

**Luciferianism or Satanism in English freemasonry,
an essay**

Part I and II

by Fouquet, L (Leon)

(1831-1912)

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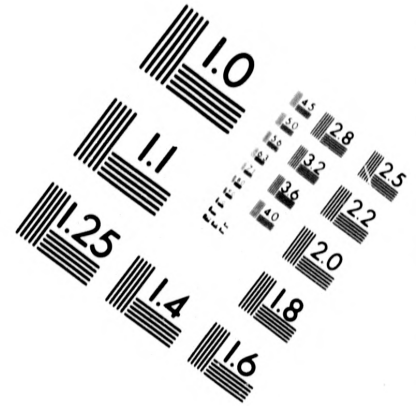
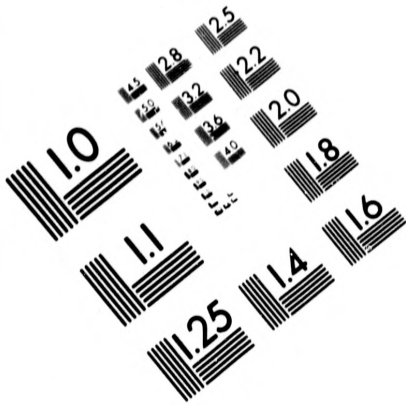


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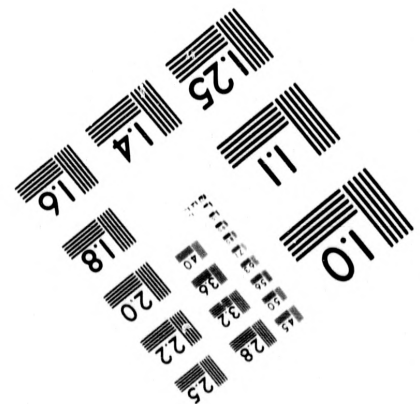
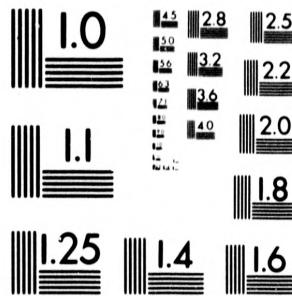
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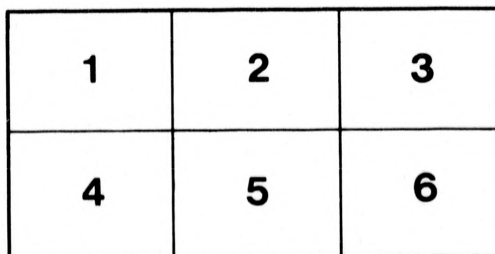
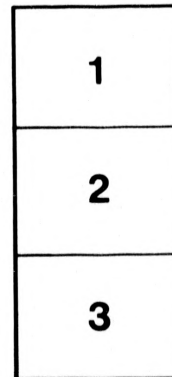
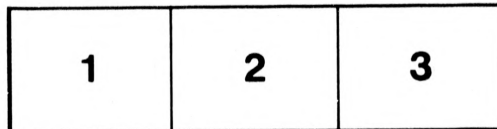
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LUCIFERIANISM OR SATANISM


IN ENGLISH FREEMASONRY

AN ESSAY


By L. Fouquet, O. M. I.

Part I.

MONTREAL
CADIEUX & DEROME
1603 RUE NOTRE DAME
1898



Entered according to Act of Parliament in the year one thousand eight hundred and
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Luciferianism or Satanism in English Freemasonry

INTRODUCTION

Over 100 articles in English or in French, published the last two years, in the Press of Canada, of the United States, of England and France, are standing in record to prove that we never admitted LEO. TAXIL nor DR. BATAILLE nor their DIANA as authorities, though they supplied occasionally some useful JALONS—land marks—we only maintained that WHAT WAS SAUCE FOR THE CONTINENTAL MASONIC GOOSE, WAS SAUCE FOR THE ENGLISH MASONIC GANDER.

Thirty-seven years of experience in English colonies and a special study, not of the Continental, but of the English Masonic Literature have showed us the English Freemasonry as the ALMA MATER of all the other Masonic sects, even in the matter of Luciferianism or Satanism.

We publish here only a small part of the information we have gathered on the DEVIL-WORSHIP IN ENGLAND and in the English speaking countries; it is intended to be a counterpart of the DEVIL-WORSHIP IN FRANCE by A. E. Waite.

Our object is to attract the attention of some English scholar better able than we are to do justice to a subject of some importance now-a-days. Any adverse criticism SENT TO US, to Calgary, Alberta, Canada, will be

gratefully received. We are exploring a dark continent; we are aware of it; any ray of light is welcome. The anti-Masons have left almost unexplored the English Masonic wilds; they gave the preference to those of "sunny" France; but our discoveries among the English are indeed very encouraging, as were those we made during thirty years among the DEVIL-WORSHIPERS of British Columbia. As long as we live, we intend to pursue our journeys of exploration through the dark wilderness of English Masonry; we will be satisfied if we succeed in placing safely some landmarks, to encourage and enable cleverer and younger men to make a proper and more complete survey of the Masonic dark recesses.

After our own self introduction, let us introduce our various Lucifers, Satans, or Devils, so as to locate the proper ones in the English temples of the great Architect. There is no fear that we could dramatize them by weird stories; five years passed in professing theology and natural philosophy, and thirty-seven in the wilds of Western Canada have surely chilled any dramatizing spirit. Our path will be the rough one of an explorer through unknown lands except to the natives of these black deserts. These are wary when asked for information; still experience succeeds in drawing them out from their most conceited coyness. Let us come back to our "moutons":

God, who alone existed from all eternity, omnipotent, and infinite in all his attributes and perfections, created the Universe without any pre-existing elements whether spiritual or material; according to the traditions of orthodox Hebrews and Christians, the angels—pure spirits—were created in the morning and man in the evening of the creation's period. The same traditions tell us that among the angels, stood one most remarkable for his brightness, his brilliant qualities and faculties; he was consequently called LUCIFER, viz: LIGHTBEARER. This most brilliant and shining angel attempted to set himself up in the place of the Most High, and was followed by legions of other angels; while the great majority, under the leadership of St Michael remained faithful to God, their creator and Sovereign Lord. Since then the name of LUCIFER has been applied not only to the apostate angel, but also to men, who, like the King of Babylon, have followed the example of the fallen angel, and attempted to set themselves or something else in the place of God Almighty. The followers of LUCIFER are naturally cal-

led LUCIFERIANs, whether their leader is the fallen angel or men who are his imitators in their rebellion against God.

We read in Isaias, xiv., 12 to 15 :—

“How art thou fallen from Heaven, O Lucifer who didst rise in the morning? How art thou fallen to the earth that didst wound the nations? And thou said in thy heart: “I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit in the mountain of the Covenant, in the sides of the north; I will ascend above the height of the clouds; I will be like the Most High!” But yet thou shall be brought down to hell into the depth of the pit.”

Now let us note some different species of Luciferianisms. The FIRST is to admit and worship the real Lucifer or his Luciferian fallen angels, devils, or satans, or demons, known and worshipped as such; the SECOND is through ignorance or by mistake, the belief in and worship of EVIL SPIRITS as evil, without a conscious knowledge of the fallen angels, or devils, such as the Redskin Indians have it and practise it; a THIRD is to fancy and worship any god, demiurge, or fetich or many of them in the place of the true God; a FOURTH would be to worship any PAN, or ENSOPH, or chaos, or anything of that kind and their emanations in the place of the true God; a FIFTH is to enthrone in the place of the true God, the elements and forces of the universe, being supposed to have existed from ALL ETERNITY and to worship them as the great architect, great geometrician, great artist, great overseer, great artificer, etc., of the universe.

Luciferianism or Satanism in English Freemasonry

CHAPTER I—THE NURSERY

Mr. Keegan Paul wrote in the Cornhill Magazine as follows :—

“I absolutely believe that English Masonry, apart from the condemnation of the Holy See, is innocent, and is accidentally only a partaker in Continental mischief.” He has said before: “In Continental Europe, Freemasonry has been associated with all that is subversive of religion and order, and though the prevailing tone in England is that of a mere club, though even royal princes join it as such, and the three degrees known to Grand Lodge have in them as little harm as possible, the society, as has been said, claims to be the same all the world over and the constant influx into the English speaking countries of Jews and Continental Freemasons, must necessarily bring into England much of the poison of the Continental sects. What that poison is may be learned from the statements of certain French writers.”

It is most strange that English students should look for information from the Continental, especially the French, and not from the English Masonic literature, although this is richer than any other, not only in Masonic, but even in Luciferian lore. There are documents such as the Regius and other M. S., to show and prove it from Wickliff to the late Reverend Woodford.

A quotation given by the translator of the *STUDY ON FREEMASONRY*, by Bishop Dupanloup, will supply us with ONE of the keys for the explaining of so surprising a literary phenomenon. He says :—

“Hard as it is for men to believe that it is so diabolical “abroad, it is harder still, it is simply impossible for them to “think it other than a mere “friendly society” at home when “thousands well known for their principles, for honor and “honesty of purpose in their own circles, have willingly, nay “gladly, placed their names on the rolls of its various English “Lodges. Englishmen, loyal and Protestant, could never “lend themselves or their names to support the ends for which “Freemasonry is said to exist ; yet many such are actually “Masons, and sworn members of that society which is so “numerous and so wide spread abroad. That society then “cannot be the evil it is said to be, or else Freemasonry here “is not the same as elsewhere; this latter would appear to be “the general opinion and to rest upon a basis of something “like fact; for the craft is too wary to overlook the English “love for law and order, too sharp to not recognize in this “character an obstacle to its own final success, and too caut- “ious therefore to admit any but those who have been well “tried and sounded to a knowledge of its present actions and “future aims. Here as abroad, the multitude of the brother- “hood have little more idea of the scope of Freemasonry than “the general public has: THEY ARE KEPT AT PLAY IN THE “ANTE-CHAMBERS, LIKE CHILDREN IN THE NURSERY, “WHILST REAL BUSINESS IS TRANSACTED IN THE INNER “CHAMBERS BY THE OLDER MEMBERS OF THE FAMILY. “Men are slow to allow that they can be duped and “it will be no easy matter to get those who have joined “it to relinquish their membership or to deter those “from joining it who are so inclined, on the strength of “what certainly is, to say the least of it, a well founded “suspicion of dark dealing; but the question is not a matter “of mere judgment or prudence; it is one of morality and “conscience.”

The same translator had quoted from another writer the following pertinent remarks :—

“It is thoroughly understood among the secret heads and “chief agents of the body that such brethren (English gentle- “men of noble birth and unblemished character) would not

“remain a single day in union with such a league if they were aware of its ultimate designs; so they have established for their convenience special degrees of honor and offices of seeming authority, where they attract the uninitiated by the authority of their high character and exalted position without enfeebling THE SECRET ACTION of the craft, by demurrers of an over scrupulous morality. The great universities of this realm are wont to confer on distinguished generals and other celebrities, the honorary degree of Doctor of Civil Law; but it is not commonly supposed that those who are selected for such a distinction have any deep knowledge of this particular branch of jurisprudence.”

A writer in the St. Luke Magazine said.—

“We are quite willing to admit that in England from the present Grand Master down to the youngest man lately initiated at Oxford, the proportion of dupes is very large. Dupes are useful; they supply money and respectability, but they are no more Freemasons than the writer.”

In 1876, at Aylesbury, Lord Beaconsfield warned the English public that now-a days, the government have to deal not only with governments, emperors, kings and state ministers, but that they have also to take into account the secret societies, which at the last moment upset the best arrangements.

Why could we not say with as much reason that cabinet leaders, “servatis servandis,” have not only to deal with the opposition party, but even with the members of their own party who are secret sworn members of secret societies, and above all that of the Freemasons, the ALMA MATER of the others.

The UPS and DOWNS of Christian education, even in England as in Canada, may be traced to a greater extent than people think of, to the secret influence of the Masonic OCTOPUS. Its many mysterious arms may hold together the members of the government party as well as those of the opposition; Conservatives, Liberals, Radicals and TUTTI QUANTI, all banded together in an oath-bound secret combination against Christian orthodox education or any other institution.

Cardinal Manning, shortly after Lord Beaconsfield, gave also a warning to the English nation on the dangers accruing to England from the secret societies of which Freemasonry is the mother root. In October, 1877, at an important poli-

tical meeting, he prayed that God might preserve his country from losing its government; not the government of this or that party, but the government of the English nation centered in the supreme authority of a sovereignty which counts a thousand years of existence.

Is it not high time that the Masons in the English nurseries should ventilate and clear up the oft repeated accusation of their unconscious complicity in the anti-Christian and paganish, and therefore revolutionary work and aims of the secret leaders who are said to plan and devise in the inner rooms of the Craft? They are the rank and file; it is upon their number, and their pounds or dollars, and upon their influence that the crafty knights depend for the success of their warfare against orthodox Christianity and Christian civilization. If on the one hand the proportion of Freemasons to the population of the English countries is much larger than it is on the Continent; on the other hand the proportion of dupes is far greater in the English than in Continental lodges. Granting 125,000 Masons in England, and only 25,000 in France; allowing half of the French Masons to be anti-Christian, and only one-fifth of the English craftsmen to be as anti-Christian as the French, you will have one-half more anti-Christian Masons in England than in France.

CHAPTER II—EXOTERICISM AND ESOTERICISM IN THE ENGLISH MASONRY

By ESOTERICISM we mean the doctrines and practices which are designed for and understood by the SPECIALLY initiated ALONE and are not communicated nor intelligible to the GENERAL BODY of the followers, nor to the general public. By EXOTERICISM we mean the doctrines and practices, which may be imparted to the GENERAL BODY of followers, or sometimes to the general public, and which are such as to be readily or fully understood and comprehended by the generality of men, in or outside of the craft.

Bro. W. J. Hughan, the foremost Masonic writer of the day, at least in Great Britain, is somewhat Scotch and English, a mixture which fits him admirably for his ROLE in the craft. He was evidently BLINDFOLDING and SLIP-SHODING his young brothers of the nurseries, when he wrote:—

“The Masonic Fraternity is not, strictly speaking a secret society; for it has neither secret aim nor constitution. Everywhere its laws may be perused by friends and foes; for its objects are EXCLUSIVELY those which are and always have been published to the world. It is PRIVATE rather than SECRET for, unless it be our ESOTERIC customs, which relate, directly or indirectly, to our universal and special modes of recognition WE HAVE NO SECRETS, and even as to those needful ceremonies, all “good men and true” are welcome to participate in them on petitioning for initiation, followed by “an approved ballot.”

Any secret society of Molly Maguires, of Nihilists, of Dynamiters could, as truly as that of the Freemasons, say:— “All good men and true are welcome to participate in our modes of recognition in petitioning for initiation, followed by an approved ballot.” No doubt the Dynamiters or Nihilists or Molly Maguires would ballot IN as “good and true men” fellows whom the majority of Freemasons would ballot OUT as most wicked and dangerous; VICE VERSA, Masons would ballot IN with self-congratulation, gentlemen, whom the others would ballot OUT as tyrants and blood-suckers of the poor hardworking men. Before the end of our study we will show some English brothers to have been balloted in the higher degrees of Masonic KNIGHTERY* as adepts of magic and therefore of Luciferianism and whom no orthodox Christian would call “good and true men”. Bro. Hughan is misleading when he mentions his “good men and true”. We will have proofs further on, that he could not believe a word of the statement we have quoted from him. He is too learned in Masonic lore not to know the ESOTERIC doctrines and practices of the craft; besides the ESOTERIC customs relating to the modes of recognition, there are other more important esotericisms among the crafty craftsmen, as will appear in the following chapters. Here we speak of Bro. Hughan, not

*We beg pardon for forging this barbarism; but we fear and dislike to lower the genuine rightly coveted knighthood bestowed on deserving men by English Royalty. We should make the same remark for the Masonic Sovereigns, Princes, Prelates, Priests, and Deacons.

as a gentleman of Torquay, in which capacity he is unimpeachable in every respect, but only as a Masonic writer fettered by many Masonic or semi-Masonic oaths and under some very and various barbaric penalties. Very different is the case of Mr. Keegan Paul. He has never been but a NURSERY Mason; Bro. F. J. W. Grove of Marsden, Torquay, should have known it and spared him in his unfair criticism published in the Cornhill Magazine, June, 1897. A nursery brother may be a most learned and deep thinker in other branches, and be quite in the dark, when he writes about the Mason's craft as did Mr. Keegan Paul in this wise:—

“So far as I know there are absolutely no secrets except the signs and pass-words, which gain admission to the lodges, and make known to others the fact that one is a Mason. These are no more harmful than are the pass-words given in every barrack or garrison town at night fall. With the exception of such pass-words I should be inclined to deny there are any secrets.”

Evidently Mr. Keegan Paul has never studied attentively the English Masonic literature. The following chapters with their passages quoted from English Masonic writers, will prove that there are in the English Masonry many secrets and esotericisms in the matter of DOCTRINES and PRACTICES on the most important subjects. The sober truth is that many Masons are initiated in ignorance and remain during all their Masonic life in the dark as to the various esotericisms in the teachings and doings of the craft.

There is in the Ancient and Honourable Fraternity of the Free and Accepted Masons, a multiplicity of various secrets and esotericisms as amazing as unblushingly unfraternal, and the very reverse of brotherly. Lo! A phenomenal garrison! There is a batch—a very special one—of signs and pass-words for the simple soldiers, another for the corporals, another for the sergeants, and so forth for every military degrees in the army. This can give but a faint idea of the multiplicity and the variety of esoteric special oaths, special most barbaric penalties, special signs, some of distress, some of the Good Shepherd, special pass-words, which flourish with a barbarous, wild luxuriance in the dark recesses of English Masonry; the Craft's rituals, manuals, monitors, hand-books, guides, are standing witnesses of our assertion; we have counted by the dozens the Masonic batches of secret

signs for universal or special recognition. Brothers in Masonry cannot indeed trust each other even in the matter of simple recognition. How can freemen stand such unbrotherly treatment in the so much bragged of UNIVERSAL COSMOPOLITAN BROTHERHOOD? What sort of manhood, of virility, of self respect, can adorn the breasts of the entered apprentices, of the fellow crafts, of the rank and file of the Freemasonry, when they are aware that the elder brothers of the same Masonic family have taken dozens of precautions, TYLED in dozens of ways the lodges and encampments of the Brotherhood, against them, the unreliable brothers of the nursery, where they may play pompously as Mr. Keegan Paul told us he did. This vexatious avowal excited the ire of the Masonic knight of Marsden and brought down on Mr. Keegan Paul some ridiculous blows in the Cornhill Magazine for June, 1897. We trust this learned scholar and deep thinker will take the trouble to study the English Masonic literature before he writes again on the Craft, the OCTOPUS of the depth of the sea.

CHAPTER III—ESOTERIC PENALTIES, OATHS AND TREASON IN THE ENGLISH MASONRY

The British, RED-COVERED* rituals, manuals, monitors, hand-books, have in the oath tendered to the apprentices the following passage, or the like of it:—

“To these several points I solemnly swear to observe, “without evasion, equivocation or mental reservation of any “kind, under no less a penalty than to have MY THROAT CUT “ACROSS, MY TONGUE TORN OUT BY THE ROOT, AND MY “BODY BURIED IN THE SAND OF THE SEA AT LOW WATER “MARK, OR A CABLE’S LENGTH FROM THE SHORE WHERE “THE TIDE REGULARLY EBBS AND FLOWS TWICE IN TWEN- “TY-FOUR HOURS, or the more efficient punishment of being

*The “Americans and some modern Britishers are not so particular about the color.

“branded as a wilful perjured individual void of moral worth, “and unfit to be received in this lodge.”

The crafty heads of the Fraternity, the real managers of the Masonic affairs, are aware that many candidates, would object to a clause equivalent to an agreement for murder to be committed by brother Masons; moreover their own consent to be murdered by their brothers is tantamount to a suicide. These ESOTERIC leaders have provided for their dupes, BLUE rituals or manuals from which the horrid penalty, one would fancy inspired by Lucifer, is expunged in this wise: “under no less a penalty on the violation of either of them than that of having ETC., ETC., or the less horrid but more effective punishment of being branded

The BLUE Rituals leave to the Worshipful Master the option for putting in the formula a penalty to which, he thinks, the candidate, his dupe, will not object. The BLUE and RED books from which the above quotations have been taken, were bought from the same booksellers.* We have compared them with several other English or American rituals, monitors, etc., and have found our Information to be correct.

You find in the English rituals not only EXOTERIC and ESOTERIC penalties, a sample of which we have quoted from amongst many, but you meet also with EXOTERIC oath for the BLUE EXOTERIC brothers, one ESOTERIC clause added for the RED craftsmen, the ESOTERIC brothers. Here is one sample for the initiation of the Master Masons. The BLUE says in his oath:—

“I further solemnly engage myself to maintain and uphold the Five points of fellowship in ACT as well as in words that my breast shall be the sacred repository of his secrets when entrusted to my care; murder, treason, felony and all other offenses contrary to the laws of God and the Ordinances of this Realm being at all times especially excepted and finally” To this there is a damning clause added for the benefit of the RED or ESOTERIC. He has the same as above to which is added what is capitalized by us: “Murder, treason, felony, and all other offences, contrary to the laws of God or to the Ordinances of this Realm being at all times most especially excepted, OR AT OUR OWN OPTION, and finally” Thus Freemasonry authorizes

*Reeves & Turner, Strand, 196, London

and therefore encourages its ESOTERIC members to keep secret in their breasts the murders, treasons, etc., entrusted to their care, and to do it in virtue of their Masonic obligation. There are professional secrets which the laws of the realms or the law of God authorize, for the general welfare of society; but this is on the contrary subversive of public society; the professions with their secrets are public, while that of Freemasons is occult; the public does not know who are Master Masons; moreover the professional secret follows from the very nature of the profession, while the secrets of Masonry are arbitrary, and worse than useless for the public welfare and especially for the administration of justice; they are instituted by private authority.

The English as well as the Continental Masonry preaches to the military masons DOWNRIGHT TREASON ON THE VERY BATTLEFIELD. LE ROI DES FUMISTES, never revealed anything worse than that which we have read in the great organ of the British Craft. If it is not concordant to the principles of the English Masonry, why did Bro. G. Kenning publish it, July 27, 1895? Why did he not leave buried in oblivion in far distant Queensland, a grand oration preaching Atheistic or Pantheistic religious doctrines together with TREASON ON THE BATTLEFIELD. Lo! THE FREEMASON published:—

“There are signs of distress which no brother can* refuse to acknowledge and methods of supplication and tokens of distress which here now converted enemies on the BATTLEFIELD into fast friends and AVERTED FROM A PROSTRATE FOE the sword which was impending for his destruction.”

Now, to spare a foe of his country on the BATTLEFIELD, because he is a Mason and for no other valid reason, is in MOST cases downright treason, when, if he was not a Freemason, it would have been the duty of the soldier to slay him. To spare an enemy when there is no necessity nor duty for slaying him is a gallantry NOT SPECIAL to Masons, and which needs not the sign of distress peculiar to Masons. Every brave and good soldier of any civilized nation whether he be a craftsman or not, spares in the above case any prostrate foe, whether he be a Mason or not, a Christian or a Turk or even a Red Indian; whether he makes or not the Masonic or any other sign of distress.

After publishing the ESOTERIC doctrines of treason in behalf of the ESOTERIC brothers, he publishes for the EX-

OTERIC dupes of the NURSERY the following deceitful remark:

“The principles of our order are based on pure morality, “its ethics are the ethics of Christianity; its doctrine the doctrine of patriotism; its sentiments of exalted benevolence.” Indeed the same exalted benevolence, which in this case as in many others, such as in that of the SECRET MONITORS, creates abominable privileges for its members, sacrificing their own country’s dearest interest. In the case of Secret Monitors those of brothers and fathers and dearest blood relations, or friends who are not Secret Monitors, are sacrificed to the egotistical, exalted, self benevolence of the brother Masons.

The English Masons may apply to themselves what the King of Hoaxer wrote for the French. We translate from his famous paragraph, *Les Infamies Anti Patriotiques*:—

“Thus admire the principles of the sect: first the interests “of the Lodge, those of the Country only after. In the middle of the MELEE itself, the military man who belongs to “Freemasonry, must have present to his memory, not the “oath he swore to his Country and to his Flag, but the “obligations he contracted in the hands of his Worshipful. “The laws of war, from which depend the success of the battle, and from which may depend the safety and existence of “the country; those laws so inexorable everywhere else cease “to be when two Masons face each other.

The Masonic patriotism! Its principles are worthy of a Lucifer of some kind.

CHAPTER IV—THE ENGLISH CRAFT HAS SECRET ESOTERIC AIMS

Bro. Hughan, notwithstanding, the crafty Masonry HAS SECRET AIMS WHICH ARE ESOTERIC not only for the PROFANE—non-Masons—but even for the brother Masons, whom we call EXOTERIC and who are unable to understand its ESOTERICISM or too honest to suspect that they are dupes;

they do not try to read between the lines; they do not suspect other gentlemen to be double-faced, like the Masonic Eagle; unless their honesty is forced into suspicions, they remain dupes.

In the English literature of the Craft, there is a superabundance of proofs in favor of our thesis against the deceiving assertion of the Masonic Luminary hailing from Torquay (quoted, chap. 1). Our space does not allow us to quote but a few taken from THE FREEMASON; Bro. Kenning published them, February 23rd—May 27, 1884. We willingly own that there is some tinge of English bluntness in the saying of Bro. Whytehead as well as in those of Bro. the Rev. C. W. Arnold

“It was once said to me by a brother well known in the craft, and who has been a successful worker in the noble causes of our charities: “If it were not for the charities, Freemasonry would not be worth ten minutes of attention from “an intelligent man” “Now, brethren, I venture to say that “the brother who made that observation, with all his virtues “and in spite of all his good works, HAD NEVER MASTERED “the true objects of Freemasonry; he was entirely ignorant “of the “raison d’etre” of the Craft. In opposition to the “idea enunciated or propounded in his sentiments, I contend “that FREEMASONRY IS NOT a charitable society except in the “very highest sense of the word and that if there is nothing “more in it than the maintenance of our three great and “splendid institutions* it is not only not worth ten minutes “of the attention of an intelligent man, but that we are a parcel of utter fools, wasting our time and a large part of our “means upon childish follies. I should be very sorry to think “that there was even a semblance of truth in the remark of “the brother I have quoted. We need not pay fees of many “guineas or deck ourselves in gold lace in order to secure the “privilege of subscribing our means for kindly and charitable “objects. Freemasonry in its speculative and present form “was constituted for the purpose of kindling and keeping “alive human and divine sympathies, to preserve a solid platform whence the barriers of class jealousies should be for the “time removed, to teach society that in the eye of the great “Architect, and under the hand of the King of Terrors, the “peasant is the peer of the prince and to keep before the view

*Many poor, despised, brotherhoods and sisterhoods of the Catholic Church do far more important and extensive charitable works than the Ancient and Honourable Fraternity of the Freemasons.

“of the salt of the earth the advantage to be derived from the exercise of that charity, which indeed does INCLUDE the giving of alms, but in itself is far superior to such detail—the charity that never faileth. Our charities were QUITE AN AFTER-THOUGHT.”

Bro. Rev. C. W. Arnold will lead the reader to the gate of doctrinal ESOTERICISM. The aproned clergyman says:—

“It is natural for us to ask the question”: “What is it which makes Freemasonry so attractive?” “IT CANNOT BE CHARITY ALONE, although we Masons maintain such magnificent institutions that any man may well be proud of supporting them, for charity might just as well be practised without our rites and without our clothing. IT CANNOT BE MORALITY, however beautiful the system is, which is found in our Masonic charges, for all that we teach may be found in the Sacred Volume and might easily be studied without Freemasonry. IT CANNOT BE only the pleasure of the social meetings, which take place after our lodges are closed, for social intercourse of the pleasantest kind may be easily enjoyed without Masonic work. All these combined, no doubt, offer some considerable inducements for men to join Freemasonry; but there must be something BEYOND, something HIGHER than mere brotherly love and relief, great principles though they are—yes there must be something far deeper, than this, which recommends Freemasonry to men of intellectual culture. If brotherly love and relief are all that Freemasonry contains, what is the object of guarding it so completely by signs, tokens and words, so that only those lawfully initiated into its mysteries, may become acquainted with them? Freemasonry is but a casket which contains a PRICELESS JEWEL and that jewel is Truth, and all our rites and ceremonies, our signs and pass-words, have been designed for the purpose of guarding this precious jewel and handing it down from age to age in all its purity and integrity. In every age of the world we find man as his intellectual faculties have become developed, seeking after “Truth”. But what they sought for, as something LOST, something unknown, FREEMASONRY WAS QUIETLY HANDING DOWN FROM AGE TO AGE.”

The Freemason in a leading article, February, 1884, had made this important remark:—

“The ESOTERIC REALITIES OF MASONIC TEACHINGS,

“and the forms, symbols, and ceremonial of the craft require
“the most tender and judicious handling in a paper read by
“non-masons.

CHAPTER V.—ESOTERIC AND EXOTERIC DOCTRINES
IN ENGLISH MASONRY.

Bro. J. Hogg, 13 Paternoster Row, London, published in 1888, the third edition of what we call a BLUE tract for Masonic propagandism. It clearly points out the distinction between the esoteric and exoteric doctrines of the Craft. Under the heading “Symbolical Teaching and Secret Doctrines of Freemasonry”, it says as follows:—

“The members of the Craft WHO CAN DISCERN the “secret meaning of the symbolical teaching of the Lodge, “need not be told that when we assert Masonry to be a “science embracing things human and divine, we simply state “an indisputable fact, gladly as we would prove it to other “members, yet in these pages addressed to the general reader “as well, we dare not do so; but this we will say that to un- “derstand THE DEEPEST SECRETS OF NATURE, the only way “is to search the meaning HIDDEN under Masonic symbols, “the ESOTERIC DOCTRINES of Masonic teaching. The JEW- “ELS are significant of IMPORTANT VERITIES, its SIGNS are “pertinent monitions and the affectionate expression of frat- “ernal solicitude; its PASSWORDS are carefully selected words “conveying to those WHO COMPREHEND THEM much of val- “uable thought and of wisdom derived from ancient times* “Its badges are implements of industry. A few explanations “will make the matter more clear. What follows may be “termed EXOTERIC teaching, but there lies in it a FAR DEEP- “ER ESOTERIC meaning.”

“The SQUARE is an emblem of our duty to God and man “indicated by the two limbs, the greater and the lesser. It
*Evidently pagan times as stated everywhere in Masonic Literature—L. F.

"teaches duty by reminding us that all our actions should be "guided by the strict rules of rectitude."

"The COMPASS as the implement by which we describe "a circle which is confined within the boundary of its circumference, reminds us we should at all times keep our desires "within due "bounds".

"Both the SQUARE and COMPASS are also emblematical "of the mathematical sciences and useful arts."

Now the writer has warned us that these are only the EXOTERIC teachings. But what are THE FAR DEEPER ESOTERIC meanings of the compass and square, which, he says, lie in them, but which he dares not to give. A great Masonic work* by 80 Luminaries of the craft gives it clearly enough (p. 44) where they speak of the Divine plan:—

"SQUARE of Reason and Virtue, MONAD; COMPASS of "Mercy and Faith, DUAD, The junction of the MONAD with "the DUAD constitutes UNION, and GENERATION results." (See ch. X and XVI)

How many Masons of the NURSERIES such as Mr. Keegan Paul, do truly comprehend the PHALLIC ESOTERICISM hidden under the square and the compass in their Masonic jewelry and on their aprons; luckily the exoteric brothers of the nurseries do not understand it. Here is another sample of the double—the exoteric and the esoteric—teaching of the crafty craft; we re-publish what we wrote in the Catholic News of Preston and which excited the ire of a Manchester Mason:—

"The G so conspicuously prominent in the Temples of "the Great Architect of the Universe, means God to the eyes "of the Christians who are Masons, and Geometry to the "more advanced craftsmen who do not care in what sort of "a God they believe. The Regius M. S. in the Royal Library "British Museum (No. 17 A I) is a very ancient Constitution "of the English Freemasonry; it tells them":

"At these Lords' prayer they counterfeited Geometry,
"And gave it the name of Masonry,
"For the most honest craft of all."

Again the 80 Luminaries of the English Craft at home and abroad, supply us with the key to the ESOTERIC PHAL-

*History of Freemasonry and Concordant Orders by 21 editors and 59 contributors—80. G. Kenning, 16 and 16 A. Great Queen Street; London, England; The Fraternity Publishing Company, Boston and New York, 1891.

LIC meaning attached to the G of Masonry, p. 102 :—

“The G which the Freemasons place in the center of the “Blazing Star signifies Gnosis or Generation, the two sacred “words of the Ancient Kabala. It also means the Great “Architect, for the Pentagram (Blazing Star) on whatever side “we view it represents an A. (See ch. XVI)”

CHAPTER VI—EXOTERIC AND ESOTERIC DEITY IN
THE ENGLISH MASONRY.

THE FREEMASON, July 27th, 1895, published in a distracted mood of its editor, the following valuable information on Freemasonry .—

“Under whatever name it was known and whatever may “have been the transformation which its external aspect un- “derwent in this or in that country; and under such and such “form of government or condition of society, its main object “seems to have been to keep alive and to transmit to such as “are capable of comprehending a truth so different from the “EXOTERIC* doctrine taught to the IGNORANT multitude, the “knowledge of the FIRST † existence of a Supreme IMPER- “SONAL ‡ First Cause, an Eternal Omnipotent Creative Principle §
*Here again you have the “Exoteric” as contradistinguished from the “Esoteric”.

† A FIRST existence of a Supreme Impersonal First Cause, is a Pantheistic tenet, which implies a second or rather a multiple successive existence.

‡ To say that the First Eternal Supreme Cause, an Omnipotent Creative Principle is IMPERSONAL, is to deny the existence of God as believed in by the Christians,

§ A Creative Principle may have the same sort of meaning which W. Irving had when he mentioned a CREATIVE talent, or the meanings Shakespeare had when he wrote:—

“Your eye in Scotland
Would create Soldiers and make Women fight”

or
“Arise, my knights of the battle
I create you companions to our person”

A principle or a force is not in the natural sense a person, and it is only figuratively that it can be spoken of as a person.

"whose name is ineffable* and who was figuratively † spoken of as the Great Architect of the Universe. The Christian, the Jew, the Mahomedan ‡ can meet in a Masonic Lodge upon common ground §: as all the symbols are applied to religious purposes and receive religious interpretation we must conclude that Freemasonry is a religious institution. It is not a religion || it makes no such claim, but it inculcates all religious truth* It demands of its initiates a trusting belief in God, † the immortality of the soul ‡ with all the moral consequences that the belief in them implies § It recognizes all religious truth, and tolerates but does not accept sectarian dogmas || It repudiates nothing but Atheism. Around its altar consecrated to the Great Architect of the Universe men of all creeds may kneel down in common worship, each holding in his heart with all tenacity, his own peculiar faith, the brotherhood around neither approving nor condemning."

The French would call the last remark "Une verite de la Pallisse." How could the Brothers around condemn or approve each other's peculiar faith when it is kept hidden in the heart with all possible tenacity. Externally they worship the Masonic Deity, a figure-head while they worship internally their own peculiar deity. They are double-faced, not to say

*The "esoteric deity of many Masons is Androgynous, Hermaphrodite: Phallic; for them at least the name is ineffable.

†Hence the esoteric craftsmen do not believe in a REAL PERSONAL God but only in a FIGURATIVE one, a figure-head God or Great Architect.

‡From a Protestant Bishop down to a Mormon, or an African Fetichier all can meet in the Lodge.

§A common ground in religion, implies, at least a common god or deity.

||Just as if one would say: Freemasonry is a political institution, but is not a Government. It demands of its initiates a trusting belief in the State. It repudiates nothing but anarchy. Around its chairs Tories, Whigs, Chartists, Socialists, Nihilists, even Dynamiters, provided they intend to establish a figure-head government after blowing to atoms all the others, all can meet on a "common" political ground in the Masonic Lodge.

*In religion it is the same as in government, to inculcate religious truth to Christians, Mormons and Fetichiers is as impossible a task as to inculcate the same political ideas to Tories, Chartists and Dynamiters,

†Whether he be the Pan, the Chaos, the Ensoph, the Phallic Deity, or a Fetich, or anything else, but the true God.

‡As dreamed of by the Materialists, the Idealists, the Pantheists, the Evolutionists, etc.

§Whether Mormon, Phallic, Kabalistic or Christian, moral consequences.

||What right has Freemasonry to decide what is a religious truth and what is what it calls, a dogma.

hypocritical worshipers. The Masonic Eagle is also double-faced, double-headed.

The EIGHTY modern Luminaries of the English craft teach the same double-faced doctrine; one side admits the elements of the Universe to have been CREATED and the other admits the same to have EXISTED FROM ALL ETERNITY. The Masons have their choice; the exoteric of the nurseries as the ignorant multitude, believe that the elements were created, while the esoteric do not believe such things; they are able to comprehend the Universe without believing, as the Christians do, in God the Father Almighty, Creator of Heaven and Earth; with their elements which they fancy to have existed from all eternity, they have no need of God; their Great Architect takes his throne; as those elements have worked themselves into the universe's three kingdoms, a figurative or figure-head architect suffices.

"DIVINE PLAN:—

"The survey or observation of Nature, shows us that all "objects within our immediate knowledge belong to one or "other of the three natural kingdoms—mineral, vegetable, "animal.

"When in the beginning by the fiat of the Great Creator "matter was called to existence, the elements of these three "kingdoms were CREATED or existed FROM ALL ETERNITY. "Man belongs to the animal kingdom."

From these passages and many the like found in the English Masonic Literature, it is evident that the esoteric English as well as the esoteric French Craftsmen deny the existence of God believed in by the Christians. The difference between them is that the French of the Grand Orient, think it more conformable to the freedom of conscience and logic to not have even the name, where there is not the reality; while the Grand Lodge of England thinks it more respectable and more conformable to the innate conservatism and practical commonsense of the English to preserve the NAME and to put any kind of a god and even a FETICH in the place of the true God of the Christians, the Hebrews and other real not figurative deists. The French will rather have the place vacant and be called atheists; while the English prefer to fill it with any kind of figure-head god and be called figure-head deists than atheists. "De gustibus non est disputandum".*

*London Tablet, May 30th, 1897.

An Atheist's laugh is a poor exchange
For Deity offended. (Burn)

"The horror," says Chambers "inspired by this name of "Atheist is strikingly shown by the way it is repudiated by "the adherents of Pantheism, who reject a PERSONAL God "and substitute the idealized principle of order that pervades "the universe. It is hardly to be denied, however, that the "idea associated with the word God has hitherto involved "personality as its very essence, and except FOR THE PUR- "POSE OF avoiding the odium, there could be little propriety "in retaining THE WORD when the notion is so completely "altered. Multitudes of men are puzzled what to think, what "to believe. They do not like to face the fact that they have "actually lost faith in revelation and are no longer relying for "help and guidance on the Spirit of God, but on the laws of "nature, so they take refuge from the abhorred aspect of the "naked truth that THEY ARE ATHEISTS in a cloud of rose "colored poetical phrases, which if they mean anything, mean "PANTHEISM."

What Chambers says here is specially true of the British Freemasons, as can be seen in their grand orations and crafty literature. Why could we not say to them:—

"A Pantheist's laugh is a poor exchange.
For Deity offended."

CHAPTER VII—EXOTERIC CHRIST AND ESOTERIC CHRISTOS
IN THE ENGLISH LODGES.

The ESOTERIC Masons do not believe in God nor in the Holy Trinity in whom the Catholic and other Christians believe, they, as a necessary consequence, cannot believe in

the same Christ, when they have an EXOTERIC Deity for the EXOTERIC Brothers of the Nurseries, and an ESOTERIC Deity for themselves, they must of necessity have an EXOTERIC Christ for the Nursery Brothers, and an ESOTERIC CHRISTOS for themselves. Moreover how could Jews, Mahomedans, Hindoos, Pantheists who are Masons, believe in the same Christ in whom the Catholic and real Christians believe? The English branch of the Cosmopolite Freemasonry has provided for them some ESOTERIC CHRISTOS; from the Protestant Bishop of Iowa down to the lowest Mahomedan Hulemas or African Feticher, all Masons can admit and Masonically worship the English Masonic Christos for they profess the esoteric Christianity of man, not that of the Gospel and of the Apostles. This is one of the most crafty and blind-folding esotericisms in the English Masonry. The 80 Luminaries publish, p 103, the following information: "A recent clergyman of the Church of England says: "Christianity, is "in fact the reintegration of all scattered religious convictions, "and this accounts for the adoption by the church of so many "usages belonging primarily to Paganism, and for the doctrines "of the creed resembling in so many points the tradition of "heathenism." This is said of the Christianity of man—not "of that of the Gospel and the Apostles."

"Frederic Prince of Orange, National Grand Master of "the Grand Lodge of the Hague, Grand Master of the South- "ern,—now called Belgian Lodges—although he had only been "made acquainted with a very small portion of the impious "legendary teaching of the craft, resigned his dignities in- "stantly and alleged the following reasons of which we will "give a short extract:

"I am a Christian and will ever remain one. Every "body will understand how extremely painful it is for me to "be compelled to speak of the abuse made in the Masonic "legend of the teaching of my Divine Master, the Son of the "Heavenly Father. How could I write the story of Thy life, "Divine Jesus, and then call it the Legend of the Degree of "Rosicrucian? Right reason and profound reverence bid my "pen stop here, is it possible to degrade this hollowed story "so low as to turn it into a mere legend? And can it be that "the Brethern regard the death of Jesus Christ as a mere par- "able, and range it with the mass of fictions which are "successively set before them. And we farther find, to our

“indignation, ceremonies in connection with the reading of “the legend of this grade which are in direct opposition to “the teaching and character of the Son of God and to His “Holy Law.

For the benefit of English readers, who would say that this may be true of the Continental, Belgian and Dutch, Lodges, but who would deny it in the case of the English lodges, we may quote from the English literature of the craft, passages which show English Masonry to be as blasphemously and impiously anti-Christian as any Continental branch. The 80 English Luminaries, quoting from A. Pike’s manuscript, inform the Brothers that the words AZOTH and I. N. R. I. written kabbalistically contain the incommunicable Axiom of the Tetragram. A. Pike’s manuscript, being a translation from the HAUTE MAGIE by Eliphas Levi, we have a right to take from the same HAUTE MAGIE, but translated by A. E. Waite, the explanation of the kabbalistic I. N. R. I.

“The great magic agent also received the names of Tetragram, INRI, Azoth, Ether, Od, Magnetic Fluid, Soul of the “Earth, LUCIFER, Etc. The great magic agent is the fourth “emanation of the life principle, of which the sun is the third “form,—see the initiates of the School of Alexandria and the “Dogma of Hermes Trismegistus. This solar agent subsists “by two contrary forces—one of attraction and one of projec- “tion—whence Hermes says that it ascends and it descends— “by this dual force all is created and all preserved.”

The Masonic I. N. R. I. does not mean JESUS NAZAREUS REX JUDEORUM—Jesus of Nazareth King of the Jews, but IGNI NATURA RENOVATUR INTEGRA—By fire Nature is Renewed in its integrity; this fire is the generating fire of the Phallic esotericism. No esoteric English Mason could reasonably give another meaning to the I. N. R. I. of the Rose Croix degree. We copy from an English Text Book : *

“Most Wise Sovereign—How came you hither?”

“Candidate, Assisted by Raphael—Through Darkness, Dangers and Difficulties.”

“M. W. S.—What supported you?”

“Can.—The example of our Saviour’s sufferings.”

“M. W. S.—What do you seek to obtain?”

“Cand. The lost WORD.”

*Text Book of Advanced Freemasonry :—London, Reeve and Turner, 196 Strand, 1873—printed 15 Dean street, Bangor—entered at Stationer’s Hall.

" M. W. S. Then as you appear to have proceeded thus far aright, and to be well prepared to ascend the Ladder leading to the Mansions of Bliss and Perfection, you may commence, pausing at each step, and replying to my questions as your conductor, the Excellent and Perfect RAPHAEL, shall instruct you."

(At the first step the M. W. S. enquires.)

" M. W. S. What is the Virtue that leads from Earth to Heaven ? "

" Cand. Faith."

(At the second step.)

" M. W. S. What Virtue supports you when oppressed by shame and sorrow ? "

" Cand. Hope."

(At the third step.)

" M. W. S. What is the perfection of all Christian Virtues ? "

" Cand. Charity."

(At the fourth step.)

" M. W. S. From whence come you ? "

" Cand. Judea."

(At the fifth step.)

" M. W. S. By what village did you pass ? "

" Cand. Nazareth "

(At the sixth step.)

" M. W. S. Who conducted you ? "

" Cand. Raphael."

(At the seventh step.)

" M. W. S. Of what tribe are you ? "

" Cand. Judah."

" M. W. S. Give the initials of the lost WORD."

" Cand. I. N. R. I."

Evidently the Latin inscription on the Cross of Jesus Christ on Mount Calvary, JESUS NAZAREUS REX JUDEORUM was not a lost Word, and, indeed it would be the paroxysm of ridicule and burlesque in the Freemasons to search for it; while it is worthy of their craft and concordant to its nature, to search the IGNI NATURA RENOVATUR INTEGRATA, A GENERATING FIRE in the three Masonic worlds,—the Divine, Intellectual and Material. RENEWING NATURE in its INTEGRITY, is surely the LOST WORD for the generality of Mankind, who do not believe in a Phallic Deity nor in an

Ensoph with its emanations nor in any of the like Masonic Deities. No doubt these pagan Deities or Christos, or any thing of the kind have been preserved in the Masonic arcana, as Masonic ideas, which, when expressed are Masonic words, lost for all men, except the craftsmen. The idea of a phallic or Androgynous or Hermaphrodite Deity is surely found in the Lodges. Indeed the esotericism of the Rose Croix, when known, plainly justifies the indignation of the Prince of Orange.

CHAPTER VIII—ESOTERIC VARIATIONS IN ENGLISH FREEMASONRY.

The English ESOTERIC Masons do not believe in God, nor in Christ, and much less in the Angels and Devils in whom the Catholic and other Christians believe. Like the Gnostics of old, they fancy that they alone possess all the knowledge, that they enjoy the GNOSIS—(THE PROFOUND KNOWLEDGE)—and are endowed with all wisdom which is inaccessible to the ignorant multitude of the exoteric Brothers and to the PROFANES. We may say with Bishop Dupanloup.*

“Nothing can be compared with the bombast and pomp of language, which I meet with at every page of the newspapers and Masonic documents before my eyes. Freemasonry is Divine, the Lighthouse of Humanity, the Sun of the world.

They sing in concert :

“Air : GOD SAVE THE QUEEN.”

Hail ! Masonry Divine,
Glory of all ages, shine—
Thou Art Divine.

“AIR : ATTIC FIRE.”

Divine Urania, Virgin pure,
Enthroned in the Olympian bower
They invoke thy lays :

*Study of Freemasonry. New York, 1880.

Celestial muse, awake thy lyre
 With heaven-born sweet serafic fire
 "Freemasonry to praise."
 "AIR: RULE BRITANNIA."
 Hail, Masonry thou craft divine
 Glory of earth from heav'n reveal'd,
 Which doth with jewels precious shine,
 FROM ALL BUT MASONS eyes conceal'd
 Thy praise due, who can rehearse,
 In nervous prose or flowing verse)
 All Craftsmen TRUE distinguished are :
 Our code ALL OTHER LAWS excells
 And what's in knowledge choice and rare
 Within OUR HEARTS securely dwells
 The SILENT heart, the faithful heart
 Preserve the SECRETS of the Art.

The English esoteric craftsmen of the Divine Art all agree in denying God, Christ, Angels, Devils and Hell, believed in by the Christians. In the English world, whether British or Yankee, all the Masons agree to excommunicate the French Grand Orient, because, while it would not enforce the profession of Atheism, it refused to enforce the profession of FIGURATIVE Theism whether Pantheistic, Kabbalistic, or the like, which the English Grand Lodges of the British Empire or of the United States impose as a DOGMA in their respective jurisdictions. All the esoteric English Masons must admit that some kind of a FIGURE-HEAD god should be enthroned in the place of the true one, believed in by the Hebrews, the Christians and other genuine Theists; they agree thus far but not any farther. As soon as they start in search of a great architect, or a great geometrician, or a great overseer, or a great artist, or any other sort of figurative GOD with some kind of figure-head Christos, Logos, Protogonos, Etc.; they wander in every direction through all the religious sects or philosophical systems, and pagan mysteries, ancient and modern, from Cain's time to our days.

It would take two EAGLES OF MEAUX, two BOSSUETS to write the history of the Masonic variations.

Verily it would be much easier to find two Protestant than two Masonic Luminaries, not differing in essential points and tenets; in the temple of the great architect; TOT CAPITA TOT SENSUS. The errant knights in order to find a figure-

head god ransack the multitudinous and multifarious occult mysteries of all the religious or philosophical sects, whether Pagan, Jewish, Mahomedan, or Christian from the beginning of time to this day, in all the parts of the world. We read in the "Freemason", July 27, 1895 :

" In the minds of the uninitiated as in those probably of "a good many Free and Accepted Masons, the ceremonial of "to-day is not likely to connect itself with events so remote "as the construction of the Pyramids or with the ESOTERIC "philosophy which the priests of early Egypt taught under "obligations of SECRECY to a limited number of adepts. And "yet those who have investigated the genealogy of Masonry, "and traced its history under various forms and names, in "different countries and epochs, find plenty of evidence to show "that its commencement has to be looked for in the beginning "of history. With the exception of Judaism, Masonry is pro- "bably the only institution extant which reaches back so far "into the immeasurable past. Its Monotheism is believed to "have been derived from the doctrines taught by the priests "of those Egyptian temples in the adyta of which the "bright-haired" Samian Pythagoras spent two and twenty "years of his life in the acquisition of OCCULT knowledge. "The practice of delivering certain important words, "FACE "TO FACE AND MOUTH TO EAR" was evidently borrowed "from that which was pursued by the KABALISTS in the com- "munication of their secret lore, and, while the connection "between Masonry and the mysteries of classic antiquity are "too obvious to be overlooked, while we read in Ovid of "Medea having "her arm, breast and knees made bare" and "her left foot slip-shod" and while we know that the pass- "words, rites and symbolical ceremonies of the modern lodge "are familiar to Asiatic Brotherhoods, who have obtained "them by independent inheritance from a long line of adepts, "we can scarcely refuse to recognize the extreme antiquity of "the institution, although the name it bears is a modern one— "that is to say if we do not accept Sir Egerton Bridges' ety- "mology of it namely, that it was one name or title of the "Druids—MAY SON, or SON OF MAY. That erudite writer "affiliates Masonry to Druidism ; but as this is conjectured to "have had its origin among the Magi of Persia, and as the "latter in their turn, are reputed to have received all their "knowledge from the Rishi, or seven principal sages, who

“lived—or are fabled to have lived before the Vedic times, “we only lose ourselves in the night of times by following up “this clue to the genesis of Masonry. Under whatever name “it was known, and whatever may have been the transforma- “tions which its external aspect underwent in this or in that “country, or under such and such form of government or con- “dition of society, its main object seems to have been to keep “alive, and to transmit to such as are capable of comprehend- “ing a truth so different from THE EXOTERIC DOCTRINE “TAUGHT TO THE IGNORANT MULTITUDE, a knowledge of “the first existence of a Supreme IMPERSONAL First Cause, “an eternal and Omnipotent Creative principle, whose name is “ineffable and who was figuratively spoken of as the Great “Architect of the universe.

This last passage has already been quoted, but because of its importance, better appreciated with a fuller context, let the reader say: “Bis repetita placent”. Indeed it is the radix and excuse for all the vagaries of the English ESOTERICS who are in search of a FIGURE-HEAD GOD or DEITY to be enthroned in the English temples of the Great Architect under no less a penalty than that of being treated as simple French Grand Orients, excommunicated schismatics and heretics and of sharing the fate of the late Charles Bradlaugh.

R. F. Gould, VOL. I P. 6, says:

“The origin and source whence first sprang the institu- “tion of Freemasonry, says Dr. Mackey, has given rise to “more difference of opinion and discussion among masonic “scholars than any other topic in the literature of the institu- “tion.” Indeed, were the books collected in which separate “theories have been advanced, the dimension of an ordinary “library would be insufficient for their reception. For the “most part, it may be stated that each commentator (as “observed by Horace Walpole in the case of Stonehenge) “has attributed to his theme that kind of antiquity of which he “himself was fond. Of Stonehenge it has been asserted “that “every prominent historical personage, from the Devil to the “Druids, have at one time or another been credited with its “erection—the latter, however, enjoying the suffrages of the “Archeologists.” Both the Devil and the Druids have had a “large share ascribed to them in the institution of Free- “masonry. In India, even at the present day, the Masonic “Hall or other places of meeting for the lodges, is familiarly

"known as the SHAITAN BUNGALOW or DEVIL'S HOUSE,

This is a valuable avowal by a G. P. Deacon of England.

"As already stated the exoteric Masons of the English nurseries far outnumber the esoteric knights who lead the rank and file of the Masonic army against the City of God. Before we look at the Lucifers or Satans admitted in the Great Architect's temples by the esoteric knights, we may be permitted to take a summary glance at the deleterious and anti-Christian work done by Freemasonry and its champions or proteges among the exoteric dupes of the nurseries whether they be simple brothers, or decoy knights, princes or sovereigns not initiated to the esotericism of the crafty fraternity."

CHAPTER IX—RELIGIOUS LETHARGY OF THE ENGLISH
PROTESTANT EXOTERIC MASONS OF THE NURSERIES.

The LATOMIA, at one time an influential German Masonic Review, has given a fair enough and impressive view of the relation between Freemasonry and Protestantism. The Dublin Review in 1884 and N. Deschamp, SOCIETE'S SECRETES, have quoted the following important passages .

"Protestantism considered as a religion, is the HALF, "Masonry is the WHOLE. Protestantism looks upon religion "as revealed by God to men, reason being only permitted to "settle the form of its expression and to give shape to the "IRRATIONAL MATTER. In Freemasonry, on the contrary, "reason creates not only the form but the very substance of "religion. Protestantism must either return to Catholicism "or obstinately stick half-way, or MARCH FORWARD INTO THE "TERRITORY OF FREEMASONRY ; for reason can only for a "time be satisfied with the right of reducing into reasonable "form propositions which are higher than reason ; she "endeavours in various ways to reconcile revelation with her "own principles, until she arrives, after many strivings, at a "full and clear self consciousness and perceives the impossi-

"bility of any such reconciliation. She next claims the other "portion of her rights; she rejects the wretched subject "matter proposed to her, and she freely selects or creates "what is fitter for her own elaboration. This is the meaning "of the present phenomena of Protestantism; of the allegorical "explanation of Christian history and the English idealistic "exposition of Christian dogma. The most recent attempts "to preserve ecclesiastical Christianity resulted in banishing it "altogether from the domain of reason; reason became con- "scious in the very process that no treaty of peace was "possible. She recognized the irreconcilable hostility be- "tween her own teaching and that of the church.

"From the writings of Hughan, Murray—Lyon, Speth, "Rylands, who,—see *The FREEMASON*, October, 16, 1897,— "have successfully labored to place before the Fraternity a "record of the FACTS instead of the tissues of fables indulged "in by the old writers, who freely supplied all gaps in existing "records from their imagination," and from the Octante it becomes more and more apparent that as early as the XIVth century, *TEMPLAR-SPECULATIVE* Freemasonry, sheltered, as in its cocoon, in the *OPERATIVE LODGES*, prepared the way to the Reformation in Great Britain. During the XVth century Protestantism and the *SPECULATIVE* craft worked together; the latter, hidden in its *OPERATIVE* shell, is hardly discernible and its action slightly apparent. It was only in the XVIIth century that its influence and work became unmistakable and manifest. In the beginning of the XVIIIth, in spite of Wren's prestige and credit the *OPERATIVE* lodges were in the last gasps of agony. The *SPECULATIVE* craft shook off altogether its old shell, and, in 1717, came out the full fledged modern *Speculative Fraternity*.

A reviewer in the London "*TABLET*", Sept. 4, 1897, wrote:

"Speculative Masonry was founded by Theophile Des-aguliers, George Payne, and James Anderson."

"From the outset Freemasonry declared its real character, which has been pithily described by saying that, discarding faith and hope, it retained and made much of "charity, which was certainly not the Christian virtue "described by St. Paul. The days of the foundation of Free- "masonry were the days in which the English Deists, Toland, "Anthony Collins, Matthew Tindall, Thomas Chubb, Thomas

"Woolston, and Lord Bolingbroke were propagating their ideas in England, and the spirit of Freemasonry from the outset was the spirit of undogmatic and anti-supernatural "Deism."

This was for the exoteric brothers, the esoteric were either Kabbalists, or Rosi Crucians, Long-Livers or Occulists of some other kind.

It is a remarkable fact that the date of Protestant and Masonic ascendancy was the same. Since that time supernatural and revealed Christianity has been losing ground in proportions as Freemasonry has progressed. No doubt the inborn religious dispositions, the conservative nature, the natural coolness and sedateness of the English people have been a check, and an hindrance to the fast progress in the deleterious and anti-Christian work of the freethinker and free-liver Masons ; but the advance, if slow, has been steady. We may remark, moreover, that there always have been English Protestants, whether Anglicans or Dissenters, who were anxious to preserve, what they believed the supernatural revealed Christianity of the Gospel and of the Apostles; thus they impeded the growth of naturalism, whether Pantheistic, Kabbalistic, Gnostic or something else of the kind. It explains why individual bishops, clergymen and laymen, keen looker-on and aware of the anti-Christian aim and purposes of the craft, tried occasionally and individually to oppose Masonry and its work. But English Protestantism, as a whole, rather worked hand in hand with the secret craft. Bishops and clergymen, have not only been initiated in the Temples of the Great Architect and have put on the apron, but they too often have surrendered to Masons their own offices, such as that of consecrating and laying the foundation stones of Christian churches.

Neither the Anglican establishment nor any Protestant dissenting body, as a whole, is known to have been in battle array against the un-Christianizing craft. Such a war would look fratricidal and the fight quite unnatural.

Like Freemasonry, the Anglican Tower of Babel is High enough, Broad enough, Low enough to receive in its bosom baptized and unbaptized, Trinitarians and Unitarians, and to give shelter, protection and respectability to every species of believers and unbelievers, from a crowned monk and veiled nun to a free-thinker and free-liver.

Anglican latitudinarism is as unlimited as that of Freemasonry. The only difference is that Anglican churches must have written on their frontis-pieces CHRIST, whilst Masonic temples must have GOD. It matters not what kind of Christ or God it is, provided that, for respectability's sake, the names are inscribed thereon. Go inside of the lodges or churches, especially in English speaking countries, you will be equally bewildered by the same astounding variety of beliefs and unbeliefs; these vary according to the private views of each reverend preacher or of each Worshipful Master. Both have their catechisms or equivalents, their charges, their boards of instruction, their rituals; there is the same freedom for each expounder in one case as in the other. They speak of Christ, of the Lord, of God, of the Most High, but it is of no great importance for them what sort of Christ or God they precisely mean. Should it happen that it would be some sort of Lucifer, they would still be Orthodox Anglicans, Orthodox Protestants, or Orthodox Masons, provided they called him Christ or God.

No doubt while the Craft and Protestantism are un-Christianising England and its institutions on the one hand, on the other hand there is a revival of supernatural and revealed Christianity. Earnest and Christian souls are not wanting; they have preserved or recovered more or less remnants of the Christian tenets and practices in a tattered condition, but do they try to defend them against the anti-Christian foe? They do not dare to do it; indeed, when compared to the great bulk of the English nation, they are but a very small minority. Indifference is the true state of mind among the British masses. In the working and common people it is an unvarnished and deadly religious apathy; amongst the upper classes it is the same, but with a religiously painted face or appearance. They may hold vaguely and confusedly the belief in God and profess an informal Christianity: but they are rather unconcerned as to whether or not God cares about them. Indeed, the less He does, the safer they feel in their worldly and sensual amusements and enjoyments. At any rate, they trouble themselves very little about their Father Who is in Heaven, and His Kingdom. They have a foggy notion of going somewhere after their departure from this world. If they are respectable in the eyes of other people they expect to be so in the eyes of God. If they are not

respectable in this world, they see no hope for the next ; lethargy is the true state of mind in which these live and die in the matter of religion and salvation. Without hope for the next world, they must look for a less miserable life in the present ; they are fit material for a socialistic revolution.

CHAPTER X—GNOSTICISM IN ENGLISH FREEMASONRY.

Let us begin by a quotation from Gould's History, VOL. I, page 25 :

" By those authors who attempt to prove that all secret fraternities form but the successive links of an unbroken chain, it is alleged that the ESOTERIC doctrines which in Egypt, in Persia and in Greece, preserved the speculations of the wise from the ears and tongues of an ILLITERATE Multitude, passed, with slight modification, into the possession of the early Christian heretics ; from the Gnostic schools of Syria and Egypt to their successors, the Manicheans, and that from these through the Paulicians, Albigenses and Templars they have been bequeathed to the modern Freemasons.

" Gnosticism was the earliest attempt to construct a philosophical system of faith. It was a speculative system, and exercised little influence upon the masses of the people. The Gnostics were imperceptibly divided into more than fifty particular sects, of whom the most celebrated appear to have been the Basilideans, the Valentinians, the Marcionites, and, in a still later period, the Manicheans —Gnosticism was an attempt to solve the great problems of theology by combining the elements of Pagan Mysticism with the Jewish and Christian traditions.

" From the fact that many genuine Gnostic symbols have come down to us, or reappear in speculative Masonry, it has been contended, that whereas the Gnosis, in its last and greater manifestation, the Composite Religion of Manes, absorbed within itself the relics of the Mithraic faith, so in

"turn the Manichean Talismans and Amulets have kept an "unbroken existence through the sectaries of the Lebanon, "the Soofees of Persia, the Templars, and the Brethren of the "Rosy Cross.* Von Hammer lends the weight of his authority "in support of the Templar link ; which, however, he believes "to have been forged at a very early period of the Gnostic "heresy, and that it connected the Soldiers of the Cross with "the "OPHITES, and not the MANICHEANS, their far later "successors.—

" According to Mackey, an instance of the TRANSMUTA- "TION of Gnostic Talismans into Masonic symbols, by a "gradual transmission through Alchemy, Rosicrucianism and "Medieval Architecture, is afforded by a Plate in the " AZOTH "PHILOSOPHORUM of Basile Valentine, the Hermetic Philo- "sopher, who flourished in the seventeenth century. This "Plate, which is Hermetic in its design, but is full of Masonic "symbolism, represents a winged globe inscribed with a tri- "angle within a square and on it reposes a dragon. On the "latter stands a human figure of two hands and two heads "surrounded by the sun, the moon, five stars, representing the "seven planets. One of the heads is that of a male, the other "of a female. The hands attached to the male part of the "figure hold THE COMPASSES,† that to the female A SQUARE. "The Square and Compasses thus distributed appear to have "convinced Dr. Mackey that originally a PHALLIC meaning "was attached to these symbols, as there was to the point "within the circle, which in this Plate also appears in the "centre of the globe. "The Compasses held by the male "figure would represent the male generative principle, and the "Square held by the female, the female productive principle. "The subsequent interpretation given to the combined Square "and Compasses was the transmutation from the Hermetic "Talisman to the Masonic Symbol."

Is it not quite natural and consistent that together with the Talismans, Amulets, Compasses and Squares of the

*The Rev. aproned Bro. H. R. Harrison, in the Freemason, Sept. 11, 1897, says : " To sum up, probably the Esoteric doctrines of Egypt and "Greece preserved the speculations of the wise from the ears and tongues "of an illiterate multitude and passed them with slight modifications in- "to the possession of the early Christian heretics, thence from the "Gnostics through the Albigenses and Templars they have been be- "queathed to the modern Freemason. The old charges prove our "antiquity and ancestry, and they are the repertories of our time hon- "oured traditions."

†See Chap. V.

Gnostics and Manicheans, the Gnostic and even the Phallic doctrines and practices, should reappear in the English temples of the Great Architect, especially when frequented by Free-thinkers, Free-livers and the Brothers of the Order of (FEMALE) EASTERN STAR†, etc.

Mr. A. E. Waite says in his DIGEST OF ELPIHAS LEVI:§

“There exists a force in Nature which is far more powerful than steam, by means of which a single man, who can master it and knows how to direct it, might throw the world into confusion and transform its face. It is diffused through infinity; it is the substance of Heaven and earth.—The Gnostics represented it as the burning body of the Holy Ghost, and this it was which was adored in the SECRET RITES of the SABBATH or the TEMPLE under the symbolic figure of the BAPHOMET or of the ANDROGYNE GOAT OF MENDES—this body of the HOLY GHOST, which we call the ASTRAL LIGHT and the UNIVERSAL AGENT, this Electro-Magnetic ETHER, this VITAL and LUMINOUS CALORIC, is represented on ancient monuments by the girdle of ISIS, which twines in a LOVE-KNOT round two poles, by the BULL-HEADED SERPENT, by the SERPENT with A HEAD OF A GOAT, or DOG,|| in the ancient theogonies, and by the SERPENT DEVOURING ITS OWN TAIL, emblem of prudence and Satan. It is the winged Dragon of MEDEA, the double serpent of the CADUCEUS, and the Tempter of Genesis; but it is also the Brazen snake of Moses, encircling the Tau that is the GENERATING LINGAM; it is the Hyle* of the Gnostics and the double tail which forms the legs of the

†See FREEMASON 28th Sept., 1895.

§The Mysteries of Magic, 2nd edition, Keegan Paul, Trench, Trubner and Co., 1897, p. 68.

||“The rites of the Gnostic Sabbath were imported into Germany by an association which took the name of MOPSES. It replaced the Kabbalistic Goat by the Hæretic Dog, and the candidate, male or female, for the Order initiated, women, was brought in with eyes bandaged; the same infernal noise was made in their neighborhood, which surrounded the name of Sabbath with so many unexplicable rumours; they were asked whether they were afraid of the Devil, and were abruptly required to choose between kissing the posterior part of the Grand Master and that of a small silk-covered figure of a dog, which was substituted for the old grand idol of the Goat of Mendes. The sign of recognition was a ridicule grimace which recalls the phantasmagoria of the old Sabbath.—Ibidem, p. 295.

*In the TRANSCENDENTAL MAGIC, a translation by A. E. Waite, we read p. 50: “All sciences repose on three principles—there are also three distinct classes—among men, The Gnostics, who were Christian Kabbalists, called them Hyle, Psyche, Gnosis.”

"solar COCK OF ABRAXOS. Lastly it is the Devil of EXOTERIC Dogmatism† and is really the blind force which souls "must conquer in order to detach themselves from the chains "of earth ; for if their will does not free them from its fatal "attraction, they will be absorbed in the current by the same "power which first produced them and will return to the "central and ETERNAL fire."

The 80 English Luminaries tell us that : " The Egyptians sometimes represented five by a Star having five rays. "This Star represents God all that is 'pure, virtuous and "good,' when represented with one point upward ; but when "turned with one point down it represents EVIL, all that is "opposed to 'good, pure and virtuous,' in fine it represents "the GOAT OF MENDES." See also ch. XVI.

In the "Catholic News" of Preston, Feb 16, 1896, we read "The true scholars, whom the Masons in their jargon call profane, because they are not initiated in the Light-House of Humanity, the Temple of the Great Architect, these true scholars tell us that : The Egyptians had a god they called Mandoo and the Greeks Mendes. It was habitually represented under the shape of a Goat, for the reason that this animal is a symbol of the productive energy of Nature, according to Zablonsky Mendes signifies prolific (fecund). Diodorus takes Mendes for Osiris, and Herodotus makes him one of the great gods of Egyptus. On the Mendesian branch of the Nile the goats were inviolable. In the Temples of Mendes a goat was fed and kept for abominable purposes. This is one of the symbols of the English Masons, the Sir Knights and other Esoteric Leaders. Fortunately the rank and file of the Masonic Craft in England as on the Continent, ignore the Esoteric meaning of the Goat, or of the Goat's Head and Legs, Freemasons even in England cannot deny that they have a Masonic Goat, "adapted and absorbed" in their Craft which has much in common with the Paganish Goat of Mendes of the ancient mysteries. This Goat, according to the Masons and profane scholars, is a loathsome brute whether with bones and flesh or without it, whether a demon or not." It is a disgrace to see even the goats legs in the arms of some English Lodges ; this fact together with the Masons' G. of Gnosis and Generation in the centre of their blazing star is a proof that esoteric English

†Viz: of Catholic and Christian Dogmatism.

Masons admit the Gnostic and Phallic doctrines of old. Is it a rash judgement to accuse SOME of them to resort to the practices such as that of the PASTOS? Are not the Androgyne lodges a natural outcome of Gnosticism?

CHAPTER XI—NEO-PLATONISM REVIVED IN ENGLISH
MASONRY.

The modern Hermeticism, Rosicrucianism, Black or White Magic, Pagan Mysticism, Theurgy and other kindred Occult Sciences and Arts are more or less the offsprings of the old Neo-Platonism. Whether there is or not an unbroken link between the Neo-Platonic sects, of the third century or about, and the Masonic sects, the identity of doctrines and practices cannot be denied, the differences are only accidental, the essence is the same.

R. F. Gould in his History V. II, p. 67, wrote on the Neo-Platonists :

“ These philosophers, who, though men of talent, were “half-dreamers, half Charlatans dissatisfied with the Original “Platonic doctrine, that the intuitive contemplation of the “Supreme Deity was the summit of human felicity, aspired to “a deification of the human mind. Hence they forsook the “dualistic system of Plato for the Oriental one of emanation, “which supposed an indefinite series of spiritual natures derived from the Supreme source, whence considering the “human mind as a link in this chain of intelligences, they conceived that by passing through various stages of purification “it might at length ascend to the first fountain of intelligence “and enjoy a mysterious union with the Divine nature. They “even imagined that the soul of man, properly prepared by “previous discipline might rise to a capacity of holding immediate intercourse with good demons and even to enjoy in “ecstasy an intuitive vision of God—a point of perfection and “felicity which many of their great men, such as Plotinus, “Porphyry, Jamblicus and Proclus were supposed to have ac-

“tually attained. Another striking feature of this sect was “their hatred and oppositions to Christianity, which induced “them to combine all important tenets, both theological and “philosophical, Christian or pagan, into one system, to conceal the absurdities of the old paganism by covering it with a “veil of allegory and by representing the heathen deities as “so many emanations from the Supreme Deity, while in the “hope of counteracting the credit which Christianity derived “from the exalted merit of its Founder, the purity of the lives “of His followers, and the weight which must necessarily attach to authentic miracles, these philosophers affected, and “PROBABLY FELT, the utmost purity and even asceticism, “and by studying and practicing the MAGICAL or THEURGIC “arts sought to raise themselves on a level with our Saviour “himself. Lastly, for the purpose of supporting the credit of “Paganism against Christianity they palmed upon the world “many spurious books under the names of Hermes, Orpheus “and other celebrated but shadowy personages.” *

“On the whole, if we can conceive,—which I admit to be “difficult—our modern spiritualists to be possessed of real “talent, and to be animated by but mistaken enthusiasm, “working together for a special purpose, and with a decided “objection to imposture, we shall be able to form a pretty fair “notion of this famous sect. Neo-Platonism did not survive “the reign of Justinian and in fact received the COUP DE- “GRACE at the hands of that emperor.”

“Some scattered and vague reminiscences may have “come down indirectly through the philosophy of the Jews to “the middle ages, but the direct influence must have been “very slight, or more probably NIL as will be evident when “we consider the almost total ignorance of Greek, in which “language their works were written. At the revival of learning, however, they were eagerly caught up, especially the “supposed works of Hermes Trismegistus.”

The champion of English Masonic godliness treating the same subject says : †

“The Neo-Platonists were practically the inheritors of “the Magian Wisdom of Egypt, Greece and Rome, and the

*The learned Woodford, remarked Gould, whilst admitting that a great deal of nonsense has been written about the Hermetic origin of Freemasonry stoutly contends that “the connection, as between Freemasonry and Hermeticism has yet to be explained. (Kennings Cyclopaedia, S. V. Hermes.)

†Introductory essay on the Esoteric literature by A. E. Waite.

“mystical works of Hermes Trismegistus which were the product of this period of Alexandrian illumination, were no mere inventions of a semi-Christianized sage, but probably embodied the traditional secrets and cosmic theories of a very considerable antiquity. The Central doctrine of the high theurgic faith, professed by the Grand Masters of Alexandrian philosophy was that by means of certain invocations, performed solemnly by chaste, sober, abstinent and mentally illuminated men, it was possible to come into direct communication with those invisible powers which fill the measureless distance between man and God. A divine exaltation accompanied this communication with the superior intelligences of the universe, and man entered into a temporal participation of deific qualities, while the power and wisdom thus acquired submitted many Hierarchies of spiritual beings to the will of the Magus.”

“The proscription of the old pagan cultus and the bitter and continual persecution of all professors of secret and magical arts, which took place in the reign of the INFAMOUS Emperor Constantine, and was continued by Valentinian, Theodosius, and other shining-lights of imperial Christianity, did not eradicate polytheism or destroy the adepts. The old religion and the old theurgic art took refuge in remote places; they were practised in stealth and in silence, and thus were presumably originated many of those mysterious secret societies which perpetuated the traditions of the Magi through the whole period of the Middle Ages, and in numerous magical rituals betray their connection with Neo-Platonism.”

“The proscription of the magic and paganism was eventually followed by the proscription and persecution of the Jews, who, in like manner, were reduced to practice their religious rites in secret, and whose Oriental vindictiveness was frequently roused to frenzy by their intolerable sufferings and humiliations. Professors of Kabbalistic arts, firm believers in the virtues of invocations and verbal formulæ, and addicted from time immemorial to every species of superstitious practices, they directed their mystic machinery to do injury to their enemies, and the infernal magic of the Middle Ages, with its profanation of Christian mysteries, ITS BLACK MASSES and impious invocations, is, in part at least, their creation.”

“Thus Mediæval occultism was essentially of a composite

“character. It borrowed, on the one hand, from the Rabbinical wisdom of Israel, and, on the other, from Pagan sources. The crusades made it subject to Arabic influence, which was definitely increased by the spread of alchemical notions from east to west, while from the debris of every vanished cultus which in barbaric times had ever flourished among the Teutonic and Celtic nations was built up the mythology of nature-spirits, the elfin world, and the strange doctrines concerning elementary intelligences.”

CHAPTER XII—KABALLISM IN ENGLISH FREEMASONRY.

John Toland, *L'AME DAMNEE* of the associated crowd of Free-thinkers and Free-Livers, who prepared the way to the ESOTERICISM of the Grand Lodge of England, in his *Pantheisticon*, p. 40, says :

“Nothing is lost in the Universe ; things are only changing places” Consequently although creation out of nothing be not admitted by the Hebrew Kabbalists and the other philosophers we may nevertheless say that all things are created in that sense that they move away from the Infinite already passed and come nearer to the Infinite of the future and although the movement is ETERNAL as well as the number of the things which are moved, nevertheless there is not a movement and not a thing which is eternal, each thing is made anew.”

This passage is translated from French writers quoting Toland,* and could be confirmed by many quotations from the English Masonic writers. For the present a few will suffice.†

“According to Jewish tradition, the Kabbala passed from Adam over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out.

*LES SOCIETES SECRETES par N. Dechamp, Paris, Oudin Freres 1881.—
Mgr. 4 Meurin LA FRANC MACONNERIE SYNAGOGUE DE SATAN.

†R. F. Gould, THE HISTORY OF FREEMASONRY, VOL. II, P. 233 ANTE P. 64.

“†It was in this way that the Egyptians obtained some “knowledge of it, which has probably served as the foundation of authority upon which the passage in ‘Old Charges’ relating to Abraham was originally inserted.* The mystical philosophy of the Jews is thus referred to in an essay bound up with, and forming part of the ‘Book of Constitutions,’ 1738: THE CABALIST, another SECT, dealt in hidden and “mysterious ceremonies. The Jews had a great REGARD for “this SCIENCE, and thought they had made uncommon discoveries by means of it. They divided their knowledge into “SPECULATIVE’ and ‘OPERATIVE.’ David and Solomon, “they say, were exquisitely skilled in it, and nobody first presumed to commit it to ‘WRITING’. But (what seems most “to the present purpose) the perfection of their skill consisted “in what the Dissector calls ‘Lettering of it’ † or by ordering “the letters of a word in a particular manner.” ‡

The Text Book of Advanced Freemasonry, printed at Bangor, 1873, gives an important extract from the “Freemason Quarterly Magazine” as follows :

“If it be asked for what good are the superior degrees cultivated? We might answer, that as to personal benefits, “the opportunity to do good and communicate, to practice all “the Masonic virtues as well as enjoy all the pleasures of “fellowship and society—so far as these are considered within “the sphere of Masonic acquirements of any Brother—the “original working degrees of Ancient Craft Masonry will for “him suffice. Only to one who wishes to attain a more extensive knowledge of, and become fully accomplished in, the “religious, philosophic and chivalric departments of our Order “as they were cultivated in the different ages of the world “gone by, as well as at the PRESENT DAY, would we recommend initiation into the higher degrees. He only will be “competent to appreciate the honor and privileges attached

†Dr. Ginsburg, *The Kabbala*, p. 65, p. 84.

*Moreover when Abraham and Sarah his wife went into Egypt and there taught the VII sciences unto the Egyptians and he had a worthy scholler. (Scholar)—GRAND LODGE MANUSCRIPT NO. 4.

†A. E. Waite in “His Digest of the Writings of E. Levi,” gives a sample of Lettering. “According to the initiates of the Kabbala, the word or speech, constitutes entire revelation and hence the principles of the science must be sought as the signs which composes the primitive alphabet. Herein is one letter which has generated all others and this is JOD. There are two mother letters in mutual but analogous oppositions—ALEPT aud MEM. There are seven double letters.”

‡Constitutions, p, 37 ; Appendix, p. 221.

"to them, who possesses DISPOSITION and ABILITY to study "the deeper and higher Mysteries of the Kabala, and will not "rest satisfied until he has discovered a satisfactory solution "to every Masonic Problem, and can in every case explain "DE QUO FABULUM NARRATUR, who can thoroughly under- "stand the MORAL mysteries as well as those of art and "sciences which our legends unfold, and who has a laudable "ambition to participate in the most exalted sphere, with con- "genial associates, in that subtle communion and fraterniza- "tion which genuine SUBLIME FREEMASONRY is peculiarly "calculated to afford."—Freemasons Quarterly Review.

Here again we meet the two classes of Masons, the EXO- TERIC who have not the disposition and ability to study the deeper and higher Mysteries of the Masonic Kabala, and the ESOTERIC who have the necessary disposition and ability to do it

The writer or compiler of the book, in the introductory remarks he gives p. 191, upon THE ROSE CROIX, confirms what we have seen in Toland and the Book of Constitution.

"At or about the period of the Masonic revival and ex- "citement in the early part of the XVIIIth century, there was "felt a desire for a deeper research into the Arcana of Free- "masonry, and a thorough examination of the ESOTERIC "doctrines of the Order. The more ardent and brilliant minds "of Europe determining to explore the Kabala, and Superior "grades of Masonry for the exclusive propagation of the "mysteries, as yet so little known to them, embracing the "Historical, Philosophical and Chivalric. With this purpose "in view, attempts were made to establish separate and dis- "tinct organizations, wherein the sublime truths might be "revealed and cultivated."

"Nearly all these projects were ephemeral, and were out- "lived by their projectors, while the "Rite of Perfection" "the germ of the organization of the Ancient Accepted "Scottish Rite—based upon the pure principles of Masonry, "and the elucidation of the Occult Mysteries, containing 25 "degrees—gradually approached development."

In the history by the 80 Masonic Luminaries we read p. 104 :

"When we critically examine the rituals of all the de- "grees, from the Entered Apprentice to the Master in "Blue "Masonry," and all the succeeding degrees from whatever rite "they may have been derived, we discover in the forms, the

"language, and the secret words, " everything has been taken "from the Hebrew. Every word is KABALISTIC, What then "is the inference? The Kabalists were the inventors of the "Rituals of the ORIGINAL degrees by elaborating upon the "legends of the First Three."

" We have no space to devote to a proper critical examination of this subject, and must leave it for future explorers "to demonstrate."

Archbishop L. Meurin has done it in his " LA FRANC MACONNERIE, SYNAGOGUE DE SATAN."--We read, again, at the end of p. 105 :

" The Third Degree, the Royal Arch and the Select of "27, are all designed to imitate the Ancient Mysteries, and "from the Hebrew character manifested in them we have "thought they were the result of the Kabalistic works which "were much studied during the last century in Europe from "the middle to the close of which there were invented and introduced MANY HUNDRED degrees to elaborate the legends. "Of all these degrees none have survived except such as could "contribute to the advancement intellectually and morally of "the Fraternity."

Mr. A. E. Waite the champion of English Masonic innocence and purity, wrote :*

" The Kabbalah does not possess that integral connection with Masonry, which is argued by Mgr. Meurin, and if "it did, does not bear the interpretation which he assigns to "it."

He had said in the page previous :

" No person who is acquainted with the Kabbalah, even "in its historical aspect, much less the ripe scholar, M. A. "Frank, from whom the material are derived, will tolerate for "a moment the theory that this mystical literature of the "Jewish nation is capable of a diabolical interpretation—it "will be seen that the Catholic Archbishop looks ridiculous "in the lustre of his derived erudition."

The Mystico-Magician champion of the English Masonry has, to say the least, LA MEMOIRE COURTE ; the passage we have quoted in the previous chapter XI, from his ESSAY ON THE ESOTERIC LITERATURE is a contradicting assertion to the present one. The profanation of the Christian mysteries, the Black Mass show that the " Jews' literature is capable of diabolical interpretations." Another passage quoted in the

*Devil worship in France, p. 95.

next, chapter XII, will show more plainly that Waite looks more than ridiculous in the lustre of his contradictory erudition.

If Mr. Frank, a friend of the Kabbala tries to give to it what he thinks to be a philosophical interpretation, he does not deny the popular legendes of which Judaism has been very prolific—Tres-fecond T. Antonini in La France Chretienne, 31 Aout, 1897, says :

“ Bien qu’ incomplete, son etude qui est faite de tres bonne foi et avec talent, permet de comprendre que les F. F., Mac., ont pris dans la Kabbale ce qu’un Israelite honnete reprove et voudrait supprimer.”

His study made with talent and good faith, let us understand how the Brother Masons have taken out from the Kabbala what an honest Israelite reproves and wishes to suppress. Our transcendentalist, unable to refute the Archbishop, forgot that ridicule is no argument and plunged himself overhead into the ludicrous deep.

The real truth, says R. F. Gould, VOL. II, p. 65, as far as we can ascertain is briefly as follows .

“ The Jews, like other Oriental, and indeed, many Western nations, had from the most remote period their secret doctrines and mysteries. It was only Christianity which laid open the whole scheme of salvation to the meanest,* and therein showed more conclusively than by any other possible proof its Divine Origin. It had no strange mysteries that it feared to disclose to the eye of the world, and, secure in its immeasurable majesty, it could not be derogatory to stoop to the meanest of creation. When the Sects of the Essenes and Therapeutes were formed, foreign tenets and institutions were borrowed from the Egyptians and the Greeks, and in the form of allegorical interpretations of the law, were admitted into the Jewish mysteries. These innovations were derived from the Alexandrian schools where the Platonic and Pythagorean doctrines had already been much altered from being mixed with Orientalism. The Jewish mysteries thus enlarged by the addition of heathen dogmas, were conveyed from Egypt to Palestine, when the Pharisees, who had been driven into Egypt under Hyrcanus, returned to their own country. From this time

*The P. G. Deacon notwithstanding, the scheme of Salvation has been open to the highest as to the meanest alike before as well as after the coming of Christ ; since Christ came, the graces and means for Salvation are more abundant than before for the meanest or highest.

“the Cabbalistic mysteries continued to be taught in the Jewish schools, till at length they were adulterated by peripatetic doctrines and other tenets which sprang up in the Middle Ages, and were particularly corrupted by the prevalence of the Aristotelian philosophy. The Cabbala itself may be divided into three portions, the THEORETICAL, which treats of the highest order of Metaphysics, that relating to the Divinity and the relations of the Divinity to man ; ENIGMATICAL consisting of certain symbolical transpositions of the words or letters of the Scriptures, fit for the amusement of children ; and the PRACTICAL, which professed to teach the art of curing diseases and performing other wonders by means of certain arrangements of sacred letters and words.

“Without wearying my readers with a long account of the Cabbalistic doctrines,† which would be as useless and unintelligible to them as they probably were to the Jews themselves, I shall content myself with giving as brief a summary as possible of the common tenets of the Oriental, Alexandrian and Cabbalistic systems, first premising that the former is evidently the parent of the two latter. ALL things are derived by emanation from one principle. This principle is God, From Him a substantial power immediately proceeds which is the image of God and the source of all subsequent emanations. This second principle, sends forth by the energy of emanation, other natures, which are more or less perfect, according to their different degrees of distance in the scale of emanation, from the first source of existence, and which constitutes the different worlds or orders of beings, all united to the Eternal Power from which they proceed. Matter is nothing more than the most remote effect of the emanative energy of the Deity. The Material World receives its form from the immediate agency of powers far beneath the first source of being. Evil is the necessary effect of the imperfection of Matter. Human souls are distant emanations from the Deity and after they are liber-

†Here is a sample taken from Waite's Digest : “For the Kabbalistic, God is therefore the Supreme Power or Crown (Keter) which rests on immutable Wisdom (Chocmah) and on Creative Intelligence (Binah) ; in Him are Beneficence (Chesed) and Justice (Geburah) which are the Ideal of Beauty (Tiphereth). In Him also are Activity ever Victorious (Netzah) and the great Eternal Rest (Hod. His will is a continual Procreation (Jesod) and His Kingdom (Malchuth) is the immensity peopled by worlds. These ten psalmic notions attached to the ten first characters of the primeval alphabet, signifying at once numbers and principles constitute—the ten Sephiroth.”

"ated from their material vehicle, will return, through various stages of purification to the fountain whence they first proceeded."

A. E. Waite in his Introductory Essay to the Magical writings of C. Vaughan says :

"The Hermetic and Kabbalistic writings are both in great part devoted to the Mystical History of Creation, to which the evolution of humanity is considered rigorously parallel in virtue of the magical doctrine of correspondence. The Kabbalistic books, in addition to this, treat largely of pneumatology, of the HIERARCHY AND CLASSIFICATION OF SPIRITS, the CIRCULAR progression of the soul, its nature, origin, destiny, the DIVINE progress of the ROYAL INTELLECTUAL ESSENCE from star to star and from sun to sun through the endless chain of existence, and of the highest problems of transcendental psychology. . . . An important division of the Kabbala is devoted to practical magic and may be described as at once THE SOURCE AND SYNTHESIS OF ALL THE EXISTING RITUALS from the days of the Enchyridion, NOT EXCEPTING those of the black art, which are simply PERVERSIONS OF NORMAL AND LAWFUL MAGIC."

CHAPTER XIII—THE ROSICRUCIANISM, OR HERMETICISM,
IN ENGLISH MASONRY.

In the HISTORY by the 80 modern Luminaries we read, page 869 :

"Like many secret fraternities, that of the Rosicrucians had a mystic beginning. Its connection with the Institution of Freemasonry is entertained by few—we would rather say BY MANY—"nor were the societies known as the Rosy Cross, the Royal Order of Scotland, and the Rose Croix of common origin" ; . . .

As societies they had different organizations, but the object, aim, doctrine and practices were nearly the same ;

they sprung from the same Hermeticism and other occult arts.

"... The history and legends of the society are infatuating. To one who could bring himself to believe in its wonder stories, the subject would be all-absorbing. That its seductive doctrines swept over portions of Europe in the seventeenth century is not surprising."—Indeed there is nothing surprising that the same SEDUCTIVE DOCTRINES are sweeping all over the English world in the latter end of the XIXth Century. Under more modern expressions and FORMULAS, the doctrine and practices are the same; the dressing is somewhat different but the nature is alike, as is the case with the fashionable women of the XVIIth and of the XIXth century, the dress may differ but women in all times were and are women.

"The subjects for research and discussion, embraced within its scope, were numerous and diversified. Among them were: The ability to procure silver, gold and platinum from baser metals; to dissolve gold into an oleaginous or liquid substance that would produce a NEVER FAILING LIGHT, and to exercise other similar occult powers in the material world. These were the PHYSICAL objects in view. The higher search was to discover that which would cure the ailments of the body, relieve its pains, renew and make more enjoyable the powers possessed by mankind, and further the attainment of the universal medicine known as the ELIXIR VITAE or the potable form of the PRAETERNATURAL MENSTRUUM, which, if discovered, might prolong life indefinitely.

"Within the boundary of the abstruse sciences, common to the Rosicrucians were: Hermeticism, magnetism, chemistry, astrology, astronomy and philosophy; to which, by the evil-minded, was added Magic, or the 'Black Art.' By the powers obtained through those discoveries, nature would be placed AT DEFIANCE by him, or rather, should it not be said, IT WOULD BE SO ASSISTED AS TO APPROXIMATE PERFECTION AND MORTALITY WOULD PUT ON IMMORTALITY. Who can well conceive a community fully believing in the power of avoiding pains and 'ILLS THAT LIFE IS HEIR TO,' and the penalties of nature and of an indefinite prolongation of life? Granted such a power and grasp if possible, the consequences."

Bro. F. R. Gould notes—Vol. II., p. 110: "Hermeticism

“—as a generic term—now represents what in the seventeenth century was styled ROSICRUCIANISM. Writers of the two centuries preceding our own constantly refer to HERMETICK “learning, science, philosophy or mysteries ; but the word “‘Hermeticism,’ which signifies the same thing, appears to “be of recent coinage.”

Although the Grand Deacon of England seems to opine that the Hermetic influence on Masonry was very light, he nevertheless admits that :

“A connection between the two bodies, the Society of “Freemasons and the impalpable Fraternity of the Rosie “Cross, has been largely believed in by writers both within “and without the pale of the craft, and in a certain sense—for “Hermeticism and Rosicrucianism are convertible terms— “still remains an article of faith with two such learned “Masons as Woodford and Albert Pike. In the opinion “of Mr. Pike : ‘MEN, WHO WERE ADEPTS IN THE HERMETIC “‘PHILOSOPHY, MADE THE CEREMONIALS OF THE BLUE “‘(CRAFT) DEGREES.’ Mackey says : ‘Higgins, Sloane, “‘Vaughan and several other writers, have asserted that “‘Freemasonry sprang out of Rosi-Crucianism. But this is “‘a great error.’ This writer however, after the publica- “tion of his ‘Encyclopedia’ wheeled round to an opposite con- “clusion, owing to the influence produced on his mind by a “book called the ‘Long Livers,’ originally printed in 1722. “R. F. Gould remarks, p. 123 : ‘The theory of the small but, “‘I believe, increasing school who believe in Hermeticism as “‘a factor in the actual development of Freemasonry may “‘be thus shortly stated—

“‘1. That an Hermetic Society existed in the world, “‘whose palpable manifestation was that of the Rosicrucian “‘Fraternity.

“‘2. That mystic associations, of which noted writers “‘like C. Agrippa formed part, are to be traced at the end of “‘the XVth century, if not earlier, with their annual ASSEM- “‘BLIES, their secrets and mysteries, their signs of recognition “‘and the like.

“‘3. The forms of Hermeticisms—of OCCULT INVOCA- “‘TIONS—are also MASONIC, such as the sacred Delta, the “‘Pentalpha, the Hexagram, Solomon’s Seal, the point within “‘a circle.

“‘4. The so-called ‘magical alphabet,’ as may be seen “‘in Barret’s ‘Magics,’ is identical with the square characters

“‘which have been used as Masons’ marks at certain epochs
“‘and are a part of so-called Masonic cyphers.

“‘5. [GENERAL CONCLUSIONS]—Hermeticism is prob-
“‘ably a channel in which the remains of the Archaic mys-
“‘teries and magical knowledge lingered through the
“‘consecutive ages.

“‘Freemasonry, in all probability, has received a portion
“‘of its newer symbolical formulæ and emblematical types
“‘from the societies of Hermeticism.’”

J. W. John Yarker said*: “I may point out that Ash-
“mole makes the London Revival of Freemasonry and the
“occult Rosicrucian system, with which he was connected, as
“both taking place in 1686.” Bro. Yarker finds in the
phraseology of the LONG LIVERS, a summary of the symbol-
ism and history given in the three degrees of Templar, Tem-
plar priest and Royal Arch, which degrees he considers date
from the year 1686 and to synchronize with the Revival of
Masonry and Rosy Crucianism.

The History by the 80 Luminaries supplies us with the
following information :

“The modern and present existing society of Rosi-
“crucians was instituted through the inception and influence
“of R. Wentworth Little, of England, who, in his searches
“in Germany, came upon the remnants and outline of an old
“association, which he resurrected and rehabilitated in order
“to create a literary organization, retaining the forms, titles
“and numbers of the degrees, so far as might be subservient
“to his purposes, which were defined as follows: To create a
“base for the collection and deposit of archæological and his-
“torical subjects pertaining to Freemasonry, SECRET SOCIE-
“TIES IN GENERAL, and interesting provincial matter; to
“inspire a greater disposition to obtain historical truth and
“to displace error, to bring to light much in relation to a
“CERTAIN CLASS OF SCIENTISTS AND SCHOLARS and the re-
“sult of their life labors THAT WERE GRADUALLY dying away
“in the memories of men.”

A. E. Waite, DEVIL WORSHIP, p. 33, remarks that :

“By the year 1825 a variety of circumstances had com-
“bined to suspend transcendental activity and the connection
“—(of magico mysticism)—with Masonry ended, but the
“present revival of mystic thought is rapidly picking up the
“links of the broken chain; SECRETLY or UNOBTRUSIVELY

*The FREEMASON, Jan. 1 and 29, 1881.

“the spirit of transcendentalism is working within the Fraternity, and the bogus question of Lucifer is simply a hostile and unscrupulous method of recognizing that fact. If Masonry and mysticism could be shown in the historical world to be separated by the great sea, the CONSANGUINITY OF THEIR INTENTION would remain, which is more important than external affinity and they are sisters by that bond. BUT THEY HAVE NOT BEEN SO SEPARATED, and on either side there is no need to be ashamed of the connection. With all the brethren of the Fraternity ‘WE ALSO DO BELIEVE IN THE RESURRECTION OF HIRAM and regard the Temple as ‘AN EDIFICE IMMEDIATELY REALISABLE, FOR ‘WE REBUILD IT IN OUR HEARTS.’ We also adore the Grand Architect, and offer our intellectual homage to THE DIVINE CIPHER which is IN THE CENTER OF THE SYMBOLIC STAR ; and we believe that some day the Mason will recognize the Mystic. He is the heir of the great names of antiquity, the philosophers and hierarchs, and the spiritual kings of old ; he is the line of Orpheus and Hermes, of the Essenes and the Magi. And all those illustrious systems and all the splendid names, with which Masonry has ever claimed kindred, belong absolutely to the history of “mysticism.”

To the eyes of an orthodox Latin Christian these remarks of A. E. Waite are the most damning information which proves the Mystico-Magic Luciferianism to be rampant in the English Masonry, and it will appear more and more clearly that the object of the SOCIETAS ROSICRUCIANA ANGLICA is to promote this Magico-Mystic Luciferianism. For that purpose in less than 40 years, it spread all the world over. The 80 luminaries show it to us when they say :

“The title of a supreme organization in a nation is that of High Council ; the subordinate bodies are known as colleges.

“High Councils exist in England, Scotland, Ireland, Greece, Africa, China, India, Canada and the United States. The number of colleges and their adherents are few. The institution cannot be a popular one, but is essentially an exclusive one. The number of officers of a High Council are eighteen, consisting of a Supreme Magus, a Senior and Junior Substitute Magus, Treasurer, Secretary, seven Ancients and six subordinate officers. There are only (1890) but six colleges in the United States, the principal officer of

"each being known as Chief Adept. The Modern Rosicrucian Society was instituted about the year 1875."

On this most important society let us quote the testimony of a genuine British Luminary, Bro. F. J. W. Crowe, of Marsden, Torquay. In his HANDBOOK for the Master Masons he ranks the ROSY CRUCIAN SOCIETY as a SEMI-MASONIC ORDER :

"The Rosicrucian Society is founded on the rights and ceremonies of the mediæval 'Brethren of the Rosy Cross,' whose history has given rise to so much discussion. Little however of its working is communicated to outsiders, but its members devote themselves to study and research into the ancient mysteries, and its nine degrees are conferred only on Master Masons, and strictly by merit. . . . The late Earl of Bective, M. P., was Hon. President of the High Council, and Dr. W. Wynn Westcott, is the Supreme Magus, whose office is at 376 Camden Road, London N."

Bro. Crowe gives some slight information on another semi-Masonic order in England, that of the ORDER OF THE SECRET MONITOR ; then he states positively :

"There are some other so-called Masonic Degrees which are worked in England, which we do not consider it necessary to name, but we may assure our Brother that we have given a complete list of the LEGITIMATE degrees as now recognized, and that all others are spurious and worthless."

Now, according to Bro. Crowe's statement the Rosicrucian Society of England is a "semi-Masonic order, one on the list of all legitimate degrees as now recognized ;" how then could A. E. Waite state in his DEVIL WORSHIP that : "Its sole connection with Masonry is that it only initiates Masons It is Masonic only in its name." If, as stated by Bro. Crowe, "little of its working is communicated to outsiders ;" if, as confirmed by the 80 Luminaries, "this institution is essentially an exclusive one," why could we not apply to A. E. Waite the compliment he addressed to Taxil, per his Diana, "he speaks falsely of a body concerning which he is in complete ignorance," neither more nor less complete than that of Waite? It may be A. E. Waite is a Fra., Magus, *Fraternitatis Rosæ Crucianæ*, of course in a Transcendental disguise. We cannot say. At all events in his Devil Worship he speaks with an affirmative presumption worthy of a Supreme Magus Rosicrucian, well informed on Rosicrucian matters. Bro. Crowe and the 80 Luminaries inform us that :

"The Rosicrucian Society is founded on the rites and ceremonies of the mediæval 'Brethren of the Rosy Cross,' the "modern and present existing society was instituted . . . upon "the remnant and outline of an old association, which he "resurrected and rehabilitated—retaining the forms, titles and "number of degrees." Was A. E. Waite deceived or deceiving when he wrote: "It does not claim nor possess a connection with the original Rosicrucian Fraternity. It does not "attribute antiquity to the rituals which it uses." Phi! A. E. Waite and his would-be NO DIABOLUS. The first in this plot is Lucifer. Surely if Waite and Taxil were in the same bag we would not open it to choose between them.

Again, Waite craftily affirmed that the "members" of the English Rosicrucian Society "are required to believe in the "fundamental principles of the Christian doctrines." Is not that a diabolically deceptive stratagem? This worthy disciple and facile admirer of Thomas Vaughan, Eliphas Levi ET ALIBI ALIORUM EJUSDEM FARINAE, must be aware that he transcends the masses of the Freemasons and of the profane public, who ignore that he means the Christianity of man, not that of the Gospel and of the Apostles. He is himself a believer in "a virgin spirit of most ineffable loveliness; the logos, the protogonos, Mimra-Daya, Word of God "by whose spiritual agency the whole spiritual universe was "developed, fashioned, beautified and preserved, . . . through "whom he can go upward to the divinity and can ascend to "the invisible elements of his own undying pneuma." Verily A. E. Waite transcends above the ordinary mortals. Unfortunately for his readers he keeps misleading them, as, for instance, when he says: "It is not a society of Occultists, "though like innumerable other bodies it counts Occultists "among its brethren."

We have no doubt that there are commercial, judicial, military, ecclesiastical and other bodies—but not innumerable—which count Masons and Occultists among their members, but not exclusively and which are not Occultist societies. We would not dream of calling them Masonic, nor semi-Masonic, nor Occultist. But the Rosicrucian Society of England is an Occult Society, because it is an old Occultist Society resurrected and rehabilitated, retaining the forms, the titles and number of degrees of the old Occultist fraternity, it is founded on the rites and ceremonies of the Occultistic Mediæval Brethren of the Rosy Cross; its members devote

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themselves to study and research into the ancient mysteries which were mostly occult; the work of the modern Rosicrucian, like that of the mediæval, is not communicated to outsiders; in this XIXth as in the XVIth and XVIIth centuries the Rosicrucian's object is to bring to light the occult sciences when they were dying away; with the modern Rosicrucians as with the former ones their fraternity is almost impalpable, occult and essentially exclusive. The craftiness of A. E. Waite is surely mystico-magical. We wonder, though, he did not discover that Adolphe Ricoux was a *NOM DE PLUME*, as was that of Leo Taxil, in use by the same Togand. If he wishes to find it out to his own satisfaction he may apply for information to La Franc Maconnerie Demasquee, 8 rue Francois 1st, Paris.

In dealing with other subjects A. E. Waite tries to be easy, *COULANT*, somewhat fair and pleasant, but when you touch the Rosicrucians, especially its Supreme Magus or Magician, W. Wynn Westcott, he gets fierce, gives blows right and left, right and wrong. Evidently the Rosicrucian Society of modern magi or magicians is *LE POINT FAIBLE* of the English Masonry, they cannot defend the craft against the accusation of Luciferianism. If they have not the Black they have at least the White Luciferianism. Only those who are unconscious of the Lucifer they worship can avoid the epithet of Satanists.

CHAPTER XIV—TWO KINGDOMS.

Leo XIII, in his encyclical letter *HUMANUM GENUS*, April 24, 1884, speaks of two cities in this wise.

"After the human race had, by the malice of the devil, "separated itself miserably from God, the Creator and Giver "of heavenly gifts, it was divided into two different and opposing parties, one of which zealously combats for virtue and "truth, the other for those things that are opposed to truth and "virtue. The one is the Kingdom of God on earth, namely, "the true Church of Jesus Christ, to which those that desire "from their souls, and in a manner conducive to salvation to

"adhere, must of necessity serve God and his only begotten
 "Son with all their mind and their whole will; the other is
 "the kingdom of Satan, in whose dominion and power are all
 "those who, following his fatal example, and that of our first
 "parents, refuse to obey the divine and eternal law and strive
 "for many things to the neglect of God, many things against
 "God. These two kingdoms, like two states with contrary
 "laws and opposite aims, Augustin clearly saw and described,
 "and comprehended the efficient cause of both with profound
 "brevity in these words: 'Two loves have made two cities;
 "'the love of self to the contempt of God has made the
 "'earthly, but the love of God to the contempt of self, the
 "'heavenly.' (DE CIVIT DEI, LIB. XIV, C. 17) In all periods
 "the one has fought against the other with different kinds of
 "weapons and different tactics, though not always with the
 "same fierceness and impetuosity. But in our days, those
 "that favor the worse part seem to conspire and have united
 "all their forces, under the inspiration and with the aid of
 "that society of men diffused far and wide and firmly estab-
 "lished, which is called the society of FREEMASONS. No
 "longer disguising their intentions, they most audaciously vie
 "in their attacks on the power of God; they openly endeavor
 "to destroy the Holy Church, and this for the purpose of de-
 "spoiling Christian people, were it possible, of the benefits
 "bestowed upon them by Jesus Christ, the Saviour. Lament-
 "ing these evils, we are compelled by the charity that is
 "within us often to cry out to God: 'For, lo, Thy enemies
 "'have made a noise; and they that hate Thee have lifted up
 "'the head. They have taken a malicious counsel against
 "'Thy people, and have consulted against Thy saints. They
 "'have said: Come and let us destroy them, so that they be
 "'not a nation.' (PSAL. LXXXII, 3, 5.)

"In such imminent crisis, in such a fierce and obstinate
 "warfare against the Christian name, it is our duty to point
 "out the danger, to name the adversaries and to oppose, as
 "much as in us lies, their designs and devices, lest those whose
 "salvation is committed to us, should perish eternally. . . .

"When the aims and nature of the Masonic sect were
 "discovered from the plain evidence of facts, the knowledge
 "of its principles, its laws, rites and commentaries being
 "brought to light, and the testimonies of the associates them-
 "selves being often superadded, this Apostolic See denounced
 "and openly declared that the Masonic sect, being based on

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"principles opposed to the human and divine law, is equally
 "prejudicial to Christianity and to society.... Therefore in
 "the space of a century and a half, the sect of Freemasons
 "increased to unexpected proportions, and insinuating itself
 "by boldness and fraud amongst all classes of society, it began
 "to be so powerful that it seems almost the only dominating
 "power in the State.... There are many sects of men, which,
 "though different in name, rites, form and origin, are united
 "by a certain communion of intention, and by similarity of
 "general principles, and thus are identical in substance with
 "the Masonic sect, which is, as it were, a centre from which
 "they all proceed and to which they return.... There are
 "many things amongst them of which they make mysteries
 "and which they are bound to keep under the most inviolable
 "secrecy, not only from strangers, but even from numbers of
 "the initiated ; such as their real and ultimate purpose, the
 "names of their highest chiefs, certain hidden and secret
 "meetings, and likewise the resolutions, and the ways and
 "means by which they are to be carried into effect. Hence
 "that complicated distribution of rites, offices and duties
 "amongst the members ; hence the graded distinction of
 "orders and degrees and the strict discipline by which they
 "are governed. As a general rule, the candidate must
 "promise, nay, must bind himself by a strict oath, never at
 "any time or in any manner to reveal his associates, signs and
 "doctrines. Thus by false pretense, and in the same constant
 "spirit of simulation, the Freemasons use all their endeavors,
 "like the Manicheans of old, to hide themselves and to have
 "no witnesses but their own. They resort to disguises, as-
 "suming the character of literary men, of scientists ; they
 "have always on their lips zeal for civilization, and charity
 "towards the poor ; they seek only the improvement of the
 "masses, and to extend the benefits of civil society to as
 "many as possible. Even supposing that such were their
 "aims they are not by any means their only ones. The in-
 "initiated must promise and pledge themselves to obey the
 "leaders and masters respectfully and implicitly, to be ready
 "at a mere sign to do whatever is commanded, and if they
 "fail, to accept the most terrible punishment, even death
 "itself. In fact, it is not an unknown thing that some who
 "were convicted of betraying the secrets, or refusing obedi-
 "ence to commands, have suffered the penalty, which was in-
 "flicted with such boldness and skill that the murderers

"sometimes escaped the investigation of justice and the punishment of their crime. But to keep up a course of dissimulation and to wish to remain hidden; to place men like "mere bond-slaves under strict obligations, the nature of "which is not properly explained to them; to use them at "the discretion of others for all manner of crime; to arm their "right hands for slaughter, securing them immunity from "punishment in their crime; these are enormities condemned "by nature itself"

Long before Leo XIII, on the 4th of July, 1828, one hundred and three seceding Masons at Le Roy, U. S. of A., signed a Declaration of Independence from the Masonic Institution. They signed and declared among many things that :

"The Masonic society has been silently growing among "us, whose principles and operations are calculated to subvert "and destroy the great and important principles of the com-"monwealth. Before and during the revolutionary struggle, "Masonry was but little known and practiced in this country. "It was lost amid the changes and confusion of the conflicting "nations, and was reserved for a time of profound peace, to "win and insinuate itself into every department of govern-"ment and influence the result of almost every proceeding. "Like many other attempts to overturn government and "destroy the liberties of the people, it has chosen a time "when the suspicions of men were asleep and with a noiseless "tread, in the darkness and silence of the night, has increased "its strength and extended its power. Not yet content with "its original powers and influence, it has of late received the "aid of foreign and more arbitrary systems. With this ac-"cumulation of strength, it arrived at that formidable crisis "when it bid open defiance to the laws of our country in the "abduction and murder of an inoffending citizen of the "republic. So wicked was this transaction, so extensive its "preparation, and so openly justified, that it aroused the "energies of an insulted people, whose exertions have opened "the hidden recesses of this abode of darkness and mystery; "and mankind may now view its power, its wickedness and "folly. That it is opposed to the genius and design of this "government, the spirits and precepts of our holy religion, "and the welfare of society generally, will appear from the "following considerations :

"It exercises jurisdiction over the persons and lives of

"citizens of the republic.

"It arrogates to itself the right of punishing its members
"for offences unknown to the laws of this or any other nation.

"It requires the concealment of crime, by affording to
"the guilty facilities to escape.

"It affords opportunities for the corrupt and designing
"to form plans against the government, and the lives and
"characters of individuals, etc., etc.

"It blasphemes the name and attempts a personification
"of the great Jehovah.

"It prostitutes the Sacred Scriptures to unholy purposes,
"to subserve its own secular and trifling concerns.

"It weakens the sanction of morality and religion by the
"multiplication of profane oaths and immoral familiarity with
"religious forms and ceremonies.

"It discovers in its ceremonies, an unholy commingling
"of divine truth with injurious human inventions.

"It destroys a veneration for religion and religious or-
"dinances by the profane use of religious forms.

"It substitutes the self-righteousness and ceremonies of
"Masonry for the vital religion and ordinances of the Gospel,
"etc., etc.

"It contracts the sympathies of the human heart for all
"the unfortunate, by confining its charities to its own mem-
"bers, and promotes the interests of a few at the expense of
"the many."

Quoted from LIGHT ON MASONRY, endorsed by Quincy Adams, ex-president of the United States. The champion of British Masonic puritanism acknowledges in his DEVIL WORSHIP IN FRANCE, p. 323, that Masonry, "without being "a political society, was an instrument eminently adaptable "to the subsurface determination of political movements." The 80 Luminaries, as late as 1890, thought it necessary to have two chapters to clear their craft from the accusations brought against it on the occasion of Morgan's abduction and murder. Their pleading is that of a desperate case, and it would have been wiser to be silent. If Judge LYNCH supercedes to a dangerous extent the legitimate judges of the United States, Masonry as well as the almighty dollar are greatly to be blamed for this dangerous state of affairs in the United States. Indeed, even in Great Britain the fair British justice is slowly but surely losing ground through a few Mason judges.

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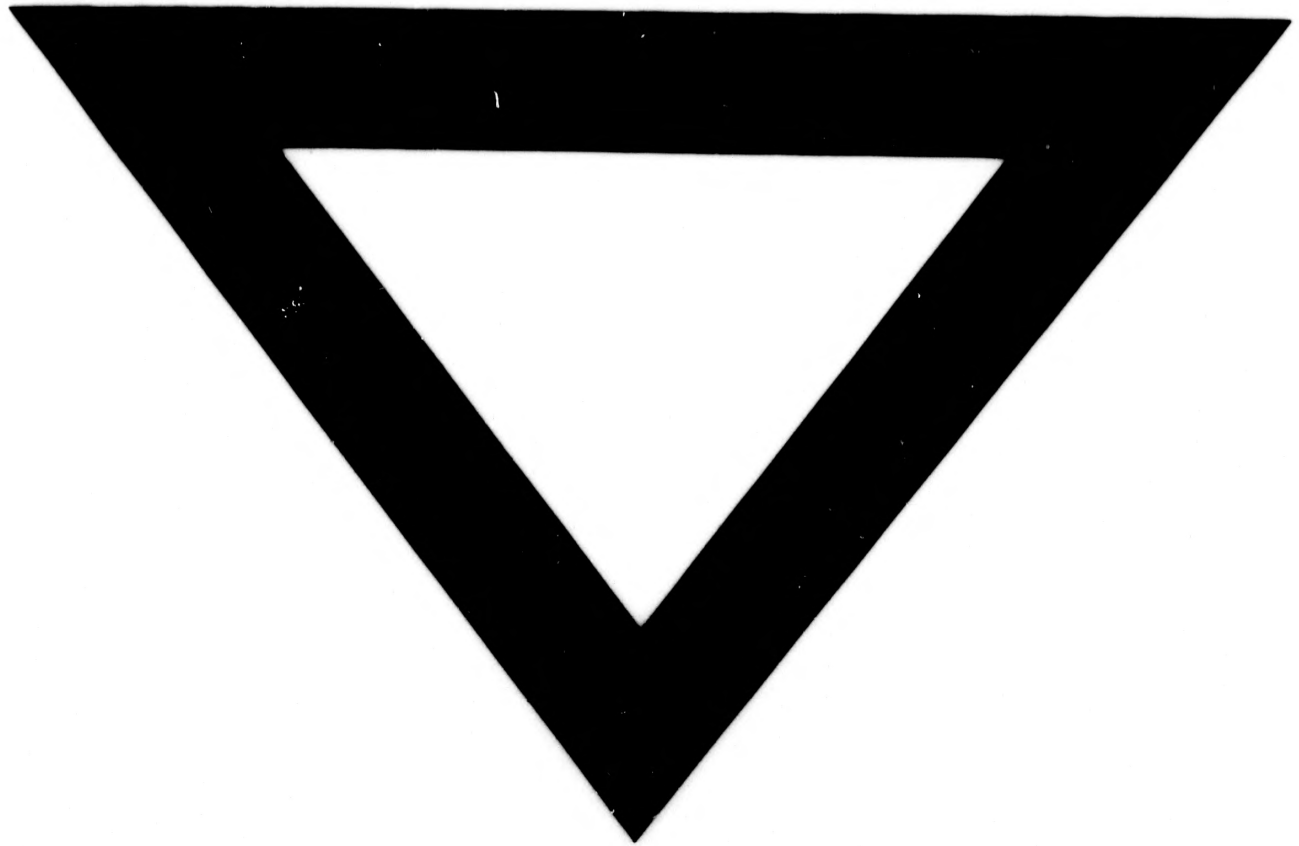
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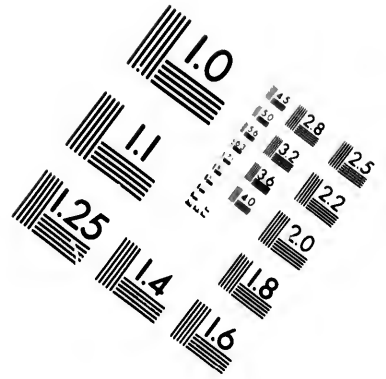
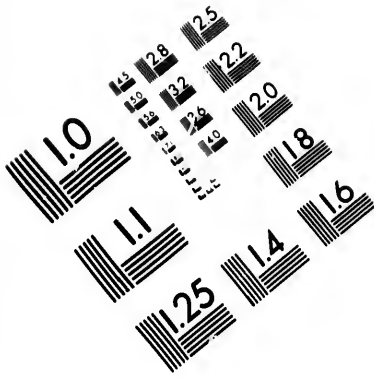
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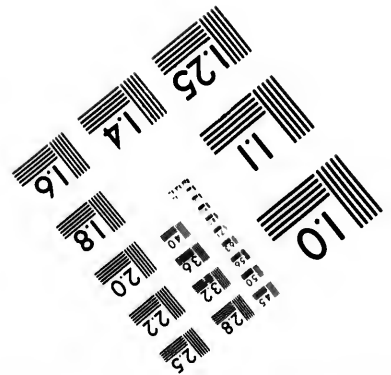
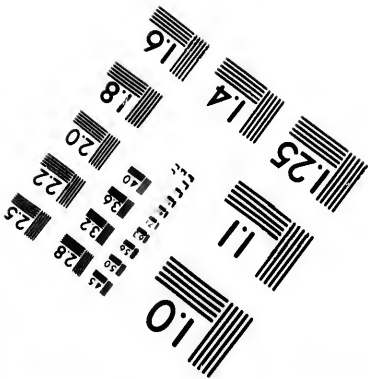
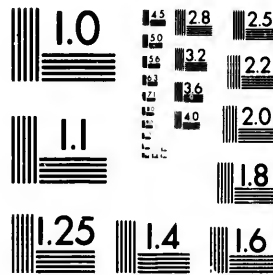
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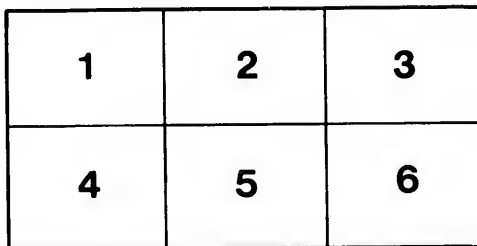
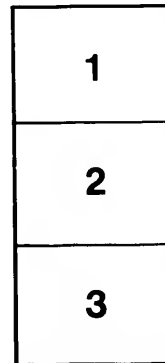
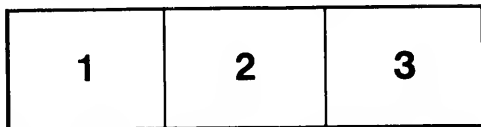
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LUCIFERIANISM OR SATANISM


IN ENGLISH FREEMASONRY

AN ESSAY


By L. Fouquet, O. M. I.

Part II.

MONTREAL
CADIEUX & DEROME
1603 RUE NOTRE DAME
1898



Entered according to Act of Parliament in the year one thousand eight hundred and ninety-eight, by L. Fouquet, O. M. I. in the Office of the Minister of Agriculture.



Luciferianism or Satanism in English Freemasonry

CHAPTER XV—REVIVAL OF OCCULTISM IN ENGLISH FREEMASONRY.

R. F. Gould has a valuable chapter, the XIIIth, on "The Kabala—Mysticism—The Rosicrucians—Elias Ashmole." Speaking of the XVIth and XVIIth centuries, he says :

"During these two centuries of darkness, we also have abundant proof that the world, at least the world of Western Europe, the world which was agitated by the Reformation, was full of all kinds of strange and distorted fancies, the work of disordered imagination, to an extent probably never known before, not even in the age which witnessed the vagaries of the Gnostics and the later Alexandrian school. These strange fancies, at least some of them, had been floating about with more or less distinctness from the earliest period to which human records extend, and, as something analogous, if not akin, appears in speculative Masonry, it has been supposed, either that there existed a union between the sects and societies, who practised, often in secret, those tenets, and the decaying Masonic bodies ; or that some men being learned in astronomy, alchemy and Kabalistic lore, generally, were also Freemasons and took advantage of this circumstance to indoctrinate their colleagues with their own fantastic belief, and so under the cloak and by means of the

"organization of Freemasonry, to preserve tenets which might otherwise have fallen into complete oblivion. Especially has this been supposed to have been the case with the celebrated antiquary, Elias Ashmole."

We do not intend in the present publication to follow the history of occult sciences and arts, to review all the decays and revivals of occult societies and fraternities, such as those of the Rosicrucians, Free Livers, etc. For our present purpose it is enough to prove that E. Ashmole, of the XVIIth century, has had imitators in the XIXth, and that now a days, there is in the English lodges a revival of occult teachings and doings similar to that described for the XVIth and XVIIth centuries. One of our witnesses is the very champion of English Masonic puritanism as against the Devil Worship in France. He remarks, p. 3:

"The revival of Mystical philosophy, and, moreover, of transcendental experiment, which is prosecuted in secret to a far greater extent than the public can possibly be aware, has, however, set many old oracles chattering, and they are more voluble at the present moment than the great Dodonian grove. As might be expected they whisper occasionally of deeds done in darkness, which look weird when exposed to the day."

Speaking of the Catholic Church and the connection between Mysticism and Masonry, he says, p. 313:

"She has intuitively divined this connection which by Masons themselves, for the most part, is not dreamed at this day, and when suggested is generally somewhat cast aside. It would be out of place to attempt enforcing upon Masons a special view of their institution, but it is desirable at the same time, to be just toward the Catholic Church and to affirm that we, as mystics, are on this point substantially in agreement with her. The connection in question was for a time visible, and remains in historical remembrance: from the beginning of its public appearance till the close of the eighteenth century, the history of Masonry is part of transcendental history. That connection has now ceased to manifest, but there is another which is integral and permanent and is a matter of common principles and common objects. Let it be remembered, however, that connection is not identity but that there is a community of purpose, of symbolism, of history, and indirectly of origin between the two systems". P. 319:

"Both systems are veiled in allegory and illustrated by symbolisms. . . . There is naturally a minor body of conventional typology which is tolerably exclusive to the craft, but the grand and universal emblems characteristic of symbolical Masonry as distinct from the operative art—these are our own emblems. The All-Seeing Eye, the Burning Star, the Rough and Perfect Ashlar, the Point Within a Circle, the Pentalpha, the Seal of Solomon, the Cubic Stones—all these belong to the most lofty and arcane order of occult symbolism. . . . The Masonic reverence for certain numbers which are apparently arbitrary in themselves is in reality connected with a most recondite and curious system of mystic methodical philosophy, while in the high titles of Masonic dignity there is frequently a direct reference to 'Mysticism,' viz.: To Kabalism, Hermeticism, Magic, etc.

A. E. Waite had told us, pp. 8, 9 and 10:

"Some few years since. . . . it became evident that a marked change had passed over certain aspects of thought 'in the most enlightened city of the world' and that among the JEUNESSE DOREE in particular, there was a strong revulsion against paramount material philosophy; an epoch of transcendental and mystic feeling was in fact beginning. Old associations having transcendental objects, were in course of revival and were coming into renewed prominence."

We have already seen in another chapter how, not a few years since, but as early as 1875, the Rosicrucian society was resurrected by Little, and acknowledged by high English Masons as a Masonic or quasi-Masonic society and a legitimate degree. We will show that, thanks to Albert Pike and his beloved fellow students, such as Hughan, Gould, the Rev. Woodford, the 80 Luminaries, there has been in the English lodges a revival of Magic, whether Transcendental or Optimate, whether White or Black. Moreover we have proved that the Kabala had a share in the birth of the modern English and Cosmopolite Freemasonry; not many years since its importance and necessity have been refreshed to the attention of the esoteric Masons; it was done in about the same time as other kinds of Occultism were resurrected or revived. The zeal of Bro. J. Yarker, a 33rd degree, and Grand Master of the only legitimate body of Memphis and Misraim in England, Scotland and Ireland, is a guarantee of the revival of Martinism in the English Freemasonry. Thus we are justified in applying to the English countries what the

mystico-magician Waite tries to limit to France, when (p. 10) he continues his remarks, saying :

"Martinists, Gnostics, Kabalists and a score of Orders and Fraternities of which we vaguely hear about the period of the French Revolution, began to manifest great activity ; periodicals of mystical tendency—not spiritualistic, not theosophical, but Hermetic, Kabalistic and Theurgic—were established and met with success ; books which had grievously weighted the shelves of their publishers for something like a quarter of a century were suddenly in demand and students of distinction on this side of the channel were attracted towards the new center. The interest was intelligible to the professed Mystics : the doctrine of Transcendentalism has never had but one adversary, which is the density of the intellectual subject and wherever the subject clarifies"—we would say, Gnostically—"there is idealism in philosophy or mysticism in religion"—We would say, mystico-magic or Luciferianism.—L. F.—"Moreover, on the part of Mystics, especially here in England, the way of that revival had been prepared carefully, and there could be no astonishment that it came, and none, too, that it was accompanied, as it is almost invariably accompanied, by much that does not belong to it in the way of Transcendental phenomena. When, therefore, the rumors of Black Magic, Diabolism and the abuses of Occult forces began to circulate, there was very little difficulty in attributing some foundation to the report."

We read, p. 322 :

"When the history of Freemasonry becomes possible by the possession of materials, its chief philosophical interest centres in one country of Europe ; there is no doubt that it exercised an immense influence upon France during the century of quakings and quickenings which gave birth to the great revolution, transformed civilization in the West and inaugurated the modern era. Without being a political society, it was an instrument eminently adaptable to the subsurface determination of political movements. At a later date it may have contributed to the formation of Germany as it did certainly to the creation of Italy, but the point and centre of Masonic history is France in the eighteenth century. To that century also is mainly confined the historical connection between Masonry and Mystic Science, for the revival of Mysticism which originated in Germany at the close of the eighteenth century, and thence passed over to

"England, found its final field in France at the period in "question"

From thence at a later period it returned to England through the exertion and zealous propagandism of Waite and his friends and through the work of A. Pike, Woodford and their confreres and comperes, both in the British Empire and in the United States ; in 1891 it became indisputable by the joint publication of the 80 Luminaries.

CHAPTER XVI—A SAMPLE OF MASONIC OCCULTISM OF ENGLISH CRAFTSMEN.

This chapter is a mere reprint of a passage from the History of Freemasonry published in England and the United States of America in 1891, by 21 editors and 59 contributors. The writer of the particular treatise it is taken from, was Wm. R. Singleton, 33rd degree, etc., District of Columbia. For the want of the Hebrew types our printer leaves vacant the places of Hebrew words. Now Bro. Singleton speaks, and quotes :

"We here present a sample of Occultism in the following "extracts, for which we are indebted to General Albert Pike, 33rd degree, Grand Commander of the Supreme Council "A. . A. . S. . R. . Southern Jurisdiction, who many years "since loaned the writer the manuscript from which it is a "copy :

"There are in nature two forces producing an equilib-
 "rium, and the three are but a single law. Behold the Ter-
 "nary summing itself up in Unity ; and adding the idea of
 "Unity to that of Ternary, we arrive at the Quarternary, the
 "first squared and perfect number, source of all numerical
 "combinations and principal of all forms.

"Affirmation, negation, discussion, solution,—such are the
 "four philosophic operations of the human mind ; the discus-

"sion reconciles the affirmation with the negative by making them necessary the one to the other. So it is that the philosophic Ternary producing itself from the antagonistic Binary completed by the Quarternary, squared basis of all truth.

"In God, according to the consecrated dogma, there are three Persons, and these persons are but a single God. Three and one give the idea of four, because the Unity is necessary to explain the three. Therefore in almost all languages the name of God is of four letters [Jod, He repeated, and Vav], since one of them is repeated; and that expresses the WORD and the creation of the WORD.

"Two affirmations make possible or necessary two corresponding negations. 'Existence is,' means 'Nothingness is not.' The affirmative, as Word, produces the affirmative as realization or Incarnation of the Word, and each of these affirmations corresponds to the negation of its contrary.

"So it is that, according to the expression of the Kabbalists, the name of the Devil as Evil is composed of the letters upside down of the very name of the Deity, or the Good

"This Evil is the lost reflection, or imperfect mirage of the Light in the Shadow.

"But all that exists, whether in the Good or in the Evil, in the Light or in the Shadow, exists and is revealed by the Quarternary.

"The Affirmative of the Unity supposes the number four, if this Affirmative does not resolve in the Unity itself, as in the vicious circle; wherefore the Ternary, as we have already remarked, is explained by the Binary, and is resolved by the Quarternary, which is the squared Unity of the equal members and the quadrangular base of the Cube, Unity of Construction, Solidity and Measure.

"The Kabalistic Tetragram YODHEVA expresses God in Humanity, and Humanity in God.

"The four cardinal astronomical points are relatively to us the Yes and No of Light, the East and the West; and the Yes and No of Heat, the South and North.

"What is in visible nature reveals, as we already know, by the single dogma of the Kabala, that which is in the domain of invisible nature, or second causes at all points proportioned and analogous to the manifestations of the First Cause.

"Wherefore this First Cause has always revealed itself by

“the Cross ; the Cross, that unit composed of two, each of the
 “two divided to form four ; the Cross, that key of the mys-
 “teries of India and Egypt, the Tau of the Patriarchs, the
 “divine Sign of Osiris, the Stanros of the Gnostics, the Key-
 “Stone of the Temple, the Symbol of Occult Masonry ; the
 “Cross, that central point of junction of the right angles of
 “two infinite Triangles ; the Cross, which in the French lan-
 “guage seems to be the first root of the verb CROITRE (to
 “believe, and to grow or increase), thus uniting the ideas of
 “Science, Religion, and Progress.

“(It is an apt emblem and symbol of Infinity ; because
 “its four arms, each infinitely prolonged, would infinitely
 “diverge, the distance between them infinitely increasing.)
 “The incommunicable axiom is Kabalistically contained in
 “the four letters of the Tetragram, thus arranged : in the
 “letters of the words AZOTH and INRI, written Kabalistically,
 “and in the Monogram of Christ, as it was embroidered on
 “the Labarum, and which the Kabalist Postel interpreted by
 “the word ROTA, from which the Adepts have formed their
 “TARO, or TAROT, repeating the first letter to indicate the
 “circle, and to give it to be understood that the word has
 “returned

“The whole magical science consists in the knowledge of
 “this secret. To know it and to dare without serving, is
 “Human Omnipotence ; but to reveal it to a profane is to lose
 “it ; to reveal it even to a disciple is to abdicate in favor of
 “that disciple.

“The perfect word, that which is adequate to the thought
 “which it expresses, always virtually contains or supposes a
 “Quarternary ; the idea and its three necessary and correla-
 “tive forms ; and then also the image of the thing expressed,
 “with the three terms of the judgment which qualifies it.
 “When I say ‘Being exists,’ I impliedly affirm that ‘Nothing-
 “ness does not exist.’

“A Height, a Length, which the Height geometrically
 “cuts in two ; a Depth separated from the Height by the in-
 “tersection of the Length,—this is the natural Quarternary,
 “composed of two lines crossing each other ; there are also in
 “nature four movements produced by two forces, which sus-
 “tain each other by their tendencies in opposite directions.

“But the law which rules bodies is analogous and pro-
 “portioned to that which governs spirits ; and that which
 “governs spirits is the very manifestation of the secret of God.

“That is to say, of the mystery of the creation.’ (De la Haute Magic, Vol. 1, pp. 66-97.)

“From the Book —, or Porta Cœlorum of Rabbi Abraham Cohen Sura, of Portugal, Dissertation VII, cap 2 :—

“§ 1. Jod, —, because simple is a One and first “somewhat, and is like unto the Unit, which is prime to all “other numbers, and to a point, which is the first of all bodies ; “a point moved lengthwise produces a line, or Vav, —, and “this moved sideways produces a superficies, and so from Vav “becomes Daleth, —; formation tends from the right toward “the left, and communication is from the higher to the lower, “and this is the full expression [plenitude] of this letter, Jod, “thus : —, Jod, Vav, Daleth, i.e., I or J or Y, V or U, and “D, making IUD, YOD or JOD. But Vav and Daleth are “numerically 10, as Jod, their principle, is. Moreover, if “Daleth becomes more dense, and to it is added depth, then “we have a body wherein are all the dimensions ; thus —, He, “which is the symbol of profundity [depth].

“Thus Yod is the point or unity, Vav the perpendicular “line, Daleth a superficies, and He represents a square.

“§ 3. Thence, one corresponds to the point ; two to the “line, because a line is extension between two points ; three “to a superficies, because the first of plain figures is a triangle “formed by lines connecting three points. Four points constitute the first body, which is a cube. But in the Quarternary [4] 10 are contained, thus 1, 2, 3, 4 = 10, and thus the “Tetragrammaton is in itself Unity, but contains in itself 2 ; “that is the two letter ‘He’ contains also 3 (i.e., its three “different letters, Yod, He and Vav) ; and contains also 4 “(i.e., the four several letters, —, —, —, —). It also contains “in itself 5, of which figure, He is the cypher, 6, of which Vav “is the cypher, 7, in the mode of writing called —, 52, whose “lesser number is (5 plus 2) 7 ; 8, because the number of the “NAME is 26, whose lesser number is 2 plus 6 = 8 ; 9, in the “modes of writing, —, 72 ; —, 63 ; —, 45, and — ; the final “Nun denoting 700, and Beth 2 ; and the lesser number of “702 being (7 plus 0 plus 0 plus 2) 9 ; and 10, because in the “said Plenitude [YOD-HE-VAV-HE] are ten letters. So “that the Tetragrammaton contains all the numbers ; and as “in 10 all the numbers are contained, so in the Quarternary “are all bodies contained ; and these numbers are the two “symbols of Universal Perfection, and by them all things are “measured and numbered, they being the similitudes of the

"Ten Sephiroth of the Ænsophic World, which is the cause
 "of the other four worlds [AZILUTH, BRIAH, JEZIRAH, and
 "ASIAH], ordinarily expressed by the word —, ABIA,
 "formed by their initials.

"The Magic Triangle of the Pagan Theosophites is the
 "celebrated

A B R A C A D A B R A
 A B R A C A D A B R
 A B R A C A D A B
 A B R A C A D A
 A B R A C A D
 A B R A C A
 A B R A C Denary of Pythagoras
 A B R A
 A B R
 A B
 A

"to which they ascribed extraordinary virtues, and which they
 "figured in an equilateral triangle as above.

"Number of letters $66=6$ plus $6=12=3 \times 4=6$ plus 6
 "plus $7=18=9$
 666.

"This combination of letters is the Key of the Penta-
 "gram. The initial A is repeated in the single word five
 "times, and reproduced in the whole figure thirty times, which
 "gives the elements and numbers of the two figures No. 5 and
 "No. 6. The isolated A represents the Unity of the first
 "principle, or of the Intellectual or Active Agent. The A
 "united with the B represents the fecundation of the Binary
 "by Unity. The R is the sign of the Ternary, because it
 "hieroglyphically represents the effusion that results from the
 "union of the two principles. The number of letters in the
 "single word (11) adds one (Unity) of the Initiate to the
 "denary of Pythagoras; and the whole number of all the
 "letters added together is 66. Kabalistically 6 plus 6 forms
 "the number 12, the number of a square whereof each side is
 "the Ternary 3, and consequently the mystic quadrature of
 "the Circle. The author of the Apocalypse that—of the
 "Christian Kabala has made up the number of the Beast, that
 "is to say of Idolatry, by adding 6 to the double senary (66—
 "making 666) of the Abracadabra, which Kabalistically (6
 "plus 6 plus 6) gives 18, the number assigned in the Jarot to
 "the hieroglyphic sign of Night and of the Profane. The

“Moon with the towers, the Dog, the Wolf, and the Crab,—a “mysterious and obscure number, the Kabalistic Key of which “is 9, the number of initiation.

“On this subject the sacred Kabalist says: ‘Let him “who has understanding [that is to say, the Key of the Kab- “alistic numbers] calculate the number of the Beast, for it is “the number of a Man, and this number is 666.’ [Rev. xiii, “18]. This is in fact the decade of Pythagoras multiplied by “itself, and added to the sum of the triangular Pentacle of “the Abracadabra; it is therefore the summary of all the “magic of the ancient world; the entire programme of the “human genius, which the divine genius of the Gospel wished “to absorb or supplant.

“These hieroglyphical combinations of letters and num- “bers belong to the practical part of the Kabala, which, in “this point of view, is divided into Gematria and Temurah. “These calculations, which now seem to us arbitrary and un- “interesting, then belonged to the philosophic symbolism of “the Orient, and were of the greatest importance in the teach- “ing of the holy things which emanated from the occult “sciences. The absolute Kabalistic alphabet, which connected “the first ideas with allegories, allegories with letters, and “letters with numbers, was what was then called the Keys of “Solomon. We have already seen that these keys, preserved “unto our day, but completely unknown, are nothing else than “the game of JAROT, whose ancient allegories have been re- “marked and appreciated for the first time in our days by the “learned antiquary, Count de Gebelin.

“The double triangle of Solomon is explained by St. “John in a remarkable manner: ‘There are,’ he says, ‘three “witnesses in heaven, the Father, the Word, and the Holy “Spirit; and three witnesses in earth, the breath, the water, “and the Word.’ He thus agrees with the masters of the “Hermetic philosophy, who give their sulphur the name of “ether; their mercury the name of philosophical water; and “style their salt dragon’s blood, or menstruum of the earth; “the blood or the salt corresponding by apposition with the “Father, the aortic or mercurial water with the Word or “Logos, and the breath with the Holy Spirit. But matters of “lofty symbolism can only be understood by the true con- “dition of science. (De ia Haute Magic, Vol. II., pp. 31-35.)

“THE HOLY AND MYSTERIOUS PENTAGRAM, called in “the Gnostic schools the Blazing Star (L’Etoile flamboyante),

"is the sign of Intellectual Omnipotence and Autocracy.

"It is the star of the Magi ; it is the sign of THE WORD "MADE FLESH, and according to the direction of its rays, this "absolute symbol represents Good or Evil, Order or Disorder, "the blessed Lamb of Ormuzd (Ahuro-Mazdao), and Saint "John, or the accursed Goat of Mendes.

"It is initiation or profanation ; it is Lucifer or Vesper, "the morning or the evening star.

"It is Mary or Lilith, victory or death, light (day) or "darkness (night). When the Pentagram elevates two of its "points, it represents Satan, or the goat of the Mysteries ; and "when it elevates one of its points only, it represents the "Saviour, goodness, virtue.

"The Pentagram is the figure of the human body, with "four limbs and a single point, which should represent the "head.

"A human figure, with the head downward, naturally "represents a demon ; that is to say, intellectual overturning, "disorder, or insanity. But if magic is a reality, if this occult "science is the veritable law of the three worlds, this absolute "sign, old as history, and more than history, should exercise, "and does in fact exercise, an incalculable influence over "spirits freed from their material envelopes.

"The sign of the Pentagram is also called the sign of the "Microcosm, and it represents what the Kabalists of the book "Sohar call Microprosopos.

"The complete understanding of the Pentagram is the "key of the two worlds. It is absolute natural philosophy "and science.

"The sign of the Pentagram should be composed of seven "metals, or at least be traced in pure gold on white marble.

"We may also draw it with vermillion on a lamb-skin "without spot or blemish, symbol of integrity and light.

"The ancient magicians drew the sign of the Pentagram "on their doorsteps, to prevent evil spirits from entering and "good ones from going out. This constraint resulted from "the direction of the rays of the star. Two points diverted "outwardly repelled the evil spirits ; two directed inwardly "retained them prisoners ; a single point within captivated "the good spirits.

"The G which Freemasons place in the centre of the "blazing star signifies GNOSIS and GENERATION, the two "sacred words of the ancient Kabala. It also means the

"GRAND ARCHITECT, for the Pentagram, on whatever side we view it, represents an A. All the Mysteries of Magic, all the symbols of the Gnosis, all the figures of Occultism, all the Kabalistic keys of prophecy, are summed up in the sign of the Pentagram, which Paracelsus pronounces the greatest and most potent of all signs. Those who heed not the sign of the Cross, tremble at the sight of the Star of the Microcosm. The Magus, on the contrary, when he feels his will grown feeble, turns his eyes toward this symbol, takes it in his right hand, and feels himself armed with intellectual omnipotence, provided he is really a King worthy to be led by the Star to the cradle of the divine realization; provided he knows, dares, wills, and is SILENT . . . provided, in fine, that the intrepid gaze of his soul corresponds with the two eyes which the upper point of the Pentagram always presents to him open. (De la Haute Magic, Vol. II, pp. 23-62).

"The whole revolutionary work of modern times was symbolically summed up by the Napoleonic substitution of the Star of Honor for the Cross of Saint Louis. It was the Pentagram substituted for the Labarum, the reinstatement of the symbol of light, the Masonic resurrection of Adon-hiram. It is said that Napoleon believed in his star; and if he could have been persuaded to say what he understood by this star, it would have been found that it was his own genius; and therefore he was in the right to adopt for his sign the Pentagram; that symbol of human sovereignty by the intelligent initiative. (ID., Vol. II, pp. 83, 84).

"One of these medals has become popular in our times, so that even those who have no religion hang it on the necks of their children. The figures on it are so perfectly Kabalistic that the medal is really a double and admirable Pentacle. On one side we see the Grand Initiation, the Celestial Mother of the Sohar, the Isis of Egypt, the Venus Urania of the Platonists, the Mary of Christianity, standing upon the world and setting one foot on the head of the Magic Serpent. She extends her two hands so that they form a triangle, whereof the head of the woman is the apex; her hands are open, and emitting rays, which make of them a double Pentagram when the rays are all directed towards the earth, which evidently represents the emancipation of the intelligence of labor.

"On the other side we see the double Tau of the Hier-

“ophants, the Lingam in the double CTEIS or in the triple Phallus supported with the interlacing and double insertion of the Kabalistic and Masonic M, representing the square between the two columns, Iachin and Boaz. Above are placed on a level two hearts, loving and suffering, and around twelve Pentagrams. (ID, Vol. II, pp. 84, 85).

After this abominable Phallic and hellish use and interpretation of the Miraculous Medal of the Virgin Mother of Christ, how could Catholics be accused of rash judgment if they admit A. Pike, the 80 Luminaries, and his other fellow-students and admirers to profane Mass and all other Christian mysteries? It is Satanic and diabolic.

CHAPTER XVII—A SAMPLE OF PRACTICAL OCCULTISM.

We cull it from A. E. Waite's Digest of the writings of E. Levi, p. 446, and preface it by some remarks of this champion of the puritanism and cant of the English Masonry, p 33:

“With regard to the magical experiences of Eliphas Levi, we shall do well to remember that the conservation of the images of objects in the Astral Light, is a hypothesis, but the evocation of Apollonius claims to be actual fact, and though the sceptical philosophy of the Magus degraded his own prodigy, the serious student will perhaps find therein something more than a ‘pathological value’ or the ‘reve d’un homme éveillé.’—The dream of a waking man.

“In the spring of the year 1854, I repaired to London to escape from internal disquietude, and to devote myself, without distraction, to study. I had letters of introduction to persons of distinction, and to those seeking communications from the supernatural world. I met with many of the latter class, and, amidst much affability, I discovered in them a fund of indifference and triviality. They immediately required of me the performance of prodigies, as from a charlatan. I was not a little discouraged, for, to speak truly, so far from being disposed to initiate others into the mysteries of ceremonial magic, I had always dreaded its delusions and weariness for myself. Moreover, such ceremonies require a

"paraphernalia which is expensive and difficult to collect. I immersed myself, therefore, in the study of the supreme "Kabala, and thought no further of English adepts, when one "day, on returning to my hotel, I found a note in my room. "This note enclosed half of a card transversely divided, and "on which I at once recognized the character of Soloinon's "seal, with a tiny slip of paper, on which was written in pen- "cil : 'Tomorrow at 3 o'clock, in front of Westminster Abbey, "the other half of this card will be given you.' I kept this "singular appointment. A carriage was waiting at the place ; "I held unaffectedly my portion of the card in my hand ; a "footman approached and made a sign to me, opening the "carriage door as he did so. Within there was a lady in "black whose face was concealed by a thick veil ; she mo- "tioned me to a seat beside her, displaying the other part of "the card I had received. The door was shut, the carriage "rolled away, and the lady raising her veil, I saw that my ap- "pointment was with an elderly person, who beneath her grey "eyebrows had bright black eyes of preternatural fixity. " 'Sir,' she began, with a strongly-marked English accent, 'I "am aware that the law of secrecy is rigorous among adepts ; "a friend of Sir B. L., who has seen you, knows that you have "been asked for phenomena, and that you have declined to "gratify curiosity. It is possible that you do not possess the "necessary materials ; I can show you a complete magical "cabinet, but I must require of you, first of all, the most in- "violable secrecy. If you do not guarantee this on your "honor, I will give orders for you to be driven home.' I made "the required promise, and have kept it faithfully by not di- "vulging the name, quality or abode of the lady, whom I soon "recognized as an initiate, not actually of the first degree, but "still of a most exalted grade. We had several long conver- "sations, during which she insisted always on the necessity of "practical experiences to complete initiation. She showed "me a collection of vestments and magical instruments, even "lending me certain curious books of which I was in want ; in "a word, she determined me to attempt at her house the ex- "perience of a complete evocation, for which I prepared my- "self during twenty-one days, scrupulously observing the "rules laid down in the Ritual.

"All was completed on the 24th of July ; it was proposed "to evoke the phantom of the divine Apollonius, and to inter- "rogate it about two secrets, one of which concerned myself,

“while the other interested the lady. The latter had at first
“counted on assisting at the evocation with a trustworthy
“person, but at the last moment this person proved timorous,
“and, as the triad or unity is rigorously prescribed in magical
“rites, I was left alone. The cabinet prepared for the evoca-
“tion was situated in a turret; four concave mirrors were
“hung within it, and there was a kind of altar having a white
“marble top, surrounded with a chain of magnetized iron.
“On the marble the sign of the Pentagram was engraved in
“gold; the same symbol was drawn on a new white sheep-
“skin stretched beneath the altar. In the middle of the
“marble slab there was a small copper brazier with charcoal
“of alder and laurel wood, while a second brazier was placed
“before me on a tripod. I was vested in a white robe very
“similar to those worn by Catholic priests, but longer and
“more ample, and I wore upon my head a chaplet of vervain
“leaves entwined about a golden chain. In one hand I held
“a new sword, and in the other the Ritual. I lighted the two
“fires with the requisite materials, which had been prepared
“previously, and I began, at first, in a low voice, but rising by
“degrees, the invocations of the Ritual; the flame invested
“every object with a wavering light, and finally went out. I
“set some more twigs and perfumes on the brazier, and when
“the fire started up again, I distinctly saw before the altar a
“human figure larger than life, which dissolved and disap-
“peared. I recommenced the evocations, and placed myself
“in a circle which I had already traced between the altar and
“the tripod; I then saw the interior of the mirror which was
“in front of me, and behind the altar, grow brighter by de-
“grees, and a pale form grew up there, dilating and seeming
“to approach gradually. Closing my eyes, I called three
“times on Apollonius, and, when I re-opened them, a man
“stood before me wholly enveloped in a winding-sheet, which
“seemed to me more grey than white; his form was lean,
“melancholy, and beardless, which did not quite recall the
“picture I had formed to myself of Apollonius. I experi-
“enced a feeling of intense cold, and when I unclosed my lips
“to interrogate the apparition, I found it impossible to utter a
“sound. I therefore placed my hand on the sign of the Pen-
“tagram, and directed the point of the sword towards the
“figure, adjuring it mentally by that sign not to terrify me in
“any manner, but to obey me. The form thereupon became
“indistinct, and immediately after it disappeared. I com-

"manded it to return, and then felt, as it were, a breath of
 "wind pass by me, and something having touched me on the
 "hand which held the sword, the arm was immediately be-
 "numbed as far as the shoulder. Conjecturing that the
 "weapon displeased the spirit, I set it by the point near me,
 "and within the circle. The human figure at once reappeared,
 "but I experienced such a complete enervation in all my
 "limbs, and such an exhaustion had taken possession of me,
 "that I made two steps to sit down. I had scarcely done so
 "when I fell into a deep coma, accompanied by dreams of
 "which only a vague recollection remained when I recovered
 "myself. My arm continued for several days benumbed and
 "painful. The figure had not spoken, but it seemed to me
 "that the questions I was to ask it had answered themselves
 "in my mind. To that of the lady an inner voice replied,
 "'Death!' (it concerned a man of whom she was seeking
 "news). As for myself, I wished to learn whether reconcilia-
 "tion and forgiveness were possible between two persons who
 "were in my thoughts, and the same interior echo impudently
 "answered, 'Dead!'

"Here I narrate facts as they actually occurred ; I impose
 "faith on no one. The effect of this experience on myself
 "was incalculable. I was no more the same man ; something
 "from the world beyond had passed into me. I was neither
 "gay nor depressed any longer, but I experienced a singular
 "attraction towards death, without, at the same time, being in
 "any way tempted to suicide. I carefully analyzed what I
 "had experienced, and, in spite of an acute nervous antipathy,
 "I twice repeated, at an interval of a few days only, the same
 "experiment. The phenomena which then occurred differed
 "too little from the former to require their addition to this
 "narrative. But the consequence of these further evocations
 "was for me the revelation of two Kabalistic secrets, which, if
 "universally known, might change in a short period the basis
 "and laws of society at large.

"Am I to conclude from this that I have really evoked,
 "seen, and touched the great Apollonius Tyaneus? I am
 "neither so far hallucinated as to believe it, nor sufficiently
 "unserious to affirm it. The effect of the preparations, the
 "perfumes, the mirrors, the pantacles, is a veritable intoxica-
 "tion of the imagination, which must act strongly on a person
 "already nervous and impressionable. I seek not to explain
 "by what physiologic laws I have seen and touched ; I

"assert solely that I have seen and that I have touched, that
 "I saw clearly and distinctly, without dreaming, which is
 "sufficient ground for believing in the absolute efficacy of
 "magical ceremonies. I look upon the practice, however, as
 "dangerous and objectionable; health, both moral and phy-
 "sical, would not long withstand such operations, if once they
 "became habitual. The old lady I mentioned, and of whom,
 "subsequently, I had cause to complain, was a case in point,
 "for, in spite of her denials, I do not doubt that she continu-
 "ally practised necromancy and goetic magic. She at times
 "talked complete nonsense, at others yielded to insane fits of
 "passion, of which the object could be scarcely determined.
 "I left London without revisiting her, but I shall faithfully
 "keep my promise to say nothing whatsoever which may dis-
 "close her identity, or give even a hint about her practices, to
 "which she doubtless devoted herself unknown to her family,
 "which, as I believe, is numerous, and in a very honourable
 "position

CHAPTER XVIII.—THE HOLY EMPIRE—REGNUM SANCTUM
 —OF THE ENGLISH ESOTERIC MASONS.

The Text Book of Advanced Freemasonry was published in Great Britain, but the compiler owns that, for the Kadosh degrees—of course the esoteric ones—he is indebted to Bro. McClenachan, 33rd degree, of New York. We cull from them:

"We now approach the Holy Empire, which signifies the
 "attainment of the science and power of the Magi. The four
 "words of the Magi are to KNOW, to DARE, to WILL and to
 "be SILENT, and are written in the four symbolic forms of
 "the Sphynx."

We have seen, chapter xvi, in the quotation from Pike's manuscript published by the 80 Luminaries, that the Magus turning his eyes toward the Holy Pentagram, the Blazing Star, and taking it in his hands feels himself armed with "intellectual omnipotence, provided he is a king worthy to be

"led by the Star to the cradle of divine realization · provided
"he knows, dares, wills and is silent."

This being quoted by the 80 Luminaries from the Haute Magic translated by Pike, we will look for information in the same Haute Magic, but translated by Waite, p. 87 ;

"Magic was called formerly the Sacerdotal Art, and the
"Royal Art, because initiation gave empire over souls to the
"Sages, and adroitness for ruling wills."

A. E. Waite, having digested the Haute Magic, and other magical works of Eliphas Levi, informs us that the Magi are called kings "because magical initiation constitutes a veritable
"royalty, and the great art of the Magi is termed the Royal
"Art or Holy Kingdom—Regnum Sanctum. The guiding
"star is the same Blazing Star which is a symbol in all initia-
"tion. For the Alchemists it is the sign of the Quintessence,
"for the Magicians the Great Arcanum, for the K̄abalists the
"Sacred Pentagram. We could prove that the study of this
"Pentagram should indubitably have led the Magi to an ac-
"quaintance with the new name which was to exalt itself
"above all names and bend the knees of all beings who are
"capable of adoration. Thus Magic unites in a single science
"all that is most certain in philosophy and most infallible and
"eternal in religion."—P. 41 *Mysteries of Magic*, by Waite,
2nd edition, Keegan, French, Trubner & Co., 1897.

In an essay by A. E. Waite himself, prefacing the Mag-
ical Writings of Thomas Vaughan, 1888, p. xix, he says :

"The earnest student who turns for illumination to the
"sanctuaries of the ancient mystic wisdom and for counsel to
"its grand hierophants, finds himself face to face with the
"departed but still eloquent representatives of a Sacerdotal
"and Royal science which claims to be exclusively acquainted
"with the One Way of Rectitude and the Unerring Path of
"Light."

A. Pike and his fellow-students or disciples, such as the
30 Luminaries, A. E. Waite and other champions of the Eng-
lish craft, all quote or follow more or less the magical doc-
trines and practises of Eliphas Levi ; hence Masons cannot
reasonably object to our taking from the same sources the
explanation of the KNOW, the WILL, the DARE, and the BE
SILENT, and the various significations of the SPHYNX. We
read in the Haute Magic, p. 88* :

* Any one who has studied the writings of Eliphas Levi knows that he
does not blush at the cultus of the phallus and cteis in the divine and
human, or in any other world.

"He knows the secret of the future, he dares in the present and he is silent on the past. He knows the failings of the human heart ; he dares make use of them to achieve his work ; and he is silent as to his purposes. He knows the principle of all symbolisms and of all religions ; he dares to practise or to abstain from them without hypocrisy and "without impiety"—but not without contradiction. L. F.—"he is silent upon the one dogma of supreme initiation. He knows the existence and nature of the Great Magical Agent ; he dares perform the acts and give utterance to the words which make it subject to human will, and he is silent upon the "mysteries of the Great Arcanum." At p. 15 of the same book, read: "The Sphynx, that symbol of symbols, the eternal enigma of the vulgar, the granite pedestal of the science of the sages, "the voracious and silent monster whose invariable form expresses the one dogma of the great universal mystery." P. 32 : "The sphynx has not only a man's head, it has woman's "breasts ; do you know how to resist feminine charms ? " No, "is it not so?" P. 77 : "Now this armed Sphynx represents "the law of mystery which watches at the door of initiation "to warn away the profane." P. 355 : "The symbolical tetrad "represented in the mysteries of Memphis and Thebes by the "four forms of the Sphynx, the man, eagle, lion and bull. . . . "Now, these four signs, with all their analogies, explained the "one word hidden in all sanctuaries, that word which the "Bacchantes seemed to divine in their intoxication, when "they worked themselves into frenzy for Io Evohe. What, "then, was the meaning of this mysterious term ? It was the "name of the four primitive letters of the mother tongue. "The Jod, symbol of the wine, or paternal sceptre of Noah ; "the He, type of the cup of libations, and also of maternity ; "the Vau which joins the two, and was depicted in India by "the great and mysterious lingam,"—or Masonic phallus.

We are aware that the English craftsmen have other poundings for the exoteric and esoteric Masons, but they cannot deny that the above one is dearer than any other to the hearts of the English fellow-students or disciples of Albert Pike, whether in the British Empire or the United States. He was the King and Pope of the English Freemasonry ; this Yankee had the Prince of Wales, Lord Lathom and other peers of the British realm in actual submission, as it is proved in another chapter. The most prevalent occultist hue now-a-days in the English esoteric craft is the Pikean.

CHAPTER XIX.—APING PRIESTHOOD IN ENGLISH LODGES.

We read in *The Freemason*, May 8, 1897 :

"Among the matters contained in the report of the Council, is a recommendation 'that a loyal and respectful address should be presented to Her Most Gracious Majesty 'the Queen, the Royal Patron of the Order of the Temple and Hospital in England, to congratulate her on arriving at 'the sixtieth year of her glorious and benignant reign.' There 'is also an announcement to the effect that 'V. E. Knight 'the Rev. C. E. L. Wright, G. Prelate, has offered to complete the official regalia of the office of Grand Prelate by 'presenting a VIOLET CASSOCK,' and that the 'Council 'have gratefully accepted' the gift."

The capitals are c. s. Lo! a Freemason robed in a violet cassock, and aping a Roman Catholic or an Anglican ritualistic Bishop. Why should he not go a step farther, put on the Alb and Chasuble, and ape the Christian mysteries and even Mass? A high grade English Mason must be a Kabalist, and A. E. Waite has stated that the Kabalists profaned the Christian mysteries and celebrated the Black Mass.

W. Stevens Perry, 32nd degree, D. D. Oxon., LL. D., D. C. L., Bishop of Iowa, one of the 80 Luminaries, in his chapter on *Modern Templary History*, p 145, says :

"The Templar must be a Christian* initiated in Holy Baptism† into the Church of our Lord Jesus Christ, and if 'consistent he should remember the words of his Master: 'This do—Take and eat My body and drink My blood—in 'remembrance of Me.' Founded on the Christian religion is

* Does the Mason Knight and Protestant Bishop mean the Christianity of man or that of the Gospel and the Apostles?

† Does he mean the Baptism in the sense of the orthodox Christian, or the baptism of FIRE spoken of in the *Autobiography of Lucifer*, or the baptism of which speaks R. Carlile, in his *Manual of Freemasonry*, Reeve & Turner, London, W.C. 196 Strand I know Masons who have used this manual, and Masons who sell it as one in use in Western Canada. We read in it : "Baptism—In the name of the Father, and of the Son and 'of the Holy Ghost, is first, to dip into Nature, or God the Father, for 'physical science, of which water is the symbol. The second is to dip 'into Jesus Christ as the Fountain of moral science, of which water is 'still the symbol. And the third is to dip in the Holy Ghost for intel-'lectual poetic inspiration, of which fire is the symbol. Hence Baptism 'by water is symbolical of infant and adult education, and Baptism by 'fire signifies inspiration or the highest intellectual attainment of the 'Holy Ghost, belonging not to the many called, for all are called ; but 'to the well organized few that are chosen."

"our oft repeated profession and, if Christ-like, nothing
"Christian is foreign to us."

Here is another important quotation from the Bishop of Iowa :

"Besides, the thirst for vengeance on their unjust and
"cruel oppressors could only be appeased by such an effort to
"perpetuate the calumniated and proscribed Order....we
"cannot but claim that even if a direct descent from the
"Templar Order after its suppression by the Pope of Rome
"and the King of France in the fourteenth century, cannot be
"proved by historic documents, still there is reason to admit
"the existence of a continuous connection, a practical succes-
"sion,....making the modern Templary....the representa-
"tive of the old Order."

The modern Templars are the successors of the Mediaeval
Templars and of the Kabalists, why should they not be actu-
ated by a remnant of the same thirst for vengeance and
profane the Christian mysteries? But before we expose the
High Priesthood of the English Craft, let us look at the
novice preparing himself for the aping Masonic priesthood.
We will quote from an indisputable British authority already
quoted, the Text Book of Advanced Freemasonry. E. C. is
the abbreviation for EMINENT COMMANDER :

"E. C.—To order, Sir Knights—DONE.

"(The Sir Knights stand to order, the novice takes the
"skull and lighted taper as directed and proceeds slowly by
"himself once round the encampment; while the novice is
"performing the year of penance a solemn dirge may be
"played: when the novice has returned to the west he faces
"the Eminent Commander, who addresses him as follows :

"E. C.—You now repeat after me the following impre-
"cations :—

"E. C.—May the spirit that once inhabited this skull
"rise and testify against me if I ever wilfully betray my
"obligation of a Knight Templar.

"E. C.—Seal it with your lips seven times on the skull.

"(The novice raises the skull to his lips and kisses it
"seven times, which is then replaced on the sepulchre.)

"E. C.—May my light also be extinguished among men
"as that of Judas Iscariot was for betraying his Lord and
"Master, and as now I extinguish this light.

"(The novice blows out the light and the taper is re-
"placed but not lighted.)"

We read in the second part of the installation :

"E. C.—Worthy Bro., at your first admission you were "refreshed with bread and water ; we now invite you to re- "fresh yourself with the cup of Memory,† which you will "dedicate to seven distinct Libations, you will repeat after "me : E. C.—The next"—after the sixth—"is called the "Obligation toast, and is drunk from the S —"—Skull— "and seals the rest of the libations ; seventh Libation : To "all Knight Templars wheresoever dispersed over the face of "earth and water, DRINK Prelate reads from Revela- "tions, ch. 2nd, verse 17th."

Whether or not there was a change on this point of the ritual when it was revised in 1873, by command of the Grand Master, H . . . H . . . the Prince of Wales, we could not say, but this revised ritual was rejected by the Scotch Templars, and the one from which we have quoted is still "en vogue" among many Templars, who drink in the human skull their horrid libation. We read in the Light on Masonry, p. 182 :§

"What followed : I then took the cup (the upper part of "the human skull) in my hand and repeated after the Grand "Commander the following obligation : 'This pure wine I "now take in testimony of my belief in the mortality of the "body and the immortality of the soul,—and may this liba- "tion appear as a witness against me both here and hereafter, "—and as the sins of the world were laid upon the head of "the Saviour, so may all the sins committed by the person "whose skull this was, be heaped upon my head, in addition "to my own, should I ever knowingly and wilfully violate or "transgress any obligation that I have heretofore taken, take "at this time or shall at any period take in relation to any "Degree of Masonry or Order of the Knighthood.' This "candidate here not only deprecates the damnation of his "own soul for his own sins, but also for the sins of another, "which is a double damnation ; and all this in case of a "violation of any oath in Masonry. As, for instance, if he "speaks evil of a Brother Master Mason, behind his back or

† Is not this a sacrilegious mimicry of the words of our Lord at the institution of the Holy Eucharist: "Do this in commemoration of me?"

§ Quincy Adams, ex-President of the United States, in his address to the people of Massachusetts in 1833, said of this Light on Masonry : "To "that book and its author, permit me, my fellow citizens to offer a "tribute of respect, a tribute the more richly deserved, for the slanders "which Masonic benevolence and charity have showered upon them. "Elder David Bernard, a minister of the Baptist, a man of good "repute and of blameless life and conversation"

“before his face,’ or ‘wrongs him out of one cent . . . ’ he is to “be doubly damned. Mr. Allyn”—a well known Masonic writer—“remarks: ‘When I received this degree I objected “to drink from the human skull and to take the profane oath “required by the rules of the Order. I observed to the most “eminent that I supposed that that part of the ceremonies “would be dispensed with. The Sir Knights charged upon “me, and the most eminent said: ‘Pilgrim, you here see the “swords of your companions drawn to defend you in the dis- “charge of every duty we require of you. They are also “drawn to avenge any violation of the rules of our Order. “We expect you to proceed.’ A clergyman, an acquaintance “of mine, came forward and said: ‘Companion Allyn, this “part of the ceremonies is never dispensed with. I and all “the Sir Knights have drunk from that cup and taken the “fifth libation.’”—In the Yankee ritual there were only five libations instead of seven, as in the British ritual.—“I then “drank of the cup of double damnation.’”

In the British Empire and in the United States there is the Masonic Order of High Priesthood. In England it is one of the allied orders and no brother is admitted to it unless he be an Installed Principal of a Royal Arch Chapter; in the United States, they say, “unless he has been elected to preside over a Chapter of Royal Arch Masons.” See Crowe’s the Master Mason’s Hand Book, p. 64, and the History by the 80, pp. 638 to 642. There is a clause that “all the com- “panions, except High Priests and Past High Priests are “requested to withdraw, while the new High Priest is solemnly “bound to the performance of his duties; and after the per- “formance of other necessary ceremonies not proper to be “written, they are permitted to return.” Now, is not this a very suspicious looking clause? The priestly duties to be performed in such a secret way that the Brethren and Companions have to withdraw, with ceremonies not proper to be written are a mimic, sacrilegious, profane aping of the Biblical religious mysteries, if even they are not a sort of Black Mass. We read in the History by the 80:

“In setting about the formation of an Order suitable for “the office of High Priest, what could be more natural or “appropriate than to take the Scriptural history of the meet- “ing of Abraham with Melchisedeck, Priest of the Most High “God; the circumstances which brought this meeting about; “the bringing forth bread and wine; the blessing, etc.; and

“the anointing of Aaron and his sons to the priesthood
 “under the Mosaic dispensation. We can illustrate this
 “point farther by reference to a note, found in an old ritual
 “of the ‘Mediterranean Pass’ as then—and perhaps it may be
 “so now—conferred under the Grand Priory of England and
 “Wales, preparatory to the Order of Malta. That note read
 “as follows: ‘In some Priories the candidate partakes of
 “bread from the point of a sword ; and wine from a chalice
 “placed upon the blade handed to him by the prelate.’
 “Again, in an old manuscript of the ritual of the Royal Grand
 “Conclave of Scotland, now also before me,” says Companion
 W. Hacker, “I find similar language used in the ritual of the
 “Templar Order. How well the thoughts contained in these
 “extracts have been worked into the Order of High Priest
 “every well-informed High Priest must very well understand
 “. In these rituals, to which I have referred, I find these
 “expressions used: The skull to be laid open and all the
 “brains to be exposed to the scorching rays of the sun.”

We read in the same 80's History, p. 641, a resolution
 adopted in 1853: “That every newly elected High Priest
 “should, as soon as convenient, receive the Order of High
 “Priesthood, but his anointment as such is not necessary to
 “his installation, or the full and entire discharge of all his
 “powers and duties as presiding officer of this Chapter.”

CHAPTER XX.—A. PIKE, ONE OF THE MAGICIAN KINGS AND
 HIGH PRIESTS IN ENGLISH FREEMASONRY.

Long before A. Pike was enthroned uncrowned King
 and untiaed Pope of the Cosmopolite English Masonry, he
 had been anointed King and High Priest according to the
 Order and Rite aping Melchisedeck, when he was yet in
 Arkansas. For this we have the testimony of the 80 Lumin-
 aries, p. 642 :

“The Council of High Priests of Maryland was organized
 “May 7, 1824, and has had a continuous existence to the
 “present time. Its records, with the autographic signature of
 “all companions anointed since that date, are preserved and
 “are highly valued by the Companions of Maryland. Among
 “those who received the Order in that Council are the follow-

"ing companions of other jurisdictions, upon whom the Order "was conferred by courtesy : . . . Albert Pike, of Arkansas."

A. Pike was a Kadosh, nobody can deny it ; and surely he was not an ignorant one of the nursery, but a genuine, well informed Kadosh and a true Prince and Sovereign of the Holy Empire of the Magi who pretend to attain to the science of the Magicians, the Sacerdotal and Royal Science which claims to be "exclusively acquainted with the One "Way of Rectitude and the Unerring Path of Light" If such a Kadosh happens to be acknowledged a Masonic Pope, as undoubtedly was A. Pike, he surely would, in his pretended "unerring path of light," claim as great an infallibility as any Pope of Rome.

No well informed Mason could deny that A. Pike was a Magus King worthy to be led to the cradle of divine realization ; with the ' Holy and Mysterious Pentagram, the Blazing "Star, the Sign of Intellectual Omnipotence and Autocracy ", he felt himself "armed with Intellectual Omnipotence." With this, "the greatest and most potent of all signs," he claimed that "he could exercise an incalculable influence over the "spirits freed from their material envelopes. By drawing on "the doorsteps this absolute sign, old as history, and more "than history," he pretended, like "the ancient magicians, to "prevent evil spirits from entering, and good ones from going "out. This restraint resulted from the direction of the rays "of the Star. Two points directed outwardly repelled evil "spirits, two directed inwardly retained them prisoners, a "single point within captivated the good spirits." All these teachings and practices are taken from the Haute Magic of Eliphaz Levi in the manuscript of Pike ; the publishing of it by the 80 Luminaries proves A. Pike to have been a zealot for the propagation of the magician teachings and practices of the apostate ABBE. In the same Pikean manuscript there is suggested a sacrilegious and immoral use of a Catholic medal of the Immaculate Virgin Mother of Christ set on a level with the Venus Urania of the Platonist ; even a phallic interpretation is given of one side of this medal which, he says, can be used as a talisman "so that those who have no "religion hang it on the necks of their children." It cannot be objected that Pike and the 80 Luminaries are quoting these horrors of the Magic as scholars, who merely give a sample of Occultism for historical purpose, for, Pike and the 80 are all without exception Kadoshes, adepts and practi-

tioners of Magic ; they are Princes or Sovereigns "of the Holy Empire, which signifies the attainment of the science and power of the Magi." Moreover, at pp. 44 and 49, the 80 Luminaries give as their own, a phallic and gnostic doctrine of Eliphaz Levi's stamp. A Pike and the 80 have somewhat the same magic, but with chameleon-hues.

A. Pike was not only one of the anointed kings and priests of Masonry aping Melchisedech, but he had also been a novice to the priesthood, doing figuratively a year of penance, a lighted taper in one hand and a human skull in the other, and had consummated his sacrilegious mimicry by the diabolical drinking in a human skull of the libation of double damnation.

A. Pike, as all other esoteric Masons of the English Hauts grades, was a Kabalist of some hue. A. E. Waite has told us that his Masonic ancestors, the Kabalists of the middle ages, "were professors of Kabalistic arts. . . . directed "their mystic machinery to do injury to their enemies, and "the infernal magic of the middle ages, with its profanation of "Christian mysteries, its black masses and impious invocations, is, in part at least, their creation." To accuse Pike of profaning the Christian mysteries, of celebrating the black mass, and using impious invocations would be merely accusing the progeny of being worthy of the progenitors. Granting A. Pike's protest against Goety and the Black Art, he is undoubtedly a Magico-Luciferian ; call him whatever name you wish, he surely was, according to Latin Christian orthodoxy, a magician devil worshipper. Moreover, R. F. Gould says positively that Pike was a firm believer in Rosicrucianism and Hermeticism, and therefore with Hermes, he professed the high theurgic faith which, according to A. E. Waite, "was that by means of certain invocations, performed "solemnly by chaste, sober, abstinent and mentally illuminated "men, it was possible"—for Pike, as for all Hermetists—"to "come into direct communication with those invisible powers "which fill the measureless distance between man and God. "A divine exaltation accompanied this communication with the superior intelligences of the universe, and man"—Pike—"entered into a temporal participation of deific qualities, while "the power and wisdom thus acquired submitted many hierarchies of spiritual beings to the will of this Magus," Albert Pike, a Melchisedech, King and Priest of Magical Freemasonry, viz.: of the Kadosh Haut Grades, etc.

CHAPTER XXI.—A. PIKE, THE KING AND POPE OF THE
FREEMASONS.

The question in this chapter is not if Pike was one of the many aping Melchisedechs, one of the many Magician Kings and High Priests but if he was THE KING and THE POPE of Freemasonry. No doubt he combined in his person the two species of Royalty and High Sacerdotalism; one he shared with many other Masons, the other with none: this last species we shall examine in this chapter. W. J. Hughan wrote in the Freemason, Mar. 14, 1896:

"My beloved fellow student, General Pike, the UN-CROWNED KING of the Hautes"—Hauts—"Grades. . . . His monument is enshrined in the hearts and memories of his brethren of the 'Ancient and Accepted Rite,' as was his constant and final wish. He has lived; the fruits of his labors live after him. . . . If his monument you seek, look at "his work."

A. E. Waite and Bro. John Yarker, a craft's Don Quixote, have proclaimed Pike THE MASONS' POPE. See the Devil Worship in France, pp. 214, 215, 216. A. E. Waite says:

"Mr. Yarker is a member of the 33rd degree of the A . . . A . . . S . . . R . . . , and he is also the Grand Master of the "only legitimate body of the Supreme Oriental Rite of Memphis and Misraim in England, Scotland and Ireland. Moreover, in most Masonic countries of the world he is either "Honorary Grand Master or Honorary member in the 95th "degree of Memphis, 90th degree of Misraim, and 33rd degree "Scottish Rite, the last honorary membership including bodies "under PIKE REGIME as well as its OPPONENTS. He is perfectly well acquainted with the claim of the Charleston "Supreme Council to SUPREME POWER in Masonry, and that "it is a usurpation founded on a forgery. In a letter which "he had occasion to address some time since to a Catholic "priest on this very subject, he remarks: 'The late Albert "Pike, of Charleston, as an able Mason, was undoubtedly a "MASONIC POPE, who kept in leading strings all the Supreme "Grand Councils of the world, including the Supreme Grand "Councils of England, Ireland and Scotland, the first of "which includes the Prince of Wales, Lord Lathom and other "peers, who were in alliance with him and in actual submission. Its introduction into America arose from a temporary

"schism in France in 1762, when Lacorne, a disreputable "panderer to the Prince of Clermont, issued a patent to a "Jew, named Stephen Morin. Some time after, in 1802, a "pretended constitution was forged and attributed to Fred- "eric the Great, of Prussia. This constitution gives power to "members of the 33rd degree to elect themselves to rule all "Masonry, and this custom is followed. . . . The good feeling "of Masonry has been perpetually destroyed in every country "where the Ancient and Accepted Rite exists ; and it must "be so in the very nature of its claims and its laws.' Mr. "Yarker has no connection with a Supreme Dogmatic Direc- "torate in any other form than this disputed and perfectly "well known assumption of the Charleston Supreme Council. "The term, 'Supreme Dogmatic Directorate,' was not used by "Pike, and the confidence enjoyed by the American was never "extended to Lemmi, though he may have desired it. In- "stead, therefore, of all Masonry being ruled by a central "authority unknown to the majority of Masons, we have "simply a bogus claim which has no effect outside of the "Scottish Rite, and of which all Masons may know if they "will be at the pains to ascertain."

Bro. Yarker sides with the two sides, with the Pikeans and Charleston, and with the anti-Pikeans against Charleston; he is honorary member of "bodies under Pike's regime and "its opponents". He agrees with the anti-Pikeans who do not admit the claim of Charleston DE JURE, but he agrees with the Pikeans by admitting it DE FACTO. Let us hear what Pike and his beloved fellow students have to say. They admit that the patent granted to Morin was authentic and valid, and that the claim of Charleston was good and valid, both DE JURE and DE FACTO.

The 80 Luminaries in their History, p. 649, style A. Pike "Grand Commander of the Supreme Council of Sovereigns, "Grand Inspector General of the 33rd degree Southern "Jurisdiction of the United States. . . . The Mother Council of "the world. . . . A . . . A . . . S . . . Rite ;" they then quote at length from one of his reports :

"We can soon learn how it was that the Council degrees "came about 1766 from France, not from Prussia. In 1761, "the Lodges and Councils of the Superior degrees being ex- "tended throughout Europe, Frederic II. (or the Great) King "of Prussia, as Grand Commander of the Order of Princes of "the Royal Secret, or 32nd degree, was by general consent

“acknowledged and recognized as Sovereign and Supreme HEAD of the Rite. On the 25th October, 1762, the Grand Masonic Constitutions were finally ratified in Berlin and proclaimed for the government of all Masonic bodies working in the Scotch Rite over the two hemispheres; and in the same year they were transmitted to Stephen Morin, who had been appointed in August, 1761, Inspector General for the New World, by the Grand Consistory of the Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville, representative of Frederic and Substitute-General of the Order. It will be remembered that the 33rd degree was not then created; and under Frederic the Great there was no rank higher than the 32nd, nor any body superior to a consistory. When Morin arrived in the West Indies, he, agreeably to his patent, appointed Mr. Hayes a Deputy Inspector-General, with the power of appointing others when necessary. It was under this authority, coming, it is true, from the Consistory at Paris, held by that Consistory as the Delegate and Representative of Frederic the Great, that the Lodges of Perfection in Albany and Charleston were established, with authority to confer these detached degrees.”

In the same History by the 80 Luminaries, pp. 799, 800, 801, we read :

“Early in 1803 a circular, dated December 4, 1802, was published announcing the organization, on May 31, 1801, of a new governing body of a new rite. . . . The name of this new body was ‘The Supreme Council of Sovereign Grand Inspectors-General of the Thirty-Third Degree for the United States of America’ . . . It recognized the ‘Constitution of 1762,’ the ‘Secret Constitution,’ and the ‘Constitution of 1786.’

“The latter are the supreme law of the Rite. They purport to have been sanctioned by Frederic the Great, of Prussia, as the SUPREME HEAD and GOVERNOR of the Rite; their purpose was to provide for the succession, after his death, in the government of the Rite. By their terms, Frederic’s power was vested in a Council of nine in each nation. . . . It has been vigorously asserted that these constitutions were never sanctioned by Frederic, and even that they were forged at Charleston, and until quite recently, this has been generally accepted. . . . But Brother Albert Pike, in his Historical Inquiry, has most completely overthrown

"these assertions... It is difficult, after closely studying "Brother Pike's presentation of his reasons, to avoid agreeing "with him in his conclusions... FIRST SUPREME COUNCIL.— "The first body organized under them was the Supreme "Council established at Charleston, May 31, 1801, by John "Mitchel and Frederic Dalcho... Brother Pike shows that "in the 'Institutes' attached to the 'Constitutions of 1762,' as "published in France, it is provided that, in a country in "which there is no Grand Consistory or Grand Council of "Princes of Jerusalem, the oldest Grand Inspector is invested "with DOGMATIC power, and consequently with the title of "Sovereign,—whence undoubtedly came the title, 'Sovereign "Grand Inspector-General.'"

We read in the Freemason, Aug. 29, 1896 :

"All Supreme Councils claim to be derived from the "Supreme Council of the Southern Jurisdiction of the United "States, and it claims to be the Mother Supreme Council of "the World, established in Charleston, South Carolina, on the "31st of May, 1801"

It is R. F. Gould, a Past Grand Deacon of England, who wrote the above quotation. The 80 Luminaries, p. 806, say :

"The Mother Supreme Council, ('Mother' in fact, but not "claiming on that account to be more than the peer of her "daughters), commands the respect and affection of all Scot-"tish Masons, and, by its publications, has gained an immense "influence, the world over, in all matters relating to the "Ancient and Accepted Rite."

We have enough of Masonic quotations to form a pretty fair idea of Charleston and its Pope aping Rome and the Pope. The aping is remarkable ; a few traits will prove it.

The Bishop of Rome has no more power conferred on him by the Sacrament of order than any other Bishop whose ordination is valid. Likewise, the Grand Commander of the Supreme Council of Sovereign Grand Inspectors-General, of Charleston, has not received from the Scottish Rite any more power than any other Grand Commander of any other Supreme Council.

Rome is the Mother Church of all other churches (dioceses); likewise Charleston is the Mother of all Supreme Councils.

The Bishop of the Mother Church of Rome has the PRIMACY over all the other churches (dioceses), over their bishops and their diocesans ; likewise the Grand Commander

of the Mother Supreme Council of Charleston has the primacy over all the other Supreme Councils, their subordinate lodges, and their members.

The Catholics believe that the Bishop of Rome has DE JURE and DE FACTO a primacy of real jurisdiction over all the Christians. Some schismatics say that the Bishop of Rome has only a Primacy of Honor, while other schismatics refuse to acknowledge any primacy, whether of honor or of real jurisdiction.

Likewise there were Pikeans who believed in the primacy of the Grand Commander of the Mother Supreme Council, of Charleston, and were in alliance and submission to the uncrowned King and the untiared Pope, as were the future King of Great Britain and future Emperor of India, with many British peers. Naturally there were schismatics of different sorts opposing the Pike regime and by their opposition proving the claim of Charleston to not be a mere chimera of Leo Taxil, Dr. Bataille, etc.

We must remark that among the Kadosh Princes and Sovereigns who were in submission to the Masonic Pope and King, I did not find two having the same views on the Masonic Royalty and Popery. In the Review of St. Louis, Mo., U. S. of A., October 29, 1896, I wrote: "I have read the 'Revelations Humbug of the Cologne Volkszeitung. Permit me to ask a few questions:

"If A. Pike 'was never anything else but Grand Commander of the 150 (?) independent organizations of Free-masonry,' how is it that W. J. Hughan, the foremost Masonic scholar of England, writing in the great organ of the British craft, the Freemason, (March 14, 1896), calls his beloved fellow student, General Pike, 'the uncrowned King of the Hautes-Grades?' Are all the commanders of the 150 organizations so many uncrowned Kings? Or, are the 150 Masonic organizations so many independent Masonic kingdoms?

"Why should the Volkszeitung proclaim those humbuggers who call Albert Pike 'untiaired Pope,' and not those who, like W. J. Hughan, of Torquay, Devon, England, call him the 'uncrowned King'? Does not the Vicar of Satan 'in the secret society in which is offered, since the Middle Ages, the Black Mass, deserve the title of 'Satanic Pope'?

"Could not a central direction be organized and Pike 'elected 'uncrowned King,' or 'untiaired Pope,' and still be

"unable to exercise a directive influence upon some Provinces
"or Grand Lodges, even in America?"

"... They promise us a brochure from Berlin, in which
"all these things will be treated in detail. Would it not have
"been wiser to wait for this brochure and the proofs, than to
"launch serious accusations under the pretense of defending
"other people, without any more proof than give those whom
"they accuse? Is it better to mistake in favor of the Devil
"than against him?"

The Freemason, August 26, 1896, published under the
heading, "The Kaiser and Freemasonry":

"Considerable interest has been aroused by the publica-
"tion of correspondence between the Kaiser and Prince Fred-
"eric Leopold. The latter wrote in behalf of the Freemasons
"Lodges in Prussia, complaining to the Emperor of the way
"in which their organization was continually attacked by the
"Catholic press and also by the Adelsblatt newspaper. The
"Emperor replied through his secretary that he had com-
"municated with Duke Ernest Gunther, proprietor of the
"Adelsblatt, with the object of stopping the attacks in that
"paper, but he abstained from making any reference to the
"attitude of the Catholic press in the matter."

I have not the pretension to know the reasons for the
silence of the Kaiser in regard to the attitude of the Catholic
press, but, surely, His Prussian Majesty could be informed
at that time, that part of the Catholic press in Germany, and
even in France, would do the work of protecting the craft
against the attacks of the anti-Masonic press, and save him
from unnecessarily meddling with the Catholic party.

CHAPTER XXII.—AN ENGLISH MASON SUPREME MAGUS, OR
MAGICIAN.

Thanks to DIANA, two British LITERATI, Waite, of the
DEVIL WORSHIP, and Legge, of the CONTEMPORARY RE-
VIEW, in their zeal for the spotlessness of an English Mason
Supreme Magician—Magus—exposed to the profane gaze
on the PILORI of public opinion, the now famous Doctor W.

Wynn Westcott, of Camden Road, 396, London N. He is there, not as a citizen of England and an official of Middlesex, but only as a Masonic Magician, accused of Luciferianism. We do not profer an accusation of Black Luciferianism by the Black Art, but that of White Luciferianism by the White Art. The first is not sufficiently proved and we hold fast to the old adage: NEMO MALUS NISI PROBETUR; the second seems to us fairly authenticated. Dr. Wynn Westcott, A. E. Waite notwithstanding, is a Magician of a semi-Masonic order, which, on the list of Bro. Crowe, is one of the Masonic degrees now recognized as legitimate, not spurious nor worthless. As a member of that semi-Masonic order or legitimate Masonic degree, the Doctor is Supreme Magus, according to the rites and ceremonies of the Mediæval Brethren of the Rosy Cross. He devotes himself to the study and researches into the ancient mysteries; he does it not as an ordinary literary man, for the public, but for a certain class of scientists and scholars, on subjects pertaining to Freemasonry and secret societies; the results of his studies are not to be communicated to outsiders of the Rosicrucian society, which is essentially an exclusive institution. We can safely range Dr. Westcott among the men of whom his learned Brother Gould said:

"Being learned in astrology, alchemy and Kabalistic lore generally, they were also Freemasons, and took advantage of this circumstance to indoctrinate their colleagues with their own fantastic belief, and so, under the cloak and by means of the organization of Freemasonry, to preserve tenets which might otherwise have fallen into complete oblivion."

It is easy for Dr. Westcott to do it, for he is the Supreme Magus of a semi-Masonic society acknowledged as one of the legitimate Masonic degrees. When the Mystico-Magus Transcendentalist accused Diana of slandering his CONFRERE Transcendentalist of Camden Road, we feared it was a case of two Lucifers slandering PRO and CON. At all events Mr. Waite was simply ridiculous when he threatened Diana with an English jury, making a large demand upon her reputed American dollars. Indeed England is not so badly in want of French FRANCS as to let her gentlemen and officials, when they are not attacked in their capacity of English gentlemen and officials, resort to such shift. Let us pass to some matter somewhat more to our purpose.

DIS MOI QUI TU HANTE JE TE DIRAIS QUI TU ES. Ac-

cordingly let us look at the haunts our Doctor frequented in his capacity of Masonic Magician. He would never have frequented them in his capacity of English gentleman and Middlesex official. We had found him catalogued under the Banner of Light, Bosworth street, 9, Boston, and had paid no attention to him. We never dreamed him to be an English gentleman, and much less a respected official, until Mr. A. E. Waite, in his *DEVIL WORSHIP*, and Mr. F. Legge, in the *CONTEMPORARY REVIEW*, made him conspicuous as a Magician Mason. Verily there, in Boston, was Dr. Wynn Westcott in a swarm which seemed to have issued from the pit below. Lucifer was there with his baptism of fire, giving his autobiographical sketch Satan was also in the swarm, in a biography, by G. Graves publishing an historical exposition of the Devil and his Fiery Dominion. There appeared the Devil in his pulpit by the Rev. Taylor.* But there were, on the other hand, Apollonius of Tyana, identified as the Christian Jesus; Isis unveiled by Blavatsky, as Diana was by Waite; an angel whispering for searches after truth. Lo! There is indeed A. E. Waite, in his *Golden Stairs*; by the *Tales of the Wonder World for Children*, he teaches English youth how to transcend from the Geomancy of F. Hartman, to the Astrology of Raphael. The English youths in their transcendental journey are guided by the Palmistry of E. J. E. Henderson. All these and many others, *EJUSDEM FARINAE*, were swarming under the Banner of Light. Voltaire and Bob. Ingersoll were there almost as two *SAINTS N'Y TOUCHE*.

I own that I have purchased some Masonic, Magic and Luciferian lore under the Banner of Light; it was for me the handiest of the 80 occultist shops of Masonic, Mystico-Magical, Luciferian literature in the list of *Le Diable-au-XIXeme Siecle*, p. 723.

In the matter of golden, astral, weird, and blood-curdling tales, we own that our compatriots, the semi-Teutonic Hacks, and the Marseillais Jogand, in their *Diable-au-XIXe Siecle*, and Diana Vaughan, have been only pale and often insipid plagiaries of Waite, Wynn Westcott, Eliphaz Levis, Thomas Vaughan, and all their *CONFRERES* in and out of the Temple of the Masonic Great Architect.

At the Banner of Light, just under the "Nightmare" Tales, some of the weirdest, most blood-curdling stories ever

* Some 15 years ago a rough miner of Kootenay, B. C., informed the writer that the cowboys, east of the Rocky Mountains, were imbibing a devilish morality from a Devil pulpit.

"conceived told, with graphic power and intensity," by H. P. Bavatsky, we find :

"NUMBERS : Their occult power and mystic virtue. "Being a RESUME of the views of Kabalists, Pythagoreans, "Adepts of India, Chaldean Magi, and Mediæval Magicians, "by W. Wynn Westcott, FRA ROSAE CRUSIS, F. I. S."

A. E. Waite in his Devil Worship, has informed us that :

"The Masonic reverence for certain numbers, which are "apparently arbitrary in themselves, is in reality connected "with the most recondite and curious system of mystic "methodical philosophy."

We gave, in chapter xvi, a sample of this Masonic reverence by the 80 Literati. Dr. Westcott has also translated and published for the English craftsmen The Magical Ritual of the REGNUM SANCTUM, interpreted by Tarot Trumps.

To give an idea of this Tarot, let us quote from Waite's Digest, p. 244 :

"Of all oracles the Tarot is the most astonishing in its ' results because every possible combination of this universal "key of the Kabala gives the oracles of science and truth as "its solutions, on account of the analogical precision of its "numbers and figures. This miraculous and unique book of "the ancient Magi is an instrument of divination which may "be employed with complete confidence ; its information is "always correct, at least in a certain sense, and when it pre- "dicts nothing it reveals hidden things, and gives the most "sage advice to those who consult it."

Dr. Westcott could assure Messrs. Waite and Legge that Diana never copied a Magical Ritual in his house, but these crafty magicians and literati were cautious enough not to make any allusion to the magical rituals in possession of the Supreme Magus of Camden Road. He is the Chief, the Supreme Magus of the English Luciferian Freemason Occultists, and therefore of the English Freemasons, Luciferian, as far as magicians are Luciferians

CHAPTER XXIII—THE THIRD ORDER OF THE ENGLISH
FREEMASONS.

In the Catholic Church there are many ancient and modern religious Third Orders. Of late, Leo XIII has given a new impetus to the old and celebrated Third Order of St. Francis. The announcement of Diana fostering on the Cosmopolite Order of the Freemasons, a Third Order, HONORIS CAUSA, and calling it Luciferian, was rather puzzling for friends and foes. Was there in Freemasonry a real and authentic aping of the Catholic religious Third Orders, or was it merely a fanciful, a purely imaginary invention, without any basis or foundation? In the February number of LES MEMOIRES D'UNE EX-PALLADISTE were published formidable lists of British Masons branded as Luciferian members of the Third Order HONORIS CAUSA. Amongst them Fra. Hughan occupied a pre-eminent place. English gentlemen must have called it a contemptible slander and a wicked calumny. But, lo! Wonders will never cease in this world. The same Fra. W. J. Hughan appeared in the Freemason of July 18, of the same year, 1896, as a member of the Third Order HONORIS CAUSA. All hesitations, all doubts, must vanish away. Fra. G. Kenning, whom Diana had also proclaimed to be a Luciferian Freemason Tertiary, was publishing in a leader a pompous Masonic eulogium of four pages in honor of Fra. Hughan; on this solemn occasion, to praise his hero, the editor gave out all the Masonic titles and degrees of the Fra. from Torquay, and crowned them by that of "member of the Third Order, HONORIS CAUSA, as a Past Supreme Magus or Magician, 9 degree of the Rosicrucian Society. We copy the very words of the Freemason. "He"—Hughan—"is . . . a member of the Royal Order of Scotland, since 1867 as well as of the Rosicrucian Society of England, as a P. S. M. 9 degree, he is a member of the Third Order HONORIS CAUSA."

Now, friends and foes must agree as to the existence of a Third Order HONORIS CAUSA, of Magi—Magicians. For the sake of hoaxing Masons and anti-Masons Diana had only changed the name of ROSICRUCIAN into that of PALLADIST, and of MAGICIAN into that of LUCIFERIAN. The lists of the ex-Palladiste seem to be those of the Rosicrucians, as members of the Rosicrucian society of Great Britain, not as members of the Rose Croix Degree, which the History by

the 80 has shown us to be somewhat different. While we would not say that Fra. W. J. Hughan is a Luciferian, meaning a conscious worshipper of the real personal Lucifer, the fallen angel, or of his fellow-devils as understood by the Catholics; still, we believe him to be a Luciferian, as "his beloved fellow student," A. Pike, as Dr. Wynn Westcott and other Magi or Magicians are. Thus the Third Order of the Masons is not proved to be Luciferian in the sense of Satanist as contradistinguished by Waite, but it is Luciferian in the other sense, in that in which the Magicians and other Occultists, who protest against the Black Magic, can be called adepts of Luciferianism.

We have then in the English Freemasonry a full mimicry of the Catholic religious Orders, the Monks, the Nuns and the Tertiaries. The Cosmopolite sect cannot deny the existence of Female Masonry; notwithstanding their landmarks against Sister Masons, they meet with them in Androgynous Lodges. The SINGERIE is complete; in the English Masonry you meet with Brotherhoods, Sisterhoods and Tertiaries.

Now, when the champion of English purity in his Devil Worship ranked the TIERS ORDRE LUCIFERIEN D'HONORIS CAUSA among impossibilities, he was misleading his readers. Moreover, when he is so POINTILLEUX in his page 287, he should have had some scruple in writing: TIERS ORDRE LUCIFERIEN D'HONORIS CAUSA, while Diana had written: LE TIERS ORDRE LUCIFERIEN, DIT TIERS ORDRE D'HONORIS CAUSA.

It would have been a barefaced falsehood to deny the existence of a TIERS ORDRE HONORIS CAUSA of Magicians, while by craftily writing TIERS ORDRE LUCIFERIEN D'HONORIS CAUSA, he opened for himself a door for denial. The English have a Third Order HONORIS CAUSA of Magicians, but A. E. Waite may say that they have not a Third Order Luciferian HONORIS CAUSA. "The first in this plot was Lucifer," to use the expression of T. Vaughan, quoted by Mr. Waite.

CHAPTER XXIV.—PIKEAN AND OTHER LUCIFERS OR SATANS.

Outside of the one Catholic Apostolic belief, there is a chameleon-like variety of Lucifers, Satans, Devils, Demons or Daimons, Demiurges, Shephirahs, Mystical or Magical Spirits or Intelligences, Pneumas, Psyches of many sorts, and an almost equal diversity of their counterparts. An instance: the counterpart of LUCIFER is for some, ADONAI, for others, SATAN, for others, GOD, etc.

In our times the most prominent is the Pikean Lucifer. Writers of books or in magazines and newspapers of late years, have been busily engaged with the adversary of Adonai. This attraction of the public gaze towards the Pikean Lucifer, is not on account of his own merit or novelty, but because two dramaturges, one Phoccean, the other Franco-Tenton, undertook to enthrone him as the Great Architect in the Masonic temples; moreover, such men as Joris Karl Huysman, Archbishop Meurin, and others have said: "We have seen him, or at least his horns and tail, in some Masonic lodges."

It is true, that, since the 19th of April, 1897, the Pikean Morning Star has had a kind of eclipse; it is on the wane, but it may reappear at any time. We take the description of this Lucifer from A. E. Waite's Devil Worship:

"The doctrine of Lucifer has been tersely described by Huysman as a kind of reversed Christianity—a Catholicism 'à rebours.'—It is in fact, the revival of an old heresy founded on what we have most of us been accustomed to regard as a philosophical blunder: in a word, it is a manichean system having a special anti-Christian application, for while affirming the existence of two equal principles, Adonai and Lucifer, it regards the latter as the god of light and goodness, while the Christian Adonai is the prince of darkness and veritable Satan. It is inferred from the condition of the world at the present time that the mastery of the moment resides with the evil principle and that the beneficent deity is at a disadvantage. Adonai reigns surely, as the Christian believes, but he is the author of human misery, and Jesus is the Christ of Adonai, but he is the messenger of misfortune, suffering and false renunciation, leading ultimately to destruction, when the 'Deus maledictus' shall cease to triumph. The worshippers of Lucifer have

"taken sides in the cause of humanity, and in their own cause, "with the baffled principle of goodness ; they co-operate with "him in order to insure his triumph, and he communicates "with them to encourage and strengthen them ; they work "to prepare his kingdom, and he promises to raise up a "Saviour among them, who is anti-Christ, their leader and "their king to come."

In his *Digest of the Writings of Eliphas Levi*, A. E. Waite had delineated the pattern of the above Lucifer and Satan in this wise :

"Good and evil flourish on the same tree, issue from the "same root. Good personified is God, evil personified is the "Devil. To know the secret and science of God, is to be God ; "to know the secret or science of the Devil, is to be Devil. "To seek to be at once Deity and Satan is to concentrate in "ourselves the most absolute contradiction."

The 80 Luminaries, quoting from Levi's *Haute Magic*, translated by Pike, introduced the same doctrine among their Brethren, see chapters xvi, xvii, etc.

In his translation of Levi's *Ritual of Transcendent Magic*, A. E. Waite supplies us with special descriptions of the Lucifers of the Kabala, and of the Gnostics, pp. 177, 178, 179 :

"The Lucifer of the Kabala is not an accursed and "stricken angel ; he is the angel who enlightens, who regen- "erates by fire ; he is to the angels of peace what the comet "is to the mild stars of the spring time constellations. . . . A "Gnostic gospel discovered in the east by a learned traveler "of our acquaintance, explains the genesis of light to the "profit of Lucifer as follows : The self-conscious truth is the "living thought. Truth is thought as it is in itself, and "formulated thought is speech. When eternal thought de- "sired a form, it said : 'Let there be light.' Now this thought "which speaks is the Word, and the Word said, 'Let there be "light,' because the Word itself is the light of minds. The "uncreated light, which is the Divine Word, shines because it "desires to be seen ; when it says, 'Let there be light,' it or- "dains that eyes shall be open ; it creates intelligences. "When God said, 'Let there be light,' intelligence was made, "and the light appeared. Now, the intelligence which God "diffused by the breath of His mouth, like a star given off "from the sun, took the form of a splendid angel, who was "saluted by heaven under the name of Lucifer. Intelligence

“awakened, and comprehended its nature completely by the understanding of that utterance of the Divine Word, ‘Let there be light.’ It felt itself to be free because God had called it into being, and raising up its head, with both wings extended, it replied, ‘I will not be slavery.’ ‘Then shall thou be suffering,’ said the Uncreated Voice ‘I will be liberty,’ replied the light. ‘Pride will seduce thee,’ said the Supreme voice, ‘and thou will bring forth death.’ ‘I needs must strive with death to conquer life,’ again responded the created light. Thereupon God loosened from his bosom the shining cord which restrained the superb angel, and beholding him plunge through the night, which he furrowed with glory. ‘He loved the offspring of his thought, and said, with an ineffable smile, ‘How beautiful was the Light!’”

Let us now quote what the same writers say of Satan, the counterpart of Lucifer. *Transcendental Magic*, pp 91, 92:

“In the Kabala the occult principle is called Elder, and this principle multiplied, and, as it were, reflected in secondary causes, creates images of itself—that is to say, so many elders as there are diverse conceptions of its unique essence. These images, less perfect in proportion as they are further removed from their source, project upon the darkness an ultimate reflection or glimmer, representing a horrible or deformed elder, who is vulgarly termed the devil. Hence an initiate has been bold enough to say, ‘the devil is God as understood by the wicked;’ while another has added, ‘in words more bizarre, but no less energetic, ‘the devil is composed of God’s ruins.’ . . . Philosophically speaking, the devil is a human idea of divinity, which has been surpassed and dispossessed of heaven by the progress of science and reason.”

We get some further information from pp. 126. 127 :

“We approach the mystery of black magic. We are about to confront, even in his own sanctuary, the black god of the Sabbath, the formidable Goat of Mendes. At this point those who are subject to fear should close the book. . . . Is there a devil? What is the devil? As to the first point, religion states that the devil is the fallen angel, occult philosophy accepts and explains this definition.

“In black magic, the devil is the great magical agent employed for evil purposes by a perverse will.

“The old serpent of the legend is nothing less than the universal agent, the eternal fire of terrestrial life, the soul of

"the earth, the living fount of hell. We have said that the
 "astral light is the receptacle of forms and these when evoked
 "by reason are produced harmoniously, but when evoked by
 "madness they appear disorderly and monstrous; so origin-
 "ated the nightmares of St. Anthony and the phantoms of
 "the Sabbath. Do, therefore, the evocations of goetia and
 "demonomania possess a practical result? Yes, certainly—
 "one which cannot be contested, one more terrible than could
 "be recounted by legends. When any one invokes the devil
 "with intentional ceremonies, the devil comes and is seen.
 "To escape dying from horror at the sight, to escape catal-
 "epsy or idiocy, one must be already mad. . . . As a fact, we
 "maintain, like himself"—de Mirville—"the reality and pro-
 "digious nature of facts; with him also, we assign them to
 "the old serpent, the secret prince of this world; but we are
 "not agreed as to the nature of this blind agent, which under
 "different directions is at once the instrument of all good and
 "of all evil, the minister of prophets and the inspirer of
 "pythonesses. . . . Mr. de Mirville is therefore a thousand
 "times right, but he is once and one great thing wrong."

At p. 288 we read :

"Let us state for the edification of the vulgar. . . . for the
 "greater glory of the church which persecuted the Templars,
 "burnt magicians, excommunicated Freemasons, etc . . . let
 "us state boldly and precisely that all inferior initiates of the
 "occult sciences and profaners of the great arcanum, not only
 "did in the past, but do now, and will ever adore what is sig-
 "nified by this alarming symbol—the Baphomet. Yes, in
 "our profound conviction, the Grand Masters of the Order of
 "the Templars worshipped the Baphomet, and caused it to
 "be worshipped by their adepts; yes, there existed in the
 "past and there may be still in the present, assemblies which
 "are presided over by this figure, seated on a throne, and
 "having a flaming torch between the horns; but the adorers
 "of this sign don't consider as we. that it is the representation
 "of the devil; on the contrary for them it is that of the god
 "Pan, the god of our modern school of philosophy, the god of
 "the Alexandrian theurgic school of our Neoplatonists, the
 "god of Lamartine and Victor Cousin, the god of Spinoza
 "and Plato, the god of the primitive Gnostic schools; the
 "Christ also of the dissident priesthood; this last qualification
 "ascribed to the goat of black magic, will not astonish
 "students of religious antiquities who are acquainted with the

"phases of symbolism and doctrine, in their various transformations, whether in India, Egypt or Judea."

Any one who has studied carefully the magical writings of Eliphas Levi, cannot fail to recognize more or less of his magical teachings in the History by the 80 Luminaries . . ., in the three large volumes of R. F. Gould, in The Text Book on Advanced Freemasonry, in the Freemason and generally in the modern literature of the English craft. It is perfectly apparent that during the last 30 years the English leading Masonic Knights, whether in Europe or in America, have imbibed more or less of the magical teachings of the French Magician, and we do not know any one who contributed more to this result than Mr. A. E. Waite did in England.

This mystico-magician has misguided and transcended his readers, when he boldly stated that Levi "was nothing of the sort of a high Mason." A. Caubet in his SOUVENIRS, 1893, asserts what he was in a good position to know, namely that Levi "was received Mason in the presence of a considerable number of members of that society; far from thanking according to usage, those who had received him, he declared publicly and solemnly that it was the Freemasons who owed him thanks. 'I come,' said he, 'to bring back to you the lost traditions, the exact knowledge of your signs and emblems, and therefore show you the object and end for which your association was constituted.'"

Fie! Waite. "The first in this plot was Lucifer." You are less excusable than any body else, for no one has contributed, as you did, to the propagation of Mystico-Magic among the English Occultists in or out of Freemasonry. Your digest of the magical writings of Levi has had two editions in England.

CHAPTER XXV.—THIRTY YEARS EXPERIENCE AMONG DEVIL-WORSHIPPERS.

We have found among the American aborigines many manifest traces of patriarchal traditions, such as the one we read in the Book of Tobias, vi, 18: "But thou, when thou shalt take her, go into the chamber and for three days keep

thyslf continent from her." But these very evident remnants of the patriarchal doctrines and practices of the Ancient testament are mixed up with* other corrupt doctrines and practices, exoteric and esoteric, which are akin to those of the ancient pagans, some of which are met with in the English as in other Masonic bodies. No doubt the English esoteric Masons are civilized ; instead of eating human flesh they only drink in a human skull the libation of double damnation. The Masonic Mopses kiss the posterior part of a silk dog, while the Redskins tear a real flesh dog and eat some real dog meat ; in both cases "the same infernal noise is made in the neighborhood." The Mopses are said to have been imported first into Germany, afterward into France. In Indian as in Masonic lodges you discover phallic symbols and lingams ; those of the Redskins being roughly carved or painted, while those of the Paleskins are polished and finer, but the meaning and purpose are substantially the same. The paleskins, in or out of the craft, and the Redskins, by their Tomahnowas, resort to cremation. In 1860, in Milbank Sound, Father Chirouse, (senior), and the writer, saw the Tamahnowas in full regalia, both men and women, cremating the entrails of a great chief, with venison, salmon, halibut, herring spawn, "hooleekan" grease, etc. We were told it was done for the welfare of the departed chief in the next world. We are aware that their pale imitators cremate the whole corpse under a sanitary pretense for the welfare of the living in this world ; it does not prevent the esoteric masons from attaching to cremation a deeper meaning, as they do for the compass and the square. There are many other analogies between the pale esoteric Masons and the Redskin Tamahnowas ; but these are enough for our purpose.

Strange though it may look, the American natives worshipped the Evil spirits, and neglected the Great Spirit and the Good ones, although they believed in the Good as in the Evil. When we asked them why they acted so, they were wont to answer : "The good spirits and more so the Great One, are good by their nature ; whether we worship them or not, they are always good ; they will never do any harm to us, nor even to our enemies. It is not so with the evil spirits ; they are bad and wicked by nature ; we try to propitiate them that they may do no harm to us, but only to our enemies, and not spare them." The bulk of the Indians, though not Tamahnowas nor esoteric, resorted to invocations,

to talismans, amulets, sacrifices of many kinds, such as throwing meat into a lake to propitiate its evil genii, or cremating a crow while still alive, to propitiate those of the sea. Mr. Waite cannot refuse to call them Satanists for "they worship purely and simply devils"; they worship them precisely because they are evil. These exoteric Indians did not tear a dog and eat dog meat, as their own esoteric Tamahnowas on Fraser river and the Gulf of Georgia did, nor eat human flesh, as did their cannibal Tamahnowas from Cape Mudge to Milbank Sound. These Tamahnowas had many esoteric practices which the bulk of the Indians ignored, and which these practitioners of Black Arts communicated only to a few chosen candidates and in secret, but exacting valuable fees. Thus we do not suppose, as Mr. Waite seems to do, that to be a Satanist a Mason needs not to be a practitioner of the Black Art; it suffices that he worships devils by practices which in themselves have not a Goetic nature, such as the use of the Pentagram, or other talisman, evocations, etc., while the profanation of the Christian mysteries, of the consecrated hosts, or Black Mass, etc., are verily Goetic. All the argumentation of this Transcendentalist seems to rest on the supposition that Satanism necessarily implies the Black Art; we are of the opinion that worshipping evil genii, evil spirits, devils, evil principles, knowing them to be such, is sufficient. In the Review, of St. Louis, U. S. A., September 3, 1896, we published the following :

"As there can be no doubt as to the existence of Luciferianism or Satanism among the English Freemasons of the British Empire and of the United States, as well as of other countries, the fact of real and personal intercourse of the Luciferian or Satanist Masons with Lucifer or Satan yet remains to be established. A man may believe in Lucifer Satan, evil and good genii, without conversing personally and visibly with these spirits. During 30 years among the forty thousand Indians I have visited from the Columbia river to Alaska, I have seen many acts of worship and even human sacrifices offered to the evil spirits; I have heard many 'Medicine-men' narrating to me their intercourse with the spirits of the other world; still I own that I have always been rather incredulous as to the real and personal intercourse of the 'Medicine-men (Tamahnowas) with the spirits. Nevertheless there have been cases witnessed by non-Catholic White men and by Indians, whose veracity I

“could not suspect, which I would not pronounce upon. A serious and careful investigation would have been necessary to decide the reality or unreality of the intercourse between the Tamahnowas and the devils. I lived many years among genuine cannibals who had three ways of eating human flesh, and, at least, one way of offering human sacrifices to the spirits of the other world. I have heard of and personally witnessed many devilish and hellish deeds, but I would not swear to one instance of personal and visible intercourse between the devil worshippers and a real personal devil.”

The American Magicians, or Tamahnowas, have many tricks, poisons and other villainies at their service, but these are kept very secret and are communicated only to a few candidates whom they initiate into their abominable mysterious practices. The missionaries, by care and prudence, discover many of them, to the discontentment and rage of the Tamahnowas. With them as with the Masons, exposure of their secret doings is the surest way to get rid of their pernicious and deleterious influence. A Manchester Mason showed in the Preston Catholic News the ire our exposure of the Masonic secrets excited in his quixotic breast. We smiled at his threats, as we were used to do at those of the Redskin Tamahnowas.

CHAPTER XXVI.—CONCLUSIONS.

When the exoteric Masons have preserved some belief in the true God and the true Christ, if even it is only a vague and confused notion, they should not be called Luciferian or Satanist; their religious lethargy notwithstanding, they cannot be accused of Luciferianism or Satanism, any more than ordinary sinners or heretics could be. But such is not the case with the esoteric crafty brothers; these enthrone any sort of deity in the place of the true God, they admit any kind of Christos except the true Christ. Whatever may be the Great Architect, Great Geometrician, Great Overseer or

Artist they worship in the place of the true God of the Hebrews, and of the Christians, we have reason to call them Luciferians or Satanists of some sort. Such were also the French esoteric craftsmen of the Grand Orient of France, before they had declared that, as Masons, they do not believe in any God, good, bad or indifferent. But since that declaration and their excommunication by many Grand Lodges of the English communion, can these French atheist Masons be called Luciferian or Satanist? Why should they, unless all atheists should be called so? The Grand Orient does not admit any God or devil; there is no room there for Lucifer or Satan, unless these fallen angels come uninvited; an effrontery which would not surprise an orthodox Latin Christian. Luciferianism, or Satanism, are surely as rampant among the other Masonic bodies in France as they are among the English. We admit that the sons and daughters of Sunny Gaul, with their FURIA FRANCESA are more apt than the sons and daughters of foggy and cool Albion to dive headlong into, or emerge from the abysses of Luciferianism or Satanism, as did Eliphaz Levi, Stanislas de Gaita, etc. Still, on both sides of the channel, the same Lucifers and Satans are met with in the temples of the Masonic Great Architect.

In the Masonic lodges, the Pantheists, the Gnostics, the Kabalists, or Emanationists of other occult species, claim to be an emanation from and a part or parcel of either the Pan, the Ensoph, the Chaos, or any other first eternal and divine source of emanation; they say: "I will ascend into heaven; I will exalt my throne above the stars of God; I will be like the Most High." Unfortunately for them the true God has said: "But yet thou shall be brought down to hell, into the depth of the pit." Indeed these esoteric craftsmen, who look on themselves as some sort of Gnostic EONS, or other emanations from their Great Architect, are truly Luciferians, though they may not be Satanists in the sense A. E. Waite gives to that expression. From what has been said in the previous chapters, the Masonic Lucifer or Satan is a chameleon changing his hues and shades according to the rays of light or the angle from which you look at him. In the Masonic temples so many Mason-Masters of importance, so many Lucifers or Satans. We will examine some of them; it will give us an idea of the others. A. E. Waite has told us that the transcend-

entalism, which he cultivates, is slowly but surely invading the English Masonry. These transcendentalists must claim with A. E. Waite that "through their interior and spiritual virgin they can work upwards to divinity and ascend to the invisible elements of their own undying pneuma." They profess that "their pneuma corresponds in the microcosmos to the uncaused God, as the physical virgin corresponds to the virgin-spirit, the Mimra-Daya, or Word of God, or Logos, or Protogonos." Now the question is: Whether the Mimra-Daya, the Virgin Spirit is, according to Latin orthodoxy, a devil taking the form of an angel of light, or, according to occultist Masons, an emanation from some Masonic Great Architect?

The real question at issue between the orthodox Latin anti-Masons and the English occultist Masons is, whether it is with occult transcendental forces, powers, intelligences, spirits, or the orthodox devils, the occultists enter into communication, when, to use the expressions of the 80 Luminaries, they claim "to enter into communication with the spirits freed from their material envelopes, or keep in or out the good or evil spirits, by using the points of their Blazing Star with the Masonic cypher in the center?"

Is it by the artifices of the Latin orthodox devils or by the agency of good intelligences, spirits, or other emanations from their Great Architect that the Kadosh Magi pretend to "arrive at the cradle of divine realization, to intellectual omnipotence and autocracy?"

These and the like questions are the very ones which are at issue between the Latin orthodox anti-Masons and the esoteric occultist craftsmen or their occultist champions. To avoid these questions the English occultists resort to stratagems. Some times it is an absolute silence or a pompous disdain, at other times a haughty indignation or a Quixotic threatening. On this occasion the champion, A. E. Waite, tries to be humorous and facetious. He says in his *Devil Worship*, p. 6:

"If Abaddon, Apollonion, and the Lord of Flies are to be understood literally; above all, if they are liable to confront us in *PERSONA PROPRIA* between Freemason's Hall and Duke Street, or between Duke Street and Avenue Road, then the sooner we can arrange our reconciliation with the One Church which has consistently and invariably taught the one full-grown, virile doctrine of devils, and has

"BONA FIDE recipes for knowing, avoiding, and, at need, exorcising them, why the better will it be, more especially if "we have had previously any leanings towards the conception "of an universal order not pivoting on eternal perdition."

It would be no great wonder if Mr. Waite would follow the example of his master in mystico-magism, Eliphaz Levi, or of his CONFRERE, Stanislas de Guaita. These and many others have returned to the One Church which has consistently taught the full grown, virile doctrine of Devils and Hell, and has BONA FIDE recipes for knowing, avoiding, and, at need, exorcising them. Indeed our transcendentalist may find his Mimra-Daya to be leading him down towards the depth of the pit instead of upwards to the elements of his undying pneuma. INITIUM SAPIENTIAE TIMOR DOMINI—"The fear of the Lord is the beginning of wisdom." Joris Karl Huysman was reported already as becoming a monk; he agrees that to live among the Trappists or Benedictines is for him delightful and useful. Indeed, many more Masons than people are aware of, especially from the rank and file, even in our Canadian Northwest, have left the city of Satan for the safe city of God. They have followed the example of Lord Ripon, the predecessor of the present Grand Master, H. R. H. the Prince of Wales.

From the testimonies quoted, there cannot be any reasonable doubt that the doctrines and practices of the High Grade esoteric English Masonry is based on a multi-colored occultism, either Kabalistic or Gnostic, Neoplatonist, Hermetic or Rosicrucian, etc. Will Bro. Klein, the new G. M. of the Lodge QUATUOR CORONATI, supplant the late A. Pike in the British craft and introduce a new shade of occultism? Surely it would please the Prince of Wales, Lord Lathom, and the British Masons in general, to change their Pikean allegiance for that of a Britisher, even though he may be somewhat of a Teuton. With the last Christmas number of the Freemason appeared this new star in the English Masonic sky. We may be on the lookout for a new Lucifer; though we are aware that Bro. G. Kenning is already very occult on the matter.*

* We had written the above when we read in the Freemason, February 12, 1898: "Masonic notes and queries.—We are all eager to hear particulars of Bro. Klein's discovery, but we possess our souls in patience and we cannot imagine that he or our able editor, will commit the ghastly indiscretion of publishing the results in the Freemason or anywhere else. There is far too little reticence, not to say secrecy as to the esoteric knowledge at the present time.—C. H. W." If there was not

Mosai

Whatever may be the occultism which the esoteric craftsmen follow, there is no doubt that many of them aim at objects evidently "beyond the normal range of men," according to Waite's own expression; these objects are superhuman, præternatural, supernatural for mankind, and are called Theurgic, Transcendental, Optimate, Thaumaturgic, or other names more or less equivalent to miraculous. (See Waite's various works.) Now, Englishmen above all others, would not aim at objects which, in their opinion, would have no reality whatever. No doubt they may mistake unreality for reality. They may claim to have intercourse with superior powers, hierarchies of spirits, emanations from some Masonic deity, and to obtain through them thaumaturgical wonders and reach a superhuman state at least beyond the normal range of men, but still they may be unconsciously in error and unsuccessful, while they are deceived by others or by their own self-conceit.

We would not deny A PRIORI the possibility of real, superhuman thaumaturgical wonders being performed or obtained occasionally, but not infallibly, by the occultist Masons, by the use of their Blazing Star, or other talismans or amulets, by their evocations, invocations and other magical ritualistic ceremonies. We, orthodox Latin Christians, as well as the Greeks, cannot suppose that God would perform miracles, nor allow good angels and spirits to operate real, superhuman, præternatural wonders in favor of Gnosticism, Neoplatonism, Kabalism, Hermeticism or Rosicrucianism, Magic, Theurgy and other doctrines and arts of the same nature and intent; the simple reason is that the adepts and practitioners of those sciences and arts deny more or less the divine essence, nature and existence of the true God. Moreover, many of them have a sacrilegious mimicry of the *Mosaic* ~~Masonic~~ and Christian rites; they perform a figurative year of penance, with a human skull in one hand and a taper in the other, † they drink in a human skull the libation of double damnation, they ape the anointment of the Mosaic and Christian priesthood, some of their Kabalist ancestors profaned the Christian mysteries, celebrated the Black Mass,

a new Lucifer, why so much reticence, secrecy and esotericism? Lo! Bro. W. J. Hughan had the effrontery to tell us there were no secrets except for the modes of recognition. C. H. W. is himself guilty of betraying his Brother from Torquay and violating the Masonic silence.

† You often see Masonic adorned candles advertised in the Freemason for sale by Bro. G. Kenning, coining money.

—TESTE WAITE—Now, God and his angels will not perform wonders for such adepts and practitioners in the English, nor in any other, Masonry. Nevertheless, there is nothing to prevent us from supposing that God, for the punishment of these Magicians,—whether Black or White,—of those Kabalist and occultist Masons, may permit the orthodox Latin real Devils, Lucifers or Satans, to perform and operate, under certain circumstances and with certain restrictions, thaumaturgical, superhuman wonders and prodigies, such as those performed by Pharaoh's Magicians trying to oppose Moses.

A POSSE AD ACTUM NON VALET CONSECUTIO.—“From the possible you cannot conclude the fact.” From the attempt made by the Masons and other occultists to obtain by their occult performances thaumaturgical wonders which may possibly be obtained or performed, we cannot conclude that the attempts have been successful and the prodigies or wonders obtained or performed. Indisputable proofs should be brought forward by fair witnesses, sifted and examined by competent persons, before we would admit as certain, a real, visible or tangible intercourse between the occultists and some personal devil or devils from the depth of the pit. We are, in regard to thaumaturgical and diabolical wonders among the Paleface unconscious worshippers of the devils, in the same position as we have been during 30 years among the Redskins conscious worshippers of evil spirits; in either case, there should be substantial and morally undeniable proofs, before we would admit the facts of visible or sensible intercourse of the Mason occultists or of the Indian Tamahnowas with personal devils. On these matters we follow the general views and principles of the Rev. Father J. de Bonniot‡ and other Latin orthodox Christian philosophers and theologians; but we could no more share the views of A. E. Waite than those of Taxil, Bataille and Diana on the thaumaturgical wonders he admits as being well ascertained. We only say that, if what A. E. Waite affirms, was as well ascertained as he pretends that it is, there could be no doubt that real orthodox Latin Lucifers or Satans perform occasionally in the Lodges, or in the SALONS DOKES, thaumaturgical superhuman wonders and prodigies, and that occultists, whether Masons or not, have occasionally real, sensible or

‡ *Le Miracle et ses contrefaçons* cinquieme editon, Victor Retaur, 82 Rue Bonaparte, Paris, 1895.

visible intercourse with personal devils, although they may not be fully aware they are such. Orthodox Latin Christian philosophers or theologians would attribute only to Lucifer or Satan the wonders A. E. Waite mentions in several of his writings as certain. We quote from his *Essay on the Esoteric Literature*, p. xxvi, the following passage as a sample :

"It is a process of psychic chemistry of a triadic and absolutely supernatural character, for the diatribes of modern mystics against the term 'supernatural' are founded on a fundamental misapprehension of occultism and are due to the influence of materialistic philosophy. It is a doctrine of magical science that there is an inherent imperfection in nature, and there is an absolute perfection which transcends nature ; now the testimony of the visible universe and the unceasing aspiration of man's higher consciousness are in harmony with this doctrine.

"The triadic process of which I have spoken is the transmutation of the physical body by the soul within it, the exaltation and transmutation of the soul by the overshadowing spirit and the illumination and deification of the spirit by contact with the universal consciousness. This process accomplishes the regeneration of the whole man, which is the true object of transcendental philosophy and the only safe basis of magic. All operations attempted by the vulgar and the uninitiated, in other words, by unregenerated persons, are either dangerous or unsuccessful, or, as in the case of Black Magic, of a dark and abominable nature.

"Contemplation and quietism are the keys of this mysterious process, which seems to have been carried to its highest point among Oriental nations. It is described by Roger Bacon as the modification of the body by alchemy, which puts much of Hermetic allegory in a new and more intelligible light. When this modification, or new birth, has been accomplished, the Magus is placed in communication with the creative forces of the universe and the avenues of spiritual perception, which are narrow, difficult, and full of barriers to the psychologist of the day, are freely thrown open for unlimited exploration—such, at least, is the claim of the magical text books and the initiated epopt may proceed to the invocation of the celestial intelligences, the souls of the great departed, and to the assertion of intellectual dominion over the hierarchies of elementary beings. The

"depths and heights of his own immortal nature are also revealed to him, and from the pinnacles of his spiritual life, he may soar into ecstatic, yet conscious, communion with God himself. On the physical plane he may perform, by the adaptation of natural laws, many prodigies which seem to the uninitiated observer in defiance of all law, he may endue inert substance with the potency of his individual will, search all hearts, and read all destinies ; perceive events happening at a remote distance ; and can impart to suitable subjects a portion of his own prerogatives, inducing trance, clairvoyance, prophetic foresight, etc.

"Such is the great claim of spiritual magic, and it involves at least an aspiration of the highest conceivable kind. Its antithesis exists in the counter claim of the Black, or Infernal, Art, with all its grotesque horrors and barbarous, perverse processes, by which the initiates of forbidden knowledge employed their developed physical faculties in operations of darkness and destruction."

We conclude by these words of A. E. Waite, already quoted :

"It is impossible for the Catholic church to do otherwise than to brand the cultus of Lucifer as identical with that of Satan, because, according to her unswerving instruction, the name of Lucifer is an equivalent of Satan, and, moreover, the Luciferian cultus is so admittedly anti-Christian, that no form of Christianity could do otherwise than regard it as a worship of darkness and evil."

AMEN



APPENDICES.

I.—SECRET MONITOR.

We published in the Catholic News, of Preston, England, February 15, 1896:

"We read in the Freemason, December 14, 1895, that with the sanction of the Rev. Canon Crane, a Masonic service was held on the first of the same month, in the Manchester Cathedral. . . . The sermon was preached by a Past Grand Chaplain, the Rev. J. W. Challoner, who took his text from St. Paul: 'Look not every man on his things, but every man also on the things of others.' Among the crafty things he is reported to have said are the following: 'Freemasonry, if rightly comprehended, acted beneficently on the business of the world. The brethren were taught to deal with their fellowmen in integrity, never to take a mean advantage in trade—remembering that love works no ill to a neighbor.' Now, Manchester is the very headquarters of the Masonic side trading degree, called 'Secret Monitor,' for Europe and America. The Masonic Sect of Traders makes its members swear that they will exclude from the fraternal love of the Order in trading, the rank and file of Masonry, as well as the non-Masons, whom they call the Profanes, in their crafty jargon. All the Apprentices, all the Fellow-crafts, and the Masters who are not judged worthy, are excluded. But they promise and swear to assist a brother Secret Monitor in preference to any person, whether Mason or not, by introducing him to business, by sending him custom, or in any other manner by which they can throw a penny in his way. Is that the love which worketh no evil to a neighbor, and even to a brother Mason, who is not a Secret Monitor? Is that taking no mean advantage in the trade? Does this act beneficently on the business of the world, or only in favor of the Secret Monitors? A Cathedral for such a deceit, is it

"not a scandal to us poor Canadians? Did not the aproned orator profane Holy Scripture to blindfold the Masons who are not Secret Monitors?"

The Freemason, May 4, 1895, published a grand oration quite concordant with the Secret Monitor's oath quoted above from a Monitor, published by Dick & Fitzgerald, New York; copyright 1860 and 1888, by Benjamin H Day. Now this crafty grand orator is, in 1898, Grand Registrar of the Grand Lodge of England, a Queen's Council and a Judge in Great Britain; but he is also a pre eminent Secret Monitor. We have no reason to impeach him as an English citizen and a judge; we completely ignore him in those capacities; we know him only as a High Grade Mason and a Secret Monitor. Still we confess that it is a mystery how he can conciliate the oath of his office as a judge with those of a Secret Monitor and a High Grade craftsman. Whether or not he was dispensed from many Masonic horrors, such as drinking the cup of double damnation in a human skull, and from some barbarous oath and penalties, he cannot deny that he is a leading Brother and Knight of a fraternity which imposes on its members these and many other, like ghastly obligations and ritualistic practices. Let us notice in particular the oath of Royal Arch, which, together with those of the esoteric Master Mason quoted (ch. III) and of the Secret Monitor, mentioned above here, must of necessity throw a dark side on the face of fair English justice, which we so often had occasion to admire in Sir Matthew Bigby, in Justice McCreight, in Governors, Sir James Douglas and Seymour—this last was said to be a brother or relation of Admiral Seymour—and many other English officials and magistrates; there were exceptions, but only confirming the general rule, in British Columbia. We quote the first sample of Royal Arch oath from the Light on Masonry, endorsed by an ex-President:

"Furthermore, do I promise and swear that a Companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolate in my breast as his own, murder, treason, not excepted. In some Chapters this is administered: all the secrets of a companion, without exception."

In the Blue book for esoteric Masons, published in England, under the title of The Text Book of Freemasonry. London, Reeves & Turner, 196 Strand, entered at Stationers'

Hall, third edition, 1881, and which we have already quoted, we read, p. 216 :

"I . . . most solemnly and sincerely swear that I will "never divulge any of the secrets and mysteries belonging to "this Supreme Degree denominated the H. R. Arch of Israel, "to any individual whomsoever, unless it be to a lawful "Companion of the Order, whom I shall find such after due "examination, or in the body of a lawfully constituted Chap- "ter regularly assembled . . . Kisses the Bible five times."

Pshaw! What a five-fold sacrilegious kissing of the Holy Bible of the Protestants. Thanks be to God, it is not the Holy Bible of the Catholics. Still we may ask, how can a judge trust an oath on a Bible so sacrilegiously kissed by his brother Masons, if not by himself, through money and dispensation?

Would it not be natural enough for a business man, who has to enter a suit against a Secret Monitor before such a Mason and Secret Monitor judge, to fear that the judge may be more or less under the sway of his Masonic and Secret Monitor's oaths, rather than under the influence of the oath of his office. Moreover, if he is a fair judge, he may have to punish in a Secret Monitor, what he has sworn himself to do. Could he accept the excuse of a witness who would refuse to divulge the felony or murder entrusted to him by a brother Master Mason and Royal Arch? In many cases his Masonic and Secret Monitor's oaths will conflict with the sworn obligations of his high office, and slowly, but surely do damage to fair English justice.

II.—MASON-SISTERHOODS.

The Freemason, on the 28th September, 1895, published the portrait of the youngest vice-patroness of the Royal Masonic institution for girls, and, under it, all the Masonic titles of her father, a major J. G. Shank. He is a fifteen-fold High Mason and a member of the order of the Eastern Star —(LADIES FREEMASONRY, as the Freemason positively calls

it.) Hence, the English craft cannot deny that there are in Great Britain Freemasons who have Sister Freemasons—(Lady Freemasons). There are Brother and Sister Freemasons of the same Androgynous order, who meet in the same lodges. The 80 Luminaries, in their History of Freemasonry and Concordant Orders, have a whole chapter on this Concordant Order of Ladies Freemasons. Bro. W. J. Hughan, the European editor, in the Introduction, p. xxiv, remarks as follows :

“The editor-in-chief has thought necessary to admit “chapters on the Eastern Star,”—the Ladies Freemasonry.—“Assuredly, if this Order is admitted, it is in safe hands “when intrusted to Brother Willis D. Engle.”

This aproned Reverend P. G. P., is Past Right Worthy, Grand Secretary, General Grand Chapter, in the United States, where, according to the official census, published by the 80 Luminaries, in 1890, this Ladies Freemasonry counted 874 Chapters and 45,451 members. We are not told how many of these members are Sisters, how many are Brothers. In this census are not included the Heroines of Jericho, the Rebeccas of the Oddfellows, and other Androgynous orders.

The craft cannot deny that Freemasons have adopted women for Sister Masons and called this crafty invention Masonry of Adoption, or Adoptive Masonry. The Chapters, Lodges, or Constellations, etc., in which the Brothers and Sisters meet, are called Androgynous. Many esoteric Freemasons, who believe their Great Architect to be Androgynous, and who give to the square and compass a phallic meaning, are only logical, when they have Androgynous temples or lodges. These are of two kinds, the masculine-feminine and feminine-masculine. The first are the lodges or chapters of men-Masons, in which women are initiated as Sisters ; the second are lodges, chapters, or constellations of women-Masons in which men are initiated as brothers. In the first case, women go to the men to be their Mason-sisters ; in the second, the men go to the women to be their brother-Masons. In the History by the 80, p. 860, the Reverend Engle remarks :

“In some of the States the practice prevailed of admitting to chapter meeting all Master Masons,* upon a pledge “of secrecy, while in most they could gain admission only by

* The rank and file, the Apprentices and Fellows-craft, have no show in the three worlds of the Grand Brotherhood.

"ballot and initiation, in some jurisdictions even the patron needed not to be a member of the chapter, but only a contributing member of a Masonic lodge. In another jurisdiction, while the brethren were admitted to full membership, they were without any written law on the subject, but by 'tradition' deprived of the right to vote in the chapter. . . . Since 1876 the Order (with the exceptions of those portions of it in New York, Vermont, Connecticut, and periodically New Jersey,) has been within the jurisdiction of the General Grand Chapter, while the Order in Connecticut and New Jersey has used the ritual set forth by that body."

To which category of Androgynous Mason-brothers in the Eastern Star does belong the British Major? We cannot say. He is a Life Governor of all the great Masonic charities, including the Royal Masonic Institution for Girls. A Parisian would ask if this institution for girls is a PEPINIÈRE for the Eastern Stars, and he would express the hope that MADemoiselle IRENE will eventually follow her gallant father into the Androgynous chapter OU BRILLE SA GALANTERIE. It is to be hoped by the English Freemasons that the Royal Masonic Institution for the daughters of defunct Masons, will not supply sisters for the lodges, chapters, or constellations under the warrants of the Grand Orient of France. Many Englishmen must have been stupefied to hear that a number of English women have been received Sister Masons under warrants of the French and excommunicated Grand Orient. Verily, the English "Freemason" is slyly, but good-naturedly, falling in love with the feminine-masculine Masonry; though it keeps up against the masculine-feminines its former apparent hostility. Bro. G. Kenning is well versed in the ways of his esoteric craft and able to please the Androgynous Brothers and Knights, such as Major Shank, and the anti-Androgynous, such as the exoteric Brothers of the nurseries. In September, 1895, to be agreeable to the first, he gave the portrait of Miss Irene, the daughter of a Brother in the Order of Eastern Star—Ladies-Freemasonry—while to please the latter, he published, on the 14th December, 1895, the following remarks:

"As regards women-Masons, it is entirely their own business. If they choose to start an opposition show, what is there to prevent them from exhibiting? It would be ridiculous to oppose it, and if the ladies are satisfied some of the husbands will surely hail the movement with satisfaction."

"The only objection we have is not to the movement, but the assumption of a title, which in the present state of the Masonic law in this country is, and must be, misleading. We understand a number of English women have been received under a warrant of the Grand Orient of France. If this be the case, it is no concern of ours, and we do not see why, seeing that as Masons we have neither responsibility to incur, nor right to interfere, these good people cannot be let alone. It is not in the least a question of 'are you in favor of women being Masons?' No mortal can more the ladies adore, than a Free and Accepted Mason. And, although we suspect the adoration in the writer's mind applied to 'home' rather than 'lodge' rule, there is no doubt whenever the women undertake works of charity men have to look for their laurels."

How kind and considerate is the Brother Editor ; he has no objection to the movement, and when the present Masonic law in England shall have been repealed, he will not even object to the title of women-Masons. Eventually the gallant editor with his most velvety pen may advocate the repeal of the anti-ladies laws in the British craft. We wonder we did not see already advertised by Bro Kenning, the signets, the stars, the jewelry and other paraphernalia for the heroines and sisters of Major Shank. No doubt the great manufacturer of Great Queen Street could export his Masonic ware to the United States, where the Eastern Stars are so flourishing. We have seen this Brother and Tertiary, G. Kenning, pandering to the feminine-masculine Masonry ; now let us look at his skirmishing in Mexico against the masculine-feminine Grand Dieta, and vituperating the Grand Lodge of New York, on account of the Mexican Dieta. On the 24th of August, 1895, the "Freemason" published the following tidings :

"Truly, the Masonic world moves. Bro. Parving never expected to see his son and his son's wife in the same Masonic Lodge, and the son's wife would-be Worshipful "Master,"—holding the trowel over the head of her husband, as we see the trowel over the arms of the "Modern Grand Lodge of England."

In its issue of the 31st August, 1895, the Freemason adds another tidings :

"T. S. Parvin, of Iowa, met and sat in the same lodge "in the City of Mexico, with his son, T. W. Parvin, and his

"son's wife, Mrs. T. W. Parvin, the latter being at the same "time W. M."—Master or Mistress.—"It inclines us to ask "the very pertinent question, 'Will those Grand Lodges "which have recognized the Grand Lodge of Mexico, and "exchanged representatives with it, continue their relations "with it as heretofore?' it is clear the latter has violated the "laws of the Craft"—Masonry, but not of the Hauts-Grades Masonry, as we shall prove hereafter,—"by admitting women "as members, and by so doing has forfeited its Masonic "status. We shall wait with no small amount of curiosity to "learn what will happen."

The Tertiary Magus editor, on the 21st of September, leaves the back rooms of its Tidings to stand in his editorial SANCTUM to announce the victory of the anti-masculine-feminines in Mexico, the Masculine-Feminines are routed out from the Grand Dieta. The Freemason says :

"The Grand Dieta of Mexico, by resolution, authorized "the initiation of women, and its Grand Secretary organized "lodges of women and presided at their initiation. But they "are now all prohibited by the Grand Dieta from doing so, "that body having repealed the law under which such pro- "ceedings were held, although it failed to deny to women "already initiated, the right conferred upon them. It is "therefore clear that the custom of making lady-Masons is "now forbidden by the Grand Dieta."

Although peace seemed to be proclaimed in the Free- mason of the 21st of September, 1895, on the 11th of the following January the pacification was very uncertain. Bro. R. F. Gould wrote in the Freemason :

"The loose way in which new and mushroom Grand "Lodges are accorded recognition in America, has been long "a reproach to that country. But to acknowledge as regular "and legitimate the proceedings of the Grand Dieta of Mexico "is going very far indeed. . . . It is indeed a reproach that a "Grand Lodge like that of New York, which is one of the "offending lodges in this case, should have recognized as "being in any way associated with Freemasonry a system "which forbids the presence of the Bible† in its lodges and "sanctions or sanctioned till lately the initiation of women."

† We may add an appendix on the phallic use of the Bible by the esoteric So Luminaries of the English Craft in their History, p. 44, and else- where.

The Mexican and other Androgynous Masons must think it strange that their British Brethren, headed by Major J. G. Shank, are allowed and welcomed to go to women in the feminine-masculine lodges; and that the same British Brethren declare war, not only against the Mexicans, but even against their Yankee cousins for letting or approving the ladies to come and be initiated in masculine-feminine lodges or chapters. Bro. R. F. Gould, in three issues of the *Freemason*, August 22, 29, September 5, 1896, under the title of, *Family of Grand Lodges*, gives ample details on the Masonic imbroglio in Mexico and in the United States in regard to the Mason Sisters and other questions; this Past Grand Deacon of England, naturally enough, tries to favor the British view, but the whole proves once more that the whole Cosmopolite Fraternity of Free and Accepted Masons is a Tower of Babel and confusion on every Masonic topic. It is sufficient for our purpose to quote a passage from an answer of the Grand Lodge of Iowa, through his Grand Secretary, Brother Parvin (senior), 1896:

"The making of women Masons is by no means a new thing in Masonry. It has only been more recent, and upon a larger scale and brought nearer home. Every well read Mason knows fully well that in the last century a lodge in Ireland, Lodge No. 44, at Doneraile, initiated a woman, Miss Elizabeth St Leger, daughter of the Right Honorable Saint Leger, Viscount Doneraile, whose son and successor was Master of the lodge at the time. She afterward married Honorable Richard Aldworth, of the county Cork and has left a most honorable record as a woman and a woman-Mason. Moreover the Masonic student may learn, that during the reign of Napoleon, the first Emperor, a woman was made a Mason, he being Grand Master at the time. She was a colonel and a very brave and distinguished officer of his army; served with distinction for many years, and her sex was not discovered until she was severely wounded, when, upon her recovery, the Masons, prompted by a spirit of gallantry conferred upon her the three Symbolic degrees. Within the past decade, the Grand Master of the Grand Lodge of Hungary, a Symbolic Grand Lodge . . . conferred himself the degrees of Masonry upon his own wife . . . I have to learn that any Masonic Grand body ever withdrew or even withheld their recognition from the Grand Lodges of Ireland, France and Hungary."

Whether Napoleon I. was a Mason or not, it is well known that he ruled Freemasonry in France with an iron hand and velvet gloves. A. E. Waite, the champion of the English craft in the matter of sister-Masons and of Devil Worship, tells us, p. 227, 228, that "its existence"—Female Freemasonry—"in Spain is a matter of public knowledge, "and I have Mr. Yarker's authority for stating that in certain "countries, one of which is South America, the Rite of Memphis and Misraim and the Ancient and Accepted Scotch "Rite, have both initiated women, the latter up and including "the 33rd Degree. No adoptive lodges exist or would be "tolerated in England, within the jurisdiction of the Grand "Lodge, and if it can be shown that the Palladian Order initiates English women into Masonic secrets, that is performed surreptitiously and in defiance of our Masonic "constitutions."

If even it were granted that this is true, to a certain extent, for the English Grand Lodge as far as the Blue Degrees for the esoteric brothers, it is not veracious but deceptive for the other degrees and rites of the English Freemasonry. For instance, the constitutions of the Scottish Rite do not forbid Female Freemasonry, on the contrary,—TESTIBUS Waite and Yarker, etc.,—the Freemasons of the Scottish Rite not only encourage, but establish, Androgynous lodges where brothers and sisters meet as Masons, at least in "some countries." Now, according to the Cosmopolitan Masonic Calendar, published by Fra. Magus Kenning, editor of the Freemason, for 1898, the Grand Patron of that Androgynous Order in some countries, is H. R. H. the Prince of Wales; the Honorary Member of Supreme Council, the Duke of Connaught; Members of Supreme Council, the Earl of Lathom, etc., see pp. 31-41. The High Grade English Masons, when they work in the exoteric Blue Degrees of the Grand Lodge, do not oppose Androgynous or Female Masonry of the feminine-masculine species, but only the masculine-feminine lodges, and their opposition is based upon the present law of the English craft, which they suppose to exist, as some rituals show it, while others would let us suppose the contrary; of course, if the present law were repealed, their opposition would cease even to the masculine-feminine lodges, and every kind of Androgynism could bloom. In the present state of the Masonic law for the Blue Degrees, the same English craftsmen, when they work in the Red Degrees

of the Knighthery, especially in the Ancient and Accepted Scottish Rite, they not only tolerate, but, in many cases, they establish and foster Androgynous lodges, whether they be feminine-masculine or masculine-feminine; Waite, the champion of their puritanism and cant, Bro. Yarker, one of their lights, and others, tell us that it is so. Indeed, English as well as other Freemasons, Know, Will, Dare and are more than others, Silent, not to say deceptive and fallacious

As late as 1888, in the third edition of his Blue tract for Masonic propagandism, published by Bro. Hogg, and already quoted, an English craftsman pharisaically wrote, as many others do:

"Certain degrees have been invented in what is called 'Adoptive Masonry, some of which are still practiced in 'America. In France, where the plan was first devised, 'Adoptive Masonry was for a time in vogue; the Empress 'Josephine, in 1805, presided over a lodge. But passwords 'uttered by rosy lips must lose their solemn import, and 'pressure of soft hands may bring danger, instead of averting 'it. In this country"—England—"the idea never found 'favor. To the initiated, the motive for exclusion of the 'fairer portion of the creation is perfectly obvious. To the 'uninitiated it will suffice to say, a woman cannot keep a 'secret. There may be exceptions, but the secrets of Free- 'masonry, though they are not its essence. . . . must not be 'exposed to any risk whatever." Are they more important than the State secrets of the Empire, which have been intrusted to the Queen-Empress during 60 years, without any complaint?

The invention of Androgynous Masonry is attributed to LA GALAMTRIE FRANÇAISE, but erroneously so. A Masonic Past Grand Deacon, of England, Bro. R. F. Gould, vol. I, pp. 90 and 68, tells us that he had noticed "an Androgynous 'clause in the York"—manuscript—"No. 4, A. D. 1693, published in Hughan's Masonic Sketches." He adds P. 91: "The 'records of 'St. Marys Chapel' Lodge, under the date of 17th 'April, 1683, furnish an instance of the legality of a female 'occupying the position of 'dame' or 'mistress' in a Masonic 'sense, but from the minute of the lodge it will be observed 'that it was only in a very limited extent that the widows of 'Master Masons could benefit by these privileges. On this 'case Mr. Lyon* observes: 'In case of female members of

* The great Scotch scholar and luminary of the craft in our days.

"Scottish incorporations, the freedom of craft carried with it "no right to a voice in the administration of affairs. Neither "was their presence required at enrolment, although their "entry money was double that of members' sons." In a note of the same page (91), the Reverend Woodford "alludes "to that peculiar passage which recognizes female member-ship."

From the above facts and others, such as the case of the Lady Freemason, Elizabeth St. Leger—though may be LEGERE—afterward Lady Aldworth Doneraile, it is evident that long before the French Mason, Le Chambonnet, had planned the nautical voyage of the Brothers and Sisters Mason to the Island of Felicity, and, had, as Admiral, organized them, the English Masons had ladies initiated to the craft. Moreover, there are good reasons to suspect that the gallant Masonic admiral of the French craft had pirated his plan from the "New Atlantis," of Lord Verulam, Viscount Saint Alban, Francis Bacon, known generally by Pope's characterization, as the wisest, the brightest and meanest of mankind.

Bro Hughs, of Dunscore, Torquay, Devon, England, ventures in the History by the 80 Luminaries, pp. 30, 31, to declare that the "New Atlantis seems to be and probably is the key to the modern rituals of Freemasonry." Another Masonic light and scholar, Findel, and many more in and out of the craft, see in the Bensalem Island and its secret society one of the prototypes of the modern brotherhood of Freemasons; why not also of the sisterhoods of the same craft? LA GALANTERIE FRANCAISE must take a back seat and L'AMIRALE FRANCAIS, of the Androgynous fleet, has to stand before the world on the pillory for pirates.

Is it not a wonder that the Mexicans and their friends follow better than the English do, the old landmarks of English and Scotch Masonry in the Pre-Grand Lodge's times? The war declared against these Mexicans on account of their masculine-feminine lodges, by partisans of feminine-masculine chapters or constellations, is verily a curious phenomenon worthy of UNE FIN DE SIECLE. It is the perpetual contradiction of exotericism and esotericism in the English craft. It is difficult to save LA CHEVRE ET LES CHOUX—the goat and the cabbages—in the same boat where is the wolf.

Let us remark that on this question of women, as on that of Atheism, and Pantheism, and other important mat-

ters, the same conclusion is forced on us. In spite of the pharisaical prudery and would-be respectability of the English Masons, there is no real practical difference between their adopted sisters and those of the Swedes, French, South Americans, Mexicans, Hungarians, Spaniards, etc., in England and English speaking countries the craftsmen object to their adopted sisters coming into the lodges for men, but they let the brothers go and be initiated in the lodges for females.

III.—BARBARIC PENALTIES

I have read many English rituals, manuals, monitors, etc., and I must say with Bishop Dupanloup :

"I have there met with scenes, terrors, oaths, and scare-crows, most extraordinary not to say ludicrous ! How is it possible that reasonable and honest men should consent to pronounce such fearful formularies against themselves ?

The terminology is somewhat different in the many rituals on our table, but the meaning and horrors are the same. Here are samples of those which are for the esoteric Mason : We quoted ch. III, that of the Apprentice ; when he becomes a fellow-craft, kneeling on his right knee, his left foot in the form of a square, his right hand on the sacred volume, supporting his left arm with the compasses, he says :—

"... All these points I most solemnly swear to obey without evasion, equivocation or mental reservation of any kind under no less a penalty, on the violation of any of them in addition to my former obligation, than to have my breast cut open, my heart torn therefrom and given to the ravenous birds of the air or the devouring beasts of the field, as a prey."

The Master Mason at his initiation kneels on both knees, places both hand on the sacred volume and says :—

"... Under no less a penalty than to have my body severed in two, my bowels torn thereout, and burnt to ashes

"in the center and those ashes scattered before the four cardinal points of heaven. . . .

The Royal Arch kneels on his left knee and says :—

" . . . Under the penalty of having the crown of my skull struck off in addition to my former penalty."

The Rose Croix or the Knight of the Eagle and Pelican, kneeling before the altar—which should be (at least in England) a triangular table covered with black cloth and white fringe around the edge, on which must be placed Three Wax-lights, a Bible, Compasses and Triangle—and says :—

" . . . Under the penalty of being forever deprived of the true word, of remaining in perpetual darkness ; that a river of blood and water shall issue continually from my body ; and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross : so help me the Great Architect."

The above for the Rose Croix is taken from manuals and text books, published by Reeves and Turner, 196 Strand, London, England.

In the same red-covered Masonic books, I find the Knight Templar, who drinks the cup of double damnation in a human skull, swearing under the no less a penalty, "than the loss of life by having"—says he—"my h—d (head), struck off and placed upon a pinnacle or spire, my s—. (skull), sawn asunder and my b—. (brain), exposed to the scorching rays of the sun. . . ."

We could quote dozens of the like oaths and penalties ; but these, which are most in use, are sufficient for our purpose of showing the English craft to be as barbarous as any other.

IV.—A MASONIC DIABOLICAL PUZZLE.

We copy it from the Text Book of Advanced Freemasonry, published in England, p. 220 :

"I will now communicate to you the Signs and Words of this Degree. The First Sign is called the Sign of "Ad-

"miration," or the Sign of "Demand." It consists in raising "the E— to H—, and at the same time crossing the H—, P— "outwards, and F— i—d upon the F—d, from thence letting "them drop upon the S—h. The Second Sign is the answer. "Lift your R— H— to the F—h—d, with F—s c—d, except "the i—x f—r, indicating that there is but one God in Heaven, "Creator and Sovereign of all things ; also c—s the r—t L— "b—d the l—t c—. The Third is called the Sign of 'the "Good Shepherd,' or 'Pastor,' and is given by c—g the A—s "with the l—t uppermost, on the B—t, you then approach "each other and place reciprocally your h—s and a—s on "each other's B—s, forming a d—e C—s, then in the e—r one "says, J a—d N, R a—d S ; the one says 'E—l,' the other "P—x v—m. The h—d of one is then r—d, with the i—x "f—r p—g u—s, saying E—D—D—E C—A, the other with "the f—r p—g d—s says, E—D—D—E—S—D!"

Here is the key of the puzzle : E, eyes ; H, heaven ; H, hands ; P, palms ; F, finger ; i, index ; F—d, forehead ; S, stomach ; R—H, right hand ; F—h—d, forehead ; F—s, fingers ; c, clinched. i—x, index ; f—r, finger ; c—s, cross ; r—t, right ; L, leg ; b—d, behind ; l—t, left ; c, calf ; c—g, crossing ; A—s, arms ; l—t, left ; B—t, breast ; h—s, hands ; a—s, arms ; B—s, breasts ; d—e, double ; c—s, cross ; e—r, ear ; a—d, and ; JNRJ ; E—l, Emmanuel ; P—x, pax ; v—m, vobiscum ; h—d, hand ; r—d, raised ; i—x, index ; f—r, finger ; p—g, pointing ; u—s, upwards ; E—D—D—E C—A, Emmanuel Dominus Dominorum Excelsus, Cœlis Ascendit ; f—r, finger ; p—g, pointing ; d—s, downwards ; E—D—D—E S—D, Emmanuel Dominus Dominorum Excelsus, Sepulturæ Descendit.

The law of the country does not allow us to explain in print the obscene meaning of this sign of the Evil Shepherd of the Masonic Goats of Mendes, nor of the I. N. R. I.—Igni Natura Renovatur Integra—much less the meaning most obscene of Emmanuel, Dominus, Dominorum Excelsus, Cœlis Ascendit, and Sepulturæ Descendit. Indeed, the Prince of Orange was a hundredfold right when he felt indignant at the Rose Croix. No wonder if the same craftsmen suggested by the quotation from Levi by Pike—in our chapter xvi—an abominable and diabolical interpretation of the medal of the Virgin Mother of Christ ; they set her on a level with Venus. Lucifer is in the plot. English Freemasonry, like all others, belongs to the city of Satan.

Archbishop Meurin, in his *LA FRANC-MACONNERIE SYNAGOGUE DE SATAN*, has given, in Latin, as far as decency allowed, the key to this Masonic phallic puzzle. This key is easily found in the esoteric literature of the English craft.

A. E. Waite may say: "A celebrate religion ever suspects the serpent in the neighborhood of the woman," but he could not disprove that the Great Architect of the English Masons is as Androgynous as that of the Continental brethren. He knows the controversy could not be published in public print, hence he feels safe in his phallic sanctum of the Mystico-Magicians. Would he resort to a discussion by private correspondence, the details of which could not, of course, be published: the law would not allow it; but the result could be printed for the public?

In another appendix will be found the doctrine of the Latin-Christian anti-Masons on the Androgynous Great Architect of the English, as well as of the Continental, occultist magico-mystic craftsmen.

V.—THE BIBLE A PHALLIC SYMBOL FOR THE ENGLISH ESOTERIC MASONS.

Among the 80 Luminaries, 15 belong to the British Empire, one is a Doctor of Oxford and Bishop of Iowa, with W. J. Hughan, European editor. Now in their History, these 80 Luminaries present the Bible as a phallic symbol of their Androgynous Great Architect; in Mahomedan or other countries, the Koran or any book considered as sacred is used in the lodges for the same purpose. In our chapters v and x, there are proofs that the English esoteric craftsmen give a phallic meaning to the Square and Compasses. The Luminaries, p. 44, speaking of their Androgynous Architect under the expression: GOD IN A DEDUCTIVE AND INDUCTIVE way, tell us, that from the junction of the Monad—Square—with the Duad—Compasses—the generation results. This is the doctrine of Eliphaz Levi for the three worlds. Therefrom

the 80 go on and say : "The UNION of the Compasses of FAITH"—the female principle—"with the Square of REASON"—the male principle—"on the HOLY BIBLE GENERATES." Below this they have the Book with the words : "REVELATION, LIGHT, TRUTH, WILL OF GOD," interlaced with the Square and Compasses. To blindfold the exoteric brethren of the nursery they try to add another meaning disguising their obscene doctrine. They use the Bible as we have seen them, after the pattern of Levi, using the medal of Mary, the virgin mother of Christ, for an obscene teaching. The Mexicans, the French and other craftsmen, are less offensive when they do not admit the Bible, than the English, who admit it to profane it. The capitals are of the 80, not ours.

VI.—CONGRESS OF TRENT.

We translate from an authentic copy of the resolutions of the Congress of Trent* the following questions and the answers to them :

"What are the religious doctrines by which Freemasonry has been inspired ?

"Based upon the official authority which has sanctioned the doctrines contained in more than one hundred and fifty Masonic works—works which were exhibited at the small exposition of the Congress of Trent—the unanimous answer to the above question was that the religious and philosophical doctrines reproduced and propagated by the Freemasonry were the Phallic doctrines of the ancient mysteries of India, of Persia, of Ethiopia, of Phenecia, of Greece and of the Romans, of the Druids, and, since Christianity, of the Gnostics, Manicheans, Albigenses, Pataris and kindred sects, of the Templars, of the Fire-philosophers, Alchemists or Rosicrucians, who, in June 24, 1717, founded Freema-

* Resolutions du 1st Congrès Anti-maçonique internationale xxvi-xxx Septembre, MDCCXCVI, Trente.

Rome Imprimerie de la Paix Philippe Cuggiani, Place Della Pace 35, 1896.

"sonry with its actual symbolism, to perpetuate under its "name 'the cultus of the Phallus,' otherwise called 'naturalis' "or 'the cultus of Nature' ; it is the reason why Masonry, 'by "the Grand Mother Lodge of all the Lodges of the World, "the Mother Lodge of England,' has given the definition of "itself as 'the capacity of nature, the intelligence of the power "which exists in nature and its divers operations.' Inasmuch "as it is 'the capacity of nature' it defines itself by the simple "word LUX, the light by excellence, which enlightens every "man that comes to the world.

"Inasmuch as it is 'the intelligence of the power which "exists in nature,' it defines itself: THE SCIENCE WHICH EM- "BRACES ALL SCIENCES, especially 'the science of man— "NOSCE TEIPSUM. Inasmuch as it is 'the variety of "the operations of nature,' it proclaims itself to be "a beautiful system of morality under the veil of allegories "and the ornament of symbols. In fine, to sum up in a few "words the preceding definitions: 'It is the science of the "Holy Name of God, of the word JEHOVAH' pronounced and "interpreted in the Lodge 'HE HO,' which means HE SHE, the "two sexes, the generative power, 'natura enim dicta est ab "eo quod nasci aliquid faciat, gignendi enim et faciendi potestas "est. Hunc quidem Deum dixerunt a quo omnia creata sunt "et existunt.'

"To a second question: 'What is the connection of "Masonry with Satanism?'

"To this question the unanimous answer has been that "simple Masonry, or Masonry of the first three degrees of "Apprentice, of Fellow Craft and of Master Mason, being "commonly and ordinarily divided in 'exoteric' and 'esoteric,' "that is that the generality of its members are unacquainted "with the signification of their symbols, and consequently not "being morally prepared and disposed to a physical or sensi- "ble intercourse with the spirits or Satan, this connection "considered in a physical or a sensible point of view between "the common Masonry and the spirits, does not exist. Never- "theless from a moral and intellectual point of view it has a "regular connection with Satanism for the reason that "Masonry is an association which calls itself God, or as "Mazzini defined it, 'Ecclesia Sancta Dei'; meaning by this "God, Lucifer or the Sun, principle of the universal material "generation.

"In fine, the Masters of the simple Masonry are well

"distinct by their symbols and separate meetings, from the Apprentices and Fellow Crafts, to whom the symbols are not explained, and can, if they wish, practise the Hermetic or Black Art Magic, under the name of Sacerdotal Masonry, because, by the fact of their being Masters they are priests of Satan, represented in all the symbolic lodges by the Blazing Star.

To a third question: "The doctrines professed, at least apparently, by the Masons, have they a general connecting link, and if so, what is it?"

"To this question the unanimous reply was that the various beliefs publicly professed by them under different names, may be summed up as 'Monism, for the All in All,' or 'God, the Great All' of the idealist Pantheism, or of the Materialism, under the name of positive science or Positivism. These doctrines in the symbolic language, universal among Masons, have received from them the name of 'ostensible Masonry' for the profane.

"That they have all a closely connecting link in the identification of the universe with God; they are all derived from Masonry, a school and seminary of Atheism; the nexus between them consists solely in the substitution of the concept, idea of a God generating the universe, for the Christian concept, idea of God, creator of heaven and earth; this substitution is indicated in Masonry by the application to the Divinity of the name of Architect of the Universe, the word Architect implying the pre-existence or co-existence of the material upon which architecture is working, and of the instruments to work out.

To a fourth question: "What is the aim of Masonry?" after a long discussion it was unanimously answered: The aim of Freemasonry is universal destruction in the physical, intellectual and moral.

"(a) In the physical order or order for existence, since Freemasonry has deified death, or the universal destruction, substituting for the Christian Most Holy Trinity, the Indian Trinity of a God generating, destroying and regenerating, represented by their triangle, realized in the 'cosmos' by the general principle according to which 'mors unius est generatio alterius' and 'vice versa,' successively, eternally, and carried in practise by the Freemasons with great damage for human society under the special names of 'struggle for life, perpetual evolution and indefinite progress.'

"(b) In the moral order the aim of Freemasonry is universal destruction, since it deifies the principle of evil and with it deifies all the vices under the name of all the virtues.

"(c) In the intellectual order its aim is universal destruction of truth by the explicit and necessary profession of lying, perjury and daily blasphemy.

"In short, summing up what precedes, it was concluded that as those who shut their eyes to the light of the sun and thus, as it were, putting it out and making it obscure. put out and make obscure the life, order and beauty of the universe, thus the Freemasons in falsifying the Christian concept, idea of God creator, by substituting for it the concept, idea of a God generator, aim at universal destruction, for in all their symbolic rites, in all their religious ceremonies, they profess the adoration and 'cultus' of the cursed mortal sin, 'per peccatum mors'; they adore the universal revolt in Satan, and the infinite lust of humanity; these are the ALPHA and the OMEGA of their God, the Destruction."



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