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| APPENDIX FOUR:-, |
|  THE FAITH OF ALBERT PIKE |
|  [Editor's note: Opponents of Freemasonry have leveled a myriad of confused and  |
|  contradictory charges against Albert Pike's religious views. He has been accused of  |
|  being an atheist, and even a devil-worshipper." He was, in fact, a Christian, who  |
|  frequently urged his fellows to follow the teachings and example ofJesus of Nazareth.  |
|  In the following brief extracts, Pike's words demonstrate his abiding belief in a per- |
|  sonal God, "to Whom it was not folly to pray."] |
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|  [MORALS AND DOGMA) 308-10] |
|  Whatever higher attributes the Founder of the Christian Faith may, in our  |
|  belief, have had or not have had, none can deny that He taught and practised  |
|  a pure and elevated morality, even at the risk and to the ultimate loss of His  |
|  life. He was not only the benefactor of a disinherited people, but a model for  |
|  mankind. Devotedly He loved the children of Israel. To them He came, and  |
|  to them alone He preached that Gospel which His disciples afterward carried  |
|  among foreigners. He would fain have freed the chosen People from their spiri- |
|  tual bondage of ignorance and degradation. As a lover of all mankind, laying  |
|  down His life for the emancipation of His Brethren, He should be to all, to  |
|  Christian, to Jew, and to Mahometan, an object of gratitude and veneration. |
|  The Roman world felt the pangs of approaching dissolution. Paganism,  |
|  its Temples shattered by Socrates and Cicero, had spoken its last word. The  |
|  God of the Hebrews was unknown beyond the limits of Palestine. The old  |
|  religions had failed to give happiness and peace to the world. The babbling and  |
|  wrangling philosophers had confounded all men's ideas, until they doubted of  |
|  everything and had faith in nothing: neither in God nor in his goodness and |
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|  + APPENDIX FOUR + |
|  mercy, nor in the virtue of man, nor in themselves. Mankind was divided into  |
|  two great classes, the master and the slave; the powerful and the abject, the  |
|  high and the low, the tyrants and the mob; and even the former were satiated  |
|  with the servility of the latter, sunken by lassitude and despair to the lowest  |
|  depths of degradation. |
|  When, lo, a voice, in the inconsiderable Roman Province of Judea proclaims  |
|  a new Gospel—a new "God's Word," to crushed, suffering, bleeding humanity.  |
|  Liberty of Thought, Equality of all men in the eye of God, universal Fraternity!  |
|  a new doctrine, a new religion; the old Primitive Truth uttered once again! |
|  Man is once more taught to look upward to his God. No longer to a God hid  |
|  in impenetrable mystery, and infinitely remote from human sympathy, emerging  |
|  only at intervals from the darkness to smite and crush humanity: but a God, good,  |
|  kind, beneficent, and merciful: a Father, loving the creatures He has made, with a  |
|  love immeasureable and exhaustless; Who feels for us, and sympathizes with us,  |
|  and sends us pain and want and disaster only that they may serve to develop in us  |
|  the virtues and excellences that befit us to live with Him hereafter. |
|  Jesus of Nazareth, the "Son of man," is the expounder of the new Law of Love.  |
|  He calls to Him the humble, the poor, the Pariahs of the world. The first sentence  |
|  that He pronounces blesses the world, and announces the new gospel: "Blessed are  |
|  they that mourn for they shall be comforted." He pours the oil of consolation and  |
|  peace upon every crushed and bleeding heart. Every sufferer is His proselyte. He  |
|  shares their sorrows, and sympathizes with all their afflictions. |
|  He raises up the sinner and the Samaritan woman, and teaches them to  |
|  hope for forgiveness. He pardons the woman taken in adultery. He selects his  |
|  disciples not among the Pharisees or the Philosophers, but among the low  |
|  and humble, even of the fishermen of Galilee. He heals the sick and feeds the  |
|  poor. He lives among the destitute and the friendless. "Suffer little children;'  |
|  He said, "to come unto me; for of such is the kingdom of Heaven? Blessed are  |
|  the humble-minded, for theirs is the kingdom of Heaven; the meek, for they |
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|  shall inherit the Earth; the merciful, for they shall obtain mercy; the pure in  |
|  heart, for they shall see God; the peace-makers, for they shall be called the  |
|  children of God! First be reconciled to they brother, and then come and offer  |
|  thy gift at the altar. Give to him that asketh thee, and from him that would  |
|  borrow of thee turn not away! Love your enemies; bless them that curse you;  |
|  do good to them that hate you; and' pray for them which despitefully use you  |
|  and persecute you! All things whatsoever ye would that men should do to you,  |
|  do ye also unto them; for this is the law and the Prophets! He that taketh not  |
|  his cross, and followeth after Me, is not worthy of Me. A new commandment  |
|  I give unto you, that ye love one another: as I have loved you, that ye also love  |
|  one another: by this shall all know that ye are My disciples. Greater love hath  |
|  no man than this, that a man lay down his life for his friend:' |
|  The Gospel of Love He sealed with His life. The cruelty of the Jewish  |
|  Priesthood, the ignorant ferocity of the mob, and the Roman indifference  |
|  to barbarian blood, nailed Him to the cross and He expired uttering bless- |
|  ings upon humanity. |
|  Dying thus, He bequeathed His teachings to man as an inestimable  |
|  inheritance. Perverted and corrupted, they have served as a basis for many  |
|  creeds, and been even made the warrant for intolerance and persecution. We  |
|  here teach them in their purity. They are our Masonry; for to them good men  |
|  of all creeds can subscribe. |
|  That God is good and merciful, and loves and sympathizes with the crea- |
|  tures He has made; that His finger is visible in all the movements of the moral,  |
|  intellectual, and material universe; that we are His children, the objects of His  |
|  paternal care and regard; that all men are our brothers, whose wants we are to  |
|  supply, their errors to pardon, their opinions to tolerate, their injuries to for- |
|  give; that man has an immortal soul, a free will, a right to freedom of thought  |
|  and action; that all men are equal in God's sight; that we best serve God by  |
|  humility, meekness, gentleness, kindness, and the other virtues which the lowly |
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|  can practise as well as the lofty; this is "the new Law;' the "Word," for which  |
|  the world had waited and pined so long; and every true Knight of the Rose |
|  [Croix] will revere the memory of Him who taught it, and look indulgently  |
|  even on those who assign to Him a character far above his own conceptions or  |
|  belief, even to the extent of deeming Him Divine. |
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|  [MORALS AND DOGMA, 718-19] |
|  Above all the other great teachers of morality and virtue, it reveres the  |
|  character of the Great Master Who, submissive to the will of His and our  |
|  Father, died upon the Cross. All must admit, that if the world were filled with  |
|  beings like Him, the great ills of society would be at once relieved. For all coer- |
|  cion, injury, selfishness, and revenge, and all the wrongs and the greatest suffer- |
|  ings of life, would disappear at once. These human years would be happy; and  |
|  the eternal ages would roll on in brightness and beauty; and the still, sad music  |
|  of Humanity, that sounds through the world, now in the accents of grief, and  |
|  now in pensive melancholy, would change to anthems, sounding to the March  |
|  of Time, and bursting out from the heart of the world. |
|  If every man were a perfect imitator of that Great, Wise, Good Teacher,  |
|  clothed with all His faith and all His virtues, how the circle of Life's ills  |
|  and trials would be narrowed! The sensual passions would assail the heart  |
|  in vain. Want would no longer successfully tempt men to act wrongly, nor  |
|  curiosity to do rashly. Ambition, spreading before men its Kingdoms and its  |
|  Thrones, and offices and honors, would cause none to swerve from their great  |
|  allegiance. Injury and insult would be shamed by forgiveness. "Father," men  |
|  would say, "forgive them; for they know not what they do:' None would seek  |
|  to be enriched at another's loss or expense. Every man would feel that the  |
|  whole human race were his brothers. All sorrow and pain and anguish would  |
|  be soothed by a perfect faith and an entire trust in the Infinite Goodness of  |
|  God. The world around us would be new, and the Heavens above us; for here, |
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|  r THE FAITH OF ALBERT PIKE   |
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|  and there, and everywhere, through all the ample glories and splendors of the  |
|  Universe, all men would recognize and feel the presence and the beneficent  |
|  care of a loving Father. |
|  However the Mason may believe as to creeds, and churches, and miracles,  |
|  and missions from Heaven, he must admit that the Life and character of Him  |
|  who taught in Galilee, and fragments of Whose teachings have come down  |
|  to us, are worthy of all imitation. That Life is an undenied and undeniable  |
|  Gospel. Its teachings cannot be passed by and discarded. All must admit that  |
|  it would be happiness to follow and perfection to imitate Him. None ever felt  |
|  for Him a sincere emotion of contempt, nor in anger accused Him of soph- |
|  istry, nor saw immorality lurking in His doctrines; however they may judge of  |
|  those who succeeded Him, and claimed to be His apostles. Divine or human,  |
|  inspired or only a reforming Essene, it must be agreed that His teachings are  |
|  far nobler, far purer, far less alloyed with error and imperfection, far less of the  |
|  earth earthly, than those of Socrates, Plato, Seneca, or Mahomet, or any other  |
|  of the great moralists and Reformers of the world. |
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|  [LETTER OF MARCH 20, 1876] |
|  [Editor's note: In 1875 an international congress of Supreme Councils was held at  |
|  Lausanne, Switzerland, at which the Supreme Council, S.J. was not represented.  |
|  During the meeting a liberal element advocated a material alteration to the Grand  |
|  Constitutions, the fundamental law of the Scottish Rite. The liberals contended that  |
|  Scottish Rite Freemasons should merely admit the existence of a "Creative Principle"  |
|  (Principe-Createur), in lieu of a personal God. In opposition to this, Pike penned a  |
|  powerful letter to the Grand Commanders of all Supreme Councils worldwide, leaving  |
|  no doubt that he believed in the reality of Jehovah and in the Christian faith.] |
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|  The changes attempted to be made in the Grand Constitutions revolu- |
|  tionize the Rite; and the substitution of a"Principe-Createur" for the God in |
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|  whom Freemasons put their trust, alarms the whole body of the Craft every- |
|  where in the world, and, if sanctioned by the Supreme Councils, will destroy  |
|  the Ancient and Accepted Rite, as it ought to do. The Masons of the United  |
|  States hold that no man can be made a Mason who does not cherish a firm  |
|  belief in the existence of a God; and they cannot but see a sinister purpose  |
|  in the substitution for "God our Father, Who is in Heaven," a Somewhat,  |
|  vague and indefinite, a shapeless Impersonality, accepted to conciliate men  |
|  for whose opinions they have no respect. For us to accept the "Principe- |
|  Createur," though with permission to call IT "The Grand Architect of the  |
|  Universe," would be to annihilate our Ritual. No English-speaking Masons  |
|  have desired to proclaim their disbelief in the God of their forefathers, and  |
|  their belief in a Creator-Principle, a phrase without meaning, which annuls  |
|  the God of Justice, Wisdom and Beneficence, the Protecting Providence of  |
|  our daily lives, and with the same blow destroys Religion and prostrates all  |
|  the altars of all Faiths and of Masonry. |
|  Nor do we believe that the Supreme Councils and Masons that speak  |
|  other tongues will sanction this unfortunate depravation, demanded only  |
|  by an insignificant number of Masons in a single country, who mistake the  |
|  vertigo and delirium of the intellect for the inspiration of Truth, and the per- |
|  plexed vagaries of speculation and superficial Pyrrhonism for the scholia of a  |
|  profound philosophy. To conciliate these, it is demanded that Masonry shall  |
|  dethrone God and set in His place a "Principle," of which no affection known  |
|  to us, nor even intelligence, can be predicated; a Force, an Impersonal Potency,  |
|  between which and men there can be no sympathies; which cannot be for us  |
|  a Providence; to which we and all our sorrows and sufferings and hopes and  |
|  aspirations are no more than the dead sands of the sea-shores are. |
|  It will not do for us to permit the Masonic world to suppose that we  |
|  are not energetically opposed to the acceptance, in lieu of "One Living God  |
|  the father Almighty, Maker of Heaven and Earth;' of a "Principle;' perhaps |
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|  inherent to matter, to which no idea of personality attaches. "To know God as  |
|  God;' it has been truly said, "the Living God, we must assume his personality;  |
|  otherwise what were it but an ether, a gravitation?" |
|  This "Principe-Createur" is no new phrase. It is but an old term revived.  |
|  Our adversaries, numerous and formidable, will say, and will have the right  |
|  to say, that our Principe-Createur is identical with the Principe-Generateur of  |
|  the Indians and Egyptians, and may fitly be symbolized as it was symbol- |
|  ized anciently, by the Linga, the Phallus and the Priapus. "Phtha-Thore,"  |
|  says Matter, in his Histoire du Gnosticisme," "n'est qu'une autre modification  |
|  de Phtha. Sous cette forme ile est PRINCIPE-CREATEUR, 014 plutot PRINCIPE- |
|  GnNtRATEUR." [Phtha-Thore is only another modification of Phtha. In this  |
|  form it is the CREATIVE PRINCIPLE, or rather GENERATING PRINCIPLE.] This  |
|  Phtha, the Phallic God, holding the priapus in one hand and brandishing the  |
|  flagellum in the other, was, in effect, "the Father of Beginnings;' the God who  |
|  create with truth;' the Principe-Createur of the ancient Egyptians. |
|  To accept this, in lieu of a personal God, is to abandon Christianity and  |
|  the worship of Jehovah, and to return to wallow in the styes of Paganism....1' |
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|  [ADDRESS TO THE MASONIC VETERAN ASSOCIATION, 1887] |
|  None of us who are Masons will, I am persuaded, admit that it is easier  |
|  and more reasonable to believe that the Universe had no creator, but is wholly  |
|  due to the action of the inherent forces of self-existent matter, than it is to  |
|  believe that it owes its being and its forces , its life and the intellect of part of  |
|  the creatures that are of it and inhabit it, to a Supreme Unity of Will, Intellect,  |
|  Power and Beneficence, which we designate by the word "God." |
|  We are not able to comprehend how any moral law or obligation could  |
|  possibly result from any possible combination of material atoms. We utterly  |
|  reject the doctrine, however, however it may be disguised and veneered that we  |
|  are only animals of a higher species or genus, ruminant mammals, to be annihi- |
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|  lated at death as our congeners the apes and earth-worms are. We adhere to the  |
|  faith of our Fathers, believing there is a God, who is a protecting Providence,  |
|  sympathizing with the creatures that have their life from Him, and to 'Whom  |
|  it is not folly to pray; believing also that we are not accumulating knowledge  |
|  and gaining wisdom, and becoming better here, for all of it to come to nought,  |
|  when we end forever as the grubs and beetles do. |
|  We do not believe that Atheism or materialism, the deification of the  |
|  blind forces of matter, the substitution of ourselves for God, the swinish doc- |
|  trine of Epicurus, or any vain philosophies of the modern age can secure to  |
|  States stability and true prosperity. We believe that only the degeneration of  |
|  society, and corruption and depravation of the moral sense, can result from  |
|  the prevalence of such doctrines; and that religion is as much a necessity for  |
|  Humanity now as it ever was." |
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|  [ADDRESS TO THE MASONIC VETERAN ASSOCIATION, 1890] |
|  Now that we are come together once more, we are, first of all, to thank the  |
|  Giver of all good things to us who are here in the world, that we have lived  |
|  through this last year, unharmed, amid the perils that lie always in wait for  |
|  every one in the world, to take him unaware. |
|  "In God I put my trust" was the first profession of faith of each of us, when  |
|  he first entered into the Lodge-room to be initiated. To that let us all, in what- |
|  ever affliction and adversity, hold fast, lest losing that trust, we should thereby  |
|  cease to be Masons, as all the Masons if the obedience of the Grand Orient of  |
|  France did when it expunged from its Rituals every reference and allusion to a  |
|  Deity, and invited avowed Atheists to seek initiation in its Lodges. |
|  In vain will any coiner of glittering phrases endeavor to persuade any  |
|  true Mason to part with this faith, and to admit that no one can "know"  |
|  that there is a God, the Creator and Preserver of the Universe; that noth- |
|  ing proves, that such a Being exists, and that The All is but "the sublime, |
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|   THE FAITH OF ALBERT PIKE + |
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|  unbroken, and eternal march of causes and effects, denying the chaos of  |
|  chance and the caprice of power." |
|  Even to that Free-Mason for whom the Bible is not the revealed truth,  |
|  the material Universe is the manifestation of its Creator, the revelation, as  |
|  words reveal thoughts and the intellect that thinks, of the Divine Unity of  |
|  will, wisdom, power, dominion and beneficence, all without beginning, end,  |
|  or limit. And by this visible Universe, full of life and complex forces, we know  |
|  it to be the effect of an infinite reason coupled with an infinite power, as cer- |
|  tainly we know by the spark and shock and the transmission of thought and  |
|  sound, that there is a somewhat, which we call "electricity" of which these are  |
|  the effects. We know that it is, and is competent to produce the known effects;  |
|  but what it is as totally unknown to us as the Nature of God is. |
|  We neither believe in chance, nor in the caprice of power, nor in the cruelty  |
|  of nature, for we believe that the power of God is no more infinite than His  |
|  wisdom and goodness are, and that its only function is to execute what this  |
|  wisdom decides and approves. |
|  We are not deceived by the phrases, "the sublime, unknown, and eternal  |
|  march of causes and effects; for we know that all the forces of a soulless nature,  |
|  unilluminated by a divine reason, could never create one principle of a moral  |
|  law; and it is impossible for us to believe in a universe of matter, without and  |
|  uncontrolled by reason and intelligence. |
|  Humboldt, Huxley, Darwin, and other High Priests of Science, it is said,  |
|  have displaced the Theologians; but Theology deals with questions entirely  |
|  beyond the province of Science.... |
|  The Free-Mason will eschew all the idle babble of Science that seeks to  |
|  dispense with a God, and of the Agnostic—that is, the ignoramus—who "does  |
|  not know" whether there is a God or not. For us "the Forces of nature are the  |
|  varied action of God;" and simple faith, we hold, is better and wiser than the  |
|  vain philosophy or self-confident science. |
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|  We hold fast to the faith that there is a Deity, the author of all else that is,  |
|  unto Whom to be thankful and grateful for bringing us in safely through the  |
|  dangers of life until now, is not mere folly.' |
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|  c-:APPENDIX |
|  FOUR VALUABLE EXPOSES |
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|  Introductory note: Pike's Symbolism of the Blue Degrees refers to four early  |
|  exposures of English Masonic ritual: [1] A Mason's Examination, 121 The Grand  |
|  Mystery of Free Masons Discover'd, [3] Samuel Prichard's Masonry Dissected,  |
|  and [4] Jachin and Boaz. Although these exposures differ greatly from Freemasonry  |
|  as practiced today, they may help us understand how Pike arrived at his ideas, and  |
|  are therefore included to facilitate research. |
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|  A MASON'S EXAMINATION. (1723) |
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|  [Editor's note: This exposure was originally untitled, but was named by Robert F  |
|  Gould when it was reprinted in his History of Freemasonry, which is the source of  |
|  our text. It was also reprinted in the Official Bulletin of the Supreme Council of  |
|  the 33d Degree for the Southern Jurisdiction of the United States.'" |
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|  The earliest of the "so-called" exposures of Free-Masonry appeared  |
|  in the Flying Post or Post Master, No. 4712, from Thursday, April ii, to  |
|  Saturday, April 13, 1723. From 1723 to the present era, hundreds of these  |
|  "Examinations" and "Catechisms" have seen the light, and it may be stated  |
|  generally, that they bear a strong "family likeness" to the original "revela- |
|  tion," which is subjoined. |
|  The (so-called) "exposure" of 1723 professes, of course, to have been  |
|  compiled from the papers of a "deceased brother"—a "formula" with which  |
|  readers of more recent "Catechisms" will be familiar, and which implies  |
|  that our Masonic ancestors of iso years ago had, even then, forestalled  |
|  our German brethren of today in the use of printed or written rituals; |
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|  + A MASON'S EXAMINATION + |
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|  Qualifications, a reasonable Person would be willing to pay their Persons, their  |
|  Lodges, their Constitutions, all due Respect and Honour. |
|  But so it is, there are Men of Shallow Capacities, Blabbers of Secrets who,  |
|  because they have lost or misused their own retentive Faculties, envy and hate  |
|  those who retain the Gift of Secrecy and Fidelity; these mean Wretches have of  |
|  late Studied a Thousand Practices to bring this Worshipful Society into Contempt  |
|  and Obloquy, and are egg'd on by some silly Women, who (because for good  |
|  Reasons their Sex are by the Constitutions judged incapable of Fellowship) are,  |
|  therefore, nettled and seek Revenge. These are the Persons who trump up many  |
|  foolish and idle Signs, Gestures, and Practices, and vouch them for the very Basis  |
|  and Ground plot of Free-Masonry. The enclosed is a sample of their Malice, and  |
|  which they pretend was left in Writing by a Fellow Mason lately deceased; but,  |
|  in very Truth, is a Senseless Pasquinade, highly derogatory to the Honour of the  |
|  whole Body, and each Worshipful Fellow, many of whom daily stand in Presence  |
|  of Kings, and are Cloathed with Titles, Dignities, and Honours. |
|  I shall not take upon me to vindicate the high Reputation of the  |
|  Fraternity, their numerous Lodges stand in no need of Props and Buttresses  |
|  for their support; neither will their Members, by any Arts or Contrivances,  |
|  be induced like, Fools and Children to divulge the Lessons and Instructions  |
|  given by their Masters and Wardens; but will have a constant Eye to that  |
|  memorable Saying of Wise King Solomon in his Time Grand Master of  |
|  Masonry and Architecture, and which pointed to Samson's Fate aforemen- |
|  tioned—A prating Fool shall fall.—I am, &c. |
|  When a Free-Mason is enter'd, after having given to all present of the  |
|  Fraternity a Pair of Men and Women's Gloves and Leathern Apron, he is to hear  |
|  the ... belonging to the Society read to him by the Master of the Lodge. Then a  |
|  Warden leads him to the Master and Fellows; to each of whom he is to say— |
|  |
|  I fain would a Fellow-Mason be, |
|  As all your Worships may plainly see. |

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