

LECTURE.

READ AT THE REQUEST OF THE GRAND LODGE, BY BRO. ALBERT PIKE.

THE EVIL CONSEQUENCES OF SCHISMS AND DISPUTES FOR POWER IN MASONRY, AND OF JEALOUSIES AND DISSENSIONS BETWEEN MA- SONIC RITES.

Such, my brethren, is the subject on which I have been requested to address you. Some who have the interests of Masonry at heart, have thought that it was possible to say something upon this subject that might tend to remove erroneous impressions, to increase union and harmony among Masons, and to persuade society at large that its well-being and progress are, to some extent, involved in the advancement and prosperity of Masonry. They have demanded that I should say that something; and, though unaffectedly reluctant to do it, my obligation as a Mason bars against me all the avenues of escape, and compels disinclination to yield to the imperative mandate of duty.

It would need no argument to show that to the Masonic Order itself, as to any other order or association, however unpretending and unimportant, intestine dissensions, struggles for the possession of power, jealousies and heart-burnings must necessarily be harmful, retard its growth and progress, repel those who, if it were at peace within itself, would seek to approach its doors; and at first diminish and ultimately destroy its capacity for usefulness. If this were all that I desired to establish, I might say so much and at once conclude.

But we, my brethren, do not believe that this is *all*. We think that the highest interests of *Society*, and of the community in which we live, and, perhaps, even interests wider and more general still, those of the Nation, and of humanity at large, are affected and injured, in that which affects and does harm to Masonry. We think that the world *without* our Temples is deeply interested in the continuance or restoration of peace and harmony *within*; and that every Mason who encourages or by apathy permits dissensions within the walls that veil our mysteries from the world's eyes, is an enemy, not of Masonry only, but of that world's advancement and prosperity.

It is indeed true that the world at large, the statesmen and the men of business, are not in the habit of attaching much importance to the peaceful operations, the active efforts and silent influences of Masonry. Some even think evil of the order; to others its pretensions are the subject of mirth and food for ridicule; while probably the general impression is that it is a harmless and inoffensive association, rather laudable for its benevolent propensities, its charities, and the assistance its members mutually lend each other; but one in which the world at large is in no wise interested, one whose ceremonies are frivolous, its secrets mere pretence, its titles and dignities absurd, and its dissensions mere childish disputes for barren honors and an empty precedency, fit only to excite the pitying smiles of the grave and the sarcastic laughter of the ill-natured.

Nor is it to be denied, that there is some warrant for this, in the unfortunate proclivity of over-zealous and injudicious brethren to make the history of Masonry remount to the time when Adam, in the Garden of Eden was Grand Master; to invent fables and manufacture traditions; to invest with a mysterious sanctity the trite common-places that all the world is at liberty to know; to give interpretations of symbols that every scholar knows to be untrue, and every man of sense knows to be vapid and trivial; in the vain parade of sounding titles and glittering decorations; and more than all, in the angry disputes which rend the bosom of the Order, accompanied with bitter words, harsh epithets and loud denunciations, that give the lie to the combatants' claim of brotherhood, in regard to questions that to the world seem trifling and unreal.

Is society *really* interested in the peace and progress of Masonry? Has the world a moral right to demand that harmony shall govern in our Temples? Is that a matter which at all concerns the community? *How* grave and important are the interests that by our mad dissensions we

recklessly put at hazard? and by what means are peace and harmony to be restored and maintained?

Such are the questions which it is demanded of me to consider. To do so, it is evidently necessary first to settle what Masonry *is*, and what its *objects* are, and by what *means* and *appliances* it proposes to effect those objects.

The well-being of every nation, like that of every individual, is three-fold,—*physical, moral and intellectual*. Neither physically, morally, or intellectually is a people ever *stationary*. Always it either advances or retrogrades; and, as when one climbs a hill of ice, to *advance* demands continual effort and exertion, while to slide *downward* one needs but to halt.

• The happiness and prosperity of a people consist in advancing on each of the three lines, physical, moral and intellectual, at once; for the day of its downfall draws nearer, even when its intellect is more developed and the works of its genius are more illustrious, and while its physical comforts increase, if its moral progress does not keep pace with its physical and intellectual; and yet without the last, the two first do not mark the loftiest condition of a great people.

That institution deserves the title of 'public benefactor,' which by a system of judicious charities and mutual assistance diminishes the sum total of haggard want and destitution, and relieves the public of a portion of the burthen which the necessities of the poor and shelterless impose upon it: for it thus aids the *physical* advancement of the people.

It still *more* deserves the title, if in addition, it imperatively requires of its members the strict and faithful performance of all those duties towards their fellow-men as individuals, which the loftiest and purest morality enjoins; and so is the potent auxiliary of the laws, and the enforcer of the moral precepts of *the great Teacher* who preached the Sermon on the Mount: for it thus labors for the *moral* elevation of the people.

And still *more*, if its initiates are also, and of necessity, devoted to the true interests of the people; if they are the soldiery of Liberty, Equality and Brotherhood, and at the same time of good government, of good order, and of the laws, that made by the representatives of all, for the general good of all, must be implicitly obeyed by all: for thus again it aids in elevating still higher the *moral* character of the people.

And *most of all*, if in addition to all this, it strives to elevate the people *intellectually*, by teaching those who enter its portals the profoundest

truths of Philosophy, and the wisdom of the Sages of every age; a rational conception of the Deity; of the universe that He has made, and of the laws that govern it; a true estimate of Man himself, of his freedom to act, of his dignity and his destiny.

I mean to speak only of what Masonry *teaches*; and to set up no *extravagant* pretensions in its behalf. That its precepts are not fully obeyed by its initiates, in no wise detracts from their value or excellence; any more than the imperfect performance of *its* votaries detracts from the excellence of religion. The theory and the intentions of every man that lives are better and purer than his practice,—I do not say they are *unfortunately* so; for it is one of the great kindnesses of Providence, and a most conclusive proof of God's existence and infinite benevolence, that the worst as well as the purest of men has ever within him, like a beacon-light, which he must perforce always struggle to reach, an ideal and exemplar of a rarer excellence than he can ever attain to, strive and struggle as he may. It has been well and truly said, that even Hypocrisy is the involuntary homage which vice pays to virtue.

That Masons do not live up to the teachings of their Order proves only that they are *men*; that, like other men, they are weak with the frailties of feeble human nature; and that in the never-ceasing struggle with their passions and the mighty circumstances that environ us all, it is often their lot to be discomfited. If the *doctrines* of Masonry are good, they of necessity have their effect, and are never taught in vain. For not in vain are the winged seeds of Truth ever sown; and if committed to the winds, God sees to it that they take root somewhere and grow.

To inquire what Masonry *is*, is not only to seek to know its history, its antecedents and its statistics, but more and chiefly to inquire what are its morals and its philosophy. This latter is the inquiry that I have proposed to myself to answer; but as its importance to the world without depends upon the extension of the Order, the number of its members, and its permanency, I must first, and with that view alone, say a few words as to the former. If the Masonic Order were merely a thing of yesterday, ephemeral, and to pass away to-morrow; if it were local, and confined to one country or to men of one faith, or if the number of its initiates were small, and therefore its capacity for good or evil limited, it would be comparatively unimportant to inquire what were its morality and its philosophy.

It is not ephemeral or transitory. I will not claim that it was co-eval with Noah or with Enoch, or that its Lodges were held within the holy

walls of the first Temple at Jerusalem, or even that it arose during the times of the Crusades. It is enough to say that its origin is hidden in the mists and shadows of antiquity. The Arab builds into his rude walls the carved blocks that once were a part of Babylonian palaces, when Ezekiel prophesied, and when Daniel interpreted the dreams of Kings: the stones hewn by the old Etruscans before Romulus slew his brother and built the first wall for Rome, may be still seen in the works of Roman architects: and so in our Rituals, attesting the antiquity of the Order, remain embedded *words* now obsolete, their meaning long forgotten and only recently re-discovered.

We know from historical testimony that the Order existed in England and Scotland in the 17th Century, and was introduced into France in the year 1721, one hundred and thirty-seven years ago. As early as the year 1787, it had extended into almost every State in Europe, into the East and West Indies and Turkey; and it was estimated that there were then 3,217 Lodges, numbering at least 200,000 members. Then the United States were in their first childhood, chiefly confined to a narrow strip of country along the Atlantic coast, and there and in Canada there were estimated to be but 85 Lodges.

Now, in our thirty-one States, the District of Columbia, and our Territories there are thirty-six Grand Lodges; and in the whole nation not far from 4,200 Lodges, besides other Subordinate Bodies of all the Rites; with a membership of not less than 140,000 persons. In every Christian country on the globe our Temples are frequented; and in Turkey, India and Persia, the Mahometan bows before the altar of Masonry. In England, France, Scotland, Ireland, Germany and Switzerland, the Order has continued to advance. Though Popes have excommunicated and the Inquisition has persecuted, Masonry yet lives in Spain, and under the shadow of the Papal throne; and when in Naples it has been unsafe to meet on land, Lodges have been held upon the open sea, in sight of the thousand lights of the city and of the pharos of Messina, with the starry heavens alone for the covering of the triangular Lodge of boats, from which up to Heaven rose the sweet incense of Masonic prayer.

The greatest, the wisest and the best of men in every country have adorned the great Order in both ancient and modern times; and united zealously in its labors. Statesmen, soldiers, advocates, scholars, poets, artists, the merchant, the mechanic and the laborer, have for one hundred and thirty-seven years, at least, "met in our Lodges upon the level, and

parted on the square." PAUL JONES, LAFAYETTE and WASHINGTON were Masons: FRANKLIN sat with LALANDE in the same Lodge in which HELVETIUS had worn the apron. Almost all the great marshals and generals of Napoleon, including the three kings, *Joseph, Murat* and *Bernadotte* knew the mystic numbers, and made the French and Scottish Rites illustrious. Natural Science contributed to Masonry a *Lacépède*, Painting, a *Horace Vernet*, Music, a *Meyerbeer*, the Stage, *Talma*; the Bar, *Philippe Dupin*, his not less illustrious elder Brother, and *Odilon Barrot*.

In other countries Masonry counted its distinguished names, too numerous to mention: and at the present day, in our own, its initiates occupy the high places of the country, hold the helm of the ship of State, sit in the Departments of State, War, the Interior, and others, preside on the Bench, and represent our country at foreign courts.

In Europe it has founded public libraries, established free schools, given rewards for eminent acts of virtue and heroism, established homes for Masons poor and destitute, fed the hungry, clothed the naked, and been the friend of the oppressed and unfortunate.

In our own country, it follows in good faith the same path. It establishes schools and founds academies, and its five thousand two hundred Lodges are so many centres from which charity flows in all directions like the light, and whose exchequers are rich with the gratitude of widows, and the tearful thanks of orphans. And prominent above all, like a great light that sends its rays far across the waters, stands THE LOUISIANA RELIEF LODGE, that noblest of Masonic Institutions, opening wide its doors to the sick, the destitute, the friendless stranger, and doing honour to Masonry and to the State.

With this mere glance at the history, the antecedents, the *personnel* and the statistics of Masonry, I must be content. It is sufficient to show that it is of some importance to this community, to the Union and the world, to know what are the morals and philosophy taught by this great, permanent and widely extended Order.

What, then, is the *morality* of Masonry? Listen, and you shall learn.

Masonry says to its initiate: "BE CONTENT. Compare not your condition with the few above you, but with the thousands with whom you would not by any means change your fortune and condition. A soldier must not think himself unprosperous, if he be not successful as Alexander or Wellington; nor any man deem himself unfortunate that he hath not the wealth of Rothschild; but rather let the former rejoice that he is

not lessened like the many generals who went down, horse and man, before Napoleon; and the latter, that he is not the beggar, who, in the bleak winter wind holds out his tattered hat for charity. There *may be* many who are richer and more fortunate; it is *certain* that there are many *thousands* who are very miserable, compared to you."

But a Mason's *contentedness* must by no means be a mere contented *selfishness*; like his, who, comfortable himself, is indifferent to the discomfort of others. There will always be in this world wrongs to forgive, sufferings to alleviate, sorrows asking for sympathy, necessities and destitution to relieve, and ample occasion for the exercise of active charity and beneficence. And he who sits unconcerned amidst it all, perhaps enjoying his own comforts and luxuries the more, by contrasting them with the hungry and ragged misery and shivering wretchedness of his fellows, is not contented, but only unfeeling and brutal.

It is the saddest of all sights upon this earth, that of a man, lazy and luxurious, or hard and penurious, to whom want appeals in vain, and suffering cries in an unknown tongue. The man whose hasty anger hurries him into violence or crime, is not half so unworthy to live. This is the faithless steward, that embezzles what is given him in trust for the penniless and impoverished among his brethren. The true Mason must be, and must have a right to be, content with himself; and he can be so, only when he lives, not for himself alone, but for others, who need his assistance and have a claim upon his sympathy.

"Charity," says a fine old writer, "is the great channel through which God passes all his mercies upon mankind. For we receive absolution of our sins in proportion to our forgiving our brother. This is the rule of our hopes, and the measure of our desire in this world; and on the day of death and judgment, the great sentence upon mankind shall be transacted according to our alms, which is the other part of charity. God Himself is LOVE; and every degree of charity that dwells in us, is the participation of the Divine Nature."

These principles Masonry reduces to practice; and by them it expects its initiates to be guided and governed. It says to them, in the words of the great Roman: "Men in no respect so nearly approach to the Deity, as when they confer benefits on men. To serve and do good to as many as possible—there is nothing greater in your fortune than that you should be *able*, and nothing finer in your nature than that you should be *desirous*, to do this." It expects every man to do *something*, within and according

to his means ; and if not alone, then by combination and association. A Lodge may aid in founding a school or an academy ; and if not, it can at least educate one boy or girl, the child of a poor or departed Brother. And it should never be forgotten, that in the poorest unregarded child that seems abandoned to ignorance and vice, may slumber virtue, intellect and genius ; and that in rescuing him from the mire and giving him the means of education and development, the Lodge may confer on the world as great a benefit as was given it by John Faust, the boy of Mentz, who revealed to it the art of Printing.

For we never know the importance of the act we do. The daughter of Pharaoh little thought what she was doing for the human race, and the vast, unimaginable consequences that depended on her charitable act, when she drew the little child of a Hebrew woman from among the rushes that grew along the bank of the Nile, and determined to rear it as her own.

How often has an act of charity, costing the doer little, given to the world a great painter, a great sculptor, a great musician, a great inventor ! How often has such an act developed the ragged boy into a benefactor of his race ! *For there is no law, thank God ! that limits the returns that shall be reaped from a single good deed.* The widow's mite may not only be as acceptable to God, but may produce as large results, as the rich costly offering.

Masonry inculcates upon the master, care and kindness for the slave whom God has placed in his power and under his protection. It teaches to the employers of other men, in mines, manufactories and workshops, consideration and humanity for those who depend upon their labor for their bread, and to whom want of employment is starvation, and over-work is fever, consumption and death. While it teaches the employed to be honest, punctual and faithful, as well as respectful, and obedient to all proper orders, it also teaches the employer that every man or woman that *desires* to work, has a *right* to have work to do ; and that these, and those who from sickness or feebleness, old age or infancy, are not able to work, have a right to be fed, clothed, and sheltered from the inclement elements ; that he commits an awful sin against Masonry and in the sight of God, if he closes his workshop or factory, or ceases to work his mine, when they do not yield him what he considers sufficient profit, and so dismisses his workmen and workwomen to starve ; or when he reduces their wages to so low a standard that they and their families cannot therewith be fed and clad and comfortably housed ; or by over-work must give him their blood

and life in exchange for the pittance of their wages; and that his duty as a Mason and a Brother peremptorily requires him to continue to employ those who else will be pinched with hunger and cold, or must resort to theft and vice; and to pay them fair wages, though it may reduce or annul his profits, or even eat into his capital; for God has but LOANED him his wealth, and made him HIS almoner and agent to invest it.

Not only in their charities, but in every other manner, Masonry will have its initiates to be GENEROUS; not careful to return no more than they receive, but preferring that the balance upon the ledger of benefits shall be in their favour. He, it holds, who has received payment in full for all the benefits and favours that he has conferred, is like a spendthrift who has consumed his whole estate, and laments over an empty exchequer. He who requites our favours with ingratitude, adds to, instead of diminishing our wealth; and he who cannot return a favour, is equally poor, whether that inability arise from poverty of spirit and sordidness of soul or actual pecuniary need.

If he is wealthy who has large sums invested, and the mass of whose fortune consists, in obligations by which other men promise to pay him money; he is still more so, to whom many owe large returns of kindnesses and favours. Beyond a moderate sum each year, the rich man merely invests his means, and that which he never uses is still, like favours unrequited and kindnesses unreciprocated, a real portion of his fortune.

It is the Mason's part to protect the feeble against the strong, and the defenceless against rapacity and craft; to succor and comfort the poor, and be the guardian, under God, of His innocent and helpless wards; to value friends more than riches or fame, and gratitude more than money or power; and so to be the true nobleman by God's patent, his escutcheon and quarterings to be found in Heaven's great book of Heraldry; to be liberal, but only of that which is his own; to be generous, but only when he has first been just; to give, when it involves the deprivation of a luxury or a comfort.

"I will not acknowledge as an initiate," Masonry declares, "the man who is not disinterested and generous, not only in acts, but in his opinions of men, and his constructions of their conduct. He who is selfish and grasping, or censorious and ungenerous, will not long remain within the strict limits of Honesty and Truth, but will shortly commit injustice. He who loves himself too much, must needs love others too little; and he who is inclined to harsh judgment, will not long delay to give unjust judg-

ment, and afterwards or not at all, hear the case. The worldly, the covetous and the sensual; the man governed by inclination and not by duty; the unkind, severe, censorious or injurious in the relations or intercourse of life; the unfaithful parent or undutiful child; the cruel master or faithless servant; the treacherous friend, bad neighbor, or bitter and ungenerous competitor, may wear the white apron of the Mason, and rejoice in all the titles of the Order; *but he wanders at a great distance from the true Masonic Light.*"

Next, Masonry requires of its Initiates, FIDELITY. "Truth plighted is ever to be kept;" it does not cease to repeat to them, was 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.*" The word of a Mason, like that of a Knight in the times of Chivalry, once given, ought to be sacred; and the judgment of his Brethren, upon him who violates his pledge, should be stern as the judgments of the Roman Censors against him who violated his oath. Calamity should always be chosen rather than baseness; and we should prefer to die rather than be dishonored.

INDUSTRY and HONESTY are virtues peculiarly inculcated in Masonry. When the arrogant Stuarts sat upon the throne of England, and the Bourbons on that of France, each claiming to rule by Divine Right; when Republican Government was more remote from actual life than Utopia or the New Atlantis; when Nobility thought that it was born to rule, and the people to toil and serve; when Rank, and Caste and Privilege looked down with lordly contempt upon the leathern apron of the artisan and the frieze jerkin of the laborer, THE GREAT ORDER wrought silently in its degrees of *Apprentice, Craftsman and Master Mason or Builder*; adopted for itself a Democratic system of government; and for the successor of the Demi-gods and Princes of the old legends of the Mysteries, selected an humble artisan, the son of a poor widow of Tyre, an industrious and honest man, cunning to work in brass and iron; and represented *him* as the Peer of Kings. The history of the world hardly offers a more significant and extraordinary lesson.

As the bees have no love for drones, so true Masons have none for the idle and lazy; for those who are so, are already useless, and in the way to become dissipated and vicious; and perfect honesty, which ought to be the common qualification of all, is more rarely met with than diamonds. To *do* earnestly and steadily, to *do* faithfully and honestly, that which we

have to do,—perhaps this wants but little, when looked at from every point of view, of including the whole body of the moral law.

We think, at the age of twenty, that life is much too long for that which we have to learn and do ; and that there is an almost fabulous distance between our age and that of our Grand-Father. But when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and according as we have used or wasted our time, we halt and look back along the way that we have come, and cast up and try to balance our accounts with Time, we find that we have made Life much too short, and thrown away a large portion of our days. We then in our mind deduct from the sum total of our years, the hours that we unnecessarily have spent in sleep ; the waking hours each day, during which the surface of the mind's pool has not been stirred or ruffled by a single thought ; the days that we have got rid of as we could, to attain some real or fancied object that lay beyond, in the way between which and us stood irksomely the intervening days ; and the hours mis-spent and worse than wasted, in folly and dissipation ; and we acknowledge with many a sigh, that we could have learned and done, in half a score of years well spent, more than we *have* learned and done in our forty years of manhood.

To learn and to do! This is the soul's work here below. The soul *grows*, as truly as an oak grows. As the tree takes the air and the particles that float in the air, the dew and rain, and the food that in the earth lies piled around its roots ; and by its mysterious chemistry transmutes them into sap and fibre, into wood and leaf, and flower and fruit, and taste and color and perfume ; so the soul drinks in knowledge, and by a divine alchemy changes what it learns into its own substance, and develops itself from within outwardly, and *grows*, with an inherent Force and Power like those which lie hid in the small germ of the acorn.

To sleep little, and to study much ; to say little, and to hear and think much ; to learn, that we may be able to do ; and then to do, earnestly and vigorously, whatever is required by Duty, by the interests of our fellows, our country and mankind,—these are the duties which Masonry prescribes to its initiates.

It requires of them “honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing.” It says to them, in the terse language of an old writer, “Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor deed ; that is, pretend not what is false ; aver not

what is untrue; and let the measure of your affirmation or denial be the understanding of your contractor."

"That any man should be the worse for us, and our direct act, and by our intention, is against the rule of equity, of justice and of charity." We, then, do not that to others, which we might reasonably wish they should do unto us; for we grow richer upon the ruins of their fortune. The good Mason does not wish to receive anything from another, without returning him an equivalent: and by that simple principle, Masonry discourages bets and gaming among its members; while it frowns upon him who takes wages or fees for a work that he is incompetent to do, or demands more than his services are honestly and according to the custom worth; upon the merchant who sells an inferior article for a sound price; upon the speculator who makes the needs and distresses of other men his exchequer.

It says to every Mason: it should be our earnest desire so to live and deal and act, that when it comes to us to die, we shall be able to say, and our consciences to adjudge, that no man on earth is poorer, because we are richer; that what we have, we have honestly earned or purchased; and that no man, and more especially no widow or orphan, can stand up before God, and claim that by the Rules of Equity administered in His great Chancery, this house in which we die, this land that we devise among our heirs, this money which enriches those who survive to bear our name, is his or hers, and not ours, and we in that Great Forum are only their Trustees. For it is most certain that God is just, and will sternly enforce every such trust; and that to all whom we despoil, to all whom we defraud, to all from whom we take anything whatever without full and fair equivalent, He will decree an adequate and ample compensation.

"Be careful," then, it says to every Brother, "that thou receive no wages, here or elsewhere, that are not thy due. For if thou dost, thou wrongest some one, by taking that which in God's Chancery belongs to him; and whether that which thou takest thus, be wealth or rank, or influence or reputation."

Again, it says to him: "Be zealous and faithful! be disinterested and benevolent! Act the peacemaker, in case of dissensions, disputes and quarrels among the Brethren. DUTY is the moral magnetism that controls and guides the true Mason's course over the tumultuous seas of Life. Whether the Stars of *Honor*, *Reputation* and *Reward* do or do not shine; in the light of day, or in the darkness of the night of trouble and adver-

sity; in calm or storm, that unerring magnet still shows him the true course to steer, and indicates with certainty where-away lies the port, which not to reach involves ship-wreck and dishonor. He follows implicitly its silent bidding, as the mariner, when land is for many days not in sight, and the ocean, without path or land-mark, howls angrily around him, follows the silent bidding of the needle, as though it were God's finger, pointing unerringly to the North. To perform that Duty, whether the performance be rewarded or unrewarded, is his sole care; nor does it matter to him, though of this performance there may be no witnesses; and though what he has done will be forever unknown to all mankind.

Times change, and circumstances; but Virtue [in the original meaning of the old Roman word, *Virtus*, manliness] and *Duty*, ever remain the same. The evils to be confronted only take another shape, and are developed in a different form. There is the same need now of Truth and Loyalty, as there was in the days of knighthood. In no age of the world has man had better opportunity than now to display a lofty manliness and noble heroism.

When a fearful epidemic ravages a city, and death is inhaled with the air men breathe; when the living scarcely suffice to bury the dead; most men flee in abject terror, to return and live, respectable and influential, when the danger has passed away. But the old knightly spirit of devotion and disinterestedness and contempt of death, still lives, and is not extinct in the human heart. Every where, a few are found to stand firmly and unflinchingly at their posts, to front and defy the danger, not for money, nor to be honored for it, nor to protect their own household; but from mere humanity, and to obey the unerring dictates of duty. Brethren of some benevolent Order or Association, or philanthropists that belong to no Order, they nurse the sick, breathing the pestilential atmosphere of the Hospital. They explore the dens of want and misery. Gentle as women, they soften the pangs of the dying, and feed the lamp of life in the convalescent. They perform the last sad offices to the dead; and they seek for all no other reward than the approval of their own consciences. Like *one*, a member of THE GREAT ORDER, whom, because he lives among us, and seeks no such acknowledgment, I will not name, they go as volunteers to distant cities, where the cross is marked on every door, the pestilence crouches in every house, and dismay and terror are in every heart; there to attend the sick and relieve the suffering; and when the ghastly destroyer has passed away, A STATE engraves their names upon the eternal tablets

of its memory, and mothers teach their children to bless them and remember them in their prayers.

These obey the Masonic law of Duty ;—these, and the captain who remains at his post on board his shattered ship, until the last boat, loaded to the water's edge with passengers and crew, has parted from her side ; and then, like *Herndon*, goes calmly down with her into the mysterious depths of the ocean ; the pilot who stands at the wheel while the swift flames eddy round him, and scorch away his life ; the fireman who climbs the blazing walls, and plunges amid the flames, to save the lives of those who have upon him no claim by tie of blood, of friendship, or even of ordinary acquaintance,—these, and all men, who, set at the post of duty, stand there manfully, to die, if need be, but not to desert their post.

THE GREAT ORDER insists that its Initiates shall be JUST ; that faithfully using that moral faculty, the conscience, and applying it to existing relations and circumstances, they shall develop it and all its kindred powers, and so deduce the duties that, out of these relations and these circumstances, and by them limited and qualified, arise and become obligatory upon us ; and to learn justice, the law of right, the Divine rule of conduct for human life. It says, in part in the words of a profound if erratic thinker :
 “ 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*, which men style its *punishment*. 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 tri-
 “ bute to their virtues. Men honor all who stand up for truth and right,
 “ and never shrink. The world builds monuments to its patriots, and
 “ tears down the statues of its knaves. 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 towards 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 and suc-
 “ cessful effort to be *practically* just.

“But necessity only, 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 laborer. 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 *house-keeping*, 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. We do not need to sit as a Court of Errors and Appeals, to revise and reverse God’s Providences, in order to know and to hate and despise *them*.”

And so it says, and again partly in the words of the same Thinker: “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 God. Fidelity to your faculties, trust in their convictions—that is justice to yourself; a life in obedience thereto, that is justice towards 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; and we ever see a continual and progressive triumph of the Right.”

TRUTH, a Mason is early told, is a Divine attribute, and the foundation of every virtue; and frankness, reliability, sincerity, straight-forwardness, plain-dealing, are but different modes in which Truth develops itself. Our lectures say, “The dead, the absent, the innocent, and those that trust him, no Mason will deceive willingly. To all these he owes a nobler justice, in that they are the most certain trials of Human Equity. Only the most abandoned of men, said CICERO, would deceive him who

“would have remained uninjured, if he had not trusted. All the noble deeds that have beat their marches through succeeding ages, have proceeded from men of Truth and genuine courage. The man who is always true, is both virtuous and wise, and thus possesses the greatest guards of safety; for the law has not power to strike the virtuous; nor can fortune subvert the wise.”

In this age of exaggeration and insincere profession; when books are written and published and even read, whose object is to teach the rising generation how easily a fortune may be made by entrapping gulls with lies; and when for one to give a true account or a fair one of the speech or argument made against his opinions or his party, is a thing so rare, that the recurrence of the phenomenon at long intervals, goes far to make the most confirmed and incurable infidel yield up his unbelief in miracles;—in this age, when falsehoods, told for effect, and the faculty of utterance whereof is a gift, that yields a comfortable revenue, can get printed by steam and travel on the invisible wings of the lightning,—Masonry still adheres to its old morals, and says to its initiates: “Speak thou always the simple Truth, no more and no less; or else speak not at all.” And it adds: “Be thou no tale-bearer, nor retailer of scandal; for he who is so, is certain often to go beyond the truth.”

With the errors and even the sins of other men, that do not personally affect us or ours, and need not our condemnation to be odious, we have really nothing to do. The journalist has no patent that makes him the censor of morals. There is no obligation resting on us to trumpet forth our disapproval of every injudicious, improper or wrongful act, that every other man commits. One is not obliged to enlist in the police, or play the spy and the informer.

“One ought,” a great German says, “to write or speak against no other in this world. Each man in it has enough to do, to watch and keep guard over himself. Each of us is sick enough in this great Lazaretto; and journalism and political writing constantly remind us of a scene once witnessed in a little hospital; where it was horrible to hear how the patients mockingly reproached each other with their disorders and infirmities; how one, who was worn to a skeleton by consumption, jeered at another who was bloated by dropsy; how the leper laughed at his roommate’s cancer of the face; and this one again at his neighbor’s paralysis; until at last the delirious fever-patient sprang out of his bed, and tore away the coverings from the wounded bodies of his companions; and

“nothing was to be seen but hideous misery and mutilation.” If we would but look at it aright, is the business of parading before all the world every domestic tragedy and every act of disreputable villainy, any less disgusting, or any more profitable to humanity?

Very often the censure bestowed upon men's acts, by those who have elected and commissioned themselves keepers of the Public Morals, is undeserved. Often it is not only undeserved; but praise is due instead of censure; and when deserved, it is always extravagant and therefore unjust.

Even the man who does wrong and commits errors, often has a quiet home, a peaceful fireside, a gentle loving wife and innocent children, who do not know of his misdeeds, past and long repented of, or present and hereafter to be atoned for by sincere penitence and mighty agonies and bitter remorse; or, if they do, do love him all the better, because being mortal he hath erred, and being in the image of God he hath repented, or will, persuaded by their soft and gentle influences, repent and make atonement, if no uninvited censor thrusts himself between him and them. That every blow aimed at this husband and father, strikes brutally at the bosoms of the wife and daughters, and makes them, though innocent, to partake of the shame which falls on him, does not stay the hand of the modern guardian of public morals; but, brave as Caesar, he strikes and slays, and then calls on those to whose vicious appetites he has pandered, to admire and praise him for the generous and manly act.

“If ye seek,” says an old writer, “for high and strained carriages, you shall for the most part, meet with them in low men. Arrogance is a weed that ever grows on a dung-hill. There is no arrogance so great as the proclaiming of other men's errors and faults, by those who understand nothing but the dregs of actions, and who make it their business to besmear deserving fames.” It is no more honorable now than heretofore, for one to become a perpetual spy upon the actions of other men, and a general tale-bearer, even if one is fortunate enough to own a press and types, and so can retail his scandal to a multitude instead of one. Imagine only, a gentleman, making it his trade whereby to earn a living, to fish in all the moral sewers of a city for all the instances of low vice and disgusting depravity, that for the credit of human nature ought to be ignored; and then to stand at the street-corners and retail them orally to all the prurient and bestial who would listen, and for his trouble deposit in his palm a sixpence!

The same old writer adds, and his words are singularly applicable to-day: "Their malice makes them nimble-eyed, apt to note a fault and publish it, and with a strained construction to deprave those things that the doer's intents have told his soul were honest. They set the vices of other men on high, for the gaze of the world. If they cannot wound upon proofs, they will do it upon likelihoods; and if not upon them, they manufacture lies, as God created the world, out of nothing; knowing that the multitude will believe them, because affirmations are apter to win belief, than negatives to uncredit them; and that a lie travels faster than an eagle flies, while contradiction lags after it at a snail's-pace, and halting, never overtakes it."

In his words, Masonry lays down its rule: "If there be *virtues*, and thou art called upon to speak of him that owns them, do thou tell them forth impartially; and if there be vices mixed with them, be thou content the world shall know them by some other tongue than thine. For if the evil-doer himself deserve no pity, (which Christ, who died for him, does not say,) his wife, his parents or his children, or other innocent persons who love him may."

The Mason is devoted to the cause of LIBERALITY and TOLERATION, against Fanaticism and Persecution, political and religious; to that of EDUCATION, INSTRUCTION and ENLIGHTENMENT against Error, Barbarism and Ignorance.

TOLERATION, holding that every other man has the same right to *his* opinion and faith, that *we* have to *ours*; LIBERALITY, holding that, as no human being can say with certainty, in the clash and conflict of hostile faiths and creeds, what *is* Truth, or that he is surely in possession thereof; so every one should feel that it is quite possible that another, equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession; and that whatever one firmly and conscientiously believes, is truth, *to him*;—these are the mortal enemies of that Fanaticism which persecutes for opinion's sake, and initiates crusades against whatever it deems, in its imaginary holiness, to be contrary to the law of God.

And EDUCATION, INSTRUCTION and ENLIGHTENMENT are the only certain means by which Intolerance and Fanaticism can be rendered powerless.

No true Mason scoffs at honest convictions, and an ardent zeal in the cause of Truth and justice. But he absolutely denies the right of any

man to assume the prerogative of Deity, and condemn his Brother's faith and opinions as heretical and deserving to be punished. Nor does he approve the course of those who endanger the peace of great nations, and the solid interests of their own race, by indulging in the cheap luxury of a chimerical and visionary philanthropy; who draw their robes around them to avoid contact with their fellows, and think themselves nearer to heaven by proclaiming their own holiness.

For he knows that Intolerance and Bigotry have been infinitely greater curses to mankind than Ignorance and Error. He does not forget that *Galileo* was denied the free enjoyment of light and air, because he averred that the earth moved; and that, two centuries ago, the rack and the stake would have been the reward of *Agassiz* and *Lyell*. Better any error than persecution! Better any belief or opinion, however irrational and absurd, than the thumbscrew and the *auto da fe!* And he knows also how unspeakably absurd it is, for a creature, to whom himself, and everything within and around him are mysteries, to torture and even slay others, because they do not think as he does in regard to the profoundest of all those mysteries, the least of which it is utterly beyond the comprehension of either to understand.

It holds, in the language of a wise writer, "that virtue by no means consists in the *thinking* or *believing*, which is an accidental, inevitable matter, where the man is sincere; but in the *doing*, which depends solely on himself. Virtue is but heroic bravery to *do* the thing *thought* to be true, in spite of all enemies of flesh or spirit, of 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, and the sole purpose of Religion is an ethic. It is right to require of a man that he shall *seek* for the truth; but not that he shall *find* it. A speculative error, engendered in that huge store-house of ignorance, human *misunderstanding*, ought not to annihilate in our minds the fervent admiration which every just and right-minded man ought to feel, and knows he ought to feel, of a life of constant goodness and continual self-sacrifice. All the actions of a man's life, harmonious in excellence as the planets are in their orbits, should weigh something more than feathers in the scale, even if he is so far unfortunate as to be unable to solve the mystery of mysteries. It is not what we *believe*, but what we *become*, that is important to a man; and religion is but an instrument to ennoble the moral nature of man."

That is equally the purpose and mission of Masonry : “To diffuse useful information, to further intellectual refinement, to hasten the coming of the great day when the dawn of general knowledge shall chase away the lazy lingering mists, even from the *base* of the great social pyramid, is its high calling, in which the most splendid and consummate virtue may well press onward, eager to bear a part.” And it is to be hoped that the time will soon arrive, for which Masonry has so long laboured, when, “as men will no longer suffer themselves to be led blindfold in ignorance, so will they no more yield to the vile principle of judging and treating their fellow-creatures, not according to the intrinsic merit of their *actions*, but according to the accidental and involuntary coincidence of their *opinions*.”

One of the earliest lessons taught the Masonic Initiate is, that every Masonic Temple, itself a symbol of the Universe, and of the soul of every upright and worthy man, is supported by three great columns, WISDOM, STRENGTH and BEAUTY or HARMONY. The inmost meanings of these three columns, I am not at liberty to make known here. They involve the highest truths of Philosophy, and the profoundest Mysteries of Nature. When the Mason is advanced, however, to a certain point, he learns that these three pillars of the old Temple are replaced with three others, the names of which are familiar to you all,—FAITH, HOPE and CHARITY,—virtues which every Mason and every man and woman ought to possess : FAITH,—in God ; that He is good and wise and merciful, a Father and not a Tyrant ; whom we are as children to love, and not as slaves to fear ; —in Human Nature ; confidence in our kind, in the honesty of men’s purposes and intentions ; in man’s capability for improvement and advancement ; the same Faith in others that we would have them put in us ; —and *Faith* in ourselves ;—in our power to do some good, and exert some influence upon our fellows ; *Faith*, that if we are but earnest, honest and sincere, we can help destroy ignorance, error and wrong, and become immortal in our good influences living after we are dead ; that noble and modest confidence in ourselves, which is the secret of all success, and the parent of all great and noble actions.....HOPE, in the ultimate annihilation of Evil in the Universe ; in the final triumph of Masonry, that shall make of all men one family and household ; in the cessation of war and bloodshed, and the advent of Peace and Liberty ; in the final enfranchisement of the human soul and intellect in every country on the globe ; and in a Hereafter, where man, immortal, shall be happy.....And CHARITY, taught

us by *Faith* and *Hope*, for those who differ with us in opinion, for them and for their faith, and even for their errors; that Charity which relieves the necessities and distresses of men, and with open hand gives the suffering and destitute solace and comfort; and which forgives and utters merciful judgment upon the faults and short-comings of others; believes them *better than they seem, and teaches us to judge and do unto others as we should wish them, and think it right for them to judge and do unto us.* To be TRUSTFUL, to be HOPEFUL, to be INDULGENT:—these, when all around us are selfishness, despondency, ill-opinion of Human Nature, and harsh and bitter judgment, are the true supports of every Masonic Temple, and the bases of every manly and heroic nature. And they are also the old pillars of the Temple under different names: for he only is *Wise* who judges others *Charitably* and deals with their errors *Mercifully*; he only is *Strong*, who is *Hopeful*; and there is no *Beauty* of proportion or harmony, like a firm *Faith* in God, our fellows and ourselves.

Our lectures say to us: The true Mason labors for the benefit of those that are to come after him, and for the advancement and improvement of his race. That is a poor ambition which contents itself within the limits of a single life. All men who deserve to live at all, desire to survive their own funerals, and to live afterwards in the good that they have done mankind, rather than in the writing that lasts even the longest upon the sands of human memories. Most men desire to leave some *work* behind them, that may outlive their day and brief generation. That is an instinctive impulse, given by God, and often found in the rudest human heart; the surest proof of the soul's immortality, and of the radical difference between man and the wisest brutes. To plant the trees that after we are dead shall shelter our children, is as natural as to love the shade of those our fathers planted.

In his influences that survive him, man becomes immortal, before the general resurrection. The Thoughts of the Past are the Laws of the Present and Future. That which we say and do, if its effects last not beyond our lives, is of slight importance. That which shall live when we are dead, as part of the great body of law enacted by the Dead, is the only act worth doing, the only thought worth uttering. The desire to do something that shall benefit the world, when neither praise nor obloquy will reach us where we sleep soundly in the grave, is the noblest ambition entertained by man.

To sow, that others may reap; to work and plant for those that are to

occupy the earth when we are dead; to project our good influences far into the Future, and to live beyond our time; to rule as the Kings of Thought over men who are yet unborn; to bless with the glorious gifts of Truth and Light, and Liberty, those who may never know the name of the giver, nor care in what grave his unregarded ashes repose, is the true office of a Mason, and the proudest destiny of a man.

We read in Masonic Monitors, of *Speculative* Masonry, as distinguished from *Operative* Masonry. The word "*Speculative*," as applied to Masonry, is of modern coinage. I confess I shall be glad to see it disused. It always seems to me to involve the idea of talking much, and doing nothing. Masonry is *not* speculative, but *operative*. It is *work*. Good Masonry is to do the work of life. Its natural work is practical life. Its precepts are meant for practical use. It was not meant for the lazy and luxurious, the indifferent or selfish. To long for the regeneration of the human race, and entertain a philanthropy that embraces the whole world, is very pleasant and very easy. The difficulty is, that when Masonry is no more than that, the field to be cultivated is so extensive, that no other crop is raised in any corner of it than weeds. It is a laudable ambition to wish to be the benefactor of the world, or at the least of a nation; but most men can expect to be so, only through the influences they can exert within their own limited circle; and it would be too much, to expect your grand philanthropist, with universal Humanity for his client, to occupy himself with the pitiful interests of his own neighborhood, and with the eradication of the evils that grow like poisonous rank weeds around his own door. "The true Mason, on the contrary, occupies himself with what is near at hand. Right there he finds enough to do. His Masonry is to live a true, honorable, upright, affectionate life, from the motive of a good man. He finds evils enough, near him and around him, to be corrected; evils in trade, evils in social life, neighborhood abuses; wrongs swarming every where, to be righted; follies cackling every where, to be annihilated." "Masonry," it has been well said, "cannot, in our age, forsake the broad way of life. She must walk in the open street, appear in the crowded square, and teach men by her deeds, her *life*, more eloquent than any lips."

The Order says, in its charge to those who are to preside over its Lodges: "You are not to allow any assembly of the body over which you may preside, to close, without recalling to the minds of the brethren the duties of a Mason. That is an imperative duty. Forget not, that more

“than three thousand years ago, ZOROASTER said : *Be good ; be kind ; be humane and charitable ; love your fellows ; console the afflicted ; pardon those who have done you wrong !* Nor that more than two thousand three hundred years ago, CONFUCIUS repeated, also quoting the words of those who had lived before himself : *Love thy neighbor as thyself ; Do not to others what thou wouldst not wish should be done to thyself ; Forgive injuries ; Forgive your enemy, be reconciled to him, give him assistance, invoke God in his behalf !*”

“Let not the morality of your Lodge be inferior to that of the Persian or the Chinese Philosopher.

“Urge upon your brethren the teaching and the unostentatious practice of the morality of the Lodge, without regard to times, places, religions or peoples.

“Urge them to love one another, to be devoted to one another, to be faithful to the country, the Government and the laws ; for to serve the country is to pay a dear and sacred debt.

“To respect all forms of worship, to tolerate all political and religious opinions ; not to blame, and still less to condemn the religion of others ; not to seek to make converts ; but to be content if they have the religion of SOCRATES ;—a veneration for the Creator, the religion of good works, and grateful acknowledgment of God’s blessings.

“To fraternise with all men ; to assist all who are unfortunate ; and cheerfully to postpone their own interests to those of the Order.

“To make it the constant rule of their lives, to *think* well, to *speak* well, and to *act* well.

“To place the Sage above the Soldier, the Noble or the Prince ; and take the wise and good as their models.

“To see that their professions and practice, their teachings and conduct do always agree.

“To make this also their motto : *Do that which thou oughtest to do, let the result be what it will.*”

While Masonry inculcates these duties towards individuals, it also requires its initiates to work, actively and earnestly, for the benefit of their country. It is the Patron of the oppressed, as it is the comforter and consoler of the wretched and unfortunate. “It seems to it a worthier honor to be the instrument of advancement and reform, than to enjoy all that rank and office and lofty titles can bestow. It is the advocate of the common people, in those things which concern the best interests of man-

"kind." It hates insolent power and impudent usurpation. It pities the poor, the sorrowing, the disconsolate. It would fain raise and improve the ignorant, the sunken and the degraded.

It is the Preacher of LIBERTY, FRATERNITY and EQUALITY: of a decent and well regulated liberty, based on law, and guarded by an inviolable constitution, under which the rights of the individual and the minority are as secure as those of the majority; of *Liberty*, that is not License, nor Anarchy, nor Licentiousness, nor the Despotism of party; and by which men are free, but not *too* free: of *Fraternity*, in that sober sense which regards men as the children of a common Father, to be loved when good, pitied and not hated, when bad, persuaded and not persecuted when in error: Of *Equality*, in the eye of the Law, in political rights and in the rights of conscience.

But it is not its mission to engage in plots and conspiracies against the Civil Government. It is not the fanatical propagandist of any creed or theory; nor does it proclaim itself the general enemy of Kings. It contracts no entangling alliances with any Sect of Theorists, dreamers or political philosophers. It sits apart from all, in its own calm dignity and simplicity; the same in a Republic as under a Monarch; the same in Turkey as at the Rock of Plymouth; the same now as when the foundations of the first Temple at Jerusalem were laid.

It recognises the truth of the proposition that *necessity*, as well as abstract ideal *right* and *justice*, plays a part in the making of laws, the administration of government and the regulation of relations in Society; and rules, indeed, in all the affairs of men. It knows that Freedom follows *fitness* for freedom, as the consequence follows the cause; and that no people will be *really* free, until they are *fit* to govern themselves. Therefore, it does not preach sedition nor encourage rebellion by a people or a race, when it can only end in disaster and defeat; or, if successful, in bloodshed and barbarism, and at last a worse servitude than before.

But wherever a people is *fitted* to be free, and generously strives to become so, there go all its sympathies. It hates and detests the Tyrant and the lawless oppressor, and him who abuses a lawful power. It frowns upon cruelty, and a wanton disregard of the rights of Humanity; and it is the enemy of the despotism of mob and autocrat alike. It is the votary of Liberty and Justice. Life's length, it tells its initiates, is not measured by its hours and days; but by that which we have *done* therein for our country and our kind. An useless life is short, if it last a century; but

that of Alexander was long as the life of oaks, though he died at thirty-five. If we but eat and drink and sleep, and let every thing go on around us as it pleases; or if we live but to amass wealth, or gain offices, or wear titles, we might as well not have lived at all.

In all times, Humanity has had three chief Enemies; the Despotism of ROYAL POWER, claiming to rule by Divine Right; the insolence, cruelty, and blood-thirstiness of THE SACERDOTAL POWER, armed with the rack, the stake, and the gibbet; and the haughty pretensions of RANK, CASTE and PRIVILEGE, fenced about with exclusiveness, and indignant when Truth and Right have seemed about to interfere with and diminish their "vested rights," by elevating the people to the dignity of manhood.

These three have always been the implacable enemies of Human Liberty; and for many centuries the People gained ground, only when Pontiffs brought Kings to their knees, or the Throne made head against the insolent domineering of God's vicars; when the king ostracised and decimated his haughty nobles; or the nobles made concessions to the citizens and people, to enlist them against the crown.

Masonry was made to be THE ORDER OF THE PEOPLE. It has ever exerted its influence on the side of civil and religious liberty; of emancipation of both the muscles and the mind of all that were fit to be free; of education and enlightenment; of the elevation of the oppressed masses of Humanity to that level of Equality on which they ought to stand.

Opposition to Regal Tyranny made the government of Masonry democratic: Hatred of Sacerdotal usurpation and intolerance dedicated its Lodges to the Sts. John, opened its doors to men of all creeds, and closed them against sectarian discussions; and its adoption of a founder and worker in metals, the son of a poor Phœnician widow, as the Hero of its legend, evidences its hostility to the unjust privileges of oligarchies and aristocracies, and to Orders that by means of monopolies that weigh heavily on the shoulders of the people, live in luxurious and arrogant idleness.

It desires to see despotism every where dethroned, and constitutional government established in its place; the Sacerdotal Power of all Churches become like that which the Apostles exercised in the first days of Christianity; the ways to rank and civil employment, to office and honors, open to all whose merits and capacity entitle them to aspire: and therefore this now is, as it always was, its motto:

"Devotion to the interests of the People; detestation of Tyranny; sacred regard for the rights of Free Thought, Free Speech, and Free Conscience; implacable hostility to Intolerance, Bigotry, Arrogance and

“Usurpation; respect and regard for labor, which makes human nature noble; and scorn and contempt for all monopolies that minister to insolent and pampered luxury.”

Bro. the Count de FERNIG said, in the Central Grand Lodge of the Scottish Rite in France, in 1843: “Man, frail and feeble, should be upheld by Scottish Masonry. It should elevate him, without changing his proper nature, or allowing him to become corrupted. It repudiates the dogma that commands the death of the Senses; as it rejects the philosophy that exalts sensualism. It closes alike the books of Zeno and those of Epicurus. It believes in the Grand Architect of the universe, in the immortality of the soul, in the necessity of moderating and governing the human passions, to make of them human virtues.

“This is the substance of our precepts. Upon these bases the Supreme Council desires to erect that luminous Temple to which the Wise of every country and of all religions may repair.

“But to effect that, we must be convinced that no efforts are insignificant, and no aid is unimportant. We are all fractions of the great Social Unit. We all play a part, more or less brilliant, more or less active, but always certain and always real, in this world. An edifice is not composed of great ashlar alone. There are materials of secondary appearance, which assist in producing its symmetry, its solidity and even its beauty. With us, too, nothing is without its use. It is necessary that every Brother should be a Mason, not only in the Lodge, but in the world; that he should preach as well by his example as with his lips; that he should cultivate wisdom, practice Fraternity, in its fullest sense, respect justice, and cause it to be respected; and then, whether he be an humble workman among the masses, or one who sits in the councils of kings, he will worthily have accomplished his task.

“Thus acting, we shall show that Masonry contains those fruitful germs, that it is for the interest of every Prince and of every country to seek to develop.

“When the founders of our Order exiled politics from our Temples, they were far from meaning that we ought to exercise no influence upon society; but they desired that this influence should be pure, severe and moral. They fixed the seat of our power beyond the storms of the outer world, at the domestic hearth. They commanded us to make the man and the family better; for they knew that the power that forms habits and morals, dictates laws.

“They did not conceal it from themselves, that many generations must

pass away, before the object would be attained. They knew the weaknesses also of the human heart. They knew that the children of the Grand Architect would wish to create, like Him, with a word and gesture, without the aid of Time, which alone makes fruitful and ripens. Haughty and unavailing desire! Let *us* have aims more moderate! Let *us* learn to be patient, to be not discouraged, not to repine, if we do not see the work crowned with success, before we close our eyes upon this world! What is a single moment in Eternity? and because the leaf drops upon the root, does the tree therefore cease to grow? Let us again and again turn the furrows ploughed by our fathers, and the field will not become a field of tares!"

At the same feast, the Bro.: PHILIPPE DUPIN said: "At Rome, the child who, born to Patrician rank, was destined to the perilous honors of the conduct of public affairs, seeing in the *Atrium* only the statues of his ancestors, their foreheads cinctured with triumphal coronets, was, as it were, reared under their eyes; and urged by their inspiring presence, he naturally rose to their level; at least he endeavored to do so. In the same thought that antique adage of our fathers had its origin: NOBLESSE OBLIGE.

"So, my Brethren, while we study history, and contemplate the glorious past of those who lived and fought under our banners, let us too be nobly proud; and say, MAÇONNERIE OBLIGE! Yes, MASONRY is OBLIGATION! for it has been the forerunner of civilization. In its proscribed Temples, all the truths have found, sometimes a cradle, and sometimes a refuge: and when the world was vexed with savage virtues and stupid superstitions, it purified beliefs, it raised altars to Toleration, to Pity, to Justice, to all those holy Images that now give light to the world. MAÇONNERIE OBLIGE: for when Intolerance furiously preached the worship of Gods made by the hands of men, it was in corporations, in secret societies, in *Masonic Societies*, that by the title of "Grand Architect of the Universe," a God was proclaimed, Creator, Preserver and Supreme Judge of the human race. It was there that men learned to defend the great principles of Liberty of Conscience and Free Thought; that is to say, the doctrine of improvement and progress, in relation both to the intellect and the heart, to intelligence and virtue. For that doctrine our fathers fought. The struggle was fierce, sanguinary, glorious. You have your Heroes, Sages, Martyrs. You possess the immense glory of having triumphed for the happiness of all.

"But *now*, when the hand of Intolerance is no longer armed with the

steel, when your Temples have august protectors, and society walks in your paths, are you to conclude that Masonry has lived its time, accomplished its task, and may rest from its labors? Are we now to seek in indolent repose the reward of our toils? That would be to mistake at once the object of the Institution, the condition of society, and the demands of the generous mission to which we have devoted ourselves.

“When the despotism of blind superstition was tyrant over the world, Masonry, naked of material power, ruled and reigned in the domain of ideas; protested for the present, and sought to enlighten the future. Now, in the elevated sphere it occupies, it should still reign and rule, to complete its work, perhaps by a different course. Thus men’s beliefs are no longer rude and savage, and Masonry does not need to soften and combat them; but now, that creeds have become enfeebled and emasculated by the mere effect of civilization, is it not the noble duty of Masonry to endeavor to give them new life and vigor, and to develop what in them is true, consolatory, just, useful and venerable? You have heretofore set limits to all excesses, and you ought to do so again: you should maintain order in institutions, among men, in ideas; and precisely because you have heretofore warred against excesses and errors that were to be deplored, it is now your mission to war against excesses and errors in the opposite direction.

“You profess, as the basis of your doctrine, the law of Equality, of Fraternity among men, of Liberty for all; but you ought also to teach all men the true meaning and representative value of those words, which may enlighten and instruct, but may also lead astray and bewilder: for you, by your studies, and by the practical life of your Lodges, have learned what they mean and what they command.

“To you, as to all men of progress, the word ‘Equality’ means Equality as of right, for equal virtues and equal capacities; a share in the same advantages, for those who, by equal titles, deserve them. To understand it in any other sense, is contrary to the principles of morality and justice, and to the teachings of Nature herself.

“Does it not belong to you, to you, who have always been the defenders of liberty, to declare the austere duties which it imposes on all; and to demonstrate that it can have no solid basis, unless it be built upon virtue and respect of the rights of others? Does not the voice of Masonry still need to incite to fraternal union all men and every people? That is its mission. It embraces the two Hemispheres in the vast circle of fraternal

beneficence. For your sphere of action is not narrowed and limited by the frontiers of this realm. Masonry is of all countries, as she is of all times."

As long ago as 1741, the Grand Master, the Duc d'ANTIN, said: "The whole world is only one Republic, of which every nation is a family, and every individual a child. The sublime art of Masonry, without interfering with the different duties which the diversity of States exacts, tends to create a new People, which, made up from many nations, cements them all, as it were, together, by the cohesive power of Science, Morality and Virtue." Time has enabled us to improve but little upon this definition.

The answer to the inquiry, what Masonry *is*, would be very incomplete, if nothing were said of its *philosophy*; and yet I have time to say but little.

Masonry is as little a religious sect as it is a political party. As it embraces all parties, so it embraces all sects, to form from among them all a vast fraternal association. 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. 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 *un-belief* in none. In all religions there is a basis of Truth; in all there are *fragments* at least of pure Morality. All that teach the cardinal tenets of Masonry, we respect; all teachers and reformers of mankind, we admire and revere.

We do not undervalue the importance of any Truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was his prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago, and substituted a better faith in the place of the law of Moses. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us, or his history but the unreal revival of an older legend. To do either, is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.

It is not disbelief nor scepticism. It has its own creed, simple and sublime, to which every good man of every religion can assent. It expounds all the old philosophies, and modestly and not oracularly utters its own.

To every Mason, there is a God,—ONE, SUPREME, INFINITE in Goodness, in Wisdom, Foresight, Justice and Benevolence; CREATOR, DISPOSER and PRESERVER of all things. How, or by what intermediates, Powers or Emanations He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to Creeds and Religions to inquire.

To every Mason, the soul of man is immortal. Whether it emanated from, and will return to, God, and what is to be its continued mode of existence hereafter, each judges for himself. Masonry was not made to settle that.

To every Mason, WISDOM or INTELLIGENCE, FORCE or STRENGTH, and HARMONY, or FITNESS, PROPORTION and BEAUTY, are the Trinity of the Attributes of God. With the subtleties of Philosophy and Scholasticism concerning them, Masonry does not meddle, nor decide as to the *reality* of the supposed Existences that are their Personifications; nor whether the Christian's Trinity be such a Personification, or a Reality of the gravest import and significance.

To every Mason, the Infinite Justice and Benevolence of God give ample assurance that Evil will ultimately be dethroned, and the Good, the True and the Beautiful reign triumphant and eternal. It teaches that Evil and Pain and Sorrow exist as parts of a wise and beneficent plan, all the parts of which work together under God's eye, to a result which will be perfection. Whether the existence of Evil is rightly explained in this creed or in that; by Typhon, the Great Serpent; by Ahriman and his army of wicked spirits; by the Giants and Titans warring against Heaven; by the two co-existent, co-eternal principles of Good and Evil; by Satan's temptation and the fall of man; it is beyond the domain of Masonry to decide, and it does not even inquire. Nor is it within its province to determine how the ultimate triumph of Light and Truth and Good, over Darkness and Error and Evil is to be achieved.

Thus it disbelieves no truth, and teaches unbelief in no creed; except so far as such creed may lower its own lofty estimate of the Deity, degrade him to the level of the passions of Humanity, deny the high destiny of man, impugn God's goodness and infinite benevolence, strike at the great

columns of Masonry, CHARITY, HOPE and FAITH, or inculcate immorality, and disregard of the active duties of life.

It is not a religion, but a WORSHIP; and one in which all civilized men can unite; for it does not undertake to explain, or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect. It trusts in God, and HOPES: it BELIEVES, like a child, and is humble: It draws no sword to compel others to adopt its belief or be happy with its hopes: And it WAITS with patience to understand the mysteries of nature and nature's God hereafter.

The first great Truth in Masonry is: No man hath seen God at any time. He is ONE, ETERNAL, All-powerful, All-wise, Infinitely Just, Merciful, Benevolent and Compassionate; Creator and Preserver of all things, the Source of Light and Life, co-extensive with Time and Space, Eternal as one and Infinite as the other; Who thought, and with the thought created the Universe, and all living things, and the Souls of Men: THAT WHICH IS: the PERMANENT: while every thing besides Him is a perpetual Genesis: That His Justice, Wisdom and Mercy are alike infinite, alike perfect, and yet do not in the least jar or conflict one with the other.

While the first oaks still put forth their leaves, man lost the perfect knowledge of the One True God, the ancient absolute EXISTENCE, the Infinite MIND and Supreme INTELLIGENCE; and floated helplessly out upon the shoreless ocean of conjecture. Then the Intellect vexed and tortured itself with seeking to learn whether the material universe was a mere chance combination of atoms, or the work of Infinite uncreated wisdom:whether every thing Material and Spiritual was created by the Deity out of nothing; or whether matter and He were co-existent, and creation only the moulding into shape of chaos: . . . whether the universe was God, or God was the soul of the Universe, pervading every part of it; or an independent existence, separate and apart from the Universe; a *personal* Existence;whether with ever-present and ever-recurring immediate personal action He produces the continual succession of phenomena and effects; or whether those effects are but the results of an unchangeable law enacted by Him in the remote ages of Eternity. All their Philosophies, struggle as they might to avoid the perilous abyss, ended in one of the two conclusions; either that there is *no* God, or that *all that exists* is God,—in theoretical *Atheism* or *Pantheism*; and so they wandered ever deeper into the darkness and were lost, and there was for them no longer any real God, but only a great dumb Universe.

Atheism, it is true, never was more than a theory. "It has been said," a great Thinker writes, "Death is the end : this is a world without a God : "There is no Providence : Nature is a fortuitous concourse of atoms ; "thought is a fortuitous function of matter, a fortuitous result of a fortuitous result, a chance shot from the great wind-gun of the Universe, accidentally loaded, pointed at random, and shot off by chance. Things *happen* ; they are not *arranged*. There is *luck*, and there is *ill-luck* ; "but there is no *Providence*. There is only a Universe all *disorder* : no "Infinite, no Reason, no Conscience, no Heart, no Soul of things ; nothing "to reverence, to esteem, to love, to worship, to trust in ; but only an ugly "FORCE, alien and foreign to us, that strikes down those we love, and "makes us mere worms on the hot sand of the world. Out of the sky "smiles no kind Providence, in all its thousand starry eyes ; and in storms, "a malignant VIOLENCE, with its lightning-sword, stabs into the darkness, "seeking for men to murder.

"Man never could be content with that,—to believe that there was no "Mind that thought for man, no *Conscience* to enact eternal laws, no *Heart* "to love those whom nothing of earth loves or cares for, no *Will* of the "Universe to marshal the nations in the way of justice, wisdom and "love. History is not the fortuitous concourse of events, or nature that "of atoms. He cannot believe that there is no plan nor purpose in nature, "to guide our going out or coming in ; that there is a mighty *going*, but "it goes *no-where* ; that all beauty, wisdom, affection, justice and morality "in the world, is an *accident*, and may end to-morrow."

All that is well and truly said. Masonry admits its truth, and not only requires of the aspirant within its Temples to profess a belief in the existence of a God ; but before he is made a Mason, to unite in prayer to Him, and declare that in Him he puts his trust. With that it is for the time content ; but afterwards it endeavors to communicate to him adequate and rational ideas of the Grand Architect of the Universe ; that *honor* the Deity and are not idolatry.

Most truly it was said : "It is not profanity to deny the Deity of the "ignorant vulgar ; but to assign to Him the attributes imagined by them, "is profanity." Most truly it has been said : "Verily, verily, travelers "have seen many monstrous idols in many countries ; but no human eyes "have ever beheld more daring, gross and shocking images of the Divine "nature, than we creatures of the dust make in our own likenesses, of our "own bad passions, impiously reversing the order of creation, and breathing our own spirit into a mental image and idol of the Creator."

So it has been truly said by another, that "every religion and every conception of God is idolatrous, in so far as it is imperfect; and as it substitutes a feeble and temporary idea in the shrine of that Undiscoverable Being, who can be known only in part, and who can therefore be honored, even by the most enlightened among his worshippers, only in proportion to their limited powers of understanding and imaging to themselves His perfections."

No symbol of Deity can be appropriate or durable, except in a relative or moral sense. We cannot exalt words that have only a *sensuous* meaning, *above* sense. To call Him a POWER, or a FORCE, or an INTELLIGENCE, is merely to deceive ourselves into the belief that we use words that have a meaning to us; while really they have no more than the ancient visible symbols had. To call him SOVEREIGN, FATHER; GRAND ARCHITECT OF HEAVEN AND EARTH; EXTENSION; TIME; BEGINNING, MIDDLE AND END; WHOSE FACE IS TURNED ON ALL SIDES; THE SOURCE OF LIFE AND DEATH; is but to hold out to other men certain mental symbols, by which we in vain endeavor to communicate to them the same vague ideas which men in all ages have impotently struggled to express, and it may be doubted whether we have succeeded, either in communicating, or in forming in our own minds, any more distinct and definite, and true and adequate ideas of the Deity, in any other than His *moral* aspect, with all our metaphysical conceits and logical subtleties, than the rude ancients did, who endeavored to symbolize, and so to express His attributes, by the Fire, the Light, the Sun and Stars, the Lotus and the Scarabæus; all of them *types*, of what, *except by types*, more or less sufficient, could not and cannot be expressed at all.

The Heathen Gods were unrealities, and mere ideal personifications, either of the Heavenly Bodies, the Powers of Nature, or the Principles of Light and Darkness, Good and Evil. The ancients worshipped the Powers of Nature in the constellations, and the constellations in the animals imaged there. But always there were a few who believed that there was but one only True God, who has no bodily shape, and hath never been seen by any man; who is not the Light nor the Fire; but pure absolute Intellect and Existence; a Personality, existing before the Universe, which He created with a Thought; that the Past, the Present and the illimitable Future, the infinite series of events and successions of Time in both directions are all present to Him at one and the same moment. There is to HIM no FUTURE and no PAST. He is present every where, and there is to HIM

neither **THERE** nor **ELSEWHERE**; but every thing, to Him, is **HERE** and **NOW**; that He is necessarily unchangeable, immutable, infinitely just, wise and powerful, yet infinitely merciful, loving and benevolent; and can neither be angry nor repent.

And so Masonry says to its Initiates this: "God is One; Unapproachable, Single, Eternal and Unchanging; and not that Supposed God of Nature, whose manifold power was imagined to be immediately revealed to the Senses in the incessant round of movement, life and death.

"The **MANIFOLD** is an infinite illustration of the One. The Forces of Nature are the laws enacted by the absolute Uncreated Existence. In the absence of Creation by Him, no attribute could have been appended to His name. By the Emanations of His Omnipotence we become conscious of His abstract Being; and the **ELOHIM**, by which He created all that is, are His creative Powers, and a part of those Emanations.

"All the Gods of the Heathen are false idols; because, being but men's attributes and passions enlarged and personified, they are wholly unreal and have no existence. There is but one God, infinite and incomprehensible, to whom no human attribute can be properly assigned, even when imagined to be infinite.

"The **POWERS** of God are not *Persons* nor *Beings* distinct from Him; but His **THOUGHTS**, immaterial as *our* Thoughts, and existing in Him, as Thoughts exist in our own Souls.

"God is the Soul of the Universe, distinct from and superior to the Universe of things, as the Soul of man is distinct from and superior to his frail body.

"There is no *rival* God ever at war with **THE INEFFABLE**; nor any independent and self-existent Evil Principle in rebellion against him. The Universe is a great whole, in which every thing tends to a good result, through an infinite series of things; like a great harmony in which discords and concords mingle, and which, without either, would be imperfect."

Man, his intellect too limited to *comprehend* these mysteries, must *believe*; and simple faith is wiser than all the vain speculations of Philosophy.

Let him steer far away from all those vain Philosophies, that endeavor to account for all that is, without admitting that there is a God, separate and apart from the Universe, which is his work; that erect Universal Nature into a God, and worship it alone; that annihilate spirit, and believe no testimony except that of the bodily senses; that by logical formulas and dexterous collocation of words make the actual, living, guiding and pro-

tecting God fade into the dim mistiness of a mere abstraction and unreality, itself a mere logical formula.

In all ages, the golden threads of Truth have gleamed in the woof of Error. Fortunate the Mason, who, by the Light of Wisdom, the True Masonic LIGHT, first Emanation from the Deity, can discern the golden threads, God's hieroglyphics, written when Time began; and read them aright, as they were read by our Ancient Brethren in the early ages!

Thus in all ages the WORD of God, His THOUGHT, the Great Creative Power, not spoken through material organs nor in a voice audible to mortal ears, has sounded in the souls of men, and taught them the great Truths of Reason, Philosophy and Religion. Fortunate the Mason, to whom that WORD, the Deity Manifest, is audible, intelligible, significant; God's THOUGHT, that made the Stars, and all that is, and the Great Laws of Harmony and Motion!

In all ages, rosy gleams of light, tinging the dark clouds of Error, have taught mankind that Truth and Light, perfect and glorious, linger below the Horizon of Mortal Vision, in time to rise, like the Sun, and fill God's Universe with light and glory, at the Dawn of His appointed day. Fortunate the Mason, who with firm faith and hope accepts these struggling rays that gild the clouds, as ample evidence that, in God's good time, His Dawn of day will come, and be eternal!

The existence of a God, who is the immaterial soul of the Universe, present in it everywhere, and yet wholly distinct from it, is a mystery beyond our comprehension; but no more so than the existence of the soul of man, the advent of light to the earth from the remotest stars, after journeying many thousand years, the presence of latent electricity and heat in the most solid bodies:—and the existence of a Soulless Universe, without a God and uncreated by a God, would be a greater mystery, and more incomprehensible still.

The idea that God never *began* to exist, but always *was*, is one beyond our comprehension, and which the soul struggles in vain to grasp; but not more so than the idea of space infinite in extent, and time infinite in duration:—and it would be a far greater mystery, if, after an eternity, during which there had been no God, during which there had been everywhere in infinite space blank nothingness; never during a whole eternity of Time an echo of a Thought; God, without a cause, had begun to be.

That the Thought and Will of God, uttered in the word, are an infinite, omnipotent Power, of Creation and Production, of Preservation and

Destruction, that brought into existence out of Nothingness, the whole infinite Universe of Worlds, is a mystery, the greatest of all mysteries, we are in the habit of thinking; but it is as comprehensible as the existence of a Soul, of a Thought that can separate itself from and go out of the Soul; that can live after the utterer is dead; that is an actual Power, and moulds the fates, and influences the destinies, of Humanity:—and it would be a greater mystery still, if the material Universe, not instinct with a Soul, nor having a Creator, and without a Producing Cause, had existed always, or had sprung into existence of itself.

The action of the will of one man on the conduct of another; the unknown, invisible, immaterial power that draws the magnet round with irresistible energy to the North, the development of the acorn into the oak, the phenomena of dreams, are equally mysteries and equally incomprehensible to us. God is a mystery, only as everything that surrounds us is; and as we are mysteries to ourselves.

GOD LIVES, AND IS IMMORTAL. His Thought, that *created, preserves*. It conducts and controls the Universe, all spheres, all worlds, all actions of mankind, and of every animate and inanimate creature. It speaks in the soul of every man that lives. The Stars, the Earth, the Trees, the Winds, the universal voice of Nature, Tempest and Avalanche, the Sea's roar and the grave voice of the Water-fall, the hoarse thunder, and the soft whisper of the brook, the ice-mountains sailing in Northern Seas, the song of birds, the voices of Love, the speech of Men, all are the alphabet in which it communicates itself to men, and informs them of the will and law of God, "who made and blesses all."

Before the world grew old, the primitive Truth and Knowledge faded out of men's minds. Then man asked himself: "*What am I? and how and whence am I? and whither do I go?*" And the soul, looking inward upon itself, endeavored to learn whether that "I," that was conscious of its own individuality and identity, were mere matter, its thought, reason, passions and affections mere results of material combination; or whether it were an Immaterial existence, enveloped in, and environed by the impediments of, matter; whether it were an individual essence, complete and perfect by itself, with a separate and inherently immortal life; or an infinitesimal portion of a great FIRST PRINCIPLE or UNIVERSAL SOUL, that interpenetrates the Universe, extends through the infinitudes of space, and undulates like light and heat; and so they wandered further and further on amid the mazes of Error, and imagined vain philoso-

phies, wallowing in the sloughs of materialism and sensualism, or vainly beating their wings in the vacuum of abstractions and idealities.

But Masonry teaches us that the soul of man is immortal; not the mere result of organization, nor an aggregate of modes of action of matter; not a mere *succession* of phenomena and perceptions; but an **EXISTENCE**, *one and identical*, a Living Spirit, a spark from the Great Central Light, that hath entered into and dwells in the body, to be separated from it at death, and return to God who gave it; that does not disperse or vanish at death, like breath or a smoke, nor can be annihilated; but still exists and possesses activity and intelligence, even as it existed in God before it was enveloped in the body. It is immortal, not of necessity, but, unless, as it and all things emanated from God, it pleases Him to absorb it again into Himself.

We do not *understand* this; but we *believe*. We struggle to express the Truth, by words that are inadequate. Far in the darkened Past we hear our Ancient Brethren, with stammering utterance, striving to express the same idea of immortality, saying:

“The seed dies, and out of its death springs the young shoot of the new wheat, to produce an hundred-fold.

“The worm dies in its narrow prison-house, woven by itself; and out of its death springs the brilliant moth, emblem of immortality.

“The long-lived serpent dies, and self-renews its own existence; and out of the death of night’s sleep, the minor mystery, comes the renewed life of the morning.

“Now, as ever, out of death springs Life; out of Darkness ever awakes the Light; and to Evil in eternal circle Good succeeds.”

It is the great problem of Human Existence, whether the Power and Principle of Good is ultimately to dethrone and destroy the Power and Principle of Evil; whether pain and calamity and sin and sorrow are hereafter to disappear from the Universe, and all thenceforward be Light and Joy and Content and Happiness; whether there is another life, in which the malign influences of the Demon of Evil will be unfelt, and where reparation will be made for the sufferings of Virtue, and the calamities of the good, in this life: for it is the Great Problem whether we are better than the brutes that perish; and whether there is a Great, Good, Beneficent FATHER in Heaven, who will in His own good time connect together all the thousand links of circumstance, and make them lead to one good and excellent result.

The laws which control and regulate the Universe, are those of MOVEMENT and HARMONY. We see only the isolated incidents of things, and cannot, with our feeble and limited capacity and vision discern their connection, nor the mighty chords that make the apparent discord perfect harmony. Evil is merely apparent; and all is in reality good and perfect. For pain and sorrow, persecution and calamity, affliction and destitution, sickness and death, are but the means by which alone the noblest virtues can be developed. Without them, and without error and sin, and injury and outrage, as there can be no effect without an adequate cause, there could be neither patience nor prudence, nor temperance, nor courage to meet danger; nor truth when to speak it is hazardous; nor love that lives despite ingratitude; nor charity, nor forbearance and forgiveness, nor toleration, nor charitable judgment of men's motives and actions; nor patriotism, nor heroism, nor self-denial, nor generosity. Human virtues and excellencies would have no existence, their very names be unknown, their natures be entirely incomprehensible to us. Life would be one low, flat, dead level, above which none of the lofty elements of human nature would emerge; and man would lie lapped in contented indolence and apathetic idleness, a mere worthless negative, instead of the brave, strong soldier against the grim legions of Evil and of rude Difficulty.

The Laws of Nature are the development of LOVE, the Universal Law, the Divine motive for Creation. Hence flow attraction and affinities, and the swift flash of the Electric Current; the tides, the clouds, the movements of the world, the influence of will and the mysterious power of magnetism. Nature is one great HARMONY; and of that Harmony, every human soul is a tone. From God it flows in never-ceasing circles, as Light and Splendor from his Sun. To him the notes of that harmony return, and mingle with the mighty diapason of the spheres, and are immortal.

Man is not governed by a resistless blind FATE or inexorable dumb DESTINY; but is FREE to chose between the Evil and the Good. We are *conscious* of our freedom to act, as we are conscious of our existence and continuing identity. "We have the same evidence of one as of the other; if we can put *one* in doubt, we have no certainty of *either*, and everything is unreal: and we can deny our free-will and free-agency, only upon the ground that they are in the nature of things impossible; which would be to deny the Omnipotence of God."

THE MYSTERIES OF THE GREAT UNIVERSE OF GOD! How can we,

with our limited mental vision, expect to grasp and comprehend them? Infinite SPACE, stretching out from us every way, without limit; infinite TIME, without beginning or end; and we, HERE and NOW, in the centre of each: an infinity of Suns, the nearest of which only *diminish* in size, viewed with the most powerful telescope; each with its retinue of worlds; some that we *seem* to see, whose light that now reaches our eyes has been upon its journey for fifty centuries; our world spinning upon its axis, and rushing ever in its circuit round the sun; and it, with the sun and all our special system revolving round some great central point; and that and suns, stars and worlds evermore flashing onward with inconceivable rapidity through illimitable space;—and then, in every drop of water that we drink, incredible multitudes of living creatures, invisible to the naked eye, of a minuteness beyond belief, yet organized, living, feeding, devouring each the other; no doubt with *consciousness of identity*, and memory and instinct.

Such are the mysteries of the great Universe of God; and yet we would fain know by what process He created it; would understand his Powers, His Attributes, His Emanations, His mode of existence and Action; the plan according to which all events proceed,—that plan profound as God himself; would know the laws by which He controls the Universe; would fain see and talk to Him face to face; and are unwilling to *believe* what we do not *understand*.

He commands us to love one another, to become like little children. He tells us that to love Him and to love our neighbor are the great commandments, obeying which we shall live; and we dispute and wrangle, and hate and persecute each other because we cannot all be of one opinion as to His Essence, or agree upon a complete inventory of His attributes, or believe that this doctrine or that is heresy or truth; drenching the world with blood, depopulating realms, and turning fertile lands into deserts, for the glory of God and to vindicate the truth; until, for religious wars, persecutions and murders, the Earth for many a century has rolled round the Sun, a charnel-house, steaming and reeking with human gore, the blood of brother slain by brother for opinion's sake, that has soaked into and polluted all her veins, and made her a horror to her Sisters of the Universe.

And if all men had always obeyed with all their heart, the mild and gentle teachings of Masonry, that world would always have been a paradise; while Intolerance and Persecution make of it a hell. For this is the

Masonic creed: BELIEVE, in God's infinite benevolence, wisdom and justice; HOPE, for the final triumph of good over evil, and for Perfect Harmony as the final result of all the concords and discords of the Universe; and be CHARITABLE, as God is, towards the unfaith, the errors, the follies and the faults of men; for all are one great Brotherhood.

Such are the morality and philosophy of Masonry, briefly and imperfectly, but not inaccurately, sketched.

One would naturally suppose that in an Order professing such principles, all would be concord, union and peace; that there would be no rivalries and jealousies, no violent controversies, no ambitious pretensions.

For the initiate has gone but a little way within the Temple, when he hears these words: "The generous man cannot but regret to see dissensions and disputes among his brethren. It is the base and ungenerous only that delight in discord. It is the duty of the Mason to make man think better of his neighbor; to quiet, instead of aggravating, difficulties; to bring together those who are severed and estranged; to save friends from becoming foes, and to persuade foes to become friends. Control your own temper and govern your own passions, and so fit yourself to keep peace and harmony among your Brethren. Masonry is the realm of Peace; and every Brother has been taught the lesson that among Masons there must be no *dissension*, but only that noble *emulation*, which can best *work* and best *agree*. Wherever there is strife and hatred among the Brethren, there is so far no Masonry; for Masonry is Harmony and Union. Ambition is or ought to be an alien and unwelcome among Masons; ambition, selfish, restless, circumventing, unjust, unscrupulous and slanderous."

From the Masonic Temple, every selfish and hateful thought ought to be exiled; and in it all wrongs and injuries forgiven and forgotten. Peace and concord should be the Angels of the House; and Masons be no more divided by vain and empty disputes and quarrels.

Yet there have always been in Masonry dissensions, jealousies, disputes and schisms, contests for power, disputes as to rank, quarrels about legiti-

macy ; that have done much to deprive the Order of the world's respect, and diminish its capacity for usefulness.

In England there was for many years a bitter controversy between the two Grand Lodges of London and York, each branding the other as illegitimate. In France, for twenty years, a like controversy between the old Grand Lodge of France and the Grand Orient; and afterwards for nearly forty years between the Grand Orient and the Supreme Council. In New York there have been for several years, and are yet, two or three Grand Lodges. The whole Masonic world is now debating the legitimacy of a new Grand Lodge lately established in Canada; and in Louisiana two distinct bodies claim to administer the Scottish Rite, and one of them is at feud with this Grand Lodge.

While I have something to say of these last feuds, my chief purpose is to speak of the feeling, hostile on the part of many members of the prevalent Rite, and on the part of most not cordial, towards the only other Rite to any extent practised among us.

Not many years ago, I knew nothing of Masonry, except what was included in the ceremonial and within the limits of what we ordinarily term, for brevity, *the York Rite*. I heard of the "*cumulation of Rites*" by the Grand Lodge of Louisiana, with much the same feeling with which a Puritan would hear of the ceremonies of the Moslem worship being performed in a Calvinistic Church. I imagined that the Scottish and French Rites of Masonry were not Masonry at all, but rank heresy, a sort of Masonic Socinianism, Deism, or perhaps Atheism. The same feeling still prevails among the mass of Masons in the United States. Comparatively few of them even now understand that a Master, knowing the three first degrees of the Scottish or French Rite, only, can rightfully be allowed to visit our American Lodges, no matter how regular the body in which he received those degrees; and in almost every one of our States, the proposition to allow a Lodge to work in either of those Rites would be received with a shout of disapprobation. When the Grand Lodge of Louisiana declared that it did not deem the *ritual* of the degrees important, the declaration was met by an almost unanimous dissent; and the *formulas* were held to be essential and sacramental. The general feeling is, that the Mason who devotes himself at all to the Ancient and Accepted Scottish Rite, deserts his flag and goes over to the enemy; and the Saviour's maxim is sourly repeated for our benefit, that no man can serve both God and mammon.

Is there, then, any reason or foundation for this narrow prejudice? Is Scottish Masonry a *heresy*? or is it antagonistic to the *popular* Masonry practised in our country? The question is not difficult to answer.

Masonry, originating or reviving in England, some time prior to the commencement of the eighteenth century, passed over into France. The three blue degrees have always remained the same, *substantially*, in both countries. As they forbade anything being committed to writing, and required the ceremonial to be retained in the memory alone; of course, the *language* continually changed, and the *forms* were as much as possible *shortened*, to suit the feeble memories of many of the Masters; and thus the formulas used in the two countries continually diverged—phrases were changed, sentences were omitted here, added there, shortened and condensed in one country or under one authority, lengthened and expanded in another country and under another power.

When LAURENCE DERMOTT commenced his successful rebellion, which ended in Revolution, he made great changes in the Ritual, and mutilated the Master's degree, cutting off part of it, and making the part so cut off, with additions of his own, into a *Christian* degree, the Royal Arch. The Grand Lodge of England long refused to accept this innovation, but finally did so, at the Union of 1813. Since that innovation, a Master Mason is only so in name, for he does not receive the promised *reward* of his labors, but only a *substitute*. The promise made him is not kept.

By this mutilation, and the other retrenchments and abbreviations caused by frailty of memory, the third degree was shorn of much of its original splendor; and much that is common-place has found entrance into it.

Still further changes in all three of the degrees have been made in *this* country. The Lectures or Catechisms have been re-modeled, parts of that of one degree transposed, and clumsily inserted into that of another, and the whole arranged, or rather *disarranged*, according to the taste of one or two persons who thought it was their mission to *improve* English Masonry, and to whom one of our Rites owes some of its degrees.

France, fond of pomp and impressiveness, soon added to the original ceremonies, in the incidents and accessories. The language, the peculiar phrases, to which many Masons attach so much importance, have been considerably changed; and there are slight differences in the mode of recognition. One Rite in France followed English Masonry in transposing two of the words; and the other did not.

But the *substance* and *essence* of the degrees, in *both* of the Rites prac-

iced in France, remained the same as in England, and are the same to this day. A Mason is as much a Mason, as genuine a Mason, and as good a Mason, made by authority of the Grand Orient of France, or the Supreme Council, as one made by authority of the Grand Lodge of Massachusetts.

I am well aware that this assertion will startle many of our Brethren, and especially those who think that Masonry would die the death, if certain set phrases and peculiar sentences, and particular turns of expressions were forgotten or altered; who think that one is a *bright* Mason if he can accurately repeat by heart a formal lecture by question and answer, give the degrees according to rule, and open and close the Lodge by the stereotyped formula. I do not undervalue this accuracy. It is useful and proper; but it is no more *Masonry*, than red-tapeism is statesmanship. It is the *soul* and *spirit* of the degrees that really constitute Masonry. The words and phrases are but the *body*.

It is perhaps not known to all Masons that there are two Rites in France, and that there are differences in the work of the symbolic degrees, as conferred in them. One is the *Rite Francais*, or *Rit Moderne*, the French or Modern Rite, worked by the Grand Orient, consisting of seven degrees, the three first of which are our three Blue degrees, and the seventh the Rose Croix, or the 18th of the Scottish Rite. The other is the *Ancient and Accepted Scottish Rite*, of thirty-three degrees, the first three of which are also our three Blue degrees. This Rite is administered by the Supreme Council of France, and also by the Grand Orient, which besides its own Rite proper, claims to administer *all* other Rites, and has in its bosom a Supreme Council.

The different degrees of the different Rites, above the third, were invented at different periods, and by different persons. Some were originally intended as commentaries on the Master's degree; some to perpetuate the hope for vengeance of the Templars; some to gain adherents for the Stuarts; some to teach magic, the kabbala and alchemy; some to inculcate natural religion; others for philosophical or moral instruction; and many for nothing but to sell. The number swelled in the whole to several hundred; and fifteen or twenty Rites were practiced in different parts of Europe.

One who reads the Rituals of many of the obsolete degrees, will be astonished that intelligent men ever could have occupied themselves with such follies, and had the patience to repeat such common-places. Children, even, of ordinary sense, would have rejected them with disdain.

But all were not so; and out of the whole number, those who framed

the Scottish Rite selected twenty-nine of the best, twenty-one of which had for many years belonged to the Rite of Perfection ; and adding them to the three first degrees, completed their scale up to the thirty-second.

Gradually improved and modified, these degrees, though still far from perfect, have become for the most part, a series of commentaries upon, and a development of, the Master's degree. Evidently, the amount of Instruction in morals and philosophy that can be communicated or acquired in the course of one short evening, and in a single degree, must be limited, and can be little more than a compendium of texts and hints ; and where the work is all to be retained in the memory, the formulas to be so conferred come by degrees to be deemed the most important portion of the ceremony, and crowd the real instruction to one side, where it is after a time lost sight of and forgotten.

To give the Initiate a *series* of moral lessons, properly developed and enforced, to explain to him the *many* interpretations and applications of the symbols, to make known to him the *full* meaning of the principal legend, by comparing it with those of older initiations, and tracing the coincidences and resemblances ; to repeat to him, and interpret for him, those old philosophies that embodied the conclusions of the ancient mind upon the great questions that never can be uninteresting to man, concerning the nature of the Deity and of himself, his relations with God and the universe, and his ultimate destiny, requires a long course of instruction. Now, as always, *language* is inadequate to express man's ideas in regard to the great truths and mysteries of nature ; and he is compelled to resort to visible *symbols*, which in every age have been the most effectual mode of teaching, and are peculiarly consecrated in Masonry ; and so much of our instruction as is symbolic, can of course only be communicated by dramatic or other representations and appropriate ceremonial ; that is to say, by *degrees* properly and impressively conferred.

The precepts and lessons of Masonry which I have embodied in these lectures, *are part of the teachings of the different degrees of the Ancient and Accepted Scottish Rite*. They are but extracts taken here and there, brief in proportion to the whole, imperfect and fragmentary ; but perhaps not an unfair representation of the spirit and intention of that Rite. My Brethren of the York Rite and of the Royal Arch, tell me if they are not worthy the attention of a Mason ; if there is any thing in them hostile to Blue Masonry ; if they justify us in looking upon the Scottish Rite with either suspicion or derision ?

It is true that these lessons have not been always given. It has been too much a habit merely to *communicate* the degrees, by which they have often come to be regarded as merely the means of investing their possessors with pompous, swelling and empty titles. Ignorance, also, it is true, has been often busy with our Rituals, mutilating and corrupting them, substituting sound in the stead of sense, and mistaking vapid common-places and tiresome twaddle, a shallow sentimentalism or shallower philosophy, the mere froth of a verbal *omelette-soufflée* for profound thoughts and impressive eloquence. Other degrees than those of *the Scottish Rite* have suffered from the same cause; for not genius only loves to innovate, but quite as often imbecility.

I have carefully studied the symbolic degrees in the three principal Rites, the York, the Scottish and the French, and am familiar with the work of each; and with all my original prepossessions and prejudices in favor of the first, and still holding to it true allegiance, truth and candor compel me to say that I cannot see in what respect either of the two others is in those degrees, essentially and substantially inferior to it or different from it. The lessons taught in each degree of the other Rites, are quite as pure and impressive; and the ceremonies are at least equally as solemn and affecting; and, I believe, quite as near the ancient formulas, observed a century or more ago. We are too apt to undervalue what is strange and unusual; and to make our own practices the measure of propriety and excellence of those of others.

The three Rites are but variations of one and the same thing: a Mason made in either is *well* made, and regularly and lawfully made. He assumes the same obligations, makes the same promises, binds himself to perform the same duties, in one as in the other; and neither of the three Rites can with reason or propriety look down upon the other, or claim the right to say to it, like the Pharisee to the Publican: "Stand by! for I am holier than thou!"

Masonry is ONE, while its *Rites* are many; and it says to every one of them, as it says to every individual Mason: "Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen their report, or make an objection; remembering that we usually disparage others upon slight grounds and little instances." We all belong to THE ONE GRAND LODGE, which extends from East to West and from North to South. We all kneel

at the same altar; and we owe each other that respect and kindness, which our common relation and common approach to one God should inspire.

No one of the three Rites can with any justice look upon the other as a heretical sect; for there is no sectarianism in Masonry. We may well rejoice that there is in our country no actual and open hostility between the Rites; and that if there is no *union* among them, there is at least *Peace*. That fortunate state of things is in very great measure owing to the wise course pursued by the legitimate authorities of the Scottish Rite, the two Supreme Councils, for the Northern and Southern jurisdiction of the United States, in waiving, in favor of the Grand Lodges, their right of administration of the three first degrees; a concession made for the sake of Peace and Harmony, which a true Mason cannot fail to honor and appreciate.

But it should never be forgotten that to deny to a Rite the character of genuine Masonry, to refuse to admit into full communion and fellowship the members of that Rite, to look upon it with unfavorable or disdainful eyes, is always likely to be the precursor of proscription, and the preliminary to a declaration of hostilities; to that state of war which existed for many years in France between the French and Scottish Rites, between the Grand Orient and the Supreme Council.

But whatever our opinions may be as to the French or Scottish Rite as a whole, or as to the *Higher* degrees of either, that has little to do with the three *Symbolic* degrees. A Master Mason in the French or Scottish Rite, may be as bitterly opposed to the *higher* degrees, as one in the York Rite. Those degrees have never been more soundly berated and vilified, than by *French* Masons of both Rites—by *Ragon, Clavel, Chemin Dupontés, Moreau* and *Boubée*. Out of Louisiana, scarcely a Mason in the Union, who has received the higher degrees, administered by the Supreme Councils, has ever received the three first degrees in any other than the York Rite, or knows any thing about the working of those degrees in the other Rites. The Supreme Councils give no instruction as to that.

A *Rite* is a scale or collection of degrees. The *French* Rite consists of seven degrees, the *Scottish* of *thirty-three*, the Rite of *Perfection* of *twenty-five*. The two latter are different Rites, though the three first degrees of each are precisely the same. It is not correct to say that any Symbolic Lodge works the *Scottish* or *French Rite*, because they only work three degrees; while each *Rite* consists of them and others. The proper expres-

sion to be used is—that such a Lodge works the three degrees according to the formula used in the Scottish or French Rite.

We have already said that these three degrees are the same, substantially, in all of these Rites. None of the inventors of the Higher degrees meddled with *these*. Ramsay made no change in *them*, though he invented some of the higher degrees. No Masonic Power or authority, of the French or Scottish Rite, ever formally made any change in the Rituals. All the changes made are merely the results of lapse of time and other ordinary circumstances, that produce change in every thing sublunary.

American Masons, many of them, at least, think that the York Ritual is the same now that it always was—unchanged and immutable. There never was a grosser mistake. *Our Ritual is not as nearly the original work, as either the French or Scottish Ritual.* It has been more changed and patched than either of them, and by more unskilful workmen.

The English work went to France in 1721. The first Grand Lodge of France was called the *English Grand Lodge*. It afterwards became *the Grand Lodge of France*. That body *never* worked any other than the three degrees. The Grand Orient, younger, and its rival, never worked any other, until in 1786 it adopted *four* of the higher degrees, and began to constitute *chapters* in which to work them. But all the time the old English work in the three first degrees was retained, and has never undergone any other than *incidental* alterations, such as happen to all human institutions, and much less than was to have been expected in nearly a century and a half.

I think, myself, that it is a great pity we could not throw overboard all the interpolations of Webb, Cross and Dermott, and get back to the pure, original, undefiled English work, as it went to France in 1721 and 1725. That is not to be expected. It is too late. But if we are so much in love with the *improvements* in the work, in the Rite *we* practice, we need not find fault with the changes made in the same work, by the silent influences of time, in other countries.

If I were conferring either of the three degrees, as Master of a York Lodge, I should feel perfectly at liberty to communicate, from beginning to end, to the same candidate, after he had received the degree, the work of the same degree in both the other Rites. **EVERY MASON IS ENTITLED TO IT.** We allow Masons under the authority of the Grand Orient and Supreme Council of France to visit *our* Lodges, and we ought to enable our own brethren to enjoy the same privilege when they go abroad.

The controversies between Rites have always related to the higher degrees, and turned upon the question of power and Supremacy. Thus, in France no one ever thought of denying that the three first degrees were in substance and in every thing material and essential, the same in both the French and Scottish Rites; and yet the Grand Orient for twenty years anathematized every Master Mason, though he had never gone beyond the third degree, if he recognized the Supreme Council as his lawful Superior, and did *not* bow to the Grand Orient.

The great body of Masons in France, knowing that a Master Mason was as *much* a Mason in one Rite as in the other, felt as if by instinct, that this excommunication was unmasonic and a great wrong; they protested earnestly against it, and finally succeeded in 1841, in having the ban and anathema of the Grand Orient removed; and the Temples of the French Rite thrown open to all regular Masons of the Scottish system.

It is therefore not out of place to quote here the remarks of the Bro. PHILIPPE DUPIN, made in 1841, upon the subject of those dissensions. He said: "Can it be truly said that. . . Masonry has performed its mission, when in its own bosom men see restored to life and activity again, one of those very monsters, to wage war against and overthrow which was its chief purpose? I mean INTOLERANCE. Have we not seen one branch of the great Masonic Family proscribe another, and launch against it anathemas, seek to close against it all the Temples, shun its members as if accursed with pestilence, command the places to be purified, where their feet had trodden, and by practices as well as by opinions, bring back the times of superstition, persecution and intolerance? So that, while in the outer world the Protestant lives in peace by the side of the Catholic, or Israelite; when the old religions have laid down the arms with which they long warred against each other, Masonry still sets the example of that impious strife of Brother against Brother! . . . Let us incessantly repeat. . . that the work which Masonry has to do will never be ended, so long as there remains a Truth to be defended, an error to be combated, an ignorant man to be instructed, an unfortunate to be assisted, or a Brother to be loved. He who professes these maxims is a *regular* Mason. He who holds other doctrines is but a *spurious* Brother."

And the Bro. DESANLIS said, in his report to the Grand Orient, in regard to the same controversy, in 1841: "Masonry, that sublime school of morality, incessantly preaches Union, Toleration and Peace. . . How then does it happen that, in the very bosom of Masonry, that spirit of Union

and Fraternity, which is its essence and life, is so cruelly outraged? How is it that from the same principle spring two hostile consequences? that the same army has two banners, the same Religion two hostile altars?If war is always a calamity, in Masonry it is a crime.....It is peace that we demand; that there be no longer any other war than that against prejudices; no other emulation than for what is good; no other rivalry than in our love for our country, in our devotion to our Brethren, in our constant efforts for the happiness of Humanity. Since we cannot march onward together, let us allow our Brethren to march on in their own way. If they wish, as they say, to attain the same object, *let them choose their own route, while we continue in ours*, which is, we love to think, more direct, shorter, more generous.....Let us...open to them the doors of our Temples. Let them come and mingle *their* prayers to the Grand Architect of all the worlds, with *our* prayers! Let their incense ascend, mingled and blended with ours, to the throne of the God of Charity, of Toleration and of Love!"

The Bro.: PHILIPPE DUPIN said, in 1827: "The Masons of the Scottish Rite have always shown themselves free from ambition, and far from any tyrannical pretensions. Accordingly, they have seen, without jealousy, without ill-humor, with no desire to injure them, other Masonic Rites established by the side of theirs; and far from persecuting them, they extended to them a fraternal hand. Whatever the denominations and modes of work of these young institutions, if they but devoted themselves, like Scottish Masonry, to the worship of Virtue and Truth, it saw in their establishment no infringement of its rights. It set up no absurd claim to a monopoly of that beneficence, which is the right and the duty of all. More anxious for the well-being of humanity, than for the interests of its own power, it looked upon these new Masons as growing allies, who might some day do good service, and who should be allowed to live, encouraged even, and protected in their philanthropic career."

Bro.: Gen.: JORRY said in 1828: "Free Masonry is one and universal. The objects of this Sublime Institution would fail, if divisions were established and perpetuated in its bosom.... We here protest, in the name of the whole body of Masonry,....against all attempts to transform into hostile tribes the separate branches of the Masonic family, and to introduce hate and discord, where Concord and Fraternity ought to reign."

At a feast given to Gen. LAFAYETTE in 1830, by the Masons of both

the French and Scottish Rites, he gave this toast : "To the general union of all Masons, whatever their rites and opinions! May we soon see them united under the roof of a single Temple, whose columns shall rest on the two Hemispheres! Let us labor with all our might for the accomplishment of this wish! To the prosperity of the Masonic Order, and its active influence on the progress of civilization; for they are essentially connected! May all the workmen called to aid in erecting the great moral edifice, be careful not to change it, by their dissensions, into a work of confusion; when it is their duty to transmit it to posterity, finished and consolidated."

No voice from the grave, nor voice of living man, could speak to us in more impressive accents than that of LAFAYETTE, the friend of Humanity, and the especial benefactor whom America holds in grateful remembrance.

We cannot effect *all* that be desired,—the union of *all* Rites all over the world under the roof of a *single* Masonic Temple; but there is *something* that can be done for union in Louisiana.

Many of our people are of foreign birth; and many, born upon our soil, though in every instinct and feeling Americans, love to speak the language and to adhere somewhat to the usages of that great country whose children their ancestors were. They prefer the work as *there* practiced in Masonry, to that which we of another extraction prefer to practice *here*. Prejudices and prepossessions are harder to root up than oaks; and habits of thought or practice are the most inexorable of despots.

The Grand Lodge of Louisiana has always taken under her protection, and recognized as lawful, the French and Scottish Rites, as well as the Rite of York, and allowed the Lodges under her jurisdiction to work in the symbolic degrees in all or either. I think it has been a wise and proper course; though it has been made a ground of reproach against her, on the part of some of her Sister Grand Lodges. One does not need to live to a very old age, to learn that even Grand Lodges sometimes entertain narrow and short-sighted ideas. A Body or Power that allows its subordinates to receive as visitors Masons made in France, by authority of the Grand Orient or Supreme Council, and knowing the French or Scottish Rite alone, hardly seems to be consistent, when it refuses to allow the requisite number of such brethren to form a Lodge and work the Rite which she acknowledges to be legitimate Masonry, by allowing the same parties to visit her Subordinate Lodges.

It is not the part of wisdom to undervalue or despise the arguments of any adversary. It is always possible that they may be far more forcible than we imagine; and we are always certain to think them quite as inconclusive as they are.

There is a Power, *irregular*, but *actual* and *active* also, in our midst, that claims to administer the Rite of *Perfection*, and is busily creating bodies of the Scottish Rite. It makes Symbolic Lodges, and denies that in doing so it gives the Grand Lodge any just cause of complaint. While it says many things that amount to little, it also says much that is plausible, and has succeeded in convincing many worthy and estimable men. It may be worth our while to listen to what it says.

It urges that the Supreme Council for the Southern jurisdiction has *abandoned* the practice of the three first degrees of Scottish Masonry; and that the Grand Lodge, insisting on an uniformity of work, will administer the York Rite only, and so denies charters to Masons who desire to work the Scottish Rite. This, it insists, involves some serious consequences.

Scottish Masons, it says, have an inalienable right to work in that Rite, if they desire. No *law* forbids it, and no Masonic *authority* forbids it. Especially in a country where they are free as men and free as Masons, it says, a Grand Lodge may, if it chooses, say it will have nothing to do with the Scottish Rite or any other Rite but one; but it cannot at the same time say that if Masons of the Scottish Rite, repulsed by it, go elsewhere for a charter to authorize them to work, they shall be denounced as irregular, and denied the right to visit other Lodges.

That, they say, would be an attempt to *proscribe* a Rite and prohibit its being practiced at all; while it is neither immoral, nor improper to be practiced: That the Scottish Rite is either Masonry or not: if Masonry, the Grand Lodge, if it will not grant charters, simply abandons the government of one branch of Masonry, and cannot prevent it from taking care of itself; nor deny it the right, nor interpose impediments in the way of its exercising the right, of working: if *not* Masonry, then the Grand Lodge has nothing at all to do with it, let its Lodges multiply as they may, and let its organization become never so complete.

The Grand Lodge, they say, gives them no direct and unmistakable assurance that they shall not be disturbed in the exercise of the Rite which they prefer; that on the contrary, the idea of a uniformity of work seems to be a cherished one; and *that*, in American Masonry, means a

punctilious observance of set phrases and special formulas, that would at once put *their* work under the ban. They say, that if *their* work is as legitimate as *ours*, they have the right to work it in Masonic day-light, and not be compelled to do so on sufferance, as if it were a thing to be *tolerated*, but at the same time to be ashamed of.

Therefore, this extemporaneous Body, which is at once a Supreme Council and Grand Lodge, concludes that the Scottish Masonry of Louisiana, repelled, as it alleges, both by the "Grand Lodge of the State of Louisiana," and by the Supreme Council of the Southern jurisdiction of the United States, have the right to go whithersoever they please for charters, or, if they can obtain none anywhere, to form themselves into Lodges without charters, and create a Supreme Body for themselves, that shall issue them parchments, if parchments are indispensable.

The Constitutions of 1786, which are the law of the Ancient and Accepted Rite, were not enacted by Frederic, nor in 1786, say the Chiefs who urge these arguments, and they are therefore merely null and of no force or effect at all: the Ancient and Accepted Rite never had a lawful origin, and is nothing but the old Rite of Perfection, with eight degrees added, by certain persons who without authority invented them: the first Supreme Council ever established, from which all the others have descended, was organized by men who had no authority to create such a body;—wherefore we, *A.....*, *B.....*, and *C.....*, having by means of all these forgeries and illegalities, become invested with that new-fangled 33d degree, will turn the Venerable Mother of all the Supreme Councils in the world out of that part of her estate that lies within the limits of Louisiana, and erect ourselves, by virtue of our own good pleasure, into a Supreme Council for that State, that will be legal, because we choose it shall be so, and shall thereupon become the self-constituted Ruler of the Scottish Rite, to which all who desire charters, to enable them to work, shall apply for the same, and out of the plenitude of our authority obtain them.

Lo, therefore, a Supreme Council extemporized, and the absurdity of self-constitution once again performed in Masonry, to disturb the Masonic peace; divine right of kings and autocracy in a new phase; and to this new Dagon that sets itself up to be adored, and coolly assumes supremacy, Scottish Masons, rejoiced to find even a phantom, and the *simulacrum* of a Power from which they can obtain permission to congregate and work, do fall down and worship, and so make it, or are about to make it a *real power*, by *consenting* to be governed by it.

Accordingly this Power, become, or fast becoming an actual Power by consent of the governed, falls to issuing charters of constitution for Symbolic Lodges, to work the three first degrees according to *the Rite of Perfection*, and has already six or seven marshalled under its banners. Some have thought and said that it would have been wiser in this new Body not to have intermeddled with these three degrees; because then it would have had no controversy with the Grand Lodge, and that Body would have looked upon the matter as an intestine dissension in the bosom of Scottish Masonry, with which it had no concern, its own jurisdiction and supremacy not being interfered with. It might perhaps have been so; though it would have been unwise in one Masonic Body, itself legitimate, to stand by in silence and unconcerned, and see the jurisdiction and prerogatives of another body, equally legitimate with itself, invaded and encroached upon; and not a whit more *generous* than *wise*.

The Chief, who is the soul of the movement, is too able a man not to have taken all that into consideration; and he deliberately arrayed himself against the Grand Lodge, and dared all the terrors of its displeasure. He saw, that merely to establish a rival of the Legitimate Supreme Council in the High degrees would gain him little sympathy, and perhaps be regarded as a step prompted merely by ambition; that it is useless to attempt to build a pyramid without a base; and that it was necessary for him to appeal to the Masonic *People*, who fill the Temples of *Symbolic* Masonry, are satisfied with the three first degrees, and content to advance no further. He therefore made his election, appealed to *them*, assumed the position of their protector and the guardian of their rights, and deliberately defied the Grand Lodge. *The arguments which I have repeated are his appeal.* I am not particularly called upon to confute them. They are plausible enough, to say the least, to win the ready assent of a large number of Scottish Masons; and they deserve, and I think will by and by compel the serious consideration of the Grand Lodge.

Nor has he been content to rely upon the weapons of argument alone. He has appealed to the feelings of jealousy, suspicion and distrust that a difference of race engenders, inveighed against the *exclusiveness* of the Grand Lodge, and allowed the York Rite itself to be ridiculed and undervalued, and denounced as not Masonry at all, but a mere aggregate of absurdities and common-places, unworthy the attention of an intelligent man; in a public journal, that is the organ of his party, and that would

hardly have made these attacks, if they had been distasteful to *him*; if, indeed, some of them were not written by himself.

Brethren of the Grand Lodge, the remedy for the evils that now afflict the Order in Louisiana and are likely to attain much larger proportions, is in your hands. Many things a Grand Lodge ought to do, and many refrain from doing; but least of all things ought it to give a just excuse, or even a fair pretext for schism. The Masonic world wearies of dissensions and disputes, about legitimacy, that are never settled by Logic or Reason, and still less by denunciation, but always by compromise and mutual concession: and which make the ill-natured and sarcastic to sneer; the unreflecting and inconsiderate to laugh; and the thoughtful and sober to grieve, that men are so perverse, and human professions so hollow, that even the great Apostle of Peace, Harmony and Toleration, cannot long remain at peace within itself.

The remedy is in your own hands. The legitimate authorities of the Scottish Rite honorably offer to adhere to their implied engagements with you. They offer to aid in maintaining your exclusive right to the administration of the Blue degrees in *all* the Rites, if you will *claim* all your just prerogatives, vindicate *all* your rights, and unite with them against those who disturb the Masonic peace, and delude their followers by telling them that they will be received *every where* among Masons, on presenting their diplomas, and that the denunciation of them by the Grand Lodge will not be noticed any where beyond the limits of Louisiana.

The Body which offers this Grand Lodge and the other governing bodies of Masonry in Louisiana an alliance and league for mutual defence and protection, is the Grand Consistory of the thirty-second degree, of the Ancient and Accepted Scottish Rite for the State of Louisiana. You have heard a portion of its doctrines, a part of one consistent body of instruction. *Those doctrines are Masonry.* That Body is as legitimate a Masonic Authority and Power as the Grand Lodge itself; for it holds its charter directly from the first Supreme Council ever established in the world,—that at Charleston, South Carolina,—which, created in 1801, has now had an uninterrupted existence of fifty-six years; and from its loins, mediately or immediately, all other Supreme Councils in the world have descended.

Between the Scottish Rite, as administered by that Body, and the Free and Accepted Rite, administered by the Grand Lodges, there has never been any rivalry or antagonism. No one can receive the higher degrees,

under the authority of that Body, if made a Mason in the United States, unless he has first taken the Symbolic degrees in a regular Lodge of the York Rite. It has never disturbed the jurisdiction of the Grand Lodges, nor undervalued the Rite administered by them; and those who govern and adorn the Scottish Rite, are among the most learned and zealous members of the different governing bodies of American Masonry.

And it is equally certain, that the body which now creates Symbolic Lodges in your jurisdiction, is exercising powers equally as illegal over the *higher* degrees, as those which it pretends to possess over the degrees which you claim to be lawfully within *your* jurisdiction.

The Supreme Council at Charleston, first Council of that degree created for the Rite, gave the law to the Rite, in the Constitutions that claim the date of 1786, and for their author, Frederic the second, King of Prussia. I believe, that, as Minos claimed Jove for the author of the laws that he enacted for Crete; as Numa pretended to have received his from the goddess Egeria; as Mahomet assigned the authorship of his to Gabriel;—as these and all the ancient lawgivers sought to procure for the codes they enacted, a higher and generally a divine sanction,—so these Constitutions, referred to the year 1786, were credited to Frederic the Great, that they might seem more imposing and be the more readily submitted to. The laws of Minos, of Numa and of Mahomet became quite as binding, when accepted by the people for whom they were respectively enacted, as though their pretended origin had been real; and certainly as much so as if no such origin had been claimed for them. And so these Constitutions of 1786 became the law of the Scottish Rite, because they were *accepted* as such by all who became members of that Rite. It was, indeed, from that acceptance that they derived their *whole* authority. For if Frederic *really* framed and created them, he had no power to make the law for the Rite. It depended upon those who founded the first bodies of the Rite, whether they would accept and ratify those Constitutions. They did so; and when the Rite first made its appearance in the world, it did so with these Constitutions as its law. The Rite thus created was as distinct from the Rite of Perfection as the Rite of Misraim was: for to superadd or omit seven or eight degrees must needs make a new Rite. In the Rite of Perfection, the *Princes of the Royal Secret* were the chiefs, and the Grand Inspectors were merely seven Princes, officers of the Grand Consistory.

The founders of the new Rite took *all* the degrees but one, of the Rite of Perfection; as the Rite of Misraim took *all* of the degrees of the An-

cient and Accepted Rite as part of its large scale of ninety degrees; and they extended the number of the degrees to thirty-three, that it might correspond with the number of years that Christ had lived on earth, when he was murdered upon Calvary. If those who formed the first Supreme Council, at Charleston, also enacted the Constitutions; if they invented the 33d degree, and then, as Sov.: Insp.: Gen.: self-created, organized themselves into a Supreme Council, surely they had the right to *administer* the Rite which they had *framed*, the degrees which they had *invented*. All Rites, and the first body in each Rite, must have commenced in precisely the same way. How else could a Rite or degree extend beyond the first inventor? How else the *first* body of a Rite be formed?

If those who drafted the Constitutions and made them a law for themselves could not lawfully organize themselves into a Supreme Council, how could any *other* set of men ever do so? If the *first* Supreme Council was not legitimate, how could any *other* be so? and how, after the Rite thus stood upon its feet, could any man ever associate himself with it, without accepting its fundamental law; so long as that law remained unaltered by those who framed it, or their successors, or by the mass of the Order duly represented?

The preamble to these Constitutions declares their purpose to be, to unite all the Scottish Rites, the *Ancient*, that of *Herodotus*, of *Kilwinning*, of *St. Andrew*, of the *Emperors of the East and West*, of *Perfection* and the *Philosophical Rite*, into a new Rite to be styled the *Ancient and Accepted Scottish Rite*, containing thirty-three degrees, the first eighteen being the same as those of the Rite of Perfection; and of which the 33d should be the governing degree.

Art. ii, § 3 provided that a single Inspector General, in a country where it was proper that there should be a Supreme Council, might raise another brother to that degree, and they two a third; and so a *Supreme Council should stand established*; the number of members to be afterwards increased to nine; each additional member, after the first three, being admitted only by unanimous vote.

And, Art. v, § 3 provided, that in the States and Provinces composing North America, as well the main-land as the islands, there should be *two* Councils, located as far apart as possible.

Art. ix provided that, in a country under the jurisdiction of a Supreme Council, duly constituted, and recognised by all other such Councils, no

Inspector General or Deputy should exercise any individual powers, unless he had been recognized and approved by such Supreme Council; and Art. xvii provided that, in a country where a Supreme Council should exist, legally instituted, and recognized, or in any dependency of such country, no Inspector General should exercise individual powers, unless by direct authority from such Council, or, if he belonged to another jurisdiction, until after obtaining its *exequatur*.

In 1855, a Supreme Council, existing at New Orleans, finding that its existence was a violation of these Constitutions, *which the members had sworn to support*, voluntarily dissolved itself, and its members submitted to the jurisdiction of the Supreme Council at Charleston.

They could not but acknowledge that these Constitutions were obligatory upon them.

For the Supreme Council of France was established in 1804, by authority from the Supreme Council at Charleston; and every one who has become a member of it, or received degrees by its authority, from that day to this, has solemnly sworn allegiance to the Constitutions of 1786.

Later, in 1804, an act of Union was effected, between the Supreme Council of France and the Grand Orient. Many members of the Grand Orient thereupon received the degrees of the Scottish Rite from the Supreme Council; and every one who did so, likewise swore to observe those Constitutions.

Under that Concordat, the Grand Orient was to administer the degrees to the 18th, and the Supreme Council those above that. Subsequently each party charged the other with violating the Concordat; and each has since 1814 continued to practice and administer all the degrees. The only claim the Grand Orient ever had to the Rite, was through the Concordat, and thus came to it from Charleston. It pretends to have received, by other transfers, from the Orient of Clermont, the Scottish Directories at Lyon, Strasburg and Bordeaux, and the Council of Emperors of the East and West, the administration of the Rite of *Perfection*; but that is as much a different Rite as that of Misraim, or that of Strict Observance, or the Reformed Rite practised in Prussia. It is nonsense to say that it and the Ancient and Accepted Rite are the same. And then it advances this singular argument: That STEPHEN MORIN was commissioned in 1761 to spread those twenty-five degrees in America; that he, or somebody under him, having no larger powers than he, *added* the other degrees, which they had no right to do; and therefore, those *added* degrees vested

in the Grand Orient by the transfer to it of the original twenty-five. The logic is pitiable; but the Grand Orient has never been remarkable for its reasoning powers. There is a very simple principle of law, not enacted by any legislature, but adopted by all judges as a sound principle of common sense and justice, and which is therefore just as much law in Masonry as any where else; unless there is *no* common sense or justice in Masonic law; or rather, unless there is *no* Masonic law at all. That principle is, that no one can retain any estate and claim it as his own, and still deny the title of the party from whom he obtained it,—that the tenant cannot deny or assail the title of his landlord, nor the vendor that of his vendee, *so long as he remains in undisturbed possession, under that title, and is not evicted by a better one.* Law-writers have said quite as much as was necessary, about the *reasons* for this rule; but these reasons may all be summed up in a single sentence of energetic and pithy English; that it is sheer rascality for a man to hold on to property to which he has no other title than that which he denies to be valid; and so receive the benefit of the very title which he slanders. If he retains the possession which he obtained *by means* of that title, he must pay the price he promised. He may *prescribe* against it, obtain a good title against it by limitation; *the prescription does not assail the original title.* When it is pleaded, the validity of the *title* does not come in question.

Those who first invented the additional degrees, and so framed a new Rite, were the legal owners of both, if *any body* ever could be. The Supreme Council at Charleston accepted the Rite, and with the Rite, its law. The Supreme Council of France received both from the Supreme Council at Charleston. The Grand Orient never has had, to this day, any other title to those degrees or to the Rite, as a distinct Rite, than such as it obtained by the Concordat of 1804. We are not concerned to inquire what party violated that Concordat, nor to which of them, after it was rescinded, the administration of the Ancient and Accepted Rite properly belonged; though nothing in the world can be clearer than that it belonged to the Supreme Council. Both claimed it, and each has exercised it long enough to have title to it by prescription. Neither had any other title than such as came from the Supreme Council at Charleston; and neither could deny the validity of that title.

The Grand Orient now asserts that the Constitutions of 1786 are not genuine, were not enacted by Frederic, but were *forged* in America, or by Bro.: Pyron in France. Nobody will doubt, after that, the lamentable

deficiency of the reasoning faculty in the Grand Orient. The Grand Orient, and a Bro. in Louisiana, made a 33d by the Grand Orient in 1845, say that the Ancient and Accepted Rite in 33 degrees is nothing more, in substance, than the Rite of Perfection in 25 degrees, which emigrated from France to the New World with *Morin* in 1761, and returned with *de Grasse Tilly* in 1804; and to which the Grand Orient has title, by valid transfers from the Old Grand Lodge of France, the Orient of Clermont, the Council of Emperors of the East and West, the Scottish Directories, and perhaps other powers.

If I were simply a York Mason, or a 25th of the Rite of Perfection, contesting the right of my Bro. J..... F..... to a superiority over me, by virtue of his title and cordon of the 33d, it would be allowable for me to say to him that what is now called the 32d was the highest degree in the Rite of Perfection; that the Constitutions of 1786 are the only document on earth that creates a 33d degree; and that they are a forgery; that therefore that he is no 33d: that he received that pretended degree from the Grand Orient, which obtained it from the Supreme Council of France, and that from the Supreme Council at Charleston, which either itself invented the degree and forged the Constitutions, or received them at first hand from the forger: that so his title is tainted with the original taint; and that by claiming the rank and title of 33d and pretending to set up a Supreme Council of 33ds, he makes himself a party to the original forgery and falsehood, and is in law an utterer of forged paper. Is it not new ethics, to denounce the forgery, but insist on retaining the proceeds?

If any 33d believes that the Constitutions of 1786 were not enacted by Frederic, and that for that reason they never became valid and binding as the Constitutional law of the Scottish Rite, but were absolutely void, as if never made, from the beginning, and have so continued; he should at once lay aside his cordon, jewel and title, and content himself with those of Prince of the Royal Secret, and with the 25 degrees of the original Rite of Perfection. That seems to me to be simple common sense.

If he believes, as I do, that though Frederic never knew of those Constitutions, yet that does not in the least affect their validity, which depends altogether on the acceptance of them by those who first organized the Rite, then he may honestly claim the title which those Constitutions create and authorize.

If he falls back on the original Rite of Perfection, he cannot add to that

a 33d degree, nor create any body higher than a Consistory. If he will have the title of 33d, if he will have a Supreme Council, he must take them, as the law says, *cum onere*, with the burthen; he must admit the validity of the title from which his own is derived, and the binding force of *the only* law and Constitution which the Scottish Rite ever had.

The Supreme Council at Charleston had (or you may, if you please, use the term *assumed*) jurisdiction over the whole of the United States; and *accepted* or *enacted*, no matter which, a fundamental law by which there were two Councils allowed in North America. It does not say that there shall never be *more* than two. If that prohibition exists at all, it arises by implication. But the same law *did* absolutely prohibit any Inspector General from exercising any power within the jurisdiction of a Supreme Council, without commission from it or *vised* by it.

There is always a right of *revolution*; and no doubt, if the rule of the Supreme Council at Charleston should become onerous and tyrannical, or inefficient, it may be shaken off; the country, too large to constitute one or two jurisdictions, subdivided, and new Supreme Councils established. The oath of allegiance always ceases to bind, when the reciprocal obligation of justice and protection is not kept. But the Revolutionists, in such case, would not assail the *legitimacy* of the Supreme Council at Charleston, nor deny the *validity* of the Constitutions of 1786; for the very simple reason that a more foolish act could not be imagined. They would thereby deprive *themselves* of all pretence of right. Our Fathers of the Revolution would have presented a fine figure, if, in claiming the rights of British citizens, and independence because those rights were denied them, they had taken the course of averring that *Magna Charta* was a forgery, and Englishmen had no rights at all.

After the Supreme Council at New Orleans had voluntarily ceased to exist, and had transferred all its powers to the Supreme Council at Charleston; when there was in Louisiana a Grand Consistory of Princes of the Royal Secret, *the highest body known to the Rite of Perfection*, a single Inspector General in New Orleans, holding a patent of the 33d degree from the Grand Orient of France, associated with himself two or three other Inspectors General, none of them, nor himself, members of the Supreme Council that had abdicated; created himself and them a Supreme Council of the 33d degree, for the Free, Sovereign and Independent State of Louisiana; and made additional 33ds; all under the claim of reëstablishing the Rite of *Perfection*; and denied the authenticity and obliga-

tion of the Constitutions of 1786. This self-created body constitutes Councils of Kadosch, Chapters of Rose Croix, and Symbolic Lodges, to work in the Scottish Rite; asserts the right to create such Lodges in despite and defiance of the Grand Lodge; and declares the York Rite to be unworthy the attention of an intelligent man, and to be not entitled to wear the name of Masonry at all.

If, as these Brethren assert, the Constitutions of 1786 are spurious, and therefore of no force, and if the Supreme Council at Charleston never had a legal existence, then it follows, that the Rite of Perfection was never legally changed or altered. It remains as it was in 1762, and the rank of 33d and the title of Sovereign Grand Inspector General are unlawful and null. Consistency would have required them to remain within the limits of that Rite. Their Chief might, if he had the right to reestablish the Rite of Perfection, have assumed the title of Sublime Prince of the Royal Secret, 25th and last degree; and if duly elected to that office in his Consistory, that of Grand Inspector General, a title applied in the Regulations of 1762 to that one of the Seven Grand Inspectors who resided at Paris, to distinguish him from those of the Provinces; but this would have been merely his title as a Sub-officer of the Grand Consistory; and he could not have pretended to the degree or title of 33d, any more than he could to that of 90th, those being titles equally belonging to Rites wholly distinct in Masonic law from that of Perfection.

The moment he and his associates claimed the rank of 33d, and undertook to organize as such a Supreme Council of that degree, that moment they admitted that the degree was legitimate, that Supreme Councils were legitimate bodies, that the Ancient and Accepted Scottish Rite was a Rite lawfully established. That moment it became impossible for them to deny that the Grand Orient, from which the Chief obtained the 33d degree, legitimately possessed the Rite, that the Concordat of 1804, which is the Grand Orient's title, was a valid transfer of the Rite, that the Supreme Council of France, established in 1804, was legitimate, and that the Supreme Council at Charleston, from which all these titles were transmitted, was also legitimate; and in admitting all this, they necessarily admitted the Constitutions of 1786 to be the law of the Rite.

In 1841, the Grand Orient of France admitted the Supreme Council of France to be a legitimate body; the names of the Supreme Councils at Charleston and New York stood upon its tableau as Correspondents, recog-

nized by it as legitimate, and were always remembered in the regular toasts drunk at its banquets; and they regularly responded to the toasts through Bro. de Tournay. The Chief in question, a 33d made by the Grand Orient, could not deny the legitimacy of a body which the Grand Orient recognized.

If he and his associates wished to repudiate the Constitutions of 1786, and deny the authority of the Supreme Council at Charleston, they should have put off the title of 33d, and have established a Consistory of Sublime Princes, of the 25th and last degree of the Rite of Perfection, as the highest body and governing Power of that Rite.

They would thus have established a rival of the Supreme Council, and a rival Rite to the Ancient and Accepted Rite, and could have been heard to deny the law and titles of the latter.

Instead of that, their action is a revolt. They establish a rival body *of the same Rite*. They violate the Constitutions of the Rite, and set up altar against altar. They rebel. An Inspector General from a foreign jurisdiction comes into the jurisdiction of an existing Supreme Council, exercises powers prohibited by the Constitutions, declares part of the Territory independent; and proclaims himself and his associates to be the Sovereigns of Scottish Masonry within its limits. That is all contrary to settled Masonic Law.

If they had said, "The Constitutions do not say that there shall *not* be *more* than two Supreme Councils in North America; and if they *did* say it, they would also prohibit the existence of two in the United States, because the two must be *as far apart as possible*: if you, the Supreme Council at Charleston, had the right *once* to subdivide your jurisdiction, and create another Supreme Council at New York, it was either because the number was *not* limited, or because, if it *was*, that provision necessarily became inoperative with the unexpected extension of the United States; and the acquisition of Louisiana and California has still further extended them; so that, in either case, we have the right to demand another division of Territory, and the creation of one or more additional Supreme Councils; and if you will not consent to this, we will declare it such a grievance as absolves us from our allegiance, and warrants us in revolting, and of successful revolt making Revolution;"—if they had said this, one could have understood them. It would have been intelligible. But to deny the legitimacy and powers of the Supreme Council at Charles-

ton, and the validity of the whole law of the Order, and *still* to set up a new Supreme Council and claim to possess the Rite, is an inconceivable absurdity.

How is it possible that one, two or three Inspectors General can *now* create a Supreme Council that shall be a legal body, if three could not do it in 1801? If the *first* Supreme Council ever established was not regular and legal, what *additional* ingredients of legitimacy could any *subsequent* one possibly possess. If the constitutions of 1786 are not the law of the Rite, what law does it possess? If they are not the law, why cannot *every* Inspector General in Louisiana make new Inspectors General, and create a Supreme Council for his private use, and go to making subordinate bodies? Where, except in these constitutions, is the law that prohibits it? No where! What makes the constitutions of 1762 valid and binding, if those of 1786 are not so? Who knows where and by whom *they* were really enacted? Some say, at Berlin; some, at Bordeaux, by nine Commissioners. Who knows where they were made, and by whom? What authority gave them the force of law, except their *acceptance* by the bodies of the Rite then existing? And how does that differ from the acceptance of the Constitutions of 1786, as *their* law, by the Supreme Councils at Charleston, New York, that of France, that at Milan,—by every Supreme Council in the world, except that in the bosom of the Grand Orient, which obtained its jurisdiction over the Rite only by the most palpable usurpation, and by a direct violation of the concordat of 1804, and of the solemn oaths of allegiance to the Supreme Council, taken by the members of the former.

The principal plea for this revolt is, that the Supreme Council has abandoned, and the Grand Lodge of Louisiana ostracises the three first degrees of the Scottish Rite. It was not necessary to set up a *Supreme Council* in Louisiana to remedy *that*. If *that* were the only cause of the movement, why did the parties not content themselves with re-establishing the Rite of Perfection, with its twenty-five degrees? The first *eighteen* degrees of *that* Rite, are *precisely* and *identically* the same, in every point and part, as the first eighteen of the Ancient and Accepted Rite. If they had done that, they would have been consistent, at least. It will be somewhat difficult, moreover, I imagine, to explain to the satisfaction of a plain man, how it is, that while they *do* pretend and claim to re-establish the Rite of Perfection, calling the Rite in which they work by that name, because they will not acknowledge the Constitutions of 1786, and the superadded degrees, they still have thirty-three degrees, and claim to be 33ds

and Sovereign Grand Inspectors General, and have a Supreme Council, a body wholly unknown, as the 33d degree is unknown, to the Rite of Perfection!

The *true* reason, that underlies the one assigned, is, as appears by the publications of the parties, the jealousy and rivalry of race and blood.

They point to the *English* names of the officers of the Grand Lodge, assert that the object in annulling the former Supreme Council and submitting to Charleston, was to *Americanise* the Rite; and say that it has now fallen into the hands of those who are *politically* hostile to men of foreign birth.

If all this were even true, the course which these Brethren have taken is directly calculated and intended still further to estrange from one another Masons who speak different tongues; by making parties and factions in the bosom of Masonry—parties based on differences of race—parties built up on differences in politics. Would it not have been far wiser and better in our Brethren, if we were actuated by such unmasonic and ungenerous motives, to have come among us, fraternized with us, and by their superior kindness and courtesy, to have shamed us out of our prejudices and narrow exclusiveness?

Is it not a lamentable thing that such jealousies and prejudices should prevail at all; and still more that they should be sedulously cultivated and industriously fostered?

Nor do I believe that there *are* any such prejudices or purposes on the part of those who chance, by the accident of birth, to speak the English language. We entertain various political opinions. But shame upon that Mason, unworthy of the name, who mingles with those opinions, whatever they are, the least leaven of unkindness towards his Brother of another blood. I cannot speak for all; but I am sure I speak for most Masons, of whatever political faith, when I say with entire sincerity, that our opinions have not the slightest influence upon our Masonic or social relations. In them we know no difference of race or blood, of creeds political or religious. The Brother who has knelt at the same altar with me, is as much and as truly my Brother, though his eyes first opened to the light in France, or Spain or Italy, as if they had first seen the same stars that shone upon my cradle; as if we had climbed the same green hills when children, learned to speak the same tongue, and heard the rains beating over-head upon the same old roof. Why should he not be? Even those whose theoretical opinions would exclude each other from *Heaven*,

can meet as Brethren in our Lodges—*do* meet there, thank God! and learn to know and love each other better; and shall a mere *political* opinion, honestly entertained; general and without personal application, nor based on personal grounds, free of all bitterness, and expressed in terms to which no just man can rightfully take exception,—shall this estrange me from my brother, and disenable me to do in his behalf all that the ties of our ancient Brotherhood require? There is *one* language that we both speak—the *universal* language of Masonry.

I pass from that, to speak of American Masons in general. If our Brethren imagine that those to whom they apply that distinctive name, desire to exclude them from sharing the Government of the Order, to rule it for their own interests, or according to their own prejudices, I can safely assert, so far as the Masons of the Scottish Rite are concerned, that they do us the most cruel injustice. On the contrary it is our most earnest desire to see a hearty and frank union of all the Masons of that Rite, in which all distinctions of language, race and blood shall be as if they had no existence. Our ambition aims at nothing higher, and could have no object more noble, than to effect that union. Our hands are ever open and ready to clasp theirs. We are content, for the sake of peace and unity, and because we think it right, and a solemn duty which we owe to Masonry and Masonic law, to leave the symbolic degrees to the Grand Lodge, and acknowledge the Supreme Council at Charleston as our Superior, accepting for ourselves a subordinate position. We know that in this great country the Scottish Rite can only succeed by being at peace with the York Rite; that out of Louisiana, our recruits must come almost wholly from the members of that Rite; who will not, by uniting with us, be *any the less* devoted to what they regard as the parent of all the Rites, and that to which they owe their first and their perpetual allegiance. Even in Louisiana it is so, as far as American Masons are concerned. We do not wish to shake that allegiance. We could not do it if we would. We would not attempt it, because to do so would be to build up against ourselves barriers at the portals of every State but this; and even here, to confine our proselytes to those only who speak a language other than *English*.

Is it the duty of a Scottish Mason to take a step that would infallibly confine the Rite to a single State, and to but one portion of the population even of that? No! It is our duty to *propagate* the Rite. Those who

have in their possession that which will confer a vast benefit on mankind, have resting on them the sacred duty to *communicate* it to mankind. To *refuse* to do so, to *incapacitate* ourselves to do so, is almost, if not quite, to commit a crime. The wise man and especially the philanthropist yields to circumstances, and concedes something to prejudices. And even the apostles of the Christian faith found it necessary to relax something of their Jewish strictness in favor of the Greeks and Romans, to whom they went to preach the gospel. If they had not done so, its influences would have remained confined within the narrow limits of Judea and the Hebrew Colonies, instead of flowing over to bless and civilize the world.

My Brethren of the Scottish Rite, if the Supreme Council at Charleston insists upon retaining its jurisdiction over us, let it do so. I am content. I think it would be wiser and more for the interest of the Rite, for it to divide its jurisdiction; but I am willing to wait, if that cannot now be peaceably effected.

My Brethren of the York Rite, it is for you to concede something to those who prefer another Rite. They are Masons like yourselves; and if it be true, as you think, that the Rite which they prefer is not as good as yours, that is but their misfortune. You profess the most ample toleration. Let it begin, like Charity, *at home*. If they *prefer* their own Rite, it is the best—for them. Hold out to them the hand of fellowship, and let the incense from their altars send its perfume to Heaven mingled and blended with that of yours. If you have prejudices, yield them. The Apostles set you the example; and one ought to do much for the general welfare of Masonry.

Let the Grand Lodge do what is right, and then demand what is right in turn. To yield nothing is almost always unjust; and often, when not unjust, a blunder. If the Grand Lodge offers to the Lodges that deny its jurisdiction, charters authorizing them to work in whatever Rite they prefer; and enacts that upon their failure to accept them within a reasonable time, they shall stand suspended and annulled, and their members be deemed in law expelled from Masonry, she will so have tempered forbearance with justice, that we shall be at a loss to decide whether she does herself more honor by her clemency and equity, or by her dignified firmness in asserting her rights; and it will be no flattery to say that she has worthily performed her whole duty; and that she rules and is Supreme by the highest and best of titles,—the gratitude and affection of the feeblest

as well as the strongest of those by whose election and consent she governs. But to deserve that eulogium, she must do what is right and just, simply because it *is* right and just, unaffected by any consideration of what clamor ignorance and narrow-mindedness may raise elsewhere; she must follow the old Masonic maxim: "*Do what thou oughtest to do; let come what may.*"