

and some of them from the remotest ages. And it may be correctly said that our chief emblems and symbols are originally derived from the ancient Egyptians our maxims of morality from Pythagoras, and our mode of teaching the principles of our profession from the Druids.

It has been explained that the structure of the Lodge is a pattern of the universe, being an imitation of the Temple of Solomon and the Tabernacle of the Israelites and which were constructed upon the same plan as the temple of the ancient Egyptians.

We have retained the Egyptian symbols of the sun and moon, as the emblem of God's power, eternity, omnipresence and benevolence, and thereby signify that we are the children of light and that the first foundation of our profession is the knowledge and adoration of Almighty Mesouraneo, who seateth himself in the centre of the heavens: we derive from the Druids many of the Ammonian rites, and have saved from oblivion many of their religious rites, in our initiation to the first degree of masonry, which otherwise would have slept in eternity. These we seem to have mixed and tempered with the principles of the Essenes, who are as ancient as the departure of the children of Israel out of Egypt. The philosophy of the Egyptians, and the manners, principles and customs of the Hebrews, were introduced to Britain by the Phœnicians, and make a part of our profession, so far as they are adopted to the worship of Nature's great Author, unpolluted by idolatry.

We hold our grand festival on the day of St. John, which is midsummer day, in which we celebrate that season when the sun is in his greatest altitude and in the midst of his prolific powers, the great type of the omnipotence of the Deity.

We are not to search for the antiquity of our ceremonies and symbols in the mythology of Greece or Rome, we advance into remoter ages. Behind the veil of Isis, which conceals the hidden wisdom of the Egyptians, is also concealed our Masonic birth, there was the oracle of masonry, no matter by what name it was called, no matter by whom it was enjoyed and well may we be proud of having such a parentage to our mysteries.

Religion was the original and constituent principle; a recognition of Deity first distinguished our predecessors from the rest of mankind, they searched for the divine essence in wonders displayed on the face of nature—they discovered supreme wisdom in the order of the universe, in the stellar system they traced the power, in the seasons and their changes the bounty, and in animal life the benevolence of God; every argument brought with it conviction, and every object confirmation, that all the wonders displayed to the eye of man, were only to be produced by some superlative being, and maintained by his superintendency. It was from such convictions, that men began to class themselves in religious societies.

It was the only consequence which could ensue whilst men were looking up to the Divinity, through his work, that they would conclude the sun was the region where, in celestial glory, the Deity reposed.

We discover in the Ammonian and Egyptian rites, the most perfect remains of those originals to whom our society refers. We are told they esteemed the soul of man to be an emanation of the Supreme, and a spirit detached from the seraphic bands, which filled the solar mansions, and surrounded the throne of majesty. They looked up, to this grand luminary, as the native realm from whence they were sent on