

## **Preface**

MORALS AND DOGMA of the Ancient and Accepted Scottish Rite of FREEMASONRY Prepared For The Supreme Council of the Thirty-Third Degree (Mother Council of the World) for the Southern Jurisdiction of the United States and Published by its Authority HOUSE OF THE TEMPLE Washington, D.C. 1966 Entered according to Act of Congress, in the year 1871, by ALBERT PIKE New and Revised Edition; copyright 1950; published in 1966 The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commanders of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America The Roberts Publishing Company; Washington, D.C.

The following work has been prepared by authority of the Supreme Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States, by the Grand Commander, and is now published by its direction. It contains the Lectures of the Ancient and Accepted Scottish Rite in that jurisdiction, and is specially intended to be read and studied by the Brethren of that obedience, in connection with the Rituals of the Degrees.

## **Morals and Dogma**

**by, Albert Pike 33°**

### **Table of Contents**

Chapter I - 1° Apprentice

Chapter II - 2° The Fellowcraft

Chapter III - 3° The Master

Chapter IV - 4° Secret Master

Chapter XIV - 14° Grand Elect, Perfect, and Sublime Mason

Chapter XVII - 17° Knight of the East and West

Chapter XVIII - 18° Knight Rose Croix

Chapter XXXI - 31° Grand Inspector Inquisitor Commander

Chapter XXXII - 32° Sublime Prince of the Royal Secret

## **MORALS AND DOGMA.**

by Albert Pike

## I. APPRENTICE

### THE TWELVE-INCH RULE AND THE COMMON GAVEL.

FORCE, unregulated or ill-regulated, is not only wasted in the void, like that of gunpowder burned in the open air, and steam unconfined by science; but, striking in the dark, and its blows meeting only the air, they recoil and bruise itself. It is destruction and ruin. It is the volcano, the earthquake, the cyclone;-not growth and progress. It is Polyphemus blinded, striking at random, and falling headlong among the sharp rocks by the impetus of his own blows.

The blind Force of the people is a Force that must be economized, and also managed, as the blind Force of steam, lifting the ponderous iron arms and turning the large wheels, is made to bore and rifle the cannon and to weave the most delicate lace. It must be regulated by Intellect. Intellect is to the people and the people's Force, what the slender needle of the compass is to the ship--its soul, always counselling the huge mass of wood and iron, and always pointing to the north. To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices, the Force must have a brain and a law. Then its deeds of daring produce permanent results, and there is real progress. Then there are sublime conquests. Thought is a force, and philosophy should be an energy, finding its aim and its effects in the amelioration of mankind. The two great motors are Truth and Love. When all these Forces are combined, and guided by the Intellect, and regulated by the RULE of Right, and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march. The POWER of the Deity Himself is in equilibrium with His WISDOM. Hence the only results are HARMONY.

It is because Force is ill regulated, that revolutions prove failures. Therefore it is that so often insurrections, coming from those high mountains that domineer over the moral horizon, Justice, Wisdom, Reason, Right, built of the purest snow of the ideal after a long fall from rock to rock, after having reflected the sky in their transparency, and been swollen by a hundred affluents, in the majestic path of triumph, suddenly lose themselves in quagmires, like a California river in the sands.

The onward march of the human race requires that the heights around it should blaze with noble and enduring lessons of courage. Deeds of daring dazzle history, and form one class of the guiding lights of man. They are the stars and coruscations from that great sea of electricity, the Force inherent in the people. To strive, to brave all risks, to perish, to persevere, to be true to one's self, to grapple body to body with destiny, to surprise defeat by the little terror it inspires,

now to confront unrighteous power, now to defy intoxicated triumph--these are the examples that the nations need and the light that electrifies them.

There are immense Forces in the great caverns of evil beneath society; in the hideous degradation, squalor, wretchedness and destitution, vices and crimes that reek and simmer in the darkness in that populace below the people, of great cities. There disinterestedness vanishes, every one howls, searches, gropes, and gnaws for himself. Ideas are ignored, and of progress there is no thought. This populace has two mothers, both of them stepmothers--Ignorance and Misery. Want is their only guide--for the appetite alone they crave satisfaction. Yet even these may be employed. The lowly sand we trample upon, cast into the furnace, melted, purified by fire, may become resplendent crystal. They have the brute force of the HAMMER, but their blows help on the great cause, when struck within the lines traced by the RULE held by wisdom and discretion.

Yet it is this very Force of the people, this Titanic power of the giants, that builds the fortifications of tyrants, and is embodied in their armies. Hence the possibility of such tyrannies as those of which it has been said, that "Rome smells worse under Vitellius than under Sulla. Under Claudius and under Domitian there is a deformity of baseness corresponding to the ugliness-of the tyranny. The foulness of the slaves is a direct result of the atrocious baseness of the despot. A miasma exhales from these crouching consciences that reflect the master; the public authorities are unclean, hearts are collapsed, consciences shrunken, souls puny. This is so under Caracalla, it is so under Commodus, it is so under Heliogabalus, while from the Roman senate, under Caesar, there comes only the rank odour peculiar to the eagle's eyrie."

It is the force of the people that sustains all these despotisms, the basest as well as the best. That force acts through armies; and these oftener enslave than liberate. Despotism there applies the RULE. Force is the MACE of steel at the saddle-bow of the knight or of the bishop in armour. Passive obedience by force supports thrones and oligarchies, Spanish kings, and Venetian senates. Might, in an army wielded by tyranny, is the enormous sum total of utter weakness; and so Humanity wages war against Humanity, in despite of Humanity. So a people willingly submits to despotism, and its workmen submit to be despised, and its soldiers to be whipped; therefore it is that battles lost by a nation are often progress attained. Less glory is more liberty. When the drum is silent, reason sometimes speaks.

Tyrants use the force of the people to chain and subjugate--that is, enyoke the people. Then they plough with them as men do with oxen yoked. Thus the spirit of liberty and innovation is reduced by bayonets, and principles are struck dumb by cannonshot; while the monks mingle with the troopers, and the Church militant and jubilant, Catholic or Puritan, sings Te Deums for victories over rebellion.

The military power, not subordinate to the civil power, again the HAMMER or MACE of FORCE, independent of the RULE, is an armed tyranny, born full-grown, as Athene sprung from the brain of Zeus. It spawns a dynasty, and begins with Caesar to rot into Vitellius and Commodus. At the present day it inclines to begin where formerly dynasties ended.

Constantly the people put forth immense strength, only to end in immense weakness. The force of the people is exhausted in indefinitely prolonging things long since dead; in governing mankind by embalming old dead tyrannies of Faith; restoring dilapidated dogmas; regilding faded, worm-eaten shrines; whitening and rouging ancient and barren superstitions; saving society by multiplying parasites; perpetuating superannuated institutions; enforcing the worship of symbols as the actual means of salvation; and tying the dead corpse of the Past, mouth to mouth, with the living Present. Therefore it is that it is one of the fatalities of Humanity to be condemned to eternal struggles with phantoms, with superstitions, bigotries, hypocrisies, prejudices, the formulas of error, and the pleas of tyranny. Despotisms, seen in the past, become respectable, as the mountain, bristling with volcanic rock, rugged and horrid, seen through the haze of distance is blue and smooth and beautiful. The sight of a single dungeon of tyranny is worth more, to dispel illusions, and create a holy hatred of despotism, and to direct FORCE aright, than the most eloquent volumes. The French should have preserved the Bastille as a perpetual lesson; Italy should not destroy the dungeons of the Inquisition. The Force of the people maintained the Power that built its gloomy cells, and placed the living in their granite sepulchres.

The FORCE of the people cannot, by its unrestrained and fitful action, maintain and continue in action and existence a free Government once created. That Force must be limited, restrained, conveyed by distribution into different channels, and by roundabout courses, to outlets, whence it is to issue as the law, action, and decision of the State; as the wise old Egyptian kings conveyed in different canals, by sub-division, the swelling waters of the Nile, and compelled them to fertilize and not devastate the land. There must be the jus et norma, the law and Rule, or Gauge, of constitution and law, within which the public force must act. Make a breach in either, and the great steam-hammer, with its swift and ponderous blows, crushes all the machinery to atoms, and, at last, wrenching itself away, lies inert and dead amid the ruin it has wrought.

The FORCE of the people, or the popular will, in action and exerted, symbolized by the GAVEL, regulated and guided by and acting within the limits of LAW and ORDER, symbolized by the TWENTY-FOUR-INCH RULE, has for its fruit LIBERTY, EQUALITY, and FRATERNITY,--liberty regulated by law; equality of rights in the eye of the law; brotherhood with its duties and obligations as well as its benefits.

You will hear shortly of the Rough ASHLAR and the Perfect ASHLAR, as part of the jewels of the Lodge. The rough Ashlar is said to be "a stone, as taken from

the quarry, in its rude and natural state." The perfect Ashlar is said to be "a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-Craft." We shall not repeat the explanations of these symbols given by the York Rite. You may read them in its printed monitors. They are declared to allude to the self-improvement of the individual craftsman,--a continuation of the same superficial interpretation.

The rough Ashlar is the PEOPLE, as a mass, rude and unorganized. The perfect Ashlar, or cubical stone, symbol of perfection, is the STATE, the rulers deriving their powers from the consent of the governed; the constitution and laws speaking the will of the people; the government harmonious, symmetrical, efficient, --its powers properly distributed and duly adjusted in equilibrium.

If we delineate a cube on a plane surface thus:

we have visible three faces, and nine external lines, drawn between seven points. The complete cube has three more faces, making six; three more lines, making twelve; and one more point, making eight. As the number 12 includes the sacred numbers, 3, 5, 7, and 3 times 3, or 9, and is produced by adding the sacred number 3 to 9; while its own two figures, 1, 2, the unit or monad, and duad, added together, make the same sacred number 3; it was called the perfect number; and the cube became the symbol of perfection.

Produced by FORCE, acting by RULE; hammered in accordance with lines measured by the Gauge, out of the rough Ashlar, it is an appropriate symbol of the Force of the people, expressed as the constitution and law of the State; and of the State itself the three visible faces represent the three departments,--the Executive, which executes the laws; the Legislative, which makes the laws; the Judiciary, which interprets the laws, applies and enforces them, between man and man, between the State and the citizens. The three invisible faces, are Liberty, Equality, and Fraternity, the threefold soul of the State--its vitality, spirit, and intellect.

Though Masonry neither usurps the place of, nor apes religion, prayer is an essential part of our ceremonies. It is the aspiration of the soul toward the Absolute and Infinite Intelligence, which is the One Supreme Deity, most feebly and misunderstandingly characterized as an "ARCHITECT." Certain faculties of man are directed toward the Unknown--thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, prayer, are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.

It is but a shallow scoff to say that prayer is absurd, because it is not possible for us, by means of it, to persuade God to change His plans. He produces foreknown and foreintended effects, by the instrumentality of the forces of nature,

all of which are His forces. Our own are part of these. Our free agency and our will are forces. We do not absurdly cease to make efforts to attain wealth or happiness, prolong life, and continue health, because we cannot by any effort change what is predestined. If the effort also is predestined, it is not the less our effort, made of our free will. So, likewise, we pray. Will is a force. Thought is a force. Prayer is a force. Why should it not be of the law of God, that prayer, like Faith and Love, should have its effects? Man is not to be comprehended as a starting-point, or progress as a goal, without those two great forces, Faith and Love. Prayer is sublime. Orisons that beg and clamour are pitiful. To deny the efficacy of prayer, is to deny that of Faith, Love, and Effort. Yet the effects produced, when our hand, moved by our will, launches a pebble into the ocean, never cease; and every uttered word is registered for eternity upon the invisible air.

Every Lodge is a Temple, and as a whole, and in its details symbolic. The Universe itself supplied man with the model for the first temples reared to the Divinity. The arrangement of the Temple of Solomon, the symbolic ornaments which formed its chief decorations, and the dress of the High-Priest, all had reference to the order of the Universe, as then understood. The Temple contained many emblems of the seasons--the sun, the moon, the planets, the constellations Ursa Major and Minor, the zodiac, the elements, and the other parts of the world. It is the Master of this Lodge, of the Universe, Hermes, of whom Khurum is the representative, that is one of the lights of the Lodge.

For further instruction as to the symbolism of the heavenly bodies, and of the sacred numbers, and of the temple and its details, you must wait patiently until you advance in Masonry, in the mean time exercising your intellect in studying them for yourself. To study and seek to interpret correctly the symbols of the Universe, is the work of the sage and philosopher. It is to decipher the writing of God, and penetrate into His thoughts.

This is what is asked and answered in our catechism, in regard to the Lodge.

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A "Lodge" is defined to be "an assemblage of Freemasons, duly congregated, having the sacred writings, square, and compass, and a charter, or warrant of constitution, authorizing them to work." The room or place in which they meet, representing some part of King Solomon's Temple, is also called the Lodge; and it is that we are now considering.

It is said to be supported by three great columns, WISDOM, FORCE or STRENGTH, and BEAUTY, represented by the Master, the Senior Warden, and the Junior Warden; and these are said to be the columns that support the Lodge, "because Wisdom, Strength, and Beauty, are the perfections of everything, and nothing can endure without them." "Because," the York Rite says, "it is necessary

that there should be Wisdom to conceive, Strength to support, and Beauty to adorn, all great and important undertakings." "Know ye not," says the Apostle Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man desecrate the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

The Wisdom and Power of the Deity are in equilibrium. The laws of nature and the moral laws are not the mere despotic mandates of His Omnipotent will; for, then they might be changed by Him, and order become disorder, and good and right become evil and wrong; honesty and loyalty, vices; and fraud, ingratitude, and vice, virtues. Omnipotent power, infinite, and existing alone, would necessarily not be constrained to consistency. Its decrees and laws could not be immutable. The laws of God are not obligatory on us because they are the enactments of His POWER, or the expression of His WILL; but because they express His infinite WISDOM. They are not right because they are His laws, but His laws because they are right. From the equilibrium of infinite wisdom and infinite force, results perfect harmony, in physics and in the moral universe. Wisdom, power, and Harmony constitute one Masonic triad. They have other and profounder meanings, that may at some time be unveiled to you.

As to the ordinary and commonplace explanation, it may be added, that the wisdom of the Architect is displayed in combining, as only a skillful Architect can do, and as God has done everywhere,--for example, in the tree, the human frame, the egg, the cells of the honeycomb--strength, with grace, beauty, symmetry, proportion, lightness, ornamentation. That, too, is the perfection of the orator and poet--to combine force, strength, energy, with grace of style, musical cadences, the beauty of figures, the play and irradiation of imagination and fancy; and so, in a State, the warlike and industrial force of the people, and their Titanic strength, must be combined with the beauty of the arts, the sciences, and the intellect, if the State would scale the heights of excellence, and the people be really free. Harmony in this, as in all the Divine, the material, and the human, is the result of equilibrium, of the sympathy and opposite action of contraries; a single Wisdom above them holding the beam of the scales. To reconcile the moral law, human responsibility, free-will, with the absolute power of God; and the existence of evil with His absolute wisdom, and goodness, and mercy,--these are the great enigmas of the Sphinx.

You entered the Lodge between two columns. They represent the two which stood in the porch of the Temple, on each side of the great eastern gateway. These pillars, of bronze, four fingers breadth in thickness, were, according to the most authentic account--that in the First and that in the Second Book of Kings, confirmed in Jeremiah-- eighteen cubits high, with a capital five cubits high. The shaft of each was four cubits in diameter. A cubit is one foot and  $\frac{7}{1000}$ . That is, the shaft of each was a little over thirty feet eight inches in height, the capital of each a little over eight feet six inches in height, and the diameter of the shaft six feet ten inches. The capitals were enriched by pomegranates of bronze,

covered by bronze net-work, and ornamented with wreaths of bronze; and appear to have imitated the shape of the seed-vessel of the lotus or Egyptian lily, a sacred symbol to the Hindus and Egyptians. The pillar or column on the right, or in the south, was named, as the Hebrew word is rendered in our translation of the Bible, JACHIN: and that on the left BOAZ. Our translators say that the first word means, "He shall establish;" and the second, "In it is strength."

These columns were imitations, by Khurum, the Tyrian artist, of the great columns consecrated to the Winds and Fire, at the entrance to the famous Temple of Malkarth, in the city of Tyre. It is customary, in Lodges of the York Rite, to see a celestial globe on one, and a terrestrial globe on the other; but these are not warranted, if the object be to imitate the original two columns of the Temple. The symbolic meaning of these columns we shall leave for the present unexplained, only adding that Entered Apprentices keep their working-tools in the column JACHIN; and giving you the etymology and literal meaning of the two names.

The word JACHIN, in Hebrew, probably pronounced Ya-kayan, and meant, as a verbal noun, He that strengthens; and thence, firm, stable, upright.

The word Boaz is Baaz which means Strong, Strength, Power, Might, Refuge, Source of Strength, a Fort. The prefix means "with" or "in," and gives the word the force of the Latin gerund, roborando--Strengthening

The former word also means he will establish, or plant in an erect position--from the verb Kun, he stood erect. It probably meant Active and Vivifying Energy and Force; and Boaz, Stability, Permanence, in the passive sense.

The Dimensions of the Lodge, our Brethren of the York Rite say, "are unlimited, and its covering no less than the canopy of Heaven." "To this object," they say, "the mason's mind is continually directed, and thither he hopes at last to arrive by the aid of the theological ladder which Jacob in his vision saw ascending from earth to Heaven; the three principal rounds of which are denominated Faith, Hope, and Charity; and which admonish us to have Faith in God, Hope in Immortality, and Charity to all mankind." Accordingly a ladder, sometimes with nine rounds, is seen on the chart, resting at the bottom on the earth, its top in the clouds, the stars shining above it; and this is deemed to represent that mystic ladder, which Jacob saw in his dream, set up on the earth, and the top of it reaching to Heaven, with the angels of God ascending and descending on it. The addition of the three principal rounds to the symbolism, is wholly modern and incongruous.

The ancients counted seven planets, thus arranged: the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. There were seven heavens and seven spheres of these planets; on all the monuments of Mithras are seven altars or pyres, consecrated to the seven planets, as were the seven lamps of the golden



candelabrum in the Temple. That these represented the planets, we are assured by Clemens of Alexandria, in his Stromata, and by Philo Judaeus.

To return to its source in the Infinite, the human soul, the ancients held, had to ascend, as it had descended, through the seven spheres. The Ladder by which it reascends, has, according to Marsilius Ficinus, in his Commentary on the Ennead of Plotinus, seven degrees or steps; and in the Mysteries of Mithras, carried to Rome under the Emperors, the ladder, with its seven rounds, was a symbol referring to this ascent through the spheres of the seven planets. Jacob saw the Spirits of God ascending and descending on it; and above it the Deity Himself. The Mithraic Mysteries were celebrated in caves, where gates were marked at the four equinoctial and solstitial points of the Zodiac; and the seven planetary spheres were represented, which souls needs must traverse in descending from the heaven of the fixed stars to the elements that envelop the earth; and seven gates were marked, one for each planet, through which they pass, in descending or returning.

We learn this from Celsus, in Origen, who says that the symbolic image of this passage among the stars, used in the Mithraic Mysteries, was a ladder reaching from earth to Heaven, divided into seven steps or stages, to each of which was a gate, and at the summit an eighth one, that of the fixed stars. The symbol was the same as that of the seven stages of Borsippa, the Pyramid of vitrified brick, near Babylon, built of seven stages, and each of a different colour. In the Mithraic ceremonies, the candidate went through seven stages of initiation, passing through many fearful trials--and of these the high ladder with seven rounds or steps was the symbol.

You see the Lodge, its details and ornaments, by its Lights. You have already heard what these Lights, the greater and lesser, are said to be, and how they are spoken of by our Brethren of the York Rite.

The Holy Bible, Square, and Compasses, are not only styled the Great Lights in Masonry, but they are also technically called the Furniture of the Lodge; and, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from our Lodges, because they cannot regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a Christian Lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, belong on the Altar; and one of these, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work.

The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with your religious creed.

The Square is a right angle, formed by two right lines. It is adapted only to a plane surface, and belongs only to geometry, earth-measurement, that trigonometry which deals only with planes, and with the earth, which the ancients supposed to be a plane. The Compass describes circles, and deals with spherical trigonometry, the science of the spheres and-heavens. The former, therefore, is an emblem of what concerns the earth and the body; the latter of what concerns the heavens and the soul. Yet the Compass is also used in plane trigonometry, as in erecting perpendiculars; and, therefore, you are reminded that, although in this Degree both points of the Compass are under the Square, and you are now dealing only with the moral and political meaning of the symbols, and not with their philosophical and spiritual meanings, still the divine ever mingles with the human; with the earthly the spiritual intermixes; and there is something spiritual in the commonest duties of life. The nations are not bodies politic alone, but also souls-politic; and woe to that people which, seeking the material only, forgets that it has a soul. Then we have a race, petrified in dogma, which presupposes the absence of a soul and the presence only of memory and instinct, or demoralized by lucre. Such a nature can never lead civilization. Genuflexion before the idol or the dollar atrophies the muscle which walks and the will which moves. Hieratic or mercantile absorption diminishes the radiance of a people, lowers its horizon by lowering its level, and deprives it of that understanding of the universal aim, at the same time human and divine, which makes the missionary nations. A free people, forgetting that it has a soul to be cared for, devotes all its energies to its material advancement. If it makes war, it is to subserve its commercial interests. The citizens copy after the State, and regard wealth, pomp, and luxury as the great goods of life. Such a nation creates wealth rapidly, and distributes it badly. Thence the two extremes, of monstrous opulence and monstrous misery; all the enjoyment to a few, all the privations to the rest, that is to say, to the people; Privilege, Exception, Monopoly, Feudality, springing up from Labour itself: a false and dangerous situation, which, making Labour a blinded and chained Cyclops, in the mine, at the forge, in the workshop, at the loom, in the field, over poisonous fumes, in miasmatic cells, in unventilated factories, founds public power upon private misery, and plants the greatness of the State in the suffering of the individual. It is a greatness ill constituted, in which all the material elements are combined, and into which no moral element enters. If a people, like a star, has the right of eclipse, the light ought to return. The eclipse should not degenerate into night.

The three lesser, or the Sublime Lights, you have heard, are the Sun, the Moon, and the Master of the Lodge; and you have heard what our Brethren of the York Rite say in regard to them, and why they hold them to be Lights of the Lodge. But the Sun and Moon do in no sense light the Lodge, unless it be symbolically, and then the lights are not they, but those things of which they are the symbols. Of what they are the symbols the Mason in that Rite is not told. Nor does the Moon in any sense rule the night with regularity.

The Sun is the ancient symbol of the life-giving and generative power of the Deity. To the ancients, light was the cause of life; and God was the source from which all light flowed; the essence of Light, the Invisible Fire, developed as Flame manifested as light and splendour. The Sun was His manifestation and visible image; and the Sabaeans worshipping the Light--God, seemed to worship the Sun, in whom they saw the manifestation of the Deity.

The Moon was the symbol of the passive capacity of nature to produce, the female, of which the life-giving power and energy was the male. It was the symbol of Isis, Astarte, and Artemis, or Diana. The "Master of Life" was the Supreme Deity, above both, and manifested through both; Zeus, the Son of Saturn, become King of the Gods; Horus, son of Osiris and Isis, become the Master of Life; Dionusos or Bacchus, like Mithras, become the author of Light and Life and Truth.

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The Master of Light and Life, the Sun and the Moon, are symbolized in every Lodge by the Master and Wardens: and this makes it the duty of the Master to dispense light to the Brethren, by himself, and through the Wardens, who are his ministers.

"Thy sun," says ISAIAH to Jerusalem, "shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever." Such is the type of a free people.

Our northern ancestors worshipped this tri-une Deity; ODIN, the Almighty FATHER; FREA, his wife, emblem of universal matter; and THOR, his son, the mediator. But above all these was the Supreme God, "the author of everything that existeth, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that never changeth." In the Temple of Eleusis (a sanctuary lighted only by a window in the roof, and representing the Universe), the images of the Sun, Moon, and Mercury, were represented.

"The Sun and Moon," says the learned Bro.'. DELAUNAY, "represent the two grand principles of all generations, the active and passive, the male and the female. The Sun represents the actual light. He pours upon the Moon his fecundating rays; both shed their light upon their offspring, the Blazing Star, or HORUS, and the three form the great Equilateral Triangle, in the centre of which is the omnific letter of the Kabbalah, by which creation is said to have been effected."

The ORNAMENTS of a Lodge are said to be "the Mosaic Pavement, the Indented Tessel, and the Blazing Star." The Mosaic Pavement, chequered in squares or lozenges, is said to represent the ground-floor of King Solomon's

Temple; and the Indented Tessel "that beautiful tessellated border which surrounded it." The Blazing Star in the centre is said to be "an emblem of Divine Providence, and commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity." But "there was no stone seen" within the Temple. The walls were covered with planks of cedar, and the floor was covered with planks of fir. There is no evidence that there was such a pavement or floor in the Temple, or such a bordering. In England, anciently, the Tracing-Board was surrounded with an indented border; and it is only in America that such a border is put around the Mosaic pavement. The tesserae, indeed, are the squares or lozenges of the pavement. In England, also, "the indented or denticulated border" is called "tessellated," because it has four "tassels," said to represent Temperance, Fortitude, Prudence, and Justice. It was termed the Indented Trassel; but this is a misuse of words. It is a tesserated pavement, with an indented border round it.

The pavement, alternately black and white, symbolizes, whether so intended or not, the Good and Evil Principles of the Egyptian and Persian creed. It is the warfare of Michael and Satan, of the Gods and Titans, of Balder and Lok; between light and shadow, which is darkness; Day and Night; Freedom and Despotism; Religious Liberty and the Arbitrary Dogmas of a Church that thinks for its votaries, and whose Pontiff claims to be infallible, and the decretals of its Councils to constitute a gospel.

The edges of this pavement, if in lozenges, will necessarily be indented or denticulated, toothed like a saw; and to complete and finish it a bordering is necessary. It is completed by tassels as ornaments at the corners. If these and the bordering have any symbolic meaning, it is fanciful and arbitrary.

To find in the BLAZING STAR of five points an allusion to the Divine Providence, is also fanciful; and to make it commemorative of the Star that is said to have guided the Magi, is to give it a meaning comparatively modern. Originally it represented SIRIUS, or the Dog-star, the forerunner of the inundation of the Nile; the God ANUBIS, companion of ISIS in her search for the body of OSIRIS, her brother and husband. Then it became the image of HORUS, the son of OSIRIS, himself symbolized also by the Sun, the author of the Seasons, and the God of Time; Son of ISIS, who was the universal nature, himself the primitive matter, inexhaustible source of Life, spark of uncreated fire, universal seed of all beings. It was HERMES, also, the Master of Learning, whose name in Greek is that of the God Mercury. It became the sacred and potent sign or character of the Magi, the PENTALPHA, and is the significant emblem of Liberty and Freedom, blazing with a steady radiance amid the weltering elements of good and evil of Revolutions, and promising serene skies and fertile seasons to the nations, after the storms of change and tumult.

In the East of the Lodge, over the Master, inclosed in a triangle, is the Hebrew letter YOD. In the English and American Lodges the Letter G.' is substituted for

this, as the initial of the word GOD, with as little reason as if the letter D., initial of DIEU, were used in French Lodges instead of the proper letter. YOD is, in the Kabalah, the symbol of Unity, of the Supreme Deity, the first letter of the Holy Name; and also a symbol of the Great Kabalistic Triads. To understand its mystic meanings, you must open the pages of the Sohar and Siphra de Zeniutha, and other kabalistic books, and ponder deeply on their meaning. It must suffice to say, that it is the Creative Energy of the Deity, is represented as a point, and that point in the centre of the Circle of immensity. It is to us in this Degree, the symbol of that unmanifested Deity, the Absolute, who has no name.

Our French Brethren place this letter YOD in the centre of the Blazing Star. And in the old Lectures, our ancient English Brethren said, "The Blazing Star or Glory in the centre refers us to that grand luminary, the Sun, which enlightens the earth, and by its genial influence dispenses blessings to mankind." They called it also in the same lectures, an emblem of PRUDENCE. The word Prudentia means, in its original and fullest signification, Foresight; and, accordingly, the Blazing Star has been regarded as an emblem of Omniscience, or the All-seeing Eye, which to the Egyptian Initiates was the emblem of Osiris, the Creator. With the YOD in the centre, it has the kabalistic meaning of the Divine Energy, manifested as Light, creating the Universe.

The Jewels of the Lodge are said to be six in number. Three are called "Movable," and three "Immovable." The SQUARE, the LEVEL, and the PLUMB were anciently and properly called the Movable Jewels, because they pass from one Brother to another. It is a modern innovation to call them immovable, because they must always be present in the Lodge. The immovable jewels are the ROUGH ASHLAR, the PERFECT ASHLAR or CUBICAL, STONE, or, in some Rituals, the DOUBLE CUBE, and the TRACING-BOARD, or TRESTLE-BOARD.

Of these jewels our Brethren of the York Rite say: "The Square inculcates Morality; the Level, Equality; and the Plumb, Rectitude of Conduct." Their explanation of the immovable Jewels may be read in their monitors.

Our Brethren of the York Rite say that "there is represented in every well-governed Lodge, a certain point, within a circle; the point representing an individual Brother; the Circle, the boundary line of his conduct, beyond which he is never to suffer his prejudices or passions to betray him."

This is not to interpret the symbols of Masonry. It is said by some, with a nearer approach to interpretation, that the point within the circle represents God in the centre of the Universe. It is a common Egyptian sign for the Sun and Osiris, and is still used as the astronomical sign of the great luminary. In the Kabalah the point is YOD, the Creative Energy of God, irradiating with light the circular space which God, the universal Light, left vacant, wherein to create the worlds, by withdrawing His substance of Light back on all sides from one point.

Our Brethren add that, "this circle is embordered by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist, and upon the top rest the Holy Scriptures" (an open book). "In going round this circle," they say, "we necessarily touch upon these two lines as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err."

It would be a waste of time to comment upon this. Some writers have imagined that the parallel lines represent the Tropics of Cancer and Capricorn, which the Sun alternately touches upon at the Summer and Winter solstices. But the tropics are not perpendicular lines, and the idea is merely fanciful. If the parallel lines ever belonged to the ancient symbol, they had some more recondite and more fruitful meaning. They probably had the same meaning as the twin columns Jachin and Boaz. That meaning is not for the Apprentice. The adept may find it in the Kabalah. The JUSTICE and MERCY of God are in equilibrium, and the result is HARMONY, because a Single and Perfect Wisdom presides over both.

The Holy Scriptures are an entirely modern addition to the symbol, like the terrestrial and celestial globes on the columns of the portico. Thus the ancient symbol has been denaturalized by incongruous additions, like that of Isis weeping over the broken column containing the remains of Osiris at Byblos.

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Masonry has its decalogue, which is a law to its Initiates. These are its Ten Commandments:

I. God is the Eternal, Omnipotent, Immutable WISDOM and Supreme INTELLIGENCE and Exhaustless Love. Thou shalt adore, revere, and love Him !  
Thou shalt honour Him by practising the virtues!

II. Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt obey his precepts !

Thy soul is immortal ! Thou shalt do nothing to degrade it !

III. Thou shalt unceasingly war against vice!

Thou shalt not do unto others that which thou wouldst not wish them to do unto thee !

Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom !

IV. Thou shalt honour thy parents !

Thou shalt pay respect and homage to the aged!

Thou shalt instruct the young!

Thou shalt protect and defend infancy and innocence !

V. Thou shalt cherish thy wife and thy children!  
Thou shalt love thy country, and obey its laws!

VI. Thy friend shall be to thee a second self !  
Misfortune shall not estrange thee from him !  
Thou shalt do for his memory whatever thou wouldst do for him, if he were living!

VII. Thou shalt avoid and flee from insincere friendships !  
Thou shalt in everything refrain from excess.  
Thou shalt fear to be the cause of a stain on thy memory!

VIII. Thou shalt allow no passions to become thy master !  
Thou shalt make the passions of others profitable lessons to thyself!  
Thou shalt be indulgent to error !

IX. Thou shalt hear much: Thou shalt speak little: Thou shalt act well !  
Thou shalt forget injuries!  
Thou shalt render good for evil !  
Thou shalt not misuse either thy strength or thy superiority !

X. Thou shalt study to know men; that thereby thou mayest learn to know thyself  
!  
Thou shalt ever seek after virtue !  
Thou shalt be just!  
Thou shalt avoid idleness !

But the great commandment of Masonry is this: "A new commandment give I unto you: that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness."

Such are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies.

To this duty and work the Initiate is apprenticed. He must not imagine that he can effect nothing, and, therefore, despairing, become inert. It is in this, as in a man's daily life. Many great deeds are done in the small struggles of life. There is, we are told, a determined though unseen bravery, which defends itself, foot to foot, in the darkness, against the fatal invasion of necessity and of baseness. There are noble and mysterious triumphs, which no eye sees, which no renown rewards, which no flourish of trumpets salutes. Life, misfortune, isolation, abandonment, poverty, are battle-fields, which have their heroes,--heroes obscure, but sometimes greater than those who become illustrious. The Mason should struggle in the same manner, and with the same bravery, against those

invasions of necessity and baseness, which come to nations as well as to men. He should meet them, too, foot to foot, even in the darkness, and protest against the national wrongs and follies; against usurpation and the first inroads of that hydra, Tyranny. There is no more sovereign eloquence than the truth in indignation. It is more difficult for a people to keep than to gain their freedom. The Protests of Truth are always needed. Continually, the right must protest against the fact. There is, in fact, Eternity in the Right. The Mason should be the Priest and Soldier of that Right. If his country should be robbed of her liberties, he should still not despair. The protest of the Right against the Fact persists forever. The robbery of a people never becomes prescriptive. Reclamation of its rights is barred by no length of time. Warsaw can no more be Tartar than Venice can be Teutonic. A people may endure military usurpation, and subjugated States kneel to States and wear the yoke, while under the stress of necessity; but when the necessity disappears, if the people is fit to be free, the submerged country will float to the surface and reappear, and Tyranny be adjudged by History to have murdered its victims.

Whatever occurs, we should have Faith in the Justice and overruling Wisdom of God, and Hope for the Future, and Lovingkindness for those who are in error. God makes visible to men His will in events; an obscure text, written in a mysterious language. Men make their translations of it forthwith, hasty, incorrect, full of faults, omissions, and misreadings. We see so short a way along the arc of the great circle! Few minds comprehend the Divine tongue. The most sagacious, the most calm, the most profound, decipher the hieroglyphs slowly; and when they arrive with their text, perhaps the need has long gone by; there are already twenty translations in the public square--the most incorrect being, as of course, the most accepted and popular. From each translation, a party is born; and from each misreading, a faction. Each party believes or pretends that it has the only true text, and each faction believes or pretends that it alone possesses the light. Moreover, factions are blind men, who aim straight, errors are excellent projectiles, striking skillfully, and with all the violence that springs from false reasoning, wherever a want of logic in those who defend the right, like a defect in a cuirass, makes them vulnerable.

Therefore it is that we shall often be discomfited in combating error before the people. Antaeus long resisted Hercules; and the heads of the Hydra grew as fast as they were cut off. It is absurd to say that Error, wounded, writhes in pain, and dies amid her worshippers. Truth conquers slowly. There is a wondrous vitality in Error. Truth, indeed, for the most part, shoots over the heads of the masses; or if an error is prostrated for a moment, it is up again in a moment, and as vigorous as ever. It will not die when the brains are out, and the most stupid and irrational errors are the longest-lived.

Nevertheless, Masonry, which is Morality and Philosophy, must not cease to do its duty. We never know at what moment success awaits our efforts--generally when most unexpected--nor with what effect our efforts are or are not to be



attended. Succeed or fail, Masonry must not bow to error, or succumb under discouragement. There were at Rome a few Carthaginian soldiers, taken prisoners, who refused to bow to Flaminius, and had a little of Hannibal's magnanimity. Masons should possess an equal greatness of soul. Masonry should be an energy; finding its aim and effect in the amelioration of mankind. Socrates should enter into Adam, and produce Marcus Aurelius, in other words, bring forth from the man of enjoyments, the man of wisdom. Masonry should not be a mere watch-tower, built upon mystery, from which to gaze at ease upon the world, with no other result than to be a convenience for the curious. To hold the full cup of thought to the thirsty lips of men; to give to all the true ideas of Deity; to harmonize conscience and science, are the province of Philosophy. Morality is Faith in full bloom. Contemplation should lead to action, and the absolute be practical; the ideal be made air and food and drink to the human mind. Wisdom is a sacred communion. It is only on that condition that it ceases to be a sterile love of Science, and becomes the one and supreme method by which to unite Humanity and arouse it to concerted action. Then Philosophy becomes Religion.

And Masonry, like History and Philosophy, has eternal duties-- eternal, and, at the same time, simple--to oppose Caiaphas as Bishop, Draco or Jefferies as Judge, Trimalcion as Legislator, and Tiberius as Emperor. These are the symbols of the tyranny that degrades and crushes, and the corruption that defiles and infests. In the works published for the use of the Craft we are told that the three great tenets of a Mason's profession, are Brotherly Love, Relief, and Truth. And it is true that a Brotherly affection and kindness should govern us in all our intercourse and relations with our brethren; and a generous and liberal philanthropy actuate us in regard to all men. To relieve the distressed is peculiarly the duty of Masons--a sacred duty, not to be omitted, neglected, or coldly or inefficiently complied with. It is also most true, that Truth is a Divine attribute and the foundation of every virtue. To be true, and to seek to find and learn the Truth, are the great objects of every good Mason.

As the Ancients did, Masonry styles Temperance, Fortitude, Prudence, and Justice, the four cardinal virtues. They are as necessary to nations as to individuals. The people that would be Free and Independent, must possess Sagacity, Forethought, Foresight, and careful Circumspection, all which are included in the meaning of the word Prudence. It must be temperate in asserting its rights, temperate in its councils, economical in its expenses; it must be bold, brave, courageous, patient under reverses, undismayed by disasters, hopeful amid calamities, like Rome when she sold the field at which Hannibal had his camp. No Cannae or Pharsalia or Pavia or Agincourt or Waterloo must discourage her. Let her Senate sit in their seats until the Gauls pluck them by the beard. She must, above all things, be just, not truckling to the strong and warring on or plundering the weak; she must act on the square with all nations, and the feeblest tribes; always keeping her faith, honest in her legislation, upright in all her dealings. Whenever such a Republic exists, it will be immortal: for rashness,

injustice, intemperance and luxury in prosperity, and despair and disorder in adversity, are the causes of the decay and dilapidation of nations.

## II. THE FELLOW-CRAFT.

In the Ancient Orient, all religion was more or less a mystery and there was no divorce from it of philosophy. The popular theology, taking the multitude of allegories and symbols for realities, degenerated into a worship of the celestial luminaries, of imaginary Deities with human feelings, passions, appetites, and lusts, of idols, stones, animals, reptiles. The Onion was sacred to the Egyptians, because its different layers were a symbol of the concentric heavenly spheres. Of course the popular religion could not satisfy the deeper longings and thoughts, the loftier aspirations of the Spirit, or the logic of reason. The first, therefore, was taught to the initiated in the Mysteries. There, also, it was taught by symbols. The vagueness of symbolism, capable of many interpretations, reached what the palpable and conventional creed could not. Its indefiniteness acknowledged the abstruseness of the subject: it treated that mysterious subject mystically: it endeavored to illustrate what it could not explain; to excite an appropriate feeling, if it could not develop an adequate idea; and to make the image a mere subordinate conveyance for the conception, which itself never became obvious or familiar.

Thus the knowledge now imparted by books and letters, was of old conveyed by symbols; and the priests invented or perpetuated a display of rites and exhibitions, which were not only more attractive to the eye than words, but often more suggestive and more pregnant with meaning to the mind.

Masonry, successor of the Mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows,--not the reading of an essay, but the opening of a problem, requiring research, and constituting philosophy the arch-expounder. Her symbols are the instruction she gives. The lectures are endeavors, often partial and one-sided, to interpret these symbols. He who would become an accomplished Mason must not be content merely to hear, or even to understand, the lectures; he must, aided by them, and they having, as it were, marked out the way for him, study, interpret, and develop these symbols for himself

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Though Masonry is identical with the ancient Mysteries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events, political circumstances, and the ambitious imbecility of its improvers. After leaving Egypt, the Mysteries were modified by the habits of the different nations among whom they were introduced, and especially by the religious systems of the countries into which they were

transplanted. To maintain the established government, laws, and religion, was the obligation of the Initiate everywhere; and everywhere they were the heritage of the priests, who were nowhere willing to make the common people co-proprietors with themselves of philosophical truth.

Masonry is not the Coliseum in ruins. It is rather a Roman palace of the middle ages, disfigured by modern architectural improvements, yet built on a Cyclopean foundation laid by the Etruscans, and with many a stone of the superstructure taken from dwellings and temples of the age of Hadrian and Antoninus.

Christianity taught the doctrine of FRATERNITY; but repudiated that of political EQUALITY, by continually inculcating obedience to Caesar, and to those lawfully in authority. Masonry was the first apostle of EQUALITY. In the Monastery there is fraternity and equality, but no liberty. Masonry added that also, and claimed for man the three-fold heritage, LIBERTY, EQUALITY, and FRATERNITY.

It was but a development of the original purpose of the Mysteries, which was to teach men to know and practice their duties to themselves and their fellows, the great practical end of all philosophy and all knowledge.

Truths are the springs from which duties flow; and it is but a few hundred years since a new Truth began to be distinctly seen; that MAN IS SUPREME OVER INSTITUTIONS, AND NOT THEY OVER HIM. Man has natural empire over all institutions. They are for him, according to his development; not he for them. This seems to us a very simple statement, one to which all men, everywhere, ought to assent. But once it was a great new Truth,--not revealed until governments had been in existence for at least five thousand years. Once revealed, it imposed new duties on men. Man owed it to himself to be free. He owed it to his country to seek to give her freedom, or maintain her in that possession. It made Tyranny and Usurpation the enemies of the Human Race. It created a general outlawry of Despots and Despotisms, temporal and spiritual. The sphere of Duty was immensely enlarged. Patriotism had, henceforth, a new and wider meaning. Free Government, Free Thought, Free Conscience, Free Speech! All these came to be inalienable rights, which those who had parted with them or been robbed of them, or whose ancestors had lost them, had the right summarily to retake. Unfortunately, as Truths always become perverted into falsehoods, and are falsehoods when misapplied, this Truth became the Gospel of Anarchy, soon after it was first preached.

Masonry early comprehended this Truth, and recognized its own enlarged duties. Its symbols then came to have a wider meaning; but it also assumed the mask of Stone-masonry, and borrowed its working-tools, and so was supplied with new and apt symbols. It aided in bringing about the French Revolution, disappeared with the Girondists, was born again with the restoration of order, and sustained Napoleon, because, though Emperor, he acknowledged the right of the people to select its rulers, and was at the head of a nation refusing to receive back its old

kings. He pleaded, with sabre, musket, and cannon, the great cause of the People against Royalty, the right of the French people even to make a Corsican General their Emperor, if it pleased them.

Masonry felt that this Truth had the Omnipotence of God on its side; and that neither Pope nor Potentate could overcome it. It was a truth dropped into the world's wide treasury, and forming a part of the heritage which each generation receives, enlarges, and holds in trust, and of necessity bequeaths to mankind; the personal estate of man, entailed of nature to the end of time. And Masonry early recognized it as true, that to set forth and develop a truth, or any human excellence of gift or growth, is to make greater the spiritual glory of the race; that whosoever aids the march of a Truth, and makes the thought a thing, writes in the same line with MOSES, and with Him who died upon the cross; and has an intellectual sympathy with the Deity Himself.

The best gift we can bestow on man is manhood. It is that which Masonry is ordained of God to bestow on its votaries: not sectarianism and religious dogma; not a rudimental morality, that may be found in the writings of Confucius, Zoroaster, Seneca, and the Rabbis, in the Proverbs and Ecclesiastes; not a little and cheap common-school knowledge; but manhood and science and philosophy.

Not that Philosophy or Science is in opposition to Religion. For Philosophy is but that knowledge of God and the Soul, which is derived from observation of the manifested action of God and the Soul, and from a wise analogy. It is the intellectual guide which the religious sentiment needs. The true religious philosophy of an imperfect being, is not a system of creed, but, as SOCRATES thought, an infinite search or approximation. Philosophy is that intellectual and moral progress, which the religious sentiment inspires and ennobles.

As to Science, it could not walk alone, while religion was stationary. It consists of those matured inferences from experience which all other experience confirms. It realizes and unites all that was truly valuable in both the old schemes of mediation,--one heroic, or the system of action and effort; and the mystical theory of spiritual, contemplative communion. "Listen to me," says GALEN, "as to the voice of the Eleusinian Hierophant, and believe that the study of Nature is a mystery no less important than theirs, nor less adapted to display the wisdom and power of the Great Creator. Their lessons and demonstrations were obscure, but ours are clear and unmistakable."

We deem that to be the best knowledge we can obtain of the Soul of another man, which is furnished by his actions and his life-long conduct. Evidence to the contrary, supplied by what another man informs us that this Soul has said to his, would weigh little against the former. The first Scriptures for the human race were written by God on the Earth and Heavens. The reading of these Scriptures is Science. Familiarity with the grass and trees, the insects and the infusoria,

teaches us deeper lessons of love and faith than we can glean from the writings of FENELON and AUGUSTINE. The great Bible of God is ever open before mankind.

Knowledge is convertible into power, and axioms into rules of utility and duty. But knowledge itself is not Power. Wisdom is Power; and her Prime Minister is JUSTICE, which is the perfected law of TRUTH. The purpose, therefore, of Education and Science is to make a man wise. If knowledge does not make him so, it is wasted, like water poured on the sands. To know the formulas of Masonry, is of as little value, by itself, as to know so many words and sentences in some barbarous African or Australasian dialect. To know even the meaning of the symbols, is but little, unless that adds to our wisdom, and also to our charity, which is to justice like one hemisphere of the brain to the other.

Do not lose sight, then, of the true object of your studies in Masonry. It is to add to your estate of wisdom, and not merely to your knowledge. A man may spend a lifetime in studying a single specialty of knowledge,-- botany, conchology, or entomology, for instance,--in committing to memory names derived from the Greek, and classifying and reclassifying; and yet be no wiser than when he began. It is the great truths as to all that most concerns a man, as to his rights, interests, and duties, that Masonry seeks to teach her Initiates.

The wiser a man becomes, the less will he be inclined to submit tamely to the imposition of fetters or a yoke, on his conscience or his person. For, by increase of wisdom he not only better knows his rights, but the more highly values them, and is more conscious of his worth and dignity. His pride then urges him to assert his independence. He becomes better able to assert it also; and better able to assist others or his country, when they or she stake all, even existence, upon the same assertion. But mere knowledge makes no one independent, nor fits him to be free. It often only makes him a more useful slave. Liberty is a curse to the ignorant and brutal.

Political science has for its object to ascertain in what manner and by means of what institutions political and personal freedom may be secured and perpetuated: not license, or the mere right of every man to vote, but entire and absolute freedom of thought and opinion, alike free of the despotism of monarch and mob and prelate; freedom of action within the limits of the general law enacted for all; the Courts of Justice, with impartial Judges and juries, open to all alike; weakness and poverty equally potent in those Courts as power and wealth; the avenues to office and honor open alike to all the worthy; the military powers, in war or peace, in strict subordination to the civil power; arbitrary arrests for acts not known to the law as crimes, impossible; Romish Inquisitions, Star-Chambers, Military Commissions, unknown; the means of instruction within reach of the children of all; the right of Free Speech; and accountability of all public officers, civil and military.

If Masonry needed to be justified for imposing political as well as moral duties on its Initiates, it would be enough to point to the sad history of the world. It would not even need that she should turn back the pages of history to the chapters written by Tacitus: that she should recite the incredible horrors of despotism under Caligula and Domitian, Caracalla and Commodus, Vitellius and Maximin. She need only point to the centuries of calamity through which the gay French nation passed; to the long oppression of the feudal ages, of the selfish Bourbon kings; to those times when the peasants were robbed and slaughtered by their own lords and princes, like sheep; when the lord claimed the firstfruits of the peasant's marriage-bed; when the captured city was given up to merciless rape and massacre; when the State-prisons groaned with innocent victims, and the Church blessed the banners of pitiless murderers, and sang Te Deums for the crowning mercy of the Eve of St. Bartholomew.

We might turn over the pages, to a later chapter,--that of the reign of the Fifteenth Louis, when young girls, hardly more than children, were kidnapped to serve his lusts; when lettres de cachet filled the Bastille with persons accused of no crime, with husbands who were in the way of the pleasures of lascivious wives and of villains wearing orders of nobility; when the people were ground between the upper and the nether millstone of taxes, customs, and excises; and when the Pope's Nuncio and the Cardinal de la Roche-Ayman, devoutly kneeling, one on each side of Madame du Barry, the king's abandoned prostitute, put the slippers on her naked feet, as she rose from the adulterous bed. Then, indeed, suffering and toil were the two forms of man, and the people were but beasts of burden.

The true Mason is he who labors strenuously to help his Order effect its great purposes. Not that the Order can effect them by itself; but that it, too, can help. It also is one of God's instruments. It is a Force and a Power; and shame upon it, if it did not exert itself, and, if need be, sacrifice its children in the cause of humanity, as Abraham was ready to offer up Isaac on the altar of sacrifice. It will not forget that noble allegory of Curtius leaping, all in armor, into the great yawning gulf that opened to swallow Rome. It will TRY. It shall not be its fault if the day never comes when man will no longer have to fear a conquest, an invasion, a usurpation, a rivalry of nations with the armed hand, an interruption of civilization depending on a marriage-royal, or a birth in the hereditary tyrannies; a partition of the peoples by a Congress, a dismemberment by the downfall of a dynasty, a combat of two religions, meeting head to head, like two goats of darkness on the bridge of the Infinite: when they will no longer have to fear famine, spoliation, prostitution from distress, misery from lack of work, and all the brigandages of chance in the forest of events: when nations will gravitate about the Truth, like stars about the light, each in its own orbit, without clashing or collision; and everywhere Freedom, cinctured with stars, crowned with the celestial splendors, and with wisdom and justice on either hand, will reign supreme.

In your studies as a Fellow-Craft you must be guided by REASON, LOVE and FAITH.

We do not now discuss the differences between Reason and Faith, and undertake to define the domain of each. But it is necessary to say, that even in the ordinary affairs of life we are governed far more by what we believe than by what we know; by FAITH and ANALOGY, than by REASON. The "Age of Reason" of the French Revolution taught, we know, what a folly it is to enthrone Reason by itself as supreme. Reason is at fault when it deals with the Infinite. There we must revere and believe. Notwithstanding the calamities of the virtuous, the miseries of the deserving, the prosperity of tyrants and the murder of martyrs, we must believe there is a wise, just, merciful, and loving God, an Intelligence and a Providence, supreme over all, and caring for the minutest things and events. A Faith is a necessity to man. Woe to him who believes nothing!

We believe that the soul of another is of a certain nature and possesses certain qualities, that he is generous and honest, or penurious and knavish, that she is virtuous and amiable, or vicious and ill-tempered, from the countenance alone, from little more than a glimpse of it, without the means of knowing. We venture our fortune on the signature of a man on the other side of the world, whom we never saw, upon the belief that he is honest and trustworthy. We believe that occurrences have taken place, upon the assertion of others. We believe that one will acts upon another, and in the reality of a multitude of other phenomena that Reason cannot explain.

But we ought not to believe what Reason authoritatively denies, that at which the sense of right revolts, that which is absurd or self-contradictory, or at issue with experience or science, or that which degrades the character of the Deity, and would make Him revengeful, malignant, cruel, or unjust.

A man's Faith is as much his own as his Reason is. His Freedom consists as much in his faith being free as in his will being uncontrolled by power. All the Priests and Augurs of Rome or Greece had not the right to require Cicero or Socrates to believe in the absurd mythology of the vulgar. All the Imaums of Mohammedanism have not the right to require a Pagan to believe that Gabriel dictated the Koran to the Prophet. All the Brahmins that ever lived, if assembled in one conclave like the Cardinals, could not gain a right to compel a single human being to believe in the Hindu Cosmogony. No man or body of men can be infallible, and authorized to decide what other men shall believe, as to any tenet of faith. Except to those who first receive it, every religion and the truth of all inspired writings depend on human testimony and internal evidences, to be judged of by Reason and the wise analogies of Faith. Each man must necessarily have the right to judge of their truth for himself; because no one man can have any higher or better right to judge than another of equal information and intelligence.

Domitian claimed to be the Lord God; and statues and images of him, in silver and gold, were found throughout the known world. He claimed to be regarded as the God of all men; and, according to Suetonius, began his letters thus: "Our Lord and God commands that it should be done so and so;" and formally decreed that no one should address him otherwise, either in writing or by word of mouth. Palfurius Sura, the philosopher, who was his chief delator, accusing those who refused to recognize his divinity, however much he may have believed in that divinity, had not the right to demand that a single Christian in Rome or the provinces should do the same.

Reason is far from being the only guide, in morals or in political science. Love or loving-kindness must keep it company, to exclude fanaticism, intolerance, and persecution, to all of which a morality too ascetic, and extreme political principles, invariably lead. We must also have faith in ourselves, and in our fellows and the people, or we shall be easily discouraged by reverses, and our ardor cooled by obstacles. We must not listen to Reason alone. Force comes more from Faith and Love: and it is by the aid of these that man scales the loftiest heights of morality, or becomes the Saviour and Redeemer of a People. Reason must hold the helm; but these supply the motive power. They are the wings of the soul. Enthusiasm is generally unreasoning; and without it, and Love and Faith, there would have been no RIENZI, or TELL, or SYDNEY, or any other of the great patriots whose names are immortal. If the Deity had been merely and only All-wise and All-mighty, He would never have created the Universe.

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It is GENIUS that gets Power; and its prime lieutenants are FORCE and WISDOM. The unruliest of men bend before the leader that has the sense to see and the will to do. It is Genius that rules with God-like Power; that unveils, with its counsellors, the hidden human mysteries, cuts asunder with its word the huge knots, and builds up with its word the crumbled ruins. At its glance fall down the senseless idols, whose altars have been on all the high places and in all the sacred groves. Dishonesty and imbecility stand abashed before it. Its single Yea or Nay revokes the wrongs of ages, and is heard among the future generations. Its power is immense, because its wisdom is immense. Genius is the Sun of the political sphere. Force and Wisdom, its ministers, are the orbs that carry its light into darkness, and answer it with their solid reflecting Truth.

Development is symbolized by the use of the Mallet and Chisel; the development of the energies and intellect, of the individual and the people. Genius may place itself at the head of an unintellectual, uneducated, unenergetic nation; but in a free country, to cultivate the intellect of those who elect, is the only mode of securing intellect and genius for rulers. The world is seldom ruled by the great spirits, except after dissolution and new birth. In periods of transition and convulsion, the Long Parliaments, the Robespierres and Marats, and the semi-respectabilities of intellect, too often hold the reins of power. The Cromwells and



Napoleons come later. After Marius and Sulla and Cicero the rhetorician, CAESAR. The great intellect is often too sharp for the granite of this life. Legislators may be very ordinary men; for legislation is very ordinary work; it is but the final issue of a million minds.

The power of the purse or the sword, compared to that of the spirit, is poor and contemptible. As to lands, you may have agrarian laws, and equal partition. But a man's intellect is all his own, held direct from God, an inalienable fief. It is the most potent of weapons in the hands of a paladin. If the people comprehend Force in the physical sense, how much more do they reverence the intellectual! Ask Hildebrand, or Luther, or Loyola. They fall prostrate before it, as before an idol. The mastery of mind over mind is the only conquest worth having. The other injures both, and dissolves at a breath; rude as it is, the great cable falls down and snaps at last. But this dimly resembles the dominion of the Creator. It does not need a subject like that of Peter the Hermit. If the stream be but bright and strong, it will sweep like a spring-tide to the popular heart. Not in word only, but in intellectual act lies the fascination. It is the homage to the Invisible. This power, knotted with Love, is the golden chain let down into the well of Truth, or the invisible chain that binds the ranks of mankind together.

Influence of man over man is a law of nature, whether it be by a great estate in land or in intellect. It may mean slavery, a deference to the eminent human judgment. Society hangs spiritually together, like the revolving spheres above. The free country, in which intellect and genius govern, will endure. Where they serve, and other influences govern, the national life is short. All the nations that have tried to govern themselves by their smallest, by the incapables, or merely respectables, have come to nought. Constitutions and Laws, without Genius and Intellect to govern, will not prevent decay. In that case they have the dry-rot and the life dies out of them by degrees.

To give a nation the franchise of the Intellect is the only sure mode of perpetuating freedom. This will compel exertion and generous care for the people from those on the higher seats, and honorable and intelligent allegiance from those below. Then political public life will protect all men from self-abasement in sensual pursuits, from vulgar acts and low greed, by giving the noble ambition of just imperial rule. To elevate the people by teaching loving-kindness and wisdom, with power to him who teaches best: and so to develop the free State from the rough ashlar:-- this is the great labor in which Masonry desires to lend a helping hand.

All of us should labor in building up the great monument of a nation, the Holy House of the Temple. The cardinal virtues must not be partitioned among men, becoming the exclusive property of some, like the common crafts. ALL are apprenticed to the partners, Duty and Honor.

Masonry is a march and a struggle toward the Light. For the individual as well as the nation, Light is Virtue, Manliness, Intelligence, Liberty. Tyranny over the soul or body, is darkness. The freest people, like the freest man, is always in danger of relapsing into servitude. Wars are almost always fatal to Republics. They create tyrants, and consolidate their power. They spring, for the most part, from evil counsels. When the small and the base are intrusted with power, legislation and administration become but two parallel series of errors and blunders, ending in war, calamity, and the necessity for a tyrant. When the nation feels its feet sliding backward, as if it walked on the ice, the time has come for a supreme effort. The magnificent tyrants of the past are but the types of those of the future. Men and nations will always sell themselves into slavery, to gratify their passions and obtain revenge. The tyrant's plea, necessity, is always available; and the tyrant once in power, the necessity of providing for his safety makes him savage. Religion is a power, and he must control that. Independent, its sanctuaries might rebel. Then it becomes unlawful for the people to worship God in their own way, and the old spiritual despotisms revive. Men must believe as Power wills, or die; and even if they may believe as they will, all they have, lands, houses, body, and soul, are stamped with the royal brand. "I am the State," said Louis the Fourteenth to his peasants; "the very shirts on your backs are mine, and I can take them if I will."

And dynasties so established endure, like that of the Caesars of Rome, of the Caesars of Constantinople, of the Caliphs, the Stuarts, the Spaniards, the Goths, the Valois, until the race wears out, and ends with lunatics and idiots, who still rule. There is no concord among men, to end the horrible bondage. The State falls inwardly, as well as by the outward blows of the incoherent elements. The furious human passions, the sleeping human indolence, the stolid human ignorance, the rivalry of human castes, are as good for the kirlgs as the swords of the Paladins. The worshippers have all bowed so long to the old idol, that they cannot go into the streets and choose another Grand Llama. And so the effete State floats on down the puddled stream of Time, until the tempest or the tidal sea discovers that the worm has consumed its strength, and it crumbles into oblivion.

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Civil and religious Freedom must go hand in hand; and Persecution matures them both. A people content with the thoughts made for them by the priests of a church will be content with Royalty by Divine Right,-- the Church and the Throne mutually sustaining each other. They will smother schism and reap infidelity and indifference; and while the battle for freedom goes on around them, they will only sink the more apathetically into servitude and a deep trance, perhaps occasionally interrupted by furious fits of frenzy, followed by helpless exhaustion.

Despotism is not dimcult in any land that has only known one master from its childhood; but there is no harder problem than to perfect and perpetuate free

government by the people themselves; for it is not one king that is needed: all must be kings. It is easy to set up Masaniello, that in a few days he may fall lower than before. But free government grows slowly, like the individual human faculties; and like the forest-trees, from the inner heart outward. Liberty is not only the common birth-right, but it is lost as well by non-user as by mis-user. It depends far more on the universal effort than any other human property. It has no single shrine or holy well of pilgrimage for the nation; for its waters should burst out freely from the whole soil.

The free popular power is one that is only known in its strength in the hour of adversity: for all its trials, sacrifices and expectations are its own. It is trained to think for itself, and also to act for itself. When the enslaved people prostrate themselves in the dust before the hurricane, like the alarmed beasts of the field, the free people stand erect before it, in all the strength of unity, in self-reliance, in mutual reliance, with effrontery against all but the visible hand of God. It is neither cast down by calamity nor elated by success.

This vast power of endurance, of forbearance, of patience, and of performance, is only acquired by continual exercise of all the functions, like the healthful physical human vigor, like the individual moral vigor.

And the maxim is no less true than old, that eternal vigilance is the price of liberty. It is curious to observe the universal pretext by which the tyrants of all times take away the national liberties. It is stated in the statutes of Edward II., that the justices and the sheriff should no longer be elected by the people, on account of the riots and dissensions which had arisen. The same reason was given long before for the suppression of popular election of the bishops; and there is a witness to this untruth in the yet older times, when Rome lost her freedom, and her indignant citizens declared that tumultuous liberty is better than disgraceful tranquillity.

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With the Compasses and Scale, we can trace all the figures used in the mathematics of planes, or in what are called GEOMETRY and TRIGONOMETRY, two words that are themselves deficient in meaning. GEOMETRY, which the letter G. in most Lodges is said to signify, means measurement of land or the earth--or Surveying; and TRIGONOMETRY, the measurement of triangles, or figures with three sides or angles. The latter is by far the most appropriate name for the science intended to be expressed by the word "Geometry." Neither is of a meaning sufficiently wide: for although the vast surveys of great spaces of the earth's surface, and of coasts, by which shipwreck and calamity to mariners are avoided, are effected by means of triangulation;-- though it was by the same method that the French astronomers measured a degree of latitude and so established a scale of measures on an immutable basis; though it is by means of the immense triangle that has for its base a line

drawn in imagination between the place of the earth now and its place six months hence in space, and for its apex a planet or star, that the distance of Jupiter or Sirius from the earth is ascertained; and though there is a triangle still more vast, its base extending either way from us, with and past the horizon into immensity, and its apex infinitely distant above us; to which corresponds a similar infinite triangle below--what is above equalling what is below, immensity equalling immensity; yet the Science of Numbers, to which Pythagoras attached so much importance, and whose mysteries are found everywhere in the ancient religions, and most of all in the Kabalah and in the Bible, is not sufficiently expressed by either the word "Geometry" or the word "Trigonometry." For that science includes these with Arithmetic, and also with Algebra, Logarithms, the Integral and Differential Calculus; and by means of it are worked out the great problems of Astronomy or the Laws of the Stars.

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Virtue is but heroic bravery, to do the thing thought to be true, in spite of all enemies of flesh or spirit, in despite of all temptations or menaces. Man is accountable for the uprightness of his doctrine, but not for the rightness of it. Devout enthusiasm is far easier than a good action. The end of thought is action; the sole purpose of Religion is an Ethic. Theory, in political science, is worthless, except for the purpose of being realized in practice.

In every credo, religious or political as in the soul of man, there are two regions, the Dialectic and the Ethic; and it is only when the two are harmoniously blended, that a perfect discipline is evolved. There are men who dialectically are Christians, as there are a multitude who dialectically are Masons, and yet who are ethically Infidels, as these are ethically of the Profane, in the strictest sense:-- intellectual believers, but practical atheists:-- men who will write you "Evidences," in perfect faith in their logic, but cannot carry out the Christian or Masonic doctrine, owing to the strength, or weakness, of the flesh. On the other hand, there are many dialectical skeptics, but ethical believers, as there are many Masons who have never undergone initiation; and as ethics are the end and purpose of religion, so are ethical believers the most worthy. He who does right is better than he who thinks right.

But you must not act upon the hypothesis that all men are hypocrites, whose conduct does not square with their sentiments. No vice is more rare, for no task is more difficult, than systematic hypocrisy. When the Demagogue becomes a Usurper it does not follow that he was all the time a hypocrite. Shallow men only so judge of others.

The truth is, that creed has, in general, very little influence on the conduct; in religion, on that of the individual; in politics, on that of party. As a general thing, the Mahometan, in the Orient, is far more honest and trustworthy than the Christian. A Gospel of Love in the mouth, is an Avatar of Persecution in the

heart. Men who believe in eternal damnation and a literal sea of fire and brimstone, incur the certainty of it, according to their creed, on the slightest temptation of appetite or passion. Predestination insists on the necessity of good works. In Masonry, at the least flow of passion, one speaks ill of another behind his back; and so far from the "Brotherhood" of Blue Masonry being real, and the solemn pledges contained in the use of the word "Brother" being complied with, extraordinary pains are taken to show that. Masonry is a sort of abstraction, which scorns to interfere in worldly matters. The rule may be regarded as universal, that, where there is a choice to be made, a Mason will give his vote and influence, in politics and business, to the less qualified profane in preference to the better qualified Mason. One will take an oath to oppose any unlawful usurpation of power, and then become the ready and even eager instrument of a usurper. Another will call one "Brother," and then play toward him the part of Judas Iscariot, or strike him, as Joab did Abner, under the fifth rib, with a lie whose authorship is not to be traced. Masonry does not change human nature, and cannot make honest men out of born knaves.

While you are still engaged in preparation, and in accumulating principles for future use, do not forget the words of the Apostle James: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty, and continueth, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his work. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.... Faith, if it hath not works, is dead, being an abstraction. A man is justified by works, and not by faith only.... The devils believe,--and tremble.... As the body without the heart is dead, so is faith without works."

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In political science, also, free governments are erected and free constitutions framed, upon some simple and intelligible theory. Upon whatever theory they are based, no sound conclusion is to be reached except by carrying the theory out without flinching, both in argument on constitutional questions and in practice. Shrink from the true theory through timidity, or wander from it through want of the logical faculty, or transgress against it through passion or on the plea of necessity or expediency, and you have denial or invasion of rights, laws that offend against first principles, usurpation of illegal powers, or abnegation and abdication of legitimate authority.

Do not forget, either, that as the showy, superficial, impudent and self-conceited will almost always be preferred, even in utmost stress of danger and calamity of the State, to the man of solid learning, large intellect, and catholic sympathies, because he is nearer the common popular and legislative level, so the highest truth is not acceptable to the mass of mankind.

When SOLON was asked if he had given his countrymen the best laws, he answered, "The best they are capable of receiving." This is one of the profoundest utterances on record; and yet like all great truths, so simple as to be rarely comprehended. It contains the whole philosophy of History. It utters a truth which, had it been recognized, would have saved men an immensity of vain, idle disputes, and have led them into the clearer paths of knowledge in the Past. It means this,--that all truths are Truths of Period, and not truths for eternity; that whatever great fact has had strength and vitality enough to make itself real, whether of religion, morals, government, or of whatever else, and to find place in this world, has been a truth for the time, and as good as men were capable of receiving.

So, too, with great men. The intellect and capacity of a people has a single measure,--that of the great men whom Providence gives it, and whom it receives. There have always been men too great for their time or their people. Every people makes such men only its idols, as it is capable of comprehending.

To impose ideal truth or law upon an incapable and merely real man, must ever be a vain and empty speculation. The laws of sympathy govern in this as they do in regard to men who are put at the head. We do not know, as yet, what qualifications the sheep insist on in a leader. With men who are too high intellectually, the mass have as little sympathy as they have with the stars. When BURKE, the wisest statesman England ever had, rose to speak, the House of Commons was depopulated as upon an agreed signal. There is as little sympathy between the mass and the highest TRUTHS. The highest truth, being incomprehensible to the man of realities, as the highest man is, and largely above his level, will be a great unreality and falsehood to an unintellectual man. The profoundest doctrines of Christianity and Philosophy would be mere jargon and babble to a Potawatomie Indian. The popular explanations of the symbols of Masonry are fitting for the multitude that have swarmed into the Temples,--being fully up to the level of their capacity. Catholicism was a vital truth in its earliest ages, but it became obsolete, and Protestantism arose, flourished, and deteriorated. The doctrines of ZOROASTER were the best which the ancient Persians were fitted to receive; those of CONFUCIUS were fitted for the Chinese; those of MOHAMMED for the idolatrous Arabs of his age. Each was Truth for the time. Each was a GOSPEL, preached by a REFORMER; and if any men are so little fortunate as to remain content therewith, when others have attained a higher truth, it is their misfortune and not their fault. They are to be pitied for it, and not persecuted.

Do not expect easily to convince men of the truth, or to lead them to think aright. The subtle human intellect can weave its mists over even the clearest vision. Remember that it is eccentric enough to ask unanimity from a jury; but to ask it from any large number of men on any point of political faith is amazing. You can hardly get two men in any Congress or Convention to agree;--nay, you can rarely get one to agree with himself. The political church which chances to be supreme

anywhere has an indefinite number of tongues. How then can we expect men to agree as to matters beyond the cognizance of the senses? How can we compass the Infinite and the Invisible with any chain of evidence? Ask the small sea-waves what they murmur among the pebbles ! How many of those words that come from the invisible shore are lost, like the birds, in the long passage ? How vainly do we strain the eyes across the long Infinite ! We must be content, as the children are, with the pebbles that have been stranded, since it is forbidden us to explore the hidden depths.

The Fellow-Craft is especially taught by this not to become wise in his own conceit. Pride in unsound theories is worse than ignorance. Humility becomes a Mason. Take some quiet, sober moment of life, and add together the two ideas of Pride and Man; behold him, creature of a span, stalking through infinite space in all the grandeur of littleness ! Perched on a speck of the Universe, every wind of Heaven strikes into his blood the coldness of death; his soul floats away from his body like the melody from the string. Day and night, like dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flanking on every side, further than even his imagination can reach. Is this a creature to make for himself a crown of glory, to deny his own flesh, to mock at his fellow, sprung with him from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped short by difficulties ? When he acts, does he never succumb to the temptations of pleasure? When he lives, is he free from pain? Do the diseases not claim him as their prey? When he dies, can he escape the common grave ? Pride is not the heritage of man. Humility should dwell with frailty, and atone for ignorance, error and imperfection.

Neither should the Mason be over-anxious for office and honor, however certainly he may feel that he has the capacity to serve the State. He should neither seek nor spurn honors. It is good to enjoy the blessings of fortune; it is better to submit without a pang to their loss. The greatest deeds are not done in the glare of light, and before the eyes of the populace. He whom God has gifted with a love of retirement possesses, as it were, an additional sense; and among the vast and noble scenes of nature, we find the balm for the wounds we have received among the pitiful shifts of policy; for the attachment to solitude is the surest preservative from the ills of life.

But Resignation is the more noble in proportion as it is the less passive. Retirement is only a morbid selfishness, if it prohibit exertions for others; as it is only dignified and noble, when it is the shade whence the oracles issue that are to instruct mankind; and retirement of this nature is the sole seclusion which a good and wise man will covet or command. The very philosophy which makes such a man covet the quiet, will make him eschew the inutility of the hermitage. Very little praiseworthy would LORD BOLINGBROKE have seemed among his haymakers and ploughmen, if among haymakers and ploughmen he had looked with an indifferent eye upon a profligate minister and a venal Parliament. Very

little interest would have attached to his beans and vetches, if beans and vetches had caused him to forget that if he was happier on a farm he could be more useful in a Senate, and made him forego, in the sphere of a bailiff, all care for re-entering that of a legislator.

Remember, also, that there is an education which quickens the Intellect, and leaves the heart hollow or harder than before. There are ethical lessons in the laws of the heavenly bodies, in the properties of earthly elements, in geography, chemistry, geology, and all the material sciences. Things are symbols of Truths. Properties are symbols of Truths. Science, not teaching moral and spiritual truths, is dead and dry, of little more real value than to commit to the memory a long row of unconnected dates, or of the names of bugs or butterflies.

Christianity, it is said, begins from the burning of the false gods by the people themselves. Education begins with the burning of our intellectual and moral idols: our prejudices, notions, conceits, our worthless or ignoble purposes. Especially it is necessary to shake off the love of worldly gain. With Freedom comes the longing for worldly advancement. In that race men are ever falling, rising, running, and falling again. The lust for wealth and the abject dread of poverty delve the furrows on many a noble brow. The gambler grows old as he watches the chances. Lawful hazard drives Youth away before its time; and this Youth draws heavy bills of exchange on Age. Men live, like the engines, at high pressure, a hundred years in a hundred months; the ledger becomes the Bible, and the day-book the Book of the Morning Prayer.

Hence flow overreachings and sharp practice, heartless traffic in which the capitalist buys profit with the lives of the laborers, speculations that coin a nation's agonies into wealth, and all the other devilish machinery of Mammon. This, and greed for office, are the two columns at the entrance to the Temple of Moloch. It is doubtful whether the latter, blossoming in falsehood, trickery, and fraud, is not even more pernicious than the former. At all events they are twins, and fitly mated; and as either gains control of the unfortunate subject, his soul withers away and decays, and at last dies out. The souls of half the human race leave them long before they die. The two greeds are twin plagues of the leprosy, and make the man unclean; and whenever they break out they spread until "they cover all the skin of him that hath the plague, from his head even to his foot." Even the raw flesh of the heart becomes unclean with it.

Alexander of Macedon has left a saying behind him which has survived his conquests: "Nothing is nobler than work." Work only can keep even kings respectable. And when a king is a king indeed, it is an honorable office to give tone to the manners and morals of a nation; to set the example of virtuous conduct, and restore in spirit the old schools of chivalry, in which the young manhood may be nurtured to real greatness. Work and wages will go together in men's minds, in the most royal institutions. We must ever come to the idea of real



work. The rest that follows labor should be sweeter than the rest which follows rest.

Let no Fellow-Craft imagine that the work of the lowly and uninfluential is not worth the doing. There is no legal limit to the possible influences of a good deed or a wise word or a generous effort. Nothing is really small. Whoever is open to the deep penetration of nature knows this. Although, indeed, no absolute satisfaction may be vouchsafed to philosophy, any more in circumscribing the cause than in limiting the effect, the man of thought and contemplation falls into unfathomable ecstasies in view of all the decompositions of forces resulting in unity. All works for all. Destruction is not annihilation, but regeneration.

Algebra applies to the clouds; the radiance of the star benefits the rose; no thinker would dare to say that the perfume of the hawthorn is useless to the constellations. Who, then, can calculate the path of the molecule? How do we know that the creations of worlds are not determined by the fall of grains of sand? Who, then, understands the reciprocal flow and ebb of the infinitely great and the infinitely small; the echoing of causes in the abysses of beginning, and the avalanches of creation? A fleshworm is of account; the small is great; the great is small; all is in equilibrium in necessity. There are marvellous relations between beings and things; in this inexhaustible Whole, from sun to grub, there is no scorn: all need each other. Light does not carry terrestrial perfumes into the azure depths, without knowing what it does with them; night distributes the stellar essence to the sleeping plants. Every bird which flies has the thread of the Infinite in its claw. Germination includes the hatching of a meteor, and the tap of a swallow's bill, breaking the egg; and it leads forward the birth of an earth-worm and the advent of a Socrates. Where the telescope ends the microscope begins. Which of them the grander view? A bit of mould is a Pleiad of flowers --a nebula is an ant-hill of stars.

There is the same and a still more wonderful interpenetration between the things of the intellect and the things of matter. Elements and principles are mingled, combined, espoused, multiplied one by another to such a degree as to bring the material world and the moral world into the same light. Phenomena are perpetually folded back upon themselves. In the vast cosmical changes the universal life comes and goes in unknown quantities, enveloping all in the invisible mystery of the emanations, losing no dream from no single sleep, sowing an animalcule here, crumbling a star there, oscillating and winding in curves; making a force of Light, and an element of Thought; disseminated and indivisible, dissolving all save that point without length, breadth, or thickness, The MYSEF; reducing everything to the Soul-atom; making everything blossom into God; entangling all activities, from the highest to the lowest, in the obscurity of a dizzying mechanism; hanging the flight of an insect upon the movement of the earth; subordinating, perhaps, if only by the identity of the law, the eccentric evolutions of the comet in the firmament, to the whirlings of the infusoria in the

drop of water. A mechanism made of mind, the first motor of which is the gnat, and its last wheel the zodiac.

A peasant-boy, guiding Blucher by the right one of two roads, the other being impassable for artillery, enables him to reach Waterloo in time to save Wellington from a defeat that would have been a rout; and so enables the kings to imprison Napoleon on a barren rock in mid-ocean. An unfaithful smith, by the slovenly shoeing of a horse, causes his lameness, and, he stumbling, the career of his world-conquering rider ends, and the destinies of empires are changed. A generous officer permits an imprisoned monarch to end his game of chess before leading him to the block; and meanwhile the usurper dies, and the prisoner reascends the throne. An unskillful workman repairs the compass, or malice or stupidity disarranges it, the ship mistakes her course, the waves swallow a Caesar, and a new chapter is written in the history of a world. What we call accident is but the adamant chain of indissoluble connection between all created things. The locust, hatched in the Arabian sands, the small worm that destroys the cotton-boll, one making famine in the Orient, the other closing the mills and starving the workmen and their children in the Occident, with riots and massacres, are as much the ministers of God as the earthquake; and the fate of nations depends more on them than on the intellect of its kings and legislators. A civil war in America will end in shaking the world; and that war may be caused by the vote of some ignorant prize-fighter or crazed fanatic in a city or in a Congress, or of some stupid boor in an obscure country parish. The electricity of universal sympathy, of action and reaction, pervades everything, the planets and the motes in the sunbeam. FAUST, with his types, or LUTHER, with his sermons, worked greater results than Alexander or Hannibal. A single thought sometimes suffices to overturn a dynasty. A silly song did more to unseat James the Second than the acquittal of the Bishops. Voltaire, Condorcet, and Rousseau uttered words that will ring, in change and revolutions, throughout all the ages.

Remember, that though life is short, Thought and the influences of what we do or say are immortal; and that no calculus has yet pretended to ascertain the law of proportion between cause and effect. The hammer of an English blacksmith, smiting down an insolent official, led to a rebellion which came near being a revolution. The word well spoken, the deed fitly done, even by the feeblest or humblest, cannot help but have their effect. More or less, the effect is inevitable and eternal. The echoes of the greatest deeds may die away like the echoes of a cry among the cliffs, and what has been done seem to the human judgment to have been without result. The unconsidered act of the poorest of men may fire the train that leads to the subterranean mine, and an empire be rent by the explosion.

The power of a free people is often at the disposal of a single and seemingly an unimportant individual;--a terrible and truthful power; for such a people feel with one heart, and therefore can lift up their myriad arms for a single blow. And, again, there is no graduated scale for the measurement of the influences of

different intellects upon the popular mind. Peter the Hermit held no office, yet what a work he wrought !

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From the political point of view there is but a single principle,-- the sovereignty of man over himself. This sovereignty of one's self over one's self is called LIBERTY. Where two or several of these sovereignties associate, the State begins. But in this association there is no abdication. Each sovereignty parts with a certain portion of itself to form the common right. That portion is the same for all. There is equal contribution by all to the joint sovereignty. This identity of concession which each makes to all, is EQUALITY. The common right is nothing more or less than the protection of all, pouring its rays on each. This protection of each by all, is FRATERNITY.

Liberty is the summit, Equality the base. Equality is not all vegetation on a level, a society of big spears of grass and stunted oaks, a neighborhood of jealousies, emasculating each other. It is, civilly, all aptitudes having equal opportunity; politically, all votes having equal weight; religiously, all consciences having equal rights.

Equality has an organ;--gratuitous and obligatory instruction. We must begin with the right to the alphabet. The primary school obligatory upon all; the higher school offered to all. Such is the law. From the same school for all springs equal society. Instruction ! Light ! all comes from Light, and all returns to it.

We must learn the thoughts of the common people, if we would be wise and do any good work. We must look at men, not so much for what Fortune has given to them with her blind old eyes, as for the gifts Nature has brought in her lap, and for the use that has been made of them. We profess to be equal in a Church and in the Lodge: we shall be equal in the sight of God when He judges the earth. We may well sit on the pavement together here, in communion and conference, for the few brief moments that constitute life.

A Democratic Government undoubtedly has its defects, because it is made and administered by men, and not by the Wise Gods. It cannot be concise and sharp, like the despotic. When its ire is aroused it develops its latent strength, and the sturdiest rebel trembles. But its habitual domestic rule is tolerant, patient, and indecisive. Men are brought together, first to differ, and then to agree. Affirmation, negation, discussion, solution: these are the means of attaining truth. Often the enemy will be at the gates before the babble of the disturbers is drowned in the chorus of consent. In the Legislative office deliberation will often defeat decision. Liberty can play the fool like the Tyrants

Refined society requires greater minuteness of regulation; and the steps of all advancing States are more and more to be picked among the old rubbish and the

new materials. The difficulty lies in discovering the right path through the chaos of confusion. The adjustment of mutual rights and wrongs is also more difficult in democracies. We do not see and estimate the relative importance of objects so easily and clearly from the level or the waving land as from the elevation of a lone peak, towering above the plain; for each looks through his own mist.

Abject dependence on constituents, also, is too common. It is as miserable a thing as abject dependence on a minister or the favorite of a Tyrant. It is rare to find a man who can speak out the simple truth that is in him, honestly and frankly, without fear, favor, or affection, either to Emperor or People.

Moreover, in assemblies of men, faith in each other is almost always wanting, unless a terrible pressure of calamity or danger from without produces cohesion. Hence the constructive power of such assemblies is generally deficient. The chief triumphs of modern days, in Europe, have been in pulling down and obliterating; not in building up. But Repeal is not Reform. Time must bring with him the Restorer and Rebuilder.

Speech, also, is grossly abused in Republics; and if the use of speech be glorious, its abuse is the most villainous of vices. Rhetoric, Plato says, is the art of ruling the minds of men. But in democracies it is too common to hide thought in words, to overlay it, to babble nonsense. The gleams and glitter of intellectual soap-and-water bubbles are mistaken for the rainbow-glories of genius. The worthless pyrites is continually mistaken for gold. Even intellect condescends to intellectual jugglery, balancing thoughts as a juggler balances pipes on his chin. In all Congresses we have the inexhaustible flow of babble, and Faction's clamorous knavery in discussion, until the divine power of speech, that privilege of man and great gift of God, is no better than the screech of parrots or the mimicry of monkeys. The mere talker, however fluent, is barren of deeds in the day of trial.

There are men voluble as women, and as well skilled in fencing with the tongue: prodigies of speech, misers in deeds. Too much calking, like too much thinking, destroys the power of action. In human nature, the thought is only made perfect by deed. Silence is the mother of both. The trumpeter is not the bravest of the brave. Steel and not brass wins the day. The great doer of great deeds is mostly slow and slovenly of speech. There are some men born and bred to betray. Patriotism is their trade, and their capital is speech. But no noble spirit can plead like Paul and be false to itself as Judas.

Imposture too commonly rules in republics; they seem to be ever in their minority; their guardians are self-appointed; and the unjust thrive better than the just. The Despot, like the night-lion roaring, drowns all the clamor of tongues at once, and speech, the birthright of the free man, becomes the bauble of the enslaved.

It is quite true that republics only occasionally, and as it were accidentally, select their wisest, or even the less incapable among the incapables, to govern them and legislate for them. If genius, armed with learning and knowledge, will grasp the reins, the people will reverence it; if it only modestly offers itself for office, it will be smitten on the face, even when, in the straits of distress and the agonies of calamity, it is indispensable to the salvation of the State. Put it upon the track with the showy and superficial, the conceited, the ignorant, and impudent, the trickster and charlatan, and the result shall not be a moment doubtful. The verdicts of Legislatures and the People are like the verdicts of juries,--sometimes right by accident.

Offices, it is true, are showered, like the rains of Heaven, upon the just and the unjust. The Roman Augurs that used to laugh in each other's faces at the simplicity of the vulgar, were also tickled with their own guile; but no Augur is needed to lead the people astray. They readily deceive themselves. Let a Republic begin as it may, it will not be out of its minority before imbecility will be promoted to high places; and shallow pretence, getting itself puffed into notice, will invade all the sanctuaries. The most unscrupulous partisanship will prevail, even in respect to judicial trusts; and the most unjust appointments constantly be made, although every improper promotion not merely confers one undeserved favor, but may make a hundred honest cheeks smart with injustice.

The country is stabbed in the front when those are brought into the stalled seats who should slink into the dim gallery. Every stamp of Honor, ill-clutched, is stolen from the Treasury of Merit.

Yet the entrance into the public service, and the promotion in it, affect both the rights of individuals and those of the nation. Injustice in bestowing or withholding office ought to be so intolerable in democratic communities that the least trace of it should be like the scent of Treason. It is not universally true that all citizens of equal character have an equal claim to knock at the door of every public office and demand admittance. When any man presents himself for service he has a right to aspire to the highest body at once, if he can show his fitness for such a beginning,--that he is fitter than the rest who offer themselves for the same post. The entry into it can only justly be made through the door of merit. And whenever any one aspires to and attains such high post, especially if by unfair and disreputable and indecent means, and is afterward found to be a signal failure, he should at once be beheaded. He is the worst among the public enemies.

When a man sumciently reveals himself, all others should be proud to give him due precedence. When the power of promotion is abused in the grand passages of life whether by People, Legislature, or Executive, the unjust decision recoils on the judge at once. That is not only a gross, but a willful shortness of sight, that cannot discover the deserving. If one will look hard, long, and honestly, he will not fail to discern merit, genius, and qualification; and the eyes and voice of the

Press and Public should condemn and denounce injustice wherever she rears her horrid head.

"The tools to the workmen!" no other principle will save a Republic from destruction, either by civil war or the dry-rot. They tend to decay, do all we can to prevent it, like human bodies. If they try the experiment of governing themselves by their smallest, they slide downward to the unavoidable abyss with tenfold velocity; and there never has been a Republic that has not followed that fatal course.

But however palpable and gross the inherent defects of democratic governments, and fatal as the results finally and inevitably are, we need only glance at the reigns of Tiberius, Nero, and Caligula, of Heliogabalus and Caracalla, of Domitian and Commodus, to recognize that the difference between freedom and despotism is as wide as that between Heaven and Hell. The cruelty, baseness, and insanity of tyrants are incredible. Let him who complains of the fickle humors and inconstancy of a free people, read Pliny's character of Domitian. If the great man in a Republic cannot win omce without descending to low arts and whining beggary and the judicious use of sneaking lies, let him remain in retirement, and use the pen. Tacitus and Juvenal held no office. Let History and Satire punish the pretender as they crucify the despot. The revenges of the intellect are terrible and just.

Let Masonry use the pen and the printing-press in the free State against the Demagogue; in the Despotism against the Tyrant. History offers examples and encouragement. All history, for four thousand years, being filled with violated rights and the sufferings of the people, each period of history brings with it such protest as is possible to it. Under the Caesars there was no insurrection, but there was a Juvenal. The arousing of indignation replaces the Gracchi. Under the Caesars there is the exile of Syene; there is also the author of the Annals. As the Neros reign darkly they should be pictured so. Work with the graver only would be pale; into the grooves should be poured a concentrated prose that bites.

Despots are an aid to thinkers. Speech enchained is speech terrible. The writer doubles and triples his style, when silence is imposed by a master upon the people. There springs from this silence a certain mysterious fullness, which filters and freezes into brass in the thoughts. Compression in the history produces conciseness in the historian. The granitic solidity of some celebrated prose is only a condensation produced by the Tyrant. Tyranny constrains the writer to shortenings of diameter which are increases of strength. The Ciceronian period, hardly sumcient upon Verres, would lose its edge upon Caligula.

The Demagogue is the predecessor of the Despot. One springs from the other's loins. He who will basely fawn on those who have office to bestow, will betray like Iscariot, and prove a miserable and pitiable failure. Let the new Junius lash such men as they deserve, and History make them immortal in infamy; since their

influences culminate in ruin. The Republic that employs and honors the shallow, the superficial, the base, "who crouch Unto the offal of an office promised," at last weeps tears of blood for its fatal error. Of such supreme folly, the sure fruit is damnation. Let the nobility of every great heart, condensed into justice and truth, strike such creatures like a thunderbolt ! If you can do no more, you can at least condemn by your vote, and ostracise by denunciation.

It is true that, as the Czars are absolute, they have it in their power to select the best for the public service. It is true that the beginner of a dynasty generally does so; and that when monarchies are in their prime, pretence and shallowness do not thrive and prosper and get power, as they do in Republics. All do not gabble in the Parliament of a Kingdom, as in the Congress of a Democracy. The incapables do not go undetected there, all their lives.

But dynasties speedily decay and run out. At last they dwindle down into imbecility; and the dull or flippant Members of Congresses are at least the intellectual peers of the vast majority of kings. The great man, the Julius Caesar, the Charlemagne, Cromwell, Napoleon, reigns of right. He is the wisest and the strongest. The incapables and imbeciles succeed and are usurpers; and fear makes them cruel. After Julius came Caracalla and Galba; after Charlemagne, the lunatic Charles the Sixth. So the Saracenic dynasty dwindled out; the Capets, the Stuarts, the Bourbons; the last of these producing Bomba, the ape of Domitian.

Man is by nature cruel, like the tigers. The barbarian, and the tool of the tyrant, and the civilized fanatic, enjoy the sufferings of others, as the children enjoy the contortions of maimed flies. Absolute Power, once in fear for the safety of its tenure, cannot but be cruel.

As to ability, dynasties invariably cease to possess any after a few lives. They become mere shams, governed by ministers, favorites, or courtesans, like those old Etruscan kings, slumbering for long ages in their golden royal robes, dissolving forever at the first breath of day. Let him who complains of the shortcomings of democracy ask himself if he would prefer a Du Barry or a Pompadour, governing in the name of a Louis the Fifteenth, a Caligula making his horse a consul, a Domitian, "that most savage monster," who sometimes drank the blood of relatives, sometimes employing himself with slaughtering the most distinguished citizens before whose gates fear and terror kept watch; a tyrant of frightful aspect, pride on his forehead, fire in his eye, constantly seeking darkness and secrecy, and only emerging from his solitude to make solitude. After all, in a free government, the Laws and the Constitution are above the Incapables, the Courts correct their legislation, and posterity is the Grand Inquest that passes judgment on them. What is the exclusion of worth and intellect and knowledge from civil office compared with trials before Jeffries, tortures in the dark caverns of the Inquisition, Alva butcheries in the Netherlands, the Eve of Saint Bartholomew, and the Sicilian Vespers?

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The Abbe Barruel in his Memoirs for the History of Jacobinism, declares that Masonry in France gave, as its secret, the words Equality and Liberty, leaving it for every honest and religious Mason to explain them as would best suit his principles; but retained the privilege of unveiling in the higher Degrees the meaning of those words, as interpreted by the French Revolution. And he also excepts English Masons from his anathemas, because in England a Mason is a peaceable subject of the civil authorities, no matter where he resides, engaging in no plots or conspiracies against even the worst government. England, he says, disgusted with an Equality and a Liberty, the consequences of which she had felt in the struggles of her Lollards, Anabaptists, and Presbyterians, had "purged her Masonry" from all explanations tending to overturn empires; but there still remained adepts whom disorganizing principles bound to the Ancient Mysteries.

Because true Masonry, unemasculated, bore the banners of Freedom and Equal Rights, and was in rebellion against temporal and spiritual tyranny, its Lodges were proscribed in 1735, by an edict of the States of Holland. In 1737, Louis XV. forbade them in France. In 1738, Pope Clement XII. issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV.; and in 1743 the Council of Berne also proscribed them. The title of the Bull of Clement is, "The Condemnation of the Society of Conventicles de Liberi Muratori, or of the Freemasons, under the penalty of ipso facto excommunication, the absolution from which is reserved to the Pope alone, except at the point of death." And by it all bishops, ordinaries, and inquisitors were empowered to punish Freemasons, "as vehemently suspected of heresy," and to call in, if necessary, the help of the secular arm; that is, to cause the civil authority to put them to death.

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Also, false and slavish political theories end in brutalizing the State. For example, adopt the theory that offices and employments in it are to be given as rewards for services rendered to party, and they soon become the prey and spoil of faction, the booty of the victory of faction;--and leprosy is in the flesh of the State. The body of the commonwealth becomes a mass of corruption, like a living carcass rotten with syphilis. All unsound theories in the end develop themselves in one foul and loathsome disease or other of the body politic. The State, like the man, must use constant effort to stay in the paths of virtue and manliness. The habit of electioneering and begging for office culminates in bribery with office, and corruption in office.

A chosen man has a visible trust from God, as plainly as if the commission were engrossed by the notary. A nation cannot renounce the executorship of the Divine decrees. As little can Masonry. It must labor to do its duty knowingly and wisely. We must remember that, in free States, as well as in despotisms, Injustice, the spouse of Oppression, is the fruitful parent of Deceit, Distrust,



Hatred, Conspiracy, Treason, and Unfaithfulness. Even in assailing Tyranny we must have Truth and Reason as our chief weapons. We must march into that fight like the old Puritans, or into the battle with the abuses that spring up in free government, with the flaming sword in one hand, and the Oracles of God in the other.

The citizen who cannot accomplish well the smaller purposes of public life, cannot compass the larger. The vast power of endurance, forbearance, patience, and performance, of a free people, is acquired only by continual exercise of all the functions, like the healthful physical human vigor. If the individual citizens have it not, the State must equally be without it. It is of the essence of a free government, that the people should not only be concerned in making the laws, but also in their execution. No man ought to be more ready to obey and administer the law than he who has helped to make it. The business of government is carried on for the benefit of all, and every co-partner should give counsel and cooperation.

Remember also, as another shoal on which States are wrecked, that free States always tend toward the depositing of the citizens in strata, the creation of castes, the perpetuation of the jus divinum to office in families. The more democratic the State, the more sure this result. For, as free States advance in power, there is a strong tendency toward centralization, not from deliberate evil intention, but from the course of events and the indolence of human nature. The executive powers swell and enlarge to inordinate dimensions; and the Executive is always aggressive with respect to the nation. Offices of all kinds are multiplied to reward partisans; the brute force of the sewerage and lower strata of the mob obtains large representation, first in the lower offices, and at last in Senates; and Bureaucracy raises its bald head, bristling with pens, girded with spectacles, and bunched with ribbon. The art of Government becomes like a Craft, and its guilds tend to become exclusive, as those of the Middle Ages.

Political science may be much improved as a subject of speculation; but it should never be divorced from the actual national necessity. The science of governing men must always be practical, rather than philosophical. There is not the same amount of positive or universal truth here as in the abstract sciences; what is true in one country may be very false in another; what is untrue to-day may become true in another generation, and the truth of to-day be reversed by the judgment of to-morrow. To distinguish the casual from the enduring, to separate the unsuitable from the suitable, and to make progress even possible, are the proper ends of policy. But without actual knowledge and experience, and communion of labor, the dreams of the political doctors may be no better than those of the doctors of divinity. The reign of such a caste, with its mysteries, its myrmidons, and its corrupting influence, may be as fatal as that of the despots. Thirty tyrants are thirty times worse than one.

Moreover, there is a strong temptation for the governing people to become as much slothful and sluggards as the weakest of absolute kings. Only give them the power to get rid, when caprice prompts them, of the great and wise men, and elect the little, and as to all the rest they will relapse into indolence and indifference. The central power, creation of the people, organized and cunning if not enlightened, is the perpetual tribunal set up by them for the redress of wrong and the rule of justice. It soon supplies itself with all the requisite machinery, and is ready and apt for all kinds of interference. The people may be a child all its life. The central power may not be able to suggest the best scientific solution of a problem; but it has the easiest means of carrying an idea into effect. If the purpose to be attained is a large one, it requires a large comprehension; it is proper for the action of the central power. If it be a small one, it may be thwarted by disagreement. The central power must step in as an arbitrator and prevent this. The people may be too averse to change, too slothful in their own business, unjust to a minority or a majority. The central power must take the reins when the people drop them.

France became centralized in its government more by the apathy and ignorance of its people than by the tyranny of its kings. When the inmost parish-life is given up to the direct guardianship of the State, and the repair of the belfry of a country church requires a written order from the central power, a people is in its dotage. Men are thus nurtured in imbecility, from the dawn of social life. When the central government feeds part of the people it prepares all to be slaves. When it directs parish and county affairs, they are slaves already. The next step is to regulate labor and its wages.

Nevertheless, whatever follies the free people may commit, even to the putting of the powers of legislation in the hands of the little competent and less honest, despair not of the final result. The terrible teacher, EXPERIENCE, writing his lessons on hearts desolated with calamity and wrung by agony, will make them wiser in time. Pretence and grimace and sordid beggary for votes will some day cease to avail. Have FAITH, and struggle on, against all evil influences and discouragements! FAITH is the Saviour and Redeemer of nations. When Christianity had grown weak, profitless, and powerless, the Arab Restorer and Iconoclast came, like a cleansing hurricane. When the battle of Damascus was about to be fought, the Christian bishop, at the early dawn, in his robes, at the head of his clergy, with the Cross once so triumphant raised in the air, came down to the gates of the city, and laid open before the army the Testament of Christ. The Christian general, THOMAS, laid his hand on the book, and said, "Oh God! If our faith be true, aid us, and deliver us not into the hands of its enemies!" But KHALED, "the Sword of God," who had marched from victory to victory, exclaimed to his wearied soldiers, "Let no man sleep! There will be rest enough in the bowers of Paradise; sweet will be the repose never more to be followed by labor." The faith of the Arab had become stronger than that of the Christian, and he conquered.

The Sword is also, in the Bible, an emblem of SPEECH, or of the utterance of thought. Thus, in that vision or apocalypse of the sublime exile of Patmos, a protest in the name of the ideal, overwhelming the real world, a tremendous satire uttered in the name of Religion and Liberty, and with its fiery reverberations smiting the throne of the Gesars, a sharp two-edged sword comes out of the mouth of the Semblance of the Son of Man, encircled by the seven golden candlesticks, and holding in his right hand seven stars. "The Lord," says Isaiah, "hath made my mouth like a sharp sword." "I have slain them," says Hosea, "by the words of my mouth." "The word of God," says the writer of the apostolic letter to the Hebrews, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." "The sword of the Spirit, which is the Word of God," says Paul, writing to the Christians at Ephesus. "I will fight against them with the sword of my mouth," it is said in the Apocalypse, to the angel of the church at Pergamos.

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The spoken discourse may roll on strongly as the great tidal wave; but, like the wave, it dies at last feebly on the sands. It is heard by few, remembered by still fewer, and fades away, like an echo in the mountains, leaving no token of power. It is nothing to the living and coming generations of men. It was the written hullan speech, that gave power and permanence to human thought. It is this that makes the whole human history but one individual life.

To write on the rock is to write on a solid parchment; but it requires a pilgrimage to see it. There is but one copy, and Time wears even that. To write on skins or papyrus was to give, as it were, but one tardy edition, and the rich only could procure it. The Chinese stereotyped not only the unchanging wisdom of old sages, but also the passing events. The process tended to suffocate thought, and to hinder progress; for there is continual wandering in the wisest minds, and Truth writes her last words, not on clean tablets, but on the scrawl that Error has made and often mended.

Printing made the movable letters prolific. Thenceforth the orator spoke almost visibly to listening nations; and the author wrote, like the Pope, his cecumenic decrees *J urbi et orbi*, and ordered them to be posted up in all the market-places; remaining, if he chose, impervious to human sight. The doom of tyrannies was thenceforth sealed. Satire and invective became potent as armies. The unseen hands of the Juniuses could launch the thunderbolts, and make the ministers tremble. One whisper from this giant fills the earth as easily as Demosthenes filled the Agora. It will soon be heard at the antipodes as easily as in the next street. It travels with the lightning under the oceans. It makes the mass one man, speaks to it in the same common language, and elicits a sure and single response. Speech passes into thought, and thence promptly into act. A nation becomes truly one, with one large heart and a single throbbing pulse. Men are invisibly present to each other, as if already spiritual beings; and the thinker who

sits in an Alpine solitude, unknown to or forgotten by all the world, among the silent herds and hills, may flash his words to all the cities and over all the seas.

Select the thinkers to be Legislators; and avoid the gabblers. Wisdom is rarely loquacious. Weight and depth of thought are unfavorable to volubility. The shallow and superficial are generally voluble and often pass for eloquent. More words, less thought,--is the general rule. The man who endeavors to say something worth remembering in every sentence, becomes fastidious, and condenses like Tacitus. The vulgar love a more diffuse stream. The ornamentation that does not cover strength is the gewgaws of babble.

Neither is dialectic subtlety valuable to public men. The Christian faith has it, had it formerly more than now; a subtlety that might have entangled Plato, and which has rivalled in a fruitless fashion the mystic lore of Jewish Rabbis and Indian Sages. It is not this which converts the heathen. It is a vain task to balance the great thoughts of the earth, like hollow straws, on the fingertips of disputation. It is not this kind of warfare which makes the Cross triumphant in the hearts of the unbelievers; but the actual power that lives in the Faith.

So there is a political scholasticism that is merely useless. The dexterities of subtle logic rarely stir the hearts of the people, or convince them. The true apostle of Liberty, Fraternity and Equality makes it a matter of life and death. His combats are like those of Bossuet,-- combats to the death. The true apostolic fire is like the lightning: it flashes conviction into the soul. The true word is verily a two-edged sword. Matters of government and political science can be fairly dealt with only by sound reason, and the logic of common sense: not the common sense of the ignorant, but of the wise. The acutest thinkers rarely succeed in becoming leaders of men. A watchword or a catchword is more potent with the people than logic, especially if this be the least metaphysical. When a political prophet arises, to stir the dreaming, stagnant nation, and hold back its feet from the irretrievable descent, to heave the land as with an earthquake, and shake the silly-shallow idols from their seats, his words will come straight from God's own mouth, and be thundered into the conscience. He will reason, teach, warn, and rule. The real "Sword of the Spirit" is keener than the brightest blade of Damascus. Such men rule a land, in the strength of justice, with wisdom and with power. Still, the men of dialectic subtlety often rule well, because in practice they forget their finely-spun theories, and use the trenchant logic of common sense. But when the great heart and large intellect are left to the rust in private life, and small attorneys, brawlers in politics, and those who in the cities would be only the clerks of notaries, or practitioners in the disreputable courts, are made national Legislators, the country is in her dotage. even if the beard has not yet grown upon her chin.

In a free country, human speech must needs be free; and the State must listen to the maanderings of folly, and the screechings of its geese, and the brayings of its asses, as well as to the golden oracles of its wise and great men. Even the

despotic old kings allowed their wise fools to say what they liked. The true alchellist will extract the lessons of wisdom from the babblings of folly. He will hear what a man has to say on any given subject, even if the speaker end only in proving himself prince of fools. Even a fool will sometimes hit the mark. There is some truth in all men who are not compelled to suppress their souls and speak other men's thoughts. The finger even of the idiot may point to the great highway.

A people, as well as the sages, must learn to forget. If it neither learns the new nor forgets the old, it is fated, even if it has been royal for thirty generations. To unlearn is to learn; and also it is sometimes needful to learn again the forgotten. The antics of fools make the current follies more palpable, as fashions are shown to be absurd by caricatures, which so lead to their extirpation. The buffoon and the zany are useful in their places. The ingenious artificer and craftsman, like Solomon, searches the earth for his materials, and transforms the misshapen matter into glorious workmanship. The world is conquered by the head even more than by the hands. Nor will any assembly talk forever. After a time, when it has listened long enough, it quietly puts the silly, the shallow, and the superficial to one side,--it thinks, and sets to work.

The human thought, especially in popular assemblies, runs in the most singularly crooked channels, harder to trace and follow than the blind currents of the ocean. No notion is so absurd that it may not find a place there. The master-workman must train these notions and vagaries with his two-handed hammer. They twist out of the way of the sword-thrusts; and are invulnerable all over, even in the heel, against logic. The martel or mace, the battle-axe, the great double-edged two-handed sword must deal with follies; the rapier is no better against them than a wand, unless it be the rapier of ridicule.

The SWORD is also the symbol of war and of the soldier. Wars, like thunderstorms, are often necessary to purify the stagnant atmosphere. War is not a demon, without remorse or reward. It restores the brotherhood in letters of fire. When men are seated in their pleasant places, sunken in ease and indolence, with Pretence and Incapacity and Littleness usurping all the high places of State, war is the baptism of blood and fire, by which alone they can be renovated. It is the hurricane that brings the elemental equilibrium, the concord of Power and Wisdom. So long as these continue obstinately divorced, it will continue to chasten.

In the mutual appeal of nations to God, there is the acknowledgment of His might. It lights the beacons of Faith and Freedom, and heats the furnace through which the earnest and loyal pass to immortal glory. There is in war the doom of defeat, the quenchless sense of Duty, the stirring sense of Honor, the measureless solemn sacrifice of devotedness, and the incense of success. Even in the flame and smoke of battle, the Mason discovers his brother, and fulfills the sacred obligations of Fraternity.

Two, or the Duad, is the symbol of Antagonism; of Good and Evil, Light and Darkness. It is Cain and Abel, Eve and Lilith, Jachin and Boaz, Ormuzd and Ahriman, Osiris and Typhon.

THREE, or the Triad, is most significantly expressed by the equilateral and the right-angled triangles. There are three principal colors or rays in the rainbow, which by intermixture make seven. The three are the blue, the yellow, and the red. The Trinity of the Deity, in one mode or other, has been an article in all creeds. He creates, preserves, and destroys. He is the generative power, the productive capacity, and the result. The immaterial man, according to the Kabalah, is composed of vitality, or life, the breath of life; of soul or mind, and spirit. Salt, sulphur, and mercury are the great symbols of the alchemists. To them man was body, soul, and spirit.

FOUR is expressed by the square, or four-sided right-angled figure. Out of the symbolic Garden of Eden flowed a river, dividing into four streams,--PISON, which flows around the land of gold, or light; GIHON, which flows around the land of Ethiopia or Darkness; HIDDEKEL, running eastward to Assyria; and the EUPHRATES. Zechariah saw four chariots coming out from between two mountains of bronze, in the first of which were red horses; in the second, black; in the third, white; and in the fourth, grizzled: "and these were the four winds of the heavens, that go forth from standing before the Lord of all the earth." Ezekiel saw the four living creatures, each with four faces and four wings, the faces of a man and a lion, an ox and an eagle; and the four wheels going upon their four sides; and Saint John beheld the four beasts, full of eyes before and behind, the LION, the young Ox, the MAN, and the flying EAGLE. Four was the signature of the Earth. Therefore, in the 148th Psalm, of those who must praise the Lord on the land, there are four times four, and four in particular of living creatures. Visible nature is described as the four quarters of the world, and the four corners of the earth. "There are four," says the old Jewish saying, "which take the first place in this world: man, among the creatures; the eagle among birds; the ox among cattle; and the lion among wild beasts." Daniel saw four great beasts come up from the sea.

FIVE is the Duad added to the Triad. It is expressed by the five-pointed or blazing star, the mysterious Pentalpha of Pythagoras. It is indissolubly connected with the number seven. Christ fed His disciples and the multitude with five loaves and two fishes, and of the fragments there remained twelve, that is, five and seven, baskets full. Again He fed them with seven loaves and a few little fishes, and there remained seven baskets full. The five apparently small planets, Mercury, Venus, Mars, Jupiter, and Saturn, with the two greater ones, the Sun and Moon, constituted the seven celestial spheres.

SEVEN was the peculiarly sacred number. There were seven planets and spheres presided over by seven archangels. There were seven colors in the rainbow; and the Phoenician Deity was called the HEPTAKIS or God of seven

rays; seven days of the week; and seven and five made the number of months, tribes, and apostles. Zechariah saw a golden candlestick, with seven lamps and seven pipes to the lamps, and an olive-tree on each side. Since he says, "the seven eyes of the Lord shall rejoice, and shall see the plummet in the hand of Zerubbabel." John, in the Apocalypse, writes seven epistles to the seven churches. In the seven epistles there are twelve promises. What is said of the churches in praise or blame, is completed in the number three. The refrain, "who has ears to hear," etc., has ten words, divided by three and seven, and the seven by three and four; and the seven epistles are also so divided. In the seals, trumpets, and vials, also, of this symbolic vision, the seven are divided by four and three. He who sends his message to Ephesus, "holds the seven stars in his right hand, and walks amid the seven golden lamps."

In six days, or periods, God created the Universe, and paused on the seventh day. Of clean beasts, Noah was directed to take by sevens into the ark; and of fowls by sevens; because in seven days the rain was to commence. On the seventeenth day of the month the rain began; on the seventeenth day of the seventh month, the ark rested on Ararat. When the dove returned, Noah waited seven days before he sent her forth again; and again seven, after she returned with the olive-leaf. Enoch was the seventh patriarch, Adam included, and Lamech lived 777 years.

There were seven lamps in the great candlestick of the Tabernacle and Temple, representing the seven planets. Seven times Moses sprinkled the anointing oil upon the altar. The days of consecration of Aaron and his sons were seven in number. A woman was unclean seven days after child-birth; one infected with leprosy was shut up seven days; seven times the leper was sprinkled with the blood of a slain bird; and seven days afterwards he must remain abroad out of his tent. Seven times, in purifying the leper, the priest was to sprinkle the consecrated oil; and seven times to sprinkle with the blood of the sacrificed bird the house to be purified. Seven times the blood of the slain bullock was sprinkled on the mercy-seat; and seven times on the altar. The seventh year was a Sabbath of rest; and at the end of seven times seven years came the great year of jubilee. Seven days the people ate unleavened bread, in the month of Abib. Seven weeks were counted from the time of first putting the sickle to the wheat. The Feast of the Tabernacles lasted seven days.

Israel was in the hand of Midian seven years before Gideon delivered them. The bullock sacrificed by him was seven years old. Samson told Delilah to bind him with seven green withes; and she wove the seven locks of his head, and afterwards shaved them off. Balaam told Barak to build for him seven altars. Jacob served seven years for Leah and seven for Rachel. Job had seven sons and three daughters, making the perfect number ten. He had also seven thousand sheep and three thousand camels. His friends sat down with him seven days and seven nights. His friends were ordered to sacrifice seven bullocks and seven rams; and again, at the end, he had seven sons and three daughters, and

twice seven thousand sheep, and lived an hundred and forty, or twice seven times ten years. Pharaoh saw in his dream seven fat and seven lean kine, seven good ears and seven blasted ears of wheat; and there were seven years of plenty, and seven of famine. Jericho fell, when seven priests, with seven trumpets, made the circuit of the city on seven successive days; once each day for six days, and seven times on the seventh. "The seven eyes of the Lord," says Zechariah, "run to and fro through the whole earth." Solomon was seven years in building the Temple. Seven angels, in the Apocalypse, pour out seven plagues, from seven vials of wrath. The scarlet-colored beast, on which the woman sits in the wilderness, has seven heads and ten horns. So also has the beast that rises Up out of the sea. Seven thunders uttered their voices. Seven angels sounded seven trumpets. Seven lamps of fire, the seven spirits of God, burned before the throne; and the Lamb that was slain had seven horns and seven eyes.

EIGHT is the first cube, that of two. NINE is the square of three, and represented by the triple triangle.

TEN includes all the other numbers. It is especially seven and three; and is called the number of perfection. Pythagoras represented it by the TTRACTYS, which had many mystic meanings. This symbol is sometimes composed of dots or points, sometimes of commas or yods, and in the Kabalah, of the letters of the name of Deity. It is thus arranged:

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The Patriarchs from Adam to Noah, inclusive, are ten in number, and the same number is that of the Commandments.

TWELVE is the number of the lines of equal length that form a cube. It is the number of the months, the tribes, and the apostles; of the oxen under the Brazen Sea, of the stones on the breast-plate of the high priest.

## **MORALS AND DOGMA**

**by Albert Pike**

### **III. THE MASTER.**

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To understand literally the symbols and allegories of Oriental books as to ante-historical matters, is willfully to close our eyes against the Light. To translate the symbols into the trivial and commonplace, is the blundering of mediocrity.

All religious expression is symbolism; since we can describe only what we see, and the true objects of religion are THE SEEN. The earliest instruments of education were symbols; and they and all other religious forms differed and still differ according to external circumstances and imagery, and according to differences of knowledge and mental cultivation. All language is symbolic, so far as it is applied to mental and spiritual phenomena and action. All words have, primarily, a material sense, however they may afterward get, for the ignorant, a spiritual non-sense. "To retract," for example, is to draw back, and when applied to a statement, is symbolic, as much so as a picture of an arm drawn back, to express the same thing, would be. The very word "spirit" means "breath," from the Latin verb *spiro*, breathe.

To present a visible symbol to the eye of another is not necessarily to inform him of the meaning which that symbol has to you. Hence the philosopher soon superadded to the symbols explanations addressed to the ear, susceptible of more precision, but less effective and impressive than the painted or sculptured forms which he endeavored to explain. Out of these explanations grew by degrees a variety of narrations, whose true object and meaning were gradually forgotten, or lost in contradictions and incongruities. And when these were abandoned, and Philosophy resorted to definitions and formulas, its language was but a more complicated symbolism, attempting in the dark to grapple with and picture ideas impossible to be expressed. For as with the visible symbol, so with the word: to utter it to you does not inform you of the exact meaning which it has to me; and thus religion and philosophy became to a great extent disputes as to the meaning of words. The most abstract expression for DEITY, which language can supply, is but a sign or symbol for an object beyond our comprehension, and not more truthful and adequate than the images of OSIRIS and VISHNU, or their names, except as being less sensuous and explicit. We avoid sensuousness only by resorting to simple negation. We come at last to define spirit by saying that it is not matter. Spirit is--spirit.

A single example of the symbolism of words will indicate to you one branch of Masonic study. We find in the English Rite this phrase: "I will always hail, ever conceal, and never reveal;" and in the Catechism, these:

Q.'. "I hail."

A.'. "I conceal,"

and ignorance, misunderstanding the word "hail," has interpolated the phrase, "From whence do you hail."

But the word is really "hele," from the Anglo-Saxon verb *elan*, *helan*, to cover, hide, or conceal. And this word is rendered by the Latin verb *tegere*, to cover or roof over. "That ye fro me no thyng wolle hele," says Gower. "They hele fro me no priuyte," says the Romaunt of the Rose. "To heal a house," is a common phrase in Sussex; and in the west of England, he that covers a house with slates is called a Healer. Wherefore, to "heal" means the same thing as to "tile,"--itself symbolic, as meaning, primarily, to cover a house with tiles,--and means to cover, hide, or conceal. Thus language too is symbolism, and words are as much misunderstood and misused as more material symbols are.

Symbolism tended continually to become more complicated; and all the powers of Heaven were reproduced on earth, until a web of fiction and allegory was woven, partly by art and partly by the ignorance of error, which the wit of man, with his limited means of explanation, will never unravel. Even the Hebrew Theism became involved in symbolism and image-worship, borrowed probably from an older creed and remote regions of Asia,--the worship of the Great Semitic Nature-God AL or ELS and its symbolical representations of JEHOVA Himself were not even confined to poetical or illustrative language. The priests were monotheists: the people idolaters.

There are dangers inseparable from symbolism, which afford an impressive lesson in regard to the similar risks attendant on the use of language. The imagination, called in to assist the reason, usurps its place or leaves its ally helplessly entangled in its web. Names which stand for things are confounded with them; the means are mistaken for the end; the instrument of interpretation for the object; and thus symbols come to usurp an independent character as truths and persons. Though perhaps a necessary path, they were a dangerous one by which to approach the Deity; in which many, says PLUTARCH, "mistaking the sign for the thing signified, fell into a ridiculous superstition; while others, in avoiding one extreme, plunged into the no less hideous gulf of irreligion and impiety."

It is through the Mysteries, CICERO says, that we have learned the first principles of life; wherefore the term "initiation" is used with good reason; and they not only teach us to live more happily and agreeably, but they soften the pains of death by the hope of a better life hereafter.

The Mysteries were a Sacred Drama, exhibiting some legend significant of nature's changes, of the visible Universe in which the Divinity is revealed, and whose import was in many respects as open to the Pagan as to the Christian. Nature is the great Teacher of man; for it is the Revelation of God. It neither dogmatizes nor attempts to tyrannize by compelling to a particular creed or special interpretation. It presents its symbols to us, and adds nothing by way of explanation. It is the text without the commentary; and, as we well know, it is chiefly the commentary and gloss that lead to error and heresies and persecution. The earliest instructors of mankind not only adopted the lessons of

Nature, but as far as possible adhered to her method of imparting them. In the Mysteries, beyond the current traditions or sacred and enigmatic recitals of the Temples, few explanations were given to the spectators, who were left, as in the school of nature, to make inferences for themselves. No other method could have suited every degree of cultivation and capacity. To employ nature's universal symbolism instead of the technicalities of language, rewards the humblest inquirer, and discloses its secrets to every one in proportion to his preparatory training and his power to comprehend them. If their philosophical meaning was above the comprehension of some, their moral and political meanings are within the reach of all.

These mystic shows and performances were not the reading of a lecture, but the opening of a problem. Requiring research, they were calculated to arouse the dormant intellect. They implied no hostility to Philosophy, because Philosophy is the great expounder of symbolism; although its ancient interpretations were often illfounded and incorrect. The alteration from symbol to dogma is fatal to beauty of expression, and leads to intolerance and assumed infallibility.

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If, in teaching the great doctrine of the divine nature of the Soul, and in striving to explain its longings after immortality, and in proving its superiority over the souls of the animals, which have no aspirations Heavenward, the ancients struggled in vain to express the nature of the soul, by comparing it to FIRE and LIGHT, it will be well for us to consider whether, with all our boasted knowledge, we have any better or clearer idea of its nature, and whether we have not despairingly taken refuge in having none at all. And if they erred as to its original place of abode, and understood literally the mode and path of its descent, these were but the accessories of the great Truth, and probably, to the Initiates, mere allegories, designed to make the idea more palpable and impressive to the mind.

They are at least no more fit to be smiled at by the self-conceit of a vain ignorance, the wealth of whose knowledge consists solely in words, than the bosom of Abraham, as a home for the spirits of the just dead; the gulf of actual fire, for the eternal torture of spirits; and the City of the New Jerusalem, with its walls of jasper and its edifices of pure gold like clear glass, its foundations of precious stones, and its gates each of a single pearl. "I knew a man," says PAUL, "caught up to the third Heaven;.... that he was caught up into Paradise, and heard ineffable words, which it is not possible for a man to utter." And nowhere is the antagonism and conflict between the spirit and body more frequently and forcibly insisted on than in the writings of this apostle, nowhere the Divine nature of the soul more strongly asserted. "With the mind," he says, "I serve the law of God; but with the flesh the law of sin....As many as are led by the Spirit of God, are the sons of GOD.... The earnest expectation of the created waits for the manifestation of the sons of God.... The created shall be delivered

from the bondage of corruption, of the flesh liable to decay, into the glorious liberty of the children of God."

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Two forms of government are favorable to the prevalence of falsehood and deceit. Under a Despotism, men are false, treacherous, and deceitful through fear, like slaves dreading the lash. Under a Democracy they are so as a means of attaining popularity and office, and because of the greed for wealth. Experience will probably prove that these odious and detestable vices will grow most rankly and spread most rapidly in a Republic. When office and wealth become the gods of a people, and the most unworthy and unfit most aspire to the former, and fraud becomes the highway to the latter, the land will reek with falsehood and sweat lies and chicane. When the offices are open to all, merit and stern integrity and the dignity of unsullied honor will attain them only rarely and by accident. To be able to serve the country well, will cease to be a reason why the great and wise and learned should be selected to render service. Other qualifications, less honorable, will be more available. To adapt one's opinions to the popular humor; to defend, apologize for, and justify the popular follies; to advocate the expedient and the plausible; to caress, cajole, and flatter the elector; to beg like a spaniel for his vote, even if he be a negro three removes from barbarism; to profess friendship for a competitor and stab him by innuendo; to set on foot that which at third hand shall become a lie, being cousin-german to it when uttered, and yet capable of being explained away,--who is there that has not seen these low arts and base appliances put into practice, and becoming general, until success cannot be surely had by any more honorable means ?--the result being a State ruled and ruined by ignorant and shallow mediocrity, pert self-conceit, the greenness of unripe intellect, vain of a school-boy's smattering of knowledge.

The faithless and the false in public and in political life, will be faithless and false in private. The jockey in politics, like the jockey on the race-course, is rotten from skin to core. Everywhere he will see first to his own interests, and whoso leans on him will be pierced with a broken reed. His ambition is ignoble, like himself; and therefore he will seek to attain omce by ignoble means, as he will seek to attain any other coveted object,--land, money, or reputation.

At length, office and honor are divorced. The place that the small and shallow, the knave or the trickster, is deemed competent and fit to fill, ceases to be worthy the ambition of the great and capable; or if not, these shrink from a contest, the weapons to be used wherein are unfit for a gentleman to handle. Then the habits of unprincipled advocates in law courts are naturalized in Senates, and pettifoggers wrangle there, when the fate of the nation and the lives of millions are at stake. States are even begotten by villainy and brought forth by fraud, and rascalities are justified by legislators claiming to be honorable. Then contested elections are decided by perjured votes or party considerations; and all the

practices of the worst times of corruption are revived and exaggerated in Republics.

It is strange that reverence for truth, that manliness and genuine loyalty, and scorn of littleness and unfair advantage, and genuine faith and godliness and large-heartedness should diminish, among statesmen and people, as civilization advances, and freedom becomes more general, and universal suffrage implies universal worth and fitness ! In the age of Elizabeth, without universal suffrage, or Societies for the Diffusion of Useful Knowledge, or popular lecturers, or Lycaea, the statesman, the merchant, the burgher, the sailor, were all alike heroic, fearing God only, and man not at all. Let but a hundred or two years elapse, and in a Monarchy or Republic of the same race, nothing is less heroic than the merchant, the shrewd speculator, the office-seeker, fearing man only, and God not at all. Reverence for greatness dies out, and is succeeded by base envy of greatness. Every man is in the way of many, either in the path to popularity or wealth. There is a general feeling of satisfaction when a great statesman is displaced, or a general, who has been for his brief hour the popular idol, is unfortunate and sinks from his high estate. It becomes a misfortune, if not a crime, to be above the popular level.

We should naturally suppose that a nation in distress would take counsel with the wisest of its sons. But, on the contrary, great men seem never so scarce as when they are most needed, and small men never so bold to insist on infesting place, as when mediocrity and incapable pretence and sophomoric greenness, and showy and sprightly incompetency are most dangerous. When France was in the extremity of revolutionary agony, she was governed by an assembly of provincial pettifoggers, and Robespierre, Marat, and Couthon ruled in the place of Mirabeau, Vergniaud, and Carnot. England was governed by the Rump Parliament, after she had beheaded her king. Cromwell extinguished one body, and Napoleon the other.

Fraud, falsehood, trickery, and deceit in national affairs are the signs of decadence in States and precede convulsions or paralysis. To bully the weak and crouch to the strong, is the policy of nations governed by small mediocrity. The tricks of the canvass for office are re-enacted in Senates. The Executive becomes the dispenser of patronage, chiefly to the most unworthy; and men are bribed with offices instead of money, to the greater ruin of the Commonwealth. The Divine in human nature disappears, and interest, greed, and selfishness takes its place. That is a sad and true allegory which represents the companions of Ulysses changed by the enchantments of Circe into swine.

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"Ye cannot," said the Great Teacher, "serve God and Mammon." When the thirst for wealth becomes general, it will be sought for as well dishonestly as honestly; by frauds and overreachings, by the knaveries of trade, the heartlessness of

greedy speculation, by gambling in stocks and commodities that soon demoralizes a whole community. Men will speculate upon the needs of their neighbors and the distresses of their country. Bubbles that, bursting, impoverish multitudes, will be blown up by cunning knavery, with stupid credulity as its assistants and instrument. Huge bankruptcies, that startle a country like the earthquakes, and are more fatal, fraudulent assignments, engulfment of the savings of the poor, expansions and collapses of the currency, the crash of banks, the depreciation of Government securities, prey on the savings of self-denial, and trouble with their depredations the first nourishment of infancy and the last sands of life, and fill with inmates the churchyards and lunatic asylums. But the sharper and speculator thrives and fattens. If his country is fighting by a levy en masse for her very existence, he aids her by depreciating her paper, so that he may accumulate fabulous amounts with little outlay. If his neighbor is distressed, he buys his property for a song. If he administers upon an estate, it turns out insolvent, and the orphans are paupers. If his bank explodes, he is found to have taken care of himself in time. Society worships its paper-and-credit kings, as the old Hindus and Egyptians worshipped their worthless idols, and often the most obsequiously when in actual solid wealth they are the veriest paupers. No wonder men think there ought to be another world, in which the injustices of this may be atoned for, when they see the friends of ruined families begging the wealthy sharpeners to give alms to prevent the orphaned victims from starving, until they may find ways of supporting themselves.

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States are chiefly avaricious of commerce and of territory. The latter leads to the violation of treaties, encroachments upon feeble neighbors, and rapacity toward their wards whose lands are coveted. Republics are, in this, as rapacious and unprincipled as Despots, never learning from history that inordinate expansion by rapine and fraud has its inevitable consequences in dismemberment or subjugation. When a Republic begins to plunder its neighbors, the words of doom are already written on its walls. There is a judgment already pronounced of God upon whatever is unrighteous in the conduct of national affairs. When civil war tears the vitals of a Republic, let it look back and see if it has not been guilty of injustices; and if it has, let it humble itself in the dust !

When a nation becomes possessed with a spirit of commercial greed, beyond those just and fair limits set by a due regard to a moderate and reasonable degree of general and individual prosperity, it is a nation possessed by the devil of commercial avarice, a passion as ignoble and demoralizing as avarice in the individual; and as this sordid passion is baser and more unscrupulous than ambition, so it is more hateful, and at last makes the infected nation to be regarded as the enemy of the human race. To grasp at the lion's share of commerce, has always at last proven the ruin of States, because it invariably leads to injustices that make a State detestable; to a selfishness and crooked

policy that forbid other nations to be the friends of a State that cares only for itself.

Commercial avarice in India was the parent of more atrocities and greater rapacity, and cost more human lives, than the nobler ambition for extended empire of Consular Rome. The nation that grasps at the commerce of the world cannot but become selfish, calculating, dead to the noblest impulses and sympathies which ought to actuate States. It will submit to insults that wound its honor, rather than endanger its commercial interests by war; while, to subserve those interests, it will wage unjust war, on false or frivolous pretexts, its free people cheerfully allying themselves with despots to crush a commercial rival that has dared to exile its kings and elect its own ruler.

Thus the cold calculations of a sordid self-interest, in nations commercially avaricious, always at last displace the sentiments and lofty impulses of Honor and Generosity by which they rose to greatness; which made Elizabeth and Cromwell alike the protectors of Protestants beyond the four seas of England, against crowned Tyranny and mitred Persecution; and, if they had lasted, would have forbidden alliances with Czars and Autocrats and Bourbons to re-enthroned the Tyrannies of Incapacity, and arm the Inquisition anew with its instruments of torture. The soul of the avaricious nation petrifies, like the soul of the individual who makes gold his god. The Despot will occasionally act upon noble and generous impulses, and help the weak against the strong, the right against the wrong. But commercial avarice is essentially egotistic, grasping, faithless, overreaching, crafty, cold, ungenerous, selfish, and calculating, controlled by considerations of self-interest alone. Heartless and merciless, it has no sentiments of pity, sympathy, or honor, to make it pause in its remorseless career; and it crushes down all that is of impediment in its way, as its keels of commerce crush under them the murmuring and unheeded waves.

A war for a great principle ennobles a nation. A war for commercial supremacy, upon some shallow pretext, is despicable, and more than aught else demonstrates to what immeasurable depths of baseness men and nations can descend. Commercial greed values the lives of men no more than it values the lives of ants. The slave-trade is as acceptable to a people enthralled by that greed, as the trade in ivory or spices, if the profits are as large. It will by-and-by endeavor to compound with God and quiet its own conscience, by compelling those to whom it sold the slaves it bought or stole, to set them free, and slaughtering them by hecatombs if they refuse to obey the edicts of its philanthropy.

Justice in no wise consists in meting out to another that exact measure of reward or punishment which we think and decree his merit, or what we call his crime, which is more often merely his error, deserves. The justice of the father is not incompatible with forgiveness by him of the errors and offences of his child. The Infinite Justice of God does not consist in meting out exact measures of

punishment for human frailties and sins. We are too apt to erect our own little and narrow notions of what is right and just into the law of justice, and to insist that God shall adopt that as His law; to measure off something with our own little tape-line, and call it God's love of justice. Continually we seek to ennoble our own ignoble love of revenge and retaliation by misnaming it justice.

Nor does justice consist in strictly governing our conduct toward other men by the rigid rules of legal right. If there were a community anywhere, in which all stood upon the strictness of this rule, there should be written over its gates, as a warning to the unfortunates desiring admission to that inhospitable realm, the words which DANTE says are written over the great gate of Hell: LET THOSE WHO ENTER HERE LEAVE HOPE BEHIND ! It is not just to pay the laborer in field or factory or workshop his current wages and no more, the lowest market-value of his labor, for so long only as we need that labor and he is able to work; for when sickness or old age overtakes him, that is to leave him and his family to starve; and God will curse with calamity the people in which the children of the laborer out of work eat the boiled grass of the field, and mothers strangle their children, that they may buy food for themselves with the charitable pittance given for burial expenses. The rules of what is ordinarily termed "Justice," may be punctiliously observed among the fallen spirits that are the aristocracy of Hell.

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Justice, divorced from sympathy, is selfish indifference, not in the least more laudable than misanthropic isolation. There is sympathy even among the hair-like oscillatorias, a tribe of simple plants, armies of which may be discovered with the aid of the microscope, in the tiniest bit of scum from a stagnant pool. For these will place themselves, as if it were by agreement, in separate companies, on the side of a vessel containing them, and seem marching upward in rows; and when a swarm grows weary of its situation, and has a mind to change its quarters, each army holds on its way without confusion or intermixture, proceeding with great regularity and order, as if under the directions of wise leaders. The ants and bees give each other mutual assistance, beyond what is required by that which human creatures are apt to regard as the strict law of justice.

Surely we need but reflect a little, to be convinced that the individual man is but a fraction of the unit of society, and that he is indissolubly connected with the rest of his race. Not only the actions, but the will and thoughts of other men make or mar his fortunes, control his destinies, are unto him life or death, dishonor or honor. The epidemics, physical and moral, contagious and infectious, public opinion, popular delusions, enthusiasms, and the other great electric phenomena and currents, moral and intellectual, prove the universal sympathy. The vote of a single and obscure man, the utterance of self-will, ignorance, conceit, or spite, deciding an election and placing Folly or Incapacity or Baseness in a Senate, involves the country in war, sweeps away our fortunes, slaughters our sons,



renders the labors of a life unavailing, and pushes on, helpless, with all our intellect to resist, into the grave.

These considerations ought to teach us that justice to others and to ourselves is the same; that we cannot define our duties by mathematical lines ruled by the square, but must fill with them the great circle traced by the compasses; that the circle of humanity is the limit, and we are but the point in its centre, the drops in the great Atlantic, the atom or particle, bound by a mysterious law of attraction which we term sympathy to every other atom in the mass; that the physical and moral welfare of others cannot be indifferent to us; that we have a direct and immediate interest in the public morality and popular intelligence, in the well-being and physical comfort of the people at large. The ignorance of the people, their pauperism and destitution, and consequent degradation, their brutalization and demoralization, are all diseases; and we cannot rise high enough above the people, nor shut ourselves up from them enough, to escape the miasmatic contagion and the great magnetic currents.

Justice is peculiarly indispensable to nations. The unjust State is doomed of God to calamity and ruin. This is the teaching of the Eternal Wisdom and of history. "Righteousness exalteth a nation; but wrong is a reproach to nations." "The Throne is established by Righteousness. Let the lips of the Ruler pronounce the sentence that is Divine; and his mouth do no wrong in judgment!" The nation that adds province to province by fraud and violence, that encroaches on the weak and plunders its wards, and violates its treaties and the obligation of its contracts, and for the law of honor and fair-dealing substitutes the exigencies of greed and the base precepts of policy and craft and the ignoble tenets of expediency, is predestined to destruction; for here, as with the individual, the consequences of wrong are inevitable and eternal.

A sentence is written against all that is unjust, written by God in the nature of man and in the nature of the Universe, because it is in the nature of the Infinite God. No wrong is really successful. The gain of injustice is a loss; its pleasure, suffering. Iniquity often seems to prosper, but its success is its defeat and shame. If its consequences pass by the doer, they fall upon and crush his children. It is a philosophical, physical, and moral truth, in the form of a threat, that God visits the iniquity of the fathers upon the children, to the third and fourth generation of those who violate His laws. After a long while, the day of reckoning always comes, to nation as to individual; and always the knave deceives himself, and proves a failure.

Hypocrisy is the homage that vice and wrong pay to virtue and justice. It is Satan attempting to clothe himself in the angelic vesture of light. It is equally detestable in morals, politics, and religion; in the man and in the nation. To do injustice under the pretence of equity and fairness; to reprove vice in public and commit it in private; to pretend to charitable opinion and censoriously condemn; to profess the principles of Masonic beneficence, and close the ear to the wail of distress

and the cry of suffering; to eulogize the intelligence of the people, and plot to deceive and betray them by means of their ignorance and simplicity; to prate of purity, and peculate; of honor, and basely abandon a sinking cause; of disinterestedness, and sell one's vote for place and power, are hypocrisies as common as they are infamous and disgraceful. To steal the livery of the Court of God to serve the Devil withal; to pretend to believe in a God of mercy and a Redeemer of love, and persecute those of a different faith; to devour widows' houses, and for a pretence make long prayers; to preach continence, and wallow in lust; to inculcate humility, and in pride surpass Lucifer; to pay tithe, and omit the weightier matters of the law, judgment, mercy and faith; to strain at a gnat, and swallow a camel; to make clean the outside of the cup and platter, keeping them full within of extortion and excess; to appear outwardly righteous unto men, but within be full of hypocrisy and iniquity, is indeed to be like unto whited sepulchres, which appear beautiful outward, but are within full of bones of the dead and of all uncleanness.

The Republic cloaks its ambition with the pretence of a desire and duty to "extend the area of freedom," and claims it as its "manifest destiny" to annex other Republics or the States or Provinces of others to itself, by open violence, or under obsolete, empty, and fraudulent titles. The Empire founded by a successful soldier, claims its ancient or natural boundaries, and makes necessity and its safety the plea for open robbery. The great Merchant Nation, gaining foothold in the Orient, finds a continual necessity for extending its dominion by arms, and subjugates India. The great Royalties and Despotisms, without a plea, partition among themselves a Kingdom, dismember Poland, and prepare to wrangle over the dominions of the Crescent. To maintain the balance of power is a plea for the obliteration of States. Carthage, Genoa, and Venice, commercial Cities only, must acquire territory by force or fraud, and become States. Alexander marches to the Indus; Tamerlane seeks universal empire; the Saracens conquer Spain and threaten Vienna.

The thirst for power is never satisfied. It is insatiable. Neither men nor nations ever have power enough. When Rome was the mistress of the world, the Emperors caused themselves to be worshipped as gods. The Church of Rome claimed despotism over the soul, and over the whole life from the cradle to the grave. It gave and sold absolutions for past and future sins. It claimed to be infallible in matters of faith. It decimated Europe to purge it of heretics. It decimated America to convert the Mexicans and Peruvians. It gave and took away thrones; and by excommunication and interdict closed the gates of Paradise against Nations, Spain, haughty with its dominion over the Indies, endeavored to crush out Protestantism in the Netherlands, while Philip the Second married the Queen of England, and the pair sought to win that kingdom back to its allegiance to the Papal throne. Afterward Spain attempted to conquer it with her "invincible" Armada. Napoleon set his relatives and captains on thrones, and parcelled among them half of Europe. The Czar rules over an empire more gigantic than Rome. The history of all is or will be the same,--

acquisition, dismemberment, ruin. There is a judgment of God against all that is unjust.

To seek to subjugate the will of others and take the soul captive, because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism, from that of Mesmer to that of the Church of Rome and the French Republic. That was the apostolate alike of Joshua and of Mahomet. Masonry alone preaches Toleration, the right of man to abide by his own faith, the right of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring brotherhood by slaughter and subjugation.

It is natural, when we are wronged, to desire revenge; and to persuade ourselves that we desire it less for our own satisfaction than to prevent a repetition of the wrong, to which the doer would be encouraged by immunity coupled with the profit of the wrong. To submit to be cheated is to encourage the cheater to continue; and we are quite apt to regard ourselves as God's chosen instruments to inflict His vengeance, and for Him and in His stead to discourage wrong by making it fruitless and its punishment sure. Revenge has been said to be "a kind of wild justice;" but it is always taken in anger, and therefore is unworthy of a great soul, which ought not to suffer its equanimity to be disturbed by ingratitude or villainy. The injuries done us by the base are as much unworthy of our angry notice as those done us by the insects and the beasts; and when we crush the adder, or slay the wolf or hyena, we should do it without being moved to anger, and with no more feeling of revenge than we have in rooting up a noxious weed.

And if it be not in human nature not to take revenge by way of punishment, let the Mason truly consider that in doing so he is God's agent, and so let his revenge be measured by justice and tempered by mercy. The law of God is, that the consequences of wrong and cruelty and crime shall be their punishment; and the injured and the wronged and the indignant are as much His instruments to enforce that law, as the diseases and public detestation, and the verdict of history and the execration of posterity are. No one will say that the Inquisitor who has racked and burned the innocent; the Spaniard who hewed Indian infants, living, into pieces with his sword, and fed the mangled limbs to his bloodhounds; the military tyrant who has shot men without trial, the knave who has robbed or betrayed his State, the fraudulent banker or bankrupt who has beggared orphans, the public officer who has violated his oath, the judge who has sold injustice, the legislator who has enabled Incapacity to work the ruin of the State, ought not to be punished. Let them be so; and let the injured or the sympathizing be the instruments of God's just vengeance; but always out of a higher feeling than mere personal revenge.

Remember that every moral characteristic of man finds its prototype among creatures of lower intelligence; that the cruel foulness of the hyena, the savage rapacity of the wolf, the merciless rage of the tiger, the crafty treachery of the panther, are found among mankind, and ought to excite no other emotion, when found in the man, than when found in the beast. Why should the true man be angry with the geese that hiss, the peacocks that strut, the asses that bray, and the apes that imitate and chatter, although they wear the human form? Always, also, it remains true, that it is more noble to forgive than to take revenge; and that, in general, we ought too much to despise those who wrong us, to feel the emotion of anger, or to desire revenge.

At the sphere of the Sun, you are in the region of LIGHT. \* \* \* \* The Hebrew word for gold, ZAHAB, also means Light, of which the Sun is to the Earth the great source. So, in the great Oriental allegory of the Hebrews, the River PISON compasses the land of Gold or Light; and the River GIHON the land of Ethiopia or Darkness.

What light is, we no more know than the ancients did. According to the modern hypothesis, it is not composed of luminous particles shot out from the sun with immense velocity; but that body only impresses, on the ether which fills all space, a powerful vibratory movement that extends, in the form of luminous waves, beyond the most distant planets, supplying them with light and heat. To the ancients, it was an outflowing from the Deity. To us, as to them, it is the apt symbol of truth and knowledge. To us, also, the upward journey of the soul through the Spheres is symbolical; but we are as little informed as they whence the soul comes, where it has its origin, and whither it goes after death. They endeavored to have some belief and faith, some creed, upon those points. At the present day, men are satisfied to think nothing in regard to all that, and only to believe that the soul is a something separate from the body and out-living it, but whether existing before it, neither to inquire nor care. No one asks whether it emanates from the Deity, or is created out of nothing, or is generated like the body, and the issue of the souls of the father and the mother. Let us not smile, therefore, at the ideas of the ancients, until we have a better belief; but accept their symbols as meaning that the soul is of a Divine nature, originating in a sphere nearer the Deity, and returning to that when freed from the enthrallment of the body; and that it can only return there when purified of all the sordidness and sin which have, as it were, become part of its substance, by its connection with the body.

It is not strange that, thousands of years ago, men worshipped the Sun, and that to-day that worship continues among the Parsees. Originally they looked beyond the orb to the invisible God, of whom the Sun's light, seemingly identical with generation and life, was the manifestation and outflowing. Long before the Chaldean shepherds watched it on their plains, it came up regularly, as it now does, in the morning, like a god, and again sank, like a king retiring, in the west, to return again in due time in the same array of majesty. We worship

Immutability. It was that steadfast, immutable character of the Sun that the men of Baalbec worshipped. His light-giving and life-giving powers were secondary attributes. The one grand idea that compelled worship was the characteristic of God which they saw reflected in his light, and fancied they saw in its originality the changelessness of Deity. He had seen thrones crumble, earthquakes shake the world and hurl down mountains. Beyond Olympus, beyond the Pillars of Hercules, he had gone daily to his abode, and had come daily again in the morning to behold the temples they built to his worship. They personified him as BRAHMA, AMUN, OSRIS, BEL, ADONIS, MALKARTH, MITHRAS, and APOLLO; and the nations that did so grew old and died. Moss grew on the capitals of the great columns of his temples, and he shone on the moss. Grain by grain the dust of his temples crumbled and fell, and was borne off on the wind, and still he shone on crumbling column and architrave. The roof fell crashing on the pavement, and he shone in on the Holy of Holies with unchanging rays. It was not strange that men worshipped the Sun.

There is a water-plant, on whose broad leaves the drops of water roll about without uniting, like drops of mercury. So arguments on points of faith, in politics or religion, roll over the surface of the mind. An argument that convinces one mind has no effect on another. Few intellects, or souls that are the negations of intellect, have any logical power or capacity. There is a singular obliquity in the human mind that makes the false logic more effective than the true with nine-tenths of those who are regarded as men of intellect. Even among the judges, not one in ten can argue logically. Each mind sees the truth, distorted through its own medium. Truth, to most men, is like matter in the spheroidal state. Like a drop of cold water on the surface of a red-hot metal plate, it dances, trembles, and spins, and never comes into contact with it; and the mind may be plunged into truth, as the hand moistened with sulphurous acid may into melted metal, and be not even warmed by the immersion.

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The word Khairum or Khurum is a compound one. Gesenius renders Khurum by the word noble or free-born: Khur meaning white, noble. It also means the opening of a window, the socket of the eye. Khri also means white, or an opening; and Khris, the orb of the Sun, in Job viii. 13 and x. 7. Krishna is the Hindu Sun-God. Khur, the Parsi word, is the literal name of the Sun.

From Kur or Khur, the Sun, comes Khora, a name of Lower Egypt. The Sun, Bryant says in his Mythology, was called Kur; and Plutarch says that the Persians called the Sun Kuros. Kurios, Lord, in Greek, like Adonai, Lord, in Phoenician and Hebrew, was applied to the Sun. Many places were sacred to the Sun, and called Kura, Kuria, Kuropolis, Kurene, Kureschata, Kuresta, and Corusia in Scythia.

The Egyptian Deity called by the Greeks "Horus," was Her-Ra, or Har-oeris, Hor or Har, the Sun. Hari is a Hindu name of the Sun. Ari-al, Ar-es, Ar, Aryaman, Areimonios, the AR meaning Fire or Flame, are of the same kindred. Hewnes or Har-mes, (Aram, Remus, Haram, Harameias), was Kadmos, the Divine Light or Wisdom. Mar-kuri, says Movers, is Mar, the Sun.

In the Hebrew, AOOR, is Light, Fire, or the Sun. Cyrus, said Ctesias, was so named from Kuros, the Sun. Kuris, Hesychius says, was Adonis. Apollo, the Sun-god, was called Kurraios, from Kurra, a city in Phocis. The people of Kurene, originally Ethiopians or Cuthites, worshipped the Sun under the title of Achoor and Achor.

We know, through a precise testimony in the ancient annals of Tsur, that the principal festivity of Mal-karth, the incarnation of the Sun at the Winter Solstice, held at Tsur, was called his rebirth or his awakening, and that it was celebrated by means of a pyre, on which the god was supposed to regain, through the aid of fire, a new life. This festival was celebrated in the month Peritius (Barith), the second day of which corresponded to the 25th of December. KHUR-UM, King of Tyre, Movers says, first performed this ceremony. These facts we learn from Josephus, Servius on the Aeneid, and the Dionysiacs of Nonnus; and through a coincidence that cannot be fortuitous, the same day was at Rome the Dies Natalis Solis Invicti, the festal day of the invincible Sun. Under this title, HERCULES, HAR-acles, was worshipped at Tsur. Thus, while the temple was being erected, the death and resurrection of a Sun-God was annually represented at Tsur, by Solomon's ally, at the winter solstice, by the pyre of MAL-KARIH, the Tsurian Haracles.

AROERIS or HAR-oeris, the elder HORUS, is from the same old root that in the Hebrew has the form Aur, or, with the definite article prefixed, Haur, Light, or the Light, splendor, flame, the Sun and his rays. The hieroglyphic of the younger HORUS was the point in a circle; of the Elder, a pair of eyes; and the festival of the thirtieth day of the month Epiphi, when the sun and moon were supposed to be in the same right line with the earth, was called "The birth-day of the eyes of Horus."

In a papyrus published by Champollion, this god is styled "Harokeri, Lord of the Solar Spirits, the beneficent eye of the Sun." Plutarch calls him "Har-pocrates," but there is no trace of the latter part of the name in the hieroglyphic legends. He is the son of OSIRIS and Isrs; and is represented sitting on a throne supported by lions; the same word, in Egyptian, meaning Lion and Sun. So Solomon made a great throne of ivory, plated with gold, with six steps, at each arm of which was a lion, and one on each side to each step, making seven on each side.

Again, the Hebrew word Khi, means "living;" and ram, "was, or shall be, raised or lifted up." The latter is the same as room, aroom, harum, whence Aram, for Syria,

or Aramoea, High-land. Khairum, therefore, would mean "was raised up to life, or living."

So, in Arabic, hrm, an unused root, meant, "was high," "made great," "exalted;" and Hirm means an ox, the symbol of the Sun in Taurus, at the Vernal Equinox.

KHURUM, therefore, improperly called Hiram, is KHUR-OM, the same as Her-ra, Her-mes, and Her-acles, the "Heracles Tyrius Invictus," the personification of Light and the Son, the Mediator, Redeemer, and Saviour. From the Egyptian word Ra came the Coptic Ouro, and the Hebrew Aur, Light. Har-oen, is Hor or Har, the chief or master. Hor is also heat; and hora, season or hour; and hence in several African dialects, as names of the Sun, Airo, Ayero, eer, uiro, ghurrah, and the like. The royal name rendered Pharaoh, was PHRA, that is, Pai-ra, the Sun.

The legend of the contest between Hor-ra and Set, or Set-nu-bi, the same as Bar or Bal, is older than that of the strife between Osiris and Typhon; as old, at least, as the nineteenth dynasty. It is called in the Book of the Dead, "The day of the battle between Horus and Set." The later myth connects itself with Phoenicia and Syria. The body of OSIRIS went ashore at Gebal or Byblos, sixty miles above Tsur. You will not fail to notice that in the name of each murderer of Khurum, that of the Evil God Bal is found.

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Har-oen was the god of TIME, as well as of Life. The Egyptian legend was that the King of Byblos cut down the tamarisk-tree containing the body of OSIRIS, and made of it a column for his palace. Isis, employed in the palace, obtained possession of the column, took the body out of it, and carried it away. Apuleius describes her as "a beautiful female, over whose divine neck her long thick hair hung in graceful ringlets;" and in the procession female attendants, with ivory combs, seemed to dress and ornament the royal hair of the goddess. The palm-tree, and the lamp in the shape of a boat, appeared in the procession. If the symbol we are speaking of is not a mere modern invention, it is to these things it alludes.

The identity of the legends is also confirmed by this hieroglyphic picture, copied from an ancient Egyptian monument, which may also enlighten you as to the Lion's grip and the Master's gavel.

in the ancient Phoenician character, and in the Samaritan, A B, (the two letters representing the numbers 1, 2, or Unity and Duality, means Father, and is a primitive noun, common to all the Semitic languages.

It also means an Ancestor, Originator, Inventor, Head, Chief or Ruler, Manager, Overseer, Master, Priest, Prophet.

is simply Father, when it is in construction, that is, when it precedes another word, and in English the preposition "of" is interposed, as Abi-Al, the Father of Al.

Also, the final Yod means "my"; so that by itself means "My father. David my father, 2 Chron. ii. 3. (Vav) final is the possessive pronoun "his"; and Abiu (which we read "Abif") means "of my father's." Its full meaning, as connected with the name of Khurum, no doubt is, "formerly one of my father's servants," or "slaves."

The name of the Phcenician artificer is, in Samuel and Kings, [2 Sam. v. 11; 1 Kings v. 15; 1 Kings vii. 40]. In Chronicles it is with the addition of [2 Chron. ii. 12]; and of [2 Chron. iv. 16].

It is merely absurd to add the word "Abif," or "Abiff," as part of the name of the artificer. And it is almost as absurd to add the word "Abi," which was a title and not part of the name. Joseph says [Gen. xlv. 8], "God has constituted me 'Ab l'Paraah, as Father to Paraah, i.e., Vizier or Prime Minister." So Haman was called the Second Father of Artaxerxes; and when King Khurum used the phrase "Khurum Abi," he meant that the artificer he sent Schlomoh was the principal or chief workman in his line at Tsur.

A medal copied by Montfaucon exhibits a female nursing a child, with ears of wheat in her hand, and the legend (Iao). She is seated on clouds, a star at her head, and three ears of wheat rising from an altar before her.

HORUS was the mediator, who was buried three days, was regenerated, and triumphed over the evil principle.

The word HERI, in Sanscrit, means Shepherd, as well as Savior. CRISHNA is called Heri, as Jesus called Himself the Good Shepherd.

Khur, means an aperture of a window, a cave, or the eye. Also it means white.

It also means an opening, and noble, free-born, high-born.

KHURM means consecrated, devoted; in Aethiopic. It is the name of a city, [Josh. xix. 38]; and of a man, [Ezr. ii. 32, x. 31; Neh. iii. 11].

Khirah, means nobility, a noble race.

Buddha is declared to comprehend in his own person the essence of the Hindu Trimurti; and hence the tri-literal monosyllable Om or Aum is applied to him as being essentially the same as Brahma-Vishnu-Siva. He is the same as Hermes, Thoth, Taut, and Teutates. One of his names is Heri-maya or Hermaya, which are evidently the same name as Hermes and Khirm or Khurm. Heri, in Sanscrit, means Lord.



A learned Brother places over the two symbolic pillars, from right to left, the two words IHU and BAL: followed by the hieroglyphic equivalent, of the Sun-God, Amun-ra. Is it an accidental coincidence, that in the name of each murderer are the two names of the Good and Evil Deities of the Hebrews; for Yu-bel is but Yehu-Bal or Yeho-Bal? and that the three final syllables of the names, a, o, um, make A.'U.'M.'. the sacred word of the Hindoos, meaning the Triune God, Life-giving, Life-preserving, Life-destroying: represented by the mystic character ?

The genuine acacia, also, is the thorny tamarisk, the same tree which grew up around the body of Osiris. It was a sacred tree among the Arabs, who made of it the idol Al-Uzza, which Mohammed destroyed. It is abundant as a bush in the Desert of Thur: and of it the "crown of thorns" was composed, which was set on the forehead of Jesus of Nazareth. It is a fit type of immortality on account of its tenacity of life; for it has been known, when planted as a door-post, to take root again and shoot out budding boughs over the threshold.

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Every commonwealth must have its periods of trial and transition, especially if it engages in war. It is certain at some time to be wholly governed by agitators appealing to all the baser elements of the popular nature; by moneyed corporations; by those enriched by the depreciation of government securities or paper; by small attorneys, schemers, money-jobbers, speculators and adventurers--an ignoble oligarchy, enriched by the distresses of the State, and fattened on the miseries of the people. Then all the deceitful visions of equality and the rights of man end; and the wronged and plundered State can regain a real liberty only by passing through "great varieties of untried being," purified in its transmigration by fire and blood.

In a Republic, it soon comes to pass that parties gather round the negative and positive poles of some opinion or notion, and that the intolerant spirit of a triumphant majority will allow no deviation from the standard of orthodoxy which it has set up for itself. Freedom of opinion will be professed and pretended to, but every one will exercise it at the peril of being banished from political communion with those who hold the reins and prescribe the policy to be pursued. Slavishness to party and obsequiousness to the popular whims go hand in hand. Political independence only occurs in a fossil state; and men's opinions grow out of the acts they have been constrained to do or sanction. Flattery, either of individual or people, corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings. A Ccesar, securely seated in power, cares less for it than a free democracy; nor will his appetite for it grow to exorbitance, as that of a people will, until it becomes insatiate. The effect of liberty to individuals is, that they may do what they please; to a people, it is to a great extent the same. If accessible to flattery, as this is always interested, and resorted to on low and base motives, and for evil purposes, either individual or people is sure, in doing what it pleases, to do what in honor and conscience

should have been left undone. One ought not even to risk congratulations, which may soon be turned into complaints; and as both individuals and peoples are prone to make a bad use of power, to flatter them, which is a sure way to mislead them, well deserves to be called a crime.

The first principle in a Republic ought to be, "that no man or set of men is entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services; which not being descendible, neither ought the offices of magistrate, legislature, nor judge, to be hereditary." It is a volume of Truth and Wisdom, a lesson for the study of nations, embodied in a single sentence, and expressed in language which every man can understand. If a deluge of despotism were to overthrow the world, and destroy all institutions under which freedom is protected, so that they should no longer be remembered among men, this sentence, preserved, would be sufficient to rekindle the fires of liberty and revive the race of freemen.

But, to preserve liberty, another must be added: "that a free State does not confer office as a reward, especially for questionable services, unless she seeks her own ruin; but all officers are employed by her, in consideration solely of their will and ability to render service in the future; and therefore that the best and most competent are always to be preferred."

For, if there is to be any other rule, that of hereditary succession is perhaps as good as any. By no other rule is it possible to preserve the liberties of the State. By no other to intrust the power of making the laws to those only who have that keen instinctive sense of injustice and wrong which enables them to detect baseness and corruption in their most secret hiding-places, and that moral courage and generous manliness and gallant independence that make them fearless in dragging out the perpetrators to the light of day, and calling down upon them the scorn and indignation of the world. The flatterers of the people are never such men. On the contrary, a time always comes to a Republic, when it is not content, like Liberius, with a single Sejanus, but must have a host; and when those most prominent in the lead of affairs are men without reputation, statesmanship, ability, or information, the mere hacks of party, owing their places to trickery and want of qualification, with none of the qualities of head or heart that make great and wise men, and, at the same time, filled with all the narrow conceptions and bitter intolerance of political bigotry. These die; and the world is none the wiser for what they have said and done. Their names sink in the bottomless pit of oblivion; but their acts of folly or knavery curse the body politic and at last prove its ruin.

Politicians, in a free State, are generally hollow, heartless, and selfish. Their own aggrandisement is the end of their patriotism; and they always look with secret satisfaction on the disappointment or fall of one whose loftier genius and superior talents overshadow their own self-importance, or whose integrity and incorruptible honor are in the way of their selfish ends. The influence of the small

aspirants is always against the great man. His accession to power may be almost for a lifetime. One of themselves will be more easily displaced, and each hopes to succeed him; and so it at length comes to pass that men impudently aspire to and actually win the highest stations, who are unfit for the lowest clerkships; and incapacity and mediocrity become the surest passports to once.

The consequence is, that those who feel themselves competent and qualified to serve the people, refuse with disgust to enter into the struggle for office, where the wicked and jesuitical doctrine that all is fair in politics is an excuse for every species of low villainy; and those who seek even the highest places of the State do not rely upon the power of a magnanimous spirit, on the sympathizing impulses of a great soul, to stir and move the people to generous, noble, and heroic resolves, and to wise and manly action; but, like spaniels erect on their hind legs, with fore-paws obsequiously suppliant, fawn, flatter, and actually beg for votes. Rather than descend to this, they stand contemptuously aloof, disdainfully refusing to court the people, and acting on the maxim, that "mankind has no title to demand that we shall serve them in spite of themselves."

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It is lamentable to see a country split into factions, each following this or that great or brazen-fronted leader with a blind, unreasoning, unquestioning hero-worship; it is contemptible to see it divided into parties, whose sole end is the spoils of victory, and their chiefs the low, the base, the venal and the snail. Such a country is in the last stages of decay, and near its end, no matter how prosperous it may seem to be. It wrangles over the volcano and the earthquake. But it is certain that no government can be conducted by the men of the people, and for the people, without a rigid adherence to those principles which our reason commends as fixed and sound. These must be the tests of parties, men, and measures. Once determined, they must be inexorable in their application, and all must either come up to the standard or declare against it. Men may betray: principles never can. Oppression is one invariable consequence of misplaced confidence in treacherous man, it is never the result of the working or application of a sound, just, well-tried principle. Compromises which bring fundamental principles into doubt, in order to unite in one party men of antagonistic creeds, are frauds, and end in ruin, the just and natural consequence of fraud. Whenever you have settled upon your theory and creed, sanction no departure from it in practice, on any ground of expediency. It is the Master's word. Yield it up neither to flattery nor force ! Let no defeat or persecution rob you of it! Believe that he who once blundered in statesmanship will blunder again; that such blunders are as fatal as crimes; and that political near-sightedness does not improve by age. There are always more impostors than seers among public men, more false prophets than true ones, more prophets of Baal than of Jehovah; and Jerusalem is always in danger from the Assyrians.

Sallust said that after a State has been corrupted by luxury and idleness, it may by its mere greatness bear up under the burden of its vices. But even while he wrote, Rome, of which he spoke, had played out her masquerade of freedom. Other causes than luxury and sloth destroy Republics. If small, their larger neighbors extinguish them by absorption. If of great extent, the cohesive force is too feeble to hold them together, and they fall to pieces by their own weight. The paltry ambition of small men disintegrates them. The want of wisdom in their councils creates exasperating issues. Usurpation of power plays its part, incapacity second corruption, the storm rises, and the fragments of the incoherent raft strew the sandy shores, reading to mankind another lesson for it to disregard.

The Forty-seventh Proposition is older than Pythagoras. It is this: "In every right-angled triangle, the sum of the squares of the base and perpendicular is equal to the square of the hypotenuse."

The square of a number is the product of that number, multiplied by itself. Thus, 4 is the square of 2, and 9 of 3.

The first ten numbers are: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10;

their squares are .....1, 4, 9, 16, 25, 36, 49, 64, 81, 100;

and .....3, 5, 7, 9, 11, 13, 15, 17, 19

are the differences between each square and that which precedes it; giving us the sacred numbers, 3, 5, 7, and 9

Of these numbers, the square of 3 and 4, added together, gives the square of 5; and those of 6 and 8, the square of 10; and if a right-angled triangle be formed, the base measuring 3 or 6 parts, and the perpendicular 4 or 8 parts, the hypotenuse will be 5 or 10 parts; and if a square is erected on each side, these squares being subdivided into squares each side of which is one part in length, there will be as many of these in the square erected on the hypotenuse as in the other two squares together.

Now the Egyptians arranged their deities in Triads the FATHER or the Spirit or Active Principle or Generative Power; the MOTHER, or Matter, or the Passive Principle, or the Conceptive Power; and the SON, Issue or Product, the Universe, proceeding from the two principles. These were OSIRIS, ISIS, and HORUS. In the same way, PLATO gives us thought the Father; Primitive Matter the Mother; and Kosmos the World, the Son, the Universe animated by a soul. Triads of the same kind are found in the Kabalah.

PLUTARCH says, in his book De Iside et Osiride, "But the better and diviner nature consists of three,--that which exists within the Intellect only, and Matter,

and that which proceeds from these, which the Greeks call Kosmos; of which three, Plato is wont to call the Intelligible, the 'Idea, Exemplar, and Father', Matter, 'the Mother, the Nurse, and the place and receptacle of generation'; and the issue of these two, 'the Offspring and Genesis,'" the KOSMOS, "a word signifying equally Beauty and Order, or the Universe itself." You will not fail to notice that Beauty is symbolized by the Junior Warden in the South. Plutarch continues to say that the Egyptians compared the universal nature to what they called the most beautiful and perfect triangle, as Plato does, in that nuptial diagram, as it is termed, which he has introduced into his Commonwealth. When he adds that this triangle is right-angled, and its sides respectively as 3, 4, and 5; and he says, "We must suppose that the perpendicular is designed by them to represent the masculine nature, the base the feminine, and that the hypotenuse is to be looked upon as the offspring of both; and accordingly the first of them will aptly enough represent OSIRIS, or the prime cause; the second, ISIS, or the receptive capacity; the last, HORUS, or the common effect of the other two. For 3 is the first number which is composed of even and odd; and 4 is a square whose side is equal to the even number 2; but 5, being generated, as it were, out of the preceding numbers, 2 and 3, may be said to have an equal relation to both of them, as to its common parents."

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The clasped hands is another symbol which was used by PYTHAGORAS. It represented the number 10, the sacred number in which all the preceding numbers were contained; the number expressed by the mysterious TERACTYS, a figure borrowed by him and the Hebrew priests alike from the Egyptian sacred science, and which ought to be replaced among the symbols of the Master's degree, where it of right belongs. The Hebrews formed it thus, with the letters of the Divine name:

The Tetractys thus leads you, not only to the study of the Pythagorean philosophy as to numbers, but also to the Kabbalah, and will aid you in discovering the True Word, and understanding what was meant by "The Music of the Spheres." Modern science strikingly confirms the ideas of Pythagoras in regard to the properties of numbers, and that they govern in the Universe. Long before his time, nature had extracted her cube-roots and her squares.

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All the FORCES at man's disposal or under man's control, or subject to man's influence, are his working tools. The friendship and sympathy that knit heart to heart are a force like the attraction of cohesion, by which the sandy particles became the solid rock. If this law of attraction or cohesion were taken away, the material worlds and suns would dissolve in an instant into thin invisible vapor. If the ties of friendship, affection, and love were annulled, mankind would become a raging multitude of wild and savage beasts of prey. The sand hardens into rock

under the immense superincumbent pressure of the ocean, aided sometimes by the irresistible energy of fire; and when the pressure of calamity and danger is upon an order or a country, the members or the citizens ought to be the more closely united by the cohesion of sympathy and inter-dependence.

Morality is a force. It is the magnetic attraction of the heart toward Truth and Virtue. The needle, imbued with this mystic property, and pointing unerringly to the north, carries the mariner safely over the trackless ocean, through storm and darkness, until his glad eyes behold the beneficent beacons that welcome him to safe and hospitable harbor. Then the hearts of those who love him are gladdened, and his home made happy; and this gladness and happiness are due to the silent, unostentatious, unerring monitor that was the sailor's guide over the weltering waters. But if drifted too far northward, he finds the needle no longer true, but pointing elsewhere than to the north, what a feeling of helplessness falls upon the dismayed mariner, what utter loss of energy and courage ! It is as if the great axioms of morality were to fail and be no longer true, leaving the human soul to drift helplessly, eyeless like Prometheus, at the mercy of the uncertain, faithless currents of the deep.

Honor and Duty are the pole-stars of a Mason, the Dioscuri, by never losing sight of which he may avoid disastrous shipwreck. These Palinurus watched, until, overcome by sleep, and the vessel no longer guided truly, he fell into and was swallowed up by the insatiable sea. So the Mason who loses sight of these, and is no longer governed by their beneficent and potential force, is lost, and sinking out of sight, will disappear unhonored and unwept.

The force of electricity, analogous to that of sympathy, and by means of which great thoughts or base suggestions, the utterances of noble or ignoble natures, flash instantaneously over the nerves of nations; the force of growth, fit type of immortality, lying dormant three thousand years in the wheat-grains buried with their mummies by the old Egyptians; the forces of expansion and contraction, developed in the earthquake and the tornado, and giving birth to the wonderful achievements of steam, have their parallelisms in the moral world, in individuals, and nations. Growth is a necessity for nations as for men. Its cessation is the beginning of decay. In the nation as well as the plant it is mysterious, and it is irresistible. The earthquakes that rend nations asunder, overturn thrones, and engulf monarchies and republics, have been long prepared for, like the volcanic eruption. Revolutions have long roots in the past. The force exerted is in direct proportion to the previous restraint and compression. The true statesman ought to see in progress the causes that are in due time to produce them; and he who does not is but a blind leader of the blind.

The great changes in nations, like the geological changes of the earth, are slowly and continuously wrought. The waters, falling from Heaven as rain and dews, slowly disintegrate the granite mountains; abrade the plains, leaving hills and ridges of denudation as their monuments; scoop out the valleys, fill up the seas,

narrow the rivers, and after the lapse of thousands on thousands of silent centuries, prepare the great alluvia for the growth of that plant, the snowy envelope of whose seeds is to employ the looms of the world, and the abundance or penury of whose crops shall determine whether the weavers and spinners of other realms shall have work to do or starve.

So Public Opinion is an immense force; and its currents are as inconstant and incomprehensible as those of the atmosphere. Nevertheless, in free governments, it is omnipotent; and the business of the statesman is to find the means to shape, control, and direct it. According as that is done, it is beneficial and conservative, or destructive and ruinous. The Public Opinion of the civilized world is International Law; and it is so great a force, though with no certain and fixed boundaries, that it can even constrain the victorious despot to be generous, and aid an oppressed people in its struggle for independence.

Habit is a great force; it is second nature, even in trees. It is as strong in nations as in men. So also are Prejudices, which are given to men and nations as the passions are,—as forces, valuable, if properly and skillfully availed of; destructive, if unskillfully handled.

Above all, the Love of Country, State Pride, the Love of Home, are forces of immense power. Encourage them all. Insist upon them in your public men. Permanency of home is necessary to patriotism. A migratory race will have little love of country. State pride is a mere theory and chimera, where men remove from State to State with indifference, like the Arabs, who camp here to-day and there to-morrow.

If you have Eloquence, it is a mighty force. See that you use it for good purposes—to teach, exhort, ennoble the people, and not to mislead and corrupt them. Corrupt and venal orators are the assassins of the public liberties and of public morals.

The Will is a force; its limits as yet unknown. It is in the power of the will that we chiefly see the spiritual and divine in man. There is a seeming identity between his will that moves other men, and the Creative Will whose action seems so incomprehensible. It is the men of will and action, not the men of pure intellect, that govern the world.

Finally, the three greatest moral forces are FAITH, which is the only true WISDOM, and the very foundation of all government; HOPE, which is STRENGTH, and insures success; and CHARITY, which is BEAUTY, and alone makes animated, united effort possible. These forces are within the reach of all men; and an association of men, actuated by them, ought to exercise an immense power in the world. If Masonry does not, it is because she has ceased to possess them.

Wisdom in the man or statesman, in king or priest, largely consists in the due appreciation of these forces; and upon the general non-appreciation of some of them the fate of nations often depends. What hecatombs of lives often hang upon the not weighing or not sufficiently weighing the force of an idea, such as, for example, the reverence for a flag, or the blind attachment to a form or constitution of government!

What errors in political economy and statesmanship are committed in consequence of the over-estimation or under-estimation of particular values, or the non-estimation of some among them ! Everything, it is asserted, is the product of human labor; but the gold or the diamond which one accidentally finds without labor is not so. What is the value of the labor bestowed by the husbandman upon his crops, compared with the value of the sunshine and rain, without which his labor avails nothing? Commerce carried on by the labor of man, adds to the value of the products of the field, the mine, or the workshop, by their transportation to different markets; but how much of this increase is due to the rivers down which these products float, to the winds that urge the keels of commerce over the ocean !

Who can estimate the value of morality and manliness in a State, of moral worth and intellectual knowledge ? These are the sunshine and rain of the State. The winds, with their changeable, fickle, fluctuating currents, are apt emblems of the fickle humors of the populace, its passions, its heroic impulses, its enthusiasms. Woe to the statesman who does not estimate these as values !

Even music and song are sometimes found to have an incalculable value. Every nation has some song of a proven value, more easily counted in lives than dollars. The Marseillaise was worth to revolutionary France, who shall say how many thousand men?

Peace also is a great element of prosperity and wealth; a value not to be calculated. Social intercourse and association of men in beneficent Orders have a value not to be estimated in coin. The illustrious examples of the Past of a nation, the memories and immortal thoughts of her great and wise thinkers, statesmen, and heroes, are the invaluable legacy of that Past to the Present and Future. And all these have not only the values of the loftier and more excellent and priceless kind, but also an actual money-value, since it is only when co-operating with or aided or enabled by these, that human labor creates wealth. They are of the chief elements of material wealth, as they are of national manliness, heroism., glory, prosperity, and immortal renown.

Providence has appointed the three great disciplines of War, the Monarchy and the Priesthood, all that the CAMP, the PALACE, and the TEMPLE may symbolize, to train the multitudes forward to intelligent and premeditated combinations for all the great purposes of society. The result will at length be free governments among men, when virtue and intelligence become qualities of the



multitudes; but for ignorance such governments are impossible. Man advances only by degrees. The removal of one pressing calamity gives courage to attempt the removal of the remaining evils, rendering men more sensitive to them, or perhaps sensitive for the first time. Serfs that writhe under the whip are not disquieted about their political rights; manumitted from personal slavery, they become sensitive to political oppression. Liberated from arbitrary power, and governed by the law alone, they begin to scrutinize the law itself, and desire to be governed, not only by law, but by what they deem the best law. And when the civil or temporal despotism has been set aside, and the municipal law has been moulded on the principles of an enlightened jurisprudence, they may wake to the discovery that they are living under some priestly or ecclesiastical despotism, and become desirous of working a reformation there also.

It is quite true that the advance of humanity is slow, and that it often pauses and retrogrades. In the kingdoms of the earth we do not see despotisms retiring and yielding the ground to self-governing communities. We do not see the churches and priesthoods of Christendom relinquishing their old task of governing men by imaginary terrors. Nowhere do we see a populace that could be safely manumitted from such a government. We do not see the great religious teachers aiming to discover truth for themselves and for others; but still ruling the world, and contented and compelled to rule the world, by whatever dogma is already accredited; themselves as much bound down by this necessity to govern, as the populace by their need of government. Poverty in all its most hideous forms still exists in the great cities; and the cancer of pauperism has its roots in the hearts of kingdoms. Men there take no measure of their wants and their own power to supply them, but live and multiply like the beasts of the field,--Providence having apparently ceased to care for them. Intelligence never visits these, or it makes its appearance as some new development of villainy. War has not ceased; still there are battles and sieges. Homes are still unhappy, and tears and anger and spite make hells where there should be heavens. So much the more necessity for Masonry ! So much wider the field of its labors ! So much the more need for it to begin to be true to itself, to revive from its asphyxia, to repent of its apostasy to its true creed !

Undoubtedly, labor and death and the sexual passion are essential and permanent conditions of human existence, and render perfection and a millennium on earth impossible. Always,--it is the decree of Fate!--the vast majority of men must toil to live, and cannot find time to cultivate the intelligence. Man, knowing he is to die, will not sacrifice the present enjoyment for a greater one in the future. The love of woman cannot die out; and it has a terrible and uncontrollable fate, increased by the refinements of civilization. Woman is the veritable syren or goddess of the young. But society can be improved; and free government is possible for States; and freedom of thought and conscience is no longer wholly utopian. Already we see that Emperors prefer to be elected by universal suffrage; that States are conveyed to Empires by vote; and that Empires are administered with something of the spirit of a Republic, being little

else than democracies with a single head, ruling through one man, one representative, instead of an assembly of representatives. And if Priesthoods still govern, they now come before the laity to prove, by stress of argument, that they ought to govern. They are obliged to evoke the very reason which they are bent on supplanting.

Accordingly, men become daily more free, because the freedom of the man lies in his reason. He can reflect upon his own future conduct, and summon up its consequences; he can take wide views of human life, and lay down rules for constant guidance. Thus he is relieved of the tyranny of sense and passion, and enabled at any time to live according to the whole light of the knowledge that is within him, instead of being driven, like a dry leaf on the wings of the wind, by every present impulse. Herein lies the freedom of the man as regarded in connection with the necessity imposed by the omnipotence and fore-knowledge of God. So much light, so much liberty. When emperor and church appeal to reason there is naturally universal suffrage.

Therefore no one need lose courage, nor believe that labor in the cause of Progress will be labor wasted. There is no waste in nature, either of Matter, Force, Act, or Thought. A Thought is as much the end of life as an Action; and a single Thought sometimes works greater results than a Revolution, even Revolutions themselves. Still there should not be divorce between Thought and Action. The true Thought is that in which life culminates. But all wise and true Thought produces Action. It is generative, like the light; and light and the deep shadow of the passing cloud are the gifts of the prophets of the race. Knowledge, laboriously acquired, and inducing habits of sound Thought,--the reflective character,--must necessarily be rare. The multitude of laborers cannot acquire it. Most men attain to a very low standard of it. It is incompatible with the ordinary and indispensable avocations of life. A whole world of error as well as of labor, go to make one reflective man. In the most advanced nation of Europe there are more ignorant than wise, more poor than rich, more automatic laborers, the mere creatures of habit, than reasoning and reflective men. The proportion is at least a thousand to one. Unanimity of opinion is so obtained. It only exists among the multitude who do not think, and the political or spiritual priesthood who think for that multitude, who think how to guide and govern them. When men begin to reflect, they begin to differ. The great problem is to find guides who will not seek to be tyrants. This is needed even more in respect to the heart than the head. Now, every man earns his special share of the produce of human labor, by an incessant scramble, by trickery and deceit. Useful knowledge, honorably acquired, is too often used after a fashion not honest or reasonable, so that the studies of youth are far more noble than the practices of manhood. The labor of the farmer in his fields, the generous returns of the earth, the benignant and favoring skies, tend to make him earnest, provident, and grateful; the education of the market-place makes him querulous, crafty, envious, and an intolerable niggard.

Masonry seeks to be this beneficent, unambitious, disinterested guide; and it is the very condition of all great structures that the sound of the hammer and the clink of the trowel should be always heard in some part of the building. With faith in man, hope for the future of humanity, loving-kindness for our fellows, Masonry and the Mason must always work and teach. Let each do that for which he is best fitted. The teacher also is a workman. Praiseworthy as the active navigator is, who comes and goes and makes one clime partake of the treasures of the other, and one to share the treasures of all, he who keeps the beacon-light upon the hill is also at his post.

Masonry has already helped cast down some idols from their pedestals, and grind to impalpable dust some of the links of the chains that held men's souls in bondage. That there has been progress needs no other demonstration than that you may now reason with men, and urge upon them, without danger of the rack or stake, that no doctrines can be apprehended as truths if they contradict each other, or contradict other truths given us by God. Long before the Reformation, a monk, who had found his way to heresy without the help of Martin Luther, not venturine to breathe aloud into any living ear his anti-papal and treasonable doctrines, wrote them on parchment, and sealing up the perilous record, hid it in the massive walls of his monastery. There was no friend or brother to whom he could intrust his secret or pour forth his soul. It was some consolation to imagine that in a future age some one might find the parchment, and the seed be found not to have been sown in vain. What if the truth should have to lie dormant as long before germinating as the wheat in the Egyptian mummy ? Speak it, nevertheless, again and again, and let it take its chance !

The rose of Jericho grows in the sandy deserts of Arabia and on the Syrian housetops. Scarcely six inches high, it loses its leaves after the flowering season, and dries up into the form of a ball. Then it is uprooted by the winds, and carried, blown, or tossed across the desert, into the sea. There, feeling the contact of the water, it unfolds itself, expands its branches, and expels its seeds from their seed-vessels. These, when saturated with water, are carried by the tide and laid on the sea-shore. Many are lost, as many individual lives of men are useless. But many are thrown back again from the sea-shore into the desert, where, by the virtue of the sea-water that they have imbibed, the roots and leaves sprout and they grow into fruitful plants, which will, in their turns, like their ancestors, be whirled into the sea. God will not be less careful to provide for the germination of the truths you may boldly utter forth. "Cast," He has said, "thy bread upon the waters, and after many days it shall return to thee again."

Initiation does not change: we find it again and again, and always the same, through all the ages. The last disciples of Pascalis Martinez are still the children of Orpheus; but they adore the realizer of the antique philosophy, the Incarnate Word of the Christians.

Pythagoras, the great divulger of the philosophy of numbers, visited all the sanctuaries of the world. He went into Judaea, where he procured himself to be circumcised, that he might be admitted to the secrets of the Kabbalah, which the prophets Ezekiel and Daniel, not without some reservations, communicated to him. Then, not without some difficulty, he succeeded in being admitted to the Egyptian initiation, upon the recommendation of King Amasis. The power of his genius supplied the deficiencies of the imperfect communications of the Hierophants, and he himself became a Master and a Revealer.

Pythagoras defined God: a Living and Absolute Verity clothed with Light.

He said that the Word was Number manifested by Form.

He made all descend from the Tetyactys, that is to say, from the Quaternary.

God, he said again, is the Supreme Music, the nature of which is Harmony.

Pythagoras gave the magistrates of Crotona this great religious, political and social precept:

"There is no evil that is not preferable to Anarchy."

Pythagoras said, "Even as there are three divine notions and free intelligible regions, so there is a triple word, for the Hierarchical Order always manifests itself by threes. There are the word simple, the word hieroglyphical, and the word symbolic: in other terms, there are the word that expresses, the word that conceals, and the word that signifies; the whole hieratic intelligence is in the perfect knowledge of these three degrees."

Pythagoras enveloped doctrine with symbols, but carefully eschewed personifications and images, which, he thought, sooner or later produced idolatry.

The Holy Kabbalah, or tradition of the children of Seth, was carried from Chaldea by Abraham, taught to the Egyptian priesthood by Joseph, recovered and purified by Moses, concealed under symbols in the Bible, revealed by the Saviour to Saint John, and contained, entire, under hieratic figures analogous to those of all antiquity, in the Apocalypse of that Apostle.

The Kabbalists consider God as the Intelligent, Animated, Living Infinite. He is not, for them, either the aggregate of existences, or existence in the abstract, or a being philosophically definable. He is in all, distinct from all, and greater than all. His name even is ineffable; and yet this name only expresses the human ideal of His divinity. What God is in Himself, it is not given to man to comprehend.

God is the absolute of Faith; but the absolute of Reason is BEING, "I am that I am," is a wretched translation.

Being, Existence, is by itself, and because it is. The reason of Being, is Being itself. We may inquire, "Why does something exist?" that is, "Why does such or such a thing exist?" But we cannot, without being absurd, ask, "Why is Being?" That would be to suppose Being before Being. If Being had a cause, that cause would necessarily Be; that is, the cause and effect would be identical.

Reason and science demonstrate to us that the modes of Existence and Being balance each other in equilibrium according to harmonious and hierarchic laws. But a hierarchy is synthesized, in ascending, and becomes ever more and more monarchical. Yet the reason cannot pause at a simple chief, without being alarmed at the abysses which it seems to leave above this Supreme Monarch. Therefore it is silent, and gives place to the Faith it adores.

What is certain, even for science and the reason, is, that the idea of God is the grandest, the most holy, and the most useful of all the aspirations of man; that upon this belief morality reposes, with its eternal sanction. This belief, then, is in humanity, the most real of the phenomena of being; and if it were false, nature would affirm the absurd; nothingness would give form to life, and God would at the same time be and not be.

It is to this philosophic and incontestable reality, which is termed The Idea of God, that the Kabalists give a name. In this name all others are contained. Its cyphers contain all the numbers; and the hieroglyphics of its letters express all the laws and all the things of nature.

BEING IS BEING: the reason of Being is in Being: in the Beginning is the Word, and the Word in logic formulated Speech, the spoken Reason; the Word is in God, and is God Himself, manifested to the Intelligence. Here is what is above all the philosophies. This we must believe, under the penalty of never truly knowing anything, and relapsing into the absurd skepticism of Pyrrho. The Priesthood, custodian of Faith, wholly rests upon this basis of knowledge, and it is in its teachings we must recognize the Divine Principle of the Eternal Word.

Light is not Spirit, as the Indian Hierophants believed it to be; but only the instrument of the Spirit. It is not the body of the Protoplastes, as the Theurgists of the school of Alexandria taught, but the first physical manifestation of the Divine afflatus. God eternally creates it, and man, in the image of God, modifies and seems to multiply it.

The high magic is styled "The Sacerdotal Art," and "The Royal Art." In Egypt, Greece, and Rome, it could not but share the greatnesses and decadences of the Priesthood and of Royalty. Every philosophy hostile to the national worship and to its mysteries, was of necessity hostile to the great political powers,

which lose their grandeur, if they cease, in the eyes of the multitudes, to be the images of the Divine Power. Every Crown is shattered, when it clashes against the Tiara.

Plato, writing to Dionysius the Younger, in regard to the nature of the First Principle, says: "I must write to you in enigmas, so that if my letter be intercepted by land or sea, he who shall read it may in no degree comprehend it." And then he says, "All things surround their King; they are, on account of Him, and He alone is the cause of good things, Second for the Seconds and Third for the Thirds."

There is in these few words a complete summary of the Theology of the Sephiroth. "The King" is AINSOPH, Being Supreme and Absolute. From this centre, which is everywhere, all things ray forth; but we especially conceive of it in three manners and in three different spheres. In the Divine world (AZILUTH), which is that of the First Cause, and wherein the whole Eternity of Things in the beginning existed as Unity, to be afterward, during Eternity uttered forth, clothed with form, and the attributes that constitute them matter, the First Principle is Single and First, and yet not the VERY Illimitable Deity, incomprehensible, undefinable; but Himself in so far as manifested by the Creative Thought. To compare littleness with infinity,--Arkwright, as inventor of the spinning-jenny, and not the man Arkwright otherwise and beyond that. All we can know of the Very God is, compared to His Wholeness, only as an infinitesimal fraction of a unit, compared with an infinity of Units.

In the World of Creation, which is that of Second Causes [the Kabalistic World BRIA'AH], the Autocracy of the First Principle is complete, but we conceive of it only as the Cause of the Second Causes. Here it is manifested by the Binary, and is the Creative Principle passive. Finally: in the third world, YEZIRAH, or of Formation, it is revealed in the perfect Form, the Form of Forms, the World, the Supreme Beauty and Excellence, the Created Perfection. Thus the Principle is at once the First, the Second, and the Third, since it is All in All, the Centre and Cause of all. It is not the genius of Plato that we here admire. We recognize only the exact knowledge of the Initiate.

The great Apostle Saint John did not borrow from the philosophy of Plato the opening of his Gospel. Plato, on the contrary, drank at the same springs with Saint John and Philo; and John in the opening verses of his paraphrase, states the first principles of a dogma common to many schools, but in language especially belonging to Philo, whom it is evident he had read. The philosophy of Plato, the greatest of human Revealers, could yearn toward the Word made man; the Gospel alone could give him to the world.

Doubt, in presence of Being and its harmonies; skepticism, in the face of the eternal mathematics and the immutable laws of Life which make the Divinity present and visible everywhere, as the Human is known and visible by its

utterances of word and act,--is this not the most foolish of superstitions, and the most inexcusable as well as the most dangerous of all credulities ? Thought, we know, is not a result or consequence of the organization of matter, of the chemical or other action or reaction of its particles, like effervescence and gaseous explosions. On the contrary, the fact that Thought is manifested and realized in act human or act divine, proves the existence of an Entity, or Unity, that thinks. And the Universe is the Infinite Utterance of one of an infinite number of Infinite Thoughts, which cannot but emanate from an Infinite and Thinking Source. The cause is always equal, at least, to the effect; and matter cannot think, nor could it cause itself, or exist without cause, nor could nothing produce either forces or things; for in void nothingness no Forces can inhere. Admit a self-existent Force, and its Intelligence, or an Intelligent cause of it is admitted, and at once GOD is.

The Hebrew allegory of the Fall of Man, which is but a special variation of a universal legend, symbolizes one of the grandest and most universal allegories of science.

Moral Evil is Falsehood in actions, as Falsehood is Crime in words.

Injustice is the essence of Falsehood; and every false word is an injustice.

Injustice is the death of the Moral Being, as Falsehood is the poison of the Intelligence.

The perception of the Light is the dawn of the Eternal Life, in Being. The Word of God, which creates the Light, seems to be uttered by every Intelligence that can take cognizance of Forms and will look. "Let the Light BE! The Light, in fact, exists, in its condition of splendor, for those eyes alone that gaze at it; and the Soul, amorous of the spectacle of the beauties of the Universe, and applying its attention to that luminous writing of the Infinite Book, which is called "The Visible," seems to utter, as God did on the dawn of the first day, that sublime and creative word, "BE! LIGHT !"

It is not beyond the tomb, but in life itself, that we are to seek for the mysteries of death. Salvation or reprobation begins here below, and the terrestrial world too has its Heaven and its Hell. Always, even here below, virtue is rewarded; always, even here below, vice is punished; and that which makes us sometimes believe in the impunity of evil-doers is that riches, those instruments of good and of evil, seem sometimes to be given them at hazard. But woe to unjust men, when they possess the key of gold ! It opens, for them, only the gate of the tomb and of Hell.

All the true Initiates have recognized the usefulness of toil and sorrow. "Sorrow," says a German poet, "is the dog of that unknown shepherd who guides the flock of men." To learn to suffer, to learn to die, is the discipline of Eternity, the immortal Novitiate.

The allegorical picture of Cebes, in which the Divine Comedy of Dante was sketched in Plato's time, the description whereof has been preserved for us, and which many painters of the middle age have reproduced by this description, is a monument at once philosophical and magical. It is a most complete moral synthesis, and at the same time the most audacious demonstration ever given of the Grand Arcanum, of that secret whose revelation would overturn Earth and Heaven. Let no one expect us to give them its explanation ! He who passes behind the veil that hides this mystery, understands that it is in its very nature inexplicable, and that it is death to those who win it by surprise, as well as to him who reveals it.

This secret is the Royalty of the Sages, the Crown of the Initiate whom we see redescend victorious from the summit of Trials, in the fine allegory of Cebes. The Grand Arcanum<sup>1</sup> makes him master of gold and the light, which are at bottom the same thing, he has solved the problem of the quadrature of the circle, he directs the perpetual movement, and he possesses the philosophical stone. Here the Adepts will understand us. There is neither interruption in the toil of nature, nor gap in her work. The Harmonies of Heaven correspond to those of Earth, and the Eternal Life accomplishes its evolutions in accordance with the same laws as the life of a dog. "God has arranged all things by weight, number, and measure," says the Bible; and this luminous doctrine was also that of Plato.

Humanity has never really had but one religion and one worship. This universal light has had its uncertain mirages, its deceitful reflections, and its shadows; but always, after the nights of Error, we see it reappear, one and pure like the Sun.

The magnificences of worship are the life of religion, and if Christ wishes poor ministers, His Sovereign Divinity does not wish paltry altars. Some Protestants have not comprehended that worship is a teaching, and that we must not create in the imagination of the multitude a mean or miserable God. Those oratories that resemble poorly-furnished offices or inns, and those worthy ministers clad like notaries or lawyer's clerks, do they not necessarily cause religion to be regarded as a mere puritanic formality, and God as a Justice of the Peace?

We scoff at the Augurs. It is so easy to scoff, and so difficult well to comprehend. Did the Deity leave the whole world without Light for two score centuries, to illuminate only a little corner of Palestine and a brutal, ignorant, and ungrateful people? Why always calumniate God and the Sanctuary ? Were there never any others than rogues among the priests? Could no honest and sincere men be found among the Hierophants of Ceres or Diana, of Dionusos or Apollo, of Hermes or Mithras ? Were these, then, all deceived, like the rest? Who, then, constantly deceived them, without betraying themselves, during a series of centuries?--for the cheats are not immortal ! Arago said, that outside of the pure mathematics, he who utters the word "impossible," is wanting in prudence and good sense.



The true name of Satan, the Kabalists say, is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry.

For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God PAN; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or Phosphor, of which the poets have made the false Lucifer of the legend.

Gold, to the eyes of the Initiates, is Light condensed. They style the sacred numbers of the Kabalah "golden numbers," and the moral teachings of Pythagoras his "golden verses." For the same reason, a mysterious book of Apuleius, in which an ass figures largely, was called "The Golden Ass."

The Pagans accused the Christians of worshipping an ass, and they did not invent this reproach, but it came from the Samaritan Jews, who, figuring the data of the Kabalah in regard to the Divinity by Egyptian symbols, also represented the Intelligence by the figure of the Magical Star adored under the name of Remphan, Science under the emblem of Anubis, whose name they changed to Nibbas, and the vulgar faith or credulity under the figure of Thartac, a god represented with a book, a cloak, and the head of an ass. According to the Samaritan Doctors, Christianity was the reign of Thartac, blind Faith and vulgar credulity erected into a universal oracle, and preferred to Intelligence and Science.

Synesius, Bishop of Ptolemais, a great Kabalist, but of doubtful orthodoxy, wrote:

"The people will always mock at things easy to be misunderstood; it must needs have impostures."

"A Spirit," he said, "that loves wisdom and contemplates the Truth close at hand, is forced to disguise it, to induce the multitudes to accept it.... Fictions are necessary to the people, and the Truth becomes deadly to those who are not strong enough to contemplate it in all its brilliance. If the sacerdotal laws allowed the reservation of judgments and the allegory of words, I would accept the proposed dignity on condition that I might be a philosopher at home, and abroad a narrator of apologues and parables..... In fact, what can there be in common between the vile multitude and sublime wisdom? The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason."

Moral disorders produce physical ugliness, and in some sort realize those frightful faces which tradition assigns to the demons.

The first Druids were the true children of the Magi, and their initiation came from Egypt and Chaldaea, that is to say, from the pure sources of the primitive Kabalah. They adored the Trinity under the names of Isis or Hesus, the Supreme Harmony; of Belerl or Bel, which in Assyrian means Lord, a name corresponding to that of ADONAI; and of Camul or Camael, a name that in the Kabalah personifies the Divine Justice. Below this triangle of Light they supposed a divine reflection, also composed of three personified rays: first, Teutates or Teuth, the same as the Thoth of the Egyptians, the Word, or the Intelligence formulated; then Force and Beauty, whose names varied like their emblems. Finally, they completed the sacred Septenary by a mysterious image that represented the progress of the dogma and its future realizations. This was a young girl veiled, holding a child in her arms; and they dedicated this image to "The Virgin who will become a mother;--Virgini pariturae."

Hertha or Wertha, the young Isis of Gaul, Queen of Heaven, the Virgin who was to bear a child, held the spindle of the Fates, filled with wool half white and half black; because she presides over all forms and all symbols, and weaves the garment of the Ideas.

One of the most mysterious pantacles of the Kabalah, contained in the Enchiridion of Leo III., represents an equilateral triangle reversed, inscribed in a double circle. On the triangle are written, in such manner as to form the prophetic Tau, the two Hebrew words so often found appended to the Ineffable Name, and ALOHAYIM, or the Powers, and TSABAOTH, or the starry Armies and their guiding spirits; words also which symbolize the Equilibrium of the Forces of Nature and the Harmony of Numbers. To the three sides of the triangle belong the three great Names IAHAVEH, ADONAI, and AGLA. Above the first is written in Latin, *Formatio*, above the second *Reformatio*, and above the third, *Transformatio*. So Creation is ascribed to the FATHER, Redemption or Reformation to the SON, and Sanctification or Transformation to the HOLY SPIRIT, answering unto the mathematical laws of Action, Reaction, and Equilibrium. IAHAVEH is also, in effect, the Genesis or Formation of dogma, by the elementary signification of the four letters of the Sacred Tetragram; ADONAI; is the realization of this dogma in the Human Form, in the Visible LORD, who is the Son of God or the perfect Man; and AGLA (formed of the initials of the four words *Ath Gebur Laulaim Adonai*) expresses the synthesis of the whole dogma and the totality of the Kabalistic science, clearly indicating by the hieroglyphics of which this admirable name is formed the Triple Secret of the Great Work.

Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God Himself incapacitates many men, by color-blindness, to distinguish colors, and leads the masses away from the

highest Truth, giving them the power to attain only so much of it as it is profitable to them to know. Every age has had a religion suited to its capacity.

The Teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar.

So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray. There is no sight under the sun more pitiful and ludicrous at once, than the spectacle of the Prestons and the Webbs, not to mention the later incarnations of Dullness and Commonplace, undertaking to "explain" the old symbols of Masonry, and adding to and "improving" them, or inventing new ones.

To the Circle inclosing the central point, and itself traced between two parallel lines, a figure purely Kabalistic, these persons have added the superimposed Bible, and even reared on that the ladder with three or nine rounds, and then given a vapid interpretation of the whole, so profoundly absurd as actually to excite admiration.

#### **IV. SECRET MASTER.**

MASONRY is a succession of allegories, the mere vehicles of great lessons in morality and philosophy. You will more fully appreciate its spirit, its object, its purposes, as you advance in the different Degrees, which you will find to constitute a great, complete, and harmonious system.

If you have been disappointed in the first three Degrees, as you have received them, and if it has seemed to you that the performance has not come up to the promise, that the lessons of morality are not new, and the scientific instruction is but rudimentary, and the symbols are imperfectly explained, remember that the ceremonies and lessons of those Degrees have been for ages more and more accommodating themselves, by curtailment and sinking into commonplace, to the often limited memory and capacity of the Master and Instructor, and to the intellect and needs of the Pupil and Initiate; that they have come to us from an age when symbols were used, not to reveal but to conceal; when the commonest learning was confined to a select few, and the simplest principles of morality seemed newly discovered truths; and that these antique and simple Degrees now stand like the broken columns of a roofless Druidic temple, in their rude and mutilated greatness; in many parts, also, corrupted by time, and disfigured by modern additions and absurd interpretations. They are but the entrance to the great Masonic Temple, the triple columns of the portico.

You have taken the first step over its threshold, the first step toward the inner sanctuary and heart of the temple. You are in the path that leads up the slope of

the mountain of Truth; and it depends upon your secrecy, obedience, and fidelity, whether you will advance or remain stationary.

Imagine not that you will become indeed a Mason by learning what is commonly called the "work," or even by becoming familiar with our traditions. Masonry has a history, a literature, a philosophy. Its allegories and traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow full and broad must be followed to their heads in the springs that well up in the remote past, and you will there find the origin and meaning of Masonry.

A few rudimentary lessons in architecture, a few universally admitted maxims of morality, a few unimportant traditions, whose real meaning is unknown or misunderstood, will no longer satisfy the earnest inquirer after Masonic truth. Let whoso is content with these, seek to climb no higher. He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest, and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that both books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the Past; and that in the lading of these argosies is much that sheds light on the history of Masonry, and proves its claim to be acknowledged the benefactor of mankind, born in the very cradle of the race.

Knowledge is the most genuine and real of human treasures; for it is Light, as Ignorance is Darkness. It is the development of the human soul, and its acquisition the growth of the soul, which at the birth of man knows nothing, and therefore, in one sense, may be said to be nothing. It is the seed, which has in it the power to grow, to acquire, and by acquiring to be developed, as the seed is developed into the shoot, the plant, the tree. "We need not pause at the common argument that by learning man excelleth man, in that wherein man excelleth beasts; that by learning man ascendeth to the heavens and their motions, where in body he cannot come, and the like. Let us rather regard the dignity and excellency of knowledge and learning in that whereunto man's nature doth most aspire, which is immortality or continuance. For to this tendeth generation, and raising of Houses and Families; to this buildings, foundations, and monuments; to this tendeth the desire of memory, fame, and celebration, and in effect the strength of all other human desires." That our influences shall survive us, and be living forces when we are in our graves; and no merely that our names shall be remembered; but rather that our works shall be read, our acts spoken of, our names recollected and mentioned when we are dead, as evidences that those influences live and rule, sway and control some portion of mankind and of the world,--this is the aspiration of the human soul. "We see then how far the monuments of genius and learning are more durable than monuments of power or of the hands. For have not the verses of Homer continued twenty-five hundred years or more, without the loss of a syllable or letter, during which time infinite palaces, temples, castles, cities, have decayed and been demolished? It is no possible to have the true pictures or statues of Cyrus, Alexander Caesar, no, nor

of the Kings or great personages of much late years; for the originals cannot last, and the copies cannot but lose of the life and truth. But the images of men's genius and knowledge remain in books, exempted from the wrong of time, and capable of perpetual renovation. Neither are they fitly to be called images, because they generate still, and cast their seeds in the minds of others, provoking and causing infinite actions and opinions in succeeding ages; so that if the invention of the ship was thought so noble, which carrieth riches and commodities from place to place, and consociateth the most remote regions in participation of their fruits, how much more are letters to be magnified which, as ships, pass through the vast seas of time, and make age so distant to participate of the wisdom, illumination, and inventions, the one of the other."

To learn, to attain knowledge, to be wise, is a necessity for ever truly noble soul; to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and place a sentinel at the door to drive away the needy, is equally an impulse of a noble nature, and the worthies work of man.

"There was a little city," says the Preacher, the son of David "and few men within it; and there came a great King against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength: nevertheless, the poor man's wisdom is despised, and his words are not heard." If it should chance to you, my brother, to do mankind good service, and be rewarded with indifference and forgetfulness only, still be not discouraged, but remember the further advice of the wise King. "In the morning sow the seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good." Sow you the seed, whoever reaps. Learn, that you may be enabled to do good; and do so because it is right, finding in the act itself ample reward and recompense.

To attain the truth, and to serve our fellows, our country, and mankind-- this is the noblest destiny of man. Hereafter and all your life it is to be your object. If you desire to ascend to that destiny, advance! If you have other and less noble objects, and are contented with a lower flight, halt here ! let others scale the heights, and Masonry fulfill her mission.

If you will advance, gird up your loins for the struggle ! for the way is long and toilsome. Pleasure, all smiles, will beckon you on the one hand, and Indolence will invite you to sleep among the flowers, upon the other. Prepare, by secrecy, obedience, and fidelity, to resist the allurements of both !

Secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice. The obligations which we have each assumed toward every Mason that lives, requiring of us the

performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid,-- duties that must be performed, even at the risk of life, or our solemn oaths be broken and violated, and we be branded as false Masons and faithless men, teach us how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occasion should allow us no time for inquiry, and the peremptory mandate of our obligation compel us to do a brother's duty to a base impostor.

The secrets of our brother, when communicated to us, must be sacred, if they be such as the law of our country warrants us to keep. We are required to keep none other, when the law that we are called on to obey is indeed a law, by having emanated from the only source of power, the People. Edicts which emanate from the mere arbitrary will of a despotic power, contrary to the law of God or the Great Law of Nature, destructive of the inherent rights of man, violative of the right of free thought, free speech, free conscience, it is lawful to rebel against and strive to abrogate.

For obedience to the Law does not mean submission to tyranny nor that, by a profligate sacrifice of every noble feeling, we should offer to despotism the homage of adulation. As every new victim falls, we may lift our voice in still louder flattery. We may fall at the proud feet, we may beg, as a boon, the honour of kissing that bloody hand which has been lifted against the helpless. We may do more: we may bring the altar and the sacrifice, and implore the God not to ascend too soon to Heaven. This we may do, for this we have the sad remembrance that beings of a human form and soul have done. But this is all we can do. We can constrain our tongues to be false, our features to bend themselves to the semblance of that passionate adoration which we wish to express, our knees to fall prostrate; but our heart we cannot constrain. There virtue must still have a voice which is not to be drowned by hymns and acclamations; there the crimes which we laud as virtues, are crimes still, and he whom we have made a God is the most contemptible of mankind; if, indeed, we do not feel, perhaps, that we are ourselves still more contemptible.

But that law which is the fair expression of the will and judgment of the people, is the enactment of the whole and of every individual. Consistent with the law of God and the great law of nature, consistent with pure and abstract right as tempered by necessity and the general interest, as contra-distinguished from the private interest of individuals, it is obligatory upon all, because it is the work of all, the will of all, the solemn judgment of all, from which there is no appeal.

In this Degree, my brother, you are especially to learn the duty of obedience to that law. There is one true and original law, conformable to reason and to nature, diffused over all, invariable, eternal, which calls to the fulfillment of duty and to abstinence from injustice, and calls with that irresistible voice which is felt in all its authority wherever it is heard. This law cannot be abrogated or diminished, or

its sanctions affected, by any law of man. A whole senate, a whole people, cannot dissent from its paramount obligation. It requires no commentator to render it distinctly intelligible: nor is it one thing at Rome, another at Athens; one thing now, and another in the ages to come; but in all times and in all nations, it is, and has been, and will be, one and everlasting;--one as that God, its great Author and Promulgator, who is the Common Sovereign of all mankind, is Himself One. No man can disobey it without flying, as it were, from his own bosom, and repudiating his nature; and in this very act he will inflict on himself the severest of retributions, even though he escape what is regarded as punishment.

It is our duty to obey the laws of our country, and to be careful that prejudice or passion, fancy or affection, error and illusion, be not mistaken for conscience. Nothing is more usual than to pretend conscience in all the actions of man which are public and cannot be concealed. The disobedient refuse to submit to the laws, and they also in many cases pretend conscience; and so disobedience and rebellion become conscience, in which there is neither knowledge nor revelation, nor truth nor charity, nor reason nor religion. Conscience is tied to laws. Right or sure conscience is right reason reduced to practice, and conducting moral actions, while perverse conscience is seated in the fancy or affections--a heap of irregular principles and irregular defects-- and is the same in conscience as deformity is in the body, or peevishness in the affections. It is not enough that the conscience be taught by nature; but it must be taught by God, conducted by reason, made operative by discourse, assisted by choice, instructed by laws and sober principles; and then it is right, and it may be sure. All the general measures of justice, are the laws of God, and therefore they constitute the general rules of government for the conscience; but necessity also hath a large voice in the arrangement of human affairs, and the disposal of human relations, and the dispositions of human laws; and these general measures, like a great river into little streams, are deduced into little rivulets and particularities, by the laws and customs, by the sentences and agreements of men, and by the absolute despotism of necessity, that will not allow perfect and abstract justice and equity to be the sole rule of civil government in an imperfect world; and that must needs be law which is for the greatest good of the greatest number.

When thou vowest a vow unto God, defer not to pay it. It is better thou shouldst not vow than thou shouldst vow and not pay. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in Heaven, and thou art upon earth; therefore let thy words be few. Weigh well what it is you promise; but once the promise and pledge are given remember that he who is false to his obligation will be false to his family, his friends, his country, and his God.

Fides servanda est: Faith plighted is ever to be kept, was a maxim and an axiom even among pagans. The virtuous Roman said, either let not that which seems expedient be base, or if it be base, let it not seem expedient. What is there which

that so-called expediency can bring, so valuable as that which it takes away, if it deprives you of the name of a good man and robs you of your integrity and honour? In all ages, he who violates his plighted word has been held unspeakably base. The word of a Mason, like the word of a knight in the times of chivalry, once given must be sacred; and the judgment of his brothers, upon him who violates his pledge, should be stern as the judgments of the Roman Censors against him who violated his oath. Good faith is revered among Masons as it was among the Romans, who placed its statue in the capitol, next to that of Jupiter Maximus Optimus; and we, like them, hold that calamity should always be chosen rather than baseness; and with the knights of old, that one should always die rather than be dishonoured.

Be faithful, therefore, to the promises you make, to the pledges you give, and to the vows that you assume, since to break either is base and dishonourable.

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband, and a good brother.

Be faithful to your friends; for true friendship is of a nature not only to survive through all the vicissitudes of life, but to continue through an endless duration; not only to stand the shock of conflicting opinions, and the roar of a revolution that shakes the world, but to last when the heavens are no more, and to spring fresh from the ruins of the universe.

Be faithful to your country, and prefer its dignity and honour to any degree of popularity and honour for yourself; consulting its interest rather than your own, and rather than the pleasure and gratification of the people, which are often at variance with their welfare.

Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labour, by precept and example, to elevate the standard of Masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it for the Great Apostle of Peace, Harmony, and Good-will on earth among men; of Liberty, Equality, and Fraternity.

Masonry is useful to all men: to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the



charms of a friendship founded on the same principles of religion, morality, and philanthropy.

A Freemason, therefore, should be a man of honour and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals, submissive to the laws, devoted to humanity, to his country, to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power.

Thus will you be faithful to yourself, to your fellows, and to God, and thus will you do honour to the name and rank of SECRET MASTER; which, like other Masonic honours, degrades if it is not deserved.

## **MORALS & DOGMA**

**Albert Pike**

### **XIV**

#### **GRAND ELECT, PERFECT, AND SUBLIME MASON.**

**[Perfect Elu.]**

It is for each individual Mason to discover the secret of Masonry, by reflection upon its symbols and a wise consideration and analysis of what is said and done in the work. Masonry does not inculcate her truths. She states them, once and briefly; or hints them, perhaps, darkly; or interposes a cloud between them and eyes that would be dazzled by them. "Seek, and ye shall find," knowledge and the truth.

The practical object of Masonry is the physical and moral amelioration and the intellectual and spiritual improvement of individuals and society. Neither can be effected, except by the dissemination of truth. It is falsehood in doctrines and fallacy in principles, to which most of the miseries of men and the misfortunes of nations are owing. Public opinion is rarely right on any point; and there are and always will be important truths to be substituted in that opinion in the place of many errors and absurd and injurious prejudices. There are few truths that public opinion has not at some time hated and persecuted as heresies; and few errors that have not at some time seemed to it truths radiant from the immediate presence of God. There are moral maladies, also, of man and society, the treatment of which requires not only boldness, but also, and more, prudence and discretion; since they are more the fruit of false and pernicious doctrines, moral, political, and religious, than of vicious inclinations.

Much of the Masonic secret manifests itself, without speech revealing it to him who even partially comprehends all the Degrees in proportion as he receives

them; and particularly to those who advance to the highest Degrees of the Ancient and Accepted Scottish Rite. That Rite raises a corner of the veil, even in the Degree of Apprentice; for it there declares that Masonry is a worship.

Masonry labors to improve the social order by enlightening men's minds, warming their hearts with the love of the good, inspiring them with the great principle of human fraternity, and requiring of its disciples that their language and actions shall conform to that principle, that they shall enlighten each other, control their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady.

It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base, and they are the superstructure. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ?" The ministers of this religion are all Masons who comprehend it and are devoted to it; its sacrifices to God are good works, the sacrifices of the base and disorderly passions, the offering up of self-interest on the altar of humanity, and perpetual efforts to attain to all the moral perfection of which man is capable.

To make honor and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of time; to do that which it is right to do, not because it will insure you success, or bring with it a reward, or gain the applause of men, or be "the best policy," more prudent or more advisable; but because it is right, and therefore ought to be done; to war incessantly against error, intolerance, ignorance, and vice, and yet to pity those who err, to be tolerant even of intolerance, to teach the ignorant, and to labor to reclaim the vicious, are some of the duties of a Mason.

A good Mason is one that can look upon death, and see its face with the same countenance with which he hears its story; that can endure all the labors of his life with his soul supporting his body, that can equally despise riches when he hath them and when he hath them not; that is, not sadder if they are in his neighbor's exchequer, nor more lifted up if they shine around about his own walls; one that is not moved with good fortune coming to him, nor going from him; that can look upon another man's lands with equanimity and pleasure, as if they were his own; and yet look upon his own, and use them too, just as if they were another man's; that neither spends his goods prodigally and foolishly, nor yet keeps them avariciously and like a miser; that weighs not benefits by weight and number, but by the mind and circumstances of him who confers them; that never thinks his charity expensive, if a worthy person be the receiver; that does nothing for opinion's sake, but everything for conscience, being as careful of his thoughts as of his acting in markets and theatres, and in as much awe of himself as of a

whole assembly; that is, bountiful and cheerful to his friends, and charitable and apt to forgive his enemies; that loves his country, consults its honor, and obeys its laws, and desires and endeavors nothing more than that he may do his duty and honor God. And such a Mason may reckon his life to be the life of a man, and compute his months, not by the course of the sun, but by the zodiac and circle of his virtues.

The whole world is but one republic, of which each nation is a family, and every individual a child. Masonry, not in anywise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of men of many nations and tongues, shall all be bound together by the bonds of science, morality, and virtue.

Essentially philanthropic, philosophical, and progressive, it has for the basis of its dogma a firm belief in the existence of God and his providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical, and religious truth, and the practice of all the virtues. In every age, its device has been, "Liberty, Equality, Fraternity," with constitutional government, law, order, discipline, and subordination to legitimate authority-- government and not anarchy.

But it is neither a political party nor a religious sect. It braces all parties and all sects, to form from among them all a vast fraternal association. It recognizes the dignity of human nature, and man's right to such freedom as he is fitted for; and it knows nothing that should place one man below another, except ignorance, debasement, and crime, and the necessity of subordination to lawful will and authority.

It is philanthropic; for it recognizes the great truth that all men are of the same origin, have common interests, and should co-operate together to the same end.

Therefore it teaches its members to love one another, to give to each other mutual assistance and support in all the circumstances of life, to share each other's pains and sorrows, as well as their joys and pleasures; to guard the reputations, respect the opinions, and be perfectly tolerant of the errors, of each other, in matters of faith and beliefs.

It is philosophical because it teaches the great Truths concerning the nature and existence of one Supreme Deity, and the existence and immortality of the soul. It revives the Academy of Plato and the wise teachings of Socrates. It reiterates the maxims of Pythagoras, Confucius, and Zoroaster, and reverentially enforces the sublime lessons of Him who died upon the Cross.

The ancients thought that universal humanity acted under the influence of two opposing Principles, the Good and the Evil: of which the Good urged men toward Truth, Independence, and Devotedness and the Evil toward Falsehood,

Servility, and Selfish-ness. Masonry represents the Good Principle and constantly wars against the evil one. It is the Hercules, the Osiris, the Apollo, the Mithras, and the Ormuzd, at everlasting and deadly feud with the demons of ignorance, brutality, baseness, falsehood, slavish-ness of soul, intolerance, superstition, tyranny, meanness, the insolence of wealth, and bigotry.

When despotism and superstition, twin-powers of evil and darkness, reigned everywhere and seemed invincible and immortal, it invented, to avoid persecution, the mysteries, that is to say, the allegory, the symbol, and the emblem, and transmitted its doctrines by the secret mode of initiation. Now, retaining its ancient symbols, and in part its ancient ceremonies, it displays in every civilized country its banner, on which in letters of living light its great principles are written; and it smiles at the puny efforts of kings and popes to crush it out by excommunication and interdiction.

Man's views in regard to God, will contain only so much positive truth as the human mind is capable of receiving; whether that truth is attained by the exercise of reason, or communicated by revelation. It must necessarily be both limited and alloyed, to bring it within the competence of finite human intelligence. Being finite, we can form no correct or adequate idea of the Infinite; being material, we can form no clear conception of the Spiritual. We do believe in and know the infinity of Space and Time, and the spirituality of the Soul; but the idea of that infinity and spirituality eludes us. Even Omnipotence cannot infuse infinite conceptions into finite minds; nor can God, without first entirely changing the conditions of our being, pour a complete and full knowledge of His own nature and attributes into the narrow capacity of a human soul. Human intelligence could not grasp it, nor human language express it. The visible is, necessarily, the measure of the invisible.

The consciousness of the individual reveals itself alone. His knowledge cannot pass beyond the limits of his own being. His conceptions of other things and other beings are only his conceptions. They are not those things or beings themselves. The living principle of a living Universe must be INFINITE; while all our ideas and conceptions are finite, and applicable only to finite beings.

The Deity is thus not an object of knowledge, but of faith; not to be approached by the understanding, but by the moral sense; not to be conceived, but to be felt. All attempts to embrace the Infinite in the conception of the Finite are, and must be only accommodations to the frailty of man. Shrouded from human comprehension in an obscurity from which a chastened imagination is awed back, and Thought retreats in conscious weakness, the Divine Nature is a theme on which man is little entitled to dogmatize. Here the philosophic Intellect becomes most painfully aware of its own insufficiency.

And yet it is here that man most dogmatizes, classifies and describes God's attributes, makes out his map of God's nature, and his inventory of God's

qualities, feelings, impulses, and passions; and then hangs and burns his brother, who, as dogmatically as he, makes out a different map and inventory. The common understanding has no humility. Its God is an incarnate Divinity. Imperfection imposes its own limitations on the Illimitable, and clothes the Inconceivable Spirit of the Universe in forms that come within the grasp of the senses and the intellect, and are derived from that infinite and imperfect nature which is but God's creation.

We are all of us, though not all equally, mistaken. The cherished dogmas of each of us are not, as we fondly suppose, the pure truth of God; but simply our own special form of error, our guesses at truth, the refracted and fragmentary rays of light that have fallen upon our own minds. Our little systems have their day, and cease to be; they are but broken lights of God; and He is more than they. Perfect truth is not attainable anywhere. We style this Degree that of Perfection; and yet what it teaches is imperfect and defective. Yet we are not to relax in the pursuit of truth, nor contentedly acquiesce in error. It is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light.

All errors are not equally innocuous. That which is most injurious is to entertain unworthy conceptions of the nature and attributes of God; and it is this that Masonry symbolizes by ignorance of the True Word. The true word of a Mason is, not the entire, perfect, absolute truth in regard to God; but the highest and noblest conception of Him that our minds are capable of forming; and this word is Ineffable, because one man cannot communicate to another his own conception of Deity; since every man's conception of God must be proportioned to his mental cultivation and intellectual powers, and moral excellence. God is, as man conceives Him, the reflected image of man himself.

For every man's conception of God must vary with his mental cultivation and mental powers. If any one contents himself with any lower image than his intellect is capable of grasping, then he contents himself with that which is false to him, as well as false in fact. If lower than he can reach, he must needs feel it to be false. And if we, of the nineteenth century after Christ, adopt the conceptions of the nineteenth century before Him; if our conceptions of God are those of the ignorant, narrow-minded, and vindictive Israelite; then we think worse of God, and have a lower, meaner, and more limited view of His nature, than the faculties which He has bestowed are capable of grasping. The highest view we can form is nearest to the truth. If we acquiesce in any lower one, we acquiesce in an untruth. We feel that it is an affront and an indignity to Him, to conceive of Him as cruel, short-sighted, capricious, and unjust; as a jealous, an angry, a vindictive Being. When we examine our conceptions of His character, if we can conceive of a loftier, nobler, higher, more beneficent, glorious, and magnificent character, then this latter is to us the true conception of Deity; for nothing can be imagined more excellent than He.

Religion, to obtain currency and influence with the great mass of mankind, must needs be alloyed with such an amount of error as to place it far below the standard attainable by the higher human capacities. A religion as pure as the loftiest and most cultivated human reason could discern, would not be comprehended by, or effective over, the less educated portion of mankind. What is Truth to the philosopher, would not be Truth, nor have the effect of Truth, to the peasant. The religion of the many must necessarily be more incorrect than that of the refined and reflective few, not so much in its essence as in its forms, not so much in the spiritual idea which lies latent at the bottom of it, as in the symbols and dogmas in which that idea is embodied. The truest religion would, in many points, not be comprehended by the ignorant, nor consolatory to them, nor guiding and supporting for them. The doctrines of the Bible are often not clothed in the language of strict truth, but in that which was fittest to convey to a rude and ignorant people the practical essentials of the doctrine. A perfectly pure faith, free from all extraneous admixtures, a system of noble theism and lofty morality, would find too little preparation for it in the common mind and heart, to admit of prompt reception by the masses of mankind; and Truth might not have reached us, if it had not borrowed the wings of Error.

The Mason regards God as a Moral Governor, as well as an Original Creator; as a God at hand, and not merely one afar off in the distance of infinite space, and in the remoteness of Past or Future Eternity. He conceives of Him as taking a watchful and presiding interest in the affairs of the world, and as influencing the hearts and actions of men.

To him, God is the great Source of the World of Life and Matter; and man, with his wonderful corporeal and mental frame, His direct work. He believes that God has made men with different intellectual capacities, and enabled some, by superior intellectual power, to see and originate truths which are hidden from the mass of men. He believes that when it is His will that mankind should make some great step forward, or achieve some pregnant discovery, He calls into being some intellect of more than ordinary magnitude and power, to give birth to new ideas, and grander conceptions of the Truths vital to Humanity.

We hold that God has so ordered matters in this beautiful and harmonious, but mysteriously-governed Universe, that one great mind after another will arise, from time to time, as such are needed, to reveal to men the truths that are wanted, and the amount of truth than can be borne. He so arranges, that nature and the course of events shall send men into the world, endowed with that higher mental and moral organization, in which grand truths, and sublime gleams of spiritual light will spontaneously and inevitably arise. These speak to men by inspiration.

Whatever Hiram really was, he is the type, perhaps an imaginary type, to us, of humanity in its highest phase; an exemplar of what man may and should become, in the course of ages, in his progress toward the realization of his

destiny; an individual gifted with a glorious intellect, a noble soul, a fine organization, and a perfectly balanced moral being; an earnest of what humanity may be, and what we believe it will hereafter be in God's good time; the possibility of the race made real.

The Mason believes that God has arranged this glorious but perplexing world with a purpose, and on a plan. He holds that every man sent upon this earth, and especially every man of superior capacity, has a duty to perform, a mission to fulfill, a baptism to be baptized with; that every great and good man possesses some portion of God's truth, which he must proclaim to the world, and which must bear fruit in his own bosom. In a true and simple sense, he believes all the pure, wise, and intellectual to be inspired, and to be so for the instruction, advancement, and elevation of mankind. That kind of inspiration, like God's omnipresence, is not limited to the few writers claimed by Jews, Christians, or Moslems, but is co-extensive with the race. It is the consequence of a faithful use of our faculties. Each man is its subject, God is its source, and Truth its only test. It differs in degrees, as the intellectual endowments, the moral wealth of the soul, and the degree of cultivation of those endowments and faculties differ. It is limited to no sect, age, or nation. It is wide as the world and common as God. It was not given to a few men, in the infancy of mankind, to monopolize inspiration, and bar God out of the soul. We are not born in the dotage and decay of the world. The stars are beautiful as in their prime; the most ancient Heavens are fresh and strong. God is still everywhere in nature. Wherever a heart beats with love, wherever Faith and Reason utter their oracles, there is God, as formerly in the hearts of seers and prophets. No soil on earth is so holy as the good man's heart; nothing is so full of God. This inspiration is not given to the learned alone, not alone to the great and wise, but to every faithful child of God. Certain as the open eye drinks in the light, do the pure in heart see God; and he who lives truly, feels Him as a presence within the soul. The conscience is the very voice of Deity.

Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalim, must needs leave it to each of its Initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself it finds those truths definite enough, which are written by the finger of God upon the heart of man and on the pages of the book of nature. Views of religion and duty, wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, stamped as sterling by the response they find in every uncorrupted mind, commend themselves to Masons of every creed, and may well be accepted by all.

The Mason does not pretend to dogmatic certainty, nor vainly imagine such certainty attainable. He considers that if there were no written revelation, he could safely rest the hopes that animate him and the principles that guide him, on the deductions of reason and the convictions of instinct and consciousness.

He can find a sure foundation for his religious belief, in these deductions of the intellect and convictions of the heart. For reason proves to him the existence and attributes of God; and those spiritual instincts which he feels are the voice of God in his soul, infuse into his mind a sense of his relation to God, a conviction of the beneficence of his Creator and Preserver, and a hope of future existence; and his reason and conscience alike unerringly point to virtue as the highest good, and the destined aim and purpose of man's life.

He studies the wonders of the Heavens, the framework and revolutions of the Earth, the mysterious beauties and adaptations of animal existence, the moral and material constitution of the human creature, so fearfully and wonderfully made; and is satisfied that God IS; and that a Wise and Good Being is the author of the starry Heavens above him, and of the moral world within him; and his mind finds an adequate foundation for its hopes, its worship, its principles of action, in the far-stretching Universe, in the glorious firmament, in the deep, full soul, bursting with unutterable thoughts.

These are truths which every reflecting mind will unhesitatingly receive, as not to be surpassed, nor capable of improvement; and fitted, if obeyed, to make earth indeed a Paradise, and man only a little lower than the angels. The worthlessness of ceremonial observances, and the necessity of active virtue; the enforcement of purity of heart as the security for purity of life, and of the government of the thoughts, as the originators and forerunners of action; universal philanthropy, requiring us to love all men, and to do unto others that and that only which we should think it right, just, and generous for them to do unto us; forgiveness of injuries; the necessity of self-sacrifice in the discharge of duty; humility; genuine sincerity, and being that which we seem to be; all these sublime precepts need no miracle, no voice from the clouds, to recommend them to our allegiance, or to assure us of their divine origin. They command obedience by virtue of their inherent rectitude and beauty; and have been, and are, and will be the law in every age and every country of the world. God revealed them to man in the beginning.

To the Mason, God is our Father in Heaven, to be Whose especial children is the sufficient reward of the peacemakers, to see Whose face the highest hope of the pure in heart; Who is ever at hand to strengthen His true worshippers; to Whom our most fervent love is due, our most humble and patient submission; Whose most acceptable worship is a pure and pitying heart and a beneficent life; in Whose constant presence we live and act, to Whose merciful disposal we are resigned by that death which, we hope and believe, is but the entrance to a better life; and Whose wise decrees forbid a man to lap his soul in an elysium of mere indolent content.

As to our feelings toward Him and our conduct toward man, Masonry teaches little about which men can differ, and little from which they can dissent. He is our Father; and we are all brethren. This much lies open to the most ignorant and



busy, as fully as to those who have most leisure and are most learned. This needs no Priest to teach it, and no authority to indorse it; and if every man did that only which is consistent with it, it would exile barbarity, cruelty, intolerance, uncharitableness, perfidy, treachery, revenge, selfishness, and all their kindred vices and bad passions beyond the confines of the world.

The true Mason, sincerely holding that a Supreme God created and governs this world, believes also that He governs it by laws, which, though wise, just, and beneficent, are yet steady, unwavering, inexorable. He believes that his agonies and sorrows are ordained for his chastening, his strengthening, his elaboration and development; because they are the necessary results of the operation of laws, the best that could be devised for the happiness and purification of the species, and to give occasion and opportunity for the practice of all the virtues, from the homeliest and most common, to the noblest and most sublime; or perhaps not even that, but the best adapted to work out the vast, awful, glorious, eternal designs of the Great Spirit of the Universe. He believes that the ordained operations of nature, which have brought misery to him, have, from the very unswerving tranquility of their career, showered blessings and sunshine upon many another path; that the unrelenting chariot of Time, which has crushed or maimed him in its allotted course, is pressing onward to the accomplishment of those serene and mighty purposes, to have contributed to which, even as a victim, is an honor and a recompense. He takes this view of Time and Nature and God, and yet bears his lot without murmur or distrust; because it is a portion of a system, the best possible, because ordained by God. He does not believe that God loses sight of him, while superintending the march of the great harmonies of the Universe; nor that it was not foreseen, when the Universe was created, its laws enacted, and the long succession of its operations preordained, that in the great march of those events, he would suffer pain and undergo calamity. He believes that his individual good entered into God's consideration, as well as the great cardinal results to which the course of all things is tending.

Thus believing, he has attained an eminence in virtue, the highest, amid passive excellence, which humanity can reach. He finds his reward and his support in the reflection that he is an unreluctant and self-sacrificing co-operator with the Creator of the Universe; and in the noble consciousness of being worthy and capable of so sublime a conception, yet so sad a destiny. He is then truly entitled to be called a Grand Elect, Perfect, and Sublime Mason. He is content to fall early in the battle, if his body may but form a stepping-stone for the future conquests of humanity.

It cannot be that God, Who, we are certain, is perfectly good, can choose us to suffer pain, unless either we are ourselves to receive from it an antidote to what is evil in ourselves, or else as such pain is a necessary part in the scheme of the Universe, which as a whole is good. In either case, the Mason receives it with submission. He would not suffer unless it was ordered so. Whatever his creed,

if he believes that God is, and that He cares for His creatures, he cannot doubt that; nor that it would not have been so ordered, unless it was either better for himself, or for some other persons, or for some things. To complain and lament is to murmur against God's will, and worse than unbelief.

The Mason, whose mind is cast in a nobler mould than those of the ignorant and unreflecting, and is instinct with a diviner life,- who loves truth more than rest, and the peace of Heaven rather than the peace of Eden,--to whom a loftier being brings severer cares,--who knows that man does not live by pleasure or content alone, but by the presence of the power of God,--must cast behind him the hope of any other repose or tranquillity, than that which is the last reward of long agonies of thought; he must relinquish all prospect of any Heaven save that of which trouble is the avenue and portal; he must gird up his loins, and trim his lamp, for a work that must be done, and must not be negligently done. If he does not like to live in the furnished lodgings of tradition, he must build his own house, his own system of faith and thought, for himself.

The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our object, and not ourselves, should be our inspiring thought. Selfishness is a sin, when temporary, and for time. Spun out to eternity, it does not become celestial prudence. We should toil and die, not for Heaven or Bliss, but for Duty.

In the more frequent cases, where we have to join our efforts to those of thousands of others, to contribute to the carrying forward of a great cause; merely to till the ground or sow the seed for a very distant harvest, or to prepare the way for the future advent of some great amendment; the amount which each one contributes to the achievement of ultimate success, the portion of the price which justice should assign to each as his especial production, can never be accurately ascertained. Perhaps few of those who have ever labored, in the patience of secrecy and silence, to bring about some political or social change, which they felt convinced would ultimately prove of vast service to humanity, lived to see the change effected, or the anticipated good flow from it. Fewer still of them were able to pronounce what appreciable weight their several efforts contributed to the achievement of the change desired. Many will doubt, whether, in truth, these exertions have any influence whatever; and, discouraged, cease all active effort.

Not to be thus discouraged, the Mason must labor to elevate and purify his motives, as well as sedulously cherish the conviction, assuredly a true one, that in this world there is no such thing as effort thrown away; that in all labor there is profit; that all sincere exertion, in a righteous and unselfish cause, is necessarily followed, in spite of all appearance to the contrary, by an appropriate and proportionate success; that no bread cast upon the waters can be wholly lost; that no seed planted in the ground can fail to quicken in due time and measure; and that, however we may, in moments of despondency, be apt to doubt, not

only whether our cause will triumph, but whether, if it does, we shall have contributed to its triumph,--there is One, Who has not only seen every exertion we have made, but Who can assign the exact degree in which each soldier has assisted to gain the great victory over social evil. No good work is done wholly in vain.

The Grand Elect, Perfect, and Sublime Mason will in nowise deserve that honorable title, if he has not that strength, that will, that self-sustaining energy; that Faith, that feeds upon no earthly hope, nor ever thinks of victory, but, content in its own consummation, combats, because it ought to combat, rejoicing fights, and still rejoicing falls.

The Augean Stables of the World, the accumulated uncleanness and misery of centuries, require a mighty river to cleanse them thoroughly away; every drop we contribute aids to swell that river and augment its force, in a degree appreciable by God, though not by man; and he whose zeal is deep and earnest, will not be over-anxious that his individual drops should be distinguishable amid the mighty mass of cleansing and fertilizing waters; far less that, for the sake of distinction, it should flow in ineffective singleness away.

The true Mason will not be careful that his name should be inscribed upon the mite which he casts into the treasury of God. It suffices him to know that if he has labored, with purity of purpose, in any good cause, he must have contributed to its success; that the degree in which he has contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed, however obscurely and unnoticed, is his sufficient, even if it be his sole, reward. Let every Grand Elect, Perfect, and Sublime Mason cherish this faith. It is a duty. It is the brilliant and never-dying light that shines within and through the symbolic pedestal of alabaster, on which reposes the perfect cube of agate, symbol of duty, inscribed with the divine name of God. He who industriously sows and reaps is a good laborer, and worthy of his hire. But he who sows that which shall be reaped by others, by those who will know not of and care not for the sower, is a laborer of a nobler order, and, worthy of a more excellent reward.

The Mason does not exhort others to an ascetic undervaluing of this life, as an insignificant and unworthy portion of existence; for that demands feelings which are unnatural, and which, therefore, if attained, must be morbid, and if merely professed, insincere; and teaches us to look rather to a future life for the compensation of social evils, than to this life for their cure; and so does injury to the cause of virtue and to that of social progress. Life is real, and is earnest, and it is full of duties to be performed. It is the beginning of our immortality. Those only who feel a deep interest and affection for this world will work resolutely for its amelioration; those whose affections are transferred to Heaven, easily acquiesce in the miseries of earth, deeming them hopeless, befitting, and ordained; and console themselves with the idea of the amends which are one day to be theirs. It is a sad truth, that those most decidedly given to spiritual contemplation,

and to making religion rule in their hearts, are often most apathetic toward all improvement of this world's systems, and in many cases virtual conservatives of evil, and hostile to political and social reform, as diverting men's energies from eternity.

The Mason does not war with his own instincts, macerate the body into weakness and disorder, and disparage what he sees to be beautiful, knows to be wonderful, and feels to be unspeakably dear and fascinating. He does not put aside the nature which God has given him, to struggle after one which He has not bestowed. He knows that man is sent into the world, not a spiritual, but a composite being, made up of body and mind, the body having, as is fit and needful in a material world, its full, rightful, and allotted share. His life is guided by a full recognition of this fact. He does not deny it in bold words, and admit it in weaknesses and inevitable failings. He believes that his spirituality will come in the next stage of his being, when he puts on the spiritual body; that his body will be dropped at death; and that, until then, God meant it to be commanded and controlled, but not neglected, despised, or ignored by the soul, under pain of heavy consequences.

Yet the Mason is not indifferent as to the fate of the soul, after its present life, as to its continued and eternal being, and the character of the scenes in which that being will be fully developed. These are to him topics of the proudest interest, and the most ennobling and refining contemplation. They occupy much of his leisure; and as he becomes familiar with the sorrows and calamities of this life, as his hopes are disappointed and his visions of happiness here fade away; when life has wearied him in its race of hours; when he is harassed and toil-worn, and the burden of his years weighs heavy on him, the balance of attraction gradually inclines in favor of another life; and he clings to his lofty speculations with a tenacity of interest which needs no injunction, and will listen to no prohibition. They are the consoling privilege of the aspiring, the wayworn, the weary, and the bereaved.

To him the contemplation of the Future lets in light upon the Present, and develops the higher portions of his nature. He endeavors rightly to adjust the respective claims of Heaven and earth upon his time and thought, so as to give the proper proportions thereof to performing the duties and entering into the interests of this world, and to preparation for a better; to the cultivation and purification of his own character, and to the public service of his fellow-men.

The Mason does not dogmatize, but entertaining and uttering his own convictions, he leaves every one else free to do the same; and only hopes that the time will come, even if after the lapse of ages, when all men shall form one great family of brethren, and one law alone, the law of love, shall govern God's whole Universe.

Believe as you may, my brother; if the Universe is not, to you, without a God, and if man is not like the beast that perishes, but hath an immortal soul, we welcome you among us, to wear, as we wear, with humility, and conscious of your demerits and shortcomings, the title of Grand Elect, Perfect, and Sublime Mason.

It is not without a secret meaning, that twelve was the number of the Apostles of Christ, and seventy-two that of his Disciples: that John addressed his rebukes and menaces to the Seven churches, the number of the Archangels and the Planets. At Babylon were the Seven Stages of Bersippa, a pyramid of Seven stories, and at Ecbatana Seven concentric inclosures, each of a different color. Thebes also had Seven gates, and the same number is repeated again and again in the account of the flood. The Sephiroth, or Emanations, ten in number, three in one class, and seven in the other, repeat the mystic numbers of Pythagoras. Seven Amschaspands or planetary spirits were invoked with Ormuzd: Seven inferior Rishis of Hindustan were saved with the head of their family in an ark: and Seven ancient personages alone returned with the British just man, Hu, from the dale of the grievous waters. There were Seven Heliadae, whose father Helias, or the Sun, once crossed the sea in a golden cup; Seven Titans, children of the older Titan, Kronos or Saturn; Seven Corybantes; and Seven Cabiri, sons of Sydyk; Seven primeval Celestial spirits of the Japanese, and Seven Karlesters who escaped from the deluge and began to be the parents of a new race, on the summit of Mount Albordi. Seven Cyclopes, also, built the walls of Tiryns.

Celus, as quoted by Origen, tells us that the Persians represented by symbols the two-fold motion of the stars, fixed and planetary, and the passage of the Soul through their successive spheres. They erected in their holy caves, in which the mystic rites of the Mithriac Initiations were practised, what he denominates a high ladder, on the Seven steps of which were Seven gates or portals, according to the number of the Seven principal heavenly bodies. Through these the aspirants passed, until they reached the summit of the whole; and this passage was styled a transmigration through the spheres.

Jacob saw in his dream a ladder planted or set on the earth, and its top reaching to Heaven, and the Malaki Alohim ascending and descending on it, and above it stood IHUH, declaring Himself to be Iuh-Alhi Abraham. The word translated ladder, is Salam, from Salal, raised, elevated, reared up, exalted, piled up into a heap, Aggeravit. Salalah, means a heap, rampart, or other accumulation of earth or stone, artificially made; and Salaa or Salo, is a rock or cliff or boulder, and the name of the city of Petra. There is no ancient Hebrew word to designate a pyramid.

The symbolic mountain Meru was ascended by Seven steps or stages; and all the pyramids and artificial tumuli and hillocks thrown up in flat countries were imitations of this fabulous and mystic mountain, for purposes of worship. These

were the "High Places" so often mentioned in the Hebrew books, on which the idolaters sacrificed to foreign gods.

The pyramids were sometimes square, and sometimes round. The sacred Babylonian tower [Magdol], dedicated to the great Father Bal, was an artificial hill, of pyramidal shape, and Seven stages, built of brick, and each stage of a different color, representing the Seven planetary spheres by the appropriate color of each planet. Meru itself was said to be a single mountain, terminating in three peaks, and thus a symbol of the Trimurti. The great Pagoda at Tanjore was of six stories, surmounted by a temple as the seventh, and on this three spires or towers. An ancient pagoda at Deogur was surmounted by a tower, sustaining the mystic egg and a trident. Herodotus tells us that the Temple of Bal at Babylon was a tower composed of Seven towers, resting on an eighth that served as basis, and successively diminishing in size from the bottom to the top; and Strabo tells us it was a pyramid.

Faber thinks that the Mithriac ladder was really a pyramid with Seven stages, each provided with a narrow door or aperture, through each of which doors the aspirant passed, to reach the summit, and then descended through similar doors on the opposite side of the pyramid; the ascent and descent of the Soul being thus represented.

Each Mithriac cave and all the most ancient temples were tended to symbolize the Universe, which itself was habitually called the Temple and habitation of Deity. Every temple was the world in miniature; and so the whole world was one grand temple. The most ancient temples were roofless; and therefore the Persians, Celts, and Scythians strongly disliked artificial covered edifices. Cicero says that Xerxes burned the Grecian temples, on the express ground that the whole world was the Magnificent Temple and Habitation of the Supreme Deity. Macrobius says that the entire Universe was judiciously deemed by many the Temple of God. Plato pronounced the real Temple of the Deity to be the world; and Heraclitus declared that the Universe, variegated with animals and plants and stars was the only genuine Temple of the Divinity.

How completely the Temple of Solomon was symbolic, is manifest, not only from the continual reproduction in it of the sacred numbers and of astrological symbols in the historical descriptions of it; but also, and yet more, from the details of the imaginary reconstructed edifice, seen by Ezekiel in his vision. The Apocalypse completes the demonstration, and shows the kabalistic meanings of the whole. The Symbola Architectonica are found on the most ancient edifices; and these mathematical figures and instruments, adopted by the Templars, and identical with those on the gnostic seals and abraxae, connect their dogma with the Chaldaic, Syriac, and Egyptian Oriental philosophy. The secret Pythagorean doctrines of numbers were preserved by the monks of Thibet, by the Hierophants of Egypt and Eleusis, at Jerusalem, and in the circular Chapters of

the Druids; and they are especially consecrated in that mysterious book, the Apocalypse of Saint John.

All temples were surrounded by pillars, recording the number of the constellations, the signs of the zodiac, or the cycles of the planets; and each one was a microcosm or symbol of the Universe, having for roof or ceiling the starred vault of Heaven.

All temples were originally open at the top, having for roof the sky. Twelve pillars described the belt of the zodiac. Whatever the number of the pillars, they were mystical everywhere. At Abury, the Druidic temple reproduced all the cycles by its columns. Around the temples of Chilminar in Persia, of Baalbec, and of Tukhti Schlomoh in Tartary, on the frontier of China, stood forty pillars. On each side of the temple at Paestum were fourteen, recording the Egyptian cycle of the dark and light sides of the moon, as described by Plutarch; the whole thirty-eight that surrounded them recording the two meteoric cycles so often found in the Druidic temples.

The theatre built by Scaurus, in Greece, was surrounded by 360 columns; the Temple at Mecca, and that at Iona in Scotland, by 360 stones.

## **MORALS AND DOGMA**

**by Albert Pike**

### **XVII. KNIGHT OF THE EAST AND WEST.**

This is the first of the Philosophical Degrees of the Ancient and Accepted Scottish Rite; and the beginning of a course of instruction which will fully unveil to you the heart and inner mysteries of Masonry. Do not despair because you have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time, truth has been hidden under symbols, and often under a succession of allegories: where veil after veil had to be penetrated before the true Light was reached, and the essential truth stood revealed. The Human Light is but an imperfect reflection of a ray of the Infinite and Divine.

We are about to approach those ancient Religions which once ruled the minds of men, and whose ruins encumber the plains of the great Past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert. They rise before us, those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, and stalk dimly and undefined along the line which divides Time from Eternity; and forms of strange, wild, startling beauty mingled in the vast throngs of figures with shapes monstrous, grotesque, and hideous.

The religion taught by Moses, which, like the laws of Egypt, enunciated the principle of exclusion, borrowed, at every period of its existence, from all the

creeds with which it came in contact. While, by the studies of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the wanderings of the People, by every- thing that was most impure or seductive in the pagan manners and superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel and Philo.

At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of Alexander and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian dynasties and a great number of Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of Alexander in three-quarters of the globe, the doctrines of Greece, of Egypt, of Persia, and of India, met and intermingled everywhere. All the barriers that had formerly kept the nations apart, were thrown down; and while the People of the West readily connected their faith with those of the East, those of the Orient hastened to learn the traditions of Rome and the legends of Athens. While the Philosophers of Greece, all (except the disciples of Epicurus) more or less Platonists, seized eagerly upon the beliefs and doctrines of the East,--the Jews and Egyptians, before then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans.

Under the same influences of toleration, even those who embraced Christianity, mingled together the old and the new, Christianity and Philosophy, the Apostolic teachings and the traditions of Mythology. The man of intellect, devotee of one system, rarely displaces it with another in all its purity. The people take such a creed as is offered them. Accordingly, the distinction between the esoteric and the exoteric doctrine, immemorial in other creeds, easily gained a foothold among many of the Christians; and it was held by a vast number, even during the preaching of Paul, that the writings of the Apostles were incomplete; that they contained only the germs of another doctrine, which must receive from the hands of philosophy, not only the systematic arrangement which was wanting, but all the development which lay concealed therein. The writings of the Apostles, they said, in addressing themselves to mankind in general, enunciated only the articles of the vulgar faith; but transmitted the mysteries of knowledge to superior minds, to the Elect,--mysteries handed down from generation to generation in esoteric traditions; and to this science of the mysteries they gave the name of Gnosis.

The Gnostics derived their leading doctrines and ideas from Plato and Philo, the Zend-avesta and the Kabalah, and the Sacred books of India and Egypt; and thus introduced into the bosom of Christianity the cosmological and theosophical speculations, which had formed the larger portion of the ancient religions of the



Orient, joined to those of the Egyptian, Greek, and Jewish doctrines, which the Neo-Platonists had equally adopted in the Occident.

Emanation from the Deity of all spiritual beings, progressive degeneration of these beings from emanation to emanation, redemption and return of all to the purity of the Creator; and, after the re-establishment of the primitive harmony of all, a fortunate and truly divine condition of all, in the bosom of God; such were the fundamental teachings of Gnosticism. The genius of the Orient, with its contemplations, irradiations, and intuitions, dictated its doctrines. Its language corresponded to its origin. Full of imagery, it had all the magnificence, the inconsistencies, and the mobility of the figurative style.

Behold, it said, the light, which emanates from an immense centre of Light, that spreads everywhere its benevolent rays; so do the spirits of Light emanate from the Divine Light. Behold, all the springs which nourish, embellish, fertilize, and purify the Earth; they emanate from one and the same ocean; so from the bosom of the Divinity emanate so many streams, which form and fill the universe of intelligences. Behold numbers, which all emanate from one primitive number, all resemble it, all are composed of its essence, and still vary infinitely; and utterances, decomposable into so many syllables and elements, all contained in the primitive Word, and still infinitely various; so the world of Intelligences emanated from a Primary Intelligence, and they all resemble it, and yet display an infinite variety of existences.

It revived and combined the old doctrines of the Orient and the Occident; and it found in many passages of the Gospels and the Pastoral letters, a warrant for doing so. Christ himself spoke in parables and allegories, John borrowed the enigmatical language of the Platonists, and Paul often indulged in incomprehensible rhapsodies, the meaning of which could have been clear to the Initiates alone.

It is admitted that the cradle of Gnosticism is probably to be looked for in Syria, and even in Palestine. Most of its exponents wrote in that corrupted form of the Greek used by the Hellenistic Jews, and in the Septuagint and the New Testament; and there is a striking analogy between their doctrines and those of the Judaeo-Egyptian Philo, of Alexandria; itself the seat of three schools, at once philosophic and religious--the Greek, the Egyptian, and the Jewish.

Pythagoras and Plato, the most mystical of the Grecian Philosophers (the latter heir to the doctrines of the former), and who had travelled, the latter in Egypt, and the former in Phoenicia, India, and Persia, also taught the esoteric doctrine and the distinction between the initiated and the profane. The dominant doctrines of Platonism were found in Gnosticism. Emanation of Intelligences from the bosom of the Deity; the going astray in error and the sufferings of spirits, so long as they are remote from God, and imprisoned in matter; vain and long-continued efforts to arrive at the knowledge of the Truth, and re-enter into their primitive

union with the Supreme Being; alliance of a pure and divine soul with an irrational soul, the seat of evil desires; angels or demons who dwell in and govern the planets, having but an imperfect knowledge of the ideas that presided at the creation; regeneration of all beings by their return to the kosmos noetos, the world of Intelligences, and its Chief, the Supreme Being; sole possible mode of re-establishing that primitive harmony of the creation, of which the music of the spheres of Pythagoras was the image; these were the analogies of the two systems; and we discover in them some of the ideas that form a part of Masonry; in which, in the present mutilated condition of the symbolic Degrees, they are disguised and overlaid with fiction and absurdity, or present themselves as casual hints that are passed by wholly unnoticed.

The distinction between the esoteric and exoteric doctrines (a distinction purely Masonic), was always and from the very earliest times preserved among the Greeks. It remounted to the fabulous times of Orpheus; and the mysteries of Theosophy were found in all their traditions and myths. And after the time of Alexander, they resorted for instruction, dogmas, and mysteries, to all the schools, to those of Egypt and Asia, as well as those of Ancient Thrace, Sicily, Etruria, and Attica.

The Jewish-Greek School of Alexandria is known only by two of its Chiefs, Aristobulus and Philo, both Jews of Alexandria in Egypt. Belonging to Asia by its origin, to Egypt by its residence, to Greece by its language and studies, it strove to show that all truths embedded in the philosophies of other countries were transplanted thither from Palestine. Aristobulus declared that all the facts and details of the Jewish Scriptures were so many allegories, concealing the most profound meanings, and that Plato had borrowed from them all his finest ideas. Philo, who lived a century after him, following the same theory, endeavored to show that the Hebrew writings, by their system of allegories, were the true source of all religious and philosophical doctrines. According to him, the literal meaning is for the vulgar alone. Whoever has meditated on philosophy, purified himself by virtue, and raised himself by contemplation, to God and the intellectual world, and received their inspiration, pierces the gross envelope of the letter, discovers a wholly different order of things, and is initiated into mysteries, of which the elementary or literal instruction offers but an imperfect image. A historical fact, a figure, a word, a letter, a number, a rite, a custom, the parable or vision of a prophet, veils the most profound truths; and he who has the key of science will interpret all according to the light he possesses.

Again we see the symbolism of Masonry, and the search of the Candidate for light. "Let men of narrow minds withdraw," he says, "with closed ears. We transmit the divine mysteries to those who have received the sacred initiation, to those who practice true piety and who are not enslaved by the empty trappings of words or the preconceived opinions of the pagans."

To Philo, the Supreme Being was the Primitive Light, or the Archetype of Light, Source whence the rays emanate that illuminate Souls. He was also the Soul of the Universe, and as such acted in all its parts. He Himself fills and limits His whole Being. His Powers and Virtues fill and penetrate all. These Powers (dunameis) are Spirits distinct from God, the "Ideas" of Plato personified. He is without beginning, and lives in the prototype of Time (aion).

His image is THE WORD, a form more brilliant than fire; that not being the pure light. This LOGOS dwells in God; for the Supreme Being makes to Himself within His Intelligence the types or ideas of everything that is to become reality in this World. The LOGOS is the vehicle by which God acts on the Universe, and may be compared to the speech of man.

The LOGOS being the World of Ideas, by means whereof God has created visible things, He is the most ancient God, in comparison with the World, which is the youngest production. The LOGOS, Chief of Intelligence, of which He is the general representative, is named Archangel, type and representative of all spirits, even those of mortals. He is also styled the man-type and primitive man, Adam Kadmon.

God only is Wise. The wisdom of man is but the reflection and image of that of God. He is the Father, and His WISDOM the mother of creation: for He united Himself with WISDOM (Sophia), and communicated to it the germ of creation, and it brought forth the material world. He created the ideal world only, and caused the material world to be made real after its type, by His LOGOS, which is His speech, and at the same time the Idea of Ideas, the Intellectual World. The Intellectual City was but the Thought of the Architect, who meditated the creation, according to that plan of the Material City.

The Word is not only the Creator, but occupies the place of the Supreme Being. Through Him all the Powers and Attributes of God act. On the other side, as first representative of the Human Family, He is the Protector of men and their Shepherd.

God gives to man the Soul or Intelligence, which exists before the body, and which he unites with the body. The reasoning Principle comes from God through the Word, and communes with God and with the Word; but there is also in man an irrational Principle, that of the inclinations and passions which produce disorder, emanating from inferior spirits who fill the air as ministers of God. The body, taken from the Earth, and the irrational Principle that animates it concurrently with the rational Principle, are hated by God, while the rational soul which He has given it, is, as it were, captive in this prison, this coffin, that encompasses it. The present condition of man is not his primitive condition, when he was the image of the Logos. He has fallen from his first estate. But he may raise himself again, by following the directions of WISDOM and of the Angels which God has commissioned to aid him in freeing himself from the

bonds of the body, and combating Evil, the existence whereof God has permitted, to furnish him the means of exercising his liberty. The souls that are purified, not by the Law but by light, rise to the Heavenly regions, to enjoy there a perfect felicity. Those that persevere in evil go from body to body, the seats of passions and evil desires. The familiar lineaments of these doctrines will be recognized by all who read the Epistles of St. Paul, who wrote after Philo, the latter living till the reign of Caligula, and being the contemporary of Christ.

And the Mason is familiar with these doctrines of Philo: that the Supreme Being is a centre of Light whose rays or emanations pervade the Universe; for that is the Light for which all Masonic journeys are a search, and of which the sun and moon in our Lodges are only emblems: that Light and Darkness, chief enemies from the beginning of Time, dispute with each other the empire of the world; which we symbolize by the candidate wandering in darkness and being brought to light: that the world was created, not by the Supreme Being, but by a secondary agent, who is but His WORD, and by types which are but his ideas, aided by an INTELLIGENCE, or WISDOM, which gives one of His Attributes; in which we see the occult meaning of the necessity of recovering "the Word"; and of our two columns of STRENGTH and WISDOM, which are also the two parallel lines that bound the circle representing the Universe: that the visible world is the image of the invisible world; that the essence of the Human Soul is the image of God, and it existed before the body; that the object of its terrestrial life is to disengage itself of its body or its sepulchre; and that it will ascend to the Heavenly regions whenever it shall be purified; in which we see the meaning, now almost forgotten in our Lodges, of the mode of preparation of the candidate for apprenticeship, and his tests and purifications in the first Degree, according to the Ancient and Accepted Scottish Rite.

Philo incorporated in his eclecticism neither Egyptian nor Oriental elements. But there were other Jewish Teachers in Alexandria who did both. The Jews of Egypt were slightly jealous of, and a little hostile to, those of Palestine, particularly after the erection of the sanctuary at Leontopolis by the High-Priest Onias; and therefore they admired and magnified those sages, who, like Jeremiah, had resided in Egypt. "The wisdom of Solomon" was written at Alexandria, and, in the time of St. Jerome, was attributed to Philo; but it contains principles at variance with his. It personifies Wisdom, and draws between its children and the Profane, the same line of demarcation that Egypt had long before taught to the Jews. That distinction existed at the beginning of the Mosaic creed. Moshah himself was an Initiate in the mysteries of Egypt, as he was compelled to be, as the adopted son of the daughter of Pharaoh, Thouoris, daughter of Sesostris-Ramses; who, as her tomb and monuments show, was, in the right of her infant husband, Regent of Lower Egypt or the Delta at the time of the Hebrew Prophet's birth, reigning at Heliopolis. She was also, as the reliefs on her tomb show, a Priestess of HATHOR and NEITH, the two great primeval goddesses. As her adopted son, living in her Palace and presence forty years, and during that time scarcely acquainted with his brethren the Jews, the

law of Egypt compelled his initiation: and we find in many of his enactments the intention of preserving, between the common people and the Initiates, the line of separation which he found in Egypt. Moshah and Aharun his brother, the whole series of High-Priests, the Council of the 70 Elders, Salomoh and the entire succession of Prophets, were in possession of a higher science; and of that science Masonry is, at least, the lineal descendant. It was familiarly known as THE KNOWLEDGE OF THE WORD.

AMUN, at first the God of Lower Egypt only, where Moshah was reared (a word that in Hebrew means Truth), was the Supreme God. He was styled "the Celestial Lord, who sheds Light on hidden things." He was the source of that divine life, of which the crux ansata is the symbol; and the source of all power. He united all the attributes that the Ancient Oriental Theosophy assigned to the Supreme Being. He was the Pleroma, or "Fullness of things," for He comprehended in Himself everything; and the LIGHT; for he was the Sun-God. He was unchangeable in the midst of everything phenomenal in his worlds. He created nothing; but everything emanated from Him; and of Him all the other Gods were but manifestations.

The Ram was His living symbol; which you see reproduced in this Degree, lying on the book with seven seals on the tracing-board. He caused the creation of the world by the Primitive Thought (Ennoia), or Spirit (Pneuma), that issued from him by means of his Voice or the WORD; and which Thought or Spirit was personified as the Goddess NEITH. She, too, was a divinity of Light, and mother of the Sun; and the Feast of Lamps was celebrated in her honor at Sais. The Creative Power, another manifestation of Deity, proceeding to the creation conceived of in her, the Divine Intelligence, produced with its Word the Universe, symbolized by an egg issuing from the mouth of KNEPH; from which egg came PHTHA, image of the Supreme Intelligence as realized in the world, and the type of that manifested in man; the principal agent, also, of Nature, or the creative and productive Fire. PHRE or RS, the Sun, or Celestial Light, whose symbol was the point within a circle, was the son of PHTHA; and TIPHE, his wife, or the celestial firmament, with the seven celestial bodies, animated by spirits of genii that govern them, was represented on many of the monuments, clad in blue or yellow, her garments sprinkled with stars, and accompanied by the sun, moon, and five planets; and she was the type of Wisdom, and they of the Seven Planetary Spirits of the Gnostics, that with her presided over and governed the sublunary world.

In this Degree, unknown for a hundred years to those who have practised it, these emblems reproduced refer to these old doctrines. The lamb, the yellow hangings strewn with stars, the seven columns, candlesticks, and seals all recall them to us.

The Lion was the symbol of ATHOM-RE, the Great God of Upper Egypt; the Hawk, of RA or PHRE; the Eagle, of MENDES; the Bull, of APIS; and three of these are seen under the platform on which our altar stands.

The first HERMES was the INTELLIGENCE, or WORD of God. Moved with compassion for a race living without law, and wishing to teach them that they sprang from His bosom, and to point out to them the way that they should go (the books which the first Hermes, the same with Enoch, had written on the mysteries of divine science, in the sacred characters, being unknown to those who lived after the flood), God sent to man OSIRIS and ISIS, accompanied by THOTH, the incarnation or terrestrial repetition of the first Hermes; who taught men the arts, science, and the ceremonies of religion; and then ascended to Heaven or the Moon. OSIRIS was the Principle of Good. TYPHON, like AHRIMAN, was the principle and source of all that is evil in the moral and physical order. Like the Satan of Gnosticism, he was confounded with Matter.

From Egypt or Persia the new Platonists borrowed the idea, and the Gnostics received it from them, that man, in his terrestrial career, is successively under the influence of the Moon, of Mercury, of Venus, of the Sun, of Mars, of Jupiter, and of Saturn, until he finally reaches the Elysian Fields; an idea again symbolized in the Seven Seals.

The Jews of Syria and Judea were the direct precursors of Gnosticism; and in their doctrines were ample oriental elements. These Jews had had with the Orient, at two different periods, intimate relations, familiarizing them with the doctrines of Asia, and especially of Chaldea and Persia;--their forced residence in Central Asia under the Assyrians and Persians; and their voluntary dispersion over the whole East, when subjects of the Seleucidae and the Romans. Living near two-thirds of a century, and many of them long afterward, in Mesopotamia, the cradle of their race; speaking the same language, and their children reared with those of the Chaldeans, Assyrians, Medes, and Persians, and receiving from them their names (as the case of Danayal, who was called Baeltasatsar, proves), they necessarily adopted many of the doctrines of their conquerors. Their descendants, as Azra and Nahamaiah show us, hardly desired to leave Persia, when they were allowed to do so. They had a special jurisdiction, and governors and judges taken from their own people; many of them held high office, and their children were educated with those of the highest nobles. Danayal was the friend and minister of the King, and the Chief of the College of the Magi at Babylon; if we may believe the book which bears his name, and trust to the incidents related in its highly figurative and imaginative style. Mordecai, too, occupied a high station, no less than that of Prime Minister, and Esther or Astar, his cousin, was the Monarch's wife.

The Magi of Babylon were expounders of figurative writings, interpreters of nature, and of dreams;--astronomers and divines; and from their influences arose among the Jews, after their rescue from captivity, a number of sects, and a new

exposition, the mystical interpretation, with all its wild fancies and infinite caprices. The Aions of the Gnostics, the Ideas of Plato, the Angels of the Jews, and the Demons of the Greeks, all correspond to the Ferouers of Zoroaster.

A great number of Jewish families remained permanently in their new country; and one of the most celebrated of their schools was at Babylon. They were soon familiarized with the doctrine of Zoroaster, which itself was more ancient than Kuros. From the system of the Zend-Avesta they borrowed, and subsequently gave large development to, everything that could be reconciled with their own faith; and these additions to the old doctrine were soon spread, by the constant intercourse of commerce, into Syria and Palestine.

In the Zend-Avesta, God is Illimitable Time. No origin can be assigned to Him: He is so entirely enveloped in His glory, His nature and attributes are so inaccessible to human Intelligence, that He can be only the object of a silent Veneration. Creation took place by emanation from Him. The first emanation was the primitive Light, and from that the King of Light, ORMUZD. By the "WORD," Ormuzd created the world pure. He is its pre-server and Judge; a Being Holy and Heavenly; Intelligence and Knowledge; the First-born of Time without limits; and invested with all the Powers of the Supreme Being.

Still he is, strictly speaking, the Fourth Being. He had a Ferouer, a pre-existing Soul (in the language of Plato, a type or ideal); and it is said of Him, that He existed from the beginning, in the primitive Light. But, that Light being but an element, and His Ferouer a type, he is, in ordinary language, the First-born of ZEROUANE-AKHEREINE. Behold again "THE WORD" of Masonry; the Man, on the Tracing-Board of this Degree; the LIGHT toward which all Masons travel.

He created after his own image, six Genii called Amshaspands, who surround his Throne, are his organs of communication with inferior spirits and men, transmit to Him their prayers, solicit for them His favors, and serve them as models of purity and perfection. Thus we have the Demiourgos of Gnosticism, and the six Genii that assist him. These are the Hebrew Archangels of the Planets.

The names of these Amshaspands are Bahman, Ardibehest, Schariver, Sapandomad, Khordad, and Amerdad.

The fourth, the Holy SAPANDOMAD, created the first man and woman.

Then ORMUZD created 28 Iseds, of whom MITHERAS is the chief. They watch, with Ormuzd and the Amshaspands, over the happiness, purity, and preservation of the world, which is under their government; and they are also models for mankind and interpreters of men's prayers. With Mithras and Ormuzd, they make a pleroma (or complete number) of 30, corresponding to the thirty Aions of the Gnostics, and to the ogdoade, dodecade, and decade of the

Egyptians. Mithras was the Sun-God, invoked with, and soon confounded with him, becoming the object of a special worship, and eclipsing Ormuzd himself.

The third order of pure spirits is more numerous. They are the Ferouers, the THOUGHTS of Ormuzd, or the IDEAS which he conceived before proceeding to the creation of things. They too are superior to men. They protect them during their life on earth; they will purify them from evil at their resurrection. They are their tutelary genii, from the fall to the complete regeneration.

AHRIMAN, second-born of the Primitive Light, emanated from it, pure like ORMUZD; but, proud and ambitious, yielded to jealousy of the First-born. For his hatred and pride, the Eternal condemned him to dwell, for 12,000 years, in that part of space where no ray of light reaches; the black empire of darkness. In that period the struggle between Light and Darkness, Good and Evil will be terminated.

AHRIMAN scorned to submit, and took the field against ORMUZD. To the good spirits created by his Brother, he opposed an innumerable army of Evil Ones. To the seven Amshaspands he opposed seven Archdevs, attached to the seven Planets; to the Izeds and Ferouers an equal number of Devs, which brought upon the world all moral and physical evils. Hence Poverty, Maladies, Impurity, Envy, Chagrin, Drunkenness, Falsehood, Calumny, and their horrible array.

The image of Ahriman was the Dragon, confounded by the Jews with Satan and the Serpent-Tempter. After a reign of 3000 years, Ormuzd had created the Material World, in six periods, calling successively into existence the Light, Water, Earth, plants, animals, and Man. But Ahriman concurred in creating the earth and water; for darkness was already an element, and Ormuzd could not exclude its Master. So also the two concurred in producing Man. Ormuzd produced, by his Will and Word, a Being that was the type and source of universal life for everything that exists under Heaven. He placed in man a pure principle, or Life, proceeding from the Supreme Being. But Ahriman destroyed that pure principle, in the form wherewith it was clothed; and when Ormuzd had made, of its recovered and purified essence, the first man and woman, Ahriman seduced and tempted them with wine and fruits; the woman yielding first.

Often, during the three latter periods of 3000 years each, Ahriman and Darkness are, and are to be, triumphant. But the pure souls are assisted by the Good Spirits; the Triumph of Good is decreed by the Supreme Being, and the period of that triumph will infallibly arrive. When the world shall be most afflicted with the evils poured out upon it by the spirits of perdition, three Prophets will come to bring relief to mortals. SOSIOSCH, the principal of the Three, will regenerate the earth, and restore to it its primitive beauty, strength, and purity. He will judge the good and the wicked. After the universal resurrection of the good, he will conduct them to a home of everlasting happiness. Ahriman, his evil demons, and all wicked men, will also be purified in a torrent of melted metal.



The law of Ormuzd will reign everywhere; all men will be happy; all, enjoying unalterable bliss, will sing with Sosiosch the praises of the Supreme Being.

These doctrines, the details of which were sparingly borrowed by the Pharisaic Jews, were much more fully adopted by the Gnostics; who taught the restoration of all things, their return to their original pure condition, the happiness of those to be saved, and their admission to the feast of Heavenly Wisdom.

The doctrines of Zoroaster came originally from Bactria, an Indian Province of Persia. Naturally, therefore, it would include Hindu or Buddhist elements, as it did. The fundamental idea of Buddhism was, matter subjugating the intelligence, and intelligence freeing itself from that slavery. Perhaps something came to Gnosticism from China. "Before the chaos which preceded the birth of Heaven and Earth," says Lao-Tseu, "a single Being existed, immense and silent, immovable and ever active--the mother of the Universe. I know not its name: but I designate it by the word Reason. Man has his type and model in the Earth; Earth in Heaven; Heaven in Reason; and Reason in Itself." Here again are the Ferouers, the Ideas, the Aions--the REASON or INTELLIGENCE, SILENCE, WORD, and WISDOM of the Gnostics.

The dominant system among the Jews after their captivity was that of the Pharoschim or Pharisees. Whether their name was derived from that of the Parsees, or followers of Zoroaster, or from some other source, it is certain that they had borrowed much of their doctrine from the Persians. Like them they claimed to have the exclusive and mysterious knowledge, unknown to the mass. Like them they taught that a constant war was waged between the Empire of Good and that of Evil. Like them they attributed the sin and fall of man to the demons and their chief; and like them they admitted a special protection of the righteous by inferior beings, agents of Jehovah. All their doctrines on these subjects were at bottom those of the Holy Books; but singularly developed and the Orient was evidently the source from which those developments came.

They styled themselves Interpreters; a name indicating their claim to the exclusive possession of the true meaning of the Holy Writings, by virtue of the oral tradition which Moses had received on Mount Sinai, and which successive generations of Initiates had transmitted, as they claimed, unaltered, unto them. Their very costume, their belief in the influences of the stars, and in the immortality and transmigration of souls, their system of angels and their astronomy, were all foreign.

Saduceeism arose merely from an opposition essentially Jewish, to these foreign teachings, and that mixture of doctrines, adopted by the Pharisees, and which constituted the popular creed.

We come at last to the Essenes and Therapeuts, with whom this Degree is particularly concerned. That intermingling of oriental and occidental rites, of

Persian and Pythagorean opinions, which we have pointed out in the doctrines of Philo, is unmistakable in the creeds of these two sects.

They were less distinguished by metaphysical speculations than by simple meditations and moral practices. But the latter always partook of the Zoroastrian principle, that it was necessary to free the soul from the trammels and influences of matter; which led to a system of abstinence and maceration entirely opposed to the ancient Hebrew ideas, favorable as they were to physical pleasures.

In general, the life and manners of these mystical associations, as Philo and Josephus describe them, and particularly their prayers at sunrise, seem the image of what the Zend-Avesta prescribes to the faithful adorer or Ormuzd; and some of their observances cannot otherwise be explained.

The Therapeuts resided in Egypt, in the neighborhood of Alexandria; and the Essenes in Palestine, in the vicinity of the Dead Sea. But there was nevertheless a striking coincidence in their ideas, readily explained by attributing it to a foreign influence. The Jews of Egypt, under the influence of the School of Alexandria, endeavored in general to make their doctrines harmonize with the traditions of Greece; and thence came, in the doctrines of the Therapeuts, as stated by Philo, the many analogies between the Pythagorean and Orphic ideas, on one side, and those of Judaism on the other: while the Jews of Palestine, having less communication with Greece, or contemning its teachings, rather imbibed the Oriental doctrines, which they drank in at the source and with which their relations with Persia made them familiar. This attachment was particularly shown in the Kabbalah, which belonged rather to Palestine than to Egypt, though extensively known in the latter; and furnished the Gnostics with some of their most striking theories.

It is a significant fact, that while Christ spoke often of the Pharisees and Sadducees, He never once mentioned the Essenes, between whose doctrines and His there was so great a resemblance, and, in many points, so perfect an identity. Indeed, they are not named, nor even distinctly alluded to, anywhere in the New Testament.

John, the son of a Priest who ministered in the Temple at Jerusalem, and whose mother was of the family of Aharun, was in the deserts until the day of his showing unto Israel. He drank neither wine nor strong drink. Clad in hair-cloth, and with a girdle of leather, and feeding upon such food as the desert afforded, he preached, in the country about Jordan, the baptism of repentance, for the remission of sins; that is, the necessity of repentance proven by reformation. He taught the people charity and liberality; the publicans, justice, equity, and fair dealing; the soldiery peace, truth, and contentment; to do violence to none, accuse none falsely, and be content with their pay. He inculcated necessity of a virtuous life, and the folly of trusting to their descent from Abraham.

He denounced both Pharisees and Sadducees as a generation of vipers threatened with the anger of God. He baptized those who confessed their sins. He preached in the desert; and therefore in the country where the Essenes lived, professing the same doctrines. He was imprisoned before Christ began to preach. Matthew mentions him without preface or explanation; as if, apparently, his history was too well known to need any. "In those days," he says, "came John the Baptist, preaching in the wilderness of Judea." His disciples frequently fasted; for we find them with the Pharisees coming to Jesus to inquire why His Disciples did not fast as often as they; and He did not denounce them, as His habit was to denounce the Pharisees; but answered them kindly and gently.

From his prison, John sent two of his disciples to inquire of Christ: "Art thou he that is to come, or do we look for another?" Christ referred them to his miracles as an answer; and declared to the people that John was a prophet, and more than a prophet, and that no greater man had ever been born; but that the humblest Christian was his superior. He declared him to be Elias, who was to come.

John had denounced to Herod his marriage with his brother's wife as unlawful; and for this he was imprisoned, and finally executed to gratify her. His disciples buried him; and Herod and others thought he had risen from the dead and appeared again in the person of Christ. The people all regarded John as a prophet; and Christ silenced the Priests and Elders by asking them whether he was inspired. They feared to excite the anger of the people by saying that he was not. Christ declared that he came "in the way of righteousness"; and that the lower classes believed him, though the Priests and Pharisees did not.

Thus John, who was often consulted by Herod, and to whom that monarch showed great deference and was often governed by his advice; whose doctrine prevailed very extensively among the people and the publicans, taught some creed older than Christianity. That is plain: and it is equally plain, that the very large body of the Jews that adopted his doctrines, were neither Pharisees nor Sadducees, but the humble, common people. They must, therefore, have been Essenes. It is plain, too, that Christ applied for baptism as a sacred rite, well known and long practiced. It was becoming to him, he said, to fulfill all righteousness.

In the 18th chapter of the Acts of the Apostles we read thus: "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and, being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John; and he began to speak boldly in the synagogue; whom, when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

Translating this from the symbolic and figurative language into the true ordinary sense of the Greek text, it reads thus: "And a certain Jew, named Apollos, an

Alexandrian by birth, an eloquent man, and of extensive learning, came to Ephesus. He had learned in the mysteries the true doctrine in regard to God; and, being a zealous enthusiast, he spoke and taught diligently the truths in regard to the Deity, having received no other baptism than that of John." He knew nothing in regard to Christianity; for he had resided in Alexandria, and had just then come to Ephesus; being, probably, a disciple of Philo, and a Therapeut.

"That, in all times," says St. Augustine, "is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself, which is now called the Christian religion, really was known to the Ancients, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called Christian; and this in our days is the Christian religion, not as having been wanting in former times, but as having, in later times, received this name." The disciples were first called "Christians," at Antioch, when Barnabas and Paul began to preach there.

The Wandering or Itinerant Jews or Exorcists, who assumed to employ the Sacred Name in exorcising evil spirits, were no doubt Therapeutae or Essenes.

"And it it came to pass," we read in the 19th chapter of the Acts, verses 1 to 4, "that while Apollos was at Corinth, Paul, having passed through the upper parts of Asia Minor, came to Ephesus; and finding certain disciples, he said to them, 'Have ye received the Holy Ghost since ye became Believers?' And they said unto him, 'We have not so much as heard that there is any Holy Ghost.' And he said to them, 'In what, then, were you baptized?' And they said 'In John's baptism.' Then said Paul, 'John indeed baptized with the baptism of repentance, saying to the people that they should believe in Him who was to come after him, that is, in Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus.'"

This faith, taught by John, and so nearly Christianity, could have been nothing but the doctrine of the Essenes; and there can be no doubt that John belonged to that sect. The place where he preached, his macerations and frugal diet, the doctrines he taught, all prove it conclusively. There was no other sect to which he could have belonged; certainly none so numerous as his, except the Essenes.

We find, from the two letters written by Paul to the brethren at Corinth, that City of Luxury and Corruption, that there were contentions among them. Rival sects had already, about the 57th year of our era, reared their banners there, as followers, some of Paul, some of Apollos, and some of Cephas. Some of them denied the resurrection. Paul urged them to adhere to the doctrines taught by himself, and had sent Timothy to them to bring them afresh to their recollection.

According to Paul, Christ was to come again. He was to put an end to all other Principalities and Powers, and finally to Death, and then be Himself once more merged in God; who should then be all in all.

The forms and ceremonies of the Essenes were symbolical. They had, according to Philo the Jew, four Degrees; the members being divided into two Orders, the Practici and Therapeutici; the latter being the contemplative and medical Brethren; and the former the active, practical, business men. They were Jews by birth; and had a greater affection for each other than the members of any other sect. Their brotherly love was intense. They fulfilled the Christian law, "Love one another." They despised riches. No one was to be found among them, having more than another. The possessions of one were intermingled with those of the others; so that they all had but one patrimony, and were brethren. Their piety toward God was extraordinary. Before sunrise they never spake a word about profane matters; but put up certain prayers which they had received from their forefathers. At dawn of day, and before it was light, their prayers and hymns ascended to Heaven. They were eminently faithful and true, and the Ministers of Peace. They had mysterious ceremonies, and initiations into their mysteries; and the Candidate promised that he would ever practise fidelity to all men, and especially to those in authority, "because no one obtains the government without God's assistance."

Whatever they said, was firmer than an oath; but they avoided swearing, and esteemed it worse than perjury. They were simple in their diet and mode of living, bore torture with fortitude, and despised death. They cultivated the science of medicine and were very skillful. They deemed it a good omen to dress in white robes. They had their own courts, and passed righteous judgments. They kept the Sabbath more rigorously than the Jews.

Their chief towns were Engaddi, near the Dead Sea, and Hebron. Engaddi was about 30 miles southeast from Jerusalem, and Hebron about 20 miles south of that city. Josephus and Eusebius speak of them as an ancient sect; and they were no doubt the first among the Jews to embrace Christianity: with whose faith and doctrine their own tenets had so many points of resemblance, and were indeed in a great measure the same. Pliny regarded them as a very ancient people.

In their devotions they turned toward the rising sun; as the Jews generally did toward the Temple. But they were no idolaters; for they observed the law of Moses with scrupulous fidelity. They held all things in common, and despised riches, their wants being supplied by the administration of Curators or Stewards. The Tetractys, composed of round dots instead of jods, was revered among them. This being a Pythagorean symbol, evidently shows their connection with the school of Pythagoras; but their peculiar tenets more resemble those of Confucius and Zoroaster; and probably were adopted while they were prisoners in Persia; which explains their turning toward the Sun in prayer.

Their demeanor was sober and chaste. They submitted to the superintendence of governors whom they appointed over themselves. The whole of their time was spent in labor, meditation, and prayer; and they were most sedulously attentive to every call of justice and humanity, and every moral duty. They believed in the unity of God. They supposed the souls of men to have fallen, by a disastrous fate, from the regions of purity and light, into the bodies which they occupy; during their continuance in which they considered them confined as in a prison. Therefore they did not believe in the resurrection of the body; but in that of the soul only. They believed in a future state of rewards and punishments; and they disregarded the ceremonies or external forms enjoined in the law of Moses to be observed in the worship of God; holding that the words of that lawgiver were to be understood in a mysterious and recondite sense, and not according to their literal meaning. They offered no sacrifices, except at home; and by meditation they endeavored, as far as possible, to isolate the soul from the body, and carry it back to God.

Eusebius broadly admits "that the ancient Therapeutae were Christians; and that their ancient writings were our Gospels and Epistles."

The ESSENES were of the Eclectic Sect of Philosophers, and held PLATO in the highest esteem; they believed that true philosophy, the greatest and most salutary gift of God to mortals, was scattered, in various portions, through all the different Sects; and that it was, consequently, the duty of every wise man to gather it from the several quarters where it lay dispersed, and to employ it, thus reunited, in destroying the dominion of impiety and vice.

The great festivals of the Solstices were observed in a distinguished manner by the Essenes; as would naturally be supposed, from the fact that they revered the Sun, not as a god, but as a symbol of light and fire; the fountain of which, the Orientals supposed God to be. They lived in continence and abstinence, and had establishments similar to the monasteries of the early Christians.

The writings of the Essenes were full of mysticism, parables, enigmas, and allegories. They believed in the esoteric and exoteric meanings of the Scriptures; and, as we have already said, they had a warrant for that in the Scriptures themselves. They found it in the Old Testament, as the Gnostics found it in the New. The Christian writers, and even Christ himself, recognized it as a truth, that all Scripture had an inner and an outer meaning. Thus we find it said as follows, in one of the Gospels:

"Unto you it is given to know the mystery of the Kingdom of God; but unto men that are without, all these things are done in parables; that seeing, they may see and not perceive, and hearing they may hear and not understand .... And the disciples came and said unto him, 'Why speakest Thou the truth in parables?'-- He answered and said unto them, 'Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.'"

Paul, in the 4th chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are an allegory. In the 3d chapter of the second letter to the Corinthians, he declares himself a minister of the New Testament, appointed by God; "Not of the letter, but of the spirit; for the letter killeth." Origen and St. Gregory held that the Gospels were not to be taken in their literal sense; and Athanasius admonishes us that "Should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies."

Eusebius said, "Those who preside over the Holy Scriptures, philosophize over them, and expound their literal sense by allegory."

The sources of our knowledge of the Kabalistic doctrines, are the books of Jezirah and Sohar, the former drawn up in the second century, and the latter a little later; but containing materials much older than themselves. In their most characteristic elements, they go back to the time of the exile. In them, as in the teachings of Zoroaster, everything that exists emanated from a source of infinite LIGHT. Before everything, existed THE ANCIENT OF DAYS, the KING OF LIGHT; a title often given to the Creator in the Zend-Avesta and the code of the Sabaeans. With the idea so expressed is connected the pantheism of India. KING OF LIGHT, THE ANCIENT, is ALL THAT IS. He is not only the real cause of all Existences; he is Infinite (AINSOPH). He is HIMSELF: there is nothing in Him that We can call Thou.

In the Indian doctrine, not only is the Supreme Being the real cause of all, but he is the only real Existence: all the rest is illusion. In the Kabalah, as in the Persian and Gnostic doctrines, He is the Supreme Being unknown to all, the "Unknown Father." The world is his revelation, and subsists only in Him. His attributes are reproduced there, with different modifications, and in different degrees, so that the Universe is His Holy Splendor: it is but His Mantle; but it must be revered in silence. All beings have emanated from the Supreme Being: The nearer a being is to Him, the more perfect it is; the more remote in the scale, the less its purity.

A ray of Light, shot from the Deity, is the cause and principle of all that exists. It is at once Father and Mother of All, in the sublimest sense. It penetrates everything; and without it nothing can exist an instant. From this double FORCE, designated by the two parts of the word I.ù. H.ù. U.ù. H.ù. emanated the FIRST-BORN of God, the Universal Form, in which are contained all beings; the Persian and Platonic Archetype of things, united with the Infinite by the primitive ray of Light.

This First-Born is the Creative Agent, Conservator, and animating Principle of the Universe. It is THE LIGHT OF LIGHT. It possesses the three Primitive Forces of the Divinity, LIGHT, SPIRIT and LIFE. As it has received what it gives, Light and Life, it is equally considered as the generative and conceptive Principle, the

Primitive Man, ADAM KADMON. As such, it has revealed itself in ten emanations or Sephiroth, which are not ten different beings, nor even beings at all; but sources of life, vessels of Omnipotence, and types of Creation. They are Sovereignty or Will, Wisdom, Intelligence, Benignity, Severity, Beauty, Victory, Glory, Permanency, and Empire. These are attributes of God; and this idea, that God reveals Himself by His attributes, and that the human mind cannot perceive or discern God Himself, in his works, but only his mode of manifesting Himself, is a profound Truth. We know of the Invisible only what the Visible reveals.

Wisdom was called NOUS and LOGOS, INTELLIGENCE or the WORD. Intelligence, source of the oil of anointing, responds to the Holy Ghost of the Christian Faith.

Beauty is represented by green and yellow. Victory is YA-HOVAH-TSABAOTH, the column on the right hand, the column Jachin: Glory is the column Boaz, on the left hand. And thus our symbols appear again in the Kabalah. And again the LIGHT, the object of our labors, appears as the creative power of Deity. The circle, also, was the special symbol of the first Sephirah, Kether, or the Crown.

We do not further follow the Kabalah in its four Worlds of Spirits, Aziluth, Briah, Yezirah, and Asiah, or of emanation, creation, formation, and fabrication, one inferior to and one emerging from the other, the superior always enveloping the inferior; its doctrine that, in all that exists, there is nothing purely material; that all comes from God, and in all He proceeds by irradiation; that everything subsists by the Divine ray that penetrates creation; and all is united by the Spirit of God, which is the life of life; so that all is God; the Existences that inhabit the four worlds, inferior to each other in proportion to their distance from the Great King of Light: the contest between the good and evil Angels and Principles, to endure until the Eternal Himself comes to end it and re-establish the primitive harmony; the four distinct parts of the Soul of Man; and the migrations of impure souls, until they are sufficiently purified to share with the Spirits of Light the contemplation of the Supreme Being whose Splendor fills the Universe.

The WORD was also found in the Phoenician Creed. As in all those of Asia, a WORD of God, written in starry characters, by the planetary Divinities, and communicated by the Demi-Gods, as a profound mystery, to the higher classes of the human race, to be communicated by them to mankind, created the world. The faith of the Phoenicians was an emanation from that ancient worship of the Stars, which in the creed of Zoroaster alone, is connected with a faith in one God. Light and Fire are the most important agents in the Phoenician faith. There is a race of children of the Light. They adored the Heaven with its Lights, deeming it the Supreme God.

Everything emanates from a Single Principle, and a Primitive Love, which is the Moving Power of All and governs all. Light, by its union with Spirit, whereof it is



but the vehicle or symbol, is the Life of everything, and penetrates everything. It should therefore be respected and honored everywhere; for everywhere it governs and controls.

The Chaldaic and Jerusalem Paraphrasts endeavored to render the phrase, DEBAR-YAHOVAH, the Word of God, a personalty, wherever they met with it. The phrase, "And God created man," is, in the Jerusalem Targum, "And the Word of IHUH created man."

So, in xxviii. Gen. 20,21, where Jacob says: "If God (IHIH ALHIM) will be with me... then shall IHUH be my ALHIM; UHIH IHUH LI LALHIM; and this stone shall be God's House (IHIH BITH ALHIM): Onkelos paraphrases it, "If the word of IHUH will be my help . . . . then the word of IHUH shall be my God."

So, in iii. Gen. 8, for "The Voice of the Lord God" (IHUH ALHIM), we have, "The Voice of the Word of IHUH."

In ix. Wisdom, 1, "O God of my Fathers and Lord of Mercy! who has made all things with thy word."

And in xviii. Wisdom, 15, "Thine Almighty Word leap- ed down from Heaven."

Philo speaks of the Word as being the same with God. So in several places he calls it the Second Di- vinity; the Image of God: the Divine Word that made all things: substitute, of God; and the like.

Thus when John commenced to preach, had been for ages agitated, by the Priests and Philosophers of the East and West, the great questions concerning the eternity or creation of matter: immediate or intermediate creation of the Universe by the Su- preme God; the origin, object, and final extinction of evil; the relations between the intellectual and material worlds, and be- tween God and man; and the creation, fall, redemption, and restoration to his first estate, of man.

The Jewish doctrine, differing in this from all the other Oriental creeds, and even from the Alohayistic legend with which the book of Genesis commences, attributed the creation to the immediate action of the Supreme Being. The Theosophists of the other Eastern Peoples interposed more than one intermediary between God and the world. To place between them but a single Being, to suppose for the production of the world but a single inter- mediary, was, in their eyes, to lower the Supreme Majesty. The interval between God, who is perfect Purity, and matter, which is base and foul, was too great for them to clear it at a single step. Even in the Occident, neither Plato nor Philo could thus im- poverish the Intellectual World.

Thus, Cerinthus of Ephesus, with most of the Gnostics, Philo, the Kabbalah, the Zend-Avesta, the Puranas, and all the Orient, deemed the distance and antipathy

between the Supreme Being and the material world too great, to attribute to the former the creation of the latter. Below, and emanating from, or created by, the Ancient of Days, the Central Light, the Beginning, or First Principle, one, two, or more Principles, Existences, or Intellectual Beings were imagined, to some one or more of whom (without any immediate creative act on the part of the Great Immovable, Silent Deity), the immediate creation of the material and mental universe was due.

We have already spoken of many of the speculations on this point. To some, the world was created by the LOGOS or WORD, first manifestation of, or emanation from, the Deity. To others, the beginning of creation was by the emanation of a ray of Light, creating the principle of Light and Life. The Primitive THOUGHT, creating the inferior Deities, a succession of INTELLIGENCES, the Iynges of Zoroaster, his Amshaspands, Izeds, and Ferouers, the Ideas of Plato, the Aions of the Gnostics, the Angels of the Jews, the Nous, the Demiourgos, the DIVINE REASON, the Powers or Forces of Philo, and the Alohayim, Forces or Superior Gods of the ancient legend with which Genesis begins,- to these and other intermediaries the creation was owing. No restraints were laid on the Fancy and the Imagination. The veriest Abstractions became Existences and Realities. The attributes of God, personified, became Powers, Spirits, Intelligences.

God was the Light of Light, Divine Fire, the Abstract Intellectuality, the Root or Germ of the Universe. Simon Magus, founder of the Gnostic faith, and many of the early Judaizing Christians, admitted that the manifestations of the Supreme Being, as FATHER, or JEHOVAH, SON or CHRIST, and HOLY SPIRIT, were only so many different modes of Existence, or Forces of the same God. To others they were, as were the multitude of Subordinate Intelligences, real and distinct beings.

The Oriental imagination revelled in the creation of these Inferior Intelligences, Powers of Good and Evil, and Angels. We have spoken of those imagined by the Persians and the Kabalists. In the Talmud, every star, every country, every town, and almost every tongue has a Prince of Heaven as its Protector. JEHUEL, is the guardian of fire, and MICHAEL of water. Seven spirits assist each; those of fire being Seraphiel, Gabriel, Nitriel, Tammael, Tchimschiel, Hadarniel, and Sarniel. These seven are represented by the square columns of this Degree, while the columns JACHIN and BOAZ represent the angels of fire and water. But the columns are not representatives of these alone.

To Basilides, God was without name, uncreated, at first containing and concealing in Himself the Plenitude of His Perfections; and when these are by Him displayed and manifested, there result as many particular Existences, all analogous to Him, and still and always Him. To the Essenes and the Gnostics, the East and the West both devised this faith; that the Ideas, Conceptions, or Manifestations of the Deity were so many Creations, so many Beings, all God, nothing without Him, but more than what we now understand by the word ideas.

They emanated from and were again merged in God. They had a kind of middle existence between our modern ideas, and the intelligences or ideas, elevated to the rank of genii, of the Oriental mythology.

These personified attributes of Deity, in the theory of Basilides, were the First-born, Nous or Mind: from it emanates Logos, or THE WORD from it : Phronesis, Intellect :from it Sophia, Wisdom :from it Dunamis, Power: and from it Dikaioisune, Righteousness: to which latter the Jews gave the name of Eirene, Peace, or Calm, the essential characteristics of Divinity, and harmonious effect of all His perfections. The whole number of successive emanations was 365, expressed by the Gnostics, in Greek letters, by the mystic word Abraxas; designating God as manifested, or the aggregate of his manifestations; but not the Supreme and Secret God Himself. These three hundred and sixty-five Intelligences compose altogether the Fullness or Plenitude of the Divine Emanations.

With the Ophites, a sect of the Gnostics, there were seven inferior spirits (inferior to Ialdabaoth, the Demiourgos or Actual Creator : Michael, Suriel, Raphael, Gabriel, Thauthabaoth, Erataoth, and Athaniel, the genii of the stars called the Bull; the Dog, the Lion, the Bear, the Serpent, the Eagle, and the Ass that formerly figured in the constellation Cancer, and symbolized respectively by those animals; as Ialdabaoth, Iao, Adonai, Eloi, Orai, and As-taphai were the genii of Saturn, the Moon, the Sun, Jupiter, Venus, and Mercury.

The WORD appears in all these creeds. It is the Ormuzd of Zoroaster, the Ainsoph of the Kabalah, the Nous of Platonism and Philonism, and the Sophia or Demiourgos of the Gnostics.

And all these creeds, while admitting these different manifestations of the Supreme Being, held that His identity was immutable and permanent. That was Plato's distinction between the Being always the same and the perpetual flow of things incessantly changing, the Genesis.

The belief in dualism in some shape, was universal. Those who held that everything emanated from God, aspired to God, and re-entered into God, believed that, among those emanations were two adverse Principles, of Light and Darkness, Good and Evil. This prevailed in Central Asia and in Syria; while in Egypt it assumed the form of Greek speculation. In the former, a second Intellectual Principle was admitted, active in its Empire of Darkness, audacious against the Empire of Light. So the Persians and Sabeans understood it. In Egypt, this second Principle was Matter, as the word was used by the Platonic School, with its sad attributes, Vacuity, Darkness, and Death. In their theory, matter could be animated only by the low communication of a principle of divine life. It resists the influences that would spiritualize it. That resisting Power is Satan, the rebellious Matter, Matter that does not partake of God.

To many there were two Principles; the Unknown Father, or Supreme and Eternal God, living in the centre of the Light, happy in the perfect purity of His being; the other, eternal Matter, that inert, shapeless, darksome mass, which they considered as the source of all evils, the mother and dwelling-place of Satan.

To Philo and the Platonists, there was a Soul of the world, creating visible things, and active in them, as agent of the Supreme Intelligence; realizing therein the ideas communicated to Him by that Intelligence, and which sometimes exceed His conceptions, but which He executes without comprehending them.

The Apocalypse or Revelations, by whomever written, belongs to the Orient and to extreme antiquity. It reproduces what is far older than itself. It paints, with the strongest colors that the Oriental genius ever employed, the closing scenes of the great struggle of Light, and Truth, and Good, against Darkness, Error, and Evil; personified in that between the New Religion on one side, and Paganism and Judaism on the other. It is a particular application of the ancient myth of Ormuzd and his Genii against Ahri-man and his Devs; and it celebrates the final triumph of Truth against the combined powers of men and demons. The ideas and imagery are borrowed from every quarter; and allusions are found in it to the doctrines of all ages. We are continually reminded of the Zend-Avesta, the Jewish Codes, Philo, and the Gnosis. The Seven Spirits surrounding the Throne of the Eternal, at the opening of the Grand Drama, and acting so important a part throughout, everywhere the first instruments of the Divine Will and Vengeance, are the Seven Amshaspands of Parsism; as the Twenty-four Ancients, offering to the Supreme Being the first supplications and the first homage, remind us of the Mysterious Chiefs of Judaism, foreshadow the Eons of Gnosticism, and reproduce the twenty-four Good Spirits created by Ormuzd and inclosed in an egg.

The Christ of the Apocalypse, First-born of Creation and of the Resurrection is invested with the characteristics of the Ormuzd and Sosiosch of the Zend-Avesta, the Ainsoph of the Kabalah and the Carpistes of the Gnostics. The idea that the true Initiates and Faithful become Kings and Priests, is at once Persian, Jewish, Christian, and Gnostic. And the definition of the Supreme Being, that He is at once Alpha and Omega, the beginning and the end--He that was, and is, and is to come, i.e., Time illimitable, is Zoroaster's definition of Zerouane-Akherene.

The depths of Satan which no man can measure; his triumph for a time by fraud and violence; his being chained by an angel; his reprobation and his precipitation into a sea of metal; his names of the Serpent and the Dragon; the whole conflict of the Good Spirits or celestial armies against the bad; are so many ideas and designations found alike in the Zend-Avesta, the Kabalah, and the Gnosis.

We even find in the Apocalypse that singular Persian idea, which regards some of the lower animals as so many Devs or vehicles of Devs.

The guardianship of the earth by a good angel, the renewing of the earth and heavens, and the final triumph of pure and holy men, are the same victory of Good over Evil, for which the whole Orient looked.

The gold, and white raiments of the twenty-four Elders are, as in the Persian faith, the signs of a lofty perfection and divine purity.

Thus the Human mind labored and struggled and tortured itself for ages, to explain to itself what it felt, without confessing it, to be inexplicable. A vast crowd of indistinct abstractions, hovering in the imagination, a train of words embodying no tangible meaning, an inextricable labyrinth of subtleties, was the result.

But one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of confusion. God is great, and good, and wise. Evil and pain and sorrow are temporary, and for wise and beneficent purposes. They must be consistent with God's goodness, purity, and infinite perfection; and there must be a mode of explaining them, if we could but find it out; as, in all ways we will endeavor to do. Ultimately, Good will prevail, and Evil be overthrown. God, alone can do this, and He will do it, by an Emanation from Himself, assuming the Human form and redeeming the world.

Behold the object, the end, the result, of the great speculations and logomachies of antiquity; the ultimate annihilation of evil, and restoration of Man to his first estate, by a Redeemer, a Masayah, a Christos, the incarnate Word, Reason, or Power of Deity.

This Redeemer is the Word or Logos, the Ormuzd of Zoroaster, the Ainsoph of the Kabalah, the Nous of Platonism and Philonism; He that was in the Beginning with God, and was God, and by Whom everything was made. That He was looked for by all the People of the East is abundantly shown by the Gospel of John and the Letters of Paul; wherein scarcely anything seemed necessary to be said in proof that such a Redeemer was to come; but all the energies of the writers are devoted to showing that Jesus was that Christos whom all the nations were expecting; the "Word," the Masayah, the Anointed or Consecrated One.

In this Degree the great contest between good and evil, in anticipation of the appearance and advent of the Word or Redeemer is symbolized; and the mysterious esoteric teachings of the Essenes and the Cabalists. Of the practices of the former we gain but glimpses in the ancient writers; but we know that, as their doctrines were taught by John the Baptist, they greatly resembled those of greater purity and more nearly perfect, taught by Jesus; and that not only Palestine was full of John's disciples, so that the Priests and Pharisees did not dare to deny John's inspiration; but his doctrine had extended to Asia Minor, and

had made converts in luxurious Ephesus, as it also had in Alexandria in Egypt; and that they readily embraced the Christian faith, of which they had before not even heard.

These old controversies have died away, and the old faiths have faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the Portico; teaching the same old truths as the Essenes taught by the shores of the Dead Sea, and as John the Baptist preached in the Desert; truths imperishable as the Deity, and undeniable as Light. Those truths were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and the Vedas, from Plato and Pythagoras, from India, Persia, Phoenicia, and Syria, from Greece and Egypt, and from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines came from both. And these doctrines, the wheat sifted from the chaff, the Truth separated from Error, Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of calamity, has brought them and delivered them unto us. That God is One, immutable, unchangeable, infinitely just and good; that Light will finally overcome Darkness,--Good conquer Evil, and Truth be victor over Error;--these, rejecting all the wild and useless speculations of the Zend-Avesta, the Kabalah, the Gnostics, and the Schools, are the religion and Philosophy of Masonry.

Those speculations and fancies it is useful to study; that knowing in what worthless and unfruitful investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime, universally-acknowledged truths, which have in all ages been the Light by which Masons have been guided on their way; the Wisdom and Strength that like imperishable columns have sustained and will continue to sustain its glorious and magnificent Temple.

## **MORALS AND DOGMA**

**by Albert Pike**

### **XVIII. KNIGHT ROSE CROIX.**

**[Prince Rose Croix.]**

Each of us makes such applications to his own faith and creed, of the symbols and ceremonies of this Degree, as seems to him proper. With these special interpretations we have here nothing to do. Like the legend of the Master Khurum, in which some see figured the condemnation and sufferings of Christ; others those of the unfortunate Grand Master of the Templars; others those of the first Charles, King of England; and others still the annual descent of the Sun at the winter Solstice to the regions of darkness, the basis of many an ancient legend; so the ceremonies of this Degree receive different explanations; each interpreting them for himself, and being offended at the interpretation of no other.

In no other way could Masonry possess its character of Univer- sality; that character which has ever been peculiar to it from its origin; and which enables two Kings, worshippers of different Deities, to sit together as Masters, while the walls of the first tem- ple arose; and the men of Gebal, bowing down to the Phoenician Gods, to work by the side of the Hebrews to whom those Gods were abomination; and to sit with them in the same Lodge as brethren.

You have already learned that these ceremonies have one gen- eral significance, to every one, of every faith, who believes in God, and the soul's immortality.

The primitive men met in no Temples made with human hands. "God," said Sthe existence of a single uncreated God, in whose bosom everything grows, is developed and trans- formed. The worship of this God reposed upon the obedience of all the beings He created. His feasts were those of the Solstices. The doctrines of Buddha pervaded India, China, and Japan. The Priests of Brahma, professing a dark and bloody creed, brutalized by Superstition, united together against Buddhism, and with the aid of Despotism, exterminated its followers. But their blood fertilized the new docfirst falling themselves, and plunged in misery and darkness, tempted man to his fall, and brought sin into the world. All be- lieved in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome, and the Supreme Deity reconciled to His creatures. The belief was general, that He was to be born of a Virgin, and suffer a painful death. The Indians called him Chrishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhou- vanai; the Egyptians, Har-Oeri; Plato, Love; and the Scandina- vians, Balder.

Chrishna, the Hindoo Redeemer, was cradled and educated among Shepherds. A Tyrant, at the time of his birth, ordered all male children to be slain. He performed miracles, say his legends, even raising the dead. He washed the feet of the Brah- mins, and was meek and lowly of spirit. He was born of a Vir- gin; descended to Hell, rose again, ascended to Heaven, charged his disciples to teach his doctrines, and gave them the gift of mir- acles.

The first Masonic Legislator whose memory is preserved to us by history, was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous. He called to the Priesthood all men, without distinction of caste, who felt them- selves inspired by God to instruct men. Those who so associated themselves formed a Society of Prophets under the name of Sa- maneans. They recognized the existence of a single uncreated God, in whose bosom everything grows, is developed and trans- formed. The worship of this God reposed upon the obedience of all the beings He created. His feasts were those of the Solstices. The doctrines of Buddha pervaded India, China, and Japan. The Priests of Brahma, professing a dark and bloody creed, brutalized by Superstition, united together against Buddhism, and with the aid of Despotism, exterminated its followers. But their blood fertilized the new doctrine, which

produced a new Society under the name of Gymnosophists; and a large number, fleeing to Ireland, planted their doctrines there, and there erected the round towers, some of which still stand, solid and unshaken as at first, visible monuments of the remotest ages.

The Phoenician Cosmogony, like all others in Asia, was the Word of God, written in astral characters, by the planetary Divinities, and communicated by the Demigods, as a profound mystery, to the brighter intelligences of Humanity, to be propagated by them among men. Their doctrines resembled the Ancient Sabeanism, and being the faith of Hiram the King and his namesake the Artist, are of interest to all Masons. With them, the First Principle was half material, half spiritual, a dark air, animated and impregnated by the spirit; and a disordered chaos, covered with thick darkness. From this came the Word, and thence creation and generation; and thence a race of men, children of light, who adored Heaven and its Stars as the Supreme Being; and whose different gods were but incarnations of the Sun, the Moon, the Stars, and the Ether. Chryisor was the great igneous power of Nature, and Baal and Malakartha representations of the Sun and Moon, the latter word, in Hebrew, meaning Queen.

Man had fallen, but not by the tempting of the serpent. For, with the Phoenicians, the serpent was deemed to partake of the Divine Nature, and was sacred, as he was in Egypt. He was deemed to be immortal, unless slain by violence, becoming young again in his old age, by entering into and consuming himself. Hence the Serpent in a circle, holding his tail in his mouth, was an emblem of eternity. With the head of a hawk he was of a Divine Nature, and a symbol of the sun. Hence one Sect of the Gnostics took him for their good genius, and hence the brazen serpent reared by Moses in the Desert, on which the Israelites looked and lived.

"Before the chaos, that preceded the birth of Heaven and Earth," said the Chinese Lao-Tseu, "a single Being existed, immense and silent, immutable and always acting; the mother of the Universe. I know not the name of that Being, but I designate it by the word Reason. Man has his model in the earth, the earth in Heaven, Heaven in Reason, and Reason in itself."

"I am," says Isis, "Nature; parent of all things, the sovereign of the Elements, the primitive progeny of Time, the most exalted of the Deities, the first of the Heavenly Gods and Goddesses, the Queen of the Shades, the uniform countenance; who dispose with my rod the numerous lights of Heaven, the salubrious breezes of the sea, and the mournful silence of the dead; whose single Divinity the whole world venerates in many forms, with various rites and by many names. The Egyptians, skilled in ancient lore, worship me with proper ceremonies, and call me by my true name, Isis the Queen."

The Hindu Vedas thus define the Deity:



"He who surpasses speech, and through whose power speech is expressed, know thou that He is Brahma; and not these perish- able things that man adores.

"He whom Intelligence cannot comprehend, and He alone, say the sages, through whose Power the nature of Intelligence can be understood, know thou that He is Brahma; and not these perish- able things that man adores.

"He who cannot be seen by the organ of sight, and through whose power the organ of seeing sees, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be heard by the organ of hearing, and through whose power the organ of hearing hears, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be perceived by the organ of smelling, and through whose power the organ of smelling smells, know thou that He is Brahma; and not these perishable things that man adores."

"When God resolved to create the human race," said Arius, "He made a Being that He called The WORD, The Son, Wisdom, to the end that this Being might give existence to men." This WORD is the Ormuzd of Zoroaster, the Ainsoph of the Kabalah, the Nous of Plato and Philo, the Wisdom or Demiourgos of the Gnostics.

That is the True Word, the knowledge of which our ancient brethren sought as the priceless reward of their labors on the Holy Temple: the Word of Life, the Divine Reason, "in whom was Life, and that Life the Light of men"; "which long shone in darkness, and the darkness comprehended it not;" the Infinite Reason that is the Soul of Nature, immortal, of which the Word of this Degree reminds us; and to believe wherein and revere it, is the peculiar duty of every Mason.

"In the beginning," says the extract from some older work, with which John commences his Gospel, "was the Word, and the Word was near to God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was Life, and the life was the Light of man; and the light shineth in darkness, and the darkness did not contain it."

It is an old tradition that this passage was from an older work. And Philostorgius and Nicephorus state, that when the Emperor Julian undertook to rebuild the Temple, a stone was taken up, that covered the mouth of a deep square cave, into which one of the laborers, being let down by a rope, found in the centre of the floor a cubical pillar, on which lay a roll or book, wrapped in a fine linen cloth, in which, in capital letters, was the foregoing passage.

However this may have been, it is plain that John's Gospel is a polemic against the Gnostics; and, stating at the outset the current doctrine in regard to the creation by the Word, he then addresses himself to show and urge that this Word was Jesus Christ.

And the first sentence, fully rendered into our language, would read thus: "When the process of emanation, of creation or evolution of existences inferior to the Supreme God began, the Word came into existence and was: and this word was near to God; i.e. the immediate or first emanation from God: and it was God Himself, developed or manifested in that particular mode, and in action. And by that Word everything that is was created." - And thus Tertullian says that God made the World out of nothing, by means of His Word, Wisdom, or Power.

To Philo the Jew, as to the Gnostics, the Supreme Being was the Primitive Light, or Archetype of Light, - Source whence the rays emanate that illuminate Souls. He is the Soul of the World, and as such acts everywhere. He himself fills and bounds his whole existence, and his forces fill and penetrate everything. His Image is the WORD [LOGOS], a form more brilliant than fire, which is not pure light. This WORD dwells in God; for it is within His Intelligence that the Supreme Being frames for Himself the Types of Ideas of all that is to assume reality in the Universe. The WORD is the Vehicle by which God acts on the Universe; the World of Ideas by means whereof God has created visible things; the more Ancient God, as compared with the Material World; Chief and General Representative of all Intelligences; the Arch-angel and representative of all spirits, even those of Mortals; the type of Man; the primitive man himself. These ideas are borrowed from Plato. And this Word is not only the Creator ["by Him was everything made that was made"], but acts in the place of God and through him act all the Powers and Attributes of God. And also, as first representative of the human race, he is the protector of Men and their Shepherd, the "Ben H'Adam," or Son of Man.

The actual condition of Man is not his primitive condition, that in which he was the image of the Word. His unruly passions have caused him to fall from his original lofty estate. But he may rise again, by following the teachings of Heavenly Wisdom, and the Angels whom God commissions to aid him in escaping from the entanglements of the body; and by fighting bravely against Evil, the existence of which God has allowed solely to furnish him with the means of exercising his free will.

The Supreme Being of the Egyptians was Amun, a secret and concealed God, the Unknown Father of the Gnostics, the Source of Divine Life, and of all force, the Plenitude of all, comprehending all things in Himself, the original Light. He creates nothing; but everything emanates from Him: and all other Gods are but his manifestations. From Him, by the utterance of a Word, emanated Neith, the Divine Mother of all things, the Primitive THOUGHT, the FORCE that puts

everything in movement, the SPIRIT everywhere extended, the Deity of Light and Mother of the Sun.

Of this Supreme Being, Osiris was the image, Source of all Good in the moral and physical world, and constant foe of Typhon, the Genius of Evil, the Satan of Gnosticism, brute matter, deemed to be always at feud with the spirit that flowed from the Deity; and over whom Har-Oeri, the Redeemer, Son of Isis and Osiris, is finally to prevail.

In the Zend-Avesta of the Persians the Supreme Being is Time without limit, ZERUANE AKHEREENE.--No origin could be assigned to Him; for He was enveloped in His own Glory, and His Nature and Attributes were so inaccessible to human Intelligence, that He was but the object of a silent veneration. The commencement of Creation was by emanation from Him. The first emanation was the Primitive Light, and from this Light emerged Ormuzd, the King of Light, who, by the WORD, created the World in its purity, is its Preserver and Judge, a Holy and Sacred Being, Intelligence and Knowledge, Himself Time without limit, and wielding all the powers of the Supreme Being.

In this Persian faith, as taught many centuries before our era, and embodied in the Zend-Avesta, there was in man a pure Principle, proceeding from the Supreme Being, produced by the Will and Word of Ormuzd. To that was united an impure principle, proceeding from a foreign influence, that of Ahriman, the Dragon, or principle of Evil. Tempted by Ahriman, the first man and woman had fallen; and for twelve thousand years there was to be war between Ormuzd and the Good Spirits created by him, and Ahriman and the Evil ones whom he had called into existence.

But pure souls are assisted by the Good Spirits, the Triumph of the Good Principle is determined upon in the decrees of the Supreme Being, and the period of that triumph will infallibly arrive. At the moment when the earth shall be most afflicted with the evils brought upon it by the Spirits of perdition, three Prophets will appear to bring assistance to mortals. Sosiosch, Chief of the Three, will regenerate the world, and restore to it its primitive Beauty, Strength, and Purity. He will judge the good and the wicked. After the universal resurrection of the Good, the pure Spirits will conduct them to an abode of eternal happiness. Ahriman, his evil Demons, and all the world, will be purified in a torrent of liquid burning metal. The Law of Ormuzd will rule everywhere: all men will be happy: all, enjoying an unalterable bliss, will unite with Sosiosch in singing the praises of the Supreme Being.

These doctrines, with some modifications, were adopted by the Kabalists and afterward by the Gnostics.

Apollonius of Tyana says:"We shall render the most appropriate worship to the Deity, when to that God whom we call the First, who is One, and separate from

all, and after whom we recognize the others, we present no offerings whatever, kindle to Him no fire, dedicate to Him no sensible thing; for he needs nothing, even of all that nature more exalted than ours could give. The earth produces no plant, the air nourishes no animal, there is in short nothing, which would not be impure in his sight. In addressing ourselves to Him, we must use only the higher word, that, I mean, which is not expressed by the mouth,--the silent inner word of the spirit ..... From the most Glorious of all Beings, we must seek for blessings, by that which is most glorious in ourselves; and that is the spirit, which needs no organ."

Strabo says: "This one Supreme Essence is that which embraces us all, the water and the land, that which we call the Heavens, the World, the Nature of things. This Highest Being should be worshipped, without any visible image, in sacred groves. In such retreats the devout should lay themselves down to sleep, and expect signs from God in dreams."

Aristotle says: "It has been handed down in a mythical form, from the earliest times to posterity, that there are Gods, and that The Divine compasses entire nature. All besides this has been added, after the mythical style, for the purpose of persuading the multitude, and for the interest of the laws and the advantage of the State. Thus men have given to the Gods human forms, and have even represented them under the figure of other beings, in the train of which fictions followed many more of the same sort. But if, from all this, we separate the original principle, and consider it alone, namely, that the first Essences are Gods, we shall find that this has been divinely said; and since it is probable that philosophy and the arts have been several times, so far as that is possible, found and lost, such doctrines may have been preserved to our times as the remains of ancient wisdom."

Porphyry says: "By images addressed to sense, the ancients represented God and his powers--by the visible they typified the invisible for those who had learned to read, in these types, as in a book, a treatise on the Gods. We need not wonder if the ignorant consider the images to be nothing more than wood or stone; for just so, they who are ignorant of writing see nothing in monuments but stone, nothing in tablets but wood, and in books but a tissue of papyrus."

Apollonius of Tyana held, that birth and death are only in appearance; that which separates itself from the one substance (the one Divine essence), and is caught up by matter, seems to be born; that, again, which releases itself from the bonds of matter, and is reunited with the one Divine Essence, seems to die. There is, at most, an alteration between becoming visible and becoming invisible. In all there is, properly speaking, but the one essence, which alone acts and suffers, by becoming all things to all; the Eternal God, whom men wrong, when they deprive Him of what properly can be attributed to Him only, and transfer it to other names and persons.

The New Platonists substituted the idea of the Absolute, for the Supreme Essence itself;--as the first, simplest principle, anterior to all existence; of which nothing determinate can be predicated; to which no consciousness, no self-contemplation can be ascribed; inasmuch as to do so, would immediately imply a quality, a distinction of subject and object. This Supreme Entity can be known only by an intellectual intuition of the Spirit, transcending itself, and emancipating itself from its own limits.

This mere logical tendency, by means of which men thought to arrive at the conception of such an absolute, the *ov*, was united with a certain mysticism, which, by a transcendent state of feeling, communicated, as it were, to this abstraction what the mind would receive as a reality. The absorption of the Spirit into that superexistence, so as to be entirely identified with it, or such a revelation of the latter to the spirit raised above itself, was regarded as the highest end which the spiritual life could reach.

The New Platonists' idea of God, was that of One Simple Original Essence, exalted makes a distinction between those who are in the proper sense Sons of God, having by means of contemplation raised themselves to the highest Being, or attained to a knowledge of Him, in His immediate self-manifestation, and those who know God only in his mediate revelation through his operation--such as He declares Himself in creation--in the revelation still veiled in the letter of Scripture--those, in short, who attach themselves simply to the Logos, and consider this to be the Supreme God; who are; and after it has rid itself from all that pertains to sense--from all manifoldness. They are the mediators between man (amazed and stupefied by manifoldness) and the Supreme Unity.

Philo says:"He who disbelieves the miraculous, simply as the miraculous, neither knows God, nor has he ever sought after Him; for otherwise he would have understood, by looking at that truly great and awe-inspiring sight, the miracle of the Universe, that these miracles (in God's providential guidance of His people) are but child's play for the Divine Power. But the truly miraculous has become despised through familiarity. The universal, on the contrary, although in itself insignificant, yet, through our love of novelty, transports us with amazement."

In opposition to the anthropomorphism of the Jewish Scriptures, the Alexandrian Jews endeavored to purify the idea of God from all admixture of the Human. By the exclusion of every human passion, it was sublimated to a something devoid of all attributes, and wholly transcendental; and the mere Being, the Good, in and by itself, the Absolute of Platonism, was substituted for the personal Deity of the Old Testament. By soaring upward, beyond all created existence, the mind, disengaging itself from the Sensible, attains to the intellectual intuition of this Absolute Being; of whom, however, it can predicate nothing but existence, and sets aside all other determinations as not answering to the exalted nature of the Supreme Essence.

Thus Philo makes a distinction between those who are in the proper sense Sons of God, having by means of contemplation raised themselves to the highest Being, or attained to a knowledge of Him, in His immediate self-manifestation, and those who know God only in his mediate revelation through his operation--such as He declares Himself in creation--in the revelation still veiled in the letter of Scripture--those, in short, who attach themselves simply to the Logos, and consider this to be the Supreme God; who are the sons of the Logos, rather than of the True Being.

"God," says Pythagoras, "is neither the object of sense, nor subject to passion, but invisible, only intelligible, and supremely intelligent. In His body He is like the light, and in His soul He resembles truth. He is the universal spirit that pervades and diffuses itself over all nature. All beings receive their life from Him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the Universe; but being Himself all in all, He sees all the beings that fill His immensity; the only Principle, the Light of Heaven, the Father of all. He produces everything; He orders and disposes every-thing; He is the REASON, the LIFE, and the MOTION of all being."

"I am the LIGHT of the world; he that followeth Me shall not walk in DARKNESS, but shall have the LIGHT of LIFE." So said the Founder of the Christian Religion, as His words are reported by John the Apostle.

God, say the sacred writings of the Jews, appeared to Moses in a FLAME OF FIRE, in the midst of a bush, which was not consumed. He descended upon Mount Sinai, as the smoke of a furnace; He went before the children of Israel, by day, in a pillar of cloud, and, by night, in a pillar of fire, to give them light. "Call you on the name of your Gods," said Elijah the Prophet to the Priests of Baal, "and I will call upon the name of ADONAI; and the God that answereth by fire, let him be God."

According to the Kabbalah, as according to the doctrines of Zoroaster, everything that exists has emanated from a source of infinite light. Before all things, existed the Primitive Being, THE ANCIENT OF DAYS, the Ancient King of Light; a title the more remarkable, because it is frequently given to the Creator in the Zend-Avesta, and in the Code of the Sabeans, and occurs in the Jewish Scriptures.

The world was His Revelation, God revealed; and subsisted only in Him. His attributes were there reproduced with various modifications and in different degrees; so that the Universe was His Holy Splendor, His Mantle. He was to be adored in silence; and perfection consisted in a nearer approach to Him.

Before the creation of worlds, the PRIMITIVE LIGHT filled all space, so that there was no void. When the Supreme Being, existing in this Light, resolved to display His perfections, or manifest them in worlds, He withdrew within Himself, formed around Him a void space, and shot forth His first emanation, a ray of light;

the cause and principle of everything that exists, uniting both the generative and conceptive power, which penetrates every- thing, and without which nothing could subsist for an instant.

Man fell, seduced by the Evil Spirits most remote from the Great King of Light; those of the fourth world of spirits, Asiah, whose chief was Belial. They wage incessant war against the pure Intelligences of the other worlds, who, like the Amshaspands, Izeds, and Ferouers of the Persians are the tutelary guardians of man. In the beginning, all was unison and harmony; full of the same divine light and perfect purity. The Seven Kings of Evil fell, and the Universe was troubled. Then the Creator took from the Seven Kings the principles of Good and of Light, and divided them among the four worlds of Spirits, giving to the first three the Pure Intelligences, united in love and harmony, while to the fourth were vouchsafed only some feeble glimmerings of light.

When the strife between these and the good angels shall have continued the appointed time, and these Spirits enveloped in dark- ness shall long and in vain have endeavored to absorb the Divine light and life, then will the Eternal Himself come to correct them. He will deliver them from the gross envelopes of matter that hold them captive, will re-animate and strengthen the ray of light or spiritual nature which they have preserved, and re-establish throughout the Universe that primitive Harmony which was its bliss.

Marcion, the Gnostic, said, "The Soul of the True Christian, adopted as a child by the Supreme Being, to whom it has long been a stranger, receives from Him the Spirit and Divine life. It is led and confirmed, by this gift, in a pure and holy life, like that of God; and if it so completes its earthly career, in charity, chastity, and sanctity, it will one day be disengaged from its ma- terial envelope, as the ripe grain is detached from the straw, and as the young bird escapes from its shell. Like the angels, it will share in the bliss of the Good and Perfect Father, re- clothed in an aerial body or organ, and made like unto the Angels in Heaven."

You see, my brother, what is the meaning of Masonic "Light." You see why the EAST of the Lodge, where the initial letter of the Name of the Deity overhangs the Master, is the place of Light. Light, as contradistinguished from darkness, is Good, as contradis- tinguished from Evil: and it is that Light, the true knowledge of Deity, the Eternal Good, for which Masons in all ages have sought. Still Masonry marches steadily onward toward that Light that shines in the great distance, the Light of that day when Evil, overcome and vanquished, shall fade away and disappear forever, and Life and Light be the one law of the Universe, and its eternal Harmony.

The Degree of Rose Croix teaches three things;--the unity, im- mutability and goodness of God; the immortality of the Soul; and the ultimate defeat and extinction of evil and wrong and sor- row, by a Redeemer or Messiah, yet to come, if he has not already appeared.

It replaces the three pillars of the old Temple, with three that have already been explained to you,--Faith [in God, mankind, and man's self], Hope [in the victory over evil, the advancement of Humanity, and a hereafter], and Charity [relieving the wants, and tolerant of the errors and faults of others]. To be trustful, to be hopeful, to be indulgent; these, in an age of selfishness, of ill opinion of human nature, of harsh and bitter judgment, are the most important Masonic Virtues, and the true supports of every Masonic Temple. And they are the old pillars of the Temple under different names. For he only is wise who judges others charitably; he only is strong who is hopeful; and there is no beauty like a firm faith in God, our fellows and ourself.

The second apartment, clothed in mourning, the columns of the Temple shattered and prostrate, and the brethren bowed down in the deepest dejection, represents the world under the tyranny of the Principle of Evil; where virtue is persecuted and vice rewarded; where the righteous starve for bread, and the wicked live sumptuously and dress in purple and fine linen; where insolent ignorance rules, and learning and genius serve; where King and Priest trample on liberty and the rights of conscience; where freedom hides in caves and mountains, and sycophancy and servility fawn and thrive; where the cry of the widow and the orphan starving for want of food, and shivering with cold, rises ever to Heaven, from a million miserable hovels; where men, willing to labor, and starving, they and their children and the wives of their bosoms, beg plaintively for work, when the pampered capitalist stops his mills; where the law punishes her who, starving, steals a loaf, and lets the seducer go free; where the success of a party justifies murder, and violence and rapine go unpunished; and where he who with many years' cheating and grinding the faces of the poor grows rich, receives office and honor in life, and after death a brave funeral and a splendid mausoleum:--this world, where, since its making, war has never ceased, nor man paused in the sad task of torturing and murdering his brother; and of which ambition, avarice, envy, hatred, lust, and the rest of Ahriman's and Typhon's army make a Pandemonium: this world, sunk in sin, reeking with baseness, clamorous with sorrow and misery. If any see in it also a type of the sorrow of the Craft for the death of Hiram, the grief of the Jews at the fall of Jerusalem, the misery of the Templars at the ruin of their order and the death of De Molay, or the world's agony and pangs of woe at the death of the Redeemer, it is the right of each to do so.

The third apartment represents the consequences of sin and vice, and the hell made of the human heart, by its fiery passions. If any see in it also a type of the Hades of the Greeks, the Gehenna of the Hebrews, the Tartarus of the Romans, or the Hell of the Christians, or only of the agonies of remorse and the tortures of an upbraiding conscience, it is the right of each to do so.

The fourth apartment represents the Universe, freed from the insolent dominion and tyranny of the Principle of Evil, and brilliant with the true Light that flows from the Supreme Deity; when sin and wrong, and pain and sorrow, remorse and



misery shall be no more forever; when the great plans of Infinite Eternal Wisdom shall be fully developed; and all God's creatures, seeing that all apparent evil and individual suffering and wrong were but the drops that went to swell the great river of infinite goodness, shall know that vast as is the power of Deity, His goodness and beneficence are infinite as His power. If any see in it a type of the peculiar mysteries of any faith or creed, or an allusion to any past occurrences, it is their right to do so. Let each apply its symbols as he pleases. To all of us they typify the universal rule of Masonry,-- of its three chief virtues, Faith, Hope and Charity; of brotherly love and universal benevolence. We labor here to no other end. These symbols need no other interpretation.

The obligations of our Ancient Brethren of the Rose Croix were to fulfill all the duties of friendship, cheerfulness, charity, peace, liberality, temperance and chastity: and scrupulously to avoid impurity, haughtiness, hatred, anger, and every other kind of vice. They took their philosophy from the old Theology of the Egyptians, as Moses and Solomon had done, and borrowed its hieroglyphics and the ciphers of the Hebrews. Their principal rules were to exercise the profession of medicine charitably and without fee, to advance the cause of virtue, enlarge the sciences, and induce men to live as in the primitive times of the world.

When this Degree had its origin, it is not important to inquire; nor with what different rites it has been practised in different countries and at various times. It is of very high antiquity. Its ceremonies differ with the degrees of latitude and longitude, and it receives variant interpretations. If we were to examine all the different ceremonials, their emblems, and their formulas, we should see that all that belongs to the primitive and essential elements of the order, is respected in every sanctuary. All alike practise virtue, that it may produce fruit. All labor, like us, for the extirpation of vice, the purification of man, the development of the arts and sciences, and the relief of humanity.

None admit an adept to their lofty philosophical knowledge, and mysterious sciences, until he has been purified at the altar of the symbolic Degrees. Of what importance are differences of opinion as to the age and genealogy of the Degree, or variance in the practice, ceremonial and liturgy, or the shade of color of the banner under which each tribe of Israel marched, if all revere 'the Holy Arch of the symbolic Degrees, first and unalterable source of Free-Masonry; if all revere our conservative principles, and are with us in the great purposes of our organization ?

If, anywhere, brethren of a particular religious belief have been excluded from this Degree, it merely shows how gravely the purposes and plan of Masonry may be misunderstood. For whenever the door of any Degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that Degree is Masonry no longer. No Mason has the right to

interpret the symbols of this Degree for another, or to refuse him its mysteries, if he will not take them with the explanation and commentary superadded.

Listen, my brother, to our explanation of the symbols of the Degree, and then give them such further interpretation as you think fit.

The Cross has been a sacred symbol from the earliest Antiquity. It is found upon all the enduring monuments of the world, in Egypt, in Assyria, in Hindostan, in Persia, and on the Buddhist towers of Ireland. Buddha was said to have died upon it. The Druids cut an oak into its shape and held it sacred, and built their temples in that form. Pointing to the four quarters of the world, it was the symbol of universal nature. It was on a cruciform tree, that Christ was said to have expired, pierced with arrows. It was revered in Mexico.

But its peculiar meaning in this Degree, is that given to it by the Ancient Egyptians. Tltoth or Phika is represented on the oldest monuments carrying in his hand the Crux Ansata, or Ankh, [a Tau cross, with a ring or circle over it]. He is so seen on the double tablet of Shufu and Nob Shufu, builders of the greatest of the Pyramids, at Wady Meghara, in the peninsula of Sinai. It was the hieroglyphic for life, and with a triangle prefixed meant life-giving. To us therefore it is the symbol of Life--of that life that emanated from the Deity, and of that Eternal Life for which we all hope; through our faith in God's infinite goodness.

The ROSE was anciently sacred to Aurora and the Sun. It is a symbol of Dawn, of the resurrection of Light and the renewal of life, and therefore of the dawn of the first day, and more particularly of the resurrection: and the Cross and Rose together are therefore hieroglyphically to be read, the Dawn of Eternal Life which all Nations have hoped for by the advent of a Redeemer.

The Pelican feeding her young is an emblem of the large and bountiful beneficence of Nature, of the Redeemer of fallen man, and of that humanity and charity that ought to distinguish a Knight of this Degree.

The Eagle was the living Symbol of the Egyptian God Mendes or Menthra, whom Sesostri-Ramses made one with Amun-Re, the God of Thebes and Upper Egypt, and the representative of the Sun, the word RE meaning Sun or King.

The Compass surmounted with a crown signifies that notwithstanding the high rank attained in Masonry by a Knight of the Rose Croix, equity and impartiality are invariably to govern his conduct.

To the word INRI, inscribed on the Crux Ansata over the Master's Seat, many meanings have been assigned. The Christian Initiate reverentially sees in it the initials of the inscription upon the cross on which Christ suffered---Iesus Nazarenus Rex Iudaeorum. The sages of Antiquity connected it with one of the

greatest secrets of Nature, that of universal regeneration. They interpreted it thus, Igne Natura renovatur integra; [entire nature is renovated by fire]: The Alchemical or Hermetic Masons framed for it this aphorism, Igne nitrum roris invenitur. And the Jesuits are charged with having applied to it this odious axiom, Justum necare reges impios. The four letters are the initials of the Hebrew words that represent the four elements--lammim, the seas or water; Nour, fire; Rouach, the air, and lebeschah, the dry earth. How we read it, I need not repeat to you.

The CROSS, X, was the Sign of the Creative Wisdom or Logos, the Son of God. Plato says, "He expressed him upon the Universe in the figure of the letter X. The next Power to the Supreme God was decussated or figured in the shape of a Cross on the Universe." Mithras signed his soldiers on the forehead with a Cross. X is the mark of 600, the mysterious cycle of the Incarnations.

We constantly see the Tau and the Resh united thus P . These

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two letters, in the old Samaritan, as found in Arius, stand, the first for 400, the second for 200=600. This is the Staff of Osiris, also, and his monogram, and was adopted by the Christians as a Sign. On a medal P of Constantius is this inscription, "In hoc

X  
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signo victor eris." An inscription in the Duomo at Milan reads, "X. et P. Christi. Nomina. Sancta. Tenei."

The Egyptians used as a Sign of their God Canopus, a T or a -|- indifferently. The Vaishnavas of India have also the same Sacred Tau, which they also mark with crosses, and with triangles. The vestments of the priests of Horus were covered with these crosses. So was the dress of the Lama of Thibet. The Sectarian marks of the Jains are similar. The distinctive badge of the Sect of Xac Jaonicus is the swastica. It is the Sign of Fo, identical with the Cross of Christ.

On the ruins of Mandore, in India, among other mystic emblems, are the mystic triangle, and the interlaced triangle. This is also found on ancient coins and medals, excavated from the ruins of Oojein and other ancient cities of India.

You entered here amid gloom and into shadow, and are clad in the apparel of sorrow. Lament, with us, the sad condition of the Human race, in this vale of tears! the calamities of men and the agonies of nations! the darkness of the bewildered soul, oppressed by doubt and apprehension!

There is no human soul that is not sad at times. There is no thoughtful soul that does not at times despair. There is perhaps none, of all that think at all of anything beyond the needs and interests of the body, that is not at times startled and terrified by the awful questions which, feeling as though it were a guilty thing for doing so, it whispers to itself in its inmost depths. Some Demon seems to torture it with doubts, and to crush it with despair, asking whether, after all, it is certain that its convictions are true, and its faith well rounded: whether it is indeed sure that a God of Infinite Love and Beneficence rules the Universe, or only some great remorseless Fate and iron Necessity, hid in impenetrable gloom, and to which men and their sufferings and sorrows, their hopes and joys, their ambitions and deeds, are of no more interest or importance than the motes that dance in the sunshine; or a Being that amuses Himself with the incredible vanity and folly, the writings and contortions of the insignificant insects that compose Humanity, and idly imagine that they resemble the Omnipotent. "What are we," the Tempter asks, "but puppets in a show-box ? O Omnipotent destiny, pull our strings gently ! Dance us mercifully off our miserable little stage !"

"Is it not," the Demon whispers, "merely the inordinate vanity of man that causes him now to pretend to himself that he is like unto God in intellect, sympathies and passions, as it was that which, at the beginning, made him believe that he was, in his bodily shape and organs, the very image of the Deity ? Is not his God merely his own shadow, projected in gigantic outlines upon the clouds? Does he not create for himself a God out of himself, by merely adding indefinite extension to his own faculties, powers, and passions?"

"Who," the Voice that will not be always silent whispers, "has ever thoroughly satisfied himself with his own arguments in respect to his own nature ? Who ever demonstrated to himself, with a conclusiveness that elevated the belief to certainty, that he was an immortal spirit, dwelling only temporarily in the house and envelope of the body, and to live on forever after that shall have decayed? Who ever has demonstrated or ever can demonstrate that the intellect of Man differs from that of the wiser animals, otherwise than in degree ? Who has ever done more than to utter nonsense and incoherencies in regard to the difference between the instincts of the dog and the reason of Man ? The horse, the dog, the elephant, are as conscious of their identity as we are. They think, dream, remember, argue with themselves, devise, plan, and reason. What is the intellect and intelligence of the man but the intellect of the animal in a higher degree or larger quantity ?" In the real explanation of a single thought of a dog, all metaphysics will be condensed.

And with still more terrible significance, the Voice asks, in what respect the masses of men, the vast swarms of the human race, have proven themselves either wiser or better than the animals in whose eyes a higher intelligence shines than in their dull, unintellectual orbs; in what respect they have proven themselves worthy of or suited for an immortal life. Would that be a prize of any

value to the vast majority? Do they show, here upon earth, any capacity to improve, any fitness for a state of existence in which they could not crouch to power, like hounds dreading the lash, or tyrannize over defenceless weakness; in which they could not hate, and persecute, and torture, and exterminate; in which they could not trade, and speculate, and over-reach, and entrap the-unwary and cheat the confiding and gamble and thrive, and sniff with self-righteousness at the short-comings of others, and thank God that they were not like other men? What, to immense numbers of men, would be the value of a Heaven where they could not lie and libel, and ply base avocations for profitable returns ?

Sadly we look around us, and read the gloomy and dreary records of the old dead and rotten ages. More than eighteen centuries have staggered away into the spectral realm of the Past, since Christ, teaching the Religion of Love, was crucified, that it might become a Religion of Hate; and His Doctrines are not yet even nominally accepted as true by a fourth of mankind. Since His death, what incalculable swarms of human beings have lived and died in total unbelief of all that we deem essential to Salvation! What multitudinous myriads of souls, since the darkness of idolatrous superstition settled down, thick and impenetrable, upon the earth, have flocked up toward the eternal Throne of God, to receive His judgment ?

The Religion of Love proved to be, for seventeen long centuries, as much the Religion of Hate, and infinitely more the Religion of Persecution, than Mahometanism, its unconquerable rival. Heresies grew up before the Apostles died; and God hated the Nicolaitans, while John, at Patmos, proclaimed His coming wrath. Sects wrangled, and each, as it gained the power, persecuted the other, until the soil of the whole Christian world was watered with the blood, and fattened on the flesh, and whitened with the bones, of martyrs, and human ingenuity was taxed to its utmost to invent new modes by which tortures and agonies could be prolonged and made more exquisite.

"By what right," whispers the Voice, "does this savage, merciless, persecuting animal, to which the sufferings and writhings of others of its wretched kind furnish the most pleasurable sensations, and the mass of which care only to eat, sleep, be clothed, and wallow in sensual pleasures, and the best of which wrangle, hate, envy, and, with few exceptions, regard their own interests alone,- with what right does it endeavor to delude itself into the conviction that it is not an animal, as the wolf, the hyena, and the tiger are but a somewhat nobler, a spirit destined to be immortal, a spark of the essential Light, Fire and Reason, which are God? What other immortality than one of selfishness could this creature enjoy? Of what other is it capable? Must not immortality commence here and is not life a part of it? How shall death change the base nature of the base soul ? Why have not those other animals that only faintly imitate the wanton, savage, human cruelty and thirst for blood, the same right as man has, to expect a resurrection and an Eternity of existence, or a Heaven of Love?

The world improves. Man ceases to persecute,--when the persecuted become too numerous and strong, longer to submit to it. That source of pleasure closed, men exercise the ingenuities of their cruelty on the animals and other living things below them. To deprive other creatures of the life which God gave them, and this not only that we may eat their flesh for food, but out of mere savage wantonness, is the agreeable employment and amusement of man, who prides himself on being the Lord of Creation, and a little lower than the Angels. If he can no longer use the rack, the gibbet, the pincers, and the stake, he can hate, and slander, and delight in the thought that he will, hereafter, luxuriously enjoying the sensual beatitudes of Heaven, see with pleasure the writhing agonies of those justly damned for daring to hold opinions contrary to his own, upon subjects totally beyond the comprehension both of them and him.

Where the armies of the despots cease to slay and ravage, the armies of "Freedom" take their place, and, the black and white commingled, slaughter and burn and ravish. Each age re-enacts the crimes as well as the follies of its predecessors, and still war licenses outrage and turns fruitful lands into deserts, and God is thanked in the Churches for bloody hutcheries, and the remorseless devastators, even when swollen by plunder, are crowned with laurels and receive ovations.

Of the whole of mankind, not one in ten thousand has any aspirations beyond the daily needs of the gross animal life. In this age and in all others, all men except a few, in most countries, are born to be mere beasts of burden, co-laborers with the horse and the ox. Profoundly ignorant, even in "civilized" lands, they think and reason like the animals by the side of which they toil. For them, God, Soul, Spirit, Immortality, are mere words, without any real meaning. The God of nineteen-twentieths of the Christian world is only Bel, Moloch, Zeus, or at best Osiris, Mithras, or Adonai, under another name, worshipped with the old Pagan ceremonies and ritualistic formulas. It is the Statue of Olympian Jove, worshipped as the Father, in the Christian Church that was a Pagan Temple; it is the Statue of Venus, become the Virgin Mary. For the most part, men do not in their hearts believe that God is either just or merciful. They fear and shrink from His lightnings and dread His wrath. For the most part, they only think they believe that there is another life, a judgment, and a punishment for sin. Yet they will none the less persecute as Infidels and Atheists those who do not believe what they themselves imagine they believe, and which yet they do not believe, because it is incomprehensible to them in their ignorance and want of intellect. To the vast majority of mankind, God is but the reflected image, in infinite space, of the earthly Tyrant on his Throne, only more powerful, more inscrutable, and more implacable. To curse Humanity, the Despot need only be, what the popular mind has, in every age, imagined God.

In the great cities, the lower strata of the populace are equally without faith and without hope. The others have, for the most part, a mere blind faith, imposed by education and circumstances, and not as productive of moral excellence or even

common honesty as Mohammedanism. "Your property will be safe here," said the Moslem; "There are no Christians here." The philosophical and scientific world becomes daily more and more unbelieving. Faith and Reason are not opposites, in equilibrium; but antagonistic and hostile to each other; the result being the darkness and despair of scepticism, avowed, or half-veiled as rationalism.

Over more than three-fourths of the habitable globe, humanity still kneels, like the camels, to take upon itself the burthens to be tamely borne for its tyrants. If a Republic occasionally rises like a Star, it hastens with all speed to set in blood. The kings need not make war upon it, to crush it out of their way. It is only necessary to let it alone, and it soon lays violent hands upon itself. And when a people long enslaved shake off its fetters, it may well be incredulously asked,

Shall the braggart shout  
For some blind glimpse of Freedom, link itself,  
Through madness, hated by the wise, to law,  
System and Empire?

Everywhere in the world labor is, in some shape, the slave of capital; generally, a slave to be fed only so long as he can work; or, rather, only so long as his work is profitable to the owner of the human chattel. There are famines in Ireland, strikes and starvation in England, pauperism and tenement-dens in New York, misery, squalor, ignorance, destitution, the brutality of vice and the insensibility to shame, of despairing beggary, in all the human cesspools and sewers everywhere. Here, a sewing-woman famishes and freezes; there, mothers murder their children, that those spared may live upon the bread purchased with the burial allowances of the dead starveling; and at the next door young girls prostitute themselves for food.

Moreover, the Voice says, this besotted race is not satisfied with seeing its multitudes swept away by the great epidemics whose causes are unknown, and of the justice or wisdom of which the human mind cannot conceive. It must also be ever at war. There has not been a moment since men divided into Tribes, when all the world was at peace. Always men have been engaged in murdering each other somewhere. Always the armies have lived by the toil of the husbandman, and war has exhausted the resources, wasted the energies, and ended the prosperity of Nations. Now it loads unborn posterity with crushing debt, mortgages all estates, and brings upon States the shame and infamy of dishonest repudiation.

At times, the baleful fires of war light up half a Continent at once; as when all the Thrones unite to compel a people to receive again a hated and detestable dynasty, or States deny States the right to dissolve an irksome union and create for themselves a separate government. Then again the flames flicker and die away, and the fire smoulders in its ashes, to break out again, after a time, with

renewed and a more concentrated fury. At times, the storm, revolving, howls over small areas only; at times its lights are seen, like the old beacon-fires on the hills, belting the whole globe. No sea, but hears the roar of cannon; no river, but runs red with blood; no plain, but shakes, trampled by the hoofs of charging squadrons; no field, but is fertilized by the blood of the dead; and everywhere man slays, the vulture gorges, and the wolf howls in the ear of the dying soldier. No city is not tortured by shot and shell; and no people fail to enact the horrid blasphemy of thanking a God of Love for victories and carnage. Te Deums are still sung for the Eve of St. Bartholomew and the Sicilian Vespers. Man's ingenuity is racked, and all his inventive powers are tasked, to fabricate the infernal engine of destruction, by which human bodies may be the more expeditiously and effectually crushed, shattered, torn, and mangled; and yet hypocritical Humanity, drunk with blood and drenched with gore, shrieks to Heaven at a single murder, perpetrated to gratify a revenge not more unchristian, or to satisfy a cupidity not more ignoble, than those which are the promptings of the Devil in the souls of Nations.

When we have fondly dreamed of Utopia and the Millennium, when we have begun almost to believe that man is not, after all, a tiger half tamed, and that the smell of blood will not wake the savage within him, we are of a sudden startled from the delusive dream, to find the thin mask of civilization rent in twain and thrown contemptuously away. We lie down to sleep, like the peasant on the lava-slopes of Vesuvius. The mountain has been so long inert, that we believe its fires extinguished. Round us hang the clustering grapes, and the green leaves of the olive tremble in the soft night-air over us. Above us shine the peaceful, patient stars. The crash of a new eruption wakes us, the roar of the subterranean thunders, the stabs of the volcanic lightning into the shrouded bosom of the sky; and we see, aghast, the tortured Titan hurling up its fires among the pale stars, its great tree of smoke and cloud, the red torrents pouring down its sides. The roar and the shriekings of Civil War are all around us: the land is a pandemonium: man is again a Savage. The great armies roll along their hideous waves, and leave behind them smoking and depopulated deserts. The pillager is in every house, plucking even the morsel of bread from the lips of the starving child. Gray hairs are dabbled in blood, and innocent girlhood shrieks in vain to Lust for mercy. Laws, Courts, Constitutions, Christianity, Mercy, Pity, disappear. God seems to have abdicated, and Moloch to reign in His stead; while Press and Pulpit alike exult at universal murder, and urge the extermination of the Conquered, by the sword and the flaming torch; and to plunder and murder entitles the human beasts of prey to the thanks of Christian Senates.

Commercial greed deadens the nerves of sympathy of Nations, and makes them deaf to the demands of honor, the impulses of generosity, the appeals of those who suffer under injustice. Elsewhere, the universal pursuit of wealth dethrones God and pays divine honors to Mammon and Baalzebub. Selfishness rules supreme: to win wealth becomes the whole business of life. The villainies of legalized gaming and speculation become epidemic; treachery is but evidence of



shrewdness; office becomes the prey of successful faction; the Country, like Actaeon, is torn by its own hounds, and the villains it has carefully educated to their trade, most greedily plunder it, when it is in extremis.

By what right, the Voice demands, does a creature always engaged in the work of mutual robbery and slaughter, and who makes his own interest his God, claim to be of a nature superior to the savage beasts of which he is the prototype?

Then the shadows of a horrible doubt fall upon the soul that would fain love, trust and believe; a darkness, of which this that surrounded you was a symbol. It doubts the truth of Revelation, its own spirituality, the very existence of a beneficent God. It asks itself if it is not idle to hope for any great progress of Humanity toward perfection, and whether, when it advances in one respect, it does not retrogress in some other, by way of compensation: whether advance in civilization is not increase of selfishness: whether freedom does not necessarily lead to license and anarchy: whether the destitution and debasement of the masses does not inevitably follow increase of population and commercial and manufacturing prosperity. It asks itself whether man is not the sport of blind, merciless Fate: whether all philosophies are not delusions, and all religions the fantastic creations of human vanity and self-conceit; and above all, whether, when Reason is abandoned as a guide, the faith of Buddhist and Brahmin has not the same claims to sovereignty and implicit, unreasoning credence, as any other.

He asks himself whether it is not, after all, the evident and palpable injustices of this life, the success and prosperity of the Bad, the calamities, oppressions, and miseries of the Good, that are the bases of all beliefs in a future state of existence? Doubting man's capacity for indefinite progress here, he doubts the possibility of it anywhere; and if he does not doubt whether God exists, and is just and beneficent, he at least cannot silence the constantly recurring whisper, that the miseries and calamities of men, their lives and deaths, their pains and sorrows, their extermination by war and epidemics, are phenomena of no higher dignity, significance, and importance, in the eye of God, than what things of the same nature occur to other organisms of matter; and that the fish of the ancient seas, destroyed by myriads to make room for other species, the contorted shapes in which they are found as fossils testifying to their agonies; the coral insects, the animals and birds and vermin slain by man, have as much right as he to clamor at the injustice of the dispensations of God, and to demand an immortality of life in a new universe, as compensation for their pains and sufferings and untimely death in this world.

This is not a picture painted by the imagination. Many a thoughtful mind has so doubted and despaired. How many of us can say that our own faith is so well grounded and complete that we never hear those painful whisperings within the soul? Thrice blessed are they who never doubt, who ruminate in patient con-

tentment like the kine, or doze under the opiate of a blind faith; on whose souls never rests that Awful Shadow which is the absence of the Divine Light.

To explain to themselves the existence of Evil and Suffering, the Ancient Persians imagined that there were two Principles or Deities in the Universe, the one of Good and the other of Evil, constantly in conflict with each other in struggle for the mastery, and alternately overcoming and overcome. Over both, for the SAGES, was the One Supreme; and for them Light was in the end to prevail over Darkness, the Good over the Evil, and even Ahri-man and his Demons to part with their wicked and vicious natures and share the universal Salvation. It did not occur to them that the existence of the Evil Principle, by the consent of the Omnipotent Supreme, presented the same difficulty, and left the existence of Evil as unexplained as before. The human mind is always content, if it can remove a difficulty a step further off. It cannot believe that the world rests on nothing, but is devoutly content when taught that it is borne on the back of an immense elephant, who himself stands on the back of a tortoise. Given the tortoise, Faith is always satisfied; and it has been a great source of happiness to multitudes that they could believe in a Devil who could relieve God of the odium of being the Author of Sin.

But not to all is Faith sufficient to overcome this great difficulty. They say, with the Suppliant, "Lord! I believe!"--but like him they are constrained to add, "Help Thou my unbelief!"--Reason must, for these, co-operate and coincide with Faith, or they remain still in the darkness of doubt,--most miserable of all conditions of the human mind.

Those only, who care for nothing beyond the interests and pursuits of this life, are uninterested in these great Problems. The animals, also, do not consider them. It is the characteristic of an immortal Soul, that it should seek to satisfy itself of its immortality, and to understand this great enigma, the Universe. If the Hottentot and the Papuan are not troubled and tortured by these doubts and speculations, they are not, for that, to be regarded as either wise or fortunate. The swine, also, are indifferent to the great riddles of the Universe, and are happy in being wholly unaware that it is the vast Revelation and Manifestation, in Time and Space, of a Single Thought of the Infinite God.

Exalt and magnify Faith as we will, and say that it begins where Reason ends, it must, after all, have a foundation, either in Reason, Analogy, the Consciousness, or human testimony. The worshipper of Brahma also has implicit Faith in what seems to us palpably false and absurd. His faith rests neither in Reason, Analogy, or the Consciousness, but on the testimony of his Spiritual teachers, and of the Holy Books. The Moslem also believes, on the positive testimony of the Prophet; and the Mormon also can say, "I believe this, because it is impossible." No faith, however absurd or degrading, has ever wanted these foundations, testimony, and the books. Miracles, proven by unimpeachable testimony have been used as a foundation for Faith, in every age; and the

modern miracles are better authenticated, a hundred times, than the ancient ones.

So that, after all, Faith must flow out from some source within us, when the evidence of that which we are to believe is not presented to our senses, or it will in no case be the assurance of the truth of what is believed.

The Consciousness, or inhering and innate conviction, or the instinct divinely implanted, of the verity of things, is the highest possible evidence, if not the only real proof, of the verity of certain things, but only of truths of a limited class.

What we call the Reason, that is, our imperfect human reason, not only may, but assuredly will, lead us away from the Truth in regard to things invisible and especially those of the Infinite, if we determine to believe nothing but that which it can demonstrate or not to believe that which it can by its processes of logic prove to be contradictory, unreasonable, or absurd. Its tape-line cannot measure the arcs of Infinity. For example, to the Human reason, an Infinite Justice and an Infinite Mercy or Love, in the same Being, are inconsistent and impossible. One, it can demonstrate, necessarily excludes the other. So it can demonstrate that as the Creation had a beginning, it necessarily follows that an Eternity had elapsed before the Deity began to create, during which He was inactive.

When we gaze, of a moonless clear night, on the Heavens glittering with stars, and know that each fixed star of all the myriads is a Sun, and each probably possessing its retinue of worlds, all peopled with living beings, we sensibly feel our own unimportance in the scale of Creation, and at once reflect that much of what has in different ages been religious faith, could never have been believed, if the nature, size, and distance of those Suns, and of our own Sun, Moon, and Planets, had been known to the Ancients as they are to us.

To them, all the lights of the firmament were created only to give light to the earth, as its lamps or candles hung above it. The earth was supposed to be the only inhabited portion of the Universe. The world and the Universe were synonymous terms. Of the immense size and distance of the heavenly bodies, men had no conception. The Sages had, in Chaldaea, Egypt, India, China, and in Persia, and therefore the sages always had, an esoteric creed, taught only in the mysteries and unknown to the vulgar. No Sage, in either country, or in Greece or Rome, believed the popular creed. To them the Gods and the Idols of the Gods were symbols, and symbols of great and mysterious truths.

The Vulgar imagined the attention of the Gods to be continually centred upon the earth and man. The Grecian Divinities inhabited Olympus, an insignificant mountain of the Earth. There was the Court of Zeus, to which Neptune came from the Sea, and Pluto and Persephone from the glooms of Tartarus in the unfathomable depths of the Earth's bosom. God came down from Heaven and on Sinai dictated laws for the Hebrews to His servant Moses. The Stars were the

guardians of mortals whose fates and fortunes were to be read in their movements, conjunctions, and oppositions. The Moon was the Bride and Sister of the Sun, at the same distance above the Earth, and, like the Sun, made for the service of mankind alone.

If, with the great telescope of Lord Rosse, we examine the vast nebulae of Hercules, Orion, and Andromeda, and find them re-solvable into Stars more numerous than the sands on the sea-shore; if we reflect that each of these Stars is a Sun, like and even many times larger than ours,--each, beyond a doubt, with its retinue of worlds swarming with life; --if we go further in imagination and endeavor to conceive of all the infinities of space, filled with similar suns and worlds, we seem at once to shrink into an incredible insignificance.

The Universe, which is the uttered Word of God, is infinite in extent. There is no empty space beyond creation on any side. The Universe, which is the Thought of God pronounced, never was not, since God never was inert; nor WAS, without thinking and creating. The forms of creation change, the suns and worlds live and die like the leaves and the insects, but the Universe itself is infinite and eternal, because God Is, Was, and Will forever Be, and never did not think and create.

Reason is fain to admit that a Supreme Intelligence, infinitely powerful and wise, must have created this boundless Universe; but it also tells us that we are as unimportant in it as the zoophytes and entozoa, or as the invisible particles of animated life that float upon the air or swarm in the water-drop.

The foundations of our faith, resting upon the imagined interest of God in our race, an interest easily supposable when man believed himself the only intelligent created being, and therefore eminently worthy the especial care and watchful anxiety of a God who had only this earth to look after, and its house-keeping alone to superintend, and who was content to create, in all the infinite Universe, only one single being, possessing a soul, and not a mere animal, are rudely shaken as the Universe broadens and expands for us; and the darkness of doubt and distrust settles heavy upon Soul.

The modes in which it is ordinarily endeavored to satisfy our doubts, only increase them. To demonstrate the necessity for a cause of the creation, is equally to demonstrate the necessity of a cause for that cause. The argument from plan and design only removes the difficulty a step further off. We rest the world on the elephant, and the elephant on the tortoise, and the tortoise on --- nothing.

To tell us that the animals possess instinct only and that Reason belongs to us alone, in no way tends to satisfy us of the radical difference between us and them. For if the mental phenomena exhibited by animals that think, dream, remember, argue from cause to effect, plan, devise, combine, and communicate their thoughts to each other, so as to act rationally in concert,--if their love, hate,

and revenge, can be conceived of as results of the organization of matter, like color and perfume, the resort to the hypothesis of an immaterial Soul to explain phenomena of the same kind, only more perfect, manifested by the human being, is supremely absurd. That organized matter can think or even feel, at all, is the great insoluble mystery. "Instinct" is but a word without a meaning, or else it means inspiration. It is either the animal itself, or God in the animal, that thinks, remembers, and reasons; and instinct, according to the common acceptance of the term, would be the greatest and most wonderful of mysteries,- no less a thing than the direct, immediate, and continual prompt- ings of the Deity,--for the animals are not machines, or automata moved by springs, and the ape is but a dumb Australian.

Must we always remain in this darkness of uncertainty, of doubt? Is there no mode of escaping from the labyrinth except by means of a blind faith, which explains nothing, and in many creeds, ancient and modern, sets Reason at defiance, and leads to the belief either in a God without a Universe, a Universe without a God, or a Universe which is itself a God ?

We read in the Hebrew Chronicles that Schlomoh the wise King caused to be placed in front of the entrance to the Temple two huge columns of bronze, one of which was called YAKAYIN and the other BAHAZ; and these words are rendered in our ver- sion Strength and Establishment. The Masonry of the Blue Lodges gives no explanation of these symbolic columns; nor do the Hebrew Books advise us that they were symbolic. If not so intended as symbols, they were subsequently understood to be such.

But as we are certain that everything within the Temple was symbolic, and that the whole structure was intended to represent the Universe, we may reasonably conclude that the columns of the portico also had a symbolic signification. It would be tedious to repeat all the interpretations which fancy or dullness has found for them.

The key to their true meaning is not undiscoverable. The per- fect and eternal distinction of the two primitive terms of the cre- ative syllogism, in order to attain to the demonstration of their harmony by the analogy of contraries, is the second grand prin- ciple of that occult philosophy veiled under the name "Kabalah," and indicated by all the sacred hieroglyphs of the Ancient Sanctu- aries, and of the rites, so little understood by the mass of the Initiates, of the Ancient and Modern Free-Masonry.

The Sohar declares that everything in the Universe proceeds by the mystery of "the Balance," that is, of Equilibrium. Of the Sephiroth, or Divine Emanations, Wisdom and Understanding, Severity and Benignity, or Justice and Mercy, and Victory and Glory, constitute pairs.

Wisdom, or the Intellectual Generative Energy, and Understanding, or the Capacity to be impregnated by the Active Energy and produce intellection or thought, are represented symbolically in the Kabbalah as male and female. So also are Justice and Mercy. Strength is the intellectual Energy or Activity; Establishment or Stability is the intellectual Capacity to produce, a Passivity. They are the POWER of generation and the CAPACITY of production. By WISDOM, it is said, God creates, and by UNDERSTANDING establishes. These are the two Columns of the Temple, contraries like the Man and Woman, like Reason and Faith, Omnipotence and Liberty, Infinite Justice and Infinite Mercy, Absolute Power or Strength to do even what is most unjust and unwise, and Absolute Wisdom that makes it impossible to do it; Right and Duty. They were the columns of the intellectual and moral world, the monumental hieroglyph of the antinomy necessary to the grand law of creation.

There must be for every Force a Resistance to support it, to every light a shadow, for every Royalty a Realm to govern, for every affirmative a negative.

For the Kabbalists, Light represents the Active Principle, and Darkness or Shadow is analogous to the Passive Principle. Therefore it was that they made of the Sun and Moon emblems of the two Divine Sexes and the two creative forces; therefore, that they ascribed to woman the Temptation and the first sin, and then the first labor, the maternal labor of the redemption, because it is from the bosom of the darkness itself that we see the Light born again. The Void attracts the Full; and so it is that the abyss of poverty and misery, the Seeming Evil, the seeming empty nothingness of life, the temporary rebellion of the creatures, eternally attracts the overflowing ocean of being, of riches, of pity, and of love. Christ completed the Atonement on the Cross by descending into Hell.

Justice and Mercy are contraries. If each be infinite, their co-existence seems impossible, and being equal, one cannot even annihilate the other and reign alone. The mysteries of the Divine Nature are beyond our finite comprehension; but so indeed are the mysteries of our own finite nature; and it is certain that in all nature harmony and movement are the result of the equilibrium of opposing or contrary forces.

The analogy of contraries gives the solution of the most interesting and most difficult problem of modern philosophy,--the definite and permanent accord of Reason and Faith, of Authority and Liberty of examination, of Science and Belief, of Perfection in God and Imperfection in Man. If science or knowledge is the Sun, Belief is the Moon; it is a reflection of the day in the night. Faith is the veiled Isis, the Supplement of Reason, in the shadows which precede or follow Reason. It emanates from the Reason, but can never confound it nor be confounded with it. The encroachments of Reason upon Faith, or of Faith upon Reason, are eclipses of the Sun or Moon; when they occur, they make useless both the Source of Light and its reflection, at once.

Science perishes by systems that are nothing but beliefs; and Faith succumbs to reasoning. For the two Columns of the Temple to uphold the edifice, they must remain separated and be parallel to each other. As soon as it is attempted by violence to bring them together, as Samson did, they are overturned, and the whole edifice falls upon the head of the rash blind man or the revolutionist whom personal or national resentments have in advance devoted to death.

Harmony is the result of an alternating preponderance of forces. Whenever this is wanting in government, government is a failure, because it is either Despotism or Anarchy. All theoretical governments, however plausible the theory, end in one or the other. Governments that are to endure are not made in the closet of Locke or Shaftesbury, or in a Congress or a Convention. In a Republic, forces that seem contraries, that indeed are contraries, alone give movement and life. The Spheres are field in their orbits and made to revolve harmoniously and unerringly, by the concurrence, which seems to be the opposition, of two contrary forces. If the centripetal force should overcome the centrifugal, the equilibrium of forces cease, the rush of the Spheres to the central Sun would annihilate the system. Instead of consolidation, the whole would be shattered into fragments.

Man is a free agent, though Omnipotence is above and all around him. To be free to do good, he must be free to do evil. The Light necessitates the Shadow. A State is free like an individual in any government worthy of the name. The State is less potent than the Deity, and therefore the freedom of the individual citizen is consistent with its Sovereignty. These are opposites, but not antagonistic. So, in a union of States, the freedom of the states is consistent with the Supremacy of the Nation. When either obtains the permanent mastery over the other, and they cease to be in equilibrio, the encroachment continues with a velocity that is accelerated like that of a falling body, until the feebler is annihilated, and then, there being no resistance to support the stronger, it rushes into ruin.

So, when the equipoise of Reason and Faith, in the individual or the Nation, and the alternating preponderance cease, the result is, according as one or the other is permanent victor, Atheism or Superstition, disbelief or blind credulity; and the Priests either of Unfaith or of Faith become despotic.

"Whomsoever God loveth, him he chasteneth," is an expression that formulates a whole dogma. The trials of life are the blessings of life, to the individual or the Nation, if either has a Soul that is truly worthy of salvation. "Light and darkness," said ZOROASTER, "are the world's eternal ways." The Light and the Shadow are everywhere and always in proportion; the Light being the reason of being of the Shadow. It is by trials only, by the agonies of sorrow and the sharp discipline of adversities, that men and Nations attain initiation. The agonies of the garden of Gethsemane and those of the Cross on Calvary preceded the Resurrection and were the means of Redemption. It is with prosperity that God afflicts Humanity.

The Degree of Rose is devoted to and symbolizes the final triumph of truth over falsehood, of liberty over slavery, of light over darkness, of life over death, and of good over evil. The great truth it inculcates is, that notwithstanding the existence of Evil, God is infinitely wise, just, and good: that though the affairs of the world proceed by no rule of right and wrong known to us in the narrowness of our views, yet all is right, for it is the work of God; and all evils, all miseries, all misfortunes, are but as drops in the vast current that is sweeping onward, guided by Him, to a great and magnificent result: that, at the appointed time, He will redeem and regenerate the world, and the Principle, the Power, and the existence of Evil will then cease; that this will be brought about by such means and instruments as He chooses to employ; whether by the merits of a Redeemer that has already appeared, or a Messiah that is yet waited for, by an incarnation of Himself, or by an inspired prophet, it does not belong to us as Masons to decide. Let each judge and believe for himself.

In the mean time, we labor to hasten the coming of that day. The morals of antiquity, of the law of Moses and of Christianity, are ours. We recognize every teacher of Morality, every Reformer, as a brother in this great work. The Eagle is to us the symbol of Liberty, the Compasses of Equality, the Pelican of Humanity, and our order of Fraternity. Laboring for these, with Faith, Hope, and Charity as our armor, we will wait with patience for the final triumph of Good and the complete manifestation of the Word of God.

No one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach a belief in no particular creed, as we teach unbelief in none. Whatever higher attributes the Founder of the Christian Faith may, in our belief, have had or not have had, none can deny that He taught and practised a pure and elevated morality, even at the risk and to the ultimate loss of His life. He was not only the benefactor of a disinherited people, but a model for mankind. Devotedly He loved the children of Israel. To them He came, and to them alone He preached that Gospel which His disciples afterward carried among foreigners. He would fain have freed the chosen People from their spiritual bondage of ignorance and degradation. As a lover of all mankind, laying down His life for the emancipation of His Brethren, He should be to all, to Christian, to Jew, and to Mahometan, an object of gratitude and veneration.

The Roman world felt the pangs of approaching dissolution. Paganism, its Temples shattered by Socrates and Cicero, had spoken its last word. The God of the Hebrews was unknown beyond the limits of Palestine. The old religions had failed to give happiness and peace to the world. The babbling and wrangling philosophers had confounded all men's ideas, until they doubted of everything and had faith in nothing: neither in God nor in his goodness and mercy, nor in the virtue of man, nor in themselves. Mankind was divided into two great classes,-- the master and the slave; the powerful and the abject, the high and the low, the



tyrants and the mob; and even the former were satiated with the servility of the latter, sunken by lassitude and despair to the lowest depths of degradation.

When, lo, a voice, in the inconsiderable Roman Province of Judea proclaims a new Gospel--a new "God's Word," to crushed, suffering, bleeding humanity. Liberty of Thought, Equality of all men in the eye of God, universal Fraternity! a new doctrine, a new religion; the old Primitive Truth uttered once again!

Man is once more taught to look upward to his God. No longer to a God hid in impenetrable mystery, and infinitely remote from human sympathy, emerging only at intervals from the darkness to smite and crush humanity: but a God, good, kind, beneficent, and merciful; a Father, loving the creatures He has made, with a love immeasurable and exhaustless; Who feels for us, and sympathizes with us, and sends us pain and want and disaster only that they may serve to develop in us the virtues and excellences that befit us to live with Him hereafter.

Jesus of Nazareth, the "Son of man," is the expounder of the new Law of Love. He calls to Him the humble, the poor, the Pariahs of the world. The first sentence that He pronounces blesses the world, and announces the new gospel: "Blessed are they that mourn for they shall be comforted." He pours the oil of consolation and peace upon every crushed and bleeding heart. Every sufferer is His proselyte. He shares their sorrows, and sympathizes with all their afflictions.

He raises up the sinner and the Samaritan woman, and teaches them to hope for forgiveness. He pardons the woman taken in adultery. He selects his disciples not among the Pharisees or the Philosophers, but among the low and humble, even of the fishermen of Galilee. He heals the sick and feeds the poor. He lives among the destitute and the friendless. "Suffer little children," He said, "to come unto me; for of such is the kingdom of Heaven! Blessed are the humble-minded, for theirs is the kingdom of Heaven; the meek, for they shall inherit the Earth; the merciful, for they shall obtain mercy; the pure in heart, for they shall see God; the peace-makers, for they shall be called the children of God! First be reconciled to thy brother, and then come and offer thy gift at the altar. Give to him that asketh thee, and from him that would borrow of thee turn not away! Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you! All things whatsoever ye would that men should do to you, do ye also unto them; for this is the law and the Prophets! He that taketh not his cross, and followeth after Me, is not worthy of Me. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another: by this shall all know that ye are My disciples. Greater love hath no man than this, that a man lay down his life for his friend."

The Gospel of Love He sealed with His life. The cruelty of the Jewish Priesthood, the ignorant ferocity of the mob, and the Roman indifference to barbarian blood, nailed Him to the cross, and He expired uttering blessings upon humanity.

Dying thus, He bequeathed His teachings to man as an inestimable inheritance. Perverted and corrupted, they have served as a basis for many creeds, and been even made the warrant for intolerance and persecution. We here teach them in their purity. They are our Masonry; for to them good men of all creeds can subscribe.

That God is good and merciful, and loves and sympathizes with the creatures He has made; that His finger is visible in all the movements of the moral, intellectual, and material universe; that we are His children, the objects of His paternal care and regard; that all men are our brothers, whose wants we are to supply, their errors to pardon, their opinions to tolerate, their injuries to forgive; that man has an immortal soul, a free will, a right to freedom of thought and action; that all men are equal in God's sight; that we best serve God by humility, meekness, gentleness, kindness, and the other virtues which the lowly can practise as well as the lofty; this is "the new Law," the "WORD," for which the world had waited and pined so long; and every true Knight of the Rose + will revere the memory of Him who taught it, and look indulgently even on those who assign to Him a character far above his own conceptions or belief, even to the extent of deeming Him Divine.

Hear Philo, the Greek Jew. "The contemplative soul, unequally guided, sometimes toward abundance and sometimes toward barrenness, though ever advancing, is illuminated by the primitive ideas, the rays that emanate from the Divine Intelligence, whenever it ascends toward the Sublime Treasures. When, on the contrary, it descends, and is barren, it falls within the domain of those Intelligences that are termed Angels... for, when the soul is deprived of the light of God, which leads it to the knowledge of things, it no longer enjoys more than a feeble and secondary light, which gives it, not the understanding of things, but that of words only, as in this baser world. "

". . Let the narrow-souled withdraw, having their ears sealed up! We communicate the divine mysteries to those only who have received the sacred initiation, to those who practise true piety, and who are not enslaved by the empty pomp of words, or the doctrines of the pagans. . "

"... O, ye Initiates, ye whose ears are purified, receive this in your souls, as a mystery never to be lost! Reveal it to no Profane ! Keep and contain it within yourselves, as an incorruptible treasure, not like gold or silver, but more precious than everything besides; for it is the knowledge of the Great Cause, of Nature, and of that which is born of both. And if you meet an Initiate, besiege him with your prayers, that he conceal from you no new mysteries that he may know, and rest not until you have obtained them! For me, although I was initiated in the Great Mysteries by Moses, the Friend of God, yet, having seen Jeremiah, I recognized him not only as an Initiate, but as a Hierophant; and I follow his school."

We, like him, recognize all Initiates as our Brothers. We belong to no one creed or school. In all religions there is a basis of Truth; in all there is pure Morality. All that teach the cardinal tenets of Masonry we respect; all teachers and reformers of mankind we admire and revere.

Masonry also has her mission to perform. With her traditions reaching back to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banners and to war against evil, ignorance and wrong. You are now her knight, and to her service your sword is consecrated. May you prove a worthy soldier in a worthy cause!

**XXXI**

**GRAND INSPECTOR INQUISITOR COMMANDER.**

**[Inspector Inquisitor.]**

To hear patiently, to weigh deliberately and dispassionately, and to decide impartially;--these are the chief duties of a Judge. After the lessons you have received, I need not further enlarge upon them. You will be ever eloquently reminded of them by the furniture upon our Altar, and the decorations of the Tribunal.

The Holy Bible will remind you of your obligation; and that as you judge here below, so you will be yourself judged hereafter, by One who has not to submit, like an earthly judge, to the sad necessity of inferring the motives, intentions, and purposes of men [of which all crime essentially consists] from the uncertain and often unsafe testimony of their acts and words; as men in thick darkness grope their way, with hands outstretched before them: but before Whom every thought, feeling, impulse, and intention of every soul that now is, or ever was, or ever will be on earth, is, and ever will be through the whole infinite duration of eternity, present and visible.

The Square and Compass, the Plumb and Level, are well known to you as a Mason. Upon you as a Judge, they peculiarly inculcate uprightness, impartiality, careful consideration of facts and circumstances, accuracy in judgment, and uniformity in decision. As a Judge, too, you are to bring up square work and square work only. Like a temple erected by the plumb, you are to lean neither to one side nor the other. Like a building well squared and levelled, you are to be firm and steadfast in your convictions of right and justice. Like the circle swept with the compasses, you are to be true. In the scales of justice you are to weigh the facts and the law alone, nor place in either scale personal friendship or personal dislike, neither fear nor favour: and when reformation is no longer to be hoped for, you are to smite relentlessly with the sword of justice.

The peculiar and principal symbol of this Degree is the Tetractys of Pythagoras, suspended in the East, where ordinarily the sacred word or letter glitters, like it, representing the Deity. Its nine external points form the triangle, the chief symbol in Masonry, with many of the meanings of which you are familiar.

To us, its three sides represent the three principal attributes of the Deity, which created, and now, as ever, support, uphold, and guide the Universe in its eternal movement; the three supports of the Masonic Temple, itself an emblem of the Universe:--Wisdom, or the Infinite Divine Intelligence; Strength, or Power, the Infinite Divine Will; and Beauty, or the Infinite Divine Harmony, the Eternal Law, by virtue of which the infinite myriads of suns and worlds flash ever onward in their ceaseless revolutions, without clash or conflict, in the Infinite of space, and change and movement are the law of all created existences.

To us, as Masonic Judges, the triangle figures forth the Pyramids, which, planted firmly as the everlasting hills, and accurately adjusted to the four cardinal points, defiant of all assaults of men and time, teach us to stand firm and unshaken as they, when our feet are planted upon the solid truth.

It includes a multitude of geometrical figures, all having a deep significance to Masons. The triple triangle is peculiarly sacred, having ever been among all nations a symbol of the Deity. Prolonging all the external lines of the Hexagon, which also it includes, we have six smaller triangles, whose bases cut each other in the central point of the Tetractys, itself always the symbol of the generative power of the Universe, the Sun, Brahma, Osiris, Apollo, Bel, and the Deity Himself. Thus, too, we form twelve still smaller triangles, three times three of which compose the Tetractys itself.

I refrain from enumerating all the figures that you may trace within it: but one may not be passed unnoticed. The Hexagon itself faintly images to us a cube, not visible at the first glance, and therefore the fit emblem of that faith in things invisible, most essential to salvation. The first perfect solid, and reminding you of the cubical stone that sweated blood, and of that deposited by Enoch, it teaches justice, accuracy, and consistency.

The infinite divisibility of the triangle teaches the infinity of the Universe, of time, of space, and of the Deity, as do the lines that, diverging from the common centre, ever increase their distance from each other as they are infinitely prolonged. As they may be infinite in number, so are the attributes of Deity infinite; and as they emanate from one-centre and are projected into space, so the whole Universe has emanated from God.

Remember also, my Brother, that you have other duties to perform than those of a judge. You are to inquire into and scrutinize carefully the work of the subordinate Bodies in Masonry. You are to see that recipients of the higher Degrees are not unnecessarily multiplied; that improper persons are carefully

excluded from membership, and that in their life and conversation Masons bear testimony to the excellence of our doctrines and the incalculable value of the institution itself. You are to inquire also into your own heart and conduct, and keep careful watch over yourself, that you go not astray. If you harbour ill-will and jealousy, if you are hospitable to intolerance and bigotry, and churlish to gentleness and kind affections, opening wide your heart to one and closing its portals to the other, it is time for you to set in order your own temple, or else you wear in vain the name and insignia of a Mason, while yet uninvested with the Masonic nature.

Everywhere in the world there is a natural law, that is, a constant mode of action, which seems to belong to the nature of things, to the constitution of the Universe. This fact is universal. In different departments we call this mode of action by different names, as the law of Matter, the law of Mind, the law of Morals, and the like. We mean by this, a certain mode of action which belongs to the material, mental, or moral forces, the mode in which commonly they are found to act, and in which it is their ideal to act always. The ideal laws of matter we know only from the fact that they are always obeyed. To us the actual obedience is the only evidence of the ideal rule; for in respect to the conduct of the material world, the ideal and the actual are the same.

The laws of matter we learn only by observation and experience. Before experience of the fact, no man could foretell that a body, falling toward the earth, would descend sixteen feet the first second, twice that the next, four times the third, and sixteen times the fourth. No mode of action in our consciousness anticipates this rule of action in the outer world. The same is true of all the laws of matter. The ideal law is known because it is a fact. The law is imperative. It must be obeyed without hesitation. Laws of crystallization, laws of proportion in chemical combination,-- neither in these nor in any other law of Nature is there any margin left for oscillation of disobedience. Only the primal will of God works in the material world, and no secondary finite will.

There are no exceptions to the great general law of Attraction, which binds atom to atom in the body of a rotifer visible only by aid of a microscope, orb to orb, system to system; gives unity to the world of things, and rounds these worlds of systems to a Universe. At first there seem to be exceptions to this law, as in growth and decomposition, in the repulsions of electricity; but at length all these are found to be special cases of the one great law of attraction acting in various modes.

The variety of effect of this law at first surprises the senses; but in the end the unity of cause astonishes the cultivated mind. Looked at in reference to this globe, an earthquake is no more than a chink that opens in a garden-walk of a dry day in Summer. A sponge is porous, having small spaces between the solid parts: the solar system is only more porous, having larger room between the several orbs: the Universe yet more so, with spaces between the systems, as

small, compared with infinite space, as those between the atoms that compose the bulk of the smallest invisible animalcule, of which millions swim in a drop of salt-water. The same attraction holds together the animalcule, the sponge, the system, and the Universe. Every particle of matter in that Universe is related to each and all the other particles; and attraction is their common bond.

In the spiritual world, the world of human consciousness, there is also a law, an ideal mode of action for the spiritual forces of man. The law of Justice is as universal an one as the law of Attraction; though we are very far from being able to reconcile all the phenomena of Nature with it. The lark has the same right in our view, to live, to sing, to dart at pleasure through the ambient atmosphere, as the hawk has to ply his strong wings in the Summer sunshine: and yet the hawk pounces on and devours the harmless lark, as it devours the worm, and as the worm devours the animalcule; and, so far as we know, there is nowhere, in any future state of animal existence, any compensation for this apparent injustice. Among the bees, one rules, while the others obey --some work, while others are idle. With the small ants, the soldiers feed on the proceeds of the workmen's labour. The lion lies in wait for and devours the antelope that has apparently as good a right to life as he. Among men, some govern and others serve, capital commands and labour obeys, and one race, superior in intellect, avails itself of the strong muscles of another that is inferior; and yet, for all this, no one impeaches the justice of God.

No doubt all these varied phenomena are consistent with one great law of justice; and the only difficulty is that we do not, and no doubt we cannot, understand that law. It is very easy for some dreaming and visionary theorist to say that it is most evidently unjust for the lion to devour the deer, and for the eagle to tear and eat the wren; but the trouble is, that we know of no other way, according to the frame, the constitution, and the organs which God has given them, in which the lion and the eagle could manage to live at all. Our little measure of justice is not God's measure. His justice does not require us to relieve the hard working millions of all labour, to emancipate the serf or slave, unfitted to be free, from all control.

No doubt, underneath all the little bubbles, which are the lives, the wishes, the wills, and the plans of the two thousand millions or more of human beings on this earth (for bubbles they are, judging by the space and time they occupy in this great and age-outlasting sea of human-kind),--no doubt, underneath them all resides one and the same eternal force, which they shape into this or the other special form; and over all the same paternal Providence presides, keeping eternal watch over the little and the great, and producing variety of effect from Unity of Force.

It is entirely true to say that justice is the constitution or fundamental law of the moral Universe, the law of right, a rule of conduct for man (as it is for every other living creature), in all his moral relations. No doubt all human affairs (like all other

affairs), must be subject to that as the law paramount; and what is right agrees therewith and stands, while what is wrong conflicts with it and falls. The difficulty is that we ever erect our notions of what is right and just into the law of justice, and insist that God shall adopt that as His law; instead of striving to learn by observation and reflection what His law is, and then believing that law to be consistent with His infinite justice, whether it corresponds with our limited notion of justice, or does not so correspond. We are too wise in our own conceit, and ever strive to enact our own little notions into the Universal Laws of God.

It might be difficult for man to prove, even to his own satisfaction, how it is right or just for him to subjugate the horse and ox to his service, giving them in return only their daily food, which God has spread out for them on all the green meadows and savannas of the world: or how it is just that we should slay and eat the harmless deer that only crops the green herbage, the buds, and the young leaves, and drinks the free-running water that God made common to all; or the gentle dove, the innocent kid, the many other living things that so confidently trust to our protection;--quite as difficult, perhaps, as to prove it just for one man's intellect or even his wealth to make another's strong arms his servants, for daily wages or for a bare subsistence.

To find out this universal law of justice is one thing--to undertake to measure off something with our own little tape-line, and call that God's law of justice, is another. The great general plan and system, and the great general laws enacted by God, continually produce what to our limited notions is wrong and injustice, which hitherto men have been able to explain to their own satisfaction only by the hypothesis of another existence in which all inequalities and injustices in this life will be remedied and compensated for. To our ideas of justice, it is very unjust that the child is made miserable for life by deformity or organic disease, in consequence of the vices of its father; and yet that is part of the universal law. The ancients said that the child was punished for the sins of its father. We say that this its deformity or disease is the consequence of its father's vices; but so far as concerns the question of justice or injustice, that is merely the change of a word.

It is very easy to lay down a broad, general principle, embodying our own idea of what is absolute justice, and to insist that everything shall conform to that: to say, "all human affairs must be subject to that as the law paramount; what is right agrees therewith and stands, what is wrong conflicts and falls. Private cohesions of self-love, of friendship, or of patriotism, must all be subordinate to this universal gravitation toward the eternal right." The difficulty is that this Universe of necessities God-created, of sequences of cause and effect, and of life evolved from death, this interminable succession and aggregate of cruelties, will not conform to any such absolute principle or arbitrary theory, no matter in what sounding words and glittering phrases it may be embodied.

Impracticable rules in morals are always injurious; for as all men fall short of compliance with them, they turn real virtues into imaginary offenses against a forged law. Justice as between man and man and as between man and the animals below him, is that which, under and according to the God-created relations existing between them, and the whole aggregate of circumstances surrounding them, is fit and right and proper to be done, with a view to the general as well as to the individual interest. It is not a theoretical principle by which the very relations that God has created and imposed on us are to be tried, and approved or condemned.

God has made this great system of the Universe, and enacted general laws for its government. Those laws environ everything that lives with a mighty network of necessity. He chose to create the tiger with such organs that he cannot crop the grass, but must eat other flesh or starve. He has made man carnivorous also; and some of the smallest birds are as much so as the tiger. In every step we take, in every breath we draw, is involved the destruction of a multitude of animate existences, each, no matter how minute, as much a living creature as ourself. He has made necessary among mankind a division of labour, intellectual and moral. He has made necessary the varied relations of society and dependence, of obedience and control.

What is thus made necessary cannot be unjust; for if it be, then God the great Lawgiver is Himself unjust. The evil to be avoided is, the legalization of injustice and wrong under the false plea of necessity. Out of all the relations of life grow duties,--as naturally grow and as undeniably, as the leaves grow upon the trees. If we have the right, created by God's law of necessity, to slay the lamb that we may eat and live, we have no right to torture it in doing so, because that is in no wise necessary. We have the right to live, if we fairly can, by the legitimate exercise of our intellect, and hire or buy the labour of the strong arms of others, to till our grounds, to dig in our mines, to toil in our manufactories; but we have no right to overwork or underpay them.

It is not only true that we may learn the moral law of justice, the law of right, by experience and observation; but that God has given us a moral faculty, our conscience, which is able to perceive this law directly and immediately, by intuitive perception of it; and it is true that man has in his nature a rule of conduct higher than what he has ever yet come up to,--an ideal of nature that shames his actual of history: because man has ever been prone to make necessity, his own necessity, the necessities of society, a plea for injustice. But this notion must not be pushed too far--for if we substitute this ideality for actuality, then it is equally true that we have within us an ideal rule of right and wrong, to which God Himself in His government of the world has never come, and against which He (we say it reverentially) every day offends. We detest the tiger and the wolf for the rapacity and love of blood which are their nature; we revolt against the law by which the crooked limbs and diseased organism of the child are the fruits of the father's vices; we even think that a God Omnipotent and Omniscient ought to have



permitted no pain, no poverty, no servitude; our ideal of justice is more lofty than the actualities of God. It is well, as all else is well. He has given us that moral sense for wise and beneficent purposes. We accept it as a significant proof of the inherent loftiness of human nature, that it can entertain an ideal so exalted; and should strive to attain it, as far as we can do so consistently with the relations which He has created, and the circumstances which surround us and hold us captive.

If we faithfully use this faculty of conscience; if, applying it to the existing relations and circumstances, we develop it and all its kindred powers, and so deduce the duties that out of these relations and those circumstances, and limited and qualified by them, arise and become obligatory upon us, then we learn justice, the law of right, the divine rule of conduct for human life. But if we undertake to define and settle "the mode of action that belongs to the infinitely perfect nature of God," and so set up any ideal rule, beyond all human reach, we soon come to judge and condemn His work and the relations which it has pleased Him in His infinite wisdom to create.

A sense of justice belongs to human nature, and is a part of it. Men find a deep, permanent, and instinctive delight in justice, not only in the outward effects, but in the inward cause, and by their nature love this law of right, this reasonable rule of conduct, this justice, with a deep and abiding love. Justice is the object of the conscience, and fits it as light fits the eye and truth the mind.

Justice keeps just relations between men. It holds the balance between nation and nation, between a man and his family, tribe, nation, and race, so that his absolute rights and theirs do not interfere, nor their ultimate interests ever clash, nor the eternal interests of the one prove antagonistic to those of all or of any other one. This we must believe, if we believe that God is just. We must do justice to all, and demand it of all; it is a universal human debt, a universal human claim. But we may err greatly in defining what that justice is. The temporary interests, and what to human view are the rights, of men, do often interfere and clash. The life-interests of the individual often conflict with the permanent interests and welfare of society; and what may seem to be the natural rights of one class or race, with those of another.

It is not true to say that "one man, however little, must not be sacrificed to another, however great, to a majority, or to all men." That is not only a fallacy, but a most dangerous one. Often one man and many men must be sacrificed, in the ordinary sense of the term, to the interest of the many. It is a comfortable fallacy to the selfish; for if they cannot, by the law of justice, be sacrificed for the common good, then their country has no right to demand of them self-sacrifice; and he is a fool who lays down his life, or sacrifices his estate, or even his luxuries, to insure the safety or prosperity of his country. According to that doctrine, Curtius was a fool, and Leonidas an idiot; and to die for one's country is no longer beautiful and glorious, but a mere absurdity. Then it is no longer to be

asked that the common soldier shall receive in his bosom the sword or bayonet-thrust which otherwise would let out the life of the great commander on whose fate hang the liberties of his country, and the welfare of millions yet unborn.

On the contrary, it is certain that necessity rules in all the affairs of men, and that the interest and even the life of one man must often be sacrificed to the interest and welfare of his country. Some must ever lead the forlorn hope: the missionary must go among savages, bearing his life in his hand; the physician must expose himself to pestilence for the sake of others; the sailor, in the frail boat upon the wide ocean, escaped from the foundering or burning ship, must step calmly into the hungry waters, if the lives of the passengers can be saved only by the sacrifice of his own; the pilot must stand firm at the wheel, and let the flames scorch away his own life to insure the common safety of those whom the doomed vessel bears.

The mass of men are always looking for what is just. All the vast machinery which makes up a State, a world of States, is, on the part of the people, an attempt to organize, not that ideal justice which finds fault with God's ordinances, but that practical justice which may be attained in the actual organization of the world. The minute and wide-extending civil machinery which makes up the law and the courts, with all their officers and implements, on the part of mankind, is chiefly an effort to reduce to practice the theory of right. Constitutions are made to establish justice; the decisions of courts are reported to help us judge more wisely in time to come. The nation aims to get together the most nearly just men in the State, that they may incorporate into statutes their aggregate sense of what is right. The people wish law to be embodied justice, administered without passion. Even in the wildest ages there has been a wild popular justice, but always mixed with passion and administered in hate; for justice takes a rude form with rude men, and becomes less mixed with hate and passion in more civilized communities. Every progressive State revises its statutes and revolutionizes its constitution from time to time, seeking to come closer to the utmost possible practical justice and right; and sometimes, following theorists and dreamers in their adoration for the ideal, by erecting into law positive principle of theoretical right, works practical injustice, and then has to retrace its steps.

In literature men always look for practical justice, and desire that virtue should have its own reward, and vice its appropriate punishment. They are ever on the side of justice and humanity; and the majority of them have an ideal justice, better than the things about them, juster than the law: for the law is ever imperfect, not attaining even to the utmost practicable degree of perfection; and no man is as just as his own idea of possible and practicable justice. His passions and his necessities ever cause him to sink below his own ideal. The ideal justice which men ever look up to and strive to rise toward, is true; but it will not be realized in this world. Yet we must approach as near to it as practicable, as we should do toward that ideal democracy that "now floats before the eyes of earnest and religious men,--fairer than the Republic of Plato, or More's Utopia, or

the Golden Age of fabled memory," only taking care that we do not, in striving to reach and ascend to the impossible ideal, neglect to seize upon and hold fast to the possible actual. To aim at the best, but be content with the best possible, is the only true wisdom. To insist on the absolute right, and throw out of the calculation the important and all controlling element of necessity, is the folly of a mere dreamer.

In a world inhabited by men with bodies, and necessarily with bodily wants and animal passions, the time will never come when there will be no want, no oppression, nor servitude, no fear of man no fear of God, but only Love. That can never be while there are inferior intellect, indulgence in low vice, improvidence, indolence, awful visitations of pestilence and war and famine, earthquake and volcano, that must of necessity cause men to want, and serve, and suffer, and fear.

But still the ploughshare of justice is ever drawn through and through the field of the world, uprooting the savage plants. Ever we see a continual and progressive triumph of the right. The injustice of England lost her America, the fairest jewel of her crown. The injustice of Napoleon bore him to the ground more than the snows of Russia did, and exiled him to a barren rock there to pine away and die, his life a warning to bid mankind be just.

We intuitively understand what justice is, better than we can depict it. What it is in a given case depends so much on circumstances, that definitions of it are wholly deceitful. Often it would be unjust to society to do what would, in the absence of that consideration, be pronounced just to the individual. General propositions of man's right to this or that are ever fallacious: and not infrequently it would be most unjust to the individual himself to do for him what the theorist, as a general proposition, would say was right and his due.

We should ever do unto others what, under the same circumstances, we ought to wish, and should have the right to wish they should do unto us. There are many cases, cases constantly occurring, where one man must take care of himself, in preference to another, as where two struggle for the possession of a plank that will save one, but cannot uphold both; or where, assailed, he can save his own life only by slaying his adversary. So one must prefer the safety of his country to the lives of her enemies; and sometimes, to insure it, to those of her own innocent citizens. . The retreating general may cut away a bridge behind him, to delay pursuit and save the main body of his army, though he thereby surrenders a detachment, a battalion, or even a corps of his own force to certain destruction.

These are not departures from justice; though, like other instances where the injury or death of the individual is the safety of the many, where the interest of one individual, class, or race is postponed to that of the public, or of the superior race, they may infringe some dreamer's ideal rule of justice. But every departure from real, practical justice is no doubt attended with loss to the unjust man,

though the loss is not reported to the public. Injustice, public or private, like every other sin and wrong, is inevitably followed by its consequences. The selfish, the grasping, the inhuman, the fraudulently unjust, the ungenerous employer, and the cruel master, are detested by the great popular heart; while the kind master, the liberal employer, the generous, the humane, and the just have the good opinion of all men, and even envy is a tribute to their virtues. Men honour all who stand up for truth and right, and never shrink. The world builds monuments to its patriots. Four great statesmen, organizers of the right, embalmed in stone, look down upon the lawgivers of France as they pass to their hall of legislation, silent orators to tell how nations love the just. How we revere the marble lineaments of those just judges, Jay and Marshall, that look so calmly toward the living Bench of the Supreme Court of the United States! What a monument Washington has built in the heart of America and all the world, not because he dreamed of an impracticable ideal justice, but by his constant effort to be practically just !

But necessity alone, and the greatest good of the greatest number, can legitimately interfere with the dominion of absolute and ideal justice. Government should not foster the strong at the expense of the weak, nor protect the capitalist and tax the labourer. The powerful should not seek a monopoly of development and enjoyment; not prudence only and the expedient for to-day should be appealed to by statesmen, but conscience and the right: justice should not be forgotten in looking at interest, nor political morality neglected for political economy: we should not have national housekeeping instead of national organization on the basis of right.

We may well differ as to the abstract right of many things; for every such question has many sides, and few men look at all of them, many only at one. But we all readily recognize cruelty, unfairness, inhumanity, partiality, over-reaching, hard-dealing, by their ugly and familiar lineaments, and in order to know and to hate and despise them, we do not need to sit as a Court of Errors and Appeals to revise and reverse God's Providences.

There are certainly great evils of civilization at this day, and many questions of humanity long adjourned and put off. The hideous aspect of pauperism, the debasement and vice in our cities, tell us by their eloquent silence or in inarticulate mutterings, that the rich and the powerful and the intellectual do not do their duty by the poor, the feeble, and the ignorant; and every wretched woman who lives, Heaven scarce knows how, by making shirts at sixpence each, attests the injustice and inhumanity of man. There are cruelties to slaves, and worse cruelties to animals, each disgraceful to their perpetrators, and equally unwarranted by the lawful relation of control and dependence which it has pleased God to create.

A sentence is written against all that is unjust, written by God in the nature of man and in the nature of the Universe, because it is in the nature of the Infinite God. Fidelity to your faculties, trust in their convictions, that is justice to yourself;

a life in obedience thereto, that is justice toward men. No wrong is really successful. The gain of injustice is a loss, its pleasure suffering. Iniquity often seems to prosper, but its success is its defeat and shame. After a long while, the day of reckoning ever comes, to nation as to individual. The knave deceives himself. The miser, starving his brother's body, starves also his own soul, and at death shall creep out of his great estate of injustice, poor and naked and miserable. Whoso escapes a duty avoids a gain. Outward judgment often fails, inward justice never. Let a man try to love the wrong and to do the wrong, it is eating stones and not bread, the swift feet of justice are upon him, following with woolen tread, and her iron hands are round his neck. No man can escape from this, any more than from himself. Justice is the angel of God that flies from East to West; and where she stoops her broad wings, it is to bring the counsel of God, and feed mankind with angel's bread.

We cannot understand the moral Universe. The arc is a long one, and our eyes reach but a little way; we cannot calculate the curve and complete the figure by the experience of sight; but we can divine it by conscience, and we surely know that it bends toward justice. Justice will not fail, though wickedness appears strong, and has on its side the armies and thrones of power, the riches and the glory of the world, and though poor men crouch down in despair. Justice will not fail and perish out from the world of men! nor will what is really wrong and contrary to God's real law of justice continually endure. The Power, the Wisdom, and the Justice of God are on the side of every just thought, and it cannot fail, any more than God Himself can perish.

In human affairs, the justice of God must work by human means. Men are the instruments of God's principles; our morality is the instrument of His justice, which, incomprehensible to us, seems to our short vision often to work injustice. but will at some time still the oppressor's brutal laugh. Justice is the rule of conduct written in the nature of mankind. We may, in our daily life, in house or field or shop, in the office or in the court, help to prepare the way for the commonwealth of justice which is slowly, but, we would fain hope, surely approaching. All the justice we mature will bless us here and hereafter, and at our death we shall leave it added to the common store of human-kind. And every Mason who, content to do that which is possible and practicable, does and enforces justice, may help deepen the channel of human morality in which God's justice runs; and so the wrecks of evil that now check and obstruct the stream may the sooner be swept out and borne away by the resistless tide of Omnipotent Right. Let us, my Brother, in this as in all else, endeavour always to perform the duties of a good Mason and a good man.

**XXXII**

**SUBLIME PRINCE OF THE ROYAL SECRET.**

**[Master of Royal Secret.]**

**Albert Pike**

**Morals and Dogma of the Ancient Accepted Scottish Rite of Freemasonry**

The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.

Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Hanoah and Trismegistus. Moses purified and re-veiled them, for that is the meaning of the word reveal. He covered them with a new veil, when he made of the Holy Kabalah the exclusive heritage of the people of Israel, and the inviolable Secret of its priests. The Mysteries of Thebes and Eleusis preserved among the nations some symbols of it, already altered, and the mysterious key whereof was lost among the instruments of an ever-growing superstition. Jerusalem, the murderess of her prophets, and so often prostituted to the false gods of the Syrians and Babylonians, had at length in its turn lost the Holy Word, when a Prophet announced to the Magi by the consecrated Star of Initiation, came to rend asunder the worn veil of the old Temple, in order to give the Church a new tissue of legends and symbols, that still and ever conceals from the Profane, and ever preserves to the Elect the same truths.

It was the remembrance of this scientific and religious Absolute, of this doctrine that is summed up in a word, of this Word, in fine, alternately lost and found again, that was transmitted to the Elect of all the Ancient Initiations: it was this same remembrance, preserved, or perhaps profaned in the celebrated Order of the Templars, that became for all the secret associations, of the Rose-Croix, of the Illuminati, and of the Hermetic Freemasons, the reason of their strange rites, of their signs more or less conventional, and, above all, of their mutual devotedness and of their power.

The Gnostics caused the Gnosis to be proscribed by the Christians, and the official Sanctuary was closed against the high initiation. Thus the Hierarchy of Knowledge was compromised by the violences of usurping ignorance, and the disorders of the Sanctuary are reproduced in the State; for always, willingly or unwillingly, the King is sustained by the Priest, and it is from the eternal Sanctuary of the Divine instruction that the Powers of the Earth, to insure themselves durability, must receive their consecration and their force.

The Hermetic Science of the early Christian ages, cultivated also by Geber, Alfarabius, and others of the Arabs, studied by the Chiefs of the Templars, and embodied in certain symbols of the higher Degrees of Freemasonry, may be accurately defined as the Kabalah in active realization, or the Magic of Works. It has three analogous Degrees, religious, philosophical, and physical realization.

Its religious realization is the durable foundation of the true Empire and the true Priesthood that rule in the realm of human intellect: its philosophical realization is the establishment of absolute Doctrine, known in all times as the "Holy Doctrine," and of which PLUTARCH, in the Treatise "de Iside et Osiride," speaks at large but mysteriously; and of a Hierarchical instruction to secure the uninterrupted succession of Adepts among the Initiates: its physical realization is the discovery and application, in the Microcosm, or Little World, of the creative law that incessantly peoples the great Universe.

Measure a corner of the Creation, and multiply that space in proportional progression, and the entire Infinite will multiply its circles filled with universes, which will pass in proportional segments between the ideal and elongating branches of your Compass. Now suppose that from any point whatever of the Infinite above you a hand holds another Compass or a Square, the lines of the Celestial triangle will necessarily meet those of the Compass of Science, to form the Mysterious Star of Solomon.

All hypotheses scientifically probable are the last gleams of the twilight of knowledge, or its last shadows. Faith begins where Reason sinks exhausted. Beyond the human Reason is the Divine Reason, to our feebleness the great Absurdity, the Infinite Absurd, which confounds us and which we believe. For the Master, the Compass of Faith is above the Square of Reason; but both rest upon the Holy Scriptures and combine to form the Blazing Star of Truth.

All eyes do not see alike. Even the visible creation is not, for all who look upon it, of one form and one color. Our brain is a book printed within and without, and the two writings are, with all men, more or less confused.

The primary tradition of the single revelation has been preserved under the name of the "Kabalah," by the Priesthood of Israel. The Kabalistic doctrine, which was also the dogma of the Magi and of Hermes, is contained in the Sepher Yetsairah, the Sohar, and the Talmud. According to that doctrine, the Absolute is the Being, in which The Word Is, the Word that is the utterance and expression of being and life.

Magic is that which it is; it is by itself, like the mathematics; for it is the exact and absolute science of Nature and its laws.

Magic is the science of the Ancient Magi: and the Christian religion, which has imposed silence on the lying oracles, and put an end to the prestiges of the false Gods, itself reveres those Magi who came from the East, guided by a Star, to adore the Saviour of the world in His cradle.

Tradition also gives these Magi the title of "Kings;" because initiation into Magism constitutes a genuine royalty; and because the grand art of the Magi is styled by all the Adepts, "The Royal Art," or the Holy Realm or Empire, Sanctum Regnum.

The Star which guided them is that same Blazing Star, the image whereof we find in all initiations. To the Alchemists it is the sign of the Quintessence; to the Magists, the Grand Arcanum; to the Kabalists, the Sacred Pentagram. The study of this Pentagram could not but lead the Magi to the knowledge of the New Name which was about to raise itself above all names, and cause all creatures capable of adoration to bend the knee.

Magic unites in one and the same science, whatsoever Philosophy can possess that is most certain, and Religion of the Infallible and the Eternal. It perfectly and incontestably reconciles these two terms that at first blush seem so opposed to each other; faith and reason, science and creed, authority and liberty.

It supplies the human mind with an instrument of philosophical and religious certainty, exact as the mathematics, and accounting for the infallibility of the mathematics themselves.

Thus there is an Absolute, in the matters of the Intelligence and of Faith. The Supreme Reason has not left the gleams of the human understanding to vacillate at hazard. There is an incontestable verity, there is an infallible method of knowing this verity, and by the knowledge of it, those who accept it as a rule may give their will a sovereign power that will make them the masters of all inferior things and of all errant spirits; that is to say, will make them the Arbiters and Kings of the World.

Science has its nights and its dawns, because it gives the intellectual world a life which has its regulated movements and its progressive phases. It is with Truths, as with the luminous rays: nothing of what is concealed is lost; but also, nothing of what is discovered is absolutely new. God has been pleased to give to Science, which is the reflection of His Glory, the Seal of His Eternity.

It is not in the books of the Philosophers, but in the religious symbolism of the Ancients, that we must look for the footprints of Science, and re-discover the Mysteries of Knowledge. The Priests of Egypt knew, better than we do, the laws of movement and of life. They knew how to temper or intensify action by reaction; and readily foresaw the realization of these effects, the causes of which they had determined. The Columns of Seth, Enoch, Solomon, and Hercules have symbolized in the Magian traditions this universal law of the Equilibrium; and the Science of the Equilibrium or balancing of Forces had led the Initiates to that of the universal gravitation around the centres of Life, Heat, and Light.

Thales and Pythagoras learned in the Sanctuaries of Egypt that the Earth revolved around the Sun; but they did not attempt to make this generally known, because to do so it would have been necessary to reveal one of the great Secrets of the Temple, that double law of attraction and radiation or of sympathy and antipathy, of fixedness and movement, which is the principle of Creation, and the perpetual cause of life. This Truth was ridiculed by the Christian Lactantius,



as it was long after sought to be proven a falsehood by persecution, by Papal Rome.

So the philosophers reasoned, while the Priests, without replying to them or even smiling at their errors, wrote, in those Hieroglyphics that created all dogmas and all poetry, the Secrets of the Truth.

When Truth comes into the world, the Star of Knowledge advises the Magi of it, and they hasten to adore the Infant who creates the Future. It is by means of the Intelligence of the Hierarchy and the practice of obedience, that one obtains Initiation. If the Rulers have the Divine Right to govern, the true Initiate will cheerfully obey.

The orthodox traditions were carried from Chaldea by Abraham. They reigned in Egypt in the time of Joseph, together with the knowledge of the True God. Moses carried Orthodoxy out of Egypt, and in the Secret Traditions of the Kabbalah we find a Theology entire, perfect, unique, like that which in Christianity is most grand and best explained by the Fathers and the Doctors, the whole with a consistency and a harmoniousness which it is not as yet given to the world to comprehend. The Sohar, which is the Key of the Holy Books, opens also all the depths and lights, all the obscurities of the Ancient Mythologies and of the Sciences originally concealed in the Sanctuaries. It is true that the Secret of this Key must be known, to enable one to make use of it, and that for even the most penetrating intellects, not initiated in this Secret, the Sohar is absolutely incomprehensible and almost illegible.

The Secret of the Occult Sciences is that of Nature itself, the Secret of the generation of the Angels and Worlds, that of the Omnipotence of God.

"Ye shall be like the Elohim, knowing good and evil," had the Serpent of Genesis said, and the Tree of Knowledge became the Tree of Death.

For six thousand years the Martyrs of Knowledge toil and die at the foot of this tree, that it may again become the Tree of Life.

The Absolute sought for unsuccessfully by the insensate and found by the Sages, is the TRUTH, the REALITY, and the REASON of the universal equilibrium!

Equilibrium is the Harmony that results from the analogy of Contraries.

Until now, Humanity has been endeavoring to stand on one foot; sometimes on one, sometimes on the other.

Civilizations have risen and perished, either by the anarchical insanity of Despotism, or by the despotic anarchy of Revolt.

To organize Anarchy, is the problem which the revolutionists have and will eternally have to resolve. It is the rock of Sisyphus that will always fall back upon them. To exist a single instant, they are and always will be by fatality reduced to improvise a despotism without other reason of existence than necessity, and which, consequently, is violent and blind as Necessity. We escape from the harmonious monarchy of Reason, only to fall under the irregular dictatorship of Folly.

Sometimes superstitious enthusiasms, sometimes the miserable calculations of the materialist instinct have led astray the nations, and God at last urges the world on toward believing Reason and reasonable Beliefs.

We have had prophets enough without philosophy, and philosophers without religion; the blind believers and the sceptics resemble each other, and are as far the one as the other from the eternal salvation.

In the chaos of universal doubt and of the conflicts of Reason and Faith, the great men and Seers have been but infirm and morbid artists, seeking the beautiful at the risk and peril of their reason and life.

Living only in the hope to be crowned, they are the first to do what Pythagoras in so touching a manner prohibits in his admirable Symbols; they rend crowns, and tread them under foot.

Light is the equilibrium of Shadow and Lucidity. Movement is the equilibrium of Inertia and Activity. Authority is the equilibrium of Liberty and Power. Wisdom is equilibrium in the Thoughts, which are the scintillations and rays of the Intellect. Virtue is equilibrium in the Affections: Beauty is harmonious proportion in Forms. The beautiful lives are the accurate ones, and the magnificences of Nature are an algebra of graces and splendors. Everything just is beautiful; everything beautiful ought to be just.

There is, in fact, no Nothing, no void Emptiness, in the Universe. From the upper or outer surface of our atmosphere to that of the Sun, and to those of the Planets and remote Stars, in different directions, Science has for hundreds of centuries imagined that there was simple, void, empty Space. Comparing finite knowledge with the Infinite, the Philosophers know little more than the apes ! In all that "void" space are the Infinite Forces of God, acting in an infinite variety of directions, back and forth, and never for an instant inactive. In all of it, active through the whole of its Infinity, is the Light that is the Visible Manifestation of God. The earth and every other planet and sphere that is not a Centre of Light, carries its cone of shadow with it as it flies and flashes round in its orbit; but the darkness has no home in the Universe. To illuminate the sphere on one side, is to project a cone of darkness on the other; and Error also is the Shadow of the Truth with which God illuminates the Soul.

In all that "Void," also, is the Mysterious and ever Active Electricity, and Heat, and the Omnipresent Ether. At the will of God the Invisible becomes Visible. Two invisible gases, combined by the action of a Force of God, and compressed, become and remain the water that fills the great basins of the seas, flows in the rivers and rivulets, leaps forth from the rocks or springs, drops upon the earth in rains, or whitens it with snows, and bridges the Danubes with ice, or gathers in vast reservoirs in the earth's bosom. God manifested fills all the extension that we foolishly call Empty Space and the Void.

And everywhere in the Universe, what we call life and Movement results from a continual conflict of Forces or Impulses. Whenever that active antagonism ceases, the immobility and inertia, which are Death, result.

If, says the Kabalah, the Justice of God, which is Severity or the Female, alone reigned, creation of imperfect beings such as man would from the beginning have been impossible, because Sin being congenital with Humanity, the Infinite Justice, measuring the Sin by the Infinity of the God offended against, must have annihilated Humanity at the instant of its creation; and not only Humanity but the Angels, since these also, like all created by God and less than perfect, are sinful. Nothing imperfect would have been possible. If, on the other hand, the Mercy or Benignity of God, the Male, were in no wise counteracted, Sin would go unpunished, and the Universe fall into a chaos of corruption.

Let God but repeal a single principle or law of chemical attraction or sympathy, and the antagonistic forces equilibrated in matter, released from constraint, would instantaneously expand all that we term matter into impalpable and invisible gases, such as water or steam is, when, confined in a cylinder and subjected to an immense degree of that mysterious force of the Deity which we call "heat," it is by its expansion released.

Incessantly the great currents and rivers of air flow and rush and roll from the equator to the frozen polar regions, and back from these to the torrid equatorial realms. Necessarily incident to these great, immense, equilibrated and beneficent movements, caused by the antagonism of equatorial heat and polar cold, are the typhoons, tornadoes, and cyclones that result from conflicts between the rushing currents. These and the benign trade-winds result from the same great law. God is omnipotent; but effects without causes are impossible, and these effects cannot but sometimes be evil. The fire would not warm, if it could not also burn, the human flesh. The most virulent poisons are the most sovereign remedies, when given in due proportion. The Evil is the shadow of the Good, and inseparable from it.

The Divine Wisdom limits by equipoise the Omnipotence of the Divine Will or Power, and the result is Beauty or Harmony. The arch rests not on a single column, but springs from one on either side. So is it also with the Divine Justice and Mercy, and with the Human Reason and Human Faith.

That purely scholastic Theology, issue of the Categories of Aristotle and of the Sentences of Peter Lombard, that logic of the syllogism which argues instead of reasoning, and finds a response to every thing by subtilizing on terms, wholly ignored the Kabalastic dogma and wandered off into the drear vacuity of darkness. It was less a philosophy or a wisdom than a philosophical automaton, replying by means of springs, and uncoiling its theses like a wheeled movement. It was not the human verb but the monotonous cry of a machine, the inanimate speech of an Android. It was the fatal precision of mechanism, instead of a free application of rational necessities. ST THOMAS AQUINAS crushed with a single blow all this scaffolding of words built one upon the other, by proclaiming the eternal Empire of Reason, in that magnificent sentence, "A thing is not just because GOD wills it,- but GOD wills it because it is just." The proximate consequence of this proposition, arguing from the greater to the less, was this: "A thing is not true because ARISTOTLE has said it; but ARISTOTLE could not reasonably say it unless it was true. Seek then, first of, all, the TRUTH and JUSTICE, and the Science of ARISTOTLE will be given you in addition."

It is the fine dream of the greatest of the Poets, that Hell, become useless, is to be closed at length, by the aggrandizement of Heaven; that the problem of Evil is to receive its final solution, and Good alone, necessary and triumphant, is to reign in Eternity. So the Persian dogma taught that AHRIMAN and his subordinate ministers of Evil were at last, by means of a Redeemer and Mediator, to be reconciled with Deity, and all Evil to end. But unfortunately, the philosopher forgets all the laws of equilibrium, and seeks to absorb the Light in a splendor without shadow, and movement in an absolute repose that would be the cessation of life. So long as there shall be a visible light, there will be a shadow proportional to this Light, and whatever is illuminated will cast its cone of shadow. Repose will never be happiness, if it is not balanced by an analogous and contrary movement. This is the immutable law of Nature, the Eternal Will of the JUSTICE which is GOD.

The same reason necessitates Evil and Sorrow in Humanity which renders indispensable the bitterness of the waters of the seas. Here also, Harmony can result only from the analogy of contraries, and what is above exists by reason of what is below. It is the depth that determines the height; and if the valleys are filled up, the mountains disappear: so, if the shadows are effaced, the Light is annulled, which is only visible by the graduated contrast of gloom and splendor, and universal obscurity will be produced by an immense dazzling. Even the colors in the Light only exist by the presence of the shadow: it is the threefold alliance of the day and night, the luminous image of the dogma, the Light made Shadow, as the Saviour is the Logos made man: and all this reposes on the same law, the primary law of creation, the single and absolute law of Nature, that of the distinction and harmonious ponderation of the contrary forces in the universal equipoise.

The two great columns of the Temple that symbolizes the Universe are Necessity, or the omnipotent Will of God, which nothing can disobey, and Liberty, or the free-will of His creatures. Apparently and to our human reason antagonistic, the same Reason is not incapable of comprehending how they can be in equipoise. The Infinite Power and Wisdom could so plan the Universe and the Infinite Succession of things as to leave man free to act, and, foreseeing what each would at every instant think and do, to make of the free-will and free-action of each an instrument to aid in effecting its general purpose. For even a man, foreseeing that another will do a certain act, and in nowise controlling or even influencing him may use that action as an instrument to effect his own purposes.

The Infinite Wisdom of God foresees what each will do, and uses it as an instrument, by the exertion of His Infinite Power, which yet does not control the Human action so as to annihilate its freedom. The result is Harmony, the third column that upholds the Lodge. The same Harmony results from the equipoise of Necessity and Liberty. The will of God is not for an instant defeated nor thwarted, and this is the Divine Victory; and yet He does not tempt nor constrain men to do Evil, and thus His Infinite Glory is unimpaired. The result is Stability, Cohesion, and Permanence in the Universe, and undivided Dominion and Autocracy in the Deity. And these, Victory, Glory, Stability, and Dominion, are the last four Sephiroth of the Kabbalah.

I AM, God said to Moses, that which Is, Was and Shall forever Be. But the Very God, in His unmanifested Essence, conceived of as not yet having created and as Alone, has no Name. Such was the doctrine of all the ancient Sages, and it is so expressly declared in the Kabbalah. is the Name of the Deity manifested in a single act, that of Creation, and containing within Himself, in idea and actuality, the whole Universe, to be invested with form and be materially developed during the eternal succession of ages. As God never WAS NOT, so He never THOUGHT not, and the Universe has no more had a beginning than the Divine Thought of which it is the utterance,--no more than the Deity Himself. The duration of the Universe is but a point halfway upon the infinite line of eternity; and God was not inert and uncreative during the eternity that stretches behind that point. The Archetype of the Universe did never not exist in the Divine Mind. The Word was in the BEGINNING with God, and WAS God. And the Ineffable NAME is that, not of the Very Essence but of the Absolute, manifested as Being or Existence. For Existence or Being, said the Philosophers, is limitation; and the Very Deity is not limited nor defined, but is all that may possibly be, besides all that is, was, and shall be.

Reversing the letters of the Ineffable Name, and dividing it, it becomes bi-sexual, as the word Yud-He or JAH is, and discloses the meaning of much of the obscure language of the Kabbalah, and is The Highest of which the Columns Jachin and Boaz are the symbol. "In the image of Deity," we are told, "God created the Man; Male and Female created He them:" and the writer, symbolizing the Divine by the Human, then tells us that the woman, at first contained in the

man, was taken from his side. So Minerva, Goddess of Wisdom, was born, a woman and in armor, of the brain of Jove; Isis was the sister before she was the wife of Osiris, and within BRAHM, the Source of all, the Very God, without sex or name, was developed MAYA, the Mother of all that is. The WORD is the First and Only-begotten of the Father; and the awe with which the Highest Mysteries were regarded has imposed silence in respect to the Nature of the Holy Spirit. The Word is Light, and the Life of Humanity.

It is for the Adepts to understand the meaning of the Symbols.

Return now, with us, to the Degrees of the Blue Masonry, and for your last lesson, receive the explanation of one of their Symbols.

You see upon the altar of those Degrees the SQUARE and the COMPASS, and you remember how they lay upon the altar in each Degree.

The SQUARE is an instrument adapted for plane surfaces only, and therefore appropriate to Geometry, or measurement of the Earth, which appears to be, and was by the Ancients supposed to be, a plane. The COMPASS is an instrument that has relation to spheres and spherical surfaces, and is adapted to spherical trigonometry, or that branch of mathematics which deals with the Heavens and the orbits of the planetary bodies.

The SQUARE, therefore, is a natural and appropriate Symbol of this Earth and the things that belong to it, are of it, or concern it. The Compass is an equally natural and appropriate Symbol of the Heavens, and of all celestial things and celestial natures.

You see at the beginning of this reading, an old Hermetic Symbol, copied from the MATERIA PRIMA of Valentinus, printed at Frankfurt, in 1613, with a treatise entitled "AZOTEI." Upon it you see a Triangle upon a Square, both of these contained in a circle; and above this, standing upon a dragon, a human body, with two arms only, but two heads, one male and the other female. By the side of the male head is the Sun, and by that of the female head, the Moon, the crescent within the circle of the full moon. And the hand on the male side holds a Compass, and that on the female side, a Square.

The Heavens and the Earth were personified as Deities, even among the Aryan Ancestors of the European nations of the Hindus, Zends, Bactrians, and Persians; and the Rig Veda Sanhita contains hymns addressed to them as gods. They were deified also among the Phoenicians; and among the Greeks OURANOS and GEA, Heaven and Earth, were sung as the most ancient of the Deities, by Hesiod.

It is the great, fertile, beautiful MOTHER, Earth, that produces, with limitless profusion of beneficence, everything that ministers to the needs, to the comfort,

and to the luxury of man. From her teeming and inexhaustible bosom come the fruits, the grain, the flowers, in their season. From it comes all that feeds the animals which serve man as labourers and for food. She, in the fair Springtime, is green with abundant grass, and the trees spring from her soil, and from her teeming vitality take their wealth of green leaves. In her womb are found the useful and valuable minerals; hers are the seas the swarm with life; hers the rivers that furnish food and irrigation, and the mountains that send down the streams which swell into these rivers; hers the forests that feed the sacred fires for the sacrifices, and blaze upon the domestic hearths. The EARTH, therefore, the great PRODUCER, was always represented as a female, as the MOTHER, -- Great, Bounteous, Beneficent Mother Earth.

On the other hand, it is the light and heat of the Sun in the Heavens, and the rains that seem to come from them, that in the Springtime make fruitful this bountifully-producing Earth, that restore life and warmth to her veins, chilled by Winter, set running free her streams, and beget, as it were, that greenness and that abundance of which she is so prolific. As the procreative and generative agents, the Heavens and the Sun have always been regarded as male; as the generators that fructify the Earth and cause it to produce.

The Hermaphroditic figure is the Symbol of the double nature anciently assigned to the Deity, as Generator and Producer, as BRAHM and MAYA among the Aryans, Osiris and Isis among the Egyptians. As the Sun was male, so the Moon was female; and Isis was both the sister and the wife of Osiris. The Compass, therefore, is the Hermetic Symbol of the Creative Deity, and the Square of the productive Earth or Universe.

From the Heavens come the spiritual and immortal portion of man; from the Earth his material and mortal portion. The Hebrew Genesis says that YEHOUAH formed man of the dust of the Earth, and breathed into his nostrils the breath of life. Through the seven planetary spheres, represented by the Mystic Ladder of the Mithriac Initiations, and it by that which Jacob saw in his dream (not with three, but with seven steps), the Souls, emanating from the Deity, descended, to be united to their human bodies; and through those seven spheres they must re-ascend, to return to their origin and home in the bosom of the Deity.

The COMPASS, therefore, as the Symbol of the Heavens, represents the spiritual, intellectual, and moral portion of this double nature of humanity; and the SQUARE, as the Symbol of the Earth, its material, sensual, and baser portion. "Truth and Intelligence," said one of the Ancient Indian Sects of Philosophers, "are the Eternal attributes of God, not of the individual Soul, which is susceptible both of knowledge and ignorance, of pleasure and pain; therefore God and the individual Soul are distinct : " and this expression of the ancient Nyaya Philosophers, in regard to Truth, has been handed down to us through the long succession of ages, in the lessons of Freemasonry, wherein we read, that "Truth is a Divine Attribute, and the foundation of every virtue."

"While embodied in matter," they said, "the Soul is in a state of imprisonment, and is under the influence of evil passions; but having, by intense study, arrived at the knowledge of the elements and principles of Nature, it attains unto the place of THE ETERNAL; in which state of happiness, its individuality does not cease."

The vitality which animates the mortal frame, the Breath of Life of the Hebrew Genesis, the Hindu Philosophers in general held, perishes with it; but the Soul is divine, all emanation of the Spirit of God, but not a portion of that Spirit. For they compared it to the heat and light sent forth from the Sun, or to a ray of that light, which neither lessens nor divides its own essence.

However created, or invested with separate existence, the Soul, which is but the creature of the Deity, cannot know the mode of its creation, nor comprehend its own individuality. It cannot even comprehend how the being which it and the body constitute, can feel pain, or see, or hear. It has pleased the Universal: Creator to set bounds to the scope of our human and finite reason, beyond which it cannot reach; and if we are capable of comprehending the mode and manner of the creation or generation of the Universe of things, He has been pleased to conceal it from us by an impenetrable veil, while the words used to express the act have no other definite meaning than that He caused that Universe to commence to exist.

It is enough for us to know, what Masonry teaches, that we are not all mortal; that the Soul or Spirit, the intellectual and reasoning portion of ourself, is our Very Self, is not subject to decay and dissolution, but is simple and immaterial, survives the death of the body, and is capable of immortality; that it is also capable of improvement and advancement, of increase of knowledge of the things that are divine, of becoming wiser and better, and more and more worthy of immortality; and that to become so, and to help to improve and benefit others and all our race, is the noblest ambition and highest glory that we can entertain and attain unto, in this momentary and imperfect life.

In every human being the Divine and the Human are intermingled. In every one there are the Reason and the Moral sense, the passions that prompt to evil, and the sensual appetites. "If ye live after the flesh, ye shall die," said Paul, writing to the Christians at Rome, "but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." "The flesh lusteth against the spirit, and the spirit against the flesh," he said, writing to the Christians of Galatia, "and these are contrary the one to the other, so that ye cannot do the things that ye would." "That which I do, I do not willingly do," he wrote to the Romans, "for what I wish to do, that I do not do, but that which I hate I do. It is no more I that do it, but sin that dwelleth in me. To will, is present with me; but how to perform that which is good, I find not. For, I do not do the good that I desire to do; and the evil that I do not wish to do, that I do do. I find then a law, that when I desire to do good, evil is present with me; for I delight



in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . So then, with the mind I myself serve the law of God, but with the flesh the law of sin."

Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence, who is worthy and fit to live at all. To stem the strong currents of adversity, to advance in despite of all obstacles, to snatch victory from the jealous grasp of fortune, to become a chief and a leader among men, to rise to rank and power by eloquence, courage, perseverance, study, energy, activity, discouraged by no reverses, impatient of no delays, deterred by no hazards; to win wealth, to subjugate men by our intellect, the very elements by our audacity, to succeed, to prosper, to thrive;--thus it is, according to the general understanding, that one fights well the battle of life. Even to succeed in business by that boldness which halts for no risks, that audacity which stakes all upon hazardous chances; by the shrewdness of the close dealer, the boldness of the unscrupulous operator, ever by the knaveries of the stock-board and the gold-room; to crawl up into place by disreputable means or the votes of brutal ignorance,--these also are deemed to be among the great successes of life.

But that which is the greatest battle, and in which the truest honour and most real success are to be won, is that which our intellect and reason and moral sense, our spiritual natures, fight against our sensual appetites and evil passions, our earthly and material or animal nature. Therein only are the true glories of heroism to be won, there only the successes that entitle us to triumphs.

In every human life that battle is fought; and those who win elsewhere, often suffer ignominious defeat and disastrous rout, and discomfiture and shameful downfall in this encounter.

You have heard more than one definition of Freemasonry. The truest and the most significant you have yet to hear. It is taught to the entered Apprentice, the Fellow-Craft, and the Master, and it is taught in every Degree through which you have advanced to this. It is a definition of what Freemasonry is, of what its purposes and its very essence and spirit are; and it has for every one of us the force and sanctity of a divine law, and imposes on every one of us a solemn obligation.

It is symbolized and; taught, to the Apprentice as well as to you, by the COMPASS and the SQUARE; upon which, as well as upon the Book of your Religion and the Book of the law of the Scottish Freemasonry, you have taken so many obligations. As a Knight, you have been taught it by the Swords, the symbols of HONOUR and DUTY, on which you have taken your vows: it was taught you by the BALANCE, the symbol of all Equilibrium, and by the CROSS, the symbol of devotedness and self-sacrifice; but all that these teach and contain

is taught and contained, for Entered Apprentice, Knight, and Prince alike, by the Compass and the Square.

For the Apprentice, the points of the Compass are beneath the Square. For the Fellow-Craft, one is above and one beneath. For the Master, both are dominant, and have rule, control, and empire over the symbol of the earthly and the material.

FREEMASONRY is the subjugation of the Human that is in man by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels, is the true HOLY EMPIRE.

To achieve it, the Mason must first attain a solid conviction, founded upon reason, that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward perfection through all the ages of eternity, and to see more and more clearly, as it draws nearer unto God, the Light of the Divine Presence. This the Philosophy of the Ancient and Accepted Rite teaches him; and it encourages him to persevere by helping him to believe that his free will is entirely consistent with God's Omnipotence and Omniscience; that He is not only infinite in power, and of infinite wisdom, but of infinite mercy, and an infinitely tender pity and love for the frail and imperfect creatures that He has made. Every Degree of the Ancient and Accepted Scottish Rite, from the first to the thirty-second, teaches by its ceremonial as well as by its instruction, that the noblest purpose of life and the highest duty of a man are to strive incessantly and vigorously to win the mastery of everything, of that which in him is spiritual and divine, over that which is material and sensual; so that in him also, as in the Universe which God governs, Harmony and Beauty may be the result of a just equilibrium.

You have been taught this in those Degrees, conferred in the Lodge of Perfection, which inculcate particularly the practical morality of Freemasonry. To be true, under whatever temptation to be false; to be honest in all your dealings, even if great losses should be the consequence; to be charitable, when selfishness would prompt you to close your hand, and deprivation of luxury or comfort must follow the charitable act; to judge justly and impartially, even in your own case, when baser impulses prompt you to do an injustice in order that you may be benefited or justified; to be tolerant, when passion prompts to intolerance and persecution; to do that which is right, when the wrong seems to promise larger profit; and to wrong no man of anything that is his, however easy it may seem so to enrich yourself;--in all these things and others which you promised in those Degrees, your spiritual nature is taught and encouraged to assert its rightful dominion over your appetites and passions.

The philosophical Degrees have taught you the value of knowledge, the excellence of truth, the superiority of intellectual labour, the dignity and value of your soul, the worth of great and noble thoughts; and thus endeavoured to assist you to rise above the level of the animal appetites and passions, the pursuits of greed and the miserable struggles of ambition, and to find purer pleasure and nobler prizes and rewards in the acquisition of knowledge, the enlargement of the intellect, the interpretation of the sacred writing of God upon the great pages of the Book of Nature.

And the Chivalric Degrees have led you on the same path, by showing you the excellence of generosity, clemency, forgiveness of injuries, magnanimity, contempt of danger, and the paramount obligations of Duty and Honour. They have taught you to overcome the fear of death, to devote yourself to the great cause of civil and religious Liberty, to be the Soldier of all that is just right, and true; in the midst of pestilence to deserve your title of Knight Commander of the Temple, and neither there nor elsewhere to desert your post and flee dastard-like from the foe. In all this, you assert the superiority and right to dominion of that in you which is spiritual and divine. No base fear of danger or death, no sordid ambitions or pitiful greeds or base considerations can tempt a true Scottish Knight to dishonour, and so make his intellect, his reason, his soul, the bond-slave of his appetites, of his passions, of that which is material and animal, selfish and brutish in his nature.

It is not possible to create a true and genuine Brotherhood upon any theory of the baseness of human nature: nor by a community of belief in abstract propositions as to the nature of the Deity, the number of His persons, or other theorems of religious faith: nor by the establishment of a system of association simply for mutual relief, and by which, in consideration of certain payments regularly made, each becomes entitled to a certain stipend in case of sickness, to attention then, and to the ceremonies of burial after death.

There can be no genuine Brotherhood without mutual regard good opinion and esteem, mutual charity, and mutual allowance for faults and failings. It is those only who learn habitually to think better of each other, to look habitually for the good that is in each other, and expect, allow for, and overlook, the evil, who can be Brethren one of the other, in any truse sense of the word. Those who gloat over the failings of one another, who think each other to be naturally base and low, of a nature in which the Evil predominates and excellence is not to be looked for, cannot be even friends, and much less Brethren.

No one can have a right to think meanly of his race, unless he also thinks meanly of himself. If, from a single fault or error, he judges of the character of another, and takes the single act as evidence of the whole nature of the man and of the whole course of his life, he ought to consent to be judged by the same rule, and to admit it to be right that others should thus uncharitably condemn himself. But such judgments will become impossible when he incessantly reminds himself

that in every man who lives there is an immortal Soul endeavouring to do that which is right and just; a Ray, however small, and almost inappreciable, from the Great Source of Light and Intelligence, which ever struggles upward amid all the impediments of sense and the obstructions of the passions; and that in every man this ray continually wages war against his evil passions and his unruly appetites, or, if it has succumbed, is never wholly extinguished and annihilated. For he will then see that it is not victory, but the struggle that deserves honour; since in this as in all else no man can always command success. Amid a cloud of errors, of failure, and shortcomings, he will look for the struggling Soul, for that which is good in every one amid the evil, and, believing that each is better than from his acts and omissions he seems to be, and that God cares for him still, and pities him and loves him, he will feel that even the erring sinner is still his brother, still entitled to his sympathy, and bound to him by the indissoluble ties of fellowship.

If there be nothing of the divine in man, what is he, after all, but a more intelligent animal? He hath no fault nor vice which some beast hath not; and therefore in his vices he is but a beast of a higher order; and he hath hardly any moral excellence, perhaps none, which some animal hath not in as great a degree,-- even the more excellent of these, such as generosity, fidelity, and magnanimity.

Bardesan, the Syrian Christian, in his Book of the Laws of Countries, says, of men, that "in the things belonging to their bodies, they maintain their nature like animals, and in the things which belong to their minds, they do that which they wish, as being free and with power, and as the likeness of God"- and Meliton, Bishop of Sardis, in his Oration to Antoninus Caesar, says, "Let Him, the ever-living God, be always present in thy, mind; for thy mind itself is His likeness, for it, too, is invisible and impalpable, and without form. . . As He exists forever, so thou also, when thou shalt have put off this which is visible and corruptible, shalt stand before Him forever, living and endowed with knowledge."

As a matter far above our comprehension, and in the Hebrew Genesis the words that are used to express the origin of things are of uncertain meaning, and with equal propriety may be translated by the word "generated," "produced," "made," or "created," we need not dispute nor debate whether the Soul or Spirit of man be a ray that has emanated or flowed forth from the Supreme Intelligence, or whether the Infinite Power hath called each into existence from nothing, by a mere exertion of Its will, and endowed it with immortality, and with intelligence like unto the Divine Intelligence: for, in either case it may be said that in man the Divine is united to the Human. Of this union the equilateral Triangle inscribed within the Square is a Symbol.

We see the Soul, Plato said, as men see the statue of Glaucus, recovered from the sea wherein it had lain many years--which viewing, it was not easy, if possible, to discern what was its original nature, its limbs having been partly broken and partly worn and by defacement changed, by the action of the waves,

and shells, weeds, and pebbles adhering to it, so that it more resembled some strange monster than that which it was when it left its Divine Source. Even so, he said, we see the Soul, deformed by innumerable things that have done it harm, have mutilated and defaced it. But the Mason who hath the ROYAL SECRET can also with him argue, from beholding its love of wisdom, its tendency toward association with what is divine and immortal, its larger aspirations, its struggles, though they may have ended in defeat, with the impediments and enthrallments of the senses and the passions, that when it shall have been rescued from the material environments that now prove too strong for it, and be freed from the deforming and disfiguring accretions that here adhere to it, it will again be seen in its true nature, and by degrees ascend by the mystic ladder of the Spheres, to its first home and place of origin.

The ROYAL SECRET, of which you are Prince, if you are a true Adept, if knowledge seems to you advisable, and Philosophy is, for you, radiant with a divine beauty, is that which the Sohar terms The Mystery of the BALANCE. It is the Secret of the UNIVERSAL EQUILIBRIUM:--

-- Of that Equilibrium in the Deity, between the Infinite Divine WISDOM and the Infinite Divine POWER, from which result the Stability of the Universe, the unchangeableness of the Divine Law, and the Principles of Truth, Justice, and Right which are a part of it; and the Supreme Obligation of the Divine Law upon all men, as superior to all other law, and forming a part of all the laws of men and nations.

--Of that Equilibrium also, between the Infinite Divine JUSTICE and the Infinite Divine MERCY, the result of which is the Infinite Divine EQUITY, and the Moral Harmony or Beauty of the Universe. By it the endurance of created and imperfect natures in the presence of a Perfect Deity is made possible; and for Him, also, as for us, to love is better than to hate, and Forgiveness is wiser than Revenge or Punishment.

--Of that Equilibrium between NECESSITY and LIBERTY, between the action of the DIVINE Omnipotence and the Free-will of man, by which vices and base actions, and ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence, though nothing in the Universe can happen or be done contrary to the will of God; and without which co-existence of Liberty and Necessity, of Free-will in the creature and Omnipotence in the Creator, there could be no religion, nor any law of right and wrong, or merit and demerit, nor any justice in human punishments or penal laws.

--Of that Equilibrium between Good and Evil, and Light and Darkness in the world, which assures us that all is the work of the Infinite Wisdom and of an Infinite Love; and that there is no rebellious demon of Evil, or Principle of Darkness co-existent and in eternal controversy with God, or the Principle of Light and of Good: by attaining to the knowledge of which equilibrium we can,

through Faith, see that the existence of Evil, Sin, Suffering, and Sorrow in the world, is consistent with the Infinite Goodness as well as with the Infinite Wisdom of the Almighty.

Sympathy and Antipathy, Attraction and Repulsion, each a Force of nature, are contraries, in the souls of men and in the Universe of spheres and worlds; and from the action and opposition of each against the other, result Harmony, and that movement which is the Life of the Universe and the Soul alike. They are not antagonists of each other. The force that repels a planet from the Sun is no more an evil force, than that which attracts the Planet toward the central Luminary; for each is created and exerted by the Deity, and the result is the harmonious movement of the obedient Planets in their elliptic orbits, and the mathematical accuracy and unvarying regularity of their movements.

--Of that Equilibrium between Authority and Individual Action which constitutes Free Government, by settling on immutable foundations Liberty with Obedience to Law, Equality with Subjection to Authority, and Fraternity with Subordination to the Wisest and the Best: and of that Equilibrium between the Active Energy of the Will of the Present, expressed by the Vote of the People, and the Passive Stability and Permanence of the Will of the Past, expressed in constitutions of government, written or unwritten, and in the laws and customs, gray with age and sanctified by time, as precedents and authority; which is represented by the arch resting on the two columns, Jachin and Boaz, that stand at the portals of the Temple builded by Wisdom, on one of which Masonry sets the celestial Globe, symbol of the spiritual part of our composite nature, and on the other the terrestrial Globe, symbol of the material part.

--And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labours to accomplish in its Initiates, and demands of its Adepts and Princes (else unworthy of their titles), between the Spiritual and Divine and the Material and Human in man; between the Intellect, Reason, and Moral Sense on one side, and the Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life.

Which possible Equilibrium proves to us that our Appetites and Senses also are Forces given unto us by God, for purposes of good, and not the fruits of the malignancy of a Devil, to be detested, mortified, and, if possible, rendered inert and dead: that they are given us to be the means by which we shall be strengthened and incited to great and good deeds, and are to be wisely used, and not abused; to be controlled and kept within due bounds by the Reason and the Moral Sense; to be made useful instruments and servants, and not permitted to become the managers and masters, using our intellect and reason as base instrument for their gratification.

And this Equilibrium teaches us, above all, to reverence ourselves as immortal souls, and to have respect and charity for others, who are even such as we are,

partakers with us of the Divine Nature, lighted by a ray of the Divine Intelligence, struggling, like us, toward the light; capable, like us, of progress upward toward perfection, and deserving to be loved and pitied, but never to be hated nor despised; to be aided and encouraged in this life-struggle, and not to be abandoned nor left to wander in the darkness alone, still less to be trampled upon in our own efforts to ascend.

From the mutual action and re-action of each of these pairs of opposites and contraries results that which with them forms the Triangle, to all the Ancient Sages the expressive symbol of the Deity; as from Osiris and Isis, Har-okeri, the Master of Light and Life, and the Creative Word. At the angles of one stand, symbolically, the three columns that support the Lodge, itself a symbol of the Universe, Wisdom, Power, and Harmony or Beauty. One of these symbols, found on the Tracing-Board of the Apprentice's Degree, teaches this last lesson of Freemasonry. It is the right-angled Triangle, representing man, as a union of the spiritual and material, of the divine and human. The base, measured by the number 3, the number of the Triangle, represents the Deity and the Divine; the perpendicular, measured by the number 4, the number of the Square, represents the Earth, the Material, and the Human; and the hypotenuse, measured by 5, represents that nature which is produced by the union of the Divine and Human, the Soul and the Body; the squares, 9 and 16, of the base and perpendicular, added together, producing 25, the square root whereof is 5, the measure of the hypotenuse.

And as in each Triangle of Perfection, one is three and three are one, so man is one, though of a double nature; and he attains the purposes of his being only when the two natures that are in him are in just equilibrium; and his life is a success only when it too is a harmony, and beautiful, like the great Harmonies of God and the Universe.

Such, my Brother, is the TRUE WORD of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood.

GLORIA DEI EST CELARE VERBUM. AMEN.

