

The Old Testament speaks of God under the following different names:—

"God Almighty," "Jehovah-nissi;" Jehovah;" Jah—I am," "I am the Lord;" "Maker," "The Lord of hosts is his name;" Thy Redeemer," is the "Holy one of Israel;" "The God of the whole earth shall he be called;" "The Great;" "The Mighty God;" "Saith th Lord, whose name is the God of Hosts.

An array of names sufficient to render it pardonable to continue an allusion to him either as Baal, Bel, Om, or On: but, in addition to all these, he thus speaks by his prophet Hosea:—

"Saith the Lord, that thou shalt call me Ishi, and shall call me no more Baali." God is also represented by Fire and by Light. See both the Old and New Testaments.

Following the authority of the Scriptures, the Ancient Accepted Scottish Rites teaches the multiplicity of names; but on this head I will again quote Companion Mackey, who says of the true name of God, that "Iranæus calls it *Jaoth*; Isidore calls it *Jodjod*, Diodorus Siculus, *Jao*; Clemens of Alexandria, *Jau*; and Theodoret says that the Hebrews pronounced it *Ja* and the Samaritans *Javah*."

In another rite we are told "that the pronounciation varied among the patriarchs in different ages;" hence it was pronounced *Jnha*, *Jeva* Jero, Jevah, Joho, and Jehovah, with the implied information that neither of these is correct; but says Mackey:—

"This dispute is not likely to be terminated by a reference to ancient authorities, among whom there is too great a discrepancy in relation to the name to be easily reconciled.

If this last be true, how unwise is the effort, and how great the mistake, in attempting now to change the word, to eliminate its use, or to declare or expect that such a proceeding will settle it!

The Sixth Book of the Laws of Manu makes it incumbent upon a Brahman, "to meditate upon the Supreme Spirit, without any earthly desire." He is to meditate upon the "subtle, indivisible essences of the Supreme Being;" to be careful not to destroy the life of the smallest insect; and if he shall cause the death of any in ignorance, he must atone for it by making six suppressions of his breath, repeating, at the same time the triliteral syllable A. U. M. "He will thus at last become united with the Eternal Spirit, and his good deeds will be inherited by those who love him, and his evil deeds by those who hate him."

The importance which the Brahmans attached to this syllable, pronounced by the Grand Chapter of Scotland Om, and quoted by Companion Mackey as Aum, Aun, or On, which he says was the Hindoo or Egyptian chief Deity, leads us now to consider the system of triads, and what influence it may have on our rite.

The Assyrian Triad was Anu, Bel and Ao.

In the religion of Egypt, the Triad was of Osiris, the Creator, Typhon the Destroyer, and Horus the Preserver; In Persia, of Ormazd the Creator, Ahriman the Destroyer, and Mithra the Restorer; in Buddhism, of Budha the Divine man, Dharmma, the Word, and *Sangha* the Communion of Saints; the Indian Trinity of Brahma Vischnu and Siva, expressing Creation, Destruction and Restoration; and besides this we learn that images of Trimurti, or three-faced God, are frequent in India, and he is still the object of Brahmanical worship.

If we attempt an analysis of the Triad, or of the Ethnic religion, wherein it held so prominent a place, we shall no doubt conclude, that