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THE THREE GRAND MASTERS OF THE LODGE OF JERUSALEM.

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If the Hiramic legend be interpreted according to the symbolism of the ancient Mysteries, it assumes the dignity of a philosophical exposition of the redemption of the human soul. The three Grand Masters become the Causal Triad posited by the initiated philosophers as the triune foundation of existence. King Solomon (center) signifies the one Eternal and Unchangeable Divinity who is the Grand Master of the Lodge of the Universe; King Hiram of Tyre (right), cosmic resources, or the energies which continually flow from the sphere of causation into the sphere of effect; CHiram Abiff (left), the Widow's Son, universal activity—the Demiurgus, or Fabricator, of the world, the Master of Workmen. CHiram's hammer, like the thunderbolt of Zeus, represents his power over the tangible elements of the inferior creation. The throne of CHiram is the sun, the proper emblem of which is the light delta. It may therefore be correctly said that CHiram assumes, or takes upon himself, the inferior world; that is, he must necessarily be distributed as the active life principle throughout the elements which depend upon his activity for their existence. He shines upon his world through three gates—the east, the south, and the west; but from the north wall there comes no light save to the initiated few who, Apuleius-like, behold the "midnight sun." When CHiram, the Demiurgus, took upon himself creation, he began the period of his cosmic martyrdom. As Christ he was crucified upon the cross of the four elements; as Atys he was gored by the boar of oblivion; as Osiris he was sealed in the leaden chest of being. His divine body he offered up as food for the sustenance of his creations, for he himself became the bread and the wine of men. The assassins of CHiram are the three dimensions of the inferior universe which attack and destroy the dimensionless and limitless Spirit sent to mold creation into the proper habitation of everlasting life. Ixion-like, the Demiurgus is bound to the Wheel