even a mortal's faith and hope are not recognized at God's mercy-seat; our good deeds, our *humanity* alone can grant our spirit the realization of our faith and hope, the eternal bliss to behold the infinite *strength of God's will-power* in its full glory, while Cherubim sing to us their welcome: "Thy people, my people—thy God, my God."

As E.: A.: M.: you have taken the solemn . . . . . which assures your safety on earth and your admission in heaven. Jacob's ladder should constantly be before your sight as a god-like vision of the highest revelation. Take *his* pilgrim's staff of *faith* for your support, drink freely from *his* crucible of *hope* to strengthen your spirit, and let every stone you turn, every deed you perform be consecrated to virtue, and serve for imperishable material in the construction of the Temple of *Humanity!*

In this Lodge representing that Temple, erected on Mount Moriah, consecrated to God, dedicated *by* and *to* King Solomon, you beheld to-night in a spiritual vision, the Cherubim descending from Heaven on revelation's ladder, carrying the M.: motto: "Faith, Hope and

Humanity," announcing to you God's message and promise. Their fulfillment rests with you, therefore . . . *moral strength*, your will-power, your firm determination to do what is right!

Thus far you have only reached the inner court of our temple, and ere the golden gates leading to its vestibule will be opened to you as a F.: C.: from whence you can be conducted into our Sanctuary as a M.: M.:, it is required that you should accustom yourselves in the use of the tools entrusted to your care, those sublime attributes of your immortal spirit, with which the Chief Architect of the Universe has invested every workman employed in the establishment of God's Kingdom on earth. Exercise to the fullest extent your *will-power* in the practice of virtue and you will know the eminence, greatness and vast capacities of man, reaching far beyond any other forces in nature; you will discover that man's will-power is unlimited in forming, devising, or contriving whatever his intellect can conceive, but that its execution depends upon the infinite will of a *Supreme Power*. Thus you will acknowledge the existence of an Eternal and Almighty God, as the sole Ruler of the Universe, you will submit your plans and designs to His approval and obey His absolute Will.

"Boaz" *in him is strength*, applies as well to God as to man. The highest tendency of human strength—the *will-power*—in the practice of virtue bears evidence of its divine origin. Evince this union of *infinite strength*, between Providence and Nature, between God and man, and you perform an angel's part, leading mankind to the ladder and assisting them to ascend its steps which carry us to immortality!

Strength was the *left* pillar of the porch of the temple. The most noble impulses emanate from the *left* of the human body—the heart—and each of its pulsations influences our will-power. May *moral strength*, "Boaz," be ever a strong pillar of *your* left, a mighty support to your heart in the performance of heroic and glorious deeds for the establishment of God's Kingdom on earth—the *Fatherhood of God and the Brotherhood of Man!*



## II.

### LECTURE ON THE F. C. DEGREE.

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The best method generally adopted for the inculcation of moral truth is through illustrations, in terms easily accepted by the mental faculties as essential for human felicity. Among such illustrations we find often the term *pathway* used, denoting the proper course for man to pursue through life. Especially in the practice of virtue do we hear this expression of *walking on the even road* that leads to unflinching happiness. Man is like a pilgrim on earth, a sojourner for a limited time, his destination is the mysterious *beyond* of his earthly existence, and as a wanderer he should know how to walk *well* to the greatest benefit of his health, his comfort, his self-protection, his salvation!

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"Do say, Shibboleth and when he said Sibboleth and was not able to pronounce it correctly, they laid hold of him and slew him in the passages of the Jordan" (Ju. XXII. 6).

"And he—Solomon—set up the right pillar and called its name Jachin," denoting *establishment* (I Ki. VII. 21).

These alleged reasons in the above text are rather vague and inadequate, compared to the great lessons they are intended to impart. It is evident that more weighty reasons must have induced the wise King in selecting them for the important matters they are used in Speculative Masonry.

It must strike the intelligent student, searching for Masonic light in the Bible, that both words of Shibboleth and Jachin appear in the above quoted Hebrew text : וַיֹּאמֶר סִבּוֹלֶת וְלֹא יִכֵּן, whereof a literal translation is, "and he said Sibboleth and was not able," but the same text, by using both words as *proper* nouns, can as well be ren-

dered : וַיֹּאמֶר סִבְבֹּלֶת, "and he said Sibboleth" וְלֹא יָכִין "and not Jachin." It is still more remarkable that this rendition corresponds exactly with the Masonic form. First a correct knowledge and proper pronounciation of one, before the other can be given.

It is a well known fact that Boaz, the name of the left pillar of the porch of the temple, was likewise the name of Solomon's celebrated ancestor, the husband of Ruth. Jachin is mentioned in the 46th chapter of Genesis, as being the fourth son of Simeon and a grandson of Jacob (19). Evidently both were names of illustrious men and by calling the right pillar after Jachin, King Solomon thereby intended to bestow the greater honor upon him, being more entitled to distinction than the renowned Boaz, after whom the left pillar was named.

If we inquire further into the meaning of יָכִין, *Jachin* as a proper name, we find that the letter ק *k* often changes into כ *ch* (pronounced like in German in the word *doch*), which would make the last syllable קִין *Keen* and which from the Arabic and Persic is a *smith*, and in connection with its first syllable י *ya* can be properly rendered : *he is a smith*.

There is an old Rabbinical tradition, that when King Solomon, after constructing the temple, in ecstasy beheld its grandeur, he offered as a reward to the Craft, that he who could prove of having furnished the best work for its construction, should sit on his throne as King of Israel for one day. At the appointed time all his artisans assembled at his throne-hall to present their claim for that honor,—Solomon ordered the curtains which concealed his throne to be removed, when a blacksmith was found standing before the royal chair. The officers of the King's household stepped immediately forward to kill the low intruder, but Solomon commanded that an opportunity should be first given to the blacksmith to explain his unwarranted conduct, whereupon he spoke : "My Lord and Master, thou hast invited all the artisans to compete for this royal honor, but behold, the blacksmith thou didst not invite, while I furnished the Craft with the tools to do their work ; I claim the exclusive right to this royal honor, for without the tools I wrought, none could have furnished any work for the temple." Then Solomon answered : "Thou hast correctly spoken and Solomon now does homage to the blacksmith, as King of Israel, to sit on his throne for one day."



Besides as a proper name, there are several other meanings of the Hebrew word *Jachin*, all derived from its roots כון and כנן, namely: *to establish, foundation and to direct*. We find it invariably used in an affirmative or positive sense, in fact the word כן *chen* is now generally used as *yes*. (20.)

Likewise the word *Shibboleth* has various meanings; it denotes *a stream, an ear of corn, a branch, a path*, from which we can perceive that its correct definition is *a pathway leading to some substantial matter or result* (21). Now, these names based upon their various meanings, offer as a proper interpretation: *to establish the pathway*, as the right instruction for the F. C.; it is henceforth his duty to construct, to establish and to lead all mankind on the pathway to the temple of Humanity, on the road of virtue, in the ways of God, whereby to establish His Kingdom on earth, the Fatherhood of God and the Brotherhood of Man.

The . . . . . inflicted upon violation of the . . . . . of this D. is like that in the previous D . . . . . from the 16th chapter of Leviticus, wherein the highpriest is commanded to take the inside parts from the sin-offering and the *Azazel* or scapegoat was carried to an uninhabited country and taken to a high rock from whence it was cast down and rolling over as it descended, it was dashed to pieces down the precipice and became a prey to the wild beasts of the field and the vultures of the air.

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The number *seven* has ever been held in high esteem by all the nations of antiquity, which could only have originated through the same tradition, that at the creation, the seventh period or day was declared sacred (22). In the construction of the temple, Solomon displayed his high regard for that universal tradition, in constituting *seven steps* to lead to the door of the inner-chamber of the temple. In front of these steps stood the two pillars *Jachin* and *Boaz*, which according to ancient tradition (23), represented the Supreme Powers of the Deity, namely: *Jachin*, "to establish," for God alone can and does establish all things, and *Boaz* "strength," by the power of His strength alone; and they were also emblematical of the two pillars of clouds and fire (24), denoting עֶצֶם, *Eternity* and הוֹד, *Majesty* which impart support to the whole universe. The *seven steps* represent the *seven sciences* and likewise the *seven pathways* to



the temple of Humanity. We base this explanation on the fact that the names of these seven sciences in Hebrew—the dialect in which King Solomon instituted Free-Masonry, namely: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy—are also used in the holy Scriptures and the Talmud for seven cardinal virtues, viz :

I. *Grammar*, דקדוק, Purity of thought and speech (25).

II. *Rhetoric*, מליצה, Profound knowledge (26).

III. *Logic*, הניין, Truth (27).

IV. *Arithmetic*, מנה, Union (28).

V. *Geometry*, הנדסה, Fraternization (29).

VI. *Music*, נגינה, Harmony (30).

VII. *Astronomy*, תכונה, Faith (31).

These seven steps taught as the seven sciences, are therefore likewise the seven virtues: *purity of thought and speech*, *profound knowledge*, *union*, *fraternization*, *harmony* and *faith*; they are the pathways, the *Shibboleth*, the recognition-sign by which men can be distinguished in their mission, to establish—*Jachin*—God's Kingdom on earth, the Fatherhood of God and the Brotherhood of Man.

*Purity of thought and speech* should ever be the first step to guide a brother Mason in all his words and actions. It evinces a proper education to express one's ideas according to the rules of *Grammar*, it shows a higher culture to use only pure language. Moral purity is only practicable when the mind is kept undefiled and chaste words flow from our lips.

*Profound knowledge* is the second step which we are commanded to ascend. We admire the man with *Rhetorical* abilities, who through the force of his words can make sin and vice to be abhorred, temptation to evil to be shunned; we honor the man of profound knowledge who by his actions speaks the holy tongue of virtue and by his deeds, more eloquent than words, demonstrates the worth of moral excellence.

Such purity of thought and speech, such true knowledge lead the brother to the third step on virtue's ladder, namely: *Truth*. The purpose of *Logic* is to direct the intellectual powers of man in the investigation of truth, which should lead his mind to adopt its conclusions, as to the infallible truth revealed by godlike virtue.

A proper practice of truth carries the brother to the fourth step, namely: *Union*. In *Arithmetic* we add figures upon figures, subtract,

multiply and divide them, yet the unit will ever be the main and principal number. It is this immutable principle of the Unity of God and the unity of man as basis of all Masonic teachings, which alone could have united all Masons into *one* mighty Union for the perpetual benefit of mankind.

This revelation of union conducts us to the fifth step, namely: *Fraternization*. As *Geometry* acquaints us with every part of the inhabited globe, so through fraternization we learn the condition of brother Masons wherever they are scattered. "Who can count the dust of Jacob?" Who can number the Masons since Solomon's time? Like the stars of heaven they are countless. How many living souls has Masonry assisted, nursed and saved? How many widows and orphans relieved and supported? And all accomplished through virtue's faithful aid—*Fraternization!*

The sixth step which now appears to our view, *Music*, is the closest associate of Fraternization, which is *Harmony*. Music, the noblest of arts; a single false note will destroy its intended effect; *one* unmelodious sound having vibrated on the ear can never be retracted. Through a single unkind act, the harmony among brothers will forever destroy its perfect impressions on heart and spirit; it can never be recalled and remains always a violation of our solemn obligation: "never to wrong a brother, nor suffer it to be done by others."

And lastly do we reach the seventh step which is the nearest to the inner chamber of the temple, for it inculcates a higher principle, a superior virtue, namely: *Faith*. *Astronomy* opens to mortal sight the eternal, unchangeable Book of Faith, written upon the azure sky by an Everlasting Hand in the indelible types of myriads of stars, safely guiding every traveler on life's journey, leading him on his way to celestial regions.

It is easier for man to ascend the other six steps on virtue's ladder, to practice the lessons which they inculcate, than for him to be governed by *faith in God*. We may discover in various ways whether a person exercises several virtues but as to true faith, it is of such a pure and sacred nature, that no mortal eye can penetrate it, for *faith* is a matter between man and his God alone. Alas, how many candidates pass this threshold, who asked, did answer: "In God I trust," and never inquired from their mind and heart whether this is their honest belief, their real conviction! And as solemn



to the candidates, when at their admission they make this confession before the assembled members, thus they should feel when they stand on the highest step before the inner-chamber of the temple, that through *faith in God alone*, they can gain admittance in our S.: S.: They should understand that Masonry declares, that all that is good, noble and virtuous in man is inculcated through faith in God, a positive belief in the Allwise Being.

My B.: if there lingers the least doubt in your breast as to the existence of God, . . . . . turn your looks to the W.: M.: Chair and behold from his throne, the glorious sun at midday, "the faithful witness in the sky." It is the source of Light and Life! Who has designed it, or regulated its course, or prescribed its power? Who has fixed it at the firmament, ordained its vital influences, or created its countless benefits? . . . . . An Infinite Power, Supreme in Wisdom, who alone could have brought forth, *one* stupendous work to serve for light and life everywhere and forever. It is the Creator of all, the Chief Architect of the Universe!

But perhaps you formerly believed in Him, and the pressure of trials has crushed your mind, darkened your spirit with heavy clouds and thereby changed your faith in doubt and unbelief. Reflect that the God of trust and faith, is the God of light and life, that there is no light without shadow, no life without tribulation, no victory without struggle.

It is through the road of trust in God that you were admitted as E.: A.: M.: and that through the highest step on virtue's ladder you may soon be permitted to enter our holy of holies as M.: M.: Listen once more to the dictates of your reason and the revelations of your immortal spirit; they proclaim: . . . . . and . . . . ., the *pathways* of light and life are *established* by Yah, the Lord One! It is the Chief Architect of the Universe who calls you to His Temple of Virtue, who invites you to work for Him in His Sanctuary of Humanity, who appoints you a citizen of His Kingdom, who proclaims you a *חבר Cha-ber* (32) a F.: C.:, an associate priest to establish the *pathways of the Fatherhood of God and the Brotherhood of Man*.



### III.

## LECTURE ON M.. M.. DEGREE.

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In order to form a correct idea of the import of Masonry, its incalculable benefits to mankind, its unlimited resources for the spiritual development of the human race, we should be impressed with the extraordinary genius of its illustrious founder. King Solomon's time is known in history as *the golden age*, which does not merely apply to the lustre and magnificence of his reign, the immense wealth and general prosperity of his country, but it serves to illustrate the union and peace which in those days prevailed on earth; every man dwelt under his own vine and fig-tree, the sublime sciences and arts were cultivated by the whole civilized world, inspired by the example of the King of Wisdom, who stood at the head of the Poets, Orators, Philosophers, Statesmen, Judges and Scientists of his age (33). All these various talents combined with his immense wealth, he dedicated to the construction of his grand temple at Jerusalem, all the exalted genius of his inspired spirit he consecrated in establishing this institution of Speculative Masonry, to be the Universal Temple of Humanity.

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We find the names of Tubal-Cain and Hiram Abiv, an epoch covering two thousand years of ancient history, linked together in the most impressive and important work of Masonry. The meaning of Tubal-Cain (34) is a *smith of metals*; he was a descendant of the inhuman Cain. On the text in Gen. IV. 5, "Behold whosoever slayeth Cain it shall be avenged sevenfold," the Hebrew commentators discourse: "Behold, whosoever slayeth Cain, after *seven generations* it shall be exacted from him" (35). In support of

this rendition they refer to the sentiments used by Lamech, the father of Tubal-Cain in Gen. IV. 23, "Adah and Zillah, ye wives of Lamech, hear my voice; a man I have slain through my wound and a son through my hurt" (36). This sentence of Cain was executed by Lamech, being of the seventh generation, who slew that *man* and being blind, by accident, also slew his son Tubal-Cain. The Bible is very particular in giving the names of his mother *Zillah* or *protection* and of his sister *Na'amah* or *the beautiful* (37), to illustrate woman's influence upon the character of man and what it accomplished for the son and brother. By translating these three names, we may read this text: "Tubal-Cain, *the smith of metals* born of *protection* and whose sister is *the beautiful*." As an artificer in all kinds of metals, he did not produce weapons for war, but was a smith of agricultural implements, born for the *protection* of human existence and thereby closely related to the *beautiful* which adorns the soil. It was his noble vocation in those early days of primitive civilization, to lay the corner-stone of the Temple of Humanity, which is *Industry*, the basis of a useful and virtuous life on the field and at home. That life he lost in the discharge of that mission and the tools intended to promote peace and love, *industry* and *home*, were perverted from their legitimate and godlike purposes and turned into instruments of torture and death, which destroyed his useful life.

The meaning of Hiram Abiv is *the noblest chief* (38). He was likewise a descendant of an inferior race, a Phœnician, from *Ham* the accursed son of Noah; both were endowed with extraordinary genius for a grand mission in their respective ages, and both died an unnatural cruel death, in the discharge of their vocation. King Solomon guided by the traditions in connection with their histories, discovered a similarity in their lives and death and honored the memory of both in associating their names with the most important work of Masonry; but instead of the name of Hiram Abiv, he adopted an . . . . . of . . . . . used when he beheld his mutilated body (39), in which we find the word *builder* or *architect*. The selection of that word is very ingenious, on account of its various meanings from its Hebrew root, which all denote different appellations of distinction, namely: *a son, a favorite, a follower, a champion, an adorer, a scholar, intelligence personified, a builder or architect* and *one restored to a happier state*; King Solomon intended thereby to offer an eulogy on Hiram Abiv (40).



Give ear, O ye brothers, and I will speak,  
And hear the lamentations of Solomon.

1. Where is he—*the son*? The widow's son from Tyre's shore,  
Called by Israel's King—a sojourner in his land?  
The honored guest, a safe return to him was pledged!  
Behold, here lies in the dust, his Sovereign's promise,  
Solomon's hospitality, praised in every land!  
Broken are the vows of Israel's anointed King!
2. Where is he—*the favorite*? Yea, the threefold favorite  
As brother, builder and partner of my inner thoughts,  
Sent hither to build a house to the Father of all beings.  
The favorite of Tyre's King, entrusted to my care,  
The pledge of peace and friendship between Israel and Tyre (41).  
Lost is that holy link to heav'n fasten'd by oath and vow!
3. Where is he—*the follower* of the Most Holy One?  
The stranger's son (42) nursed at Hebrew's breast, knew their God,  
Enlisted with their vanguard host, Naphtali's swift hind (43).  
The deadly blow disturbed not his faith, firm as Horeb's rock.
4. Where is he—*the champion*, the hero of my honor and trust?  
A single whisper from his mouth and his life was saved.  
Even more precious than life is the martyr's crown!  
Gratitude that fills my heart with thankfulness and love,  
Can't impart *one* moment's joy to the champion of my trust!
5. Where is he—*the adorer* of my greatness and my wisdom?  
God's grace to my father David, to his servant given (44).  
Greatness and wisdom are naught, to wickedness and crime,  
Their power cannot frustrate *the ruffian's* dark plots.  
The homage of my people, was decreed by God!  
The love of my adorer—his free-will offering,  
More esteem'd than heritage of diadem and crown!
6. Where is he—*the scholar*, the zenith of my throne on wisdom rear'd?  
Egypt's mystic arts displayed on pyramids and temples,—  
But ne'er revealed by their idolatrous priestly caste,—  
To him were known, to design this temple of Israel's God;  
Their fame and glory and their splendor to surpass,  
Even like Israel's God, excels all Egypt's gods!
7. Where is he—*intelligence personified*? The genius  
Endowed with the knowledge of sublime sciences and arts,  
Combined the greater wisdom of Virtue's laws and practice!  
At the intellectual Court of Jesse's sprout, the wisdom

- E'en of Ophir's shore (45) pours forth its exhaustless treasures ;  
No wisdom e'er excelled the wisdom of his virtuous heart !
8. Where is he—the architect? Inspiration lost its tongue  
To sing the praise of the inspired builder of God's house.  
All the days of yore his equal cannot name ;  
Generations unborn may imitate his work,  
Vain their efforts to build ev'ry part of God's house,  
An attribute and virtue of the Lord Eternal !
9. Why art thou disturb'd, o, my soul ! why art thou disquieted ?  
Wisdom fails at last its anointed King, justice to proclaim,  
To offer thanks unbounded to faithfulness unsurpassed ;  
Faithfulness labors not for gain and aims not at reward !
10. Despondency and despair distract my heart and mind !  
With him is lost the secret word of Master Mason's bond.  
The agonies of my soul—oh, who can measure ?  
Lost the jewel, the mystic art of the worm *shamir* (46),  
To build without a metal tool nor an unholy sound (47).  
In God's house may not be found destruction nor disturbance,  
They shall not enter God's temple of eternal love and peace.
11. Mourn and weep, ye, who in future ages will construct  
The house of prayer for all nations of the earth ! (48)  
Masonry for e'er a disconsolate widow shall be,  
At the broken column of Beauty in sackcloth kneeling,  
Bemoaning and grieving, lamenting and exclaiming :  
" O, Lord, my God, is there no help for the widow's son ? "
12. Where is he? . . . . . *Restored to a happier state!*  
Behold, his immortal spirit lives ! Hope, O, my soul !  
I, with my fathers shall be gathered in the spirit-land,  
And our spirits shall meet to sing the praise of God !  
Rise, O, Judah's Shield, whose strong grip of the lion's paw (49)  
Shall raise his mould'ered body from out the grave ;  
Out of Judah, Shiloh cometh (50) to restore the dead to life,  
And the *fellowship* of man, made equal through the grave,  
Establish that fellowship for all that sleepeth in the dust.
13. My spirit shall whisper in his ear that word which revealed  
The promised restoration of his spirit and his body ;  
At resurrection's time, that lost word shall be spoken by his lips ;  
Then, all mankind at Humanity's temple shall bow,  
Universal Peace and Love shall rule and reign supreme,  
All that breathe shall acknowledge One Lord and One Law :  
THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN !



All these sentiments of horror and hope are contained in that single word *builder*, or *architect*, whereof the Hebrew root is בנה. It is remarkable that the two first words and the last word in Hebrew, wherein the letters serve for ciphers, both represent the same number of 57 (51). This strange coincidence in connection with the Jewish custom, still observed, to give the age of a person on his epitaph by a word or text, declaring his praise, is sufficient ground to entertain the plausibility, that Solomon thereby intended to indicate that Hiram Abiv died at the age of fifty-seven years.

We base our assertion that the . . . . . is Solomon's eulogy to the memory of our martyred hero, upon the celebrated prayer he delivered at the dedication of the temple, when he must have had in his mind its illustrious architect and his cruel death (52):

"And listen thou (O, Lord) to the supplication of thy servant  
And of thy people Israel, as they supplicate at this place.  
Do thou hear in heaven, thy habitation,  
Do thou listen and do thou forgive!  
That he who trespasses against his neighbor,  
Who has sworn an oath to keep,  
And that oath made before thy altar in thy house,—  
Then do thou hear in heaven  
And do thou act and judge thy servants,  
By condemning the wicked  
In bringing his way upon his head,  
And by doing justice to the righteous,  
To reward him according to his righteousness.

Why, at the opening of a dedication prayer, this outburst against the wicked, this invocation for pardon and this imploration for reward to the just? Consider the cruel death of Hiram Abiv, "the noblest chief," without receiving the least token of Solomon's gratitude; bear in mind the sworn . . . . . of a M. M., and now mark these sentiments in that prayer: "He who trespasses against his neighbor, who has *sworn* an oath to keep, and this oath made *before thy altar in thy house*." Notice furthermore, that wherever the Holy Scriptures speak of the righteous, and more so, of the reward due to righteousness, they invariably refer to the sacred dead. Like unto the eulogy we attempted to compose on the word בנה, "builder," closing with the consoling lesson of immortality, in similar manner

do we find in the opening of his dedication prayer, Solomon seeking relief in contemplating these blessed prospects of the righteous. The horrors of the mind are appeased by the joys of hope revealed to the spirit.

And these highest revelations of the spirit—immortality and resurrection—were adopted by the founder of Masonry as the last, the most important, the crowning work of the solemn . . . . . of the noblest of institutions in F. and A. M., as the most impressive teachings of the highest ideals inculcated by that organization—the Fatherhood of God and the Brotherhood of Man!

We will not enter, either into a religious or philosophical discussion, on immortality or resurrection, for arguments are inadequate for the mind to admit them as positive facts; they may be taught as articles of faith and accepted as the inspiration of hope, dictated by a belief in the Justice and Mercy of an Eternal God. In this sense we venture to say, they were understood by Solomon and the authors of the Bible, for in all its twenty-four books not a single precept can be found demanding their confession by the believers of the true God. They can not be forced upon man by which to swear the solemn . . . . . of a M.

The highest tendency of the spirit, manifesting more than any other of its faculties, its divine origin, consists in the exercise of the free-will. If the previous state of the spirit or its future condition were known to man, such knowledge would conflict with that prerogative and would influence man's conduct to such an extent, that a free-will in man would be impracticable. The grand lessons of M., "the moral strength of will-power," and "to establish the pathways of Humanity's temple," would be meaningless and absurd, because all our good intentions and moral deeds would be controlled by that positive knowledge of our former and future spiritual state.

When the . . . . of H. A. was found, tradition tells us that Solomon prayed to the Source of all spirits, illustrating that death does not affect what is purely spiritual; that even amidst death we can confess the Justice and Mercy of divine Providence. The exalted virtues of Speculative Masonry, so well taught and practiced by our departed Gr. M. did not lose a single atom of their godlike merits from the time of his death, up to the present moment, and will continue to claim the admiration of all future generations, "until



time be no more." And what has been and will ever be undying and immortal to the living myriads of M. on earth, is likewise eternal and everlasting in the Universe.

And the frame which enclosed that spirit, is it doomed to absolute annihilation? Every vein and sinew which exercised a potent influence on that spirit while inhabiting that frame, will they be entirely lost; become a prey to the lowest moveable things on earth, to worms and insects, without leaving a single trace of its higher and nobler creation? When Solomon beheld the mutilated body of H. A., like the prophet Ezekiel in later days (53) lamenting the decay of his people, also his inspired spirit asked: "Can these bones live?" and it answered: "O, Lord God, thou alone knowest this!" In like manner as in Ezekiel's vision the resurrection is described: *and there was a noise, bones to its bones, and sinews appeared on them and flesh came up and lastly the spirit entered into them*, thus Solomon illustrates through a vivid representation: f . . . to f . . . , k . . . to k . . . , b . . . . . to b . . . . . , h . . . . around the n . . . , m . . . . to e . . . and the spirit speaks, Where is he—בנה? The son of the Almighty Father, the favorite of the Most High, the follower of the Holy One, the champion of divine truth, the adorer of the Lord Eternal, the scholar of the Source of Virtue, the intelligent image of the Allwise Creator, the builder inspired by the Chief-Architect of the Universe—Where is he? . . . . . *Restored to a happier state!* Yea, the masterwork of creation stands now resurrected in his new birth, crowned with greater glory, representing the highest ideal of idealistic conceptions, vindicating the infinite Justice, Wisdom and Mercy of a Supreme Being. Verily, immortality and resurrection are no dreams of the imagination, they are the undying faith and unfading hope of Virtue rewarded!

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As to the tradition that with the death of H. A. the S. W. was lost, on account that it could not be given, unless in the presence of three M. M., we may well accept that this word was the Ineffable Name, consisting of three syllables, viz: יהוה, 1st *Je*, 2nd *Ho* and 3rd *Vah*, which only the High-priest was permitted to pronounce once a year in the Sanctum Sanctorum to make atonement for the people and no one else could pronounce it, in strict conformity with

the injunction of the third commandment: "Thou shalt not take the name of יהוה *Jehovah* (the Lord) thy God in vain." Neither could Solomon have ever used it, unless as known through Hebrew tradition and as still in vogue among the ancient people, when they allude to the Ineffable Name, to style it: הויה, *Ha-v i-yah*, by changing the vowels and transporting the letters as done with the M.: . . . . . Each of the three Gr.: M.: was to pronounce one syllable of that S.: W.: and was bound by solemn vows not to repeat it, unless all three were present, when the S.: W.: as transported could be composed and expressed. On account of the sudden death of one of the three, and their binding oath, it was impossible to pronounce it and consequently it was lost for all future time, so Solomon substituted another S.: W.: to be given in like manner, which would remind M.: M.: of these facts and at the same time impart the greatest wonderwork of Creation: Immortality and Resurrection. Human speech cannot convey the wonderful transformation of spirit and body; it is an idealistic conception which no language can express; only a mere representation can be offered to mortal sight. *Reason* doubts it, *Faith* accepts it, *Hope* sustains it, *Justice* demands it, *Humanity* proclaims it. Immortality being the highest ideal of the spirit, it can therefore not be dictated, for the spirit in the exercise of Godlike intelligence must remain free and untrammelled to work out for itself this divine problem, independent from all mundane, natural or religious influences, for it is superior to the faculties of reason, far above all rational demands to be prescribed as a confession of one's faith.

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It is impossible for finite mind to enumerate the numerous and sublime lessons which Masonry inculcates and more specially in this degree. History and revelation, tradition and ancient records may impart much information, but all the events for twenty-five centuries with all its teachings of two thousand years previous, from Tubal-Cain's time, cannot be told. It comprises the whole government of Divine Intelligence, the development of the highest ideals which led mankind to their present civilization. Even more than all the archives of the past can disclose, Masonry through its cere-



monies unfolds the rational revelations of the hidden mysteries of the future, the only solution of Virtue's reward: Immortality and Resurrection!

The death scene is intended to be always before the observing eye and mental sight of a brother and it never fails to accomplish those objects. Words cannot convey the idealistic conceptions of the immortal spirit, but *seeing is believing*; what is beheld by the carnal eye is better remembered—has stronger hold upon our memory. Far better than all articles of creeds, or confessions of faith, are the unwritten vivid representations, the ideals of the Godlike spirit, as taught in this degree; they can never be forgotten nor effaced, they are engraven upon the tablets of our memory and are carried constantly with us; they serve for our protection through life . . . . and at the separation of our spirit from its vitiated frame, we will call for our lambskin to be laid on our body and our feet forming a . . . . . and our hands resting in proper position, these glorious scenes of immortality and resurrection will be foremost in our thoughts and sight, removing the sting of death, making our spirit rejoice in ecstasy for the hopes which await it, soon to be realized, and instead of sighs and tears—a mortal's relief—smiles and joyful anticipations will bring a heavenly halo on our countenance, we feel the lion's grip pressing our hand, leading us gently to the celestial gates, Seraphim descending whisper the S.: W.:, only heard by the expiring soul, "Where is he?" and the answer returned in heaven: בנה, "Restored to a happier state for evermore."

Such deathbeds of M.: M.:—except the closing scenes, which are beyond a mortal's view—we have witnessed, and we followed their bier and were comforted, convinced that there is no death for the righteous, it is immortality and resurrection on earth and in heaven. We stood at their open grave, and, according to ancient custom, formed the indissoluble chain, prayerfully exclaiming: "O Lord, my God, is there no help for the widow's son?" And the spirit within us hopefully answered, with David of old: (Ps. cxxii.) "My help is from the Lord, the Maker of heaven and earth. He will not suffer thy foot to slip. Thy keeper doth not slumber. The Lord will guard thy going out and thy coming in, from henceforth and forevermore!"

The emblems of this degree illustrate the various lessons taught in the three degrees, according to our explanations, which are based on ancient Hebrew records, viz :

1st, the *Bee-hive*; 2nd, the *Scythe*; and 3rd, the *Ark* and *Anchor*; they belong to the first part of this degree, and are emblematical of the life of Tubal-Cain: *Industry, Husbandry, Home and Domestic Virtue.*

The *Bee-hive* represents *Industry*, as the natural instinct of all created beings for their self-protection and preservation, which, like the occupation of the busy bee, should impress man with the sweetness of his own honest labors.

The *Scythe* represents *Husbandry*, the most noble calling for man to pursue, dependent upon the fostering favors of Providence; the *Scythe*, an agricultural implement, reminds us of the reward which awaits our well-earned toils.

The *Ark* and *Anchor* represent *Home* and *Domestic Virtue*; our home, which, like the ark, protects us from storm and tempest, sin and vice; and the anchor as the unfailing hope of our safety and lasting security which domestic virtues hold forth to us.

4th, the *Tyler's sword*; 5th, the *Sword on a naked Heart*; 6th, the *Book of Constitutions*; 7th, the *Hour-glass*; 8th, the *47th Problem of Euclid*; 9th, the *Pot of Incense*; and 10th, the *All-seeing Eye*, are emblematical of the seven steps or Sciences illustrating the seven Virtues: *Purity* of thought and speech, *Profound Knowledge, Truth, Union, Fraternization, Harmony* and *Faith*, as explained in the second degree.

The *Tyler's sword* warns us that we should be ever cautious in our words and actions, and keep a constant watch over the *Purity* of our thoughts and speech.

The *Sword on a naked Heart* indicates the profound *Knowledge* emanating from a pure and virtuous heart, that abhors all dissimulation and has the sword—man's conscience—for guardsman to protect it against hypocrisy and temptation.

The *Book of Constitutions* points to the lawbook of all nations, the Magna Charta for all generations, the Holy Bible, as the revealed word of *Truth*, whereon every Mason pledges his honor and trust.

The *Hour-glass*, with its numerous grains of sand, tells us of the strength in *Union*; a single grain may be worthless, but in that an-



cient chronometer, united with a large number, it accomplishes the stupendous work of marking *the time*, which encircles all eternity.

The *47th Problem of Euclid* acquaints us with the celebrated works in Geometry by this ancient author, who, when he became a Mason, exclaimed, "Eureka!" *I have found it*, namely, the connecting link between the different parts of the globe: *Fraternization*.

The *Pot of Incense* reminds us of the most pleasing offering to God, *Harmony*, which, like the pot of incense, contains various ingredients of fragrant flavors. "Behold how good and pleasant it is for brothers to dwell together in harmony."

The *All-seeing Eye* directs our mind and spirit to the eternal Creator of the Universe, the Omnipresent God, and impresses us with *Faith* in His infinite Justice and Mercy to judge every man according to his merits and the unlimited Love of a Bountiful Father!

And lastly, the 11th emblem, *the three steps to the Master's throne*, represents the lessons of the first degree.

These three steps on that throne are like those on Jacob's ladder, leading to the throne of the Supreme Architect of the Universe, and are *faith, hope and humanity*. Above the throne of our W. M. we behold the sun encircling the letter G, illustrating that the Architect of Geometry, the Eternal Creator, as the Sole Ruler of the Universe, is the Source of all Light and Life, whose divine presence we should ever strive to approach through those three steps on revelation's ladder, erected on earth and the top whereof reaches heaven.

The other emblems are intended to illustrate the lessons of the closing ceremonies of this degree: *Immortality* and *Resurrection*. The *Spade* and *Coffin* wrought by human hands, indicate our perishable mortal parts, which are of no benefit to us when we slumber in the grave; *Death-head* and *Bones*, although perishable, are sacred to us and our dear survivors, for they belong to the hidden things, whereof their real objects will be revealed at resurrection's time; while lastly, the *Sprig of Cassia*, which thrives in the sandy and barren hills, declares the blessed state of the spirit in the spheres of *immortality*, and the hopeful prospects of the *resurrection* of our body.

The . . . . . in which the B. is placed in this . . . . . when he takes the . . . . . , was as Solomon appeared at the dedication of the temple, mentioned in II. Chr. vi. 13, "And he placed himself upon the lever of the base of the altar and kneeled upon his knees, with his hands raised."

The . . . . . attached to the . . . . . to have rather, etc., etc., was the solemn form of ratifying a covenant among ancient nations, including the Hebrews (54).

Judah's strong . . . . of the . . . . . is the comparison used by the patriarch Jacob in his blessing to Judah. The lion, when he takes hold of his prey with his open paw, no living thing can disturb or frighten him (55).

The . . . . points of . . . . . have already been explained, and also refer to these five main points by which to establish the fellowship of men, the *f* . . . , *good-will*; the *k* . . . , *humility*; the *b* . . . . , *love*; the *m* . . . , *instruction*; and the *e* . . . , *protection*.

The . . . . . sign of . . . . . is from Ps. xxviii. 2, "Hear the voice of my supplication, when I cry unto thee, when I lift up my hands."

The . . . . . sign is from Gen. xiv. 22, "And Abram said to the King of Sodom, I have raised my hand unto the Lord," namely, I have given my word or sworn.

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Rise my Br.: in spirit and receive thy sacred . . . . . !

Thou wert admitted to-night in the S.: S.: of our Order as a M.: M.: Pause for a moment and concentrate thy thoughts upon the ordeal thou hast just passed. Thou didst represent our Gr.: M.: H.: A.: in his heroic character as a martyr, in his spiritual spheres and resurrected from the dead. Dost thou find in these representations thy conviction in immortality and resurrection? . . . . . No answer is required, for the God of all Spirits has already heard thine answer, whispered by thine immortal spirit !

The brutal attempt made upon thee was base and cruel, the hard struggle thou didst endure, rough and severe. They were intended for a lasting lesson how to defend thy honor and to protect thy virtue at the risk of thy life. We . . . . . whilst thou wert conscious, yet powerless to help thyself. Such *may* be a mortal's condition while his spirit pleads for admission in heaven. Thou didst not have either fear or dread, for thou knewest that thou wert surrounded by true and tried brothers; thou wert resting in peace, for a tranquil conscience assured thee that on the rough road of life thou didst struggle and triumph. In the grave thou mayest need the same assurance, thy virtuous deeds for inseparable companions to watch over thee, and thy victory over vice and



sin to secure the repose of thy spirit. We advance no theory as to man's future state after death, but the occasion calls forth that we shall admonish thee, to imagine for an instant thy body in the grave, conscious of its isolated condition, and thy spirit not finding a moment's rest. . . . . Let the experience of to-night serve thee for warning. We pray that its recollections may be ever pleasant anticipations to thee of the blessings which awaiteth thee!

When thou didst hear the W. M. approach thee with the expressed intention to . . . . . , it revived thy trust in the promised protection of thy Bro. Knowest thou, that the love and mercy of God surpass those of men, like the infinite attributes of an Eternal Being excel the limited faculties of mortals. Next, a . . . . . was offered at the . . . . of the . . . . . Amidst the dark scenes of death, man's instinct pants for the presence of the everliving God, for spiritual communion with the eternal Source of Light and Life. Two unsuccessful attempts were made as an E. A. and a F. C. M. to . . . . . but only as a M. M. on the . . . . . of . . . . . and strong . . . . of the . . . . . was that object attained—to impress thee, that for the restoration of thy spiritual life in a blessed hereafter, thou shouldst aspire to the highest station in Virtue's temple within thy reach, and when in possession thereof to hold it firm within thy grasp, like the strong . . . . of the . . . . . which no living thing can disturb or frighten.

Thou wert lifted out the . . . . . on the . . . . . of . . . . . , through which thou canst be in fellowship with the virtuous and pious among all nations and creeds, the living as well as the dead. Thy . . . . stood erect on hallowed ground of this lodge-room, to teach thee ever to stand firm in thy mission as a workman in Humanity's temple. Thy . . . . touched the . . . . of the W. M. who represented His Excellency, King Solomon, to teach thee that a M. with free thought and will should never bend his knee to any power under the canopy of heaven, but ever follow the call of duty. Thy . . . . . rested on thy B. . . . . , to teach thee ever to feel the throbbings of a brother's heart in distress and ever to remember that it beats in fraternal love for thee. Thy . . . . . were around thy Bro. . . . . to teach thee that our hands should be ever open for the support and protection of all true

Bro.: M.: And lastly, thy . . . . and . . . to each other's . . . .  
and . . . to . . . . the S.: W.:, to teach thee that when every  
part of our body is invisible to us, our spirits can commune with  
those of others, and participate together in the mysteries of immor-  
tality in God's Sanctuary, in Heaven!

And now, ready to send thee forth in the world as a M.: M.: for  
the last time do we call unto thee B . . . , S . . . . . , J . . . .  
and T . . . . . , *Moral Strength to establish the pathways of  
Industry and Home*, to build Humanity's temple. H.: A.:! Be thou  
one of *the noblest chiefs* to construct God's Kingdom on earth, *the  
Fatherhood of God and the Brotherhood of Man!*

And with bended head and uplifted spirit, receive the priestly  
benediction in true ancient form (56):

"May the Lord bless and preserve thee; the Lord let his face shine  
upon thee and be gracious unto thee; the Lord turn his countenance  
unto thee and grant thee peace," *even Immortality for evermore*—so  
mote it be, Amen.



## NOTES.

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### PREFACE.

(\*) As an example of these false interpretations and confused ideas, we will quote from the *General History, Cyclopedia and Dictionary of Masonry*, by Bro. Robert Macoy, 33°, Past Deputy Grand Master and Secretary of the State of New York, Edition 1869. In giving the meaning of the word יכין *Jachin* he writes it "יהבו" which reads *Jehboo* and says: "signifying: *he that strengthens*" (page 176): that "the true and pure Free-Mason's lodges allow no Jews to be admitted," for they believe not in the Trinity (page 555); that the Rabbinical law says, the study of the sciences are unnecessary" (page 557). The facts are: 1st, the meaning of *Jachin* is to *establish* and of *Jahboo* (not known in Masonry) is, *ascribe glory to God*. 2nd, that the Jews are admitted in all lodges through the world, for the Trinity *may not, and is not taught* in Masonry. 3rd, that the Rabbis of ancient times who wrote the Talmud are honored by Christian Savants for their great proficiency in the *seven Masonic sciences*; no unbiased mind will dispute that they were the Grammarians of the Hebrew tongue, first-class Rhetoricians and Logicians, profound Arithmeticians in the higher branches of Algebra, familiar with Geometry, renowned Musicians and excelled as Astronomers. It is not to expose this eminent Mason that we make these comments, but in order to illustrate the confused ideas prevalent among Masons.

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### INTRODUCTION.

(1). חירם אביו *Hiram Abiv*. The meaning of Abiv is *father*, אב המון גוים "the father of many nations" Gen. XVII. 5); *counsellor*, וישימני לאב "and he appointed me for counsellor" (Gen. XL. 8); *chief*, אבִּיךָ הראשון, "thy principal chief" (Is. XLIII. 27).

(2). To form an idea of the immense abilities and the large amount of labor performed by Hiram Abiv as Overseer and Chief Architect of the temple, we refer to the biblical records which give the number of workmen as 183,000 employed for seven years (I Ki. V. 25-30, Ibid IX. 11). The estimates of its cost varies from 76 to 4,000 millions of dollars; the latter figures are given by Bro. Mackey.

(3). While treating of the monument to Hiram Abiv's memory, we must censure the meaningless and absurd illustration of a picture of his tomb as given in some lodges, which is refuted by the Bible and which is based on the mythological ideas of heathenism. There was nothing else in the S.' S.' but the ark with the Cherubim and the two tables of stone (I Ki. VIII. 9), and there never could have been a grave, for the high-priest was prohibited to enter the resting place of the dead (Lev. XXI. 11). Why these fantastic and unprofitable allusions to his grave and monument? Like those of Moses, they are unknown, cannot be traced and need not to be found. It is impossible to discover the grave of our Gr. M., the burial-place of Masonry; priestcraft and despotic foes have in vain exhausted their potent efforts to accomplish these evil designs, and only succeeded to perpetuate our Order. As to the alleged monument erected in the temple, purporting to be *the figures of a virgin and an old man*, it should not be entertained by any intelligent person acquainted with the object and meaning of the Second Commandment: "Thou shalt not make unto thyself any graven image." Nothing of such a nature could at that time be found in the whole land of Israel, far less in a temple consecrated to the worship of the true God. Why to look for a tombstone made by mortal hands, which these theorists declare has disappeared, when by instituting the M. M. degree as a Lodge of Sorrow, King Solomon constructed an imperishable monument to the memory of Hiram Abiv, outliving the most magnificent and enduring mausoleums erected on the graves of the Pharaohs and Cæsars of sanguinary fame.

(4). Gen. XVII. 13, 23; Ex. XII. 44; Ez. XLIV. 7.

(5). I Ki. VIII. 41; II Chr. VI. 32.

(6). During the siege and at the destruction of the Temple by Titus, over one million of Jews lost their lives (Gratz' History of the Jews, Vol. II., page 309); and a hundred years later, at the revolt under Bar Kochba, half a million of that race suffered torture and death as their heroic compatriots, the Apostles and their honored Master (Ibid., page 419).

(7). We can perceive that the Rabbis of those trying times were enlisted among the Craft from their maxims and frequent allusions to specific Masonic terms, among which the following will serve for illustration: Rabbis Eleazar and Chanina, discourse on the text: "And great shall be the peace of thy children" (Is. L. IV. 13), do not say: "בניך," *thy children* but "בונים" *thy builders*. Rabbi Eleazar, the son of Rabbi Simeon said: Tell the *Chief Architect* לאמן who made me, how ugly is the receptacle, which Thou hast made. In *Debarim Raba* ch. VI., we read: If thou accustom thyself לרבר באחייך שאינו בן אומתך, to speak evil against thy brother, who is not the son of thy mother, the result will be that thou also speakest against him.

(8). We may not cite the many instances to prove how the Masonic ceremonies coincide with the usages and customs as prescribed for the temple-service of the Hebrews, for it is not permissible to have the same appear in



print. We will, however, confine ourselves to one custom, which is publicly practiced at Masonic burials; that the Master of the Lodge officiates with his head covered, in conformity with Ex. XXVIII. 4. It is one of the strongest evidences that Masonry originated in the East and must have been in existence before Christianity was established, since its votaries invariably worship with uncovered head.

#### LECTURE ON E. A. DEGREE.

(9). ויתן עז למלכו, "And he will give strength to his King" (I Sam. II. 10); יסדת עז, "thou hast founded strength" (Ps. VIII. 3); לבשי עז, "put on strength" (Is. LI. 9).

(10). The Masonic motto in German has neither that word *Charity*, but is, "Glaube, Hoffnung und Liebe," viz: "Faith, Hope and Love." Humanity and Love are synonyms. In the Bible as in Masonry, the unfortunate poor are conceded to hold inalienable rights and to deprive them thereof is punishable before the Law. Among civilized nations, the help and assistance rendered to the poor are considered meritorious acts, but which Masonry, as taught in the Bible, declares to be a sacred duty imposed upon its members. To extend charity, *may* elevate the donor; it *certainly* humiliates the recipient. *Sweet charity* is the dainty appetizer for the rich Mason,—*bitter charity* is the bread of affliction for the poor brother. Charity is the favorite god worshipped by the nabobs of the land, to cover a multitude of sins;—Charity is the dreaded phantom of disgrace feared and abhorred by the respectable poor, possessed of honor and pride. Charity cannot be considered an idealistic virtue for it is born out of misery and sin, while Masonry teaches exalted virtue of the highest tendencies and cannot tolerate any modern invention to adulate the rich at the expense of the poor. When Masons, in compliance with their solemn vows relieve their afflicted members, support their widows and orphans, they merely execute the laws of *justice*, and by styling such conduct *charity*, they add insult to injury, for it is painful to be poor, a torture to receive alms. In conformity with its history and traditions, its principles and teachings, the correct Masonic motto is: *Faith, Hope and Humanity*.

(11). "And Boaz begot 'Obed and 'Obed begot Jesse' and Jesse' begot David" (Book of Ruth IV. 21, 22).

(12). סלם *ladder*:  $\text{ם}+60, \text{ל}+30, \text{ם}+40=130$ ; סיני *Sinai*:  $\text{ם}+60, \text{י}+10, \text{נ}+50, \text{י}+10=130$ .

(13). "Take now thy son, thine only son, whom thou lovest and go to the land of Moriah" (Gen. XXII. 2); ויבאו אל המקום, "And they came to the place where God had told him" (Ibid, verse 9).

(14). במקום הזה, "Verily the Lord is in this place" (Gen. XXVIII. 16); המקום הזה, "How awful is this place" (Ibid, verse 17); שם המקום ההוא, "and he called the name of that place" (Ibid, verse 19).

(15). Deut. XII. 5, 11, 14, 18; 21; Ibid, XIV. 24; Ibid, XVI. 7, 11, 16. *Abarbanel* commenting upon the place where Jacob had his dream, remarks: "That as Jacob slept on Mount Moriah, the ladder was placed on the spot which subsequently became the Most Holy Place in the temple, to indicate that on this spot to be possessed by Jacob's posterity, heaven would be connected with earth."

(16). Gen. XXVIII. 18.

(17). Of the *Phœnicians* by Sauchoniathon (Apud Eusebius Præp. evang. lib. I. 10); of the *Greeks* by Pausanias (VII. 22, X. 24) and Clemens Alexandrinus (Stromat. lib. VII. Sect. 713); and of the *Romans* by Arnobius (Adv. gent. I. 11).

(18). Gen. XXII. 8.

### LECTURE ON F. C. DEGREE.

(19). The literal meaning of יכין, *Jachin* is יהי-כין *Jah-chin* "the Lord will establish."

(20). a, to establish, והכיניתי את ממלכת, "and I will establish his Kingdom" (II. Sam. VII. 12); b, foundation, מכין הרים בכחו, "who founded the mountains by his strength" (Ps. LXV. 7); c, to direct, והכינו לבבכם, "and direct your hearts" (I Sam. VII. 3); d, affirmative, וכן יהי רצון, "and so mote it be;" whereof a more literal translation is: "which God in His mercy grant."

(21). a, a stream, ושבלת שטפתי, "and the stream overfloweth me" (Ps. LXIX. 9); b, ears of corn, שבע שבלי, "seven ears of corn" (Gen. XLI. 22); c, branches, שבלי הויתים, "branches of the olive-tree" (Zech. IV. 12); d, paths, שבלי עולם, "the ancient paths" (Jer. XVIII. 15).

(22). About this universal custom, of observing the seventh day of a period of rest, we read in the Edinburgh edition of the *Origin of laws*, the learned Goguet's remark: "The use of this period of seven is among all nations without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians and in a word all the nations of the East, have in all ages made use of a week consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North and America."—The celebrated Millet in his *Northern Antiquities* relates: "The months were divided into weeks of seven days, a division which had prevailed among almost all the nations we have any knowledge of, from the extremity of Asia to that of Europe."

(23). Book *Raziel*, page 24 B.

(24). Ex. XIII. 21.

(25). *Grammar*, from the root דק, *fine* or *pure*, as in אים כדק יטול "Behold, islands are like the finest dust" (Is. XL. 15) and in the Talmud, דקדוקי סופרים, "the accuracy of the authors or scribes."

(26). *Rhetoric*, מליצה as in ומליצך פשעו בי "and thy defenders, or orators transgressed against me" (Is. XLIII. 27); להבין משל ומליצה, to understand a proverb, and a wise and deep sentence" (Prov. I. 6).



(27). *Logic*, הניין, as in וְלִילָה בּוֹ יוֹמָם, "to meditate on it (the law of truth) day and night" (Jos. I. 8); in the Talmud במלאכת הניין, "in the arts of logic."

(28). *Arithmetic*, מנה, as in מי מנה עפר יעקב "who can count the dust of Jacob?" (Numb. XXIII. 10); אומניאה, in Rabbinical Hebrew denotes *Union* (Eacha Rabbathee, fol. LIII. 2, and LVI. 3).

(29). *Geometry*, הגרסה, in Rabbinical Hebrew (Bava Bathra, fol. LXXXIX. 2); בנס כנר מי הים, "he gathered the waters together like heaps or throngs" (Ps. XXXIII. 7).

(30). *Music*, נגינה, in Rabbinical Hebrew חכמת הנגן, "the Art of Music;" והיטיבו נגן בטרועה, "Play the trumpet and the psaltery together" (Harmony) (Ps. XXVIII. 3).

(31). *Astronomy*, תכונה, in Rabbinical Hebrew ותוכן, "an astronomer;" בירך יכון עולם, "as the faithful witness in the sky" (Ps. LXXXIX. 38).

(32). It is a remarkable fact, proving the active part which the Rabbis of old took in Masonry, that the names of the three degrees are pure Rabbinical titles, well known among the Hebrew people, being still in use: 1st, E. A., תלמיד, *Talmid*, "a pupil" or "apprentice," as in מבין עם תלמיד, "with his business together with the scholar" (I. Chr. XXV. 8); in the Talmud we find often mentioned תלמיד חכם, "the wise scholar." 2nd, F. C., חבר, "a fellow" or "an associate," as in חבר אני, "I am the Associate" (Ps. CXIX. 63), it is a title much in use, conferred as a special distinction on men of prominence and great piety. 3rd, M. M., רב, "a teacher" or "master," a *Rab*, or *Rabbi*, "a headman," as in רב טובחים, "the chief of his body-guard" (II. Ki. XXV. 8), it is the highest title given to the clergy in the Jewish Church.

#### LECTURE ON M. M. DEGREE.

(33). I Ki. V. 9-14.

(34). *Tubal-Cain* from תובל or תופל "metal," and from the Persian קין, "a smith"—*a smith of metals*.

(35). *Onkelos* renders this explanation: לשבעא דרין יתפרע מניה, "after seven generations, it shall be exacted from him;" after the *Medrash*, that Lamech, having begotten the seventh generation from Adam, slew Cain.

(36). The celebrated *Frank* comments on this text: "Apparently Lamech using one of these tools and ignorant of its powers, committed an involuntary homicide on one of his own sons (for the Hebrew text has ילד, *yal'd*, which is generally used for *son*). We can now understand, why Lamech addresses his wives and why he claims greater forbearance than was extended to Cain."

(37). His mother *Zillah* צלה, "protection," as in ולחסות בצל מצרים, "and to seek protection under the shadow of Egypt" (Is. XXX. 2); his sister *Na'amah* נעמה "beautiful," as in ויהי נעם ה', "May the beauty of the Lord" (Ps. XC. 17).

(38). *Hiram Abiv* הִירָם אֲבִי "the noblest chief," from הִירָה, "noble" and אֲבִי, "father," or "chief." (See note 1).

(39). It has ever been held as a special mark of respect not to call by name, him whom we desire to pay the highest homage, as a child will not call its father by his name. *Hiram Abiv* was called after *Hiram*, King of Tyre and in addition received the title of *Abiv*, "father," or "chief;" in life and death he was respected by King Solomon, like a son honors his father and not wishing to call him by his name, he generally spoke of him as "the builder" or "the architect."

(40). The root בָּנָה, a, a son, כֶּשֶׁם בְּנוֹ חֲנוֹךְ, "After the name of his son Enoch" (Gen. IV. 17); b, a favorite, בְּנִי בְּכֹרִי יִשְׂרָאֵל, "my favorite son is Israel" (Ex. IV. 22); c, a follower, בְּנֵי בְלִיעֵל, "the followers of Beli-ya'el" (Deut. XI I. 14); d, a champion, וַיֵּצֵא אִישׁ הַבָּנִים, "and there went out the champion" (I Sam. XVII. 4); e, an adorer, בֵּן חֲכָמִים אֲנִי, "I am an adorer of the wise" (Is. XIX. 11); f, a scholar, בְּנֵי הַנְּבִיאִים, "the scholars of prophets" (II Ki. II. 3); g, intelligence, וְהִקְשִׁיבוּ לָדַעַת בִּינָה, "and be diligent to know intelligence" (Prov. IV. 1); h, builder or architect, אֲבֵן מֵאֲסוֹ הַבּוֹנִים, "the stone which the builders or architects rejected" (Ps. CXVII. 22); i, תְּבַנְנָה, "if thou returnest, to the Almighty shalt thou be restored" (Job XXII. 23).

(41). "And there was peace between Hiram and Solomon, and they made a covenant with each other" (I Ki. VI. 26).

(42). And King Solomon sent and fetched Hiram out of Tyre. He was a son of a widow of the tribe of Napthali, and his father was a man of Tyre" (I Ki. VII. 13, 14).

(43). Jacob's blessings to his sons: "*Napthali* is a bounding hind, that bringeth pleasant tidings" (Gen. XLIX. 21). In Israel's battles, Napthali formed the light-armed reconnoitering party, that is dispatched in advance of the main body, first gets sight of the enemy and brings the glad tidings of combat (*Phil. pson*). They were among the foremost to fight the battles of the Lord, so that Deborah justly praises their patriotic ardor and contempt of death (Jud. V. 18).

(44). "Then will I,—the Lord—perform my word with thee, which I have spoken unto David, thy father" (I Ki. VI. 12).

(45). "And they—the servants of Hiram and Solomon—came to Ophir and fetched from there gold" (I Ki. IX. 28).

(46). The worm *Sha-mir* שְׁמִיר served already to cleave the stones on the breast-plate of Aaron. Its origin is thus mentioned in *Sota de Thosaptha*, one of the most ancient works on Hebrew tradition: "For what purpose served the *Shamir*? It was a worm already known at creation's time, when it was placed on hard stones or wood and cleaved them apart and with it did King Solomon build his temple." This worm is likewise mentioned in *the Ethics of the fathers* אֲבוֹת, פרקי, ch. V. It is an admitted fact that the use and the worm itself are lost. Did this occur at the death of Hiram Abiv? According to the above authority it was used by him and no later records of being used are known.



(47). "So that neither hammer, nor axe, nor any tool of iron was heard in the house, while it was in building" (I Ki. VI. 7).

(48). "For my house shall be called a house of prayer for all nations" (Is. LVI. 7).

(49). Jacob's blessings to his sons: "A young lion is Judah" (Gen. XLIX. 9).

(50). "Until Shiloh cometh" (Gen. XLIX. 10). *Shiloh*, שִׁילֹה, from שָׁלָה, *rest, tranquility*. According to the renowned *Rashi*, counted among the greatest Hebrew commentators of the Bible, *Shiloh* is the anointed King, *Messiah*, which will bring *universal peace* or *tranquility* on earth. This same opinion is also rendered by *Onkelos*, *Jonathan* and the *Jerusalem Targum*.

(51). We are refrained from proving the correctness of these numbers, for it would divulge the S. W. Any Mason familiar with the Hebrew can easily find out the truth of this remarkable coincidence.

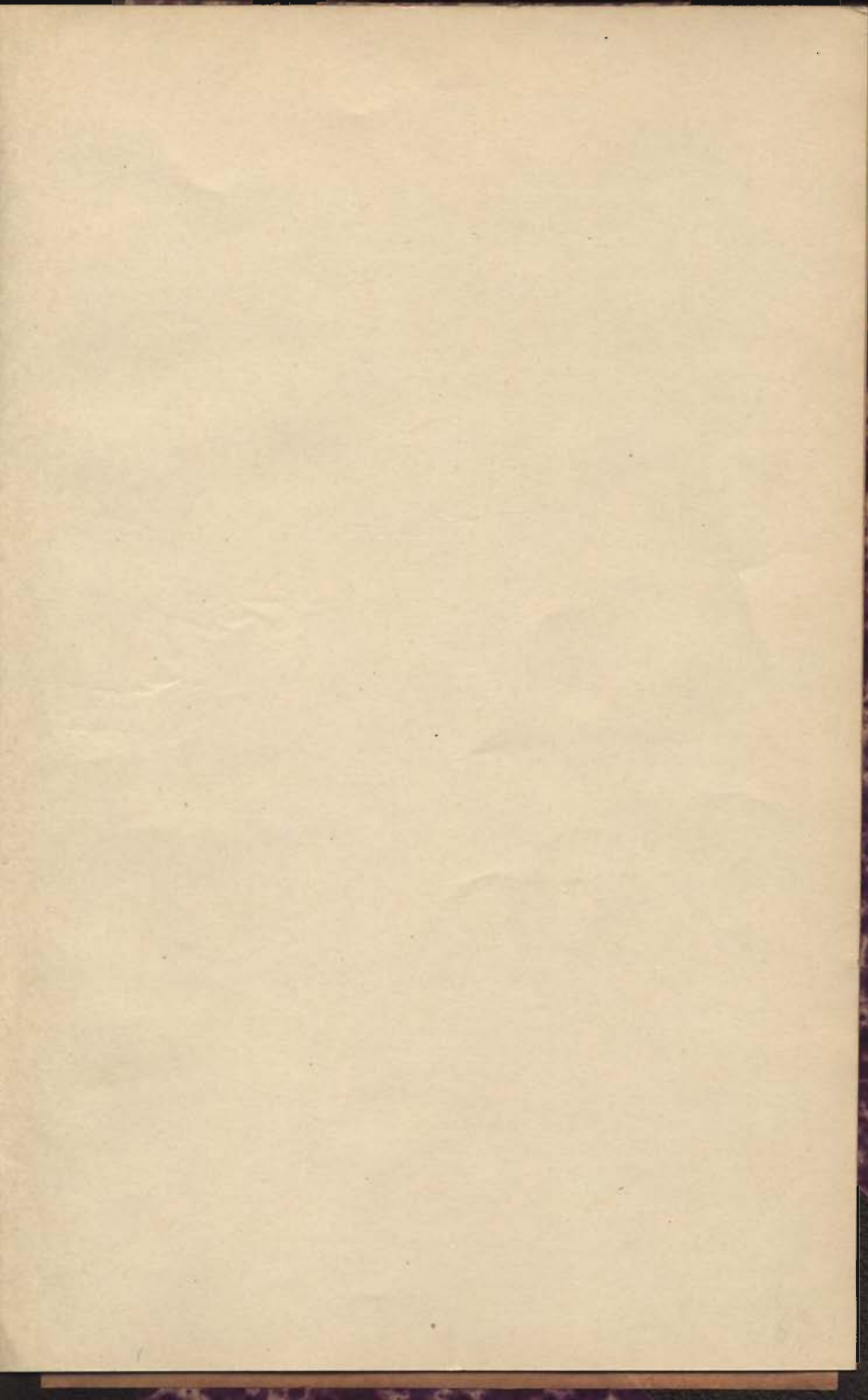
(52). I Ki. VIII. 30-32.

(53). Ez. XXXVII. 1-14.

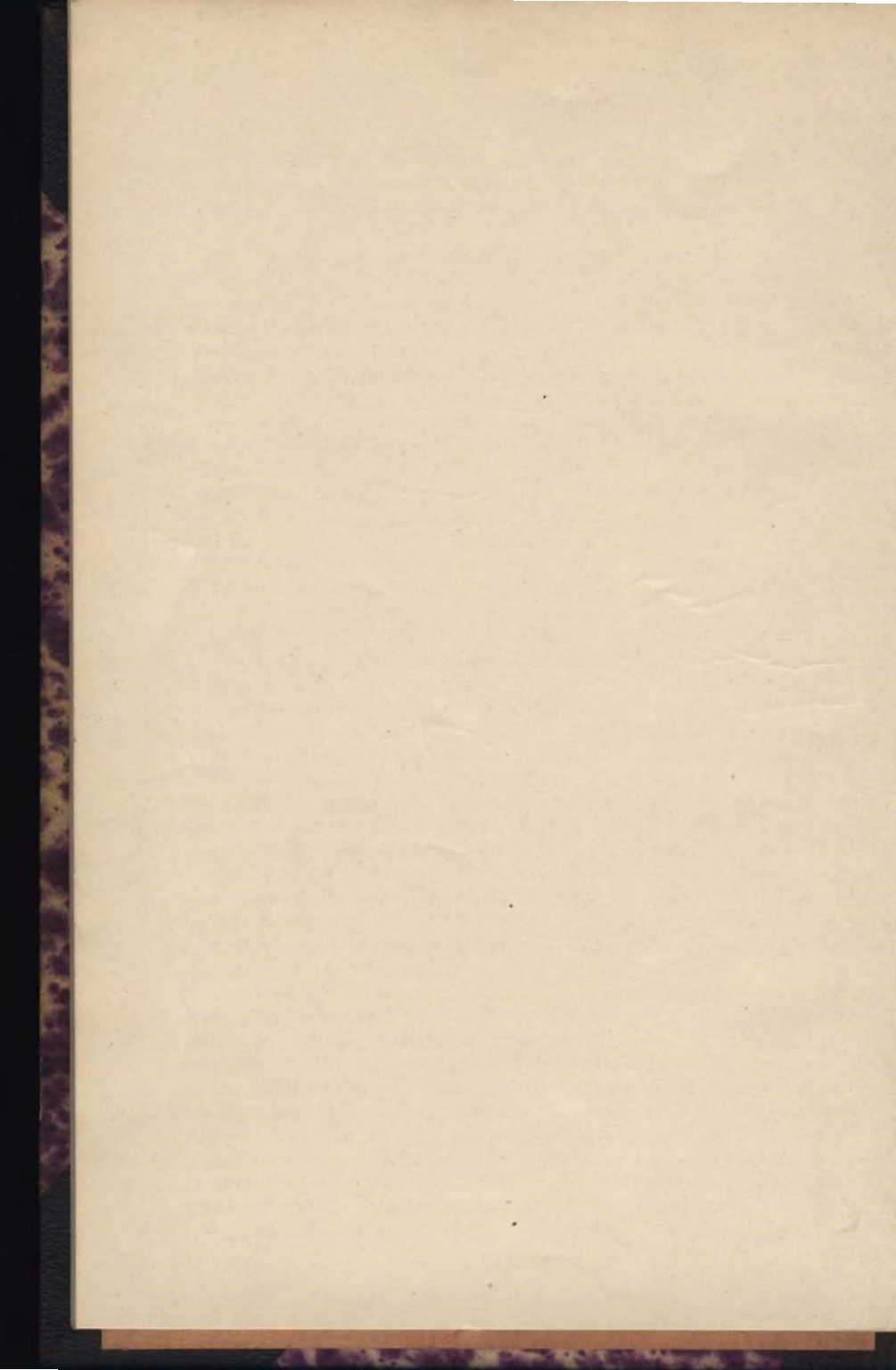
(54). "And he—Abraham—brought them (a heifer, a ram and a goat) and he divided them in the midst and laid each piece opposite each other" (Gen. XV. 10). "This solemn form of ratifying a covenant was customary among ancient nations and might have been at the time of Abraham, or was subsequently initiated from this transaction. Examples occur in Jer. XXXIV. 18 and among profane writers in the works of *Homer*, *Plutarch*, *Curtius*, *Valerius*, *Flavius* and others." The carcass of the victim having been divided lengthwise, into two equal parts, they were placed opposite to each other, the covenanting parties approached at the opposite ends of the passage thus formed and meeting in the middle took the oath. From the text of Jeremiah, above quoted, it appears that the signification of the act was, that those who should break that oath were to be treated as the divided victim. Hence appears to be the origin of the phrase בְּרִית חָתָךְ, *to cut a covenant*, so frequent in the Holy Scriptures, which without the knowledge of this ancient custom, would be inexplicable.

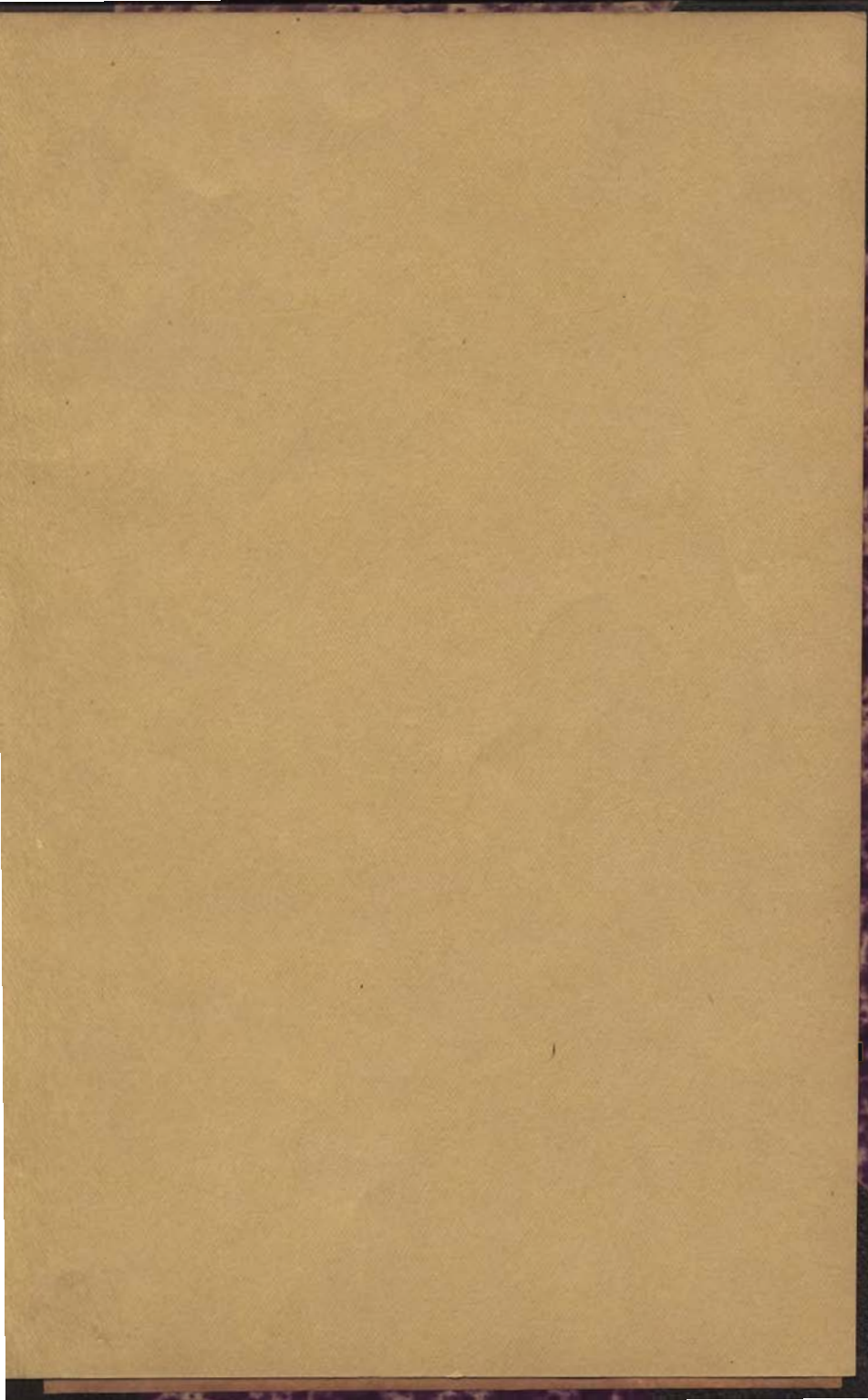
(55). The lion, that king of animals is now no longer known in Palestine. During the time of sacred history, however, it was no stranger to the land of Israel, which is proved by the intimate knowledge the Hebrews possessed of him, as indicated by the seven names distinctly significative of the age and sex, which they applied to him, namely: 1st, נֹר, *the whelp, catulus*, so long as it remains under the mother's care; 2nd, בִּפְיֹר, *a young or newly weaned lion*; 3rd, אֲרִי, *a full grown or strong lion*; 4th, שַׁחַל, *a lion in his prime*; 5th, שַׁחִין, *a staid and still powerful lion*; 6th, לָבִי, *an aged lion*; and 7th, לֵישׁ, *a lion worn out with age*. "After the lion has conquered its prey, it will bend its fore-paws, place them on the prey, kneel down, devour it and couch down to take its rest, and no living thing that passes can disturb or frighten it" (*Aben Ezra*)

(56). The true ancient form of benediction alludes to the manner it was given to the people by Aaron and his sons and still in vogue among Hebrews: "And they shall put *My Name* UPON the children of Israel and I will bless them" (Num. VII. 27.)

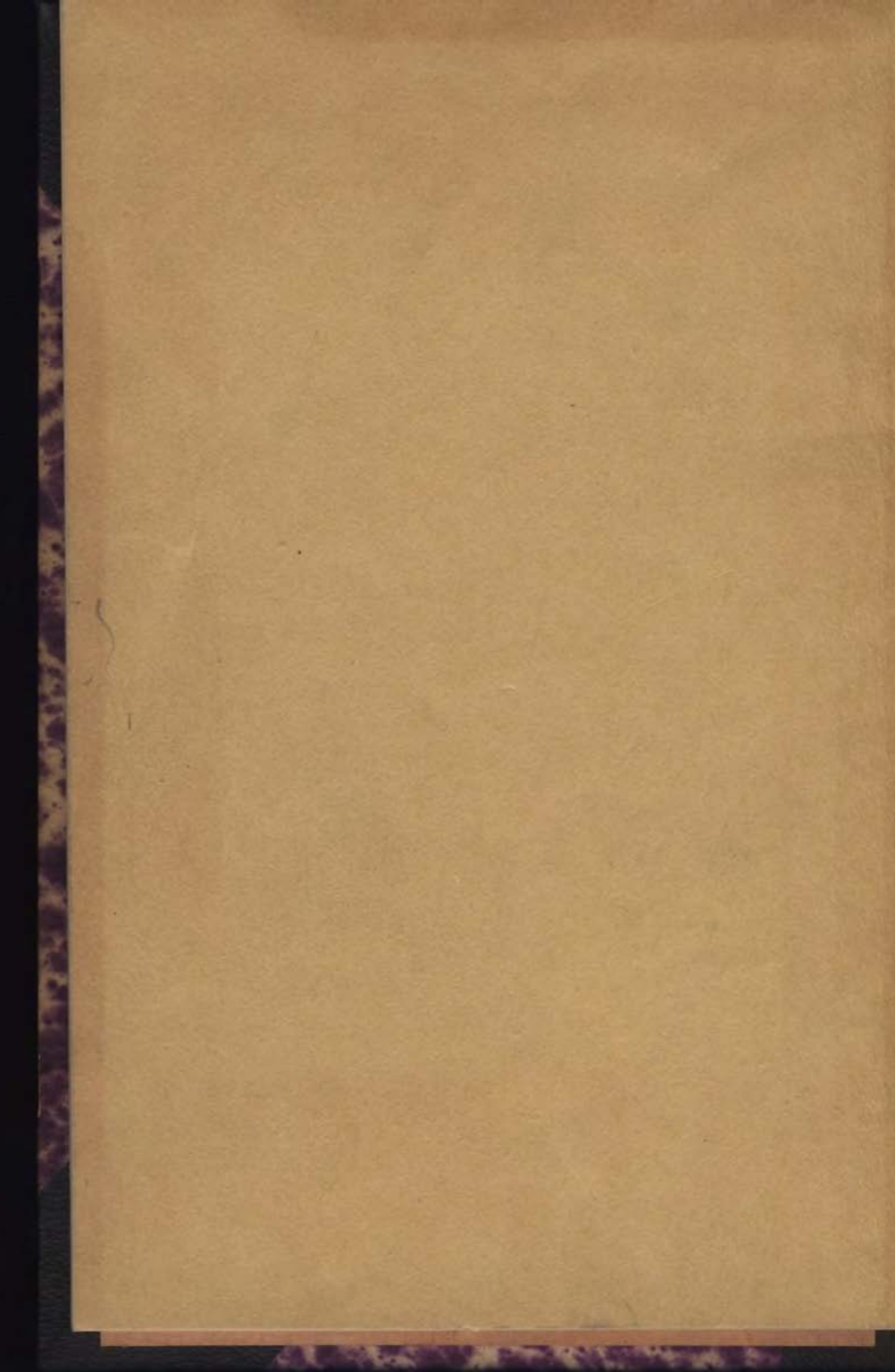












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