

L. M. Bain (G. L.)



From the Christian Advocate. Church and State.

Hon. Jno. N. Staples, of Greensboro', spoke on Saturday of Centennial week, on the above subject. The following synopsis was omitted last week on account of the press of matter. The committee was fortunate in its selection of Mr. Staples as one of the speakers on this occasion. He is a Methodist layman, a lawyer by profession, and though a young man, has already acquired distinction in the profession by the skillful management of causes confided to his care. He is a member of the Legislature and at the last session took a prominent position in that body, and, among other efforts, the friends of the Usury Bill ranked his speech as one of the most effective made in its favor.

Mr. Staples discussed the question of Church and State under three heads.

- 1st. The Church—its antiquity, triumphs and ultimate destiny.
2d. Civil government—the American System, its prerogatives and powers.
3d. The relation between Church and State, in the United States

The speaker said "The Church is older than the Patriarchs and the Prophets—more ancient than the thrones of Egypt. It has outlived the glories of the oriental empires and the splendor of the Jewish Courts. He spoke of the triumphs of the Church over all opposition, the sword, the stake and the prison; of Luther's Reformation and the conflict between Popery and Protestantism, the progress of the Church and the great revival in the time of Whitfield and Wesley. He pointed to the ultimate destiny of the Church, its final triumph and reign.

Under the second head, the speaker defined the American system of government to be of, from and for the people—its public officers are servants and not masters of the people. "Every public official should be regardful, to the strictest degree, of the public weal, and public scorn and condemnation should follow those who regard not their official obligation. Office is a trust, not a perquisite. Nothing short of that high sense of honor and fidelity to public trusts—that elevated spirit of patriotism, which characterized the founders of the Republic should satisfy the demands of an honest public sentiment. He denounced the usurpations and tyranny of party and said "it is dangerous to liberty and perilous to our institutions whenever the best interests of the government are made subservient to the advancement and perpetuation of party supremacy." He then spoke at length on the advantages of Education in the Church as well as State, saying "an ignorant people are always easily governed, but when you invest a man's mind with the livery of heaven, knowledge, you make him Godlike, and knowing his rights he will dare maintain them. I you would make your nation mighty in war, grand in peace and great in history, encourage with a liberal hand the arts

and the sciences and the promotion of letters.

Under the third head, Mr. Staples said that the Church and the State should be kept separate and distinct—the former should be under the protection not the control of the State. There are three classifications respecting the relation of the Church and State. 1st. That maintained by the Jews. 2d. That prevailing in England. 3d. That which is generally recognized by all Protestants in the United States and which should be maintained throughout Christian civilization. Civil and religious liberty have gone hand in hand in the United States, each contributing to the promotion of the others. Human legislation can not reach human souls—there must be a higher power than earth can give to control the conscience or religion of a man." American greatness is a result, in a great degree, of the entire separation of Church and State.

Triads in Masonry.

Freemasonry is full of triads. It has three degrees, three Grand Masters, three chief officers, three knocks, three jewels, three working tools, three steps, three members as the minimum of a Lodge, and many others. These usages have come down to us from the remotest times, and of themselves are marks of the antiquity of the Craft. In the earliest ages of the world of which we have any history the number three had a mysterious significance.

In the beginning God devoted three days to the architecture of the earth, and three to the creation of its occupants, and the light bearers in the heavens. He first built, and then furnished our glorious mansion, and each in a triad of days.

The principle of triads runs through all mythology, pervades every form of ancient worship, and is well worthy of study.

The Trinity of the heathen Mystics consisted of the male and female principles, and the sun, forming their magic triangle. Layard tells us the equilateral triangle was the symbol of the Babylonian trinity.

Egyptian worship was always in triads. On the wonderful temple-island of Philæ, in the Nile, Isis, Osiris, and Horus were the sacred three, and the interior of the great Temple is filled with their annals. And each district had its favorite trinity of gods, to whom the people paid reverence. The Egyptian priests were taught to believe in but one God, but this belief was only imparted secretly to initiates in the Mysteries, while the profane world were invariably polytheists.

The land of Egypt was actually divided by the number three, one-third being owned by the priests, one-third by the king, and one third by the soldiers. An analagous division obtained, centuries after, in Peru, where the Inca owned one third, the Church one-third, while the people tilled, but did not own, the remaining third. Plato, the greatest name

in philosophy, taught that one beneficent Deity rules the universe, and that He is triune in nature, with love as His chief attribute.

Triads appear, too, in the earliest known languages. In the Semitic tongues spoken by the Assyrians, Babylonians, Phœnicians, Jews and Arabs, the root-words with rarely an exception, consist of three consonants, so that their most fundamental characteristic is the trilliterality of their roots.

The idea of a Deity three in one, is, according to Gladstone, found in Homer. And Fort tells us that the numeral three is a substantial norm in Teutonic mythology. The Scandinavians related that the world was supported by the ash tree Yggdrasil which sprang from three roots. Three gods ruled in their celestial system Odin, Thor and Frey. To descend from things celestial to those terrestrial, the Laplanders, and most of the northern nations, are in the habit of using a cord tied with three magical knots for raising the wind. During the Middle Ages three judges were required to be present in order to hold a court of justice, and each judge sat upon a chair that had three legs. An analogy to the three judges we find in the three principle officers of a Masonic Lodge necessary to be present to open it. An old German regulation prescribed that three members made a guild. In Norway possession of a dwelling was symbolically delivered by cutting three chips from the door post and giving them to the purchaser. Service of a legal writ was made by the officer cutting three times into the door-post of the party served and placing the summons over the transom. The Welsh Bards denominated their poetical histories triad, and recorded all of their facts in groups of threes. The Grecian goddess Hecate, reputed to have been a mysterious deity, had a triple form, and was hence named Triformis, and she ruled over the three periods of human existence—birth, life and death, and the three parts of creation, heaven, earth and the under-world. The first three of the seven liberal arts and sciences fostered by Freemasonry, were also scholastically termed the Trivium, viz: grammar, rhetoric and logic.

Any reference to triads would be incomplete without a mention of the tripod or three legged stool, on which ancient prophetesses and wonder workers sat while exercising their office, and in this connection, we may mention that editors are always supposed to sit on a tripod when they fulminate leaders that startle the world. Hurrah for the tripod, or rather, to adopt the form of the triad in giving expression to the thought, three cheers for the tripod.

But we have traced enough analogies to prove the universal adoption and force of the triad. In heaven and earth, among gods and men, three is matchless as a number. But in Freemasonry we are most interested in its application, and

how numerous they are. Who can forget the three degrees he has received, or the three pillars of wisdom, strength and beauty represented by the Master, Senior and Junior Wardens; or that supremely beautiful illustration of the number three, "Seek and ye shall find; ask and ye shall receive; knock and it shall be opened unto you." These words, taken from our First Great Light in Masonry, not only exemplify the introduction of the candidate to the Brethren, but also as well the whole future course of his life. Every Freemason who continues to ask and seek knowledge, that is "more Light" in Masonry, finds and receives it, and no portal of truth remains closed against his earnest knock. Let us highly esteem Freemasonry, the science of the sacred three. Like the three magi, or wise men, it has come from the East to enlighten the world. The cathedral of Cologne vainly boasts of possessing the bodies of these magi, and a monument is there erected to their memory, whence they are denominated the "three kings of Cologne." Among our German brethren of the Continent this legend is preserved in the Craft. However it is no legend, but historic truth, that Freemasonry was the first conservator of science and theology. All of the great philosophers of antiquity were members of the Mystic Fraternity of their time, which is in the line of ascent of our Craft, and taught therein the truth of religion, and the most advanced secular learning. We have reason to believe that Freemasonry existed in the beginning and middle, as it will to the end, of the world—a triad that covers all time. The past has been, the present is, and the future will be ours.—Phil. Keystone.

While General Sherman's army was occupying Atlanta, some soldier, evidently not a Mason, stole the Secretary's jewel of Fulton Lodge, No. 216, from the Masonic Hall. Nothing was heard of this jewel until a day or two ago, Capt. W. Hubbard, the Master of this Lodge, received a package by express from the Secretary of a Lodge in Massachusetts, containing the lost jewel. He said, in a letter accompanying it, that the jewel had only recently come into the possession of a member of his Lodge. The express charges were prepaid.—Atlanta Constitution.

Hon. Peyton Randolph, who was a member of the Continental Congress that met in Philadelphia in 1774, was a distinguished Mason. In 1773, Lord Petrie, Grand Master of England, constituted him Master of the Lodge at Williamsburg, Va. While he was Provincial Grand Master of Virginia he presided over the Continental Congress for two sessions. He died suddenly of apoplexy, while performing his duties, in Philadelphia, on Oct. 22d, 1775, and his remains lay interred in this city until the next year, when they were removed to Williamsburg.—Keystone.