

it was human nature aspiring to, or feeling after, *God*. In the Christian religion, we find the Triad as *Father Son and Holy Ghost*, as *Creator Preserver and Benefactor*, as *Omnipresent Omniscient and Omnipotent*, and these "came not to destroy, but to fulfil.

We, like the Hindoo and the Egyptian, have not only felt after, but have have had a light revealed, whereby we may attain unto God.

Surely, then, we who learn in our first step that Freemasonry "rites men of every country, sect and opinion," may justly frown upon any sectarian attempt to corrupt our ritual, and as justly strive to preserve the Triad unimpaired, as received from the Fathers.

Hence, the sum of the argument is, that the Jews referred to Deity under many different names, and they have left the question so unsettled, that scholars are undecided still as to what was the true name; but whether as Jah or Jehovah, as the God of Abraham; or the Lord of Hosts, their faith was in one living God; and they treated other nations as idolators, worshipping "strange Gods;" but give no proof that the Jewish, Assyrian, Chaldean, or Egyptian Devil was worshipped by either of those nations.

The Scriptures disclose that Baal or Bel was worshipped as a God, though not strictly of the Jewish standard. The Jews, however, acknowledged him as a God. The Assyrians, Phœnicians and Chaldeans worshipped him as such. Baal, therefore, was no Devil to be worshipped, but the God of his people, powerful to save as to destroy.

The statement in regard to On has no force, and should not be considered of a feather's weight; if it were but a city, only, as well might we attempt to sink "Joppa" in the depth of the sea, or invoke the dead "Giblim" to arise from their tombs in the City of Gebal, and hew down the structure which the fathers have raised, as to attempt to found an argument satisfactory or creditable to the Craft on so illogical and revolutionary a basis.

To give the word as decided by the General Grand Chapter would practically exclude the Assyrian, Hindoo and the Egyptians from our rites, while we theoretically proclaim Freemasonry universal; we should retain the Triad, and give it in that form, because it more than anything else shows a legitimate descent, and connects our present traditions with the mysteries and antiquities of the past.

Since the Annual Convocation of this Grand Chapter, I requested Grand Chaplain Rev. Companion Bland, who is himself an accomplished linguist, to give me his opinion in regard to the subject discussed, and also to ascertain the opinion of the authorities at Harvard University; and by their kindness I have recently received the following interesting and instructive communication:

CAMBRIDGE, Sept. 4th, 1872.

*To the M. E. Alfred F. Chapman, G. H. P. of the G. R. A. C., of Mass.:*

DEAR COMPANION CHAPMAN:—The general question you were pleased to submit to me concerning the exact meaning and signification of the words Jah, or Jehovah, Bel Baal, and On, together with the more special questions to whether Baal was formerly used to designate Satan, and On was simply and solely the name of an Egyptian city; assisted, and in conjunction with my friend, the Rev. E. J. Young, Professor of Hebrew and oriental languages in Harvard University, I have carefully examined and considered, and would beg to submit the following as the result of our joint investigations. Questions given from languages other than the English, I have translated, in most cases, omitting the original.

Concerning the signification of Jah, Jehovah, there can be no difference of opinion. It was the name of the Supreme Deity among the Hebrews; it is derived from the verb meaning to be; and referred to God as the *eternal, immutable*. Sec-