

Regarding the fifth question the answer was : In regard to the essential part, that all men belong to the human family, we say, that in this they are equal, and that their substance is the same, although the garments of this substance the forms and names are manifold.

In regard to the equality of men before God, in so far as he can be pleased or displeased with them, such an equality is not in existence ; for reason and the divine law proclaim, that the traitor and the liar are not equal to the upright man, the vicious not equal to the virtuous, the benefactors of widows and orphans not equal to him who injures and who robs them. No, the souls will not be judged equally before God ; because there are four kinds of souls : the first, those souls which, by investigations of the understanding and the desire of the heart arrive at a knowledge of the Creator, the real essence of all things, so far as this is possible to men.

The second are those which neither make nor hinder these investigations, but who possess the truth through the grace of God. The condition of these souls is simply happy.

The third are the ignorant souls, who from habit follow the opposite course, from that which will lead them to the fountain head of all things, which however, untenable in their opposition abandon the same with the first impulse. The consequence is, that these souls in regard to truth are on the same footing with those who received truth by the grace of God.

The fourth kind consists of those unhappy souls, who have selected the opposite of the real cause of all things and who persistently adhere to it. These souls are lost.

God will treat the souls according to their merit ; as they are of equal origin so grace will re-unite them. The souls will all arrive at felicity.

The substance of the answer to the sixth question was the following : Man must first recognize the truth and uprightness of a confession and the good of its acts. If he knows that and then sees one man calling another man to truth, if he at the same time observes the powerful effect of the words by which men are driven from all vain things to truth, then he perceives that that man is a Prophet whom all must obey.

In regard to tolerance, the Emir observed that it was not right to attack the followers of a certain religious form and, with sword in hand, attempt to compel them to abandon the same. All divine laws agree in this, also the musselmanic and several others. The ignorant among these think that the Musselmen, if they fight against the Christians or against men of other creeds and religions, only do so for the purpose of compelling them to adopt the religion of Islam. That is an error ; the Islam compels nobody to abandon his religion. But whosoever knows the truth in faith and the good in the acts, and sees a fellow-man erring and deviating from the right path, has it imposed upon him as an obligation, to lead back that fellowman with affability, to show him the road to truth, by means of reasoning and insinuation, which the spirits understand. These means are of such a nature, that they are useful to our brethren and guard them against evil. This in itself is one of the most important duties. The poor are numerous with us and who-

soever undertakes to provide for them, might almost succumb to the work.

Abd-el-Kader viewed Freemasonry as the first institution of the world. According to his opinion every man is imperfect who does not confess the masonic principles. He hopes that Freemasonry will some day be spread over the whole globe. So soon as this has taken place all the peoples would live together in peace and fraternity.

Such were the sentiments of the Musselman.

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### VIRTUE, HONOUR, AND MERCY.

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VIRTUE should not only be the distinguishing characteristic of Free and Accepted Masons, but of every individual under heaven ; for the man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world ; he is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice. Virtue is the highest exercise and improvement of reason, the integrity, harmony, and just balance of affection ; the health, strength, and beauty of the soul. The perfection of virtue is to give reason its full scope, to obey the authority of conscience with alacrity, to exercise the defensive passions with fortitude, the public with justice, the private with temperance, and all of them with prudence, in a due proportion to each other. With a calm diffusive benevolence to love and adore God with an unrivalled and disinterested affection ; to acquiesce in the wise dispensations of divine providence with a joyful resignation ; every approach to this standard is towards perfection and happiness, but every deviation therefrom tends to vice and misery.

HONOUR is a manly and dignified sentiment or impulse of the soul which virtue can inspire, and the actions of all good men are regulated by it ; as it renders unnecessary the forms which are requisite to bind those who are destitute of its refined principle. It is also the highest incentive to the performance of the most heroic and disinterested actions, and implies the united sentiments of truth, faith, and justice, carried by an enlightened mind, far beyond these moral obligations which the laws of the land require, or can punish the violation of.

HONOUR, though a different principle from religion, produces nearly the same effect ; for the lines of action, though differently drawn, like the radii of a circle terminate in the same point. Religion embraces virtue as enjoined by the laws of God. Honour as it is—graceful and ornamental to human nature—the religious man fears ; but the man of honour scorns to do an ill action ; the one considers vice as beneath him, the other as what is offensive to the Deity ; the one is unbecoming, the other is strictly forbidden. Honour may be justly deemed the noblest branch that can spring from the glorious stock of virtue, for the man of honour is not content with the literal discharge of duty as a man and a citizen, but raiseth them to magnanimosity ; giving where he might with propriety refuse, and forgiving where he might with equal justice resent ; the whole of his conduct being marked by the honest dictates of an upright heart, and the approbation of the just is his reward. Virtue and honour united have been the means, assisted by prudence and fortitude of