

Union • Idealiste • Universelle



Social

Science

AND ❁ ❁

Freemasonry



By EDOUARD BLITZ

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UNION IDEALISTE UNIVERSELLE.

DECLARATION OF PRINCIPLES.

"ALTRUISM AND IDEALITY."

An appeal for the Universal Alliance of Idealists (July, 1896) has been heard, and the eagerness with which it has been responded to on all sides demonstrates that the time has come for the revival of the ancient Fraternity of Initiates.

Our aim, as we have explained in our personal letters to the Members of the International Board of Directors, is simple and precise.

In addressing ourselves to that elite of intelligences who believes in the *Beautiful*, the *True*, and the *Good Ideal*, we have striven toward concentrating, into one universal force, all the isolated efforts of those who long for the reconstitution of that union among men which is the basis of society, and on which depends their collective happiness; a union, unfortunately almost completely destroyed under repeated blows of three great forms of Egoism: Sensualism, Atheism, and Anarchy.

Resuming the principle with which the ancient sages, philosophers, prophets, and messiahs were inspired, we establish the UNIVERSAL IDEALIST UNION on the communion of ideas rather than on the mutuality of material interests. The profession of faith then imposes itself here. It is that of all Idealists, to whatever school they may belong; it is that of all men of intelligence and of all people of heart.

We believe in all which tends to elevate human aspirations toward the Ideal; we combat all doctrines, the tendencies of which are to lower man, directly or indirectly, toward the material instincts. As all men, we seek for happiness; but we do not hope to find it in the satisfaction of our physical desires, nor in the gratification of our selfish inclinations; we seek it only where it may be found; in spiritual regions, of which the visible universe is the pale reflection.

We believe in *Religion*, for its mission of peace and love, and its pacifying influence here below; but especially for having preserved through the ages the sentiment of Faith, which is to things ideal, what Reasoning is to things tangible. But if we reverence Religion and Faith, we condemn Sectarianism—a fomentor of division, schism, heresy, and apostasy—and Superstition, which is to Faith, what mental aberration is to Reason.

We believe in *Patriotism*, in its eminently progressive influence on the citizens of a nation. We believe in this sentiment, which places in the heart of the people this noble emulation, which is to a high degree a civilizing element. But we do not recognize that patriotism made of prejudices of races, of Chauvinism, which is to patriotism, what intolerance is to religious sentiment. In point of country, Idealism does not stop at the question of color, but it puts national frontiers to the confines of the world.

We believe in the *Family*, that state in miniature; and in the family governed by laws and a discipline of love only. We condemn paternal despotism and the insubordination of children, the license of the husband and the slavery of the wife.

Idealism is in harmony with all institutions, religious and social, which have for their object the animic development of the individual and collective being. It recognizes all cults, all political systems, all forms of association, because institutions, in spite of apparent differences, are established upon the same eternal basis, highly moral and eminently humanitarian.

We believe in *Idealistic and Mystic Sciences* and the *Arts*, attributing all things to the *Ideal*, the only reality, of which the objective world is but the crystallization.

Idealism considers all things from the point of view of a single superior principle; its scientific aim is the reconstruction of the universal synthesis, as formulated by Dr. Paul Sédir:

"It establishes in all its plans the law of the Tri-Unity.

"It makes apparent the identity of principles on which all religions rest, and demonstrates that their differences come from the people, epochs, and climates to which they were adapted.

"It calls the attention of political governments to the Synarchy of which our ancestor, Rama, was the divine protagonist.

"It re-establishes the general knowledge of the three-fold Man, a body-soul spirit, and the means of his evolution as the seed of all."

Its synthetic philosophy embraces, at the same time, the knowledge of the Universe—Man—God. The fundamental laws of this sublime metaphysics are found in the works of the Unknown Philosopher, by Swedenborg, the Swedish Revelator; and by Martinez de Pasqualy, the last of the Rose-Croix Kabbalists.

Finally, we believe that the instrument of spiritual progress of the individual is his *Free Will*. Admitting the doctrine of Evolution for the material origin of Man, and

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SOCIAL SCIENCE

As Taught by Freemasonry.

BY EDOUARD BLITZ, K. T., S. I.

Antiquity believed that all the Laws of the Universe, comprising God, Man, and Nature, were identical and could be embodied into *One* great and general *Law* or Principle called The Absolute, which was symbolized by the point of a sharp instrument.

Ancient philosophers based their investigations upon the method of analogy, which consisted in establishing points of resemblance, of identity, between two apparently opposed objects, and then drawing conclusions from a series of very ingenious deductions between the known and the unknown terms; the known term serving to draw the analogy.

It was thus that the custom of using symbols was established in all the Schools of Philosophy, symbols being the known terms through which the unknown could be defined and proved.

Freemasonry has strictly preserved this old system of imparting knowledge. It represents today ancient universities with their methods of analogy, or science of symbols; and, to illustrate the universality of that method, too generally ignored by Masons, and its innumerable applications, we will make use of it to expose in a very clear manner the system of government advocated by Freemasonry.

All the known forms of government are but modifications of three great political systems :

THEOCRACY, AUTOCRACY, DEMOCRACY.

These form, what we would symbolically call, the political triangle :



Theocracy is that government which is based upon the supremacy of God, the sole Ruler; the Book of Revelation is the unique Law; the state officers are the Priests; and the people, the Believers. All unbelievers are outlaws and have no rights nor benefits in the theocratic society to which they are refused admittance.

Masonry offers these points of resemblance with Theocracy, the Supreme Ruler of the Institution is the G.: A.: O.: T.: U.:; and that no atheist can be received in its ☉. Theocracy was the government of the Israelites under Moses and the prophets. Theocracy is the main form of government in Asia. Theocracy is administered by the Priests; it is the State *within* the Church.

Autocracy is that form of government which is based upon the Law of the strongest; it is a military form of government. Autocracy is the political system of Julius Cæsar, of Charlemagne, of Peter the Great, of Napoleon. In Theocracy, the Supreme Ruler, being eternal, remains forever upon the celestial throne; but in Autocracy, the supreme ruler being mortal his power is transmitted through inheritance, by right, called the Divine Right.

Autocratic nations are governed by officers classified into a certain order and subordination called Hierarchy.

Freemasonry is highly hierarchical; even in its simplest form, it comprises no less than three degrees, and no regular ☊. is permitted to work, unless there are three officers present.

Autocracy was the government of the Israelites under their kings. Autocracy is the main form of government in Europe. Autocracy is administered by the soldiers and the Priests; it is the State *with* the Church.

Democracy is that form of government which is based upon the Law of the majority; it is a civil form of government. In Democracy the supreme ruler is named by the people and regularly overthrown at the end of a period varying between four and seven years.

Freemasonry accepts the system of voting by the craft for the election of officers of a ☊., and the democratic principle of changing these officers after a certain term of service; but Free-

masonry resembles Democracy especially in establishing the most perfect *Equality* and *Fraternity* among its members who all enjoy a full and entire *Liberty*; and in allowing every Mason to enter the glorious contest for honors and dignities.

Democracy is the main form of government in America. Democracy is administered by the lawyers; it is the State *without* the Church.

Freemasonry *embodies* these three great systems of government in one synthetic political form, touching, but in one essential and fundamental principal,

Theocracy (God as the Supreme Ruler),

Autocracy (Military Discipline),

Democracy (Liberty, Equality, Fraternity for all).

This is well expressed by the pentacle, or figure, representing a triangle within a circle; and the letter G placed in the center, initial of the Sacred Name of Deity, to whom, from the youngest E. A. to the W. M., we should with reverence most humbly bow; it is also the initial of the sacred power of Government to which we all should, with equal reverence, submit.

As a further proof of the fact that the Masonic Sociology is based upon these three great forms of government, let us refer to the titles of three principle officers of a higher Masonic body governed by a

High Priest, representative of the religious system of Theocracy,

King, representative of the military system of Autocracy,

Scribe, representative of the civil system of Democracy.

The synthesis of Masonic government, as applied to a social organization, may justly be named Hierocracy.

It is indeed sufficient to refer you to the government of our Blue \square ., throughout the world, by a Master, a Senior Warden, and a Junior Warden; to the dependence of a Blue \square . to the Grand Lodge; and of the Grand Lodge to that Celestial Lodge above, where the Supreme Architect of the Universe presides, to remark this great subdivision of power (or authority) in three

elements. The symbolism of the Order is quite prodigal in representations of this hierarchical form : from Jacob's Ladder of the Apprentice, to the Philosophical Ladder of the Kadosh.

Is it necessary to recall the hierarchical nomenclatures of the thirty-three degrees of the Scottish Rite, of the ninety six degrees of the Egyptian Rite, etc., to show the hierarchial graduation of Masonic initiation ?

In the hierocratic system of Masonic sociology the power of authority is graduated, as well as the instructions in the mysteries of the Order ; but it effects for the number 3 that marked preference shown by the Pythagoreans, the Kabbalists, and indeed by all the initiates of ancient Oriental and Occidental traditions.

Let us now glance at the general constitution, or rather the anatomy of that Universal System of Social Organization which the spirit of Freemasonry seeks to establish in the world for the government of all nations in Asia, Europe, and America and to which form we have given the name of Hierocracy, that is, *Sacred Government*.

The fact that our Temples are erected T. T. G. A. O. T. U. ; the fact that a Mason is taught never to enter upon any great and important undertaking without first invoking the blessing of Deity ; the fact that the first question asked a candidate in a M. calls for the profession of his belief in God, prove that the whole social system of Masonry is based upon the fundamental principle of Theocracy — Religion.

But if we remember how carefully Masonry avoids any tendency towards sectarianism, we will soon discover that by the word *Religion* is not meant any particular form of religious worship, but rather, as Webster says, in one of his definitions of the word Religion : "Godliness or real piety in practice, consisting in the performance of all known duties to God and our fellowmen, in obedience to *divine command*, or from love to God and his *Law*."

This is the Masonic Religion, and Webster's definition is acceptable to Jews, Hindoos, and Mahommedans, as well as to Christians.

The intermediate factor between God and Man, containing that *divine command*, that *Law*, is Conscience.

We now possess three elements constituting the first hierarchical ternary of the Masonic Social Science — Religion.

$$\left. \begin{array}{l} \text{God,} \\ \text{Conscience,} \\ \text{Man,} \end{array} \right\} \text{Religion,}$$

identical to the fundamental principle of that Asiatic form of government, *Theocracy*.

The second and third pillars that support the Social Temple of Masonry, or Hierocracy, are clearly symbolized by being the first objects that the neophyte will see in a regular \square . The first pillar, the G. A., the candidate was caused to contemplate solely with the spiritual eye of the soul. But the second and third pillars, on the contrary, being directly related to our worldly welfare, must be looked upon with the material eye of the body.

Which are they?

The H. B., Sq. and C.

What do they represent, in sociology?

The H. B., the rule and guide of our conduct, is, the beautiful symbol of the Law, of the civil constitution, of the general Order, of military organization. It represents the ensemble of the three great political divisions of a nation.

$$\text{Law, } \left\{ \begin{array}{l} \text{The Executive,} \\ \text{The Legislative,} \\ \text{The People,} \end{array} \right\}$$

which constitute the second great ternary of Masonic Hierocracy, identical with the European autocratic principle of discipline.

The neophytes *supports* the H. B. which is to teach him in social science the necessity for each citizen indiscriminately to stand by the Law, to *support* legal authority; and in order to impress this necessity more deeply in his mind, the candidate is made to promise most solemnly Secrecy and Obedience, or in plainer words: *to obey in silence, at the risk of his life, the proper legal authority* and thus preserve order as well as the existence

of all our institutions. In fine, the Sq.: and C.: are nothing else but instruments of work ; they represent general activity as does the symbol of the beehive. The right-hand of a citizen of the Masonic Republic must always rest on the instruments of redeeming labor.

This precept is often presented in Masonry under different symbols, but none are more impressive than the d. f. of an E. A., at the altar of Masonry, supporting the Law with one hand, and working with the other.

The Sq.: and C.: represent, then, labor, in its dual form : *Operative* and *Speculative*, or material and intellectual, and we readily find the hierarchical elements of the third great ternary of Masonic Hierocracy, identical with the fundamental principle of true American Democracy : "Every citizen is a workman."

F.: C.: *		LABOR.	Sq.:
Intellectual			Material
(The School),			(The Shop).
Teacher,	}	{	Master,
Disciples,			Fellow Craft,
Scholars,			Entered Apprentice.

To use the language of one of the charges : "Only the man who has his right limbs as a man ought to have " is accepted in the citizenship of Hierocracy.

The woman, the child, the old man in his dotage, the fool or idiot, the illiterate, are excluded from F. M. with the maimed or dismembered ; not by a cruel lack of humanity, but as a striking symbol that the Masonic Republic cannot dispense with work, even through mental or physical disqualifications. Every and must partake of the Masonic duties as well as of Masonic rights and benefits. It is for that very reason that the Mason is urged to *aid* and *assist* the poor and distressed at the very moment when he is, himself, so completely destitute as to be unable to deposit even a pin's head in the archives of the Order. It seems that *then* and *there* would be, for the brethren present, an excellent opportunity to strengthen, by example, the Law of

charity so eloquently recommended to the candidate, and have some disinterested friend step forward and help, aid, and assist the destitute brother. But no! no one present seems in the least, willing to lend him a penny that he may be able to conform to the ancient custom preserved in every regular and well governed $\square \cdot \cdot$.

This is to demonstrate that a citizen of Universal Masonic Hierocracy, who is capable, to work and receive wages throughout the world, and thus enjoy the rights and benefits inherent to a free man, is made to aid and assist *the others*, but not to receive alms himself for which he has absolutely no need.

The Law regulating labor, intellectual and material, is wisely set forth by the symbolism of the twenty-four hours of the day, divided into three equal parts, whereby we find eight hours for the service of God and the relief of distressed worthy brothers; eight *for our usual vocations*, and eight for refreshment and sleep; thus avoiding among laborers of all classes, physical and mental over exertions, undue competition, etc.

This program of the *eight-hour work day* is exactly that which every modern socialist system does not cease to demand from the legislatures in every country; and this wise Masonic Law, regulating labor, will surely be promulgated the day when our brethren in Congress will allow the Masonic Law to be the rule and guide of their public, as well as their private conduct.

We have seen that the Masonic Hierocracy is formed by an association of active citizens, only comparable to an immense beehive, and that its constitution rests upon three solid pillars, Religion, Law, Labor, fundamental principles of the Theocracy of contemplative Asia, the Autocracy of heroic Europe, and the Democracy of industrious America.

It remains to be shown the internal mechanism of that synthetic form of government which is identically the same as the $\square \cdot \cdot$ itself by the Worshipful Master, the Senior Warden, and the Junior Warden.

In social science what do these officers represent? The ritual

will clearly inform us as to their functions, and, consequently, as to their qualities :

“ The W. : M. : rises in the East to open and *govern* his Lodge, set the craft to work, and give them proper *instruction*.”

The Master then represents government, the executive power ; as he sets the craft to work, it is established that all Orders emanate from him ; the W. : M. : rules according to strict Autocracy, namely, uniting in himself the legislative and executive powers. He rises in the East because nearly all eastern governments are of this form.

But the W. : M. : also gives the craft proper instruction, which presents the high officer under the aspect of a Teacher. Teaching evokes the idea of *Science*, as government that of *Wisdom*.

Indeed Solomon, impersonated by the W. : M. : in the great tragedy of the sublime degree, was an autocrat, widely known and celebrated for his deep wisdom and his extraordinary scientific knowledge. The W. : M. : is then unmistakably designated as the living symbol of *Government* and *Science*.

The Senior Warden's duties are “ to pay the craft their wages, if any be due, that none may go away dissatisfied, and that beautiful harmony, which is the support of all institutions, may never be disturbed.

The functions of this officer, like those of the W. : M. :, are dual : by paying the craft their wages, he is caused to impersonate CAPITAL ; “ to each one his due ” evokes the idea of a *just* and *equal* distribution, an idea reinforced by the following sentence : “ Harmony being the strength and support of all institutions but more especially this of ours.”

It shows plainly the rôle of Capital and Hierocratic Government ; that of a peace-preserver, a mediator, possessing the divine privilege of arbitration.

In the mysteries of the third degree the Senior Warden impersonating the beautiful character of Hiram, King of Tyre,

who well establishes his representation of capital, by furnishing the material and the workmen for the building of the Temple. If it was permitted for me to reveal secrets that are not mine, I would refer you to other masonic degrees where that illustrious potentate proves his conciliating power between opposite parties and reestablishes peace and harmony for an instant disturbed.

The Senior Warden, then, represents capital and disposes of the power of Justice.

The Junior Warden who calls the craft from labor to refreshment and superintends them during the hours there, or so that the time given to recreation is not desecrated by intemperance or excess, represents labor itself and its organization. In the same mysteries of the Master's degree, the Junior Warden who represents the third personage of the drama, as the jewel worn by H.A.B., the metal-worker, clearly indicates. None better than H.A.B. understood the management of the multitudes. By one sign of his hand the immense army of workmen employed at the construction of the Temple at Jerusalem, placed themselves in the most magnificent order : at the right-hand, the carpenters ; at the left-hand, the miners, the smelters, and the metal-workers ; in the center, the stone masons ; H.A.B. has but to extend his arm and this immense crowd of men, coming from all parts of the world, living different lives, speaking different tongues, remain immovable awaiting orders !

The Junior Warden is the appropriate symbol of *Labor* and of *Organization of Labor*.

Consequently, we have, in the three officers of a Master's Lodge the representatives of the three great motors of a social organization : Science, that conceives ; Capital, that furnishes the means ; and Labor, that executes. In Hierocracy,

SCIENCE disposes of the *Government*,

CAPITAL holds the power of *Justice*, and

LABOR, that of *Organization*.

Science is the active principle in Masonry, and to it is given the government of the entire system ; and very wisely too, if we remember it is the result of long years of patient observation, meditation and reflection ; that it takes an effort of Nature, forty years of study to make a wise man ; and that, like that of any other person, a scientist cares more for intellectual than for worldly wealth, and seeks conquests rather within the kingdom of Nature than in the empires of the neighboring nations. The country of a philosopher is the Universe and has no need for colonies. His palaces are schools and universities.

Thus a true Masonic social organization should be governed by philosophers, like in the times of Hermes, Solon, Lycurgus, Zoroaster, Confucius, Pythagoras, Moses, and others.

The Government of Wisdom presents guaranties of exterior and interior peace for the people, seeking meanwhile to augment continually the sum of their comforts, materially and intellectually. Thus the popular vote by which the virtuous philosopher has no more voice than the illiterate drunkard is anti-masonic.

Labor plays the passive rôle : it executes the idea conceived by science ; its mission is to obey, not Capital, but Science, as the hand of the painter follows with docility the impulse of the artist's brain.

Labor is given the duty to organize itself for the best realization of the designs which the inventor has traced upon the trestle board. The classification of workmen into corporations, their hierarchy based solely on the individual skill, are the fundamental principles of a most excellent organization of labor ; and when these rules shall be strictly observed, there will be naught to fear of social intemperance or excess.

Capital is the neutral element, the intermediate term, the equilibrating principle between Science and Labor. Law is intrusted to capital, because in order to render impartial decisions,

a judge must be placed in an independent situation. It is well known, though the number of honest and upright magistrates is considerable, that a poor man, when called upon to settle a dispute, is more liable to bribery than a wealthy man.

Capital must sit upon the seat of Justice and its palace must be a Capitol where just and upright laws are promulgated, not laws that are made to feed the prolixity of the lawyers, but only for the good of the nation and for the protection of the people.

We will now enter into the secret spring of the works of that colossal clock which we have called *Hierocracy*, and which represents the Masonic Social Government. We will expose its vital principle, its soul. Therefore, it will be necessary to penetrate into the middle-chamber and raise the veil that hides its mysteries. The ritual has given us the *frame* of the Social Temple ; the mysteries themselves will allow us to discover the occult *motor-power* of the entire organization — and give us the true Word.

In the middle-chamber, the real throne of Hierocracy, sits Solomon, the Wise ; Hiram, the Rich ; and H.A.B., the Industrious. We know who they are.

Science, Capital, Labor.

In which work are these three different and apparently opposite forces engaged ?

In the building of *one* Temple.

How do they work ?

In the most perfect earmony.

Harmony was their True Word. It was the True Word of Pythagoras and of his School. It was the True Word of the Egyptian Initiates. It is the True Word of modern Masonic Sociology.

Yes, Science, Capital, Labor, must work in unison for they are dependent upon each other for their very existence.

If the sublime association is broken, the equilibrium of the social system is destroyed, the harmony is impaired, the True Word is lost and the beautiful Temple of ideal society remains unfinished.

And Masonry symbolized that social truth by the admirable scene at the Master's grave, where, although it may be presumed that Solomon and his Royal Friend both knew the Word, the great omnipotent secret is forever lost for it can be pronounced *only* when the missing associate is present ; in other words, because Harmony can be established only when three notes (thirds) enter into the formation of the chord which is then named a *concord* or a *perfect* chord.

Harmony is the Word of the Freemasons, as *Central fire of Nature* are the Words of the Rosicrucians, and *Equilibrium* the Word of the Martinists ; they all represent the same idea, a truth, symbolized by a word which renders the possessor omnipotent.

When Solomon, Hiram of Tyre, and H.A.B., namely, Science, Capital, and Labor (the Wisdom, Strength, and Beauty of a nation) work in unison, we see the Temple advance rapidly towards its completion ; but as soon as one of these principles secedes, all work suddenly ceases and the workmen walk in confusion about the Temple. And more still ; as this seceding principle is dependent upon the others for its own existence, we see its life violently brought to its end. This is the moral of the tragic death of our G. : M. :., considered under the point of view of sociology.

Who, in fact, were these three assassins of the Sublime Workmen ?

Three other workmen, and besides, the own countrymen of the victim.

Labor, symbolized by H.A.B., *was stained* by men of his own party, that is *by Labor itself*.

The founders of our divine institution succeeded in admirably illustrating, and eloquently proving that :

When one social power alone (to the exclusion of its natural supports, the two others) wants to seize the *Rule* of Law, the *Square* of equality, and the *Mallet* of authority, those valuable working tools are soon prostituted for the accomplishment of egotistical designs and become instruments of SOCIAL MURDER !

The *Rule* of Law is then applied solely to the satisfaction of human passions ; it is the lever to unreasonable and dangerous *Ambition*.

The *Square* of Equality becomes an instrument of tyranny against the supremacy of Wisdom and Virtue ; it becomes *ignorance* to triumph, for a moment, over real knowledge.

The *Setting Maul*, or *Mallet* of Authority, is a most dreadful arm in the hand of an isolated party, for it is then used to crush the intelligence under the blows of the brutal and violent instincts of the multitude. It was the *Mallet* of ecclesiastical Authority, *Fanaticism*, that caused the religious massacres that dishonors the history of the Church. It is *Fanaticism* that arms today the occult forces of anarchy, as it did in the terrible times of the civil rebellions, social revolutions and partisan wars which dishonor the history of nations.

Now these three assassins are called — — — in symbolic Masonry, but in Masonic Sociology their true names are

Ambition, Ignorance, Fanaticism,

and they are the vices that prevent us, Freemasons, from realizing today that sublime harmony of powers symbolized by the strong union of our three ancient Grand Masters.

It is to impress upon man's mind the necessity of being humble and modest that Freemasonry deprives her candidate of all his worldly possessions and presents him in a miserable condition led as a slave to the market. It is to teach him to be humble, that in spite of his *high moral qualifications*, no stock is

taken in his simple affirmation, and no obligation is considered binding other than a solemn oath taken in presence of A. G. and his fellow men.

If these trials do not destroy forever the sentiment of unreasonable *Ambition* in an intelligent man, we may well ask, what other lesson would be more eloquent? And when later on that same man will be urged to educate his mind by the acquirement of the Seven Liberal Arts, namely, the entire range of human knowledge ; and of the Five Orders of Architecture, representing the esthetic education or the Art of the Beautiful, what school of philosophy will illustrate in a more poetical manner, the necessity of destroying *Ignorance*, and the making of every workman of the Social Temple, a man of broad scientific and artistic achievements ?

In fine how could *Fanaticism* and *Intolerance* of blind Sectarianism be more eloquently condemned than by the beautiful symbol of the strong union of three men of different beliefs :

Solomon, an initiate in Egyptian mysteries ; Hiram, of Tyre, an adorer of Moloch ; and H.A.B., a follower of the religion of Mithra ; working together in perfect unison, to erect a beautiful Temple to the Glory of the God of Israel !

Let us resume. Masonic society is based upon Religion, or Morality ; Law, or Order ; Labor, or Activity.

Each of the fundamental principles is governed according to the strictest rules of Hierarchy, as the classification of Masonic degrees and that of the officers of the Lodge clearly indicate that Labor is divided into two branches : Material and Intellectual, according to the divisions of Masonry itself, in Operative and Speculative branches.

Material Labor, as Operative Masonry presents three degrees corresponding to the Initiatory degrees : The Master, The Fellow Craft, The Entered Apprentice.

Intellectual Labor, as Speculative Masonry, is also governed

by three degrees, corresponding to the organization of the Lodge The Teacher, or W. M.; the Disciples, or W. W.; and the Scholars, or M. M.

In *Law*, we find the same organizations : Executive, Legislative, People.

In *Religion*, also the three terms : God, Conscience, Man.

This constitutes the primary elements of Social Masonry derived from the Theocracy of Asia, Autocracy of Europe, and Democracy of America.

The life of this society takes its origin the perfect union of three great powers Science, Capital, and Labor, intimately combined by the strong association of their mutual interests and by the *Unity* of their aim, which is the erection of a beautiful Temple, the symbol of an ideal and faultless social organization.

The system of government advocated by Masonry is admirable for its extreme simplicity. It consists in preserving the greatest natural equality among the craft, so that each member is taken and accepted as a brother, as a man, free-born, and participating by his own freewill and accord in the common work.

In giving to each workman a certain amount of labor, physical or intellectual, thus procuring him the means to support himself and family, and even to contribute to the relief of worthy and distressed brothers, their widows and orphans.

In paying the craft their just dues that none may go away dissatisfied, it thus establishes on earth the messianic reign of justice. In allowing every duly and truly prepared citizen to enter into the great contest for advancement and honors, prompted solely by a noble emulation.

In granting these honors to those only who have proven themselves worthy and well qualified by due examination and strict trial, and not to them who would illegally extort them by the influence of friends, the protection of superiors, the privilege of birth, by intrigue, or by violence. Master's wages cannot be obtained save by personal merit.

That are our modern governments in comparison with the

liberal, just, and grand system set forth by Freemasonry and veiled in her sublime symbolism ?

In our present empires, kingdoms, and republics, we see that *Wisdom* is sneered at, that Capital is corrupting the legislatures and courts of so-called justice, and remains obstinately deaf to the demands of the poor and destitute working man. We see that *Labor* itself is in a chronic state of rebellion against government and capital, and boldly assumes the foolish presumption of dictating Laws to the world and submitting every one to its own blind and passionate despotism.

It is not *Harmony* which is the true word describing the social situation of contemporary times, but its ugly substitute, *Discordance* which expresses well our present state of social *putrefaction*.

Certainly this disorganization is due to the greatest vices which infect all classes of actual society : the *ambition* of the Intellectual party, the *ignorance* of the Financial party, and the *Fanaticism* of the Laboring party.

It is why *Wisdom* of today ought to order the immediate execution of the three assassins of civilization, as King Solomon ordered the immediate execution of the three slayers of our G. : M. : ; *before* raising the body of Perfect Organization ; for, even chained and in bondage, these villians, when still breathing, will prevent every attempt for the restoration of the sublime *Unity* of the Masonic Social *Ternary* : *Wisdom, Capital, Labor.*

And so, my brethren; let us unite all our efforts to reëstablish the perfect union of the three great principles of social happiness ; but, to succeed, let us first subdue our passions and begin with the most dangerous ones ; *Ambition* and *Fanaticism*. Let us acquire every day more instruction that may remove more and more the hoodwink of *Ignorance*, and the cable-tow of *Prejudice*, and thus be well qualified to work at the building of the Great Temple ; *The Ideal Social Republic*, where no sound of an iron tool will be heard, that is, where Peace and Harmony will never be disturbed by a discordant note.

that of Involution for the higher faculties manifested by his reason, Idealism avers that human existence is only a continual struggle between the animal instincts, attributable to the material nature of the body, and the lofty aspirations inherent to the divine character of the spirit. The soul *decides* between the opposed attractions and thus become the seat of the Free Will. If it allies itself with the divine emanation, in rising toward ideal regions, the soul creates a personal entity of that which was, in the beginning, only a spark escaped from the Central Universe Fire. If, on the contrary, it lowers itself toward animalism, it condemns itself to the disintegration common to physical bodies, and it is doomed to begin over again the entire cycle of the revolution of matter.

The Free Will is, therefore, the faculty of the soul which should, before all, be cultivated in the highest possible measure, and to this object all educational efforts should tend.

The UNIVERSAL IDEALIST UNION is then especially engaged in establishing the principles of rational pedagogy; one which will most contribute to give full play to the mechanism of the human Will; one which will develop most completely the personality of individuals, contrary to those contemporary methods which endeavor (and with success) to lessen the characteristics of the subject and substitute a factitious, feigned personality, according to the fashions of everybody, uniform, common, trivial, and pretentious, education to which we owe all the stupid sins against the State, Religion, Science and Art.

The UNIVERSAL IDEALIST UNION has, then, a scientific aim, as well as a humanitarian one. It prepares the coming of a permanent Congress of Idealistic and Mystic Sciences; while, at the same time, it leads to the advent of Universal Fraternity. But it is in the name of *Love* that the UNION makes an appeal to all the intellectual and spiritual lights for the reconstitution of the flambeau of *Truth*.

We demand the cooperation of all those who *believe*, who *love*, and who *will*, in order to enlarge the already wide circle of our affiliations, and to extend over the surface of the entire globe the net work of our Association of "Peace and Good Will," destined to become a Religion among religions; a State in the midst of States; a family in the heart of families; so that everywhere may be found men who welcome each other as brothers, as fellow citizens, as co-religionists, whatever may be their races, their countries, and their beliefs.

In finishing, we make an ardent appeal to all the *Mothers*, to those educators par excellence, to those sublime workers to whom we owe the humanity of tomorrow. It is from them especially that we must expect those examples of devotion, those acts of real piety, to strengthen us in the practice of many virtues; it is for them to guide us in the way which they know so well, that of "ALTRUISM AND IDEALITY."

DR. EDOUARD BLITZ, *Secretary*.

Nevada, Missouri, U. S. A.

Union Idealiste Universelle.

ALTRUISM AND IDEALITY.

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