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

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