

HARRINGTON'S  
**DESIDERATUM FOR THE AGE,**



*A Masonic Work,*



WHEREIN

THE FIRST PRINCIPLES WHICH CONSTITUTE  
NATURE ARE EXPLAINED,  
AS WELL AS CERTAIN OTHER NATURAL PHENOMENA :

THE CAUSE OF

**POVERTY AND DISTRESS**

(THAT DIRE DISEASE WHICH IS NOW PREYING ON THE VITALS  
OF MANKIND),

**SHEWN, AND THE REMEDY**

THAT WILL REMOVE THIS DISEASE, AND

**RESTORE ALL TO HEALTH AND HAPPINESS,**

**POINTED OUT.**

.....  
"I believe it to be the duty of every educated person closely to watch and study the time in which he lives: and as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained,"

Prince Albert's Speech.

.....  
ENTERED AT STATIONERS' HALL.

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## PREFACE.

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THE following very humble Work is issued from a sense of duty, and not from a vain desire to become an author; and the remarks upon Natural Philosophy, are introduced under an impression that they may be correct, and not in direct opposition to the opinions of learned and scientific men who may think differently. As the points touched upon are all more or less resting on theory, I trust I shall not be considered as presuming too much in placing my humble views thereon before the public.



## ADDRESS.

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READER,

Allow me to address you either as a brother, or a neighbour; and in doing so, allow me to hope that if in reading the following work you find any thing that clashes with your prejudices, you will consider that errors imbibed with education ought always to give way to truth. If you meet with any thing that clashes with your existing interest, you will not harbour

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fears, for if it be the plan of heaven, it will descend upon mankind, and like its rain, benefit all, without injuring any.

Your most obedient Servant,

THE AUTHOR.

## INTRODUCTION.

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**THE** following work is intended to be truly masonic ; but it is not written with the view of clothing masonry in a showy, tawdry garb ; but, on the contrary, to clothe it in such a modest costume as will show that it is intended to be useful but not elegant.

It may be thought by some that I have been unnecessarily pointed in my remarks about distress ; for as poverty

is admitted by all men to be no sin, and as it always has existed, they may fancy it is necessary, and therefore cannot be removed, and that such works, by stirring up dissatisfaction in the public mind, do more harm than good.

In answer to such objections, I am quite willing to admit that poverty is no sin in itself, but it is the parent of nearly all those crimes which come under the punishing laws of our legislature—it drives those under its influence into the commission of crime, and causes many who dread it to commit crime in order to prevent their coming within its withering power; and if civilization means to garden mankind from a wilderness state, it can never



be considered complete in any country where poverty exists, for poverty, in a garden of mankind, resembles a stagnant marsh in a natural garden, which is constantly sending up a miasma that throws a blight on all around; and before such garden can be considered as deserving the name, the stagnant marsh must be drained, the ground raised, and then cultivated; and let this be properly done with the poor of this country, and you will have but little trouble about prison discipline, for your prisons will be but little wanted.

It is not because poverty always has been, that it always must be. All the ground which is now cultivated was once wilderness, and all the ground

that is now wilderness may be cultivated ; and it is no more necessary that poverty should exist in a garden of mankind than it is for wilderness land to exist in a natural garden where there is plenty to manure it, and labourers to cultivate it. My object is not to agitate mankind without doing good, but on the contrary, I wish to set them to work in good earnest ; to drain this stagnant unhealthy marsh of poverty that now exists among them ; to raise the ground of moral feeling that exists there ; to manure it with that which is not wanted on the ground that is already cultivated, and to plant it with the genuine seeds of religious and scientific principles.

But as it is impossible for man to comprehend himself, so it appears it was impossible for him to comprehend his duty without instruction from on high ; and therefore God told him when he created him, that he gave him power over all animated nature beneath him, and that he was to partake of all those luxuries placed before him, except one tree that was placed there to prove his obedience ; and he was told that his duty was to keep all other animals under control, and dress and keep in order the garden of Eden, which was his residence. I need not tell how far man acted up to his instruction, for alas, the sequel is too well known already ; and as at first disobedience to God's

law brought on wretchedness and misery, so it continues to do. In God's second visit to man, he not only told him how to cultivate his own happiness, and show his obedience to his Creator "by doing as he would be done by," but he came and lived with him, and set him the example; and the following work is written with the view of showing that man has only to follow the example his Maker has set him, and act through that church "which the gates of hell cannot prevail against," in order to restore his own happiness, and reform his residence into a garden of Eden.

There is only one other point I wish to draw attention to, and that is the opinion which so generally prevails,

that God will hereafter exercise an irresistible influence to convert the world. I fear if we wait for that the world will never be converted, for the sacred writings afford us convincing proofs that God never does that for man which he has given him the power to do for himself. When Christ was about to raise Lazarus from the dead, he ordered those present to roll away the stone, and then he commanded him to come forth. He did not exercise his miraculous power to remove the stone because men already possessed the power to do it, and so with the redemption of man, God has given him the power, and told and shown him how to do it, and now he has commanded



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him to work out his own salvation with fear and trembling; and man has only to do his duty in this respect, and heaven will prosper his exertions.

## DIALOGUE.

*Mason*—Good morning, Neighbour ; I hope you are quite well ; what is the news this morning ?

*Neighbour*—I am tolerably well thank you, and I hope you are the same—I hear no news of importance.

*M.*—I hope this fine weather will continue, and enable us to get the harvest in, so that we may still have a cheap loaf.

*N.*—I hope so too, for it is sad to see so much distress around us ; and of course a bad harvest and a dear loaf, would only increase that distress and make things worse.

*M.*—Exactly so ; but the agricultural interest cries out when there is a general abundant harvest, and they speak of it as a curse rather than a blessing.

*N.*—Ah! so it is; there is a clashing between existing interests, so that when one prospers another is depressed, and this produces distress; and it appears to me next to impossible to devise any plan to remove the immense amount of poverty and distress that we see around us. Some of our great men have strove to their utmost to do something to alter and improve the condition of the labouring classes, but in vain, and it appears impossible to frame any legislative enactment that will meet the difficulty and remove it.

*M.*—I am aware that Lord Ashley and others have exerted themselves very much to better the condition of the labouring population of this country; and I believe they have been sincere in their efforts; but they have not gone the right way about it.

*N.*—I believe with you, that Lord Ashley and others have been very anxious to improve the condition of the poor; but as they have not succeeded, I suppose they have not gone exactly the right way about it. In fact, to



find out the right way appears to be the greatest difficulty they have to contend with; and I have no doubt but they would feel obliged to any one who could point out the right way, or in fact any practical way by which a part of the distress may be removed. It is very easy to say they have been pursuing a wrong course after they have failed, but can you point out the right course?

*M.*—I have paid some considerable attention to this subject for many years, and I believe I can point out the plan, and the only one by which the condition of man may be raised from the state of wretchedness and misery we see around us, to that of abundance, comfort, and happiness.

*N.*—Well, I am sure I shall be delighted to listen to any plan you can suggest to effect so desirable an object; and not only so, but I shall feel disposed to exert myself in every possible way to assist in carrying out your plan, provided it is practicable, and you can convince me that it will effect the change you speak of.


*M.*—My dear Sir, the plan I would recommend is not my own, it is the plan laid down by the Great Creator and Governor of the Universe, whose will is Great Nature's Law; and it is because man acts in opposition to that law, that his condition is thus miserable. The plan I would recommend is that which is clearly pointed out in the word and works of God, or as they are commonly called, the Bible, and the Works of Nature; in them alone can we discover the plan which we are commanded to pursue to effect this desirable change. This earth has no doubt undergone many great and important changes since it was called into existence by the great Creator of all things, and man has been placed upon it by Him to fulfil some great and important end. Creation may be compared to an immense machine, all the parts of which are beautifully and harmoniously arranged in perfect order; and as man forms a part of this machine, I shall adopt that course usually followed by engineers when they have a complex

piece of machinery placed in their hands—they first examine the principle upon which it is constructed, and the motive power by which it must be set in action. Following this, the only correct way of proceeding, I will endeavour in the first place to point out the first principles which constitute nature, and upon which all science, whether physical, moral, or religious, is based; and I believe those principles have not hitherto been either definitely pointed out, or properly understood. In looking carefully into nature, we shall find her composed of but three principles which we can comprehend or define—they are matter, fire, and mind, and each of them exists in three distinct states of being. We invariably meet with them blended together; and although we know no way of separating them, still we have many ways of proving them to be separate principles.

Matter exists in the solid, fluid, and vaporous states, as ice, water, steam: and all descriptions of matter must, and does exist in one

of those states ; and it may be altered in most cases from one state to another by means which we have under our control : thus, as solid ice becomes fluid water at a low degree of heat, and steam at a heat still more intense, so other descriptions of matter, including the metals and minerals themselves, become fluid at higher degrees of heat, some requiring it greater, and others less intense ; and, judging by analogy, they may all be vaporized by applying heat to a certain degree more intense than was necessary to liquify them. Thus, then, all matter must and does exist in one of the states I have pointed out ; and in each state it possesses different properties from the others ; and it may in most cases be altered from one state to another by means which we have under our control.

The second principle is fire, which, although always found in connexion with matter, may, nevertheless, be easily shown to be a distinct principle which governs it ; or, in other words, it causes matter to alter its state of



being in proportion as it acts therein with more or less intensity. Fire exists in the latent, sensible, and luminous states :—the latent state of being or existence of fire is that in which, possessing no power to change the state of being or existence of the matter with which it exists, lays dormant; and although its presence is necessary to keep matter in either the fluid or vaporous states, still it does not produce any change or effect upon it, and may be compared to an equilibrium, in which the efforts of the fluid, or vaporous matter, to descend to a lower state, are counteracted by the efforts of the fire to raise it higher; and as both powers are equal, they remain at rest, and their separate dispositions to act upon each other are neutralized; in this state of being fire is called latent, because it cannot be detected by the sense of touch, or the aid of experiment.

The second state of the being or existence of fire is the sensible, or that state in which it becomes sensible to the touch, or the test of expe-

riment; and while in this state produces all those changes upon matter which are called chemical; possessing the powers to decompose, liquefy, and vaporize, and without sensible heat none of those changes take place; *e.g.*, those powerful acids which readily decompose metals at a moderate degree of heat, cease entirely to act when reduced to a very low temperature, and all chemical action ceases where no heat or fire can be detected. Sensible fire is that which produces those mighty changes we see going on around us, generating the steam power which is revolutionizing the state of things in this and other countries; vaporizing the water on the surface of the mighty deep, which first ascends, then travels over the land, and afterwards descends in showers to fructify and increase the growth of animal and vegetable existence; and it will have been brought to bear in a very great variety of ways, in producing those articles which will be exposed to view in that grand display of human ingenuity, which will be exhibited in May, 1851; in short, with-

out it, nearly all the operations of nature would cease.

The third state of the being or existence of fire is luminous, or that state in which it can be seen by the eye; and while in this state it possesses the power of reducing matter to its primitive state of atoms, and matter in this state constitutes light: *e.g.*, when a candle is acted upon by fire in the luminous state, the matter of which it was composed is not destroyed, but is reduced to its primitive state of atoms, and constitutes that light by which we see surrounding objects, and physical or material light, whether natural as that of the sun, or artificial as of a candle, is composed of atomical matter.

*N.*—I am not at present prepared to confute what you have stated; but allow me to ask, before you go further, what you consider electricity to be?

*M.*—Electricity is nothing more than a peculiar combination of matter and fire, produced by the fermentation which is constantly going on in the great laboratory of nature, and when it be-

comes visible to the eye, after an explosion, such as lightning, the matter of which it was partially composed is reduced to its atomical state, light, and is immediately absorbed by surrounding objects.


*N.*—Well, all this requires consideration, but go on.

*M.*—Well, I now come to the third principle, mind; and this also exists in three distinct states of being, the selfish, sympathetic, and the inventive or creative, or reasoning states.—The selfish state of mind can be detected in all nature, in both the animate as well as the inanimate portions thereof, and it is that mind or disposition which draws or attracts other objects to itself; thus our earth possesses the mind, or disposition to attract every thing towards its centre—this is called gravitation, still it is nothing but mind in its selfish state. This state of mind is also manifested in animals, and particularly in man, where we see a strong disposition to draw every thing that is valuable to his own centre, not collectively only, but also individually; and this



may be considered as the root of the evil I shall enter upon more fully hereafter ; for it is a common saying, “ every one for himself, and God for us all ;” and thus every man strives to get all he can, regardless of his fellow creatures, or his brother man : this, then, is the first or lowest state of mind, and this selfish state is easily discovered throughout the whole system of nature. The second state of mind is the sympathetic, or that state which causes things, or beings of a particular nature to be affected, when things or beings of the same nature are acted upon ; thus, if two violins are tuned alike, and placed within a short distance of each other, if the string of one be struck, the corresponding string of the other will be affected although not touched. This sympathetic principle of mind may be discovered in inanimate nature in a variety of ways, but it is more particularly seen in animate nature ; thus, nearly all animals sympathize with their young, and know of their requirements though they may be out of sight, and at a distance ; and, generally speaking, man does not

like to look on scenes of suffering and distress in his fellow creatures, unless he has the power to afford relief; this feeling of sympathy exists in man's heart, which often becomes painfully affected even at the recital of distress. The third or highest principle of mind is the inventive, or creative, or reasoning state, which we see developed in man to greater perfection than in any other animal on our earth; it is that reasoning faculty, that breath of life which God breathed into man's nostrils when he became a living soul; that portion of God himself, which enables man not only to govern himself, but also to exercise considerable control over those portions of animate, as well as inanimate nature that lie beneath him, and also to understand to a considerable extent the system of nature which exists above him: by it he can measure the size and distance of worlds, and accurately point out the individual members, and their motions in our gigantic solar system. Thus, then, we have three great principles, each existing in three separate or distinct states of being, making in all,



nine active agents, which are constantly at work under the superintendence of that Omnipotent Being which we cannot comprehend or define, but which we call with reverence God. And it is a fact worthy of remark, that in our calculations we use a character or figure representing these nine agents, and above them we use a something which we cannot define; we call it a nought, or cipher, it is of no value in itself, and stands for nothing by itself, and yet without it our calculations are very limited; with it we can calculate the operations of nature to the utmost limit the mind of man can reach, nay, beyond it, for our calculations often exceed the limits of our comprehension. We talk of millions, &c., without, in many cases, fully comprehending the vastness of their amount. Thus, then, this nought, which stands for nothing, which we can comprehend, is absolutely necessary to govern those figures which stand for those agents which we can comprehend, in the same way as the incomprehensible power of the Deity is necessary to govern the agents themselves, which constitute nature. If

arranged, the principles and their states of being stand thus :—

|                     |              |       |                  |       |                |
|---------------------|--------------|-------|------------------|-------|----------------|
| First, Matter....   | 1<br>Solid   | ..... | 4<br>Fluid       | ..... | 7<br>Vaporous  |
| Second, Fire .....  | 2<br>Latent  | ..... | 5<br>Sensible    | ..... | 8<br>Luminous  |
| Third, Mind .....   | 3<br>Selfish | ..... | 6<br>Sympathetic | ..... | 9<br>Inventive |
| 0—aught, or nought. |              |       |                  |       |                |

Incomprehensible, past finding out; and of this combination worlds and system of worlds consist.


*N.*—Well, your ideas are somewhat novel; but at present I can neither assent to them or dissent from them, they require consideration.

*M.*—Exactly so, I have gone through the whole of them by way of regularity, but it is the principle of mind that we have especially to notice; I shall therefore proceed with my remarks upon that at present; and shall also be happy to enter more fully upon the other two great principles at a more suitable time, provided I can by so doing clear up any doubt that may exist in your mind relative to the truth of them. In man then mind exists in its threefold state;

the lowest or selfish state is nearly related to what some persons call instinct, and in many cases we act involuntary for self-preservation, &c. ; and as the object of our accumulating wealth can only tend to provide for the support and comfort of our bodies, it is scarcely, if at all superior to what we witness in all animated nature that we see around us. Each animal has a mind, which enables it to seek its own safety and support, so that the selfish state of mind in man, and what we call instinct in animals, amount to one and the same thing, and has for its aim one and the same object. But the second or sympathetic state of mind is very different, and in no animal do we see it in such perfection as man. Other animals show it very forcibly in protecting and supporting their young ; but no sooner are their young capable of protecting and supporting themselves, than all sympathy between them and their parents cease ; and when animals meet together to repel a powerful enemy, it is not because they sympathize with each other, but only for their

self-defence, and therefore proceeds from selfish mind. But with man it is different: we have many convincing proofs that he sympathizes with his suffering fellow creatures, and this feeling causes him to exert himself to erect hospitals, where the maimed and afflicted are taken care of, and no pains are spared to restore them to health; this same feeling causes him to build schools where the ignorant are instructed; alms houses for the aged and infirm to live in. It causes him to provide food, clothing, and fuel in times of scarcity and inclemency, and many other things, all which proceed from this same feeling of sympathy; and this feeling invariably exists in, and proceeds from the heart, and it is the encouraging and properly guiding these two lower principles of mind that constitute our religion.

*N.*—What! do you consider religion to proceed from no higher source than the human heart, which the Bible tells us is deceitful above all things, and desperately wicked, and from which proceeds evil thoughts, murders, &c.; do



you consider that the fountain from whence religion flows ?

*M.*—I do ; in fact God says, “ My son give me thine heart ;” and further, “ My people draw near to me with their lips, but their hearts are far from me,” thus showing that God requires the heart of man to be right with him ; and our Saviour always appealed to people’s hearts when he spoke to them ; thus, those who thirsted to inflict punishment on the woman taken in adultery, had their hearts appealed to by Him, when he said, “ Let him that is without fault cast the first stone ;” their hearts, their consciences accused them, and they were silent. The lawyer again was silenced in a similar way about “ who was his neighbour ?” and he could say no more, although his first object appeared to be a vexatious wrangle ; in short, religion consists in our acting according to the laws of God, as shown in his works of nature, and in his word the Bible ; the one teaches us that labour is the lot of man, and that temperance is necessary for his bodily health ; the other, that by

placing a constant reliance on God, and acting with brotherly love, and as we would be done by towards all mankind, we are blessed with a self-approving conscience, which is the greatest earthly blessing we can enjoy; and thus while we do that which brings solid happiness in our own hearts, we propagate the happiness of mankind at large. This then constitutes that one true system of religion which has alone been pleasing to God in the different ages of the world, no matter by whatever name it may have been called.

*N.*—But has man's head nothing to do with his religion? you say it only exists in his heart!

*M.*—Yes, man's head has to do with his religion, although his religion does not exist there; his head contains that reasoning power, or mind, which governs the other two states of mind, and it is because this reasoning faculty enables man to distinguish right from wrong that constitutes him an accountable creature; *and it is because he, by this reasoning power,*




encourages the selfish principle of mind to an extreme, or in other words without encouraging the sympathetic principle sufficiently to counteract the selfish, that we see so much wretchedness and misery around us ; all extremes are bad, and it is because the selfish principle is carried to an extreme, that constitutes the ground of the evil we are considering—I mean the wretchedness of a great portion of mankind.

*N.*—Well, but a short time since you spoke of the sympathy of mankind, as evinced by our charitable and humane institutions. You admit that they are numerous, but they don't meet the evil and remove it.

*M.*—They do not ; because they resemble very limited passing showers, which fall on but a few little spots of an immense surface of thirsty dry earth. Your ebullitions of sympathetic feeling, when compared with the selfish, are very few and limited—this, we see cultivated in thousands of ways— that, in but units. Self predominates in nearly all our institutions, be they civil or religious, scientific or commer-

cial :—thus, the government of this and other countries get all they can out of the people in the way of taxation ; the church gets all it can in the way of tythes, dues, collections, &c. ; the dissenters get all they can in the way of donations, subscriptions, collections, &c. ; the professional man gets all he can out of his clients, or patients, in the way of fees ; the merchant and tradesman get all they can in the way of profits on their merchandize ; and the manufacturer gets all the labour he can out of those poor creatures who work for him, for the least possible sum of money—he sweats, grinds, threatens, and drives them in every possible way ; and they have none to uphold, relieve, or instruct them. If they appeal to the rich for advice or assistance, they are spurned ; if they apply to the church or dissenting chapels, they are shown in an unmistakable way that they are not wanted ; if they apply to the lawyer, he cannot entertain their case because they cannot fee him ; if they apply to the tradesman, he is unable, he says, to do any



thing for them, for he wants to get every article as cheap as he can, in order to sell it as dear as he can ; and if they apply to their own, they are unable to relieve them : and thus are they delivered over to the manufacturer to be crucified for a few pieces of silver.

*N.*—Well ; you make use of strong language, and such as would be, in my estimation, unpopular. You draw your picture so very dark that it requires a lighter colouring to relieve it.

*M.*—I admit using strong language, but it is true.—I admit my picture is dark, but not too dark ; for if you look at the distress and misery in this country you will find it very great, so much so, that our influential men have been striving for years to do something to relieve it ; nay, their hearts sicken at the sight of it. But if you go to our sister country, Ireland, you will see a reality of misery of which my picture does not represent a tythe.

*N.*—Well ; I know Ireland is in a wretched state, but what is to be done ; our ministers

have been striving for years to improve the condition of that country, but in vain ; the fact is, they are priest-ridden, and there lays the curse of that country.

*M.*—Exactly so ; their religion is more corrupt than ours, and consequently their misery is greater.

*N.*—O ! then you attribute all wretchedness and misery to a corrupt religion.

*M.*—I attribute all wretchedness and misery either to a corrupt religion, or the want of it altogether. The great body of mankind may be compared to a tub of wort ; and their religion to yeast, that has been mixed up with it, and worked into a state of violent fermentation ; but the fire of truth must be placed under, and the still of true practical religion over ; and as the pure spirit is driven off, it must be condensed in the cold channels of charity, and prudently dispensed to stimulate those who need it, to enable them to assist in carrying out the great work which God has destined man to perform.

*N.*—But what is that work ?

*M.*—That I cannot say, for we cannot comprehend the mind or intentions of the Deity ; they are as high above us as the heavens are above the earth ; but we must believe that nothing has been made in vain—that man has been created to answer some useful end, and that he must remain till his destiny is accomplished.

*N.*—Well ; but what religion can you recommend to remove the distress you speak of ?

*M.*—The christian religion to be sure ; that will do it, and that only.

*N.*—But is not this a christian land ! and have we not plenty of churches and chapels for the purposes of religion in this country ? At any rate, if you build more, I very much question if you get them filled, for many of those already existing look very empty sometimes ; and I am sure we have plenty of dissenting chapels ; they are so various and numerous, that you can scarcely move without seeing one in some part of a town ; and yet you are often

puzzled to know which sect they belong to. Would you introduce another sect amongst us ; and if not, which one would you recommend us to follow in order to carry out your views ?

*M.*—I am aware that a very great difference of opinion exists about the outward forms of christianity, and consequently a great variety of sects and parties ; but what is termed religion is only divided into two real distinct parties, the same as it was when our Saviour was on earth—they are the Sadducees and the Pharisees.

*N.*—Indeed ! why you surprise me.

*M.*—That may be, but it is true ; which I will endeavour to prove. The Sadducee of our Saviour's time is but the materialist of the present day, they both deny a resurrection, and believe man will cease to exist at death ; but this opinion is embraced by but comparatively few, as it obscures that Bethlehem star held before human nature, hope ; and men look on the man who professes this faith, and that putrid dead carcase, his doctrine, with the

deepest abhorrence. The Pharisees, on the contrary, go to the other extreme, and carry all their religion into the next world, and tell us it is but little or nothing to do with this ; they keep pointing to an object in the distance, telling us that all our thoughts and exercises must centre there ; that the things of this world are of no consequence, and by them a hundred different ways are pointed out, each one being the only right way, all the rest are wrong ; and though the preachers of this doctrine tell their hearers not to regard the things of this world, yet they practice a contrary doctrine, for they consider themselves entitled to the oyster by pointing out the opalescent beauties of the upper shell. Thus, each of these two parties profess to be in the possession of true religion ; but the fact is, neither of them practice that true religion which must produce a oneness of sentiment among mankind : they may profess religion but profession without practice is but an empty bubble. True religion applies only to this life, and it can only be carried out by our

acting in strict obedience with the laws of God; and in the next world we shall be rewarded or punished in proportion as we have obeyed or disobeyed his laws.


*N.*—Your remarks may do very well, if only tried by the test of reason; but I question much if they will harmonize with those doctrines which Christ gave us. He tells us, that we must not “lay up treasures on earth where moth and rust doth corrupt, but we must lay up treasures in heaven;” and that heaven is the object we must keep in view constantly. This, then, appears to me to disagree with your remarks, that religion only applies to this life and this world.

*M.*—Our Saviour’s meaning amounts to this—that we must act so in this world as will entitle us to that reward which is laid up in heaven for those who love and fear him; and that this reward is infinitely superior to any treasure we can lay up on earth. He therefore points out that object in the distance as the reward of a well spent life; but he shows us



by unmistakable language and conduct, that our works in this world, and in this world only, can entitle us to that reward—"for as the tree is cut down, so it must lie." As regards our Saviour's doctrine, that is more easily understood than practised. His doctrine was, that we must "love God with all our hearts, and act towards our neighbours as we would wish them to act by us;" this was his doctrine, and this was that text on which his whole life was but a sermon. He was constantly employed in either relieving the distressed, soothing the afflicted, healing the sick, giving sight to the blind, making the halt and lame whole, instructing the ignorant, feeding the hungry, or in some other such useful work; and that this was the great object of his mission, is further proved by his remarks to the disciples of John, who, when they enquired, "Art thou he that should come, or look we for another?" replied, "go tell John what ye see—the lame walk, the blind see, the deaf hear, and the

poor have the Gospel preached unto them :” and because he would leave no doubt on our minds upon this subject, he further tells us, that we shall be tried, and rewarded or punished in the next world, according as we follow or disregard the example he has set us ; for at that great day of accounts, he will say to those on his right hand—“ Come ye blessed of my father, for I was hungry and ye fed me, naked and ye clothed me, sick and imprisoned and ye visited me ; and they will say, when saw we thee hungry and fed thee, naked and clothed thee, &c. ; and he will say, inasmuch as ye have done it to one of the least of these my little ones ye have done it unto me—enter and receive the reward prepared for you.” And on the contrary, “ I was hungry and ye fed me not, naked and ye clothed me not, &c. ; and they will say, when saw we thee thus ; and he will say, inasmuch as ye have neglected to do it to one of the least of these my little ones ye have neglected to do it unto me, depart



n me, &c. ;" from all which, and much more  
y be adduced, if necessary. It is impossible  
mistake his meaning.

V.—Then from what I understand by your  
marks, you consider that all the misery and  
retchedness we see around us must be re-  
ved by that practical religion you have been  
cribing ?

M.—Exactly so—that is my meaning.

V.—Well ; but if all those who profess  
gion in the present day are wrong, how is  
s alteration from misery to happiness to be  
ected ; and where are we to look for those  
o will do this great work ?

M.—As I said before, the alteration from  
retchedness and misery to comfort and hap-  
ess can only be effected by practical reli-  
n : and this work must be performed by that  
ient and honorable society known by the  
ne of Freemasonry.

V.—Indeed ! why you make me smile. I  
e often heard of masonry, but I thought it  
be only a sort of benefit club, the members

of which are noted for their bacchanalian propensities; that they pretend to possess secrets that are all nonsense, and that they stand by each other only because of some dreadful oaths they take to bind them to act so. I must say you greatly surprise me when you point out that as the source from whence the condition of man must be improved.

*M.*—I am not at all surprised at the opinion you have formed about Freemasonry, and in that opinion you are not alone. There appears to be a great deal of mist surrounding it, which the public can neither see through or understand; but I hope the day is not far distant when this mist will form and descend in fruitful showers, to freshen up and promote the growth of human happiness. I will now make an effort to give you a concise outline of what it is, and its history.

Freemasonry was first established by that man whom God said should be wiser than all other men—that Solomon of wisdom; and it was established for the express purpose of

building that temple in which the presence of the Deity was singularly manifested. It was composed of all grades and conditions of men ; the wise King of Israel, and the powerful King of Tyre, combined with the different artists and workmen of every sort, including even the hewers of wood and drawers of water. This body collected all the wisdom that had been handed down, orally, from sire to son, from the days of Adam ; and this they practically displayed in constructing that temple, which for strength, symmetry, and grandeur, has never been surpassed : thus, their first efforts were directed to a sacred object, and their first work was blessed by God, for his presence was manifested within that temple in a remarkable manner. This large body of men was divided into different lodges, and these were formed in such manner, that their proceedings were always conducted with order and regularity ; and to them were entrusted for preservation those important truths, which from time to time were made manifest, either by the inspiration of God,

or the discoveries of science ; and to this institution belonged all, or nearly all, those great men which displayed those torches of truth before society, which have served to light it through the dark ages of antiquity. The prophets that succeeded Solomon were masons, and so also were the apostles of our Saviour ; and in the scientific world we may look back upon Lycurgus, Solon, Euclid, Pythagoras, and others ; and as at first Kings were numbered in its body, so also in the present day are to be found members of the blood Royal, as well also, some moving in the highest ranks of life. In fact, it may be compared to a mighty ark, which was set afloat by King Solomon ; and in it has been preserved all that is sacred and valuable from the earliest ages of antiquity to the present time. It has floated over that mighty sea of time which has swallowed up thousands and tens of thousands of other institutions ; it has withstood the storms and tempests which have been produced by political or religious discord ; it has outlived all its contemporaries, and most of its cotempora-

ies ; and even since the christian era, it has witnessed the birth and death of nearly eight hundred different parties of sectarian christians ; still it floats on, and must continue to float till the end of time, when it will rest on that Mount Ararat, that highest mountain that bounds heaven from earth.

*N.*—Well, you represent masonry in a very strong light, when you place it above all other institutions that have existed.

*M.*—I cannot possibly represent it too high, or in too strong a light. Other institutions were constructed upon the sandy foundation of individual hypothesis ; the next tide of opinion came, disturbed the foundation, and destroyed the superstructure. But masonry is founded on that firm solid rock—truth, and is governed by the laws of the great architect of the universe ; and it is not only the most ancient, but the most moral and religious institution that ever existed.

*N.*—I have often heard its antiquity spoken

of, but I am not aware that that is any proof of its usefulness.

*M.*—I differ from you; for the operative nature afford us a convincing proof that the great Creator has issued a law, that no thing shall remain long in existence after it becomes useless; for by that centrifugal force which carries worlds and systems of worlds on their orbits, and institutions, that are not tied to the moving mass by some useful tie, are thrown off, absorb into a line of history, and eventually forgotten. Therefore, masonry has existed more than three thousand years, and has answered some useful purpose, or it would not continue to exist.

*N.*—You further say, it is the most reliable institution that ever existed; I always understood it did not recognize religion at all?

*M.*—Therein you are mistaken; for although sectarianism is not allowed, true practical religion is the basis on which the institution is founded; it considers that acting according to the



of God constitutes true religion, and that sectarian doctrine have little or nothing to do with it. Lodges are never opened or closed without prayer, and God's blessing is always invoked upon all masonic proceedings.

*N.*—I hope you don't mean to say that religion is only to be found in a masonic lodge, and that all our churches and chapels are destitute of it?

*M.*—Certainly not, for I believe that our churches and chapels possess many good and religious members ; by them much religious instruction has been afforded, and much religious charity practised ; in fact, they have done very great good in exalting the mind of man, but they have so many different forms and ways of representing religion, and they quarrel so much with each other, that I sometimes compare them to a lot of magic lanterns, through which we see true religion caricatured into a variety of fanciful shapes and forms, and large sums are collected for showing the exhibition, and what they do is more with the view of getting money

than distributing charity. True practical religion, therefore, will not be found in those superficial institutions ; they may appear ornamented with a little of its gilding, but masonry is that mine in which the pure gold of true practical religion has been hid from the common eye for ages ; you may now dig it out, and if some of the coarse earths are mixed with it, they must be separated, and then you may try it by whatever test you please, and it will be found pure.

*N.*—But I understood you to say a little while back, that religion only existed in the human heart—you now say it only exists in masonry.

*M.*—The principles of christianity are latent in the human heart ; they do not require to be created, but only drawn out and cultivated—as proof, the child’s bit of bread and butter is generously bestowed on even the appearance of distress ; and the more substantial wealth of the man is devoted to the same purpose ; both are said to have good hearts, but they are

alled fools by their more selfish neighbours. But it is this principle which is to the Jew a tumbling block, and is called by the selfish Greek foolishness, that God has commanded us to cultivate.

*N.*—Then it appears from what you say, that you consider masonry to be the only true system of religion, and that all the others are wrong?

*M.*—I believe religion to consist in our acting according to the laws of God, and that masonry is the church or institution appointed by God, through which, instruction and charity are to be dispensed to mankind at large; and that while it recognizes the wisdom of our great Creator in his works of nature, it also recognizes his word, of “do as you would be done by,” as the foundation upon which the happiness of mankind must be built; and that while one forms a field for the display of science, the other forms that solid square rock which must be the basis of our conduct both towards ourselves and our fellow creatures.

*N.*—But if masonry originated with Solomon, it was of Jewish origin ; and I have been told it is confined entirely to the Old Testament, whereas you often use those remarkable words of our Saviour, of—“ do as you would be done by;” words which were never spoken until his time, and therefore not contained in the Old Testament ; if then your order of masonry is founded on the Old Testament only, how did you manage to introduce that passage from the new ?

*M.*—I told you before that religion in the present day is divided into two principal parties—the Pharisees and Sadducees, precisely as it was upwards of eighteen hundred years ago, in our Saviour’s time ; and I now tell you that things stand much in the same state at present as then regarding religion, whatever alterations may have taken place in science. We have still those poor creatures with whom our Saviour identified himself,—like him they are men of sorrows and acquainted with grief ; “ the foxes have holes, and the birds of the air

have nests," but they have not where to lay their heads, "they go to their own and their own receiveth them not." We have still Judas represented by self-interest, carrying the bag and giving over these poor creatures to be crucified, for a few pieces of silver : again, we have still the representative of Peter in masonry—who is commanded to feed Christ's lambs and sheep ; but, instead of so doing, is warming himself, and has denied his master in the time of his heaviest sufferings ; but the cock now crows and must crow again before Peter will be roused to a sense of his duty, then will he cry bitterly, acknowledging his master and deny him no more. But Peter will still say that nothing common or unclean has ever entered into his constitution, and will hesitate to admit any but the respectable into his mouth ; again must the vision be placed before him—that of the sheet which descended from heaven bounded at the four corners by east, west, north and south—and Peter must be told that those portions of earth which God hath

sanctified by breathing into them the breath of life, must neither be called the swinish multitude, the lower orders, the unwashed, or the common and unclean; he must now slay and eat, he must rise and destroy that monster, abject want, and receive the common and unclean into his constitution; he must feed the hungry, clothe the naked, instruct the ignorant, heal the sick and afflicted—in short he must feed his flock as a shepherd, gathering the lambs in his arms, carrying them in his bosom, and gently leading those that are with young. But Peter will still say, where is to be obtained bread enough for such a multitude? then must he be reminded that we have still a lad here with five loaves and a few fishes, and should he pray his master to bless them, the rich man's largess and the widow's mite will combine, and there will be found enough and to spare. In masonry there is still the *star* placed over the young child; let it be seen, and you will have wise men from the east, bringing their gifts, gold, frankincense, and

myrrh; let the *star* appear, and those true shepherds who are now abiding in the fields, keeping watch over their flocks by night will see it; and when they see it, they will rejoice with exceeding great joy, a light from heaven will then shine around, and they will engage with heart and soul, in that good work, which is to produce "peace on earth and good will towards men."

*N.*—I have generally heard ministers of religion represent those words of "do as you would be done by" as a moral law, having nothing to do with religion, which they represent as something higher and very different.

*M.*—You are quite right in your observation respecting them generally; but we must be guided by those solid truths which have been placed before us by God himself, rather than by the visionary opinions of any body of men, however learned; and when we sit down to investigate what religion is, we must drive all visionary intoxicating ideas away, and bring our minds into a sober state. It is a subject of such vital


importance, both to ourselves and mankind at large, that we ought to be very serious, and quite certain we are right, before we try to influence others on this subject ; and those who try to lead men astray upon religious matters, whether for the sake of gain, or any other unworthy motive, place themselves in a position of awful responsibility to their Maker. As proof, our Saviour always spoke to the simple retail sinner with pity or mild rebuke, while those Pharisaical wholesale sinners, who led men wrong for the sake of gain, received from him the most awful denunciations ; therefore, in looking at a subject of so much importance, we must have some sure rule to guide us, and upon examination we shall find that all we do or say must be either necessary or arbitrary ; and thus, the wisdom of our Creator is manifested in making those subjects and things, which are most necessary for our existence and happiness, the most easily understood—and as subjects and things become less necessary, they become more abstruse. Thus, the light of the sun is neces-



sary for our existence, and as to whether it gives light or not, is a question upon which all men agree ; but whether it be inhabited, or entirely composed of fire, water, or any other material, or particular combination of materials, are all subjects which are not necessary for us to understand ; because, if we could satisfy our minds, it would do us no real good—and all opinion thereon must be arbitrary, and vary according to the particular capricious views of the persons who carry their imaginations into them. And so with religion ;—the Bible tells us it is so plain that a wayfaring man, though a fool, need not err therein ; and that it consists in our acting justly, loving mercy, and walking humbly with our God. Our Saviour further tells us, that showing our love to God, by doing as we would be done by, constitutes our religion ; and this he repeated on several occasions, when he was asked what we ought to do to inherit eternal life. These then, are the necessary religious duties we have to perform ; and upon their soundness you will not find two

opinions, for they are all necessary for the happiness of mankind at large, and therefore strike the mind at once as being right.

But those persons who are educated to know more about religion than other men, have twisted certain passages of scripture to suit their own particular views ; and they have extracted therefrom a certain something which they cannot understand themselves, or define to other people ; and thus we have an immense number of these learned gentlemen, trying to explain this visionary something in a great variety of learned ways, and each according to his own peculiar arbitrary views. But all this learning is foolishness with God ; we must become as little children, receiving the simple truths as they are, not have them painted and varnished up so as to make them appear very different from what they are intended to be ; in fact, religion may be properly called the science of life, and like all other sciences, its rules are necessary and not arbitrary ; and the Bible may be compared to a chart and compass, which have been sup-




plied us by our Benevolent Creator to guide us through our journey, so as to enable us to keep clear of those precipices which lay in our way on the one side, as well as those mists of vaporous superstition which serve to bewilder us on the other. And that sublime yet beautifully simple law, of—"do as ye would be done by," is the needle in that compass, which constantly points to those two poles, or centres of motion, *i. e.*, love to neighbours and self, round which the whole world of human action must revolve, ere it can work harmoniously in the same way as the whole system of creation that surrounds us now does.

*N.*—Do you consider religion to be nothing more than a science? Why its discussion is invariably prohibited in nearly all our scientific institutions; which would not be the case if it could be properly called a science, or at least I should think not. I believe it is generally considered to be something much higher than a mere science.

*M.*—Religious discussion is prohibited in our

scientific institutions only because of the angry feelings which are always produced on such occasions ; and the very fact of its being so excluded, is a strong and convincing proof that we must be labouring under some kind of delusion respecting it ; for that which was designed by God to produce “ peace on earth and good will towards men,” must be sadly deranged when we see it produce the very antipodes of that which he intended. And it is a fact worthy of remark, that of the blessings which God has given us, those which are the greatest, when abused, become our greatest curses—*e. g.*—Nutrition, or eating and drinking in moderation, are sources of considerable pleasure ; but when abused, they become gluttony and drunkenness—the latter of which is one of the great curses of this country ; and so religion, which was intended to produce peace and happiness among mankind, through being abused, has been the cause of the slaughter and distress of millions of those it was designed to make happy ; and it even clamoured for the murder of him who came



to redeem the world, and who, although he took upon himself the form of a man, yet thought it no robbery to be equal with God. The religious world is still labouring under a conflicting chaos, which can only be brought into a state of order by treating religion as a science, basing it on those Bible truths which were delivered to us for that purpose—discarding those flimsy valueless doctrinal contentions which now disjoint society, and by making it the practical governing principle of all our conduct. By adopting this course christianity will become catholic, and answer the end for which it was given. And really I can see no reason for supposing religion to be lowered by ranking it among the sciences ; for the principles upon which all true science is based, must have proceeded from the same Almighty Being that gave us the principles of our religion ; and whether we look at the science of the geology of our earth, which by its strata afford indisputable evidence of the many changes it has undergone ; or the science of optics, which unfolds the wonders of the

insect world on the one side, and the boundlessness of creation on the other ; or at the science of astronomy, which shows the motions of each member of our gigantic solar system, and explains many of the wonders in those heavens which declare the glory of God, and that firmament which showeth forth his handy work ; or the science of religion, which teaches us our duty to our Creator, and to each other—they all form but that one true fountain head from whence the streams must flow, that will nourish and bring forth those feelings of reverential awe towards God, and love and duty towards both Him, and each other, which we ought, at all times, to encourage and entertain.

*N.*—But you have not yet clearly shown how masonry acknowledges christianity in any way ; in fact, Jews are admitted into masonry, and we know that they are very hostile to christianity ;—how do you reconcile such an apparent inconsistency ?

*M.*—Christianity is nothing more than Judaism in its more perfect form, for Christ

superseded the need of the ten commandments upon which Judaism was based, by giving that more comprehensive law of "do unto others as ye would they should do to you;" this is that law which God promised when he said, "I will put a new law in their hearts, and in their mouths will I write them;" and as masonry has discontinued to use the ten commandments, and use in their stead the command or law given by Christ, they really embrace practical christianity, although they may not openly profess it, and that this new law or principle supersedes the ten commandments is evident, for if a man does as he would be done by, he can neither steal, bear false witness, commit murder, or in fact do any of those things which the ten commandments prohibit. With regard to the Jews, I believe they are more truly christians than many of those who profess to be Christ's followers; where will you find Jews in our union poor-houses, and where will you see Jews begging in our streets? Nowhere! and although they contribute to the support of

our poor by paying poors' rates, they never support their own. The case is very different with Christians, so called; but as I have said before, christianity does not consist of talking but of doing—a man's talking like a christian will never carry him to heaven—he must live like one, if he ever gets there.

*N.*—So far I agree with you; but if masonry is the institution you say it is, how is it that you see so little good result from it?

*M.*—Simply because it is neglecting its duty. I told you a short time back that masonry may be compared to an ark, and the crew who are now managing it, have moored it to that artificial breakwater called indepen- dent security, and there they are protected from a thousand and one winds of conflicting interests which now agitate the ocean of the world; and instead of prosecuting their voyage according to their master's instruction, they are collecting, preserving, and maturing valuable discoveries which are continually presenting themselves in the scientific world.



extending their influence in the moral and  
 the world, by protecting the interests of  
 distressed brethren who are unable to  
 protect themselves—I say instead of doing  
 duty in these matters, the crew have con-  
 verted the ark into a theatre, and they are  
 amusing themselves by performing the comedies  
 and tragedies of past ages; but they must come  
 out of this position, launch forth into the  
 world of mankind, and like their master of old  
 must “rebuke the winds and the waves,  
 and there will be a great calm.”


—But does masonry profess to do all  
 things which you say it ought to do, but  
 which it neglects?

—It does. It professes to free the soul  
 from the dominion of pride and prejudice, and  
 to carry beyond the narrow limits of particular  
 attachments, whether civil or religious, and to  
 treat every man as a son of Adam, and  
 sister. It professes to instruct each in the  
 principles of science, and to carry that instruc-  
 tion to the throne of God himself, from

whence all true science emanates ; and it professes so to instruct him, as to cause him to place his whole trust and confidence in that God, who will pass him through the valley of the shadow of death, and finally raise him to that inheritance prepared for all those who act according to his divine laws. All this it professes to do—all this it has the power to do—and all this it must do.

*N.*—But what proof can you bring to show that masonry is the particular institution appointed by God to carry out this great work—the redemption of mankind ?

*M.*—We have proof that the first temple, called Solomon's, was built by masons ; and as they have continued to exist more than three thousand years, their services must have been of value. We have also proof that Christ founded a church, which the gates of hell should not prevail against ; and as Peter was a mason, there can be no doubt but that he was chosen as one by our Saviour ; and it was the institution of which Peter formed a part, and not



Peter's person, that was the rock on which Christ's church was to be built; and this appears in accordance with the plan of the Deity, for as Judaism was the church, or the religion which gave birth to the christian religion, and as masonry was the institution that not only built the first or Jewish temple, but was mainly instrumental in preserving and forwarding the true principles of that religion, it appears nothing inconsistent that they should be appointed by God to build that second temple which is not to consist of wood and stone, but of Christ's followers, who are to be united together in the bonds of christian brotherly love, of which Christ is to be the chief corner stone; and as God's presence was manifested on the mercy seat of the first temple built by masons, so will the sun of righteousness arise with healing in his wings, and shine over that second temple which masons have to build. To build this second temple is the work now placed before masonry, and this work it must not shrink from; it may appear difficult at first

sight, but let it be commenced in good earnest, and then every valley of stagnant misery and wretchedness shall be exalted, and every mountain and hill of empty pride and vanity shall be brought low; the crooked paths produced by conflicting self interest shall be made straight, and the rough masses of ignorance shall be made plain by the chisel of education, aided by the square of God's law—for the mouth of the Lord hath spoken it.

*N.*—But cannot our churches and chapels be made available for carrying out this great work; and cannot masonry be so incorporated with them, that all may work together?

*M.*—Possibly, something may be done with them, but they must be altered, they evidently do not constitute Christ's church in their present state, as can easily be shown by trying them by his law—"for by this shall men know that ye are my disciples if ye love one another"—whereas they hate one another; but it is very different with masons, for although they neglect much of their duty, still they love one

another—and it is this love that has bound them together, and preserved them during so many trials and persecutions ; and it is this feeling of mutual love that will form the cement by which the materials of Christ's church will be bound together, when there will be one fold, and one shepherd. In our present churches and chapels there are, no doubt, thousands who will readily lend their assistance to carry out the work of human redemption according to God's plan—still there will be found many who are only acting as money changers, and it will require a whip of small cords to drive them out, before those edifices can be appropriated to the great work. Christ's religion must be without money and without price ; it must be freely bestowed on those who need it without our looking to them for repayment ; we must look to heaven for that, and we shall not be disappointed—“ for he that giveth to the poor lendeth to the Lord.”

*N.*— You say Christ's religion must be without money and without price ; but I always

understood masonry to be a very expensive institution, and that many do not follow it up on account of its great expense.

*M.*—Masonry itself is not expensive, as there are no paid officers, except such as are considered to be employed as servants; and instead of the officers of a lodge being paid, they generally pay for their offices in addition to their usual dues—portions of all these monies are appropriated to charitable objects. Certain lodges, it is true, have expensive gewgaws, but these do not constitute masonry.

*N.*—Then again masonry professes to be in the possession of secrets; but I see no reason why a religious institution should have secrets which they wish to hide from all eyes except the initiated.

*M.*—Masonry has secrets, and they are perfectly justified in keeping their charitable acts secret; for our master tells us “not to let our left hand know what our right hand doeth, and that we are not to sound a trumpet before our acts of charity.” I am willing to admit

that masonry requires to be divested of many useless forms and ceremonies, and that much is mixed up with it that is inconsistent with the noble work it is destined to perform; in fact, there is much chaff with the pure masonic wheat, which requires to be winnowed out, and then will be found some grains of pure corn—and though it be but a handful, yet if placed upon the mountain, the fruit thereof shall shake like Lebanon, for masonry only requires to be seen in a proper light, and to be properly understood, to be universally approved of.

*N.*—But are not all masons supposed to be on a level; and as such, equals in every respect?

*M.*—Certainly not, for although all mankind are by nature equally entitled to the necessaries of life, and considerate and respectful treatment, still we find a great natural diversity of talent, and a great natural difference of intellectual capability in different individuals, and these will naturally produce different grades in society. Again, these talents and capabilities,

by being polished and adorned by different systems of education, will always produce different associations of kindred spirits. And these differences are wisely ordered by nature's Almighty Superintendent; for while we require kings to govern, and judges to decide, we also require an immense variety of different talents and capabilities to form that monster machine by which the earth, sea, and air, are so controlled in their operations, as to cause them to conduce to the wants and requirements of the great family of Adam. In this machine, some parts must be placed above others, both in regard to their position, and the duties they have to perform; all men therefore cannot be equal, either in position or influence; such equalities therefore as are not recognised by the laws of God, can never be recognised by Freemasonry, which always had masters to govern, and labourers to perform—and so it must always have.

*N.*—Notwithstanding what you have said, there still exists many doubts upon my mind



regarding the practicability of carrying out your plan. Where is the food and clothing to come from to satisfy the hungry and naked millions that are now in existence, so as to make all comfortable?

*M.*—My dear sir, it is an admitted fact, that the earth, if properly cultivated, would produce food enough to supply one hundred times more inhabitants than are now found on its surface. Let us not then be niggardly in distributing that abundance which a bountiful Providence is ready to supply—once let the shackles of selfish interests, which now cripple industry, be broken, and let useful employment be carried on for the public good, instead of individual advantage only; you will then find your grain and cattle increase for your food—your wool and cotton for your clothing—your stagnant pools and ditches, which now give birth to pestilential diseases, will be converted into fields of beautiful green pasture, or golden coloured grain—your waste lands will be manured and brought into cultivation; and although man must still earn his bread

by the sweat of his brow, his labour need not be excessive, or his mind anxious, for his labour will abundantly supply his wants in health; and if accident or sickness overtakes him, he will meet in all directions with hearts that can feel for another. At present, no kind of labour is allowed to be performed unless it will yield a profit to some speculating capitalist—and thus we see the general good sacrificed to individual advantage, and this constitutes a great evil in society, and the principal cause of degraded wretchedness.

*N.*—How can this be altered? wealth is power, and capital always commanded labour; and I see no reason why it should not continue to do so.

*M.*—So far I agree with you, and I have no doubt but capital will always command labour; but it must not be allowed to tyrannize over it as it has done; the labourer must be considered worthy of his hire, and religion must step in and see that a labourer is sufficiently rewarded to enable him to live—and it must prevent oppres-

sion. It must employ what are now called the *surplus population* in some useful work, and although such work may not yield a profit, yet it will be much better to make up a little deficiency from the funds of charity, than to support those persons as we do at present in a state of idleness ; and it will also be better to keep them distributed over the land and usefully employed, than to keep them as we do at present in large Union Houses, shut up by hundreds and thousands, where they fester into the worst state of mental corruption for want of useful employment.

*N.*—But what will you do with the aged and infirm ; you cannot make them work ?

*M.*—Certainly not ; but if you employ the able bodied, and compel the lazy to work, you may make a better provision than at present for the aged and infirm ; but it would occupy too much time to answer every question that may be asked, or solve every difficulty that may appear—let mankind once set earnestly to work to carry out the principles of christianity, and

those mountains of difficulty which now appear in the distance will soon be overcome, or found to be only increased in appearances by the medium through which they are viewed. God does not require man to perform impossibilities, he has opened the door, and shown us the way, and we have only to follow him.

*N.*—But I fear you will find great difficulty in bringing all mankind into one way of thinking upon religious matters?

*M.*—Very likely, but that is of but little consequence. ALL MEN SAY, IF MANKIND COULD BE BROUGHT TO ALWAYS DO AS THEY WOULD BE DONE BY, WE SHOULD HAVE A HAPPY WORLD. Let man strive to do that, and masonry will not be particular about the way, or particular form in which they offer their devotions to the Deity. Masonry believes the “God be merciful to me a sinner,” of the publican, was equally acceptable to the Almighty, as the more eloquent prayer of a David, or a Solomon. It does not encourage bad feelings between two brothers because one

happens to ask *Our Father* for favors in a different way from the other. It believes that human weakness will always exist in this world of Egyptian bondage, and that it is impossible to stride into the land of Canaan at one step—it believes the journey to be forty years long, and difficult withal; that the children will often require water from the flinty rock, and manna from heaven to support them by the way—and it believes that as individuals we must not take more upon ourselves, or to ourselves, than is right, during the journey of life; for if we do, like Moses, we shall only see in the distance, but not be allowed to enter the object at the end of our long and troublesome journey.

*N.*—Then you believe masonry to be the proper channel through which religion must flow; that from this channel the waters of life will branch out in all directions, so that man every where, may drink of its waters and be satisfied.

*M.*—I do; and I believe masonry to be a tree, whose ten branches of Jewish laws once

covered only a particular nation and people; but it has been transplanted, and the ten branches taken off by the pruning knife of christianity, and the whole strength thrown into the main centre, which is now growing in height, and must continue to grow until it can be seen by all mankind; and as it becomes visible, it will branch out in all directions till it embraces all under the influence of its shade and protection. And I believe masonry to be that virgin daughter of Israel, which God has selected to act a mother's part by the great family of Adam; she must adopt all the sons and daughters of this large family as her own children; she must use her influence that the munificent blessings bestowed upon them by the great parent of all be properly applied, and not allow any of her adopted children to perish for want in the midst of plenty; she must soothe and console those in affliction, and relieve and assist the distressed; she must instruct all in the true principles of real and substantial knowledge, so as to enable them to take those

treasures out of nature's storehouse which the great parent of all has placed there for them—and as they take them out and apply them to their intended purpose, she must see that those blessings which were intended to benefit all, are not confined to the use of an excluding selfish few. She must show that each son and daughter of this large family must depend upon others for most of the comforts and blessings they enjoy, and with which they could not supply themselves; and that this feeling of mutual dependence ought to inspire feelings of mutual love and regard for each other, and prevent quarrelling and bloodshed of every description; and above all, she must teach them to humble themselves before their Maker, and by faithful prayer supplicate Him continually to bestow upon them every needful blessing, and also to join with glad hearts in the voice of praise and thanksgiving for all the mercies they receive; in short, she must give birth to Christ's second coming, when the example he set us when on earth will be followed by all mankind

--when the whole world shall form but one lodge, spreading east and west from any given meridian to the antipodes of the same, and bounded on the north and south by the poles of the earth; and then shall come that time we so often pray for, that "his will shall be done on earth as it is done in heaven." Thus far have I endeavoured to give you a general idea of Freemasonry, both as to what it has been, and what it is. I have also faintly shown what it is to be, and what is expected from it; and let it but do its duty, and then the cloud-capped towers of empty pride and vanity—the gorgeous palaces of useless splendour—the solemn temples of visionary superstition, yea, the great globe of ignorance itself, on which they rest, shall dissolve, and like the baseless fabric of a vision leave not a wreck behind. "Then shall your Kings become nursing fathers, and your Queens nursing mothers: then shall your swords be beat into ploughshares, and your spears into pruning hooks, for nation shall not rise against nation any more. Then shall the lion of discord



lie down with the lamb of peace, and a little child shall lead them, for righteousness shall cover the earth as the waters cover the sea.”

*N.*—Well, you have wound up your remarks in Isaiah’s very beautiful and poetic language; and I hope you will find your plan as easy in practice as you represent it in theory.

*M.*—My dear sir, I must again remind you it is not my plan I recommend, but God’s plan; and I further recommend men to try themselves by the law of Christ—and if any man sue thee to his court and take away thy coat of superstition, let him have thy cloak of hypocrisy also; and if he would compel thee to go a mile to do a good act, go with him twain, if it will enable you to do a second.

*N.*—Well, your ideas upon religious matters are somewhat novel, and it requires time to think them over.

*M.*—My object is to set men thinking—and after they have satisfied themselves of the truth of what I have stated, I then wish to set them acting. Life consists of thinking and

acting; and men should never do or say any thing calculated to affect their fellow-creatures, until having well considered the probable results; all useful, mental, or bodily exertions must aim at improving the physical or mental conditions of man in this world, as fitting him for an upper and better: hence we must not permit our religion to be buried in the earth by the materialist, or carried to heaven by the pharisaical visionist; we want it in this world, to be mixed up with all we do—to be God with man like its author: to be constantly going about doing good as he did—not resting satisfied with talking, but positively doing good; for to be christian it must be a living, active, energetic something, as Christ was; it must clothe the naked, feed the hungry, instruct the ignorant, heal and console the distressed, &c.—not please men's fancy with fine stories and pretty pictures about heaven, but to convince them that they can only secure an interest therein, by doing their duty whilst on earth, deprecating and denouncing, hypo-

every kind, curbing the evil passions, treading all immoderate desires. It convinces man that his conscience should be pure and undefiled, a place in which God cannot but be his *sanctum sanctorum*—a temple in which his name should always dwell—that it should represent the Holy of Holies in the Temple of old, on which the "Shekinah" should always shine—that it should be a mercy seat, dispensing that heavenly principle which blesseth twice, as giver and receiver, and that it is the altar at which man may try himself, on which always returns a faithful verdict; that if it has been seared with the hot iron of sin, stained with blood-guiltiness, or injustice, it can only be cleansed by the blood of the atonement, and by his earnestness in the work, exercising vital faith, its power, prayer to heaven for help, and full determination to keep it from defilement. As Christians, we must not whitened sepulchres, outside all

right, but inwardly full of deceitful corruption ; every outward act ought to proceed from a pure motive, such as can be reflected on a pure conscience, and leave no stain or shadow there. Empty professions of belief in Christ does not constitute a Christian ; long prayers of vain repetition is not the worship required, giving credence to visionary doctrines, or going through useless forms or ceremonies is not acting as he has commanded us ; if we wish to be really Christians, we must work the work of Him that sent us whilst it is day, God has given us abilities, and by those gifts he has predestinated us to act our part in our day and generation, and our religion must be manifested in all our conduct in life ; it must not be confined to a church, or a chapel, or a lodge—we may meet there to mature plans for the general good, as well also to become thoroughly acquainted with our duty ; but it is in our domestic circle, and in our intercourse with mankind at large, that our religious duties must be performed ; and that

while masonic lodges are places to which we must go for refreshment, instruction, and support, we must all act as laborers in performing that great work which has been placed before us by Him "who is too wise to err, and too good to be unkind."

*N.*—I think I understand most of your remarks, except about the principles which you say constitute nature; I seem a little confused about them.

*M.*—With regard to the two first principles, they may appear abstruse, and require some attention to enable you to understand them; still, I feel confident they are correct, and will be found so upon investigation; but I have already stated that I introduced them in my remarks, by way of regularity, so as to lead us up to the third principle—*mind*, that I have enlarged upon and more clearly explained; but by way of conclusion, I will now endeavour to lay the three principles before you in a more comprehensive and masonic way—and then I shall leave them, unless I find hereafter



within a circle. One triangle is devoted to the principle, and the principle itself is written under the centre of each of the three sides forming the triangle, and the three states being in which the principle exists are written one in each point, and they are so arranged as to be equally diffused throughout the whole. In the extreme angles are the three figures, and under them the states of being in which the three principles work with each other. The centre and the outside formulas which we can find no rule to square; but they represent that ought, or nought, or never, which we use in our calculations, but which we cannot define.

V.—I am not yet satisfied about the soundness of your position respecting the nine arithmetical characters or figures with the nought. If you consider it impossible for human ingenuity to invent another system, by which a different number of figures could be made to work with each other, and produce results

equally clear and satisfactory as those which are produced by our present system of decimals?

*M.*—I believe no other system of figures will ever be invented or discovered that will answer the same end; for our decimal system is a science, and there must always be a connexion between nature and science which cannot be separated. Science may be said to spring up or vegetate out of nature; and although we may sometimes see the beautiful foliage of the tree without being able to trace its root, we must feel quite sure that it is rooted in nature; for science can never support nature, but nature must always support science. All sciences, therefore, must be governed by the laws of nature, and cannot depend on the arbitrary views of any particular individual. But the science of arithmetic may be said to differ from all the others in one particular; for the others may be said to consist, in looking into nature, and explaining the action of, or enabling us to act in accordance with some



articular part; whereas the science of arithmetic may be considered as a shadow from her, which follows, and acts as her working representative; for as the nine unit figures stand for the nine states of being of the three principles of nature, they may be considered as representing them, and to stand as checks on their various movements; and as the one is the governing principle over the figures, so it represents the governing great first cause of all creation, whose laws are all immutable and uniform, and by means of arithmetic we arrive at certain results with regard to many of her operations; for all we do is with nature, and whether it be the astronomer who contemplates the heavens, or the geologist who examines our earth,—the navigator who traverses the mighty deep, or the chemist who analyzes its water,—the engineer who designs the plan, or the workman who brings it into actual existence, they will act with nature, according to her own laws, and arithmetic acts

as an auxiliary or helping science to them all, enabling us to follow her in her own way, and not only register, but anticipate her proceedings, and also to record our own correctly. And I would here further observe, that man has in himself all the elemental principles of nature and their states of being, his body is composed of matter—solid, fluid, and vaporous; he is mineral, vegetable, and animal,—his bones contain a large proportion of lime, a mineral,—his hair and nails are vegetable, and will grow after death—his flesh is animal—he also contains fire or heat in every state—if he feels cold, exercise will cause the latent heat to become sensible, and he is warm without any artificial means—this heat he can detect by the sense of feeling; he also contains the luminous fire or heat, by which he sees surrounding objects—“the light of the body is the eye”—he also possesses mind in its threefold state—the selfish can only enable him to be happy and prosperous to a limited extent—the sym-

aethetic must then be called forth to soften  
 down, and the reasoning will enable him to  
 control both, so as to prevent either being  
 carried to an extreme; for as the earth would  
 be fruitless and barren without the sympathetic  
 air, or rain of heaven, so human nature would  
 be barren and unfruitful without the religious  
 feelings and tears of sympathy. The happy  
 mixture is necessary in both cases, on our  
 earth; the want of rain causes barrenness—  
 too much swamps and destroys healthy  
 vegetation; and so with mankind—too much  
 self-cripples industry, and prevents the earth  
 yielding that abundance which useful employ-  
 ment would insure her to bring forth; on the  
 contrary, too much sympathy would produce  
 indolence and inattention to the production of  
 the necessaries of life—so that either state  
 carried to an extreme, would produce similar  
 results, viz., distress, wretchedness, and want;  
 and it is here the noble God-like principle of  
 reason in man requires to be called into action,

to control and guide the moving mass of mankind, according to the Bible truth of the revelation of God, and the immutable laws of nature. This is the true field for the display of intellectual reason, and it ought not to be expended on the desert air of speculative investigation, to revel in regions beyond its destined limits of action and there breaking the thread which connects it with the author of all existence, and leaping the hedge which encircles its useful sphere of action, it wanders in the cloudy regions of infidelity or grovels in the night of Atheism, a depth lower than which it cannot descend. This is the abuse of reason —and not its proper use; to promote the happiness of mankind ought to be the central object for the exercise of reason, and this can only be done by carrying out the principles of Christianity, and acting in strict accordance with the laws of nature; on the faithful observance and performance of these two principles hang human happiness; it ought therefore, to be the chief care of a nation, and

its people, that all their institutions should harmonize with these two principles, and in proportion as they do, so will their happiness or misery predominate.

END OF FIRST DIALOGUE.



## DIALOGUE II.

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# INTRODUCTION


TO

## THE SECOND DIALOGUE.

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THE following part of the work is intended to show some of the traits of character of an old lady—in fact, she is a very singular old maid, who has often been spoken of sneeringly, and with great disrespect, as old maids generally are. She has had two masters, both of whom suffered death rather than betray the trust committed to their care; but before they fell victims

to truth, the first left a great portion of his embassy to the care of this old lady, and was prevented leaving the whole by his untimely death; but her second master entrusted her with the lost portion that was necessary to complete it. The old lady has carefully preserved the trust placed in her hand, and retains it pure, but she has hitherto neglected to connect the divided portions which are intended to form but one—and although she perfectly remembers the name of her first master, she appears to have forgotten that of the second. This embassy was not left for her own sole and separate use, but in trust for a very large family of children, and although she has no child of



her own, and never had, still she is supposed to adopt all the children of this large family as her own, and divide the inheritance committed to her trust among them. The old lady has for a long time been surrounded by numerous enemies, wolves in sheep's clothing, who have been imposing and preying upon her adopted family; and as she was particularly cautioned by her second master not to oppose, nor learn her children to oppose these enemies with brute-force, but endure all patiently, and place faith in a higher conquering power, she has kept herself secret and out of the way while these robbers have been venting their spleen upon each other, until lately they began to get

tired, and have lost much of their persecuting power; and since they have been more quiet, the old lady has gradually made her appearance, but always with great caution: as yet she has only attended evening parties, and always in a masquerade dress, which was generally very splendid and well bespangled, and hitherto she has been able to conceal her real character under the garb of a very showy appearance. During the time of her concealment, and even since she began to manifest herself more openly, her thoughts have been so occupied to keep herself secret, and blind her enemies as to her real character, by keeping up a very showy appearance, that the children have been

sadly neglected, their habitations are dirty, and the majority of them are in a very wretched forlorn state 'Tis true, a great many hired servants have been employed to do her duty and look after these children, but they have had no one to look over them, and it is well known what servants are under such circumstances. Well, the other day, fancying that the old lady could now safely make her appearance in her true character, I stripped her of her gaudy attire and mask, and clothed her fit to begin to look over and attend to her children, and with only a thin veil over her face, I introduced her to some of her most influential adopted sons, and although they had often seen her in her

masquerade dress, they could not recognise her in plain useful attire, and would not own her in such a homely garb.

It may be remembered, that her master was once disowned by a man named Peter, who professed to represent him; and because his master happened to be dressed in a mock costume, and in the midst of much trouble and confusion, this servant denied him downright, and stuck to it till he heard the repeated voice of a bird, and then he saw his error; and as this occurred with the old lady's master, I thought the cock must crow again before she would be acknowledged, so I shall now clothe her in her proper garb of heavenly light—cast all artificial, borrowed lunar

light beneath her feet—strip the veil from her face, and then see if she will be recognised.

It so happens that the old lady above alluded to has an elder sister, who is very correct and obstinately particular in all she does or has to do with; her establishment is very large, and every thing therein is kept in the most perfect order; she does every thing by rules, which are very simple, and she invariably resents any attempt that is made to interfere with her prerogative; but notwithstanding this strictness to rule, she is very liberal, and contributes a plentiful supply to support all those who apply to her in a proper way. The two sisters never disagree, as the

c.

younger considers it right to pay due deference to the elder at all times, and she teaches her adopted children to use the blessings her sister bestows, so as not to abuse them.

As an explanation of the elder lady's way of doing things is generally interesting, I shall commence the second Dialogue with some Observations thereon.



## DIALOGUE II.


*ison.*—Well, Neighbour, as you appeared what interested in the conversation we some time ago, I suppose you have thought over since, and are now prepared to express your views upon the light in which I placed the subject then under discussion.

*neighbour.*—I certainly have thought over your remarks, but without becoming entirely converted to your way of thinking. I trust I am not obstinately prejudiced to old institutions or opinions; but I think it quite right to be very cautious in leading society from one opinion to another, unless we are quite certain that the new one is the best. Some of the points introduced were all very well; but there were others not sufficiently clear to my mind to enable me to subscribe to them. I don't


know that I am at present prepared to deny the existence of the principles of nature, or their states of being as you describe them ; but I fear we don't know enough of the composition or qualities of the atmosphere, or of light and electricity, to enable us to decide as to the correctness of your theory. I admire natural philosophy, and should like some further explanation in support of your views.

*M.*—I shall be happy to give some further explanation. On the last occasion I confined my remarks to the first principles of nature, and condensed my observations as much as possible ; and I only introduced and connected them together as a leading string to explain the third and highest principle—*mind*. Without further preface, I shall commence with some further explanation of the properties of the atmosphere, and these will lead us to light and electricity.

The atmosphere around our earth possesses an optical property, which prevents man seeing the number and size of surrounding worlds ;



acts as a concave medium, diminishing their  
to a certain focus, when they become lost  
our vision; and the best telescopes when  
lied to the heavenly bodies, serve only to  
en this optical power. This diminishing  
st is produced in a very small comparative  
ree on objects viewed in a horizontal line,  
placed within a limited distance from us;  
it always increases by degrees in proportion  
he line of view reaches the line of gravitation,  
ere its diminishing power is greatest; hence  
heavenly bodies always appear larger when  
y rise or set than they do at the meridian.  
y two persons may satisfy themselves of the  
:h of the existence of this optical property  
he air, by one going to the top of some high  
lding (St. Paul's for instance), and the other  
aining below in the church-yard. If they  
w each other from these positions, they will  
ear very much reduced in size, and both  
he same proportion; but if these two persons  
ce themselves in a line at right angles with  
line of gravitation, in a street for instance,




and at a distance from each other equal to the height of St. Paul's, they would then see each other very near their real size. This one experiment would be very convincing, and as good as a hundred. This same atmospheric optical power will cause a balloon, 17 feet in diameter, situated three miles high, to appear reduced in size to one inch; and it causes that immense body, our sun, at ninety-five millions of miles distance, to appear the size it does. But were it possible for a man to take up a position above the limit of our atmosphere, he would be above this optical power, and then he would see surrounding worlds as they are, both as to size and number; *i.e.*, if they revolve in empty space. And were it possible to construct an immense tube that would reach above the highest limit of our atmosphere; and cover each end with flat clear glass, and afterwards exhaust the air so that the inside of the tube should be a perfect vacuum, portions of surrounding worlds would then be seen exactly as they are, except such optical delusions

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as would be produced by their own atmosphere, for if beyond the limit of our atmosphere there be nothing but empty space till we arrive at other worlds, there can be no cause why they should appear otherwise than as they really are, for distance of empty space cannot affect them ; and this view of the system of nature will serve our purpose in explaining the distribution of light, for it is a mistaken notion to suppose that the planets in our system receive less light as they are placed at greater distances from the central luminary ; for light is received by them in proportion as they have power to attract it, and not in proportion to their distance. Light is matter, and if a certain quantity of it leave the sun for one of the planets, it will arrive at its destination with the same intensity and the same in quantity as when it left its parent source—provided there is nothing to rob it, or upon which it can expend itself ; and there can be nothing if space be as is supposed, empty. Light is positive matter, the same as gold, though of far

less density. Now if a man were to put one hundred sovereigns in his pocket, no matter how far he travels, he may go to the antipodes and back a hundred times if possible, and if he is not robbed of this gold, or if he does not expend any of it, he still possesses the hundred sovereigns at the end of his journey,—and so with light. Light is a fluid, consisting of atomical matter, and kept in that state by latent heat, (no matter can exist as a fluid without latent heat) it is attracted by our earth, but in its passage through our atmosphere, it is deprived of a portion of its power, and thus softened down to suit our organs of vision; the earth then absorbs it, and in doing so the latent heat it contains becomes sensible—hence the chemical effects it produces. I have some further remarks to make about light in connexion with what is called the Galaxy or Milky Way; but as I shall be better understood after I have entered upon electricity, I shall reserve my observations till then—proceed at once with electricity,



and commence my remarks thereon by explaining a thunderstorm.

It is a well known property of electricity, that if a large quantity of it is confined or attracted within a small space, it ignites, and burns things in contact with it with great intensity—(*e.g.*)—if two pieces of iron wire, one a quarter of an inch, the other only the fiftieth part of an inch in diameter be joined together at the ends, and a certain quantity of electricity be passed as a current along this wire of unequal thickness, it will produce no visible effect on the thick wire, but being attracted and drawn into less space by the diminution of its conductor, when it reaches the thin wire it ignites, and burns with very great intensity, sufficient to melt the wire. I wish you to bear this fact in your mind very particularly, as I shall hereafter have to allude to it to explain my meaning; and to be properly understood, we will call electricity, when attracted or confined to this state, its exploding point or limit.

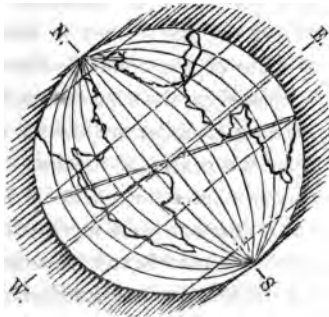
I wish further to observe that nearly all metals, when in a fused or liquid state, give off a portion of their substance in the form of vapour ; this in connexion with other vapours, form clouds, and before a thunderstorm takes place, the electric fluid exists in various parts of the atmosphere in unequal portions. We will now commence the thunder-storm. The electric fluid exists in one part of the atmosphere in superabundance, the clouds that surround it are attracted by it to this particular part ; the metallic vapour they contain, being more attracted than the other descriptions of vapour, is concentrated into one body in the midst of the fluid ; this body immediately attracts the surrounding fluid, till it brings it to its igniting or exploding limit, when lightning is produced. The heat thereof fuses and condenses the metallic vapour into one solid mass, and hence what are called thunderbolts ; the lightning is then attracted and absorbed by the earth like other descriptions of light. Lightning is not electricity, but something produced



from it in the same way, as the flash is not gunpowder, but something produced by its explosion.

*N.*—How do you account for the Aurora Boreælis, or Northern Light? Do you consider that to be electricity?

*M.*—No, I do not; but I believe it to be an effect produced by the explosion of electricity. But in order properly to understand the cause of this explosion, it will be necessary to understand the form of our earth, and the atmosphere that surrounds it; by this sketch it will be seen that the atmosphere is not equal all round our earth, but varies



considerably; round the equator there is the greatest quantity—at the poles, none at all; and it gradually decreases in depth and density from the equator towards the poles. This particular form of the atmosphere is occasioned by the centrifugal force, produced by the earth's diurnal motion.—This may be further illustrated by trundling a mop, which affords a clear idea of my meaning, by supposing the mop to represent the earth, and the water it contains, the atmosphere. When the mop is set in motion, the heaviest portions of water that are thrown off, are driven farthest from the centre of motion—the lightest portions of water are driven the least distance from the centre of motion. This experiment clearly shows the effect of centrifugal force, but it does not fairly represent what is going on between our earth and its atmosphere; because the earth's power of gravitation counteracts its centrifugal force to a very great extent, for while one is driving the air away, the other is pulling it back again towards its centre; and where the

centrifugal force is greatest, at the equator, gravitation acts most decidedly against it, and there exists the focus of the war between the two forces. The form of this conflict gradually changes from a direct line to a right angle as it advances towards the poles, where it ceases, and gravitation has it all its own way. From this explanation, it will readily be seen that at the equator where the centrifugal force is greatest, the heaviest portions of atmospheric vapour or fluid will be driven where they are best able to sustain the conflict, and consequently the atmosphere will gradually decrease in depth and density towards the poles, where it ceases to exist. In explaining the cause of the Aurora Borealis, it may be necessary to observe that there is a constant chemical action going forward on our earth, and a great quantity of the electric fluid generated and driven off to the atmosphere ; but being a fluid much lighter than the atmosphere, it is pressed or squeezed back towards the poles by the two forces just described. As it gets nearer the poles, it has less and less

atmosphere to conduct it, and consequently it is drawn closer and closer to the earth, till it is condensed to its igniting limit—and the Aurora Boreælis produced. This is nature's way of disposing the superabundant fluid, and rendering it serviceable for lighting the inhabitants during the dreary long nights in the polar regions. This view of the cause which presses the electric fluid towards the poles, will serve to explain the "dipping of the needle," as it is termed; for as the current of electric fluid is pressed and bent more and more as it reaches the poles, by reason of there being less and less atmosphere to conduct it, so is the needle bent more and more downwards as it nears the poles by a similar action of the current. But the variation of the compass is produced by another cause, which I will endeavour to explain:—as there is no atmosphere at the poles, there is nothing to conduct the electric fluid to them, and a great quantity of fluid being constantly given off from the earth, and the whole of the superfluous fluid of one hemisphere being driven and con-

densed into a comparatively small ring near the pole, its motion there alters from rectilinal to a centrifugal form, and a whirlpool of electricity is produced, which gradually converges into smaller scrolls, till it reaches its igniting limit, when it expends itself by explosion. But the commencement or mouth of the whirlpool is some distance from the pole, say (by way of fixing a point for explanation) ten degrees, and that the centre of the mouth of the whirlpool, near the north pole, is in the Greenwich line of longitude. It will then be evident that all the superfluous electricity generated in the northern hemisphere, must pass through this mouth to the whirl which conveys it to explosion ; and that all the different currents, except those coming in a line due south from the mouth of the whirlpool, when they get sufficiently near to begin to feel the influence of the whirl, will be drawn from the true north and south line and bent towards the mouth of the centrifugal current, in proportion as the line they travel in varies east or west from the Greenwich longitudinal line.

To render this point if possible more clear, we will suppose the mouth of the whirlpool as already described, *i.e.* ten degrees from the north pole, and in the Greenwich line of longitude. If a vessel were to sail due north in that line of longitude, there would be no variation, because the current of electricity would travel in that direction; but as the vessel diverged east or west from that line and neared the pole, so would the needle vary from the true north line in proportion as the local influence of the whirlpool bent the current of fluid by which the needle was effected. Thus it will be seen that the variation of the compass is caused by the influence of a whirlpool of electricity at the poles, and the dipping of the needle, by the downward direction of the different currents as they are condensed towards them.

I now come to the Galaxy or Milky Way, and this appearance is not caused by nebulae or a superabundance of stars, as is generally supposed, but by the light of our own sun. To understand this properly, it will be necessary to

refer to the diagram, by which it will be seen that round the equator the atmosphere is higher than any other part, (we will suppose sixty miles high.) Now this atmosphere, being matter, is capable of attracting the sun's rays the same as the earth, only in a less degree; and the sun being a much larger body than the earth, and the rays coming therefrom in the form of a cone, some of them must be conducted past the illuminated part of the earth by means of the atmosphere; and there being nothing beyond our earth on which it can expend itself, it is retracted by the earth, falls upon, and is absorbed by the higher atmosphere which it illuminates, and there it is seen as a luminous band from east to west; the band-like shape is an optical effect produced by the peculiar shape of the atmosphere; but were the atmosphere equal all round the earth, the illumination would be circular. Air being the medium through which we see surrounding worlds, their appearance is always more or less affected according to its clearness; and as this

upper band or strata of air is illuminated as before described, so the stars in that particular line of view appear more clear than they do in those other positions where they are seen through air not illuminated.

I have been confirmed in this opinion by the remarks of a scientific traveller, who when on Mount *Ætna* by night, described the Milky Way as having a blue appearance from that elevation. Now as our atmosphere is known to cause the blue appearance of the sky, which is its own colour when illuminated by the rays of the sun, it will readily be seen that the effect above described was caused by the person being placed in a line of view where the air through which he saw it was less dense, and less affected by the dark reflection of the earth upon it, than it would had he been on a lower spot; hence he was able to see the colour of the upper strata of air by means of the sun's rays attracted upon it, and which constitutes the much talked of Milky Way.

*N.*—But the centrifugal motion and con-



sequent force is very considerable in trundling a mop,—it is made to perform several revolutions in a very short time—perhaps a hundred in a minute ; whereas the centrifugal motion of the earth is very slow, only one revolution in twenty-four hours, and this I should consider very insufficient to account for the effects you describe. It is generally supposed that the poles attract the electricity, and I should consider that a more reasonable hypothesis than the one you have advanced.

*M.*—I am aware of the commonly received opinion upon this subject ; still I differ from it. —It is a very great mistake to suppose the trundling a mop will produce centrifugal force equal to the revolution of the earth ; for as the difference in the size of the two will scarcely admit of comparison, so neither will the powers of their centrifugal motion. Why ? at the equator the earth and its atmosphere is travelling at the rate of one thousand miles an hour—a speed we talk about, but which our slow powers of conception cannot retain

sufficiently long to give birth to a correct idea ; such speed can only be theoretically, and not practically, understood by man in his present state. Centrifugal motion, at the rate of one thousand miles an hour, must produce an immense force, and the conflict between it and the power of gravitation, as they meet in the true line of collision, must be tremendous. Our ideas of two such immense powers constantly acting at direct variance, become confused ; but I think they may furnish sufficient reason why a very light fluid, in comparison to the atmosphere, should be driven, and not attracted towards the poles, where no conflict of the kind is taking place.

*N.*—There was a talk some time back, about a central sun, round which our sun and planets, as well as other solar systems, are supposed to travel ; I think one of the small stars in Ursa Minor, was supposed to be the centre.

*M.*—There was ; and I recollect a very good pun that was made upon it : it was said that if our solar system did travel round such

central star, it must be the *Sun of our Sun*, and consequently a *Grandsun*. I am not astronomer enough to form an idea of the whereabouts of the central star, but that there is one I have no doubt; for if it be true that our sun is constantly revolving, it must constantly be travelling in some direction, and its planets with it; and as those heavenly bodies around us, whose motions we can define with anything like certainty, move round centres, it is reasonable to suppose that our solar system is moving in a similar way, and not in a forward straight line. If this be the case, it must have a central body to attract it somewhere!

*N.*—Well! I shall think over your ideas on Natural Philosophy: in the mean time we will go to the other and principal topic of our last conversation—I mean religion. Nature is all very well in its proper place; but I think you reduce the true value of religion by placing it so much in connection with nature.

*M.*—I always like clearness of expression and meaning, especially when they form the

groundwork of an argument or a subject—I will now clearly define what I consider nature to be. I understand nature to consist of an immense number of systems of worlds, with all they contain—each atom of which, was created by God, is perfectly adapted for its object, and has been arranged by his infinite wisdom; it is all in constant motion, and every particle is undergoing perpetual change; it is nevertheless governed by laws, which are immutable and unchangeable, like the Deity himself, who is the centre from which it all proceeded; and He outcircles, and so controls it as to keep all in perfect order—so that each atom, and as a whole, Nature is under His power and laws. I am the more particular on this subject, as I have heard politicians and the professors of religion, speak of nature as vulgar and low—a something beneath their notice or consideration; and yet these persons profess to despise the man whose promise and performance are a variance. It is therefore difficult to understand how they can consistently profess to love God

and at the same time, despise the works and laws by which a portion of his Almighty power and wisdom are made manifest to us. Some of our lexicographers define nature to be "an imaginary being, presiding over the material and animal world." I entertain no such Idol. I believe God presides over the universe—that His presence is everywhere—and that the whole Creation, and the laws that govern it, are His work and His will; these, in connection with His word, the Bible, are books for my information and guidance; but God alone, who is the author of all, is the being I worship. If this be a correct definition, surely I cannot lower religion by connecting it with the work and will of God. Nature, not only consists of this and surrounding worlds, but the inhabitants thereof, including man himself; he comes into existence by natural laws, acquires the strength and size of manhood by natural means, obtains his information through natural organs, and those efforts of the soul, called reason, are conducted through natural channels; and even

our Lord himself “was made of a woman,” made under the law of Nature, that he might redeem those that are under the law. In short, nature is a mighty mirror, reflecting the Deity from every point of view.

*N.*—So far, your opinion and mine agree upon nature, but it is the nature spoken of in Scripture, as clashing with religion, that I speak of. St. Paul says, “the natural man discerneth not the things of the spirit, they are foolishness unto him;” and he represents the natural man to be intemperate, covetous, dishonest, slanderous, &c. ; and our Saviour tells us that “we must come out from the world”—“that we must be born again,” &c.

*M.*—Ah! now we come at it; but the word nature, in such passages, is a wrong translation; a word ought to be substituted to mean, those men who allow themselves to be influenced by a demonical spirit, to abuse and oppose the laws of nature; for although nature itself is a varying, changeable system, still it is governed by certain fixed laws; and out of nature there

are certain fixed existences, both good and evil, which are distinct from nature and its author. These cannot act upon nature except it be through natural creatures, and then only by a persuasive influence; and man being the highest natural creature on this earth, he is the one through which these influences principally act. The Almighty has furnished man with reasoning powers to enable him to discern good from evil; and this constitutes him an accountable creature, because he possesses the light necessary to distinguish right from wrong, and power to control his own acts, and so use the natural blessings and powers intrusted to him, as not to abuse them. He has only two descriptions of laws to guide him; the first are those established by God, and like their Author are unchangeable and immutable; they are always to be depended on, and are known by the name of scientific laws. The second description are laws of man's own invention. These are arbitrary, capricious and uncertain, like man himself, changeable into a

legion of ramifications, and are known by the name of artificial laws ; and whether it be religion or politics, words or acts, institutions or constitutions, they all come under and are based upon artificial or scientific laws. I wish to impress this fact strongly upon your attention, as it will form the basis of my subsequent remarks. I say man must either follow the artificial plans of his own invention, or the plans and will of his Creator ; and under one of these two descriptions of laws, all man says or does must come. “ God made man upright, but he has sought out many inventions,” and it is by means of these artificial inventions that the evil influences act, and with their assistance, men have invented systems by which they oppose the will of God—abuse the blessings he bestows, oppress and injure their fellow creatures—and cause wrangling, discord, and bloodshed. The world contained an immense number of such men in our Saviour’s time, and so it does now ; and when He said “ He was not of this world” he meant that he did not approve




of acts against the laws of nature, or of the acts of one man against another. He clearly deprecated all such practices, and He taught both by example and precept a system which only requires to be honestly carried out, to make the world righteous and happy. The whole of his system harmonizes most completely with nature, and would lead society into a state of harmony and concord; and in proportion as man allows his reason and other natural powers to be guided by these laws, so is the world happy or miserable.

*N.*— Well! I certainly entertain a more clear opinion of nature than I have heretofore, but do you believe Christianity will ever be carried out as Christ taught it, so as to become general? I was talking with a gentleman about it a few days ago, and he said it had been tried as an experiment for more than eighteen hundred years, and had turned out a complete failure; that the Pagan Ojibbeway Indians had put the Christian religion professors to the blush, by comparing the state of the mass of

the population of this country with their own, in the back woods of America; and they even charged the Christian English with demoralizing the habits of the Indians by introducing the abominable fire-waters, &c. He further said the Christian English were noted in every part of the world for their swearing, intemperate habits, and he quite jeered at the idea of the Christian religion ever becoming universal. He said it contained precepts opposed to common sense; that none but fools would sell all they have and give to the poor; and none but cowards would turn the left cheek for the favor of a blow, after they had been honored with one on the right. All this made me feel dull, as I saw the force of his remarks without being able to controvert them.

*M.*—My dear sir, I will endeavour to remove the gloomy impression that has been made on your mind by the observations you have heard against Christianity, by showing the cause of all the evil you deplore, the



reason it has existed so long, and the way it must be removed; and as your friend drew a tolerably correct picture of England, we cannot do better than take it as our tracing board for illustration. In society throughout the world, as well as in this country, there exists an artificial system of civilization—I mean a system of civilization not in accordance with the laws or principles of Nature, but positively against them—and this may be divided into two parts: the one an artificial standard of value—money; the other, an artificial system of religion—superstition: these two are the great antagonists to the freedom and happiness of man, and the spread of Christianity. The standard of value is a system in which gold has been selected, and by it the value of all other materials and articles are said to be governed—the value of the labour of man estimated, and the supply of the productions of Nature and Art regulated. This system has existed so long, and been so universally extended among mankind, that

it is looked upon as indispensable in the government of what is called civilized society; use has become second nature—or, in other words, man has allowed this artificial system to usurp the proper place of nature. Mind, I do not rail against money in its proper place, viz.—to keep up artificial distinctions among men, or as a medium of exchange for the things of art—that is in its proper use and place; but it has been allowed to usurp a throne against nature; there is a constant warfare between the two, and the great bulk of mankind are enduring the dreadful effects of this war, and continually harrassed by famine, pestilence, and sword.—This monetary system, like a web, entangles society, and prevents the free exercise of its natural capabilities. The possession of gold, enables a few men to lord over their fellow-creatures in every possible way; for as it is impossible to obtain even the common necessities of life without it, those who stand in need, are compelled to stoop to every system

of legal oppression, in order to supply the calls of positive hunger. Nature creates hunger, and produces a supply to satisfy it; but Mammon steps forward and intercepts the provision. The earth invites her children to cultivate, that she may yield them an abundance, and her children are willing to comply, but mammon keeps them apart. The earth is willing to supply her children with abundant materials to clothe and house them, and God has given them abilities to transform those materials into comfortable garments and residences; but mammon says, that this shall only be done to the extent of my pleasure, and stops the proceedings, if at all opposed to her selfish interests. Hence we see man, in numberless instances, reduced to far more degraded habitations and food than falls to the lot of many of the lower animals of creation—for many gentlemen's horses and dogs are better fed and housed, than by far the larger portion of the human family—for they exist within one short step of starvation; this mass of human

abject suffering are called the lower class. The next, or middle class, are able by dint of constant toil and great anxiety to obtain sufficient food, clothing and habitation, to satisfy the wants of nature; and even these are obtained at an awful sacrifice of health, and that freedom of soul and body, which heaven designed for man; for this monetary system is so anti-natural and difficult to be understood, that men are constantly taking false steps—or the thread snaps by which they hold to the system—and they are precipitated into the dreadful mass of poverty and wretchedness, which lies festering beneath them; and these failures are so numerous, that men live in constant dread, and exert every effort to avoid them; ingenuity is taxed—oppression and fraud practised—robberies committed, and even foul murder perpetrated for the sake of avoiding that dreaded monster—poverty, and for the purpose of obtaining this idol which the world worships: the love of it dissolves the natural ties of family connexions, and an

hilates those religious feelings which ought to exist in man toward his Creator and his fellow men. All this, and much more, is done to avoid poverty, and grasp the power awarded to mammon by the common consent of the world.

The third, or higher class of mankind as they are called, possess money in large quantities, and by it obtain great power over those who are poor and needy, and being "armed with this false authority, play such fantastic tricks before high heaven, as make the angels weep."

But I need not dwell longer in this way upon the effects produced by this artificial monetary system, as you may soon obtain ample proof of its truth in our far-famed first city in the world—London; in its back streets, lanes, alleys, parish unions, and prisons, you will find ample proof of the existence of squalid, dirty, abject wretchedness, and poverty, associated with crime and disease, and overspread with an atmosphere pregnant with cholera and typhus. From these, take up a position in the

Strand or Cheapside, and notice the careworn countenances, anxious appearances, and hurried manners of the thousands of passers by, and there you will see the effects of the monetary system on the human face, overcast and furrowed with the haggard effects of overstraining the mental and bodily powers to keep up empty appearances, and obtain a supply of daily bread. From thence, go to the fashionable gaming houses, brothels, and hells of London, and there you will see enough of the demoralizing effects of an abundant supply of money; in short, society, in every stage, proves the truth of our Saviour's words—"Ye cannot serve God and Mammon;" and of St. Paul's—"That the love of money is the root of all evil." Money is an artificial invention, and ought to be confined to the things of art; to the empty baubles of show and distinction, there it may do no harm; but it is highly irreligious to use it as a governing principle against the laws of our great creator, and allow it to lord over God's heritage—in such a way it is misapplied, and affords no



solid happiness even to those who possess it in the greatest abundance ; and as it is at present used, it enslaves the great bodily powers of man.

I now come to superstition, which may be called the twin-sister of the artificial, circulative medium just described ; but as I entered at a considerable length upon superstition in the former dialogue, I shall content myself with observing, that it is a system whereby the soul is kept in a state of bondage, and the mind enslaved by the fetters of fear ; thus, these two systems of artifice act in concert, to make man in soul and body a slave—its true his chains are of gold, which reflects a lunar, or borrowed superstitious light upon him, and prevents him from seeing his true position ; but they enslave him as completely as though the links were made of a less showy, glittering, valueless material, and they keep him in a state corrupted by the vicious habits of slavery ; and thus he is deprived of the solid happiness resulting from the practice of pure religion ; his character is depraved by his being subject to an endless

variety of capricious petty tyranny—society is disjointed—nations and families set at variance—and the world debased into a discordant conflicting mass of immorality, anxiety, contention, and starvation—altogether a monster disease, polluting the institutions of society from the crown of the head to the sole of the foot ; ah ! and producing most of, if not all, the bodily diseases which afflict man individually; for it is well known, that want and dirt produce disease ; in fact, hunger, thirst, and nakedness, are diseases themselves—and they generate most, if not all, the contagious and epidemic diseases that afflict us—so that our artificial systems are supported at an immense expense of human life and happiness ; in short the two systems are at war against nature and religion, marring the beauty and utility of the one, and plaspheing the heaven-inspiring value of the other.

*N.*—Well ! I had no idea money was such a curse in society ; I always looked upon it as an indispensable article to regulate the transactions of trade, and as a convenient medium

of exchange; in fact, I considered it a necessary atmosphere, without which, civilized society could not breathe—and I have often wondered what the world would be without it.


*M.*—My dear sir, your opinion of money is a very common one; but after what I have said, I think you will no longer wonder why the world is as it is with it; my opinion of the evil effects of money is by no means a modern one—Lycurgus, the celebrated Spartan law-giver, was so impressed with its blasting influence, that he ordered it to be made only of iron, and it required a waggon and team of horses to carry £20 worth—thus he went to one extreme with it—the world at large goes to the other, and both have failed through not applying money to its proper use, and keeping it in its proper place. It is all very well to regulate the value of the works of art, the exchange of diamonds and other gems and jewels, and to keep up empty titles of fashionable distinction; in short to adjust and govern the pomps and vanities of this world, and while it is confined

to the artificial arrangement of artificial things in the artificial world, it is in its proper place, but it has no business to interfere between God and his arrangements—he has created man with an appetite, and he has created provisions amply sufficient to supply his natural requirements, and he has told him to “be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;” and God said, “Behold, I have given you every herb bearing seed, which is upon the face of the whole earth, &c., to you it shall be for meat, and God approved of this arrangement, and said, behold it was very good;” and if man performs his part in this arrangement, and contributes his fair share of labour to replenish the earth and subdue it, no man, or body of men, possess any natural or religious right to place money in opposition to this arrangement *between* God and his favorite creature, man. *This covenant still holds good, for God is the*

same yesterday, to-day, and for ever; and although man at large has broken from the arrangement, he must return to it again before he can be right with his creator. God has said "return unto me, and I will return into you." Christ, through whom alone we can return, has distinctly told us that His religion is without money and without price—that God and mammon are at enmity, and they always have been since mammon came into existence—it sold God's servant, Joseph, into Egyptian slavery and bondage, and so it has mankind at large; and it sold our Lord, who came to redeem us from this state of bondage, and delivered him over to a cruel death; but he has raised himself above the power of this mammon influence, he has led captivity captive, he has received gifts for men, and he has placed those gifts in the possession and entrusted them to the care of that Church "against which the gates of hell cannot prevail."


Your idea that money forms the atmosphere in which the world breathes, is a very just one;

and now let us analyze this atmosphere and the lights that surround it ;—this unhealthy worldly air is composed of five parts of oxygen or gold gas, and one part of hydrogen or moonshine, or superstition gas—this is the gas that supports combustion, and constitutes the vital or living principle in this air—it gives life and vigour to tyranny—it has supported the flame in that faggot of religious persecution which has desolated nations—it intoxicates men into a state of wild madness (by exciting and debasing that holy spark, which ought to be kindled into a devotional flame, reaching towards heaven, into a principle of frenzy), and under this intoxicating influence, men blast and destroy each other with the sword of war, and the tongue of slander ; a constant supply of this gas is obtained from the prince who is the power of this air, and who sits enthroned on gold, surrounded by the dazzling rays of pomp and vanity, he shines above the world and forms the sun that gives it light ; this vile demon is thus transformed into an angel of light, and



is the God the world worships as their sun ; his temple is composed of solid gold, of very large dimensions, and always full of earnest worshippers—but as he cannot shine with a benign and cheering appearance on all the world at one time, he has a satellite or moon, by means of which, he reflects some moonshine on the more dark parts of the world ; and by means of this, he manages to beguile the people in these benighted regions into the belief that he is their benefactor, and they erect temples in which they worship him as such, and make offerings to him. These lunar temples are not composed of solid gold, although there is generally a good deal of gilt and moonshine about them ; and the priests in these temples gild over wooden crosses, and other fanciful devices as objects of worship, and sticks with gilt ends, which they use as wands of magic power ; and then, in a grotesque dress, with these things of pomp and show, aided by fanciful ceremonies, they delude men into a system of worship,

and obtain from them various offerings to the God of the world. They also beguile them into a state of excitement in favor of these priests and their false worship until they get moonstruck, and then they will fight and kill one another, if they happen to belong to different temples; they also act like madmen, when strongly under the influence of this moonshine or superstition; this is the second, or reflected light from the world's moon. In addition to these two principal lights, there are a great number of priests and men who have been living under the smiling influence of the sunshine of this world, and have imbibed a considerable quantity of the light thereof, and in consequence appear as gold-like bright spots, which those beneath them look upon as stars; but in reality, they are only transcient meteors, known by the name of Will o' the Wisp, or Jack o' Lantern, an Ignis Fatuus, leading the men who follow them into all kinds of swampy, marshy, unhealthy positions; and in this artificial state,






which is deprived of the natural or spiritual light of heaven, the great body of mankind exist—they really fancy that they are surrounded by the sun, moon, and stars; but their sun will be darkened, their moon turned into blood. “O’er history’s lengthening page, the vein of persecuting fury runs; and he that reads it rightly calls it records of carnage, chronicles of blood,” and their stars shall fall from heaven. The whole system of the world—

Is like a wasp, which men behold  
 In various hues, all bound with gold,  
 Which they with eager hand pursue  
 ’Till caught, and when they let it go,  
 It flies away with ærial wing,  
 But leaves behind a poisoned sting.

And thus the world exists in a state of natural and spiritual darkness; it is a state of Egyptian bondage, in which men are compelled to make bricks without straw, and to build pyramids of useless folly, that will form the wonder of succeeding ages. But science has given several warnings to the task-masters and rulers over this state of things, that God is about to deliver

His people from their power. He has sent vermin of every kind into their habitations— He has partially destroyed the potatoe crop, that lowest description of human food to which His people have been degraded—He has sent the destroying angel, *Cholera*, to cut off the first-born in their houses; and now He is about to send the Moses of science to their deliverance. He comes with various messages from I AM THAT I AM, armed with the powerful wand of his truth, which shall become a serpent, and eat up and destroy all the magic wands of the priests, soothsayers, and wise men who rule this state of darkness, and placed in the hand of Aaron the Church—it shall prevail. The speech of the Moses of science is slow; but when he does speak, it is always with the power and force of truth, shaking the institutions of superstitious darkness to their centres; he has, and he will meet with great opposition—but God is with him, and will enable him to prevail in extricating the children of men from their present state of igno-




rance and despair, and lead them forth over the *Red Sea*, which they now think impassable—its waters of strife, mammon and superstition, will stand up as walls on each side to let them pass, and will then destroy all those who place themselves under their power instead of the power of the true and living God of Israel. The Moses of science shall lead the children through the wilderness; he may have to strike the hard rock of selfish human nature in God's name, for a supply of water, and look to heaven for a supply of manna, but the promised land is before them—a land flowing with milk and honey, in which righteousness shall reign, and they shall reach it; for God has promised, and heaven and earth shall pass away rather than He fail in that promise. And there they shall breathe the pure air of heaven instead of the life-destroying artificial atmosphere that now surrounds them, and be lit by the sun, moon, and stars in heaven, and not by the demon that now deceives them with his false lights; and there they will have no more

need of the sun of the world by day, or the blood-stained moon of the world by night, or the false stars that now lead them to the false worship of the world ; for God, and His works and word, shall be in the midst of and surround them ; and after they have performed and completed their Exodus, Christ shall dwell among them, and eat the passover with his disciples. They shall be governed by " Our Father, who is in heaven, and his will shall be done on earth as it is there." And now, I trust I have analyzed the atmosphere that civilized society breathes in, and shown the effects of gold, and the other lights that surround it.


*N.*—But men are so bound by the monetary system, both individually and nationally, that I see no way of extricating them from their present state. I admit society is dreadfully diseased ; but how to cure it appears to me the great difficulty.

*M.*—When a physician undertakes to prescribe for an afflicted patient, his first aim is to ascertain the nature and cause of the



disease—he then orders such remedies as he believes will assist nature in performing a cure ; he is perfectly satisfied that nature must perform the cure, although she may require assistance, and that the cure must be performed in her own way ; in fact, it is some obstruction to the workings of nature that constitutes disease—she always exerts herself to remove the interruption, and the true aim of the physician is to assist her in her efforts. The disease of the world is of precisely the same character as the disease of an individual ; but it is so monstrous, and so strongly backed up by the powers of darkness, that God sent his only Son as the great physician : the prophets, in anticipation, represented him as such ; the heralding angels at his birth, proclaimed—“ peace on earth and good-will towards men ” through his influence ; he announced himself as a physician, and by the health and happiness-restoring tendency of his miracles, he proved that his miraculous power was from heaven ; he identified himself with the poor, wretched,

and afflicted; he gave sight to the blind, fed the hungry, and raised the dead; he invited the weary and heavy laden to his kingdom; he told those possessed of this world's riches, and who wished to retain the influence of their power, that this artificial oppressing system of the world was incompatible with his; that they must restore to the poor their just rights, till all poverty be annihilated; he told his followers not to resent insult, and rather court a second blow than return a first; that the system of the world produced nothing but discord, contention, confusion, and bloodshed—that his system was peace—and before it can be entered by the worldly, they must wash themselves from all their impurities, and be baptised or born again into his kingdom; he laboured hard to fulfil his mission, and before he left this earth, he intrusted a prescription to a faithful remnant of the Jewish church, which he appointed as his own; and he declared that the gates of hell, or the two *systems of mammon and superstition*, which



form the doors that lead to it, should not prevail against it; and when his mission on earth was nearly ended, he lamented over the obstinacy of the people, and weeping over the city of his nation he said—"Oh! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chicken under her wings, but ye would not! Behold, your house is left desolate. For I say unto you, ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord." He was soon after betrayed and crucified; and after his resurrection, he most emphatically questioned Peter as to the sincerity of his love to Christ's system rather than the world's—he then deputed him to feed his lambs and sheep. The other disciple present at the time was John, who testified these things, and was to be represented till Christ's second coming, so that the important truths he received should be preserved, which has been done by

Masonry—the church of which John Peter formed a part. Our Saviour ascended to heaven, and the prescription he left behind to heal the nations is this—“**LOVE GOD AND DO AS YOU WOULD BE DONE BY.**” The one consists in acting according to the Bible and laws of Nature, and not in opposition to them; the others, in doing what shall promote the happiness of the world. These are the landmarks of Masonry. The first is the prescription from heaven—and the second, individual or institutional efforts to cure a suffering society of its monster disease, and to dispense in accordance with the prescription.

*N.*—I am glad to find that the Christian religion and the principles of Nature are not at variance; still, I am at a loss where to look for an institution that will come about a grand alteration. You speak of Masonry as the institution whence the great light of the ages burst forth; but how do you find such men as Pythagoras and Euclid?



asons? We receive very little, if any, light from Masonry in these days. I do not know if it has degenerated; but if it possesses light above other institutions, it is placed as it were under a bushel, and that is not the proper place for a light, according to Christ's teaching.

*M.*—The Christian religion harmonizes with nature in every particular; and when all mankind act in accordance with the teaching of both, then will heaven and earth join in one song of melody. For if there be joy in heaven over one sinner that repenteth, what will there be when all the kingdoms of the earth shall become the kingdoms of our God and his Christ. Pythagoras and Euclid were initiated and instructed in the science of Masonry by Daniel, during the seventy years' captivity of the Jews in Babylon; and the knowledge they thus acquired enabled them to shine as stars in the dark regions they lived in: and not only were those celebrated individuals Masons, but also the whole of the Prophetic, Evangelic, and Apostolic writers

of the Old and New Testaments, and the principle of them are still represented in Masonry—thus, the world has received the revealed will of God through inspired Masons; and their writings have been carefully preserved by Masonry, and retained pure. In our Saviour's day, his church consisted of his twelve Apostles, and he selected Peter's energetic, active disposition, as best representing the character he wished his church to possess after he left; for next to himself, Peter was the most active and ready to brave opposition in promulgating his principles; and it is an active, energetic spirit, like Peter's, guided by the pure spirit of Christianity, that form the keys to the kingdom of heaven; and it will be in accordance as such spirit is manifested and carried out by the church, that mankind will remain bound or be freed from the evil of the world, and rendered fit or unfit for heaven—"for the kingdom of heaven suffereth violence, and the violent take it by storm." But although *Peter* was the most active of Christ's fol-

lowers, and on that account best represented what our Saviour wished his church to be, still John was the disciple that he loved most, on account of his high and holy intelligence, and he therefore was appointed Grand Master or Elder in the Church after the ascension; for after the resurrection, our Saviour most distinctly settled their respective duties; and after questioning Peter in a very impressive manner, as to his firmness in the cause, he desired him to "feed his lambs and sheep,"—or, in other words, to perform the working part of the Church, by affording proper food and instruction to the needy: and when Peter questioned John's right to a higher position than himself, our Saviour said "If I will that he tarry till I come: (to represent me, as superintendent of my Church, either in himself or his successors,) what is that to thee, follow thou me," (according to the active example I have set you)—and the New Testament proves in several places, that this was the understood arrangement, and it was John who drew that Masonic

tracing-board, the Revelations, wherein things past, present, and to come, are symbolised by striking characteristic representations, explainable only according to, or by the science of Masonry. In some parts of the Old Testament, Masonry is spoken of as the Daughter of Zion, particularly by the Prophet Micah; in other parts it is called the Daughter of Judah; and in the New Testament, John, in his second Epistle, calls it the Elect Lady, and himself the Elder, or Master; and it is a remarkable fact, that Masonry was known by the name of JOHN'S BROTHERS, up to the year 1440; and even to this day, the Masters of Lodges are installed, or supposed to be, on ST. JOHN'S DAY, *i.e.*, 27th of December.

At the commencement of the 12th chapter of Revelations, John represents Masonry as a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; this symbolical representation must be particularly striking to Masons—and it will not be out of place to observe here, that

her clothing, the sun alludes to the religious, scientific light that surrounds her ; the moon beneath her feet, shows that the light from heaven must be reflected by her to disperse the power of darkness ; and the crown of twelve stars alludes to the twelve tribes of Israel, and the twelve Apostles of Christ, who placed themselves under her guidance. The second verse alludes to her labour and travail through Jewish pains and penalties, to bring forth the Redeemer of mankind ;—verse 3 to 14 alludes to the bloody conflict caused by the dragon and serpent—mammon and superstition—which fought against heaven's plan for the salvation of mankind. At the 14th verse, he says that two powerful wings were given to this woman that she might fly into the wilderness into her place, where she is to be nourished and protected by God during the heat of the conflict ; the rest of the chapter alludes to the waters of persecution which would be issued forth to destroy her--that the earth would swallow them up—that she should be preserved with

the remnant of her seed that kept the commands of God, and the testimony of Jesus Christ. Now in the 14th verse, the period of her stay in the wilderness in a state of secrecy and protection, is limited to a time, times, and half a time; now a time must mean either one—*units*; or ten—*tens*; or one hundred—*hundreds*; or one thousand—*thousands*. We will put down the *time* as one thousand—a million it cannot mean, or we are a long distance from the Millinium; and I am not aware that the word million is anywhere used in Scripture; therefore, the great distance we are from one million years, and the silence of Scripture respecting the word, would be very good ground on which to sustain an opinion that one thousand years is the time the Evangelist meant. The times must be less than the time, because they follow after, and must consist of a certain number of units under ten; or of tens under a hundred; or of hundreds under a thousand. We will therefore suppose the times to mean eight hundred years, and the half time fifty

years ; if this be correct, the period of this concealment of the woman is just past. If this calculation is not in accordance with John's inspired meaning, we must be within one hundred and fifty years of the time ; but from the recent shaking of the nations, and from the general expectation, and thirst for something more definite respecting religion, combined with other circumstances, I feel convinced that the time has now arrived for this woman to appear before the world in her true character. I shall therefore proceed at once to introduce her in her proper light.

Masonry is the woman spoken of ; she is the Daughter of Judah, and on her work the *shekinah* of old rested ; she was received by the Twelve Tribes of Israel as one appointed by God for their guidance ; was enthroned by them as such, and crowned with twelve stars ; this she retained while the sceptre remained with Judah, and when it departed to Shiloh, she was re-crowned according to his command by his twelve Apostles : so that her crown

unites by representation the twelve tribes of Israel's natural descendants, and the twelve Apostolic tribes of Christ's adopted descendants. Underneath this crown on her brow, her character is written with the cardinal virtues—


BROTHERLY LOVE!—CHARITY!—TRUTH!

She is arrayed in a mantle of light, clothed with the sun of righteousness, and has been installed by Christ as his bride. Her power and authority is from heaven, and in this character she now appears for the purpose of uniting the divided tribes and families of mankind into one bond of brotherhood. She adopts none as her children unless they conform to Christ's law, by leaving and forsaking all metal or mineral wealth. Each child must promise to refrain from all visionary or superstitious disputations while in her presence—to relieve the distressed, soothe the afflicted, and instruct the ignorant; and she forcibly inculcates the striking lesson of *natural equality and mutual dependance*. In her right hand she holds a *measuring rod*, divided into twenty-four parts;



she teaches her children the use of this to divide and apportion the divisions of the natural day for prayer, labour, refreshment, and sleep; also to measure and determine the size and extent of the work they engage in, so as to be able to compute the time and labour necessary to complete it. She also teaches them that labour is the lot of man, and that it must be done in earnest, for the heart may conceive, and the head devise in vain, unless the hand be prompt to execute the design; that rude materials can only receive fine forms by repeated efforts, and that perseverance is necessary to establish perfection; that a plan grounded on accuracy, aided by labor, and prompted by perseverance, will finally overcome all difficulty, raise the mass of mankind from their present state of ignorance and despair, and finally establish them in the paths of virtue and science; she also teaches them that all they do should square and agree with the laws of nature and the word of God;—that towards each other they must act as equals,

and do as they would be done by;—that they must be guided by that straight line of conduct marked out for their pursuit in the volume of the sacred law;—that their Creator keeps a strict record of their conduct both towards Him and each other;—that He has defined the limits of good and evil with impartial justice, and furnished them with an inward perception of those limits, that His all-seeing eye ever beholds them; and He will reward or punish, in proportion as they obey or disregard His divine laws. That it is necessary to keep those laws continually in their mind, and act up to them, if they wish on leaving this sublunary abode, to ascend to heaven;—that if they act according to her teachings, the Lord of Life will enable them to trample the King of Terrors beneath their feet, and ascend to those immortal mansions whence all goodness emanates. Thus she reflects the light of heaven to, and through her adopted sons, and instructs them so to shine by good works before men, that they




may see them and glorify God; and keeping all artificial borrowed light beneath her feet, she instructs her children to depend on the pure light of nature and inspired revelation.

*N.*—Well! I can only say, I know many Masons who are no credit to Masonry, if it deserves the holy character you give it: for they are drunken, swearing characters—and most of your meetings are held in public houses, which I consider very improper places for religious meetings.

*M.*—I am quite willing to admit the truth of what you say; but Masonry can no more be accountable for her sons than her master was for his Apostles—and one of them cursed, and lied, and then swore to it; and another proved himself a devil and committed suicide, and a third was very hard of belief, and they all forsook him when he was in trouble—still he remained pure and without sin—and so with Masonry; and I feel very confident that Masonry never made a good man bad, or a bad man worse, but it has made thousands of bad

men better—still she cannot be accountable for the conduct of all her children. As regards meeting in public-houses, she does no more than her master—he was accused of being a wine bibber and a friend of publicans and sinners—so that both her and her master have been similarly accused in that respect; but it is often in places of that kind that religion can do most good—and dirty work, to produce good and useful results, is often the most essential; but if the motive to do it be pure, the dirt won't stick, it easily washes off; and as no one attaches bad motives or improper conduct to Christ—so by the same rule they ought not to Masonry, for she does not deserve it. But I do not stand alone in my opinions of Freemasonry. His Royal Highness the late Duke of Sussex, G.M. of England, thus expressed himself—“Masonry is one of the most sublime  
“and perfect institutions that ever was formed  
“for the advancement of happiness and general  
“good of mankind—creating, in all its varie-  
“ties, universal benevolence and brotherly



“ love. It holds out allurements so captivating  
 “ as to inspire the brotherhood with emulation  
 “ to deeds of glory, such as must command  
 “ throughout the world veneration and applause,  
 “ and such as must entitle those who perform  
 “ them to dignity and respect. It teaches  
 “ us those useful, wise, and instructive doc-  
 “ trines upon which alone true happiness is  
 “ founded, and at the same time affords those  
 “ easy paths by which we attain the reward of  
 “ virtue; it teaches us the duties which we  
 “ owe to our neighbour, never to injure him in  
 “ any one situation, but to conduct ourselves  
 “ with justice and impartiality; it orders us to  
 “ be true to our trust, and above all, meanness  
 “ and dissimulation; and in all our vocations  
 “ to perform religiously that which we ought  
 “ to do.” His Royal Highness further says,  
 after recapitulating the various degrees of  
 Freemasonry, through which he passed:—  
 “ The rules and principles laid down and pre-  
 “ scribed by our Order have been, to the best  
 “ of my faculties, strictly followed; and if I have

“been any use to society at large, it must be  
“attributed in a great degree to the impetus  
“derived from Masonry.” General Washing-  
ton, President of the United States of Ame-  
rica, said—“To enlarge the sphere of social  
“happiness is worthy the designs of a Masonic  
“Institution; and it is most fervently to be  
“wished, that the conduct of every member of  
“the fraternity, as well as those publications  
“that discover the principles which actuate  
“them, may tend to convince mankind that the  
“grand object of Masonry is to promote the  
“happiness of the human race.” And M. Des  
Etangs, who wrote on Masonry, during the late  
war in Greece, thus speaks of its efficacy in calm-  
ing the passions and restoring harmony among  
the most heterogenous materials —“What can  
“be done to save Greece? It can only be  
“accomplished by the efficacy of Freemasonry.  
“Masonry alone will be capable of calming the  
“spirit of the belligerent powers, of touching  
“their hearts and assuaging their passions:  
“apply this remedy, and it will operate upon


“ the Turks themselves, and all other nations  
 “ who have taken part in the dispute. One  
 “ honest Mason, possessed of zeal, knowledge,  
 “ and discretion, would gain their hearts, and  
 “ effect more than a hundred thousand bayo-  
 “ nets. Twenty Masonic Lodges, established  
 “ in Greece, would be capable of producing a  
 “ general pacification—would restore union,  
 “ peace, and happiness.”

I could add the testimony of thousands in  
 favour of Masonry, wherein the ministers of  
 religion, and men of sound judgment and strict  
 morals, have spoken in the highest terms in its  
 favour; some have called it the twin sister of  
 pure religion, and others have called it religion  
 itself: but I deem the foregoing quotations  
 will be sufficient for my purpose.

*N.*—Well! Masonry may be as you repre-  
 sent it, and there appears to be some truth in  
 the observations you have made respecting the  
 state of society, and the cause of it; still  
 your ideas are so opposed to those of men in  
 general, that I fear your plans will never be

adopted. If you can suggest any plan by which the present system can be improved and retained, I feel assured it will be better received—in fact your ideas will be looked upon as a dream.

*M.*—No doubt but an artificial scheme to bolster up an artificial system would be better received by a fortunate few in artificial society ; but what will the great mass of unfortunates say ? It is no use trying to mend one artificial system, or invent another, if it is to oppose or obstruct nature in her efforts to supply our requirements ; for, as art can never equal nature in mechanical adaptations, so neither can it, in regulating and determining the necessary supply for our subsistence ; and there is this remarkable character about the artificial institutions of men, that as they get old they become selfish and corrupt, like artificial man himself. It is an old saying, “ that just as men begin to know how to live, they die,”—a convincing proof that God thinks otherwise, or He would *not call* them away. It is also a forcible proof






of the ill-adaptation of our present monetary system to a state of civilization; for if it were right, it would be understood in youth, and in the prime and vigour of manhood, and not be deferred until he was dropping into his grave, before he could understand how to avail himself of the advantages of it; and so it is with all the institutions invented by man: why he cannot establish a common benefit club but corruption will creep in;—his religious institutions, based on his mammon or superstitious systems, are all more or less corrupt, for as those systems enter, pure religion departs: hence we see the various schemes of men to construct a system that will reach to heaven, end in confusion, like the Tower of Babel business did of old.

As regards the system I advocate appearing like a dream, I have no objection; things generally appear as dreams before they become realities. Steam power for mechanical and commercial purposes, was looked upon as a dream half-a-century ago; but by adopting the

plan I advocate, *i. e.* accepting the offers of nature, and assisting her to carry them out in her own way, we see the dream has become realized, and steam is now the monster power in the world—enabling us to pass a mile-post each minute, and that without exerting a muscle or disturbing a nerve—to travel against the resistance of wind and tide, and to produce more power under the control of man than could be obtained from the united efforts of the whole human family. Again, by adopting the same system, we are enabled to send our thoughts to distant parts, with the speed of lightning, and by its parent fluid, and by extending our arrangements, nation may talk with nation, and people with people simultaneously; and only let the government of every country be guided by this grand principle in framing their laws, and administering their executive power, and let the people be educated by it, and the principles of Christianity and righteousness shall cover the earth, as the *waters cover the sea*. Man shall no longer be




the victim of want, nakedness, and ignorance, but happiness shall reign throughout society, and every man shall know the Lord from the least to the greatest, and then shall that which is now a dream, become a reality.

*N.*—But, how can a change like you recommend be effected. The land belongs to private individuals, and under their control; this appears to me one very great obstacle to your plan. Again, the nation is so enthralled in pecuniary difficulty, that I fear she will be unable to move under her monster load. How would you recommend your plan to be commenced?

*M.*—I am aware of the difficulties you mention. Men, by common consent, have sold their birth-right for a mess of pottage; and as common consent has caused the disease, common consent must provide the cure, and this cure must be brought about by such remedies as will produce it without convulsions. As regards the land, man has a natural birth-right claim upon it—but he has no natural exclusive

right to it; in fact, he belongs to the earth, and not the earth to him; the earth is his mother—he comes from her—is supported by her—belongs to her, and cannot get away; she supplies his wants through life, and at death receives him into her bosom. A few men may have an artificial claim to the land—but that claim must be satisfied, the land re-purchased, and become the free property of mankind; this can only be effected by the common consent of the people, through the agency of the Government. With regard to the debt, that may be considered as a mortgage upon the property of the country; and when the land is re-purchased for the people, its fair proportion of incumbrance might be paid off from the purchase-money. The business will soon be accomplished, if a plan be formed and an earnest effort made by the nation at large, under the superintendance of her sons of science. Let the way be understood, and the inclination and energy of the people will not *be wanting* to carry it out; and if the bee, ant,

and otter, aided only by instinct, can turn the offerings of nature to form habitations, supply an abundant stock of suitable provisions, and distribute them to meet their requirements without quarrelling or discord, surely man with his heaven-born reason can do as much. But before this can be done, the government must be reformed, and exhibit a new character; for as man is a natural being and can only be supported by natural means, so ought he to be governed by laws in accordance with his state of being and means of existence: and as in nature the same law that governs a world governs a drop of water, which is but an infinitesimal portion thereof, so ought the same laws that govern a family of individuals to govern a nation of individuals: hence a good government of a country ought to resemble a good father of a family, one who will look after their wants and requirements and make a provision for the same, and protect his children from insult and oppression—these are the duties of a good father of a family, as


recognised by the world at large, and such must be the character of the Government of every nation, before all the people can be happy. The earth will produce infinitely more than will be necessary to feed, clothe, and house all her children, so as to render them comfortable—such a state would only satisfy the positive claims of nature, and it ought to form the foundation of all society; for it is a solid, substantial foundation that is wanted, one that is free from poverty, anxiety, ignorance, dirt, intemperance, and superstition—for these are the great parents of crime, disease, and immorality. Such foundation can only be formed by concentrating the efforts of mankind, and directing and dividing them in the most approved way, to cultivate the earth to the best advantage, to construct and form comfortable habitations and clothes for the inhabitants, and make roads and do other necessary work for the public service. By such an arrangement different descriptions of work may be done by persons ly constituted for the same; and as a very

moderate amount of labour from each would do all that would be necessary, so the aged and infirm may be exempted from it altogether ; and below this state no individual ought to be degraded, unless as a punishment for crime. I see by a recent report from the Registrar-General that the average of human life is from fifteen to sixteen years shorter in large towns than it is in the country. This alone shows the necessity for some change, and that men ought not to be huddled together and condensed into such unhealthy masses as at present ; let there be a good, solid, healthy foundation, and there may be artificial grades above not the less happy because all are comfortable ; and artificial trades may be carried on, and money used as the medium of exchange therein, and then it will be in its proper place.

*N.*—You spoke of this being the period for Masonry to appear in her character as the true church according to prophesy, and you recommend great changes in the world ; but do you consider the mind of the nation in a proper

state to be quietly led towards a change ; this is absolutely necessary, for unless you gain the consent of the people at large, you cannot effect a great change among them, and any attempt at it would only end in serious conflicts.

*M.*—The sense of the people must be appealed to something in this way. Place before them a load of wheat, ten sovereigns, and a bit of Bank of England paper. Common consent says these are each of equal value, but let the people try and reduce this delusion to a reality, and they will find the load of wheat sufficient to sustain a man in health and vigour for more than twelve months ; but neither the gold or paper could sustain him one hour, and they would be equally useless either to clothe or house him. Again, let them trade with these things, and commence with nature ; if they place the wheat in the earth, and properly attend to it, they will realize from *three to ten thousand per cent. profit*, and this is almost certain ; and now for the ten sovereigns or bit of paper—if they put these out to use in *artificial schemes* they may be lost immediately and





for ever to them, and they may realize from *five to fifty per cent.*, so that the profits from mammon are very uncertain, and can only be reckoned by units, or tens at most; whereas the profits from nature are all but certain, and may be reckoned by thousands and tens of thousands; and there is this great and distinct difference in the two transactions—if they trade with nature they create positive and substantial necessary wealth without injuring any one; whereas, if they trade with mammon, they only gain in proportion as they are successful in carrying out the tricks and artifices of trade: and what they gain by these transactions, others of their fellow creatures must lose, for no positive wealth is created, it is only a system by which it changes hands, and thus the best energies of the great body of mankind are wasted in a system of buying, selling, and getting imaginary gain, instead of being devoted to those simple, substantial, solid pursuits whereby they may provide themselves with an abundance of all that is necessary and useful as well as ornamental,


SPENDING THEM UPON THE ARTS, AND  
labour for that which satisfieth not ;  
whatever their present bent of mind n  
there will then be but little oppositio  
change ; and it would appear that Pro  
has ordained this age and nation to con  
the change. It is the only nation in  
where free, civil, and religious liberty  
cussion is legally and constitutionally tol  
In it the arts and sciences are carried o  
greater perfection than in any other ; h  
see improvements continually being intr  
into every department of manufacture, fi  
most trivial to the most important, and  
invention aims at improving the artic  
reducing the labour necessary to prod

the consequence, and men everywhere are trying to find a remedy for this state of things, and some remedy must ere long be applied. In the religious world we find considerable perturbation—the Roman Catholic Church has recently been agitated from its head through every pore of its constitution, and it is now agitating every other sect. There is a split in our national Protestant Church which is shaking to its centre, and it is divided against itself. The Methodist body is agitated almost to a division, and the lesser bodies of Dissenters are dividing and subdividing in all directions, and men everywhere are looking for a remedy. One advises more church accommodation—another, more astringent laws—and a third is crying out for a new dispensation altogether. In the midst of this confusion, infidelity is increasing, and men are wandering about in a state of uncertainty, as sheep having no shepherd. Drunkenness is a crying curse in our land, immorality is rife, and hypocrisy was never more extensively or more unblushingly practised ; straightforward honesty

has become ungentlemanly and low, and fashionable delusions supply the place of positive realities, this state of things all good men deplore; their expectations are wrought up for a change, and a change is at hand; and to effect this change, the government must act the part of a father, and the church the part of a mother to the people. The one to protect and provide for them, the other to instruct them how to act their part in their day and generation,—to nurse and protect the helpless and afflicted—and to lead and guide all through this, to an upper and a better world. Masonry possesses the necessary character and authority to act the mother's part, and the government must be reformed, and act with her as a father.


Were all the world true Masons, we should see  
Man not as he is—but as he ought to be.

*N.*—But does the Bible bear you out in your ideas respecting the state society ought to be brought to; and does it prove that the great object of Christianity applies to a state in this world, as you represent?



*M.*—It does ! and it clearly shows that the misapplied influence of mammon is the grand obstacle against happiness ; hence our Saviour's words—“ How hardly shall they that have riches enter into the kingdom of heaven.” And why ? Not because of the riches themselves, but because they are generally used to keep back and stint the supply of the necessaries of life. —Surely we are all equally the creatures of the Almighty, and depending on him for all the blessings we enjoy. He is the Great Give-all, —we are only the receivers ; and I ask, what right have I to use any power placed in my hands, either by God himself, or by my fellow-creatures, to keep back provisions already in existence from those who require them ; or to prevent necessary provisions being brought into existence ? Surely I have no such right—and to keep them back is unrighteous and sinful. Righteousness means respect to the just rights of all, and when the world is governed by righteousness, the just rights of all mankind will be systematically and reli-

giously respected ; and as I am an accountable creature, I shall have to account for my conduct in this respect. “The earth is the Lord’s and the fullness thereof.” “The cattle upon a thousand hills are His;” and He has said —“If thy enemy hunger, feed him—if he thirst, give him drink.” And why? Because my enemy is equally a creature of the Almighty as myself; and God causeth “The rain to descend, and the sun to shine upon the just as well as the unjust;” to supply the natural requirements of all, therefore I have no natural or religious right to keep the provisions of heaven even from an enemy, much less from the great body of mankind, who have never injured me ; in fact, the great end and aim of the Christian religion is to restore man to his original Paraisaical state: the first promise of Christ—“The seed of the woman shall bruise the serpent’s head,” shadowed forth this aim, for as the serpent beguiled man from a state of happiness, so the system of *Christianity* shall bruise the head where



evil is devised, in order to restore him. "A Prophet shall the Lord your God raise up unto you like unto me," (Moses.) This alludes to Christ, who is to free the world at large from a state of bondage similar to that in which the children of Israel were placed when they were freed by the power of God through his servant, Moses; and what keeps them in this state of bondage but the false worship of an idol or image, clearly represented by Daniel in the dream of Nebuchadnezzar. The appearance of this image *was terrible, the head of fine gold, the breast and arms of silver*, which was undoubtedly intended to represent mammon, for the heads of men are constantly devising schemes and plans to get money: their arms are exercised for the same purpose, and their breasts or hearts are devoted to the worship thereof. *His belly and thighs of brass*, showing that the bowels of the great body of mankind are devoted to sustain mammon influence and generate systems of superstition in support of it, and their bowels of compassion are closed

against distress. *The legs of iron, and the feet part of iron and part of clay*, showing that the image can only be sustained by a system of oppression, by the armour of iron, and the sword of destruction; that he will trample on those beneath him who constitute the lowest part of his formation, as he would the clay beneath his feet; that notwithstanding this trampling on and oppression, the clay and iron will never amalgamate, but will always remain separate and distinct from each other; and the feet and toes on which he is supported will always be disconnected, dissatisfied, uneasy, and loose—ready to give way from supporting such an unnatural, complicated monster, whose great diversity of character and constitution no man can properly understand. This is the monster system—mammon and superstition; and Christ is “the stone cut out of the ‘rock’ without hands,” as described by Daniel, and who says that in the “*latter days*” this stone *shall smite* the image and break it to pieces, *and that the stone shall afterwards become a*



great mountain and fill the whole earth—this stone alludes to Christ. The prophet Isaiah, by anticipation, calls him “Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” The Heralding Angels ushered him into the world to produce “peace on earth and good-will towards men;” and our Saviour distinctly says “we must first seek to establish a kingdom of God on earth, a system founded on natural equality and mutual dependance, and all other things shall be added unto us.” This he tells us must be effected by selling all we have to feed the poor, until there are no poor, and paying proper attention to the helpless and afflicted; and he tells us that we shall be tried, and on the Great Day of Judgment, punished or rewarded in accordance with our conduct in this respect—“I was hungry and ye fed me, naked and ye clothed me, sick and in prison and ye visited me;” and he has taught us to pray for this state—“Thy kingdom come, thy will be done on earth as it is

in heaven;” and He has shewn us by His example and precepts, how this change is to be effected—by placing his precepts as a rock, and his example for our imitation, in working out our own salvation by our own efforts, under his providential guidance and superintendence. “Let your light so shine before men that they may see your good works and glorify God.” And after the ascension, the Evangelist John saw a vision of what the world will be under Christ’s system, which he describes as a perfect picture of happiness—in short the whole of the shadows of the Old Testament only preceded Christ as the substance; and the whole of the movable types of Jewish forms were stereotyped by him into one system of religion for the guidance of mankind. “He has redeemed us with his own blood”—“He is the author and finisher of our faith”—“He ever liveth to make intercession for us,” and “He shall reign till he has put all enemies to righteousness under his feet.”

*N.*—Well! I should be glad to see your plan carried out, and I hope it will be received as you wish it.

*M.*—I must again remind you it is not my own plan I advocate—it is the plan laid down by God, and written by him in unmistakable characters, both in heaven and on earth, and in the nature and constitution of man himself; and in the name of God, I now send it forth to the world—a Name before whom every creature must bow and every tongue confess.

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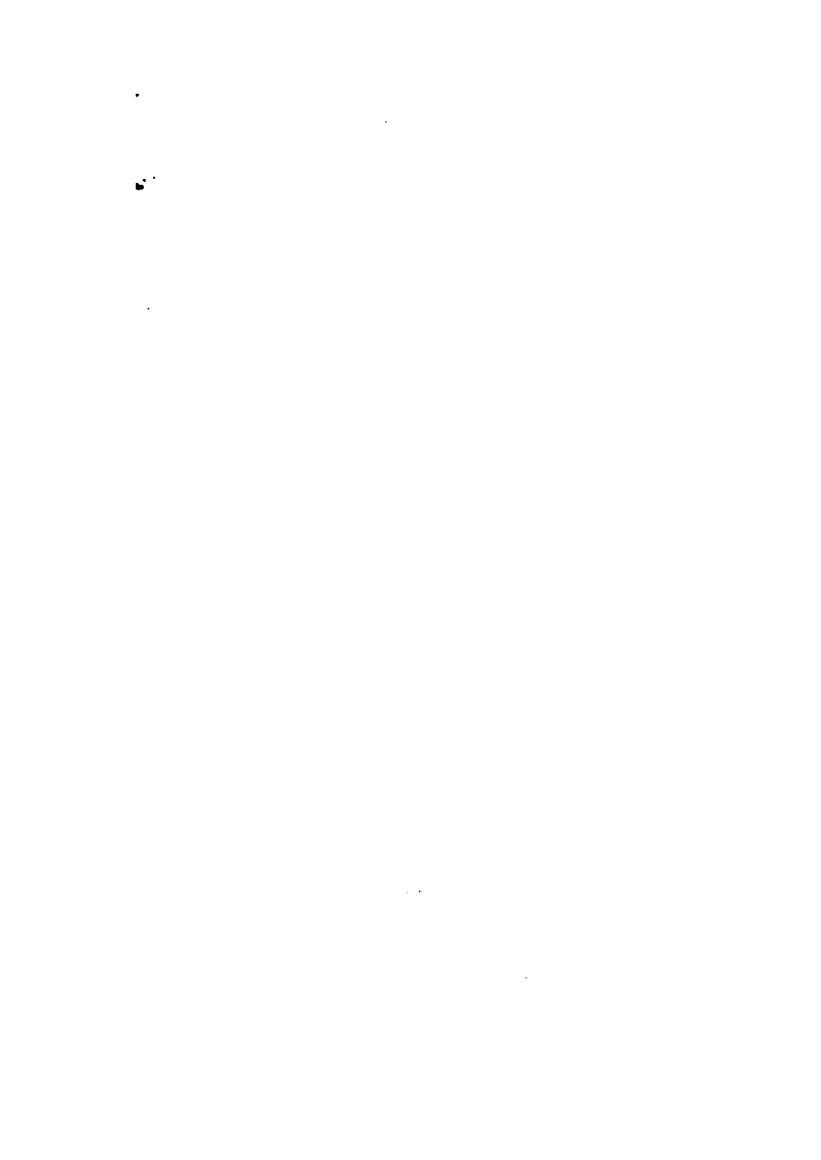
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