

ed records of the Freemasons, Christian Masons, etc., are in A. D. 1400. Those in Germany in 1459. [See Stenbrennars history, page 84, published in New York by Macoy & Sickles in 1864], and in Scotland in 1437. [See Greenleaf's lecture on Masonry, page 14, published in New York in 1820.] At this time Masonry was strictly Christian and Trinitarian, declared to be so, and continued between that date and 1721. It then comes from the hands of Anderson and Desaupuliss another thing altogether. Its Trinitarian character abolished, and in its place the religion of nature is substituted.

As early as the year 603, Masonry was known as purely Christian throughout, although it is an established fact, that the ritual, in the course of time, had been forgotten, and that in 1717. There was but one degree and that was the apprentice. Yet in 1723, six years afterwards, it is presented to us as having two degrees, and the Master's part, or that which pertains to the chair.

It comes from the hands of Anderson and Desaupuliss with the Christian character destroyed and in its place the natural religion of the world, or Deism. The degree of master was manufactured and added to it in 1725.

Now, it would be very strange, if there were any brethren among them who professed the old Templar doctrines, that such would submit to this fatal innovation, but would have a strong desire to perpetuate all the ancient ritual among themselves. That there were brethren professing these Christian doctrines among them at that period, I think will not admit of a doubt inasmuch as the vestiges of the Christian Order of the Templars are found frequently in the cemeteries, the graves—the symbols on the monuments, the sanctuaries, etc. The fact of discovering the "Small White Stone" in old Templar graves beside the skeletons, is enough of itself to establish this assertion.

The quotation by me concerning the "Cross-legged Masons," is made, as far as I can recollect, from Addison's early history of the Knights Templar, and from Lawrie's history of Freemasonry, last edition, but from the loss last year by the fire which destroyed my residence, and nearly all my valuable Masonic books of reference and copious manuscript notes, I am now frequently at a loss and cannot quote positively.

"Messouraneo" was the word intended. The clerical error in the final letters arose [with many others] from the printer not sending proof in time for correction before the meeting of Great Priory. From this word hence the term "Masonry," the very name of our institution, appears to have been a source of error as extensive as the English language. Why? it has been asked, are we styled "Mason" or "Builders," if architecture was not at least our principle employment? We answer that the word "Mason" and "Masonry" are but corruptions of other words having no relation to edifices. [See Dalcha's Ahimon Rezon, page 143.]

"Mason" is by some derived from the Greek words *mai* and *isan*, [query, *saloun*, *iamire*—life and salvation], and is supposed to allude to the situation of the candidate during some part of the ancient ceremonies. The term "Masonry" seems but a slight variation of the Greek "Mesouraneo" [*esse in medio celi*—to be in the midst of heaven.] There are others, however, who derive the modern term "Mason" from the ancient *Mayson*, a devotee of the goddess of Justice, or of the creative power. With the Greeks *Maiou*, was the Deity of perfect rectitude and eternal wisdom of that "Wisdom" who presided in the creation of the universe. It is probable that it was in France that the term *Mayson* was applied to the worshippers of *Maiou*, the first cause. In view of either of these derivations, a Mason may be regarded as an aspirant after immortality, and a devoted