

he gave himself nine wounds in the form of a circle with a lance, and many other cuts in his skin with his sword in consequence of which he soon expired. His friends carried his body to Sigtuna, where, conformable to a custom introduced by him into the north, his body was burnt with much pomp and magnificence.

The ceremony of initiation of candidates in to the sacred mysteries of Scandinavia is described as most imposing and solemn, and resembling that of the Elousinian.

Another ancient Scandinavian Fraternity was the celebrated military order formed by a Danish chief named *Palnatoke*, and known as the *Society of Jomsberg*, founded A.D. 942, on the southern shore of the Baltic at Jomsberg. The object of the Society was mutual assistance. The order had its secret rites and signs of recognition, and the members were distinguished by badges indicative of their degree and rank. The association became very powerful, and men of the highest rank—princes and even kings—joined them. Their rules were very strict, and they were devoted to a life of celibacy.

Besides the secret societies described in this lecture, there were and are others; but since none bear a nearer affinity to the order of modern Freemasonry than those which have formed the subject of this lecture, I have not considered it necessary to particularize them here.

I will now endeavor to explain some of the customs, ceremonies and symbols of antiquity, and, as far as I am able, point out their origin and object, leaving the brethren to judge of their similarity or identity with our order.

ORIGIN OF PAYING FOR INITIATION.

The Athenians believed that he who was initiated and instructed in the Eleusinian mysteries would obtain divine honors after death, and therefore all ran to be initiated. They seemed to think initiation as necessary as the Christians did baptism. Their fondness for it became so great that at such times as the public treasury was low, the magistrates would have recourse to the mysteries as a fund to supply the exigency of the state.

"Aristogiton," says the commentator on Hesmogenes, "in a great scarcity of public money, procured a law that in Athens every one should pay a certain sum for his initiation."

ON BODILY DEFECTS AND ON SLAVE.

The ancient Egyptians prohibited slaves, and persons with any bodily defect, a participation of the mysteries. No person who was born with any remarkable bodily imperfection, or who was a slave, would be consecrated in Egypt, and even the very animals when deformed were never used either for sacrifice or in symbolical worship. From the Eleusinian mysteries slaves and foreigners were excluded, though in later years they admitted foreigners. Among the Jews, the Levites were subjected to the same rigid discipline; no one that had the least bodily blemish could be admitted into the sacerdotal order.

THE INITIATION WITHOUT OSTENTATION OF POMP.

We have learned from the preceding part of this lecture that the Neophytes were subjected to great humiliation before they could be initiated into the mysteries, and *Cicero*, of whose laws the "*Twelve*