

## MYSTERY OF FREEMASONRY.

The mystery of Freemasonry is a composite—many in one. This unity it jealously maintains, admitting no equal, denying the existence of a superior. It worships the Grand Architect of the Universe as a unit, and yet it is distinguished throughout by its triads. One of its units, the "Mystery" that it teaches, in itself, as a word, derived from a Greek root, signifying "to initiate into the Mysteries." Thus the "Mystery" resolves itself into the 'Mysteries.' Here is a mystery at the very outset—many in one. Masonry is a clustered mosaic of threes. It is not surprising that some brethren fail to understand Freemasonry, for it contains some things hard to be understood. And this is not without a parallel. Recall the famous saying of Dean Swift in reference to Christianity: "If God should please to reveal unto us this great *mystery* of the Holy Trinity, or some other *mysteries* in our holy religion, we should not be able to understand them, unless He would bestow on us some new faculties of the mind." So some things in Masonry are hard to be understood, and others are hard to be remembered, so that the Brother that has the best *mind* and the best *memory* makes the best Freemason.

There are two doctrines that have formed, from the very earliest times, constituent parts of that mosaic which we style the Mystery of Freemasonry, which are no longer *hidden* mysteries. We allude to our faith in the Unity of God, and the immortality of the soul. Neither of these can we fully understand, yet in both of them we implicitly believe. Once it would have cost one's life to have publicly asserted or admitted the belief; now mankind has been so educated, and so lifted out of the mire of paganism, and that indifference to knowledge which is the self-generated poison of profound ignorance, that these truths have been fully brought to light, and

comprehended by the great mass of thinking men. It is no longer *indispensable* to teach the doctrines of the Unity of God and the immortality of the soul in *mysteries*; but we cannot say when it may be otherwise, and hence the good old Craft teaches these truths, which are emphatically its own, in its good old way.

Sport has been made of the polytheism of the Egyptians, among whom the Ancient Mysteries, the Freemasonry of the time, were celebrated. It has been said that this people found their gods even in their own gardens, and deified cabbages. Of a certain epoch in their decline, preceding their fall, this is true; but we should remember that no people have preserved their faith untarnished. So grand, and majestic, and glorious an orb as the sun, hath its spots. Call to mind the history of that "peculiar people," the Hebrews, and remember how they departed, again and again, from the faith. Remember their successors, the Christians, and how they, three hundred years ago, required a "Reformation." Heavenly things when entrusted to earth are always endangered. Call it what we may, embody it, or not, as we will, in a personal entity, no one can fail to be conscious that ERROR is continually combating TRUTH, and sometimes SEEMS to triumph over it; but it is only in seeming, for, as Bryant says, in his "Battlefield,"

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
But Error, wounded, writhes with pain,  
And dies among his worshippers."

Some modern writers on Freemasonry, in their fear of becoming unhistoric, appear to deride all reference to the Ancient Mysteries as in the Craft's Masonic line of ascent. We do not. There was a nobility in their character, representing the highest water-mark in their tide of intelligence in ancient Egypt; and there was at the same time such a *quasi*-Masonic character in certain of their teachings, that to us it seems often to be nearly