

a near affinity to those ancient institutions, particularly to those of the Egyptians, the Druids and Pythagoras.

Since I would consider it on my part highly presumptuous to publish this paper without naming the authors whose works I have used in compiling the same, while at the same time such an omission would make me guilty of ingratitude to those men, who have given their time and their talents for the benefit of the Craft, I will enumerate the principal works I have used as books of reference, viz:—

George Oliver's Works, (English;) Preston's Illustration of Masonry, (English;) Hutchison's Spirit of Masonry, (English;) Arnold's Philosophical History of Masonry, (American;) Conversations Lexicon, (German;) Bishop Warburton's Divine Legation of Moses, 4 vols., (English;) John Fellow's Mysteries of Freemasonry, (American;)—whose work contains extracts from:—Abbe Pluche's History of the Heavens, (French;) Strabo's, (the celebrated Grecian Geographer,) Works, and various other eminent authors.

I therefore disclaim any credit for originality, except for performing the more humble task of arranging materials already furnished by others, (but generally much scattered and often obscured,) and in putting those materials into a more condensed and intelligible form; and if my brethren will find as much pleasure in perusing this paper as I have found in collecting its matter and compiling the same, I will consider myself amply compensated for the time and labour I have bestowed on it. Should any brother desire a more comprehensive and complete description than is given in the following paper, which is only an extract, I beg to refer him to the works I have just mentioned; when he will find all the information which a reasonable man can desire on this subject.

ON MYSTERIES IN GENERAL.

The ideas of law-giving and religion were inseparable in antiquity, and we should remember that there never was in any age of the world, from the most early accounts of time, to this present hour, any civilised nation or people, who had a religion of which the chief foundation and support was not the doctrine of a future state of reward and punishment, *the Jewish people only excepted*, a fact amply demonstrated by Bishop Warburton.

The Egyptians were the first people who perfected civil policy, and established religion; they were the first too who deified their kings, law-givers and public benefactors. This was a practice invented by them, who, in process of time, taught the rest of the world their mysteries.

The first step the legislator took was to pretend a mission and revelation from some god, by whose command and direction he had framed